

The Role of Philosophy in the History of the Timorese Society

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Abstract: The history of East Timor has gone through several moments of transformation due to human actions that have the presence of Portuguese, Japanese, Indonesians and different social groups and local kingdoms. With this, one can note the trend of the evolution of thinking, arising from education in philosophy and its contribution to the changes that were seen as necessary, were initial instruments for Timor to become a republic, not explored, but as an autonomous people. Thus, the aim of this article is to present a reflection on the role of philosophy in the history of the Timorese society. Thus, philosophy should not be understood only with a mere sense of individualistic self-construction, or even an incorporation of circumstantial urgencies, but rather with regard to a content that must be taught and learned, given that there are languages and methods and that, with due importance, understanding is built, also developing more doubts and, thus, the philosophical character of national thought. However, it is necessary to recognize the assumption that philosophical themes were established according to universal terms, with Universal approaches and incorporated with the urgencies of each place. Thus, even the themes with a challenging nature, there was still Timorese philosophical expression of clear importance for the development of a national idea, so that philosophy is present and is still discussed in all periods that make up the National History. In that regard, this article will offer in the first part an introduction, second philosophy, third history, fourth nation building, fifth the history of struggle for national liberation and will be end with final consideration.

Keywords: History, East Timor, Philosophy, Development

1. Introduction

Over the centuries we can experience different processes and heated debates about the way of understanding human history. Debates that indicate a concern that dates back to the Greeks – with Herodotus considered the ‘father of history’ – and extends to the present day. This reveals, in a way, a wide range of possibilities for the realization of history, such as, for example, the currents of greater practice, that is, Marxists and culturalists.

One of the niches in society that most influence the quality of life, and also in experience, is politics. With this, the human being as an individual, acts as a participant in a political arrangement, with a responsible practice and thoughts for the whole society. Therefore, the individual is expected to be able to understand practical and objective issues so that he can

contribute to overcoming difficulties, as a community. It is pointed out that, ideally, everyone in society should have the ability to perceive their place of insertion as a collective and also the effects of their actions. The assumption is that historical awareness is understood by the legacies that are transmitted through generations and that act as examples.

It is natural for man to question life, which must be done continuously. The way this question is asked differs from human to human, but the need is still the same. The historical context is the place where this answer is sought and sometimes found. With this, philosophy is manifested as a means of understanding that helps in the understanding of human existence, providing direction for human actions. Philosophy is the area of understanding that, when appropriated, it is possible to perceive the reflection it has in human daily life. From the simplest to the most complex points.

It should be noted that the history of philosophy for the

Timorese is something which requires attention to the historical aspect. The origin of philosophical thought in national territory dates back to the 16th century, with Portuguese and Indonesian colonization until contemporary society. The specific idea about philosophy in Timor it is something with reflection on two main points for the understanding of what is known as Timorese philosophy. The first point is that Timorese philosophy must be understood as an exercise in philosophical thinking in relation to the circumstances of the national reality, with the construction of a thought derived from the latent reality. The second point is that, the characterization of Timorese philosophy can be understood by the construction of the Country, considering that the objects of the area are, in general, universal, but still can be reflected in several aspects for the reality of diverse countries.

Due to the fact that Timor was built as a country with colonization, the culture and thought produced come to be valid with the origin of the place of colonization: Portugal and Indonesia. This is because, the indigenous culture was suppressed due to the thinking of the old world implemented by the nations of Portugal and Indonesia. Therefore, in order to understand the role of the various changes in Timor and, consequently, the role of Timorese philosophy, it is necessary to understand the movement of Timorese history. This is because, as already mentioned, although philosophical thought deals with matters that are timeless, philosophical thoughts are linked to time and, therefore, to the context of history.

In correlation with the historical movement of Timorese evolution, philosophy, as history and also a singular discipline, can be classified and categorized according to the periods that the country has gone through until arriving at the present time. Thus, philosophical thought in national territory is distributed in three historical periods for the country: colonial Timor, imperial Timor and the republican period. Each of these periods has elements that built and still build philosophical thought and that still evolve according to the historical movement. Therefore, the object of this study is to propose a philosophical reflection on the history of the Timorese struggle for independence from Portugal and Indonesia. With this, the participation of philosophy in the colonial period and invasion will be addressed here.

To achieve the objective proposed in this article, the theoretical framework was divided into four sections: the first section deals with philosophy, for understanding as a field of education and also of thought; The second section highlights the history, focusing on the connection with philosophy; the third section highlights the performance of philosophy in nation building; and the fourth section deals with the history of the struggle for the national liberation of the homeland and the people.

2. Philosophy

Philosophy produces thoughts about reality, not through cut points, but through the totality. The philosophical view is a set for understanding a problem-issue, not with a partial view, but

with regard to each aspect that is observed in an insertion context [1].

It is imperative to highlight, still regarding the understanding of Cunha [2] that this area does not deal with judgments of reality, as a Science, but with value judgments. This means that the act of philosophizing is to go beyond what is seen, it is the search for understanding what should be, the value judgment of the necessary action, the search for the philosophical meaning, which arises when a thought becomes a reality. reflection object.

This area of knowledge has characteristics in three points: the topics and content addressed; function in culture and the way these points are treated. As for its contents, in contemporary terms, Philosophy has concepts such as beauty, goodness, truth and justice. However, it was not always that this area had selected themes, such as those presented above. In Ancient Greece, Philosophy dealt with all themes, considering that until the 19th century there was no separation between Philosophy and Science, which contributed to a junction of all knowledge. However, Philosophy presented a new way of treating the themes to which it has an object, determining a significant change in the way that current knowledge is seen by the world [2].

In historical terms, Philosophy seeks answers to questions that are understood and at each time raise answers, through different reflections that form schools or currents of thought. Aristotle (384-322 BC) and Plato (427-347 BC) attributed their concepts to Philosophy widely used to this day. These philosophers considered Philosophy as an astonished and admired speech about the world. In the conception of Plato and Aristotle, Philosophy acts by proposing certain questions that require a dedicated look at them [2].

Philosophy is thus responsible for bringing importance to issues that could pass as commonplace. Everything you are used to can become a reason for reflection, everything you consider commonplace can become a point of search for the inability to accept a point of change. Most definitions of philosophy are controversial, in reasonable terms. This is due to the fact that Philosophy radically altered its presence in the historical course and that many investigations that were originally included were later excluded [2].

A more concise but still controversial concept is that this area consists of critical and rational thinking, in a somewhat systematic way about the nature of the world in general terms – metaphysics or the theory of existence; justification of beliefs – epistemology or theory of knowledge and even the conduct of life and adaptation – ethics or theory of values. Each of these three aspects pointed out here has a non-philosophical counterpart, which are distinguished by their rational and critical conduct and also by their systematic nature. Everyone has a generalized conception about the nature of the world they live in and their place of occupation. It is noteworthy that metaphysics questions the assumptions supporting these conceptions, seeking an organized set of thoughts and beliefs [2].

With these points established, it is necessary to understand what is understood, in philosophical terms, about freedom and

also about the State. Hegel, after his approach to what would be the nature of the spirit, which is freedom, and also the approach to the means of realizing freedom, which are human actions, dealt with the purpose that should be achieved in reality, so that freedom was seen effectively [3].

According to Hegel [3], the freedom of the individual is tied to the state and only in the state that there is the Union of reason with subjective will, because the state is the unity of essential, universal and subjective desire. Thus, the state is the place to which the human being can fully enjoy their freedom, therefore, through the rational and general determinations that the laws make themselves present. For the Philosopher, The Laws of a state are not relative, casual, contingent or accidental, but rather of rational use.

However, it is also observed by the philosopher that freedom in the state, as a point of connection of reason and subjective will, should not be confused with the submission of the subjective will to the execution of the universal will, attributing to each individual the need to restrict their freedom for a greater good - that is, through a social agreement that each of the parties must limit their will so that the state can exist. For Hegel, this point would culminate in a place where no one would find full realization and only a place of universal annoyance [8].

The justification about diverse thinkers and philosophical thoughts, with several peculiar points is attributed to a point that is common to all: the presence of philosophical discourse. Jaspers points out that the act of philosophizing must place the subject in contact with the problems discussed in traditional terms, which are established according to human generations, because as soon as philosophy comes into contact with the great themes. Every philosopher, just because he is a philosopher, has a connecting thread: the specific way of approaching themes. Thus, through the knowledge about the historicity of philosophical systems that shows the intimate connection with the historical moment of their origins.

3. History

Knowledge about the history of man's thought, as present in the West, therefore, the contact with various historical versions that were told by this genre to you about who you were and what your performance in the world, about the meaning of the world, is a valuable ally in the search for understanding who you are and what the current role in the society in which you live. The history of philosophy is responsible for synthesizing the journey of the human being in a continuous search with a maxim that also marks its initial point. Each individual has an update on the entire movement that man has gone through since his initial milestone. This conception is the first point for the creation of a conception of critical order.

It is no coincidence that Hegel, considered one of the greatest philosophers of the modern era, with the reflection on the economic and scientific, political, social and cultural transformations of his time, produced a philosophical thought with a close connection to history, attributing totality and

dialectics, seeking the sample that, in this period of conflict, everything that is, is a result of history [6].

A historical milestone that impacted Hegel [4] was the French Revolution, which represented a qualitative leap into a new era. It was Hegel's conviction that history had reached a higher point, which contributed to the enlightenment of the rest of the world. With this historical event, the evolution of the human being became visible and a progressive expansion that, along its course, expanded freedom for some, to freedom for many [3].

In the construction of his philosophical thought, Hegel sought to sediment the circular conception – of eternal return – with origins in Greek-Roman thought and with a teleological projection about the Judeo-Christian tradition, introducing in these points the conceptual science and drama of dialectics. The philosopher undertakes an ambitious attempt to rescue an ancient city, with the strength of a religious feeling, but also sought conciliation with French politics, English economics and Germanic philosophy, in an attempt to overcome the dualism and formalism established in the modern understanding [6].

Thus, in a vast and ascending historical panel, Hegel built a philosophy with the understanding that individual and collective self-consciousness were constituted of a historical process, in progressive and dialectical terms, until they reached an articulated set of totalitarian vision., which encompasses the unity to the multiplicity of the real. The historical trajectory of the spirit unfolds in the nature of different peoples, in their politics, art, culture, passions, religions and, thus, Philosophy seeks to interconnect all these aspects into a whole [5].

Hegel's thought was attributed by the conviction about the understanding of historical facts with the universal aspect presented, attributing this junction to philosophy and not to history, since the latter is limited to the compilation of disconnected and isolated facts. Philosophy has already contributed sequenced opinions, empirical data set of historical facts, thus the history of the world is the ground of Investigation for Philosophy. Philosophical investigation is the area that has the condition of discovering underground rationality regarding the articulated set of stages and systems, in order to achieve the understanding of totality, considering that the true is the whole and that every individual, and also all particularity, only achieve concrete realization as objectivity of the spirit, which is configured in the state [8].

With these positions, Hegel highlights that, it is the simple idea that reason governs the world and, thus, the history of the world is also considered a rational process. Thus, the philosophy of history is reason understood as its determination, as the reality of human life, to which reason and interests, needs, ambitions – objective and subjective, particular and universal-are complete with each other, in view of the fact that, with the realization of his interests, the human being realizes something broader, which is hidden within his actions. It is possible to ascertain that, reason operating in history as substance and force of Constitution, the world would not be left to chance. It can also be said that universal History is, in

general, the presentation of the spirit in the lapse of time, while nature would be the development of thought in space [4].

Thus, with the intimate and dialectical interweaving of history and acting as a manifestation of the other, two aspects of the same process, Hegel sought to show what the Spirit uses for the arrival in its essence for its concept, but that there is logic in history, with visible recognition in various civilizations, according to the multiplicity of occurrences and the resourcefulness of its actions, so that everything that is rational is real and vice versa [5].

A history that must be understood with the departure not of ideas from a subjective aspect, but from the real life of people, from conflicts and deep social divisions established in a mode of reproduction that characterized various epochs of human history: medieval and modern, for example. In this current reproductive mode of Industry, violence, the era of the bourgeoisie and divisions in society have continuity with other forms of presentation, camouflaged by economic structures, with con - figurations assumed by the state and civil society. This historical material base, which had been neglected by previous thinkers, became a key point for the interpretation necessary to discover the mechanisms of ancient societies. It is also through this that it is possible to understand the ways that the Societies of yesteryear operated, as well as their ruins and elements of Constitution, all these aspects being fundamental to understand philosophy and history [7].

Marxist thought considers that, according to the consideration of the concrete material conditions of human life and also of class divisions, it distances any and all mechanical vision of history, as it presents how the actions in social groups and also in the political organizations that constitute the elements of a new society. If the premise that the bourgeoisie is responsible for forging weapons and the men who wield weapons, it is the responsibility of the proletariat to recognize the negative side that produces the struggle as a movement, to act as a revolution in the mode of production and thus give rise to the historic movement of a real generation of communism, towards the creation of a free society in individual terms with association to the reign of freedom [9].

For Karl Marx, it is not the role of the philosopher to change things, while isolated in his thinking or still focused on removing a poetry from the past, but the revolutions that are the gears of history, driven by the protagonist of history. proletariat class, with liberation through historical acts and not through an ideal. This aspect is strengthened because men make their history, but not arbitrarily, under chosen conditions, but under conditions that are determined or inherited from historical facts [9].

4. Nation Building

Philosophy exerts a wide influence on the lives of everyone in society, even for those who have never even had direct contact with the area. In an indirect aspect, Philosophy has been presented through literature, sermons, orality, newspapers, etc., impacting the general perspective of the

world. In large part, it was because of his influence that the Christian religion is what it is today.

It is undeniable that Philosophy is influential in politics and that this influence can sometimes be harmful. One example is that German philosophers in the 19th century may have a partial responsibility for the development of exacerbated nationalism, which later culminated in a distorted form of gigantic proportions. However, there is no doubt that this responsibility can be exaggerated in frequent ways, the exact determination being complex, which is due to the obscurity of the presentation of the thoughts of the philosophers of the time. However, if a philosophy can be the basis for harmful thinking about politics, philosophy can also be the basis for a quality policy. There are no means to prevent these influences, since it is extremely opportune that special attention be dedicated to philosophy, in order to find out about the conceptions that impacted in a negative or positive way. Philosophy, if it has a positive impact on politics, can culminate in prosperity for a society [11].

In specific terms, in Colonial Timor, Philosophy was implanted by the Jesuits. It should be noted that, despite the lack of records that point to a teaching in the area or philosophical documents in essential terms, it was the initiative of the Jesuits who started the process of building theological and philosophical thought in Western molds in Timorese territory, from of the 16th century. It is important to put the counterpoint of the Jesuit philosophical thinkers who, while the Portuguese had the immediate objective of installing and acquiring possession of natural wealth, as well as enslaving the natives, these thinkers proposed to teach the people. It can be asked that the greatest interest was related to the need for the expansion of Christian ideals, considering that they followed the thoughts proposed by the Council of Trent, a council that appears as an opponent of the Protestant reform and seeks to affirm the expansion and strengthening of Catholic precepts [10].

Until the middle of the 18th century, the ideals proposed by the Jesuits were objects of monopoly of native thought. However, from the second half of the same century, Mitigated Empiricism was originated, a philosophical current that originated in the reaction and, consequently, opposition to Thomism proliferated by Jesuit thinkers. This current proposed the reduction of valid knowledge of Philosophy to a scientific empiricism influenced by the European Enlightenment, with representatives such as Sebastião de José de Carvalho e Melo, who is known as Marquês de Pombal, whose proposal had a fundamental influence the resourcefulness of philosophical thought in Timor, as it inspired fundamental parts of the Timorese intellectual class, with influence on the organization of the first secondary education institutions, to which they were of a scientific, following Marquês de Pombal, Pinheiro Ferreira's movement was made in opposition to scholasticism, and he also proposed ideals that culminated in the development of human, philosophical and political thinking in the country, such as overcoming a radical liberalism to a politicized one. [10]

It was then that, starting in the 10th century, that Timor

underwent a fundamental historical change. The revolutionary independence front (Fretilin) unilaterally proclaimed Timor's independence from exploitation by Portugal. In this period, philosophical thought, which had made a wide contribution to fostering the political and social movement necessary to confront the dominant system, encountered problems with issues related to the notions of freedom and national consciousness. According to this question, in the imperial era, a philosophical current called eclecticism emerged, with representatives Gonçalves de Magalhães and Eduardo Ferreira França. This current sought the answer to the questions of freedom and conscience through a proximity to empiricism and spiritualism of the emerging issues of this historical period [10].

The process of Timorese emancipation and thus the formation of Timor as a country is at the center of a broader movement of the crisis of the colonial system and also of the Old Regime, with repercussions on the separation of the colonies from the metropolises and the consequent creation of new states.

5. The History of the Struggle for National Liberation

The independence won by the Timorese was redeemed with much sacrifice and blood of many heroes. A lot of blood had oozed out, and many bones were scattered on top of the nameless tombstones. Many parties have participated in the history of the struggle for National Liberation, both collectively as well as individually. It was, in short, a struggle that obtained broad participation from the entire social layer, having in mind and heart, two objectives: to defeat the common enemy and to have their homeland liberated.

In 2020 and 2021, the Faculty of Philosophy and Human Sciences of the Timor Lorosa'e National University, in close cooperation with the São Francisco Xavier Hatulia General Secondary School, conducted qualitative research on the vision, mission and action of the individual participation of a veteran, known as Ernesto Fernandes / Dudu, in the struggle for liberation national¹. The research revealed many valuable experiences that could serve as a mirror for current and future

generations [2].

First of all, the valuable heroic deeds of this veteran loved one came to testify that, not always the level of education of a person is a measure of the quality of observations made by someone. That is, the level of education of a person does not constitute any guarantee in terms of the ability to think, of maturity to express and wisdom to act or act. On the other hand, either being literate or being illiterate, cannot constitute measures of measurement as to the enthusiasm and strength of an individual to fight or resist. The following excerpt from the interview reveals this fact:

I never had the opportunity to have a formal education. I only had the opportunity to live with my grandfather who also never went to school. However, popular wisdom has broadened its view on the suffering of society as a consequence of foreign occupation. On this occasion, I wanted to say that almost all of our ancestors never had the opportunity to attend school. However, they have the ability to think, the maturity to speak and the wisdom to act, in addition to the high capacity to analyze all the events that have occurred in their lives, especially those related to the suffering of society due to the actions of the military. They persistently, and by various means, fought to free society from oppression and suffering. It was this fighting spirit that became my starting point to raise my arms against the Indonesian army.

A second aspect raised is that experience is the master of life. The past is a source of valuable inspiration that underlies the way we think, speak and act. A wise or prudent person is one who always reflects on what happened in the past. Those who make past experiences the basis of their mission, vision and work in the present, will achieve brilliant results in the future.

I fight for the liberation of the fatherland and the people and against tyranny and cruelty, not without foundation. I took up arms and rose up against the Indonesian soldiers, continuing the struggle of my predecessors. Their fight is mine. Their passion is mine too. We are one in principle, only different in the way we act. They used traditional weapons such as bamboo spears, arrows, while I use weapons that are categorized as modern and standard. What my predecessors sowed and developed, were continued by me and will constitute historical memories that will be preserved and valued by generations to come. Comparing this to building a house, where predecessors laid the foundation and I built this house on top of these foundations and my sons, daughters, grandchildren and granddaughters, great-grandchildren and great-granddaughters will dwell in it and have it as a historical heritage preserved forever.

Thirdly: the man may die, but the idea lives on and his deeds will be marked in the history of a people. The name of the hero will often be remembered and mentioned from generation to generation. A person can be captured, imprisoned and killed, but the spirit survives and sometimes acts through someone. It is for this reason that the Timorese express a special respect for their deceased, establishing a relationship of a spiritual nature between them. Thus, it is

¹ His real name is Ernesto Fernandes. Dudu is a pseudonym used in the fight against the Indonesian army. The pseudonym Dudu is the code given by the commander-in-chief, Kay Rala Xanana Gusmão. In addition to assigning a pseudonym, Kay Rala Xanana Gusmão also trusted him as a guerrilla commander in Region IV. Ernesto is the son of Francisco Exposto (Maupota) and Marta Marçal (Bisoi). He has four brothers namely Juseta (Lutoni), José Fernandes, Cosme Fernandes and Bosco Fernandes. Commander Dudu's vision is life or death, Timor must be independent. This principle is a continuation of the fighting spirit of predecessors who died in defense of the weak and oppressed by the actions of the military. It was this fighting spirit that led commander Dudu to take up arms and fight the soldiers during the Indonesian occupation. The slogan that was always said at that time was to advance, attack, lash out to the last drop of blood, even if there was only one child left or only one woman left, freedom was a fixed price. In the era of independence, with only a few years remaining of age, the former war commander of Region IV continued to fight and contributed to fill independence by choosing to become a member of the National Parliament of Timor-Leste for the period 2018-2023.

appropriate when we place the spirits of our deceased families in a special place, so that in the afterlife, they can pray and help us.

Our grandparents died, but their dreams remain alive in our hearts. I always remember the words and actions they did in the past, and sometimes I tell others about their vision, mission and actions in the fight against the oppression of the colonizers. Personally, I have every confidence that when we remember and invoke with devotion the name of someone who has died, his spirit will be present to intercede with us [2].

The fourth point: we should not judge, much less punish past mistakes with our current perspective. The past events happened in a certain place, once, with a group of people and at a certain time. We can only make an analysis of the events that took place in the past, but we are unable and even impossible to reveal exactly, completely, and in detail the facts of the past. We are unable to enter and unravel the core of an event that occurred in the past. All that can be done is to try to reconstruct events, analyze and reinterpret the past facts of different people, at different times and in different places, in different situations and conditions. Therefore, it is unfair and unwise when we use the glasses of the present to judge and punish the past that we do not know:

Sometimes I hear some expressions from people or young people today who say that our parents are ignorant, do not go to school and do not know how to read or write. Our parents did not have the opportunity to get all this..., did not have (...) and so on. They do not understand the thinking of ancient people like our fathers. Because of this, when something bad happens, many people tend to say that it is the result of transgressions committed in the past. There is a tendency not to recognize our failures and mistakes, but, on the contrary, to evade responsibility and blame the past. It would be wise not to judge and punish the past, but rather to thank the past in order to live the present with hope and project a better future. We did not go to school not of our own free will, but because of the situation at that time that made it impossible for us to have an education like you do now.”

Fifth: he who receives much must also give much, and he who receives little, if he cannot give much, give a little of what he has. If we receive many talents, we must do much for others. We are morally responsible, both in this world and in the next world, for everything we do in our day - to-day lives.

We must be grateful to our ancestors, because even being illiterate, they only use traditional weapons and horses as means of transport, without means of communication as today, but despite all these limitations, they managed to overcome and do the best possible for the motherland and its people. Personally, I ask the current generation that says that they have everything at their disposal, everything is up-to-date and Moderna, that they have high-level training, to learn to give the best they can for the good of our people. We, the old generation without any education, managed to free our homeland from the shackles of oppression, so we strongly recommend the new generation to keep this

achieved goal as a precious gift.

The sixth aspect to be highlighted: we were born and came to this world, not of our own free will. We did not originally exist and we do not know exactly what we were like in our absence. Facts (theory of facticity) show that we exist and live. The life we have, we do not choose and it is not of our will. The creator knew and determined our Destiny, long before we were born.

Living, fighting and guerrilla warfare in the mountains is not easy (...), I can say briefly that there is no form of suffering in this world that I have not experienced. I have experienced and gone through all forms of suffering in this world, and there is only one thing left that I have not experienced is death. Sometimes I revolt and am disappointed to ask why I was born, what I was born for, what my life is destined to suffer in the bush, when this struggle comes to an end? (...), when will this suffering end? (...), I was born into the world only to suffer? Why would it have to be me and not someone else? (...) I did not choose and did not want to come into this world, but I was chosen and brought into this world. I hope all of you, especially the current generation, do not worry too much about your fate in the future. In my opinion, the most important thing is that you give your best today, so that tomorrow you can reap the results.

Finally, the seventh aspect: a great nation is a nation that appreciates the works of its heroes. It is right that the current generation should be proud of their veteran fighters. This pride must be shown by respecting veterans and doing your best for the country and the nation.

I hope that present and future generations will know how to value and dignify the merits and sacrifices of all those who were willing to sacrifice their lives and their property to free this homeland from the shackles of colonialism. For me, a great nation is a nation capable of valuing the services of its heroes. We have already given everything we can and possess. Now it is your turn to fill independence with the training you have for the development of this beloved nation Timor-Leste.

6. Final Consideration

In this essay there was a presentation about the learning of the influence of philosophical thoughts on history. It is of paramount importance to understand that each actor in the process of evolution seen in historical events sought transformations and changes through questioning the world where they lived. The way they looked at the world and reflected was what culminated in the actions in search of freedom.

It is a mistake to think that philosophy is not of the world, has no relation to everyday life. Philosophy originates from the world and from the world. The confrontation of the specific historical demands and the historical subjects that make philosophy. The discourse, by itself, would be meaningless, the search for philosophical thought would be null, if there was no relationship with real problems, with

the experience of unique historical moments.

The development of Philosophy in Timor presents several nuances, according to national historical movements. The problematic that surrounds the Timorese philosophy in original terms is important and should be thought, in view of the emergence in a country where miscegenation is a central aspect of its culture and that the lines of thought initially implanted are foreign.

However, it is necessary to recognize the assumption that philosophical themes were established according to universal terms, with Universal approaches and incorporated with the urgencies of each place. Thus, even the themes with a challenging nature, there was still Timorese philosophical expression of clear importance for the development of a national idea, so that philosophy is present and is still discussed in all periods that make up the National History.

Thus, philosophy should not be understood only with a mere sense of individualistic self-construction, or even an incorporation of circumstantial urgencies, but rather with regard to a content that must be taught and learned, given that there are languages and methods and that, with due importance, understanding is built, also developing more doubts and, thus, the philosophical character of national thought.

Conflicts of Interest

The author declares no conflicts of interest.

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