

CONDEMNING THE HUMAN RIGHTS VIOLATIONS AGAINST WEST PAPUA BY THE INDONESIAN GOVERNMENT

**HON. ROBERT A. UNDERWOOD**

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. UNDERWOOD. Mr. Speaker, I rise today to bring attention to a problem of growing concern in Southeast Asia. I want to inform my colleagues of the human rights violations committed by the Indonesian government against the people of West Papua. For the last forty years, West Papuans have lived under the rule of a government that has virtually declared martial law on people who only want to participate in the determination of their own destiny. Like in East Timor before their independence from Indonesia, the military and local law enforcement officials continue to violate the human and civil rights of West Papuans.

West Papua has been under the rule of foreign governments for almost three hundred years, beginning with colonization by the British in 1793 to the Dutch in the mid twentieth century. In the early 1960s, West Papuans almost realized their dream of self determination with a Dutch-sponsored election for a local government called the West New Guinea Council. Unfortunately, the results of the Dutch plan were rejected by the United Nations. The Indonesian military subsequently invaded West Papua. After nearly a decade of uncertainty, the U.N. in 1969, supervised a vote for the so called "Act of Free Choice" which gave representatives a vote between independence or continued rule under the Indonesian government. This vote did not truly reflect the opinions of the West Papuans because only 195 out of the 1,026 elected representatives actually voted. As reported in *New Internationalist Magazine*, most of those votes were cast under pressure by military leaders.

Over the years, the people of West Papua formed an independence movement coordinated by the Papuan Council under the leadership of Mr. Theys Hijo Eluay. I am sad to report that Mr. Eluay, a revered figure among his people, was assassinated last November. According to a report published by the Institute for Human Rights Study and Advocacy, Mr. Eluay's death was caused by asphyxiation. While this report only moderately implies that the military and police were responsible, it recognizes that the assassination may be part of a military strategy to quell the independence movement. Other tactics used include arbitrary executions, random detention, torture, kidnap and rape have been frequently used by the military. The Indonesian government has declared that any protest or congregation of dissident groups would be seen as treason and stopped immediately.

A few weeks ago, I had the pleasure of meeting with Mr. Thom Beanal, Acting Chairman of the Presidium of the Papuan Council and Mr. Willy Mandowen, Facilitator for the Dialogue for the Presidium of the Papuan Council. These men and their colleagues, who are proponents of independence and human rights, advocate their cause through peaceful means, yet they continue to face threats of physical harm by the military who oppose the independence movement.

I ask my colleagues to imagine living each day under the threat of violence. Imagine living with the knowledge that at least one member of every family in your town has experienced a loss of a loved one at the hands of the Indonesian militia. Imagine living with the fear that your child may be kidnaped by armed gunmen, only to be found burned and buried in a shallow grave. West Papuans don't have to imagine. They live with this every day.

We acted in the case of East Timor and the results have been spectacular. Since it became a sovereign nation on May 20, 2002, the people have regained the rights and liberties which all people are entitled to. Had Congress not intervened when East Timorians were under heavy rule by the Indonesian government, surely they would not be celebrating the new freedoms that they enjoy today.

Mr. Speaker, our actions in East Timor helped give birth to the world's newest democracy that thrives today. We must continue to note the events in West Papua and take action when it is necessary. For too long, we have remained silent on the issues of human and civil rights around the world. It is time for us to take a stand. I urge my colleagues to join me in condemning the actions of the Indonesian government. A peaceful resolution to West Papuan independence is possible, but it must be with the cooperation of the Indonesian government and military.

HONORING ELI SIEGEL

**HON. ELIJAH E. CUMMINGS**

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. CUMMINGS. Mr. Speaker, I rise today to honor a great Baltimorean poet, educator, and founder of Aesthetic Realism, Eli Siegel.

Mr. Siegel was born in 1902 and grew up in Baltimore, Maryland where his contributions to literature and humanity began. Mr. Siegel founded the philosophy Aesthetic Realism in 1941, based on principles such as: man's deepest desire, his largest desire, is to like the world on an honest or accurate basis, and that the world, art, and self explain each other: each is the aesthetic oneness of opposites.

Mr. Siegel explained that the deepest desire of every person is, "to like the world on an honest basis." He gave thousands of lectures on the arts and sciences.

Mr. Siegel's work continues at the not-for-profit Aesthetic Realism Foundation in New York City, where classes, lectures, workshops, dramatic presentations, and poetry readings are offered. In addition, a teaching method, based on aesthetic realism, has been tested in New York City public schools. The teaching method has been tremendously successful. Understanding and using the teaching method may be used as an effective tool to stop racism and promote tolerance; because it enables people of all races to see others with respect and kindness.

In 1925, Eli Siegel won the esteemed "Nation" Poetry Prize for "Hot Afternoons Have Been in Montana," which brought him to national attention. "Hot Afternoons," Mr. Siegel said, was affected by his thoughts of Druid Hill Park. And so, it is fitting that on August 16, 2002, the city of Baltimore will dedicate the Eli Siegel Memorial at Druid Hill Park on a site

near the Madison Avenue entrance, not far from his early home on Newington Avenue. The bronze memorial plaque, designed by students of Aesthetic Realism, includes a sculptured portrait and poetry.

Mayor Martin O'Malley has designated August 16, 2002 as 'Eli Siegel Day' in Baltimore. At this time, I would like to insert the Mayor's proclamation and a few of Eli Siegel's poems found in the June 5, 2002 of the Aesthetic Realism Foundation magazine for the record.

Eli Siegel died in 1978, but his poetry and the education of Aesthetic Realism will be studied in every English, literature, and art classroom across the nation for years to come.

I would like to end this tribute by reciting a poem Eli Siegel wrote honoring Dr. Martin Luther King, Jr.:

SOMETHING ELSE SHOULD DIE: A POEM WITH RHYMES  
(By Eli Siegel)

In April 1865

Abraham Lincoln died.

In April 1968

Martin Luther King died.

Their purpose was to have us say, some day;  
Injustice died.

Eli Siegel wrote poems for more than six decades. These poems expressed his thoughts on people, feelings, everyday life, love, nature, history. I am proud to offer this tribute.

Thank you.

[From Aesthetic Realism Foundation, June 5, 2002]

THE RIGHT OF AESTHETIC REALISM TO BE KNOWN

BALTIMORE REPRESENTS THE WORLD—  
CONTEMPT CAUSES INSANITY

Dear Unknown Friends: In this issue we reprint the text of a public document that is beautifully important in the history of culture and justice. It is a proclamation by the Mayor of Baltimore, the city in which Eli Siegel spent his early years. Mr. Siegel was born on August 16, 1902, and the proclamation is a formal honoring of him on his centenary: an expression of pride in and gratitude for his work, by this major American city. It describes truly some of Mr. Siegel's greatness and the principles of the philosophy he founded, Aesthetic Realism.

The mayoral proclamation was first read publicly on April 28 in the Wheeler Auditorium of Baltimore's distinguished Enoch Pratt Free Library. It began an event hosted by the Library in partnership with the Aesthetic Realism Foundation, "The Poetry of Eli Siegel: A Centennial Celebration."

I and others have written much about the horrible anger Mr. Siegel met from persons who resented the vastness of his knowledge, the fullness of his honesty, the newness of his thought. The Baltimore Proclamation stands for what is natural and just: if something or someone is great—and Eli Siegel is—we should rejoice.

When a public document is mighty it is because, while impersonal, it embodies the deep feelings of people, their beating hearts, and the careful judgment of their minds. This Proclamation does. It resounds and is warm. With its legal structure, it stands, for example, for my own love of Mr. Siegel, my intellectual opinion of him: it represents people now and for all time.

In honor of Baltimore as representing the world, and to show something of Eli Siegel early in his life, we include here two writings by him from the *Baltimore American*. After his winning the *Nation* Poetry Prize in February 1925, Mr. Siegel was a columnist for the *American*, a major newspaper of the time.

First, we reprint a column about the firemen of Baltimore. The way of seeing people that is in it stands for who Mr. Siegel was, and is central to Aesthetic Realism. Fifty years later, in his Goodbye Profit System lectures of the 1970s, he said with ringing clarity that the most important question for America is "What does a person deserve by being a person?" That is the big question today, in 2002: it cries to be asked plainly and answered honestly. It was at the basis of the kind, passionately logical thought of Eli Siegel at age 22 as he wrote about Baltimore's firemen.

In his teaching of Aesthetic Realism, Mr. Siegel showed that there are two aspects to what every person deserves. He was beautiful and uncompromising about people's need for both, and we see both in this article: 1) Every person deserves to live with dignity—deserves sufficient money, just compensation for his labor, respectful working conditions. And 2) a person deserves to be *comprehended*, his thoughts and feelings understood. In Aesthetic Realism, Mr. Siegel provided the means by which every person, in all our dear individuality, can be understood to our very core.

The second writing in the 1925 paper concerns a memorial hall, just opened to the public in Baltimore, honoring soldiers of that city who died during World War I. Under the heading "War Is Remembered," Mr. Siegel writes four poems from the points of view of four different people, each of whom sees the memorial differently. His justice to people is such that their feelings come to us now; the mother of a dead soldier, and an unemployed man of 1925, are immortal and musical. And Mr. Siegel is the philosopher who would explain at last the cause of war: the human desire for *contempt*.

Humanity needs the knowledge and honesty of Eli Siegel. These exist now and forever in Aesthetic Realism.

—Ellen Reiss, Class Chairman  
of Aesthetic Realism

PROCLAMATION BY MAYOR MARTIN O'MALLEY DESIGNATING AUGUST 16, 2002 AS "ELI SIEGEL DAY" IN BALTIMORE

Whereas, the people of Baltimore are proud to join with the Enoch Pratt Free Library, Congressman Elijah E. Cummings, Maryland Historical Society, Coppin State College, Eubie Blake National Jazz Institute, Morgan State University, former Mayor Kurt L. Schmoke, and others in honoring the centenary of the great Baltimorean poet, philosopher, and educator Eli Siegel (1902-1978), who in 1941 founded the philosophy Aesthetic Realism; and

Whereas, Eli Siegel grew up in Baltimore, and his contributions to world thought began with writings completed in this city, some appearing in such Baltimore publications as *Horizons* of Johns Hopkins University, the *Modern Quarterly*, his columns in the *Baltimore American*; and

Whereas, he won the esteemed Nation Poetry Prize in 1925 for his "Hot Afternoons Have Been in Montana," which he said was affected by thoughts of Druid Hill Park, and about which William Carlos Williams wrote, "I say definitely that that single poem, out of a thousand others written in the past quarter century, secures our place in the cultural world"; and

Whereas, the honesty, kindness, and greatness of mind Eli Siegel possessed were described in the *Baltimore Sun* by Donald Kirkley: "Baltimore friends close to him at the time [that he won the Nation prize] will testify to a certain integrity and steadfastness of purpose which distinguished Mr. Siegel. . . . He refused to exploit a flood of publicity. . . . He wanted to investigate the

whole reach of human knowledge . . . to discover in its labyrinth some order or system"; and

Whereas, Eli Siegel showed that (1) the deepest desire of every person is to like the world honestly, (2) humanity's largest danger is *contempt*, "the addition to self through the lessening of something else," (3) "The world, art, and self explain each other: each is the aesthetic oneness of opposites"; and his scholarship and historic comprehension are in his books, beginning with *Self and World*, the classes he taught which changed people's lives magnificently, his thousands of lectures on the arts, sciences, and history; and

Whereas, this education he founded, enabling people to see the world and others with the respect and kindness they deserve, including people of different races and nationalities, is continued by Class Chairman Ellen Reiss and the faculty of the not-for-profit Aesthetic Realism Foundation, and is used as a Teaching Method with unprecedented success by educators in public schools—we salute Eli Siegel for his great contributions to knowledge and humanity beginning in the City of Baltimore.

NOW, THEREFORE, I, MARTIN O'MALLEY, MAYOR OF THE CITY OF BALTIMORE, do hereby proclaim August 16, 2002 as "Eli Siegel Day" in Baltimore, and do urge all citizens to join in this celebration.

IN WITNESS WHEREOF, I have hereunto set the Great Seal of the City of Baltimore to be affixed this twenty-eighth day of April, two thousand two.

[SIGNED] MARTIN O'MALLEY, MAYOR

[From the Baltimore American, February 12, 1925]

CITY TREATS FIREMAN UNFAIRLY, DUE MORE PAY, ASSERTS SIEGEL  
(By Eli Siegel)

The talented young poet, Eli Siegel, who joined the American staff this week, turned the light of his open-minded genius yesterday on the lives of the Baltimore firemen. He went out and discovered hitherto unrevealed duties which they perform. In the following article he tells what he saw and heard and what he thinks about it all. The fireman's life is strange and it ought to be known more; the fireman's work has to be known before people can see what's coming to him.

Most people think the life of a fireman is one where he fights fires, has adventures, gets in danger some of the time and the rest of the time hangs around the engine house doing whatever he can to make the time pass well. It isn't so. The fireman may be an adventurer, a man who runs all sorts of risks; but he's also a "housewife" or if you like "houseman." He cooks his meals, he makes the bed, he cleans the engine house, he keeps the engine house in good order and such things; the one thing he does not do which some housewives do (of course not all) is launder his own clothes. Yes, the fireman's life is strange; he's a cook, janitor, handy man at the same time that he risks his life seeing to it that fires die instead of live, and fires are terrible and rude things; they don't mind if men never put them out.

The fireman has his time off, but who wants time off if you can't get out of the place you work in? The fireman's time is measured by periods of eight days, not a week. In these eight days he's supposed to be on duty at least ninety-six hours; in other words, he works ninety-six hours out of one hundred ninety-two. He now works under the double-platoon system: three days of the eight he works ten hours a day; three nights he works fourteen hours; and then for one day he works the whole twenty-four hours, leaving him one day, or twenty-four hours to be free. At any time he's on duty he may be

called on to fight some fire, and fighting fires is a risky thing. Insurance companies are pretty slow in giving insurance to firemen. Then he is on the watch, every man of the force in the engine house, from one to two hours a day. So although the fireman's life may be romantic, it's work all right, too, and work isn't romantic at all.

The fireman has a lot of annoyances. While sleeping he may be awakened at any time by the ringing of the gong, for an alarm is heard in more than one engine house at one time. When the gong rings, out of bed he gets and slides down a pole; and if you saw that pole you'd think it a dangerous thing to slide down on the middle of the night just after you have awakened. When a fireman sleeps he doesn't know what may happen next; he can't say, as many people do when they go to bed, "Well, nothing to worry about until tomorrow." Morning and night don't mean much to a fireman.

The fireman gets \$1500 a year, \$125 a month, about \$30 a week. A fireman gets married and has a family; these families live on \$30 a week. That is, they have to live on it.

The fireman needs to be paid much more; no getting away from that. The city could pay it if it stopped doing fool business and hurtful business in paying big sums to officials who have high sounding titles, but don't do anything much in the way of useful work. The fireman is a man it pays to keep contented; and when a man can support himself and his family without worrying greatly doing it, he can be contented; but \$30 a week won't do it, and ought not to do it. Every fireman, when approached by me, seemed to think he was dealt with unjustly by the city. He is willing to do his job well, but he feels he could do it better if he didn't have to worry about making a living.

. . . If a fire keeps on after working hours, of course he works on. He gets a pension more than likely if he's injured, and his wife gets one if he's killed; but a sound uncrippled body is worth many, many pensions. Pensions are unsatisfactory things when one gives a leg, or one's eyesight or one's health or life in exchange. And anyone may see, who reads the newspapers, that very often a company of firemen go out to fight a fire and don't come back the way they went out.

There are now about 1500 men in the Fire Department of Baltimore City. These men are doing the city a public service as great as any. They fight fires, but they do many other things. There's much injustice in this world; and there's very much injustice that politicians or men who govern cities, states and nations do. Of this injustice the fireman get their share. Since justice is a good thing (as most people say), the firemen's lives need to be understood better and their services paid for better both in the way of honoring them and giving them more money.

[From the Baltimore American, April 5, 1925]

WAR IS REMEMBERED BY ELI SIEGEL

1. A mother who lost her son in the war sees the War Memorial Hall

He is in his grave  
Which I have never seen  
And I am here,  
In this great building that looks so well.  
His grave must be small, and people  
I'm sure never look at it.  
Look at that great man make a speech;  
He's talking about my son, in this way.  
I like the looks of this place,  
But I'd rather see Tom's grave.  
And, Oh, God, I'd like to see him.

2. A seventeen-year-old girl sees it.  
Say, Ed, it sure looks good, doesn't it?  
I've seen men working on it days and days,  
when I used to ride by on the car.

I'll have to tell Lucy about it, you know,  
that New York girl,  
Who thinks she's much, just because she  
comes from the big town.  
We can't get in, can we?  
I wish we could.  
What will this place be for?  
Well, Lucy will hear of this place,  
I tell you.  
She'll know she doesn't see everything just  
because she's in New York.  
Say, Ed, what's that woman crying about  
anyway?  
Oh, yes. I guess you're right; she must have  
lost her son in the war.

3. *A sonneteering poet sees it.*

This, our great house of stone, is for our  
war's dead,  
Our dead; they died away from us; far away  
In France, they, fighting, died. There, this  
very day,  
Their bodies lie. Yet, let it not be said,  
Ever, that mem'ry of their dying has now  
fled.  
This white, great house is for them, and O,  
may  
It serve their cause well and long. It is they  
Who made, own it. And so, let us dread  
Our miscue of their dying. Let this, our hall,  
This hall so noble with its cool, white stone,  
Bring to our minds that wars may, yet may,  
be.  
Let not men by millions in grief and death  
atone  
For our uncaring and unknowing. Let us all  
Know war, hate war. This is our dead men's  
plea.

4. *One of the jobless warriors of once sees it.*

This place is swell, no getting away from  
that,  
The walls so white and tall and clean.  
The place is so big, I'd be scared to sleep in  
it.  
I guess May and I will be moving soon,  
Whether we like it or not.  
Our three rooms could get in a corner of this,  
And the plaster is falling off in places.  
But they were pretty comfortable.  
I was in one of those French places men-  
tioned on the wall,  
And I was glad to get back.  
Now I'm not so glad.  
I wish I could live in a place I'd like and  
could pay for.  
Those three rooms of ours aren't anything  
fancy at all,  
But they cost too much for me now,  
Who isn't working.  
It's all right for people to have this hall, to  
remember the way by,  
But I wish they'd remember all about it.

RECOGNITION OF NATIONAL COM-  
MUNITY HEALTH CENTER WEEK

**HON. MIKE THOMPSON**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. THOMPSON of California. Mr. Speaker, August 18th will mark the kick-off of National Community Health Center (CHC) Week—a time to raise awareness about and pay tribute to the vital services that our community health centers provide to our communities.

Community health centers are local, non-profit health care providers that serve our poorest and our medically underserved rural and urban communities. Often they are the sole source of care for these Americans.

Last year, our community health centers served almost 12 million people in over 3,000

communities nationwide. Almost 5 million were uninsured; 650,000 were migrant and seasonal farmworkers; 5.4 million lived in rural areas; and almost 8 million were people of color. California's community health centers provided service to 15 percent of that population—almost 1.8 million people.

In California's First District, over 100,000 people sought the services of our 18 community health centers on over 300,000 separate occasions. These CHCs play an especially vital role in the rural areas of my district, given the financial and geographic constraints of these populations. Approximately 20 percent of the people served by our CHCs are farmworkers and over 80 percent are either uninsured or on Medicaid. Over 65 percent earn less than the federal poverty level each year. Were it not for the critical services our CHCs provide, many Northern Californians would have gone to the emergency room or they would have gone without any care altogether.

In this way, CHCs are a cost-saver for our health care system—by providing a significantly cheaper alternative to emergency room care for basic treatment—and they improve overall community health. They deliver care to those that would otherwise go without and they target that delivery to their service population. This means that patients receive care when they need it, where they need it and in a way that makes them comfortable and that they understand.

To accommodate different schedules, centers offer daytime, weekend and after-hours care. To accommodate language barriers—in some areas of my district Latino patient loads are as high as 62 percent—most centers offer services in both Spanish and English. And, to accommodate those who cannot travel to receive services, many centers operate mobile units. These “clinics-on-wheels” travel to our schools, migrant camps, community centers and homeless centers.

CHCs provide a truly comprehensive range of care, with basic services including adult and pediatric primary care, obstetrical and gynecological care, immunizations, medical case management, nutrition and dietary instruction and mental health counseling. In addition, some clinics are also able to offer dental care, tobacco cessation programs and HIV care. Outreach and education campaigns are an integral component of their service delivery and all community health centers help those who are eligible to enroll in California's Medicaid and CHIP programs.

I thank the community health centers of Del Norte, Humboldt, Mendocino, Lake, Napa, Sonoma and Solano counties for their dedication to the health and welfare of the residents of the First District of California. As we move towards National Community Health Center week, I urge my colleagues to help raise awareness of the important services that their local CHCs provide. Undoubtedly, many more Americans would lack access to care were it not for the commitment of our nation's community health centers to the service of the poor and medically needy.

INTRODUCING LEGISLATION TO  
REESTABLISH THE U.S. PAROLE  
COMMISSION

**HON. PATSY T. MINK**

OF HAWAII

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mrs. MINK of Hawaii. Mr. Speaker, Congress voted to abolish the parole system when it passed the Sentencing Reform Act of 1984.

In the rush to close the revolving door for repeat offenders, Congress slammed the door on all non-violent offenders. Today, individuals in prison have little hope. Many serve 5, 10, 20, and even 30-year sentences without the possibility of parole. They have no encouragement to take classes or any other steps to improve themselves.

Congress needs to find a way to help individuals who have paid their debt to society and were given excessive sentences due to mandatory sentencing laws.

I urge my colleagues to consider the case of Terri “Chrissy” Taylor. As a teenager, Chrissy fell prey to the will of a man nearly twice her age. Chrissy became a pawn of this man, and he used her to obtain the chemicals he needed to manufacture methamphetamine. Chrissy never dealt, trafficked, or manufactured drugs. She was convicted of purchasing legal chemicals with the “intention” of using them to manufacture methamphetamine. Under the mandatory minimum sentencing guidelines, the judge had no choice but to give Chrissy a 20-year sentence.

We need to make sure no one is forced to spend years in prison without any hope.

My bill reestablishes the U.S. Parole Commission. The commission will grant parole to reformed prisoners who have earned parole. This is not an open door policy. Rehabilitated prisoners shall be eligible for parole only after serving one third of their term or after serving ten years of a life sentence.

Shortly after sentencing, the commission will give prisoners tentative release dates. The commission can change or revoke the release date based on the prisoners' institutional conduct record. This will be a “hook” to encourage prisoners to rehabilitate themselves. Additionally, judges will have the ability to send criminals to prison without the possibility of parole. This make sure judges have the power to ensure meaningful prison sentences for criminals who commit the most egregious crimes.

I urge my colleagues to cosponsor this bill and give individuals a chance to rehabilitate themselves and rejoin our society. This bill will free the hands of judges who are forced to assign excessive mandatory minimums to individuals whose sentences do not match their crimes.

VETERANS HEALTH CARE  
FUNDING GUARANTEE ACT OF 2002

**HON. CHRISTOPHER H. SMITH**

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Friday, July 26, 2002

Mr. SMITH of New Jersey. Mr. Speaker, on behalf of America's 25 million veterans, I am introducing H.R. 5250, the Veterans Health Care Funding Guarantee Act of 2002, along