

to be enforced in the statutory adjustment board in accordance with the parties' intent.

It is well to note that U.S. airlines and their labor unions have, to date, proceeded as if the RLA and the labor contracts negotiated under it follow the aircraft of U.S. flag airlines and their flight crews in both domestic and international operations regardless of their point of operation at any particular moment in time. This is similar, if not identical, to the rules and procedures followed under maritime law involving U.S. flagships.

Here is what the bill does:

It prevents either a carrier or one of its flight crew labor organizations from evading its obligations under the RLA by simply relying on geographical location of a particular operation.

It prevents flight crew labor groups from conducting unpredictable work stoppages against the U.S. air carrier's foreign operations.

It prevents an air carrier from firing or disciplining flight crew employees for engaging in union activities protected under the RLA merely because such employees are assigned in whole or in part to the carrier's operations outside the United States.

It assures that the provisions in the bill apply only to flight crew employees—pilots and flight attendants—who are the employees engaged in the actual operation and service aboard the aircraft as they traverse international boundaries.

It requires, where appropriate, fair collective bargaining to establish wages and terms and conditions of employment for flight crews throughout an air carrier's systems.

Here is what the bill does not do:

It does not impose our labor laws on foreign countries.

It does not affect our aviation agreements with foreign countries.

It does not cover employees providing ground and related services for U.S. carriers exclusively in foreign countries.

It does not preclude negotiation of wages and terms and conditions of employment tailored to flight crew members that perform overseas operations.

I hope that my colleagues will join me in cosponsoring and supporting enactment of this bill. If you have any questions, or wish to cosponsor the bill, please call me or Mrs. Kyle on my staff.

IN REMEMBRANCE OF THE REVEREND RALPH DAVID ABERNATHY, JR.

HON. JOHN LEWIS

OF GEORGIA

IN THE HOUSE OF REPRESENTATIVES

Friday, March 10, 1995

Mr. LEWIS of Georgia. Mr. Speaker, just a few days ago, many of us in the House came together on the House floor to celebrate the 30th anniversary of the Voting Rights Campaign of 1965. Last week, I traveled to Selma, AL, along with several of my colleagues from the Congressional Black Caucus and thousands of others, in commemoration of the historic march from Selma to Montgomery, a turning point in the campaign for voting rights.

Today, I would like to take a moment to pay special tribute to one of the soldiers and leaders of the civil rights movement, someone who was with us on the 54-mile march from Selma

to Montgomery, the Reverend Ralph David Abernathy, Jr. As many of us who participated in the movement join together to celebrate the achievements of the past and to remember those who marched alongside us many years ago, I believe this is a very fitting time to recognize the Reverend Abernathy. It is also Dr. Abernathy's birthday tomorrow. Dr. Abernathy was born in Marengo County, AL on March 11, 1926. He passed away, too young, 5 years ago. Tomorrow, he would have been 69.

The Reverend Ralph David Abernathy, Jr. had a lifelong commitment to securing and protecting basic civil rights for all Americans. He was a leader in the civil rights movement, a close friend of the Reverend Martin Luther King, Jr. I marched with him many times. After the assassination of Dr. King in 1968, Dr. Abernathy assumed leadership of the Southern Christian Leadership Conference, and worked with dedication and perseverance to carry on Dr. King's dream. After Dr. King's death, Dr. Abernathy continued to organize and lead marches and other events, including the Poor People's Campaign, a massive demonstration to protest unemployment, held in Washington, DC.

I believe we should take a moment to remember the people who brought us here today, to remember some of the sacrifices and the contributions of the many people who participated in the civil rights movement. Thousands of people participated. Some had small roles, others large roles. The Reverend Ralph David Abernathy had many roles, often at the same time. He was a teacher, a leader, an organizer, a soldier, and a friend. Today, we remember his spirit, his good humor and his guidance. One day before the date of his birth, I ask my colleagues to join me in celebrating his legacy and his life.

PAKISTAN-BASED GROUPS TRAINS HOLY WARRIORS

HON. SHERROD BROWN

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Friday, March 10, 1995

Mr. BROWN of Ohio. Mr. Speaker, two American diplomats lie dead and another seriously wounded after Wednesday's brutal attack in Karachi, Pakistan. These Americans were gunned down when their vehicle stopped at a traffic light on Karachi's busiest road while the employees were en route to work in the service of the United States.

Mr. Speaker, Karachi is a city out of control, and Pakistan's continuing support of international terrorism has come home to roost. The Cleveland Plain Dealer has run just today an article that first appeared in the Washington Post in which Karachi is described as a "city of violence," where Islamic militancy is the rule and not the exception.

Mr. Speaker, this tragedy illustrates our need to stop terrorism no matter where it occurs. If American citizens in Pakistan are not safe when they are representing their country, then we must demand protection. If the Government of Pakistan cannot ensure their protection, we must take action to protect them ourselves.

[From the Cleveland Plain Dealer, Mar. 10, 1995]

PAKISTAN-BASED GROUP TRAINS HOLY WARRIORS

(By John Ward Anderson and Kamran Khan)

KARACHI, PAKISTAN.—On the third Thursday of every month, a bus with about two dozen young men pulls away from a secret rendezvous point in this port city and travels 600 miles north to a base in Afghanistan, where the men spend 40 days in basic training for a worldwide holy war.

The camp, just north of the Pakistani border town of Miram Shah, is operated by Harkatul Ansar (Movement of Friends), a radical group headquartered in the Pakistani capital, Islamabad, that is sworn to fight for the global supremacy of Islam. Since 1987, more than 4,000 militants—including Pakistanis, Indians, Arabs from several countries and a small number of Americans—have been trained by the group in making bombs, throwing hand grenades and shooting assault weapons, members of the group said.

"Ours is a truly international network of genuine Muslim holy warriors," said Khalid Awan, who joined Harkat, as the group is popularly known, after receiving his master's degree in economics from Pakistan's Punjab University. "We believe frontiers could never divide Muslims. They are one nation, and they will remain a single entity."

Harkat is one of the largest and most militant Islamic groups operating in Pakistan, which critics complain has done little to keep radical Muslims from using its soil to launch terrorist attacks.

Pakistan's reluctance to crack down was spotlighted last month when Ramzi Ahmed Yousef, suspected mastermind of the 1993 World Trade Center bombing in New York, fled here as a world-wide dragnet tightened around him. Yousef was arrested Feb. 7 in Islamabad when U.S. officials led Pakistani police to the guest house where he was staying.

Pakistan has been a haven for armed Islamic militants since the early 1990s, when dozens of fundamentalist groups and thousands of soldiers who had fought a jihad, or holy war, to drive the Soviet Union out of Afghanistan began searching for new theaters in which to wage battle.

The groups have continued to thrive here and in Afghanistan because of the easy availability of cheap and sophisticated weapons—many can be traced to more than \$1 billion per year the United States gave to Afghan militias based in Pakistan during the war against the Soviets—and because large tribal areas along the Pakistani-Afghan frontier are unpatrolled and lawless.

Politicians in Pakistan have been reluctant to launch a committed effort to shut down the groups because they have the support of the country's powerful Muslim clergy. The groups openly raise funds and recruit members.

"The government at the highest levels is sufficiently frightened of these people, but its ability to crack down on them is very limited," said a Western diplomat in Islamabad. "No, they are not doing enough but it's not a lack of will—it's that the government here is not terribly efficient."

Observers say Pakistan has put itself in the difficult position of allowing the groups to operate in the country to fight against Indian troops in the disputed region of Kashmir, and at the same time trying to prevent the groups from using Pakistan as a base for operations against other countries.

The Pakistani government did not respond to requests to provide a spokesman to answer detailed questions.

In a brief telephone interview, Foreign Secretary Najamuddin A. Sheikh said the

underlying problem is religious extremism, fueled by sectarian clashes between Pakistan's majority Sunni and minority Shiite Muslims. Often, he said, the extremism is encouraged in religious schools, which receive millions of dollars a year in state funding and are prime feeders for militant Islamic organizations.

Sheikh, the Foreign Ministry's highest-ranking civil servant, said Prime Minister Benazir Bhutto has proposed registering the schools as one way to moderate them.

India has long charged that Pakistan is involved in "state terrorism" by arming, training and funding Muslim insurgents waging a brutal civil war in Kashmir.

In 1993, the United States warned Pakistan that unless it stopped supporting Kashmir insurgents, the country would be put on the U.S. list of terrorist states. Since then, say U.S. officials, Pakistan has significantly reduced its role in the conflict.

Last month, during a state visit by Bhutto to the Philippines, President Fidel Ramos protested that Pakistanis were fighting alongside Muslim extremists battling for autonomy against his government. Russia has charged Pakistanis are aiding the separatist battle in Chechnya.

Following complaints by moderate Arab governments in Egypt, Algeria and Jordan that Pakistanis were involved in extremist movements in their countries, Pakistan asked Afghan aid groups—many were really fronts for militant organizations—to leave. That forced some groups underground and pushed others into Afghanistan.

"They have a right to protest, but we have our duties to perform as Muslims," said Tariq Cheema, 26, a member of the radical Markaz Dawatul Arshad organization, which aims to establish "the rule of God" throughout the world. While conducting street-corner recruiting in Karachi, Cheema passed out a list of names and addresses of 56 Markaz members killed last year during fighting against government troops in Tajikistan, the Philippines, Bosnia and Kashmir.

Since the end of the Afghan war in 1989, Pakistani officials estimate at least 10,000 Islamic militants have been trained by various groups in the Pakistan-Afghanistan border areas.

"Arabs run exclusive training camps for the recruits of Middle Eastern origin," a leading member of Harkat claimed, adding the instructors are Sudanese, Egyptian and Libyan veterans of the Afghan war. "We only go to those camps for advanced military training that involves operating antiaircraft guns and tanks" and laying land mines, he said.

Funding often comes from Muslims who think moderate Arab governments are becoming too Westernized.

"Funding for our organization largely comes from Saudi Arabia, where several philanthropists are not happy with the way the country is governed by the ruling family," said a Markaz activist. A Harkat official said his organization's largest donor is a group of Muslim merchants from India who now live in England.

THE REVOLUTION AND ITS CHILDREN

HON. LINCOLN DIAZ-BALART

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Friday, March 10, 1995

Mr. DIAZ-BALART. Mr. Speaker, I ask that the following article by Ivan Arellanes be included in the RECORD. I believe that "The Revolution and Its Children" provides a worth-

while insight into problems that unfortunately many have chosen to ignore.

THE REVOLUTION AND ITS CHILDREN (By Ivan Arellanes)

One of the most disquieting aspects of my recent trip to Cuba was learning about how young people my age live. Despite living in a country where most information concerning the West, and particularly the U.S., is censored, they are aware and even have some contact with the "materialist, capitalist, imperialist" culture, as Fidel Castro might categorize it. I wanted to meet those young people who, although they were children of the Cuban Revolution and had been indoctrinated from childhood, had many of the same concerns, interests and ideas that I or any other young person might have.

I arrived in Cuba with this in mind, and my first impression was disappointing: children and young adults were asking for money, food, candy, pencils or any item we tourists might want to give them, as we got off the bus that had brought us from the airport to the hotel. I wasn't surprised to see beggars, since this is not an occurrence unique to Cuba, but rather by the fact that there were so many everywhere.

Next I encountered the much-reported phenomenon of prostitution. Without going into too much detail, let me just say that I saw a sea of men, women and children selling themselves to the highest bidder. The only way I can describe what I saw is to call Havana an enormous brothel.

My first night in Havana, I was lucky enough to meet a group of five young people between twenty-four and twenty-eight years old. I spoke at length with two of them, Ronie and Ernesto. One of the main topics of conversation was entertainment. What did they do for fun? (I met them sitting next to the hotel.) They answered, "This is what we do, sit here and watch people go by." They also like to bring some rum to a friend's house and dance to salsa music all night. But since the start of the daily blackouts, twelve hours long in some cases, it is no longer possible to have such parties. There is also nowhere to buy the very expensive alcoholic beverages unless you have dollars.

Both, Ronie and Ernesto are professionals; one is a biologist at a hospital. Though head of his shift at the time, he was just "hanging out" because there was no light and no supplies to help the sick.

Both laughed when I asked them where there might be a restaurant, not for tourists, but where one could find only Cubans. One asked, "Why do you want to eat with Cubans? Why don't you eat in this nice hotel that has everything, where we aren't allowed to enter?" They were surprised that I hadn't come, like other tourists, for sex.

They told me openly of their resentment, disillusionment and hatred of the revolution, which according to them lied about its supposed achievements. Later on I realized that in order to enjoy a better life than most Cubans (they earn the equivalent of \$6 a month) they hooked up with tourists who would take them to discos, dinner, hotels, and who would buy them clothing in exchange for certain favors.

On my second day in Havana, I talked at length with a couple who were thirty-three and twenty-nine, respectively. They have a daughter who suffers from acute anemia owing to the lack of food. The husband works at the University of Havana and earns the equivalent of \$5 a month, while his wife stays at home. They excused themselves for not offering me anything to eat or drink, because the only thing in their refrigerator was water and some old rice. She told me that sometimes days, even weeks go by when they eat only sugar water, so that they could

give their daughter what little food they had.

We talked politics. Checking often to make sure the neighbors couldn't hear, they told me openly of their opinions on the Castro regime and the desperate living conditions in Cuba. I asked them to consider the extreme poverty, injustice and corruption in other countries, such as Haiti, and then asked them whether they would rather live in Cuba or Haiti. In a few words they summed up their disillusionment with the Castro regime: "Let me put it to you this way. We would rather live in the worst country on earth, anywhere but Cuba." During our conversation we listened to music by their favorite artists: Willy Chirino, Gloria Estefan and Jon Secada.

I would also talk to another person who practically broke my heart. His name is Yojiro, a thirteen-year-old boy who came up to me on the street and began to walk with me. He told me that his classmates were doing agricultural work, and that he hadn't been able to go because he had injured his foot. He also told me his favorite music was rap and Michael Jackson. When I asked him if he had ever seen Fidel Castro, he told me that Castro never got close to the "common" people and could only be seen from a distance. As with all the young people I had met previously, his major interest was in knowing what the United States was like, what we did for fun, what we thought of Cuba. Nevertheless, what most endeared him to me was that he would not accept any gifts from me. He just wanted to talk, to be treated like an equal and not a beggar, to go into a restaurant with me and sit at a table without having the waiters bother him, in short, to feel like a human being.

When I returned from my trip to Cuba, friends and relatives asked me if I had liked it, if I had enjoyed myself. I answered that it had been the worst vacation I had ever had, that I hated Cuba—not the country and certainly not the people—but the injustice forced upon them by the dictatorship they live under.

TRIBUTE TO ANDREW T. HOSPODOR

HON. FRANK PALLONE, JR.

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Friday, March 10, 1995

Mr. PALLONE. Mr. Speaker, I wish to pay tribute today to a very special man, my father-in-law, Andrew T. Hospodor, who passed away on March 7. He was 58 years of age. He had been suffering from a brain tumor for the past 6 months. For me and Sarah, my wife and his loving daughter, the loss of Mr. Hospodor will leave a terrible void—one which we will try to fill with our many fond memories.

Mr. Speaker, my father-in-law was a lifelong Republican and ideologically a rather conservative Republican. He loved to talk politics, looked forward to the Republican takeover in Congress, and hoped that the GOP's Contract With America would be quickly implemented. Needless to say, we often disagreed. However, he shared with me an abiding optimism in the American democratic process. No one was more convinced than Andy Hospodor that America works, that equal opportunity was best achieved in the United States, and that our country would ultimately overcome racial, ethnic, and religious differences to achieve a truly classless society.