

also referred to her as "a shining example, a woman of substance and character, a loyal wife and mother, and like her General, a patriot."

The General and Mrs. MacArthur were married in 1937. Mrs. MacArthur remained devoted to her husband until his death in 1964. Her devotion to him was not only emotional, but involved a great deal of physical sacrifice. You see, Mr. President, Mrs. MacArthur lived with the General in Manila until they were forced to retreat to Corregidor by the Japanese. While on Corregidor, she endured daily air attacks while raising their 4 year old son, Arthur. Furthermore, when it was obvious the Japanese would take the Philippines, the president of the Philippines offered passage for her and her son to Australia. She replied: "We have drunk from the same cup; we three shall stay together." She then continued to stay with her husband in the field until General MacArthur finally accepted the surrender of the Japanese in Japan.

After the death of General MacArthur, Mrs. MacArthur lived out her life in New York where she remained active in philanthropic activities. She even served as the honorary chairman of the MacArthur Foundation, which was created in honor of her husband.

The spouses of our Americans in uniform seldom receive the recognition they deserve for their contribution to the valor, patriotism, and loyalty of our fighting forces. Her contribution to America cannot be quantified, but it must not be forgotten. It's no wonder that General MacArthur often introduced her as "my finest soldier."

Mr. President, I ask my colleagues to join me today in paying tribute to this outstanding woman and her sterling contribution to America.●

TRIBUTE TO THOMASINA "TOMMY" ROGERS

● Ms. MIKULSKI. Mr. President, I rise today to congratulate the Administration on the selection of Thomasina "Tommy" Rogers, a constituent and friend, to serve as the Chairman of the Occupational Safety and Health Review Commission. Ms. Rogers was confirmed by the U.S. Senate and has served on the Commission since November 1998. On June 4, President Clinton designated her Chairman.

Ms. Rogers, a resident of Upper Marlboro, MD, has held a number of high ranking positions in the federal government, both as a career civil servant and as a political appointee. She entered the Senior Executive Service in 1987. At the U.S. Equal Employment Opportunity Commission, she served as Legal Counsel where she received numerous awards for exemplary performance. She was later nominated and confirmed to chair the Administrative Conference where she served until 1995.

Ms. Rogers received a law degree from Columbia University and an undergraduate degree in journalism from

Northwestern University. She has served on the Boards of Directors of Children's National Medical Center in Washington D.C. and the American Arbitration Association since 1995.

Ms. Rogers is the first woman to be designated Chairman and the first African American to serve as a member of the Commission. She is married to another outstanding Marylander, and friend, Gregory Gill. They have a daughter, Cleo.

I want to commend the Administration for its excellent choice and look forward to Ms. Rogers' tenure as Chairman.●

RELIGIOUS LEADERS ON RECONSTRUCTION AND DEVELOPMENT IN SOUTHEASTERN EUROPE

● Mr. LUGAR. Mr. President, the World Conference on Religion and Peace (WCRP) is an organization that is dedicated to promoting cooperation among the religions of the world on behalf of peace while maintaining respect for religious differences.

Since its founding in 1970, the WCRP has become a genuinely global movement with over 30 national chapters and members in over 100 countries.

Two months ago, in Amman, the capital city of Jordan, the WCRP held its 7th World Assembly, which brought together senior leaders of many of the major religions of the world as well as their civil and political counterparts.

The Assembly was held on November 26 and 27, 1999, under the patronage of King Abdullah II and the chairmanship of Prince El Hassan bin Talal, and was attended by some 1,300 delegates from 68 countries.

I note that among the participants in the Amman Assembly was our distinguished former colleague, a Member from Indiana for 22 years of the House of Representatives, where he was Majority Whip, and is now President Emeritus of New York University, Dr. John Brademas.

Dr. Brademas, who is also Chairman of the National Endowment for Democracy (NED), presided at a discussion in Amman on "The Shape of the Future as a Challenge to Religion."

Mr. President, the Assembly also convened a "Forum of South Eastern European Religious Leaders" to promote inter-religious cooperation for reconciliation, reconstruction and development in the region. Representatives from more than 25 different religious communities in 10 countries from South Eastern Europe participated in the forum.

I am pleased to note that the person who organized and chaired this forum, James Cairns, WCRP Project Director, South Eastern Europe, Sarajevo, lived several years in Elkhart, Indiana, where his father was a Presbyterian Church pastor.

As the Secretary-General of WCRP, Dr. William F. Vendley, observed, "This unprecedented gathering of religious leaders from South Eastern Eu-

rope will initiate a process of contact and a dialogue among the religious communities both within specific states and throughout the region to develop concrete inter-religious cooperation."

Mr. President, together this group of leaders of several faiths, drawing on their diverse traditions and working together, produced a statement calling for the promotion of reconciliation, democracy and the peaceful development of South Eastern Europe, and committing themselves to opening dialogue among their communities.

Mr. President, because of the great importance of the events in this troubled part of the world and the significant role of religious leadership in South Eastern Europe, I ask to have the statement printed in the RECORD.

The statement follows:

STATEMENT OF RELIGIOUS LEADERS ON RECONSTRUCTION AND DEVELOPMENT IN SOUTH EASTERN EUROPE

As leaders and responsible representatives of religious communities from South Eastern Europe we have gathered at this Forum in Amman Jordan on 26-27 November 1999, in the context of the Seventh World Assembly of the World Conference on Religion and Peace, to discuss the current situation in our region and to identify how our communities can work together to promote reconstruction and development both within our respective states and throughout the region as a whole.

As religious people, we must affirm that in each of our traditions human life is sacred. Any violation of the rights of any person is not acceptable and must be condemned. Our religious traditions all seek to promote fullness of life through peace, justice, mercy and love.

CONFLICT IN SOUTH EASTERN EUROPE

Sadly, our recent experience in South Eastern Europe has been filled with conflict that has denied these to many people. After the fall of communism, our region has suffered through unrest and conflict. These conflicts have rekindled old prejudices and created mutual distrust and division among peoples. We regret that key actors in the international community lacked the vision, commitment and preventive strategies to prevent these catastrophes. Even countries that have escaped the violence that has afflicted the states of the former Yugoslavia have faced serious social crises that have created considerable instability in their societies.

We are proud of the role that our religions have played in the history, culture and traditions of the nations and peoples of our region. Our religious identities have been and will continue to be an essential part of who we are as believers and as people. But, we are also aware that this close identity between religious and national communities has been misused by those in positions of influence and power. Too often, within our ethnic and religious communities there have been efforts to portray others as the enemy and a danger to the safety of our own community. We must resist and overcome such stereotyping to ensure that our heritage can serve to build strong futures for all people and not simply be used to perpetuate the myth that security comes only in ethnically pure states.

JUSTICE AND FORGIVENESS

We regret and mourn the destruction and death of so many innocent victims in the

conflicts that have raged through the region, as well as the destruction of religious objects in all our communities. We are challenged to ask for forgiveness and seek reconciliation across communities, not because religious communities are responsible for these conflicts, but because religion must set the example for the rest of the society to follow. We acknowledge that as members of communities we cannot escape a sense of collective shame for what has occurred, but we must preserve the principle of individual guilt and responsibility for acts and atrocities committed during these conflicts, particularly those leaders who were instrumental in creating these crises. The deep principle of justice in each of our traditions requires that those responsible be judged based on international standards of law without guilt being assigned to entire communities. Punishing entire populations simply multiplies injustices and the suffering of the innocent.

THE ROLE OF CIVIL SOCIETY

As we look to the future, religious communities can and must play a central role in building strong civil society throughout the region. Political leaders and institutions have a primary role and responsibility for building strong states, but material reconstruction and development can be long lasting only with a corresponding moral and social reconstruction and development. Religious communities must be decisive leaders in a process of promoting truth, justice and reconciliation in their societies so that all persons and groups can have their rights respected and protected throughout the region. In this regard, we must develop a new concept of security. Security cannot be based solely on armaments and military strength, but must be based on strong and open societies, in which all are protected and cared for and in which conflicts are resolved through dialogue and negotiation rather than through violence. Therefore, we urge the governments in our region to reduce their militaries and armaments and to work to reduce the presence of arms among their populations.

As religious leaders and representatives from the region, we are encouraged by the efforts of the international community to develop the Stability Pact of Reconstruction and Development in South Eastern Europe. We must remind both international authorities and our own national leaders, however, that the welfare of human beings individually and as groups must remain at the center of such efforts. Without this human dimension no amount of good works will provide true security, peace and prosperity.

In this regard, we express our solidarity with the brothers and sisters in each of our faith communities in Yugoslavia. Both for stability and successful regional integration it is essential for Yugoslavia to be part of the Stability Pact process as soon as possible. In the meantime, however, humanitarian assistance must not be denied to those in need and we urge the international community to allow basic foodstuffs, medicines, and heating fuel to be provided to the people of that country without delay.

A COMMON CALL TO THE GOVERNMENTS OF SOUTH EASTERN EUROPE

Almost all of our communities are emerging from a communist period that severely marginalized religion in society. Together we seek to promote a strong civil society and the essential role of religious communities in that process, but we cannot accomplish this goal alone. Therefore, we call on civil authorities at the local, state, regional and international level:

To promote and actively practice democracy, human rights, and the rule of law, with particular protection for minority groups, in all states in the region.

To respect and establish the formal separation of political and religious institutions so that each can freely perform its own tasks and respect the functions of the other.

To regard religious communities, which possess both infrastructure and expertise in providing social services to the people and which have an essential role in protecting the social security of all people, as legitimate partners in the work of reconstruction and development.

To provide support for the development of strong civil society through adopting appropriate laws, financial regulations, and other policies that will provide the necessary environment for religious communities and other civic organizations to thrive.

To allow free practice of religious belief for all persons and to ensure the availability of religious service in the military and other social institutions.

To promote policies of economic development that are sustainable and humane and can ensure economic security for all people in the region. Integration into broader European structures is an important dimension of this process.

To adopt and implement laws on restitution of property to religious communities that was nationalized or expropriated by previous regimes. This property is essential for religious communities to retain their independence from political control and to carry out their religious and social mission.

To develop media practices that do not promote division, mistrust and hostility among peoples, but can contribute to building healthy democratic societies. In this regard we call for greater access for all religious communities to the media in their respective countries.

OPENING RELIGIOUS DIALOGUE

As representatives of our respective religious communities, we know that there is no alternative to dialogue both within and among our communities, and we commit ourselves to take the following steps to promote dialogue and cooperation among ourselves and to enhance the role of our communities as important social institutions in our societies:

We will seek partnerships with other civic and social organizations in our societies to carry out social welfare activities for which we share a common concern.

We will educate all persons to understand and respect our different faith traditions in order to prevent ignorance and fear from once again fueling violence. To this end we must ensure that school curriculums and textbooks treat each religious tradition in a way that individuals from that tradition can recognize themselves. We will also provide basic information about each religious community and organize teacher exchanges in our own religious institutions to promote better understanding and mutual respect.

We commit ourselves to pray for and to promote tolerance, coexistence and peace both within our own communities and for our brothers and sisters in other communities. We also pledge ourselves to promote a climate of peace within our communities by stressing to our own officials that preaching must not interpret our own faith by attacking others. We must show respect to others by not using inflammatory language in our public statements.

We encourage the formation of inter-religious working committees in each state to foster contact and dialogue among the communities as a first step towards practical cooperation.

We will work to take part in joint public meetings and visits by religious leaders within our own states and around the region to promote the idea of tolerance and common living among communities and peoples.

We pledge ourselves to find the means to provide mutual assistance for those who suffer in whatever way in our societies. In these efforts, we want to state that majority religious communities have a particular responsibility to protect the human and religious rights of smaller or minority communities in their areas.

Our region continues to face considerable challenges in the process of reconstruction, reconciliation and development. We believe that religious communities can play a vital role in this process, and we are thankful to God that we have had the opportunity to meet together and discuss such critical issues, and we express our appreciation to the World Conference on Religion and Peace for convening this important meeting. We commit ourselves to pursuing contact and dialogue with each other both within the states of South Eastern Europe and across the region as a whole for the purpose of building active instruments of interreligious cooperation, and we ask for the World Conference on Religion and Peace to continue to assist us in facilitating this process of building cooperation in our region.

FORUM OF SOUTH EASTERN EUROPEAN RELIGIOUS LEADERS, WORLD CONFERENCE ON RELIGION AND PEACE

PARTICIPANTS LIST

Islamic

Mr. Mehmet Emin Aga, Mufti of Xanthi, Greece.

Dr. Rexhep Bojaj, Mufti and President, Islamic Community of Kosovo.

H.E. Dr. Mustafa Cerić, Reis-ul-Ulema, Islamic Community of Bosnia-Herzegovina.

Mr. Idriz Demirović, Mufti and President, Islamic Community of Montenegro.

Mr. Moustafa Alich Hadji, Grand Mufti, Islamic Community of Bulgaria.

Mr. Aziz Hasanović, Senior Imam, Zagreb, Croatia.

Mr. Hamdija Jusufspahić, Mufti, Islamic Community of Serbia.

H.E. Mr. Sulejman Red'epi, Reis-ul-Ulema, Islamic Community of Macedonia.

Mr. Selim Stafa, Deputy Chairman, Islamic Community of Albania.

Mr. Ibrahim Serif, Mufti of Komotini, Greece.

Mr. Muamer Zukorlić, Mufti, Islamic Community of Sand'ak.

Orthodox

His Beatitude Anastasios, Archbishop of Tirana and All Albania, Albanian Orthodox Church.

Very Rev. Ieronim Cretu, Superior of Romanian Orthodox Church in Jerusalem.

Prof. Georgios Filias, Professor, Theological Faculty, Greek Orthodox Church.

H.E. Timotej Jovanovski, Metropolitan of Debar-Ki-evo, Macedonian Orthodox Church.

H.E. Nikolaj Mrla, Metropolitan of Dabrobosnia, Serbian Orthodox Church.

His Grace Artemije Radosavljević, Bishop of Raska-Prizren, Serbian Orthodox Church.

H.E. Gligori Stefanov, Metropolitan of Veliko Tirnovo, Bulgarian Orthodox Church.

Roman Catholic

Fr. George Frendo, Vicar General, Archdiocese of Durres-Tirana, Albania.

Dr. Karl Ocvrik, Professor, Theological Faculty, Archdiocese of Ljubljana, Slovenia.

H.E. Vinko Cardinal Puljić, Archbishop of Vrhbosna (Sarajevo).

Msgr. Marko Sopi, Bishop of Prizren, Kosovo.

Jewish

Rabbi Menachem Hacohen, Great Rabbi, Jewish Community of Romania.

Mr. Emil Kalo, President of Organization of Jews in Bulgaria ñ Shalom.

Dr. Ognjen Kraus, President of Coordinating Board of Jewish Communities in Croatia.

Mr. Aca Singer, President of Federation of Jewish Communities in Yugoslavia.

Protestant

Dr. Peter Kuzmic, President, Council of Evangelical Churches in Croatia.●

RESTORATION OF LITHUANIA'S INDEPENDENCE

● Mr. ABRAHAM. Mr. President, on February 6 of this year, in the Divine Providence Church, in Southfield, Michigan, several hundred Lithuanian Americans will gather to mark the tenth anniversary of the restoration of Lithuania's independence. Joined by Lithuania's ambassador to the United States, His Excellency, Stasys Sakalauskas, they will be celebrating their nation's original, modern independence day, February 16, 1918, as well as the events of March 1, 1990, the date on which Lithuania was finally and irrevocably released from the grip of Soviet communism.

Michigan's Lithuanian-American community also will celebrate the perseverance and sacrifice of their people, which enabled them to achieve the freedom they now enjoy.

I have reviewed the bare facts before: On March 11, 1990, the newly elected Lithuanian Parliament, fulfilling its electoral mandate from the people of Lithuania, declared the restoration of Lithuania's independence and the establishment of a democratic state. This marked a great moment for Lithuania and for lovers of freedom around the globe.

The people of Lithuania endured 51 years of oppressive foreign occupation. Operating under cover of the infamous Hitler-Stalin Pact of 1939, Soviet troops marched into Lithuania, beginning an occupation characterized by communist dictatorship and cultural genocide.

Even in the face of this oppression, the Lithuanian people were not defeated. They assisted their oppressors and kept their culture, their faith and their dream of independence very much alive even during the hardest times.

The people of Lithuania were even able to mobilize and sustain a non-violent movement for social and political change, a movement which came to be known as Sajudis. This people's movement helped guarantee a peaceful transition to independence through full participation in democratic elections on February 24, 1990.

Unfortunately, as is so often the case, peace and freedom had to be purchased again and again. In January of 1991, ten months after restoration of independence, the people and government of Lithuania faced a bloody assault by foreign troops intent on overthrowing their democratic institutions. Lithuanians withstood this assault, maintaining their independence and their democracy. Their successful use of non-violent resistance to an oppressive regime is an inspiration to all.

Lithuania's integration into the international community has been

swift and sure. On September 17, 1991, the reborn nation became a member of the United Nations and is a signatory to a number of its organizations and other international agreements. It also is a member of the Organization for Security and Cooperation in Europe, the North Atlantic Cooperation Council and the Council of Europe.

Lithuania is an associate member of the European Union, has applied for NATO membership and is currently negotiating for membership in the WTO, OECD and other Western organizations.

The United States established diplomatic relations with Lithuania on July 28, 1992. But our nation never really broke with the government and people of Lithuania. The United States never recognized the forcible incorporation of Lithuania into the U.S.S.R., and views the present Government of Lithuania as a legal continuation of the inter-war republic. Indeed, for over fifty years the United States maintained a bipartisan consensus that our nation would refuse to recognize the forcible incorporation of Lithuania into the former Soviet Union.

America's relations with Lithuania continue to be strong, friendly and mutually beneficial. Lithuania has enjoyed Most-Favored-Nation (MFN) treatment with the United States since December, 1991. Through 1996, the United States has committed over \$100 million to Lithuania's economic and political transformation and to address humanitarian needs. In 1994, the United States and Lithuania signed an agreement of bilateral trade and intellectual property protection, and in 1997 a bilateral investment treaty.

In 1998 the United States and Lithuania signed The Baltic Charter Partnership. That charter recalls the history of American relations with the area and underscores our "real, profound, and enduring" interest in the security and independence of the three Baltic states. As the Charter also notes, our interest in a Europe whole and free will not be ensured until Estonia, Latvia, and Lithuania are secure.

Mr. President, I commend the people of Lithuania for their courage and perseverance in using peaceful means to regain their independence. I pledge to work with my colleagues to continue working to secure the freedom and independence of Lithuania and its Baltic neighbors, and I join with the people of Lithuania as they celebrate their independence.●

RECOGNITION OF THE NACHES VALLEY HIGH SCHOOL LEADERSHIP CLASS

● Mr. GORTON. Mr. President, as the Senate prepares to debate the Elementary and Secondary Education Act in the coming weeks, one of the topics we will no doubt address is this issue of school safety.

I want to recognize the extraordinary efforts of a group of students and

teachers in eastern Washington in addressing violent crime in their community and making their school a safer place for all students. The Leadership Class at Naches Valley High School has done an excellent job at incorporating creative solutions and programs to curb gang activity and encourage fellow students to do well in school. For their efforts, I am presenting these students and their teacher, Mr. Sanford Jetton with my "Innovation in Education" award.

Naches Valley is a rural school district at the foot of the eastern side of the Cascade Mountains. For years, Naches Valley High School reflected the small community values with little conflict between students. In 1996, it discovered it was not immune from the problems that are common-place in most large urban schools—gangs, drugs, depression, crime, to name a few.

When the high school had its first incident of gang violence, students in the Leadership class were both frightened and angry. While such a reaction would be expected, their response was anything but typical. Not only did the students confront the gang members, challenging them to be positive contributors to the school atmosphere, but they proactively worked with their principal, their Leadership teacher Sanford Jetton, the Mayor, and the deputies from the sheriff's department to address the problem.

The students helped write a town ordinance which declared the local park to be part of the school grounds for an hour before and an hour after school, or whenever that park is being used for school activities. This allows for disruptive students to be dealt with both by law enforcement and the school's own "zero tolerance" gang policy.

As a result of this direct intervention, most of the gang members relinquished that affiliation and eventually graduated from Naches. In addition, there have been no further incidences of gang violence at Naches Valley High School since 1996.

The Leadership class did not stop with the problem of gang violence. Its members looked for innovative ways to promote drug and violence prevention through school and community service. The list of student-initiated accomplishments is quite impressive:

The class established a Student Accountability Board (S.A.B.) which provides alternative consequences for students pulled over by the sheriff's office for traffic violations. The S.A.B. has resulted in a 50 percent reduction in traffic citations. Seat belt use among students has also risen from 63 percent in 1997 to 93 percent in 1999.

Working with the University of Washington, the class prepared a suicide awareness program which has since spread to six other schools.

The class initiated a "Student Sharing Solutions" program which teams up schools throughout the Yakima Valley for such events as a countryside graffiti paint-out.