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Milestones, Roadblocks in Clayoquot Sound Campaign

The British Columbia government on July 6, 1995 announced it would adopt all the recommendations made by a blue-ribbon Science Panel charged with defining sustainable forestry in Clayoquot Sound. The government's announcement reflects the influence of the U.S. market campaign waged by RAN and allied environmental groups. In behind-the-scenes negotiations, the threat of cancelled U.S. contracts for B.C. clearcut pulp and paper tipped the scales in favor of adopting the complete set of recommendations.

Science Panel recommendations vindicate RAN's anti-clearcutting position, mark an unprecedented paradigm shift from volume-based forestry to ecosystem-based planning, and create a broader role for indigenous knowledge in decision-making processes. The recommendations also defer industrial logging in pristine areas until biological and cultural inventories are completed.

The Science Panel's recommendations, if codified into law, mean a crucial reprieve for Clayoquot's besieged rainforests. But three major issues continue to concern the campaign.

First, the ultimate fate of Clayoquot's pristine areas is unresolved. Continued vigilance is required to ensure that Clayoquot's rainforests are permanently protected. "Clayoquot should be spared any further logging," says Wood Campaigner Alossa Soltani.

Secondly, since the Science Panel recommendations propose an experimental method of scientifically based logging, under these recommendations there would still be logging in primary ancient rainforests. In response, Executive Director Randy Hayes declares: "The Science Panel clearly states that clearcutting is
unsustainable in ancient temperate rainforests. So the Panel took a giant step in the right direction. But the Panel was responding to the question of how rainforests should be logged by giant corporations. The real question--which the panel did not address--is whether they should be logged at all.

Finally, the rest of B.C.'s unprotected ancient temperate rainforests continue to be ravaged by clearcutting. Over twenty million acres are on the chopping block. Since the U.S. market demand for wood drives this destruction, RAN and the Clayoquot Rainforest Coalition plan to escalate their campaign to convince U.S. customers to reject clearcut ancient forest products and adopt ecologically sound alternatives.

While Clayoquot Sound First Nations leaders support the science panel, First Nations leaders from other areas of B.C. condemn it. They believe that the report will negatively impact their struggle for sovereignty, encourage joint logging ventures between First Nation communities and timber companies, and legitimize industrial logging in pristine primary forests.

These views were expressed by a group of chiefs and elders who met during the 1995 RAN Chautauqua on Clayoquot Island (known as Juh-Juh-Dids by local First Nations). An ad-hoc Juh-Juh-Dids council led by these Native leaders issued a declaration stating their reasons for opposing the Science Panel and calling for an end to commercial logging in all primary forests. A number of U.S. and B.C. environmental leaders including Randy Hayes signed the declaration in support of their right to protest the treaty negotiation process and in agreement with their position against logging in primary forests.

Declaration of Juh-Juh-Dids

We declare a state of global emergency. We call for an immediate end to commercial logging in all remaining primary forests. We support indigenous sovereign nations. We support their opposition to the B.C. Treaty Commission and to the Clayoquot Sound Scientific Panel recommendations because we recognize that these processes have been sponsored by ecologically irresponsible corporations and the government they control. The blanket policies they have produced will adversely affect all life, water, and land in what is commonly referred to as British Columbia, and beyond.

Bakun Dam Fails Environmental Impact Assessment

The government of the Malaysian province of Sarawak, on the island of Borneo, plans to build a hydroelectric dam on the Rajang River that will be one of the largest in the world. Discussions have been underway for 15 years, but now the nightmare is a reality. Sarawak's government approved a questionable environmental report on the Bakun dam project commissioned by the very company holding the contract to build the dam, Ekran Berhad. This gives Ekran Berhad the green light to clearcut, then flood 170,000 acres of rainforest (an area larger than the island of Singapore), and relocate upwards of 8,000 native inhabitants.

The International Rivers Network--based in Berkeley, California--commissioned an independent review of the Bakun Dam interim Environmental Impact Assessment (EIA). The review concludes that the EIA "would not meet internationally accepted standards for environmental assessment."

The International Rivers Network (IRN) review states that the interim EIA does not present facts in a neutral, scientific manner. Rather, it is biased blatantly in favor of dam construction. It fails to address several key issues, such as the impact of the dam on downstream ecosystems, and its conclusions draw upon inadequate data regarding the rate the reservoir will fill with sediment and the ecology of the fish in
the Rajang River Basin. The trapping of river sediments in the reservoir will reduce power production from the dam, and will speed erosion of the downstream riverbed, banks, and delta.

Furthermore, the IRN review reveals that the EIA does not give specific guidelines for the resettlement of area native communities. It leaves all details up to the Sarawak State Planning Unit (SPU). McGill University anthropologist Jerome Rousseau observed a SPU resettlement in the 1980s that he typified "an unmitigated disaster." The natives ended up culturally destitute, economically impoverished and psychologically traumatized.

The Long Bulan Kenyah people who live in the proposed flood pan concur with IRN. "Our people are confused." says tribal leader Lawing Lat: "We are hardly given any information on the dam project. A Government official came to visit us, but he left us with many of our questions unanswered. He warned us that if we spoke against the project, [we] would be blacklisted. We do not want the project. We do not want resettlement."

The IRN review concludes that because of these serious flaws, the interim EIA "does not provide an adequate assurance to potential investors and lenders to the Bakun Project that the economic benefits of the project will be greater than the overall costs." The $6 billion Bakun dam project will never be profitable unless it receives huge government subsidies, and if the local people shoulder the devastating environmental costs.

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**Editorial: Stop Corporate Greed!**

By Randall Hayes

Scientists call the rainforests 'the lungs of the planet,' but these vital organs are everywhere under attack by an aggressive strain of cancer: namely, human greed. The Earth is sick, and the patient's days are few.

There is little time left to save the rainforest ecosystem and the people who live within it. By our figures, corporate greed will consume the last remaining rainforests in less than 40 years. Rainforests once covered 14% of the earth's land surface; now they cover a mere 6%. One of the Earth's lungs has already collapsed.

We humans are not using our resources wisely. We have only to look at the tall, ancient trees that fall daily to make plywood, temporary sets for movies, and disposable chopsticks to know that something is deeply wrong. The rainforests' contribution to the environment defies dollar value. What is the price tag for controlling weather patterns? Providing catchment for water run-off? Absorbing greenhouse gasses? A single rainstorm in the Philippines killed over 2,400 people overnight due to flooding. What was to blame? The land, despoiled by illegal logging, no longer had the rainforest to hold soil in place and regulate the flow of water.

Twenty-five percent of the active ingredients in cancer-fighting drugs come from organisms found only in the rainforest. Medical science is finding new cures all the time. Even so, the rainforests are being logged, flooded and burned down in the name of short-term profit. Harvard's Pulitzer Prize-winning biologist, Edward O. Wilson, says we are losing 137 plant, insect, and animal species per day. That's 50,000 species per year. This catastrophic biological meltdown far exceeds anything the Earth has seen since the extinction of the dinosaurs.

The most tragic victims of corporate cancer are the indigenous rainforest peoples. The Karen of Thailand, Penan of Malaysia, Yanomami of Venezuela, Huarani of Ecuador, and others are being displaced by commercial interests. They face down giant bulldozers, logging trucks, and the military in defense of their
Mitsubishi Corporation is one of the most voracious destroyers of the world's rainforests. Its timber purchases have laid waste to forests in the Philippines, Malaysia, Papua New Guinea, Indonesia, Brazil, Bolivia, Australia, New Zealand, Siberia, Canada, and even the United States. Texaco spilled over 6 million gallons of oil in Ecuador alone, discharged 20 billion gallons of polluted waste-water, and constructed roads into virgin forest to facilitate the deforestation of 2.5 million acres. Unocal supports the repressive military government of Burma and uses native communities as slave labor to build pipelines and railroads.

None of this has to happen. Plants such as kenaf and grass straw are excellent sources of paper and building materials. They grow well in various climates and do not need pesticides. Unfortunately, rich companies like Dupont oppose these alternatives as a threat to synthetic products. The real price of timber, oil, and minerals is borne by native cultures and future generations.

We can stop the disease that is killing the rainforests only if we acknowledge that it is our disease, too. We are all guilty of consuming products without recognizing the consequences. We need to reduce our use of forest products. We need to demand alternatives. We need to show our anger by refusing to buy products from Mitsubishi Corporation, Georgia Pacific, Texaco, and Unocal.

With so little time to save the rainforests, the current generation needs to make an environmental U-turn immediately. Stop spreading the cancer. I'm angry and scared... and you should be, too! World Rainforest Week is upon us. We need to mobilize and save the rainforests. NOW!

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**RAN's Protect-an-Acre Funds Support Forest Communities, Protect Homelands**

The Protect-an-Acre Program (PAA), now in its third year, continues its mission to help forest communities defend their homelands from destruction by funding projects directly within these communities. So far in 1995, PAA has granted $66,646 to traditional groups in Alaska, Brazil, Chile, Ecuador, Malaysia, Mexico, Panama, and Peru. There are several grants pending, which will bring year-end totals over $111,000. PAA funds in 1995 benefit an array of activities that help protect more than 9 million acres of rainforest.

RAN's coordination with these groups strengthens our campaigns, giving us allies on the front line and first-hand information to incorporate into our objectives.

One-third of the PAA money goes specifically to land demarcation. This is the process of mapping out territories and securing land rights for areas that will become parks and indigenous reserves. This year, money from RAN directly underwrites the demarcation of over 2 million acres of rainforest. This takes the land out of the grasp of the logging, oil, and mining interests and puts it into the hands of its rightful owners.

One PAA grant of note helped the Panara Indians in Brazil reestablish themselves in their ancestral territories. A highway built through their land in the 1970s exposed the natives to epidemic diseases that killed twenty-percent of their population. Then, the Brazilian government moved the Panara to a new settlement. With partial support from RAN's PAA, the Panara have returned to their lands, and the legal demarcation process is underway. Meanwhile, RAN's Amazon Program continues to work with Brazilian indigenous organizations to pressure Brazil to demarcate all indigenous territories.
RAN is excited with PAA's ongoing successes. However, the demand for much-needed underwriting exceeds the funds we have at hand. RAN is now seeking money for several new, unique projects, such as monitoring the Alto Inumia extractive reserve in Brazil, demarcating the Mazaruni territory in Guyana, and protecting the Nuxalk homelands in Canada from logging.

Mitsubishi Divests Daiya Malaysia Holdings

On August 4th, Mitsubishi Corporation announced the sale of its 40% share in logging giant Daiya Malaysia, Ltd. The company indicated that it would reinvest profits from the sale in non-timber, value-added activities. It also stated that the sale is part of its efforts to focus on core business areas and investments most closely aligned with the development of future business.

RAN has been assured privately that the corporation has no contractual obligations to purchase timber from Daiya Malaysia. It also will have no continuing ties with that company. This does not, however, mean that Mitsubishi will stop purchasing timber either from Daiya Malaysia or other companies in Sarawak. It also does not insure that Daiya Malaysia will operate in an ecologically sustainable fashion.

In responding to the announcement, Michael Marx, Director of the Boycott Mitsubishi Campaign, was positive but cautious. "We don't want Mitsubishi Corporation to think that it can sell its shares in these companies, continue to buy timber as usual, and escape responsibility for destroying forests," he said. "The boycott will continue until Mitsubishi Corporation is totally out of the nonsustainable timber trade. That day is a long ways off."

RAN's official response to the sale commends Mitsubishi Corporation for this symbolic gesture. "We hope that this transaction genuinely represents the company's intention to transition its core business to environmentally sustainable activities. We strongly encourage this effort and remain willing to work with the company to facilitate this transition."

RAN also concluded that it "will continue its boycott activities against MC. While recognizing the positiveness of this step, we also acknowledge the immensity of Mitsubishi's involvement in logging in Asia, North America, and Siberia. MC is one of the largest importers of timber in the world and to our knowledge, none of its operations or suppliers are operating in an ecologically sustainable manner."

RAGtime

What could be more inspiring and empowering than gathering under a full moon, August sky in a temperate rainforest with 200 fellow activists? The seventh annual Rainforest Action Chautauqua, held August 10-15 on Clayoquot Island Preserve, was just that! It gave all who attended the unique opportunity to gather in the beautiful British Columbia rainforest... and literally bring our work home!

Friends of Clayoquot Sound and the network of Rainforest Action Groups (RAGs) met to discuss our roles in the rainforest movement, make plans for the future, and network with like-minded activists who are also at work protecting the world's rainforests.

The Rainforest Action Chautauqua is a massive undertaking that requires months of planning and untold hours of hard work. Chautauqua 1995 was a success due to the sweat and toil of myriad people: RAN staff, RAG members, and our B.C. allies... the Friends of Clayoquot Sound and the staff of Clayoquot Island Preserve.
The list of contributions is almost endless. To cite just two examples of generosity: Curt Clemensen and the Earth Foundation RAG in Texas donated 100 commemorative t-shirts to help raise funds for the Chautauqua Council, a one year-old council of regional RAG representatives. Susan Bloom, the owner and caretaker of Clayoquot Island Preserve, gave us use of her beautiful property for the gathering and sponsored a groovy local band. Auntie Kate, to play a dance concert.

The Living Jungle Alliance RAG from Northern California, St. Louis Rainforest Advocates RAG from St. Louis, MO, and the Friends of Clayoquot Sound (now an honorary RAG from beautiful B.C.) gave willing assistance that lands them in the category: "Couldn't Have Made it Happen Without You." These groups gave us a program that inspired and motivated all who came.

World Rainforest Week is approaching fast. This year's theme, "Alternative Models for an Ecological Society," will raise awareness not only about rainforest destruction, but also about the alternatives to rainforest destruction that exist. Activities during World Rainforest Week include demonstrations, educational events, film festivals... you name it! If you're interested in getting involved in the campaign to protect the rainforests, you can join your local Rainforest Action Group. If there isn't one, you can start your own! World Rainforest Week Organizer's Manuals are available for $5. For more information, contact Marika Holmgren, Grassroots Coordinator at RAN, 450 Sansome Street, Suite 700, San Francisco, CA 94111. (415)398-4404.

As a closing note, we want to give special recognition to Maria Monroe--a RAG-onto-herself in Bellingham, WA--for her efforts to save the world's rainforests. Thanks for the good work!
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FACTS ON THE QUESTION OF EAST TIMOR

1. Accusations: "200,000 or one-third of East Timor's population have been killed since Indonesia invaded the country in 1975: the worst case of genocide, per capita, since the Holocaust".

Facts: On the matter of alleged "genocide" the fact is that nobody knows authoritatively how many people died in East Timor, during the civil war, as a result of tribal strife, during and after the Indonesian intervention, and as a result of famine. That many people died is tragic but the deliberate exaggeration of the number of deaths to discredit Indonesia is simply dishonest. In 1976, Francisca da Cruz, spokesman of the East Timor Provisional government was quoted in the international press as having said that "60,000 had been killed" in East Timor. The next day, however, the same spokesman said that 60,000 had "lost their lives or homes" and this figure included the 40,000 refugees who had fled to West Timor. Through a process of mutual citation-and with the active assistance of the Indonesia's critics/pro-Fretilin lobby, what began as a figure of 60,000 - was gradually escalated to 200,000 or one-third of the population.

(Address by Richard Woomcott, former Australian Ambassador to Indonesia from 1975-1978 to the Sydney Institute on May 1992)

2. Accusations: "About 100 people were killed and over 100 wounded when troops opened fire on peaceful procession at the Santa Cruz cemetery in Dili, East Timor on November 12, 1991".

Facts: The tragic incidents that occurred in Dili, East Timor, on the 12 November 1991 was deeply regrettable, as was immediately and repeatedly expressed by the Indonesian Government at the highest levels. It was a tragic incident and clearly an act ordered by or reflecting the policy of the Government or the Armed Forces. It was not an orderly and peaceful procession dedicated to commemorate the death of Sebastian Gomez. In fact, the demonstrators posed provocative and aggressive attitude that threatened the arms and safety of the security personnel. A spontaneous reaction took place among the security personnel to defend themselves, without command, resulting in excessive shooting at the demonstrators, causing death and wounded. The commission feels that there are sufficiently strong grounds to conclude that the death casualties totalled about 50 while the wounded exceeded 91.


3. Accusations: "In January 1974 the Timorese Democratic Union (UDT) entered a coalition with the Revolutionary Front for an Independent Timor (Fretilin). Both parties agreed with the Portuguese to move towards independence over a three-year period. The Indonesian Military bribed and persuaded several UDT leaders to organize a coup in August 1975 and since then Indonesia invaded East Timor".

Facts: An orderly and peaceful decolonization came to an abrupt halt when in August 1975 the Portuguese colonial administration abandoned East Timor in a most irresponsible manner, after
allowing the situation in the territory to deteriorate to the point of civil war, in fact, after practically instigating civil war by clandestinely turning over its arms and munitions to one particular group, the Fretilin. In doing so, Portugal in effect relinquished its responsibility as administering power. In August and November 1975 Indonesia was not even involved in the tragic events unfolding in East Timor, although it had to bear the consequences of the turmoil *interna* in the form of 42,000 East Timorese refugees streaming across the border into West Timor. Four political parties in East Timor (except Fretilin) proclaimed on November 30, 1975 the dependence of East Timor through integration with the Republic of Indonesia.

(Statement by H.E. Ali Alayas, Indonesian Foreign Minister before members of the National Press Club, Washington, D.C. 20 February 1995)

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For centuries Indonesia, now a nation of 3,000 islands which include Java, Sumatra, Sulawesi, parts of Borneo and New Guinea, and Baki, was known to Westerners as the source of spices. The Moluccas, also a part of this diverse nation, were called the "spice islands." Today Indonesia not only exports cloves and pepper, but is also a fertile supplier of rice, sweet potatoes, coffee, tea, peanuts, soybeans, and sugarcane. The Dutch controlled the Indonesian Archipelago from the seventeenth century to 1949, when under internal and international pressure they granted Indonesia independence. To this day, Dutch remains the common language of many islanders. Rather than bring Dutch food to Indonesians, the Dutch brought Indonesian food to the world, creating a style of dining known as rijsttafel, meaning "rice table" in Dutch, in which as many as 30 dishes are placed on a large table and guests serve themselves. Most dishes are vegetarian; very little meat is eaten, and when it is, a little goes a long way. Huge bowls of cooked dry white rice are served with every meal, and some of the dishes are simply bowls of fresh sliced pineapple, fresh and fried bananas, peanuts, pistachios, fresh coconuts, mango, cucumbers, and fish. Vendors sell many foods on the streets. Cakes and breads, noodles and meatballs, and rice with fish are just a few of the offerings of these hardworking vendors.

GADO-GADO
NASI GORENG
LONTONG
KATJANG SAOS
SATE AJAM
TIMOR ACHAR

Gado-Gado (Cooked Vegetable Salad)

This traditional cooked vegetable salad with savory peanut dressing makes a refreshing lunch on a hot summer day. Yield: serves 6

1 T. vegetable oil
1 cup bean curd (tofu), cubed
1 cup shredded cabbage, fresh, blanched
1/2 cup sliced carrots, fresh (blanched) or frozen (thawed)
1/2 cup diagonally sliced green beans, fresh (blanched) or frozen (thawed)
2 tomatoes, sliced
1 cucumber, peeled, sliced
3 cooked potatoes, peeled and sliced
salt and pepper to taste
2 hard-cooked eggs, peeled and sliced
Peanut sauce (katjang saos) (see accompanying link on Food Intro page)

Equipment: Small-size skillet, slotted spoon, paper towels, salad bowl, salad tools

Procedure:

1. Heat oil in skillet over medium-high heat, add bean curd, and fry for about 8 minutes until lightly browned. Remove with slotted spoon and then drain on paper towels.
2. Arrange cabbage, carrots, green beans, tomatoes, cucumber, and potatoes in salad bowl. Add salt and pepper to taste and eggs for garnish. Drizzle with katjang saos (peanut sauce) and serve.

Serve salad with extra peanut sauce.
Nasi Goreng (Fried Rice)

Nasi goreng is one of the best known Indonesia rice dishes. (Either fried or plain boiled, rice is served at every meal.)

Yield: serves 4 to 6
4 T. vegetable oil
3 eggs, lightly beaten
4 onions, chopped
2 garlic cloves, finely chopped
1 cup cooked, thinly sliced chicken or turkey
5 cups cooked rice
2 T. soy sauce
1 t. brown sugar
salt and pepper to taste
1/2 cup chopped peanuts for garnish

Equipment: Large-size skillet, mixing spoon, plate

Procedure:

1. Heat 1 tablespoon oil in skillet over medium-high heat, add eggs, and spread out like thin pancake. When firm, remove from heat, transfer to plate, and cut into thin strips. Set aside for garnish.
2. Add remaining oil to same skillet and heat over medium heat. Add onions and garlic, mix well, and cook until soft, but not brown (about 3 minutes). Add chicken or turkey, rice, soy sauce, sugar, and salt and pepper to taste. Cook until heated through. Sprinkle with egg strips and peanuts. Serve rice hot as a main dish or as a side dish with sate ajam, for which recipe follows.
Lontong (Indonesian Rice Rolls)

Lontong is the traditional bread dish served at a buffet.

Yield: serves 6

3 cups water
1 cup uncooked long-grain rice, rinsed in cold water
2 1/2 quarts water

Equipment: Medium sized saucepan with cover, 2 10X16" aluminum foil sheets, large size saucepan with cover, potholder or oven mitt.

1. Put rice and water in saucepan and bring to a boil over high heat. Reduce to simmer, cover, and cook for 15 minutes. Remove from heat, keep covered, and set aside for 10 minutes. Uncover and cool at room temperature for 15 minutes.
2. Place 2 sheets of foil side-by-side on work surface and divide cooked rice equally between them. Moisten hands, and, one at a time, form each mound of rice into a sausage-shape, about 2 inches thick and 6 inches long down the center of the foil. To wrap the rice, bring the 2 long edges of foil up over the rice, and holding them together, fold over several times and press each fold to tightly seal in the rice. Twist the ends and bend them over, making the package waterproof.
3. Fill the large sauce pan with 2 1/2 quarts water, bring to a boil over high heat, and add foil-wrapped rice. Bring back to a boil, reduce to simmer, cover and cook for 1 hour. Wearing oven mitts and using tongs, remove packages of rice from water and place on work surface to cool to room temperature. Refrigerate wrapped until ready to serve.
4. To serve, carefully unwrap and discard foil. Place lontong on serving dish and cut into 1 inch slices (moisten knife helps with cutting). Serve at room temperature.
Katjang Saos (Peanut Sauce)

Yield: about 1 cup.

1/2 cup peanut butter, chunky or plain
3 T. fresh lemon juice
3 T. sugar
2 T. soy sauce
1 t. fresh peeled and grated ginger or 1/4 t. ground ginger
2 cloves finely chopped garlic or 1 t. garlic granules
1/2 t. ground red pepper
1/4 cup water

Equipment: electric blender

Procedure:

1. Using blender, combine peanut butter, lemon juice, sugar, soy sauce, ginger, garlic, red pepper, and water into a smooth paste. Serve sauce in little individual bowls.

2. Have guests dip the sate ajam (see recipe on next page) in their dishes of sauce. The chicken is eaten off the stick, like eating a corn dog. The sauce is also used as a salad dressing on the gado-gado (cooked vegetable salad).
Sate Ajam (Skewered Chicken)

Yield: serves 4-6

2 T. soy sauce
1 T. sugar
1 T. peanut oil
1 clove garlic, finely chopped
1 T. fresh ginger, peeled and finely chopped, or 1 t. ground ginger
4 chicken breasts, skinless, boneless, cut in 1 inch cubes

Equipment: Medium mixing bowl, mixing spoon, 8 or 10 12 inch wooden skewers (or metal skewers), either lightly greased oven broiler pan or lightly greased baking sheet with raised edge, tongs, oven mitts

Procedure:
Set broiler rack about 6 inches under broiler and preheat broiler.

1. Put soy sauce, sugar, oil, garlic, and ginger in medium bowl, and mix well. Add chicken, mix well, and marinate for 1 hour in refrigerator. While in refrigerator, mix to coat with marinade several times.
2. Set top shelf in oven directly under broiler heat (about 4 inches). Preheat oven broiler to medium.
3. If using wooden skewers, you must soak skewers in water for about 30 minutes. Thread about 6 chicken cubes on each skewer and place side-by-side on broiler or baking pan. Place under broiler to broil for about 3 minutes on each side. Turn chicken once as it browns, using tongs and oven mitts. Do not overcook.
4. Serve Sate Ajam with Katjang Saos (peanut sauce) for dipping and rice.

□
Timor Achar (Pepper Salad with Sesame Seeds)

Yield: serves 6

1/4 cup apple cider vinegar
1 t. sugar
1/2 t. salt
2 T. sesame seeds
1/4 lb. snow peas, trimmed and cut lengthwise into this strips
1 red onion, thinly sliced
1 green bell pepper, cored, seeded, finely sliced
1 red bell pepper, cored, seeded, finely sliced
1 tomato cut in 6 wedges

Equipment: Small-size jar with cover, small-size skilllet, salad bowl, salad tools

Procedure:

1. Put vinegar, sugar, and salt in jar, cover, and shake to blend; refrigerate
2. Heat sesame seeds in small skillet over medium heat, tossing until browned (about 3 minutes). Set aside.
3. Put snow peas, onion, and green and red bell peppers into salad bowl, pour over the dressing.
4. Serve the salad chilled with rice and other dishes. Sprinkle the sesame seeds over the top of the salad.
Stories

This page provides links to folklore and fables about Indonesia. This is only a small sample of the body of work available on this culturally rich island nation.

The Three Companions

An Old Sumatran Legend

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The Three Companions


Every year Cholera made a visit to the Holy City of Mecca. Her companions were always Death and Fear. One year it happened that Fear came before Death and Cholera, and the gatekeeper, who did not know her, let her go into the city.

When the other two appeared before the gate of the Holy City, the watchman called angrily, "So! You come again to bring sorrow and misery, do you? And how may victims are you going to take this time, cursed Cholera?"

"Don't carry on so," Cholera said easily. "I imagine I won't take more than five hundred."

"And you, dread Death," the gatekeeper cried, turning to her. "How many people are you going to take out of the Holy City to your kingdom?"

"Oh, I'll take whatever Cholera gives me," Death answered quietly.

"Well," the gatekeeper muttered, "go in. But watch out, Cholera, that you take no more than five hundred victims! You promised! And you, Death, don't you dare to take more than Cholera gives you!"

"Gatekeeper," they said together, "you can rely on our word." And side by side they passed through the opened gate and into the Holy City.

Long weeks they remained in the city, and then they called to the gatekeeper to open the gates again.

"Hmmm," the gatekeeper muttered, "how many victims do you take, Cholera?"

"I did my best not to go beyond the promised number," Cholera answered. "And so I am taking no more than four hundred and ninety."

"Now, that sounds as if you're speaking the truth," the gatekeeper decided. He turned to Death. "And you, Death, how many are you taking with you?"

"Oh, I am taking more than a thousand with me," Death answered at once.

The gatekeeper was horrified. "How can that be?" he cried in astonishment. "Cholera herself said she is taking only four hundred and ninety!"

"Yes," Death answered, "that is what Cholera is taking. But most of those who died were taken by Fear, who came unnoticed though your gate. One day you will know, old man, that our sister Fear does more harm and causes more deaths than Cholera!"

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An Old Sumatran Legend


Hundreds and hundreds of years ago in Sumatra a little village lay on the bank of a swift-flowing river. On the other side of the river was a dense forest, and in the center of this forest live a tapa or hermit. He was an old man; for many years his home had been a rocky cave hidden under palm leave. He had lived on fruits of the trees and the nearby fields, and was friendly with all the animals in the woods, even the tigers.

But it came to pass that there was a bad drought. The fruits withered on the trees and shrunk to dry husks in the fields. The hermit could find nothing to eat, and he couldn't possibly kill any of his animal friends. So, at last, he made himself a small boat out of a tree trunk, rowed across the river, and asked the people of the little village to give him a handful of rice to still his hunger.

They gave him half a coconut-shell full of rice and he thanked them. "Someday I hope to return this rice to you twofold," he said.

The man who had handed it to him laughed. "Never mind," he said. "That won't be necessary."

But when the old hermit came again to ask for a handful of rice, and when he came still another day for another handful of rice, the villagers began to be annoyed. "We can't give you any more," they said. "We don't have too much to eat ourselves." And the man who had given him the first half a coconut-shell of rice said crossly, "Why don't you get a rice field for yourself, and then return some of the rice you've borrowed?"

The old hermit turned and left them, still hungry. He sat down on the edge of the river and thought of what the man had said to him.

As he sat there a little boat drew alongside. "Why do you look so pained, old man?" the helmsman leaned out to ask.

"I haven't eaten anything since yesterday," the hermit answered. "And the people of the village, who have been feeding me for a while, have told me they will not give me any more rice." He sighed. "They say that I must begin my own paddy. But how shall I find a suitable place in the forest to plant? And who will give me the young rice stalks to set out? I don't have even a single rice grain?"

"That I can give you," the helmsman said. He took up a little bag that lay beside him on the deck. "Cut down some trees near your hut, and make a paddy in the clearing. If you work hard and take good care of the plants, these grains should bring you luck."

Without another word, the man sprang into his boat and sailed on. The hermit stared at the rice kernels so mysteriously given to him. He tied them in a palm leaf, tucked the leaf into his belt and rowed back to the other shore. That very day he began to cut down trees, although his hunger made him weak. He started with the trees close to his hut, and kept on chopping until nightfall. Each day, he cut down a few more trees, until finally there was an open space big enough to cultivate as a rice field. All this time he lived on herbs and leaves from the trees.

The fallen trees dried quickly in the hot sun, and when the rains fell the hermit could start sowing in the loose earth. The young plants, set in neat rows, grew rapidly; the stalks reached upward, the ears formed and turned yellow, and--sooner than usual--the grain was ready to cut.
And now the hermit found, to his amazement, that no matter how much rice he cut in the paddy, it immediately grew again, and there was still the same amount to cut. He was never done.

Delighted that he could give back all the rice he had borrowed, and more too, he got into his little boat and rowed over to the village. He begged the people to come and see his marvelous sawah for themselves. Everyone, he said, should bring a basket and feel free to fill it with the wonderful rice.

Nobody believed him when he said that no matter how much he cut, new rice grew in its place. Still, they all went across the river, most of them in hallowed-out logs, some swimming, some in little boats; but all of them went. However, nobody took a basket because nobody thought the hermit was telling the truth.

The villagers followed him to the paddy. The hermit took his knife and cut the fine rice stalks, and instantly, in their place, new ones sprang up, just as full of ripe grains. He did this over and over, moving down the neat rows, almost lost under towering, waving stalks. Now that they had seen the miracle with their own eyes, the people hurried back to their village to hunt the biggest containers they could find. They snatched up huge baskets woven of bamboo, and enormous water vessels, and any likely looking thing, so that they could bring back as much rice as possible. One man even brought a huge shed, woven of fibers, because he couldn't find a basket he thought was big enough.

"What are you doing with that shed?" the old hermit asked in astonishment.

"I'm going to fill it with rice, of course," the greedy man replied, and he began to scoop up what the hermit cut.

By the time the shed was filled to the top, no one could possibly move it down to the river's edge. That made the greedy man despair, and the hermit felt sorry for him. So he wove him a stout basket of wood fibers to hold the rice. "Leave the shed here as an offering to the gods," the hermit advised.

Every day the village people crossed the swift river in their little boats, walked down to the paddy, and filled their baskets and vessels to overflowing with the rice that the old hermit cut for them. Finally the hermit grew weary. His back hurt and his arm was tired. He threw down his knife and cried, "Oh, stop growing, you wretched rice!"

No sooner were the words out of his mouth than the beautiful ripe ears of grain withered and sank into the earth: in their place, in the flash of an eye sprang up the long, sharp blades of alang-alang grass. It shot up foot by foot as he watched, and soon the paddy was changed into a wilderness.

Just as this happened, the villagers returned once more with their baskets and jars and vessels. When they saw how the paddy had been transformed, they rushed madly to the shed whose roof they could just glimpse above the tall blades of alang-alang. They fought their way to the shed, because they knew it was filled to the brim with rice as an offering to the gods.

But when they reached it, their cries filled the air. For the big shed and all it contained was now only a towering rock!
Group Activities

This page provides access to pages containing activities for students which are applicable to the information found linked to the Educational Links to Indonesia. Please feel free to try them with your own students. Many of the activities may be adapted to fit other topics of classroom instruction.

- Petition Exercise
- Diplomacy Exercise
- News Media and Bias
- Rewriting History
- Human Rights Posters
- Fables and Folklore
PETITION: THE MAKING OF WORLD PUBLIC OPINION

People are not as powerless as they may thing. Even in nondemocratic sociestes, public opinion can have a powerful influence on government decision-making. In a democratic society, a foreign policy such as America's military involvement in Vietnam cannot be sustained without a firm base of popular support. Students need to realize that they are a part of the public opinion of the nation. A relatively simple classroom project such as "Petition" can help them express their opinions about foreign policy in a constructive way and perhaps give them a sense of participation in governmental decision-making.

This is one activity that may be profitably repeated three and even four times in a social studies course. Select a different foreign policy question to work with each time. On one occasion, for example, you may work on a Middle East petition such as the one described here. A month or two later, you might draft several policy statements on Southeast Asia and go through the same petitioning process. A third project later in the course might concern United States relations with China or Russia or whatever issue is currently making headlines.

Materials

As a preface to five statements on policy issues, write at the top of five separate sheets of paper, "We, the undersigned, believe the following statement should guide United States foreign policy on ______ (topic) ______.

Copy one statement of United States policy alternatives relating to the region of concern. Example:

- No matter what happens to Israel, the United States should not allow itself to be dragged into a war with Russia.
- The ancient city of Jerusalem belongs to the Jews by right and should never be surrendered to the Arabs. The United States should declare its support of Israel on this issue.
- The United States should supply Israel with all the weapons it needs for repelling Arab attacks.

Address two envelopes to:

- Secretary of State, United States Department of State, Washington, D.C.
- Chairman, Senate Foreign Relations Committee, Washington, D.C.

Procedure

1. Provide students with background information on the conflict between Israel and its neighbors. "What territory do the Arab nations want Israel to surrender? What is United States policy in the area? What economic pressures are the Arabs exerting on the United States? What are the chances of a major war developing out of the conflict in the Middle East?"
2. Read the petitions. Ask one student to volunteer to sponsor each petition. His or her task is to collect at least ten signatures on the petition. Announce that any petition bearing ten or more signatures will be mailed either to the Secretary of State or to the Senate Foreign Relations Committee. Any petition with fewer than ten signatures will not be sent.
3. Tell students that they may sign more than one petition but their but their policies must be consistent, i.e., not in conflict with one another.
4. Allow enough time in the class period to hear a brief report from each sponsor. "Was it easy or difficult for him or her to collect signatures? What were the most frequent reasons given for either hesitating or refusing to sign?"
5. Ask a student to mail the petitions with the required number of signatures to decision-makers in Washington.
The Diplomacy Game: How to negotiate with allies and enemies

In one corner of your classroom, you may hear one student say to another, "I'm the ambassador from Nation E. We're at war with Nation B. If the war continues, your nation too may be in danger. Mediation by a neutral nation like yours is the only hope for ending the war. Will you help us?"

Elsewhere in the room, government officials of Nation A may be wondering how to settle their differences with Nation C. At the same time, the ambassador of Nation F may be seeking a modus vivendi with her or his nation's traditional rival, Nation D.

These are the kinds of activities you can expect from a simulation that teaches diplomatic vocabulary as well as diplomatic processes. Far more important, students discover that ideals of peace and goodwill have very little to do with the bargaining process. The self-interests of their nations motivated their every move in their dealings with other nations.

Objectives:
Students will: 1. discover the meaning of diplomacy. 2. learn the means of communications between nations, and the procedures to which diplomats adhere.

Materials:
- On each of six 3X5 inch notecards, copy these instructions:

  NATION A A regiment of troops from Nation C has crossed your western border and now occupies one hundred square miles of your territory. You are allied with Nation F against a common enemy, Nation E. Your relations with Nations B, and D are fairly good. You belong to a world peace-keeping organization called WAS (World Association of States).

  NATION B You have just declared war against Nation E. Nations C and F are your allies, but they may or may not join you in this war against Nation E. The other two nations of the world are thought to be neutral, neither friendly to you nor hostile. You belong to a world peace-keeping organization called WAS (World Association of States).

  NATION C Your armies have taken possession of a strip of land on your eastern border, which formerly belonged to Nation A. You have signed a loosely worded treaty of friendship with Nation E. Nation B relies upon you for most of its food grains—wheat and barley. You distrust the intentions of the two other nations, D and F. You belong to a world peace-keeping organization called WAS (World Association of States).

  NATION D You are a small nation with weak military capacity. You feel threatened by Nations E and F. Nations A, B, and C depend upon you for basic mineral resources—iron ore and coal. Your nation belongs to a world peace-keeping organization called WAS (World Association of States).

  NATION E Nation B has just declared war against you because it blames you for planting a bomb in its capital city. You expect an ally, Nation C, will come to your defense. You also have close economic ties with Nation D. Relations with Nations A and E have improved recently. You hope that they can be persuaded to become allies in your war with Nation B. Your nation belongs to a world peace-keeping organization called WAS (World Association of States).

  NATION F Your military security depends upon your alliance with nations A and B. You are generally suspicious of the other three nations in the world C, D, and E. Your nation belongs to a world peace-keeping organization called WAS (World Association of States).
Prepare a ditto master with the following "Guide to Diplomacy." Give each student her or his own copy.

Guide to Diplomacy

Your nation is limited to five basic diplomatic moves. These moves are as follows:
1. Seek modus vivendi with a nation that's hostile to you. Modus vivendi is a diplomatic term meaning a temporary understanding or basis for cooperation between nations.
2. Issue an ultimatum against a nation that is doing something you don't like. An ultimatum is a statement threatening war with another nation unless that nation agrees to do certain things.
3. Call upon other members of the world peace-keeping organization to enforce collective security. Collective security is a pledge among members of a group of nations (such as the United Nations) to come to the aid of member nations under attack.
4. Seek detente with a hostile nation or nations. Detente is a relaxation of tensions between formerly hostile nations.
5. Offer mediation to other nations in conflict. Mediation means that one nation tries to arrange a peace settlement with two or more other nations who are either at war or on the brink of war.

Prepare large cardboard signs identifying each of the six nations.

Procedure:

1. Divide the class into six groups. Give the corresponding sign and identification card to each.
2. Have students imagine a world that consists of only six nations. Each is faced with a different international problem that is identified on the cards. The goal of each nation is to improve its position in the world by choosing between five strategies in diplomacy.
3. Hand out copies of the "Guide to Diplomacy." Make sure students understand each term described.
4. Ask each group to choose two officers. A president is needed to lead discussions and make all final policy decisions. An ambassador is needed to present her or his government's policies to other nations.
5. Meeting in small groups, the nations should decide what diplomatic moves to make and then send their ambassadors on diplomatic missions "around the world."
6. Call time at the end of thirty to forty minutes. Have the presidents report to the class on their country's moves. Did their diplomacy succeed or fail?
7. Allow some time for debriefing. Ask students what they learned from the simulation. What did it teach them about international relations?

Writing and the News Media

Introduction: News about the world takes many forms. It is broadcast over radio and television, written about in newspapers, magazines, and books, and is passed on by word of mouth. News, however, is not always an objective matter. It is often distorted or biased or slanted. This can be done unconsciously or knowingly to influence people. Whatever form it takes, news and the media that publicizes it have a profound effect on the world. In this activity, students experiment with writing news from a number of different viewpoints.

Objective: Students will recognize that the news can be biased.

Grade level: 6-12

Time: One or two class periods

Materials:
- news articles, editorials, from electronic or newsprint media
- predetermined perspectives to distribute to each group

Procedure:

1. Explain to students that they are going to write news stories and present them to the class as
2. a news program. Have them break into groups of three or four students each.
3. Give each group a copy of an editorial and an article. Explain the difference between the two types of stories.
4. Tell students that each group represents a TV station news team and they will be writing the news from a different perspective. Assign each group a different perspective, but do not let the groups know which perspective each is receiving.
5. Have each group choose any three news items to write about from their perspective. They can choose any three they wish, but they should be items that easily fit their slant on the news. The reports should be about one minute in length when they are read aloud. Also have each group write a one minute editorial.
6. Have each group present their version of the news to the class. They may organize themselves any way they wish (front or back of the classroom to give radio or television effect). Have other groups guess from which perspective each group is writing the news.

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CHRISTIAN MUSLIM RELIGIONS: East Timor's Tensions, U.S. Concern
East Timor Violence Erupts Again

- Indonesia: Troops rush students demonstrating against treatment of Catholics in disputed territory. Incident poses a problem for Clinton, who is due to visit archipelago.

By CHARLES P. WALLACE
TIMES STAFF WRITER

SINGAPORE—In the worst violence in three years on Indonesia's disputed territory of East Timor, club-wielding troops Thursday charged into demonstrating students near the province's university. At least eight students were hospitalized, and there was one report that three others were killed.

The incident seemed certain to increase tensions with the United States over human rights violations in the sprawling archipelago. Only last week, Washington denounced the Indonesian government's arrest of 42 students protesting its closure of three popular news weeklies.

The violence also comes at an awkward time for President Clinton, who is scheduled to visit Indonesia in just four months to attend the summit of the Asia-Pacific Economic Cooperation group, which is being hosted this year by Indonesia's President Suharto.

News reports from East Timor said anti-riot troops clashed with the students when they tried to march from the university campus in the provincial capital, Dili, to the nearby Parliament building.

The students were protesting the alleged harassment of Roman Catholics in East Timor. A former Portuguese colony, East Timor was annexed by Indonesia in 1976, but the United Nations has never recognized the move. East Timor is mostly Catholic, while most Indonesians, including the troops stationed on the island, are Muslim.

News reports of Thursday's incident were sketchy. The Associated Press reported from Dili that three people were killed and 30 were injured.

Reuters news service said 20 people were injured and there were no fatalities. Agence France-Presse reported eight people were slightly injured.

Despite these differences, news reports agreed the violence was the worst in East Timor since a massacre of civilians by government troops at a Nov. 12, 1991, funeral march. The government later acknowledged that 50 people were killed in that attack, while human rights activists put the death toll as high as 180.

Thursday's student march appeared to have been sparked by an incident June 28 when two Indonesian soldiers were accused of desecrating Communion wafers at a small church in Remexio, a town south of Dili. The marchers carried banners saying "Long Live the Catholic Church" and "Indonesia Is Not a State Based on Religion."

When marchers attempted to fan out from the campus, troops moved in and dispersed them, according to reports from the island. By nightfall Thursday, the protesters had dispersed.

Although the government in Jakarta said it was taking steps to defuse the remaining tension in East Timor, it remains highly sensitive to outside criticism on this topic.

When private groups tried to sponsor a conference in Manila on the subject a month ago, Indonesia caused a diplomatic incident and forced the Philippine government to turn away foreigners—including the wife of French President Francois Mitterrand—attending the session.

In recent weeks, the government seems to have reversed a trend toward liberalization, which had quietly taken place over the past two years. The end was firmly announced when the government withdrew licenses for the country's three most popular news weeklies after they carried articles critical of government policies and ministers.

After the 1991 violence in East Timor, the U.S. government cut off military training assistance to the Indonesian army.

India's Leader Shows Staying Power

- Asia: Prime Minister Rao, once dismissed as a lightweight, marks three years in power and ticks off achievements during rally.

By JOHN-TIHR DAILBURY
TIMES STAFF WRITER

NEW DELHI—Under a broiling sun, Prime Minister P. V. Narasimha Rao, once dismissed as a gentle political elder without ambition, celebrated the accomplishments of his first three years in office Thursday with a huge open-air rally.

Silver-painted Mohandas K. Gandhi impersonator joins party faithful at a New Delhi rally. The image shows a character resembling Mohandas K. Gandhi, draped in the saffron, green, and white colors that are the Congress'-and India's—colors.

Millions of people would turn out, but attendance appeared nowhere near that. Many in the crowd obviously didn't understand Hindi, the language Rao used in his speech, and thousands streamed toward the exits as he talked.

Much of New Delhi was decked out in the saffron, green and white that are the Congress'-and India's—colors.

Taking the legacy of the party that led the independence struggle for all it was worth, organizers had set up the same sort of giant cutouts used to advertise movies, this time showing Rao with past prime ministers and with Mohandas K. Gandhi, who was once Congress...
**Timor’s opportunity**

**Jakarta**

The skeletons in Indonesia’s closet rattled noisily throughout the APEC summit. The month before the summit was the third anniversary of the massacre in Dili, when Indonesian soldiers in East Timor shot dead scores of demonstrators. To mark the event, 29 Timorese, who seek independence for the former Portuguese colony, climbed the fence into the grounds of the American embassy in Jakarta and sat there throughout the summit. The summit meeting also took place against a backdrop of the most serious civil disturbances in Dili since the massacre. With the world’s press watching, the Indonesian armed forces were unable to use their customary brutality against the stone-throwers on the streets of Dili or the slogan-shouting students at East Timor’s university.

The demonstrations, both in Dili and in Jakarta, served their purpose. International television coverage of the summit was juxtaposed with pictures from East Timor and the American embassy compound. At APEC’s closing press conference, President Suharto of Indonesia, who is not used to taking unscripted questions from journalists, was visibly disturbed by a question about East Timor. Bill Clinton raised human rights in his meeting with Mr Suharto. Warren Christopher, the American secretary of state, even appeared to welcome the embassy protest, remarking that it was “an opportunity for us to make our case for human rights here in Indonesia.”

What will happen in East Timor now that the APEC show has moved on is uncertain. In recent months the Indonesians have held meetings with exiled East Timorese leaders, when they had previously dismissed them as unrepresentative terrorists. Mr Suharto appears to have conceded little in his meeting with Mr Clinton. According to Indonesian reports he rejected any increased autonomy for East Timor. The soldiers there are on “development work.”

As the Americans packed their bags, the Timorese demonstrators were still sitting in the embassy car park. Their rather hopeful demands for a meeting with Bill Clinton and for the release of the jailed Timorese leader, Xanana Gusmao, had not been met. Indonesia has promised they will not be punished for their actions. But a similar promise was made in the aftermath of demonstrations in Dili in April, and the protesters were subsequently jailed for 20 months. The embassy demonstrators are now considering an offer of asylum in Portugal.

**China**

Saving face

**Hong Kong**

For eight years China has been trying to get back into the General Agreement on Tariffs and Trade (GATT), the international forum it quit soon after the Communists took over in 1949. China has set a self-imposed deadline for re-entry of January 1st 1995, which is the day that the GATT’s successor, the World Trade Organisation, is meant to come into being.

As a matter of pride, China badly wants to be a founder member of the WTO; and it would be churlish of other members not to want to include a fifth of the world’s population in a new liberal trade regime. But this week even the staunchest of China’s international supporters admitted that the country had not made enough progress in liberalising its trade. Yet 2 China spurned is a diplomatic headache, so a plan is being devised to save its face. Providing China does enough, quickly enough, to qualify for WTO membership next year, it could still be accepted as a founder member, even though it had not met the January 1st deadline.

America is taking the lead in dealing with China’s application to rejoin the GATT, and, in a rare digression from America’s usual trade diplomacy, principle appears to have overruled expediency. America is adamant that China should not enjoy lower standards for entry than others. Although China has promised to do much to bring down tariffs, as well as to phase out most quota restrictions by 1997, it remains highly illogical over imports. It also balks at the principle of “national treatment”, the notion that foreign firms allowed into hitherto closed markets should be treated on an equal footing with domestic ones.

For instance, foreign banks are restricted not only in the kinds of business they can conduct, but also in which cities they can set up shop. Foreigners must still deal through state trading cartels; and many trading regulations go unpublished.

Foreigners may not easily repatriate profits. New intellectual-property laws look good on paper, but are still largely ignored in practice.

Making concessions to China would, the Americans say, not only undermine GATT principles; it would also create an ugly precedent at a time when a score of
Gangs Terrorizing East Timor
Seen as Effort to Quell Dissent

By PHILIP SHENON
Special to The New York Times

MANILA, Feb. 25 — Black-hooded gangs have rampaged through East Timor in recent weeks in what dissident groups say is a stepped-up campaign by the Indonesian Army to crush a popular separatist movement in the former Portuguese colony.

Human rights campaigners and exile groups have alleged that the Indonesian military is responsible for the terror campaign, in which gangs armed with knives and sticks and wearing black hoods have abducted and beaten dozens of people linked to the independence movement.

The military, which has maintained a large armed force in East Timor since it was annexed by Indonesia after an invasion in 1975, has denied any involvement with the gangs, insisting instead that the gang members are pro-independence militants eager to stir up trouble in the province.

But recent visitors to East Timor say the military's assertions are being met with skepticism by many if not most of the 750,000 people of East Timor, especially after the army declared that soldiers had "accidentally" killed six civilians there last month.

In a brief statement released on Friday, the military acknowledged that investigators had found a "violation of procedures" by troops who were involved in the deaths. The statement offered no details, and it was not clear if the soldiers would face any sort of discipline.

Diplomats in Jakarta, the Indonesian capital, said in interviews that the Government had undertaken a new campaign to mop up dissent in East Timor and that the gangs might be one element of the crackdown.

"Whether the military organized these gangs, I can't say," a Western diplomat in Jakarta said in a telephone interview. "But I don't think the military is unhappy about what the gangs have been doing."

Others in East Timor have directly linked the Indonesian Army to the gangs. One member of the provincial parliament, Manuel Carrascalão, said in an interview with a local reporter that the military was behind the gang attacks because "they want to threaten anti-integration groups in East Timor."

The army had earlier announced an investigation of the killings of the six civilians on Jan. 18 in the district of Liquiça, about 17 miles west of the provincial capital, Dili, and promised that it would punish — and possibly court-martial — soldiers who had violated military law.

At the same time, army spokesmen had defended the soldiers, insisting that the six men had been killed in a raid on a camp of the outlawed separatist movement known as Fretilin.

"I have no doubt about my soldiers," said Gen. Adang Ruchiatna, the local army commander. "They did nothing wrong."

Neighbors of the six men have told local reporters that the dead men had been villagers with no formal ties to the separatist movement.

Human rights groups and foreign diplomats agree that the Government moved aggressively against separatist groups in East Timor after protests by Timorese dissidents in Dili and Jakarta during a meeting of Asian and Pacific leaders in November, which President Clinton attended.

Days before Mr. Clinton's arrival in Jakarta, a group of East Timorese protesters scaled the walls of the United States Embassy, where they remained until they were granted safe passage to Portugal. During the meeting, the Government allowed foreign reporters free entry to East Timor, but it has since reimposed restrictions on travel there.

Although Indonesia has tried to assert itself as a leader among developing nations, its efforts have been repeatedly undermined by human rights abuses in East Timor.

In the 20 years since the invasion, Indonesia has faced waves of international condemnation over its treatment of the East Timorese.
the possibility that the longer the war goes on, the more a silent, submerged hard-line element in Russia will want to push its way into power. Russian liberals and democrats are outraged at Yeltsin’s fiasco and talk bravely on Western TV news programs. Yet it is “Yeltsin first” US policy. A different signal would be given by sending Vice President Al Gore Jr., or even Republican Sen. Richard Lugar of Indiana. It would say to Moscow: You were wrong, and we were wrong not to say so. Let’s salvage a civil approach.

Keep Pressing Jakarta

THE United Nations secretary-general attempted this week to break through the East Timor stalemate.

Yet as Boutros Boutros-Ghali met in Geneva Jan. 9 with foreign ministers of the former colonial power, Portugal, and the current colonizer, Indonesia, the people of the Southeast Asian enclave were reeling from further clashes with the Indonesian Army and others who have migrated there – at Jakarta’s urging, many say.

The talks yielded a glimmer of hope – support for a UN convening of all East Timorese groups, but only as long as the discussion does not touch on political status.

Portugal favors self-determination for East Timor, while Indonesia – which invaded in 1975 after Portugal pulled out – calls East Timor its 27th province. The UN views Portugal as in charge until residents can decide their future, a vote Jakarta refuses.

This area of lush mountains and white-sand beaches has seen a ferocious 20-year struggle between a pro-independence rebel group, Fretilin, and the Indonesian Army. Diplomats say as many as 200,000 have perished. The world paid little heed until British journalists reported a November 1991 massacre by the Army.

The East Timorese have proposed gradual steps toward self-determination. Jakarta, however, along with a rule of intimidation and cultural insensitivity, has poured millions into the area’s development to win local acquiescence, and made a deal with Australia to develop its oil potential.

East Timor burst onto the world’s screen again in November, when students embarrassed Jakarta with a sit-in at the US Embassy during the APEC summit. Now local fears are high that, when the world looks away, a retaliatory crackdown will occur.

The US needs to keep the pressure on Jakarta. Consistent communication rather than retaliatory acts are likely to get more results. Remarks by President Clinton and other top officials during the APEC visit were heartening, given concerns that he would let commercial prospects win out over human rights. He let President Suharto know that his ambitions for his country would most benefit from clear progress on human rights. A joint statement by US Reps. Frank Wolf (R) of Virginia and Tony Hall (D) of Ohio provided a key signal that bipartisan pressure on rights would continue.

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U.S. and China in a Clash Over Human Rights

By PATRICK E. TYLER
Special to The New York Times

BEIJING, March 1 — In a blunt diplomatic exchange, China today asked the State Department's top diplomat for Asian affairs to withdraw American support for a United Nations resolution criticizing China's human rights record.

But the State Department official, Winston Lord, told the Chinese Foreign Minister, Qian Qichen, that Washington would continue to press for the resolution, which could come to a vote in Geneva next week.

The United States and European Union are co-sponsors of the measure before the United Nations Human Rights Commission, whose delegates are drawn from 53 countries.

The resolution expresses concern that reports of human rights abuses continue to flow from China and seeks Beijing's cooperation with United Nations investigations. In past years, China has been able to block the vote, but by slim margins.

"It's no secret that they would strongly prefer that there not be a resolution being discussed in Geneva," Mr. Lord said at a news conference here. "And they urged us to reconsider our position."

Mr. Lord said he pointed out to the Chinese that "we have pursued the same resolution for several years now" and that President Clinton was committed to pressing human rights issues in global forums like the United Nations.

If China had made progress in recent months toward improving its human rights record, Mr. Lord said, it could have affected United States support for the resolution. The United States has been pressing Beijing to ease repression and to release the country's most famous dissident, Wei Jinghong, among others.

Asked about the appearance this week of pro-democracy petitions to China's parliamentary bodies, Mr. Lord said, "The ability of the Chinese people to petition their congress is and would be looked upon favorably in the United States."

Mr. Lord, who earlier served as ambassador to China, said he discussed "upcoming events and visits" with the Chinese as well as ideas and suggestions he was taking back to Washington to present to Secretary of State Warren Christopher. United States officials have said Vice President Al Gore is interested in visiting China this year.

Indonesia Cites Army in Timor Killings

By PATRICK E. TYLER
Special to The New York Times

MANILA, March 1 — A Government-appointed human rights commission in Indonesia accused the military today of torturing and killing six villagers in East Timor in an incident that has renewed criticism of the annexation of the former Portuguese colony.

The chairman of the National Human Rights Commission, which is underwritten by the Government but is nominally independent, said six men had died "unnaturally" during a military operation in January.

"The incident happened because of the violation of orders by members of the regional security patrol," the chairman, Ali Said, said at a news conference in Jakarta, the Indonesian capital. "There was intimidation and torture by the security officers in charge at the time to extract confessions from the six people."

The finding by the Human Rights Commission was remarkably harsh given the panel's ties to the Government — the commission's members are appointed by the President Suharto.
The Makings of a Haiti Policy

After months of ineptitude and a brief, misguided rush toward the hasty use of military force, the Clinton Administration finally seems to have directed itself toward implementing a strategy for Haiti.

The two new sanctions announced yesterday—banning commercial airline flights and large private financial transactions—are modest in them selves but, together with others imposed last month as the President's top Haitian adviser, will probably not topple Haiti's tough-minded generals. But a consistent series of U.S. measures, if maintained, will likely lead to the fall of the regime.

Furthermore, the measures come in the wake of recently strengthened U.S. sanctions and shifts on the part of the British and the Italians, to reinforce these U.S. measures with their own travel and financial restrictions.

These moves reflect the sharp shift in U.S. policy from the recent past. The President's top aide last month as the President's top Haitian adviser, with a consistent series of U.S. measures, if maintained, will likely lead to the fall of the regime.

In a sharp shift in U.S. policy since then, it has not been taken as a foregone conclusion that the President's top aide last month as the President's top Haitian adviser, with a consistent series of U.S. measures, if maintained, will likely lead to the fall of the regime.

Justice Powell's New Wisdom

Too late for Warren McCleskey and numerous other executed prisoners, retired Justice Lewis Powell now concedes that he was wrong to cast the deciding fifth Supreme Court vote to uphold Mr. McCleskey's death sentence in the case.

The state had no answer to that evidence, but Justice Powell, writing for the Court, held that the statistics had no relevance. To save Mr. McCleskey, the Court said, his lawyers had to prove that racial bias had operated in his particular case—against not a race but a particular individual.

The Racial Justice Act, part of the pending crime bill, offers a chance to vindicate Justice Powell's belated wisdom. Even so, this bill would add dozens of death penalties to the Federal criminal code, the House has added the racial justice safeguard. It would permit a condemned killer to show a racial pattern in his capital sentences while allowing prosecutors to distinguish the race of the victim, which is likely to come about in any case.

Justice Powell's confession of error characteristically gracious and highly appropriate. He wrote a letter to the director of the National Law Center, the first of the groups that had come before him, the Justice replied: 'Yes, McCleskey v. Kemp. Indeed, he added that he now found capital punishment to be 'unworkable' and would vote against it in any case.

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The Manila Folder

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Credit President Fidel Ramos of the Philippines with blunt honesty in explaining why he bowed to Indonesian pressure and censored a conference in Manila on East Timor. "What was at stake here?" Mr. Ramos remarked to reporters. "Some 15 billion pesos [$700 million] worth of investments, projects, resources and agreed partnerships for Indonesia's welfare and the Indonesians' incorporation of East Timor into their sphere of influence!"

For that consideration, the Philippine Government prohibited foreigners from taking part in the Manila meeting, barring Danielle Mitterrand, the wife of the French President, and deporting the Indonesian Nobel Peace laureate Mairead Maguire.

This mess of polemics apparently satisfied the regime, which wishes the world to believe that it has discovered the ultimate solution to its problems. A growing consensus that, rather than counting on foreign governments to solve its problems, it is better to find domestic solutions has turned to power with the help of foreign troops.

Military intervention tempts some Americans because the ruling generals can count on no more than a token response from Washington and Europe. The most optimistic scenario, that of a general coup, could lead to situations where foreign soldiers would be responsible for restraining crowds intent on "necklacings" with flaming car tires and other forms of murderous revenge-taking.

Once the generals have left and President Aristide has been restored, Haiti's political future must remain exclusively in Haitian hands.

Thanks to a more aggressive U.S. diplomatic strategy and a more humane approach to refugees, removing those generals without outside military intervention has now become a realistic possibility.

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Indonesia Moves to Stifle Criticism, Both at Home and Abroad

By PHILIP SHENON

SINGAPORE, June 27 - The Indonesian Government, which bans most public debate among its own people over the disputed territory of East Timor, is pressing its smaller Asian neighbors to keep quiet, too.

East month the Philippines gave in to threats from Indonesia and barred foreign visitors, including Daniel de Mitterrand, the wife of the French President, from attending a conference in Manila on human rights abuses in East Timor, a former Portuguese colony that was invaded and annexed by Indonesia in 1974.

Now the Indonesians have turned their diplomatic guns on Malaysia, warning that ties between the two countries could be damaged by a planned East Timor forum to be held this year in Kuala Lumpur, the Malaysian capital.

Brig. Gen. Syarwan Hamid, a spokesman for the Indonesian military, was quoted by the Indonesian press agency as saying the Malaysia conference "is clearly not an ordinary meeting" because some of the participants "wish to tarnish the image of the Indonesian Government and the military." A spokesman for President Suharto's Government said the conference would "upset the solidarity and good relations" between Indonesia and Malaysia.

So far the Malaysian Government has responded to the Indonesian protests by pleading ignorance. Government spokesmen in Kuala Lumpur say they have no information about the East Timor conference, which is being organized by Malaysian public interest and religious groups. The date of the conference has not been announced.

Diplomats in Kuala Lumpur said that if the Indonesian protests continue, Malaysia will almost certainly heed the warnings from its neighbor and cancel the conference. With more than 190 million people spread across the world's largest archipelago, Indonesia dwarfs surrounding nations.

International attention to human rights abuses in East Timor, where as many as 200,000 people have died since the Indonesian invasion, has hindered plans by the Suharto Government to secure a far greater role for Indonesia on the world stage.

In recent months the Government has ushered groups of foreign journalists and United Nations officials into East Timor in hopes of proving that the situation there is better than is usually reported.

"The decision last month by President Fidel V. Ramos of the Philippines to appoint Indonesia by barring dozens of foreigners from taking part in the five-day Manila conference created a stir in the Philippines, which otherwise promotes itself as a nation of democracy and free speech in Southeast Asia," said a spokesman for the Government as saying." "The forum, which was planned by the late East Timor leader, was described by the Government as "impossible to the national interest," and conceded that he had given in to the Suharto Government because of concerns that the conference could affect Indonesian investment in the Philippines. Despite the ban, many foreigners managed to attend on tourist visas.

Mrs. de Mitterrand, President de Mitterrand's wife, left the magazine, included Tempo, a national newsweekly. Diplomats and human rights groups said the three magazines had been banned because of their reporting on corruption in President Suharto's Cabinet.

PHILIPPINES GOVERNMENT TO KEEP QUIET, AS IT TRIES TO STIFLE FOREIGN CRITICISM OF HUMAN RIGHTS ABUSES IN EAST TIMOR"
Portugal Takes Australia to Court for Drilling off East Timor

By Jill Jolliffe
Special to The Christian Science Monitor

TWO-DECADE-OLD fight over Indonesia's seizure of East Timor has moved from the halls of the military-occupied island to the halls of justice in the Netherlands.

Indonesia brutally took over East Timor after Portugal abandoned its colony in 1975. Portugal has since opposed the takeover. Now, a hearing has opened at the International Court of Justice (ICJ), in which Portugal is challenging the Timor Gap Agreement, a pact between Indonesia and Australia that establishes a 38,125-square-mile zone of economic cooperation in the seas between Australia's northern coast and East Timor.

Portugal says Indonesia and Australia are granting concessions to oil companies in territory that does not belong to them. Indonesia itself is absent from the case. In a statement Jan. 30, Foreign Minister Ali Alatas warned that Portugal's challenge at the ICJ could undermine ongoing UN-mediated talks between Lisbon and Jakarta over East Timor.

Australians argue that Portugal has the wrong party in court. Indonesia, which does not accept ICJ jurisdiction, is the real target, they claim, and the court should throw the case out if Portugal’s masked intent is to raise a challenge to Indonesia’s claim to East Timor. They further argue that Australia’s signing of the pact was not an endorsement of Indonesia’s takeover.

Australian Ambassador to the Hague Michael Tate calls the case regrettable. “The real dispute is with Indonesia,” he says. “We will argue that there is no basis in international law for Portugal’s case.”

The absent party, the Indonesian government, has so far refused to comment, but its diplomats are monitoring the case.

If Portugal’s lawyers can survive this aspect of the Australian challenge during the three-week hearings they will be on relatively firm ground. They have on their side the fact that they are appealing to a United Nations court to respect and uphold past UN resolutions, which do not recognize Indonesian sovereignty in East Timor and consider Portugal as the legal administering power.

Our entire case is based on UN decisions,” says Portuguese lawyer Miguel Galvão Telles.

Both sides have assembled an impressive array of international legal experts and a verdict is expected by summer.

A victory for Portugal would jeopardize millions of dollars of investment by international companies in the Timor Gap zone, although whether or not it would lead to an actual freezing of operations is unclear, given that the ICJ’s decisions are “binding” on member states, but not “compulsory,” and that it has no machinery to enforce them.
Rewriting History

Introduction: Among the most well-used documents in social studies is the historical document. Since these documents are subject to the limitations of time and culture they often reflect a specialized vocabulary. As students are required to become familiar with these primary sources, they need to be able to read and comprehend this language. In this activity, students compare excerpts from historical documents and rewrite them for their grade level.

Objectives:
Students will:

- compare and contrast historical documents related to independence and government.
- assess comprehensibility of certain materials.

Grade level: 9-12

Time: One class period

Materials:
Documents related to the topic of study

Procedure:

1. Explain to groups that documents are often written by specialists in certain areas so that they contain a very specialized language. The background of the authors (lawyers, professors, statesmen, and politicians) also affects the writing style of the document. Have students briefly list some examples of specialized language.
2. Divide class into four groups. Give each group an excerpt from an historical document.
3. Tell each group to rewrite their excerpt in a form which they themselves can understand. They may want to change the writing style and vocabulary. This is fine as long as they remember to preserve the meaning of the document. Their task is only to make the passage more comprehensible to themselves.

Follow-up:

1. Have students bring in examples of documents or literature that are written either in a specialized language or for a special interest group (teachers, mechanics, engineers, psychologists, nurses). Rewrite them for a mass audience.
2. Use a book on the subject of study that is above the student's reading level and have students rewrite the subject matter at their own level.

End American Complicity With Indonesian Crimes

By Eyal Press

The 1995 United States foreign aid bill, finalized by House and Senate lawmakers on July 29 and due to be passed this week, contains an important provision pressuring Indonesia to end its brutal occupation of East Timor. The small Pacific island was illegally invaded by Indonesia in 1975 and has been occupied ever since. In addition to extending the ban on US military training assistance to Indonesia, this foreign aid bill bars the sale of small arms to Jakarta until it shows progress on human rights and East Timor.

The latter provision was largely the work of Sens. Patrick Leahy (D) of Vermont and Russell Feingold (D) of Wisconsin, who fought off an earlier attempt by Sen. J. Bennett Johnston (R) of Louisiana to drop all conditions on US military assistance and arms sales to Indonesia. Senator Johnston argued, without presenting real evidence, that Indonesia “has made huge steps forward in human rights” and stressed America’s vital commercial interests in Indonesia. Not coincidentally, Johnston has close ties to Freeport-McMoRan Inc., the Louisiana-based mining and exploration company that has an estimated $1 billion invested in Indonesia gold and copper operations.

Johnston and other staunch Indonesian loyalists have long turned a blind eye to the plight of East Timor, which has suffered the death of roughly 200,000 noncombatants – a third of its population – since Indonesia’s genocidal occupation of the island began. For two decades of brutality, US arms shipments to Indonesia have been steadfast, accounting for an estimated 90 percent of Jakarta’s military hardware during the peak of the massacre in the late 1970s. Moreover, since the Nov. 12, 1991 Dili massacre, when Indonesian troops killed 271 peaceful Timorese demonstrators and hospitalized two US reporters, the State Department has licensed some 250 military sales to Indonesia, including machine guns, riot gear, and spare parts for F-16 jets.

Congressional action to bar equipment may indicate the tide is turning on Indonesia, thanks largely to the perseverance of the Timorese resistance movement and a global network of solidarity groups. In June these groups organized a private conference on East Timor in Manila. Indonesian President Suharto demanded the Philippines cancel it. Despite Jakarta’s attempted sabotage, the conference proceeded and drew press coverage further highlighting the plight of East Timor. Indonesia also recently banned three popular magazines that had reported on the Suharto regime’s corruption, an action that prompted demonstrations and more publicity.

Indonesia’s attempt to silence its critics has begun to backfire. But additional pressure must come from the Clinton administration, Jakarta’s principal sponsor and trading partner. President Clinton should raise the issue of East Timor and human rights concerns (such as Indonesia’s abysmal labor conditions) at the upcoming Asia-Pacific Economic Cooperation meeting with Suharto in November. Also, the US should take the lead in endorsing an orderly process of decolonization through the United Nations, with the goal of staging a referendum for the East Timorese to determine their status. Such steps will buttress Congress’s recent action and put an end to two decades of shameful complicity.

Eyal Press writes freelance and for The Nation in New York.
SEC. 617. PROHIBITION ON THE TRANSFER OF ARMS TO INDONESIA.

Consistent with section 582 of Public Law 103-305, the United States is prohibited from selling or licensing for export to the Government of Indonesia light arms, small weapons, and crowd control ordnances, including helicopter-mounted equipment, until the Secretary of State determines and reports to the Committee on Foreign Relations of the Senate and the Committee on International Relations of the House of Representatives that there has been significant progress made on human rights in East Timor and elsewhere in Indonesia, including:


(2) significant reduction in Indonesia's troop presence in East Timor;

(3) thorough and impartial investigation of gangs and violent civilian groups operating in East Timor;

(4) improved access to East Timor for Indonesian and international human rights and humanitarian organizations and journalists, including the deployment of United Nations human rights monitors if so requested;

(5) constructive participation in the United Nations Secretary General's efforts to resolve the status of East Timor; and

(6) greater local control over political, economic, and cultural affairs, with an aim toward resolving the future status of East Timor.

DIVISION B--CONSOLIDATION AND REINVENTION OF FOREIGN AFFAIRS AGENCIES

SEC. 1001. SHORT TITLE.

This division may be cited as the 'Foreign Affairs Reinvencion Act of 1994'.

SEC. 1002. PURPOSES.

The purposes of this division are--
Human Rights Posters

Introduction: People use many forms of expression to make their views known. Writing letters, running for political office, starting educational programs, going on strike, or joining protest demonstrations are just some of the ways people express their commitments. Protest posters are a part of most demonstrations. People usually demonstrate because they want others to know their position on an important issue. Posters allow the demonstrators to quickly and succinctly express their point of view. In this activity, students will make posters expressing their views on the issue of human rights.

Objectives:

Students will:

1. stimulate creative efforts that demonstrate an understanding of a particular issue.
2. become familiar with the function of posters.
3. recognize key aspects of protests.
4. analyze a poster to determine the perspective of the group using it.

Grade level: 6-12

Time: Two class periods

Materials:

- Topics of interest
- Newsprint or posterboard
- Magic Markers

Procedure:

1. Ask students if they have ever seen or been to a demonstration. Have them explain what it is and why people carry posters or signs. Ask them what can be learned about the people and the cause from reading the posters.
2. Divide class into four groups. Distribute topics for students to choose from. Have each group make appropriate posters for their topics. Bring examples from newspapers or magazines. Give students a day or two to think of and look around for a good poster idea. It may also be necessary to provide background information about the issues, in this case, human rights. The purpose of this activity is to have students identify the key aspects of the problem through making posters.
3. Display completed posters and have each group explain their stance.

HUMAN RIGHTS AND EAST TIMOR

R. William Liddle


Amnesty International and Human Rights Watch/Asia provide a valuable service to observers of current Indonesian politics and to political activists both in Indonesia and abroad. They prepare detailed and reliable reports of violations of human rights, mostly by the government, but also by opposition groups such as Aceh Merdeka (Free Aceh), the OPM (Free Papua Organization), and Fretilin or the CNRM (National Council of Maubere Resistance) in East Timor.

*Power and Impunity* and *The Limits of Openness* are summary volumes released shortly before US President Clinton's visit to Jakarta to attend the November 1994 summit of APEC (Asian-Pacific Economic Cooperation). They are clearly designed to have an impact on that visit by raising public awareness in the West in general, and in the United States in particular, of the extent and seriousness of human rights violations by the Soeharto government. *Power and Impunity* is also available in ten languages, including Indonesian, and has presumably been distributed in Indonesia. *The Limits of Openness* was written by Sidney Jones and edited by Michael McClintock. No author is given for *Power and Impunity*.

The argument of the two volumes is remarkably similar. They both assert that violations are serious and frequent, that they have continued throughout the New Order from its bloody inception in 1965–66 to the present, and that the root cause of the problem is the arbitrariness of a regime based on an all-powerful military. In the words of the Amnesty report:

The armed forces, and particularly military intelligence and counter-insurgency units, have enormous influence. Counter-insurgency strategies in Indonesia entail both
deliberate and unintended violations of human rights. The President and the executive have virtually absolute power which is used arbitrarily, without any effective domestic check. Ideological conformity is enforced at gunpoint. The legal system reflects and reinforces executive and military power, and the judiciary is neither independent nor impartial. (p. 3)

*The Limits of Openness* states that it is “the arbitrary exercise of power . . . more than anything else, that affects Indonesia’s human rights practices. . . . [Human rights violations] are fundamentally caused by a government that is not accountable for wrongdoing and a legal system riven by corruption and political pressure.” (p. 2)

*Power and Impunity* also explicitly faults the international community for deliberately acquiescing in human rights abuses. During the Cold War, perceptions of Indonesia’s strategic location astride critical sea lanes combined with its economic potential for foreigners (the country is “a vast store of natural resources and a huge supply of cheap labour”) to produce a Western, and particularly United States’, policy of support for the Soeharto government regardless of its human rights record. In the post-Cold War world more attention is paid to human rights, but Western governments still sell arms, provide large quantities of economic assistance, and turn away refugees from Indonesian repression. Finally, the international community has focused almost exclusively on East Timor, especially since the Santa Cruz massacre of 1991, and hardly notices equally serious violations elsewhere.

Both reports conclude with similar recommendations. *Power and Impunity* lists thirty-two recommendations directed at the government of Indonesia and at United Nations member states. The former are divided into three groups: nine intended to redress past or continuing violations, ten to prevent the occurrence of future violations, and five to demonstrate Indonesia’s commitment to the promotion of human rights. *The Limits of Openness* lists eight recommendations to the Soeharto government and seven to the international community. Examples include urging Soeharto to issue a public statement outlawing the use of torture, to ban interrogation in military commands, to release prisoners arrested for non-violent beliefs and activities, and to repeal laws and regulations that restrict basic freedoms. On the international side, the Consultative Group on Indonesia is counseled to tie human rights to aid, APEC members are requested to express concern over rights violations, foreign companies are asked to make rights “a key element of corporate responsibility,” and the US Trade Representative is told to return to the early Clinton administration policy of closely monitoring labor rights practices.

There are two major differences between *The Limits of Openness* and *Power and Impunity*, one in content and one in tone. The evidence in *The Limits of Openness* consists of a series of six recent cases of flagrant abuse: the government’s closure in June 1994 of the weekly newsmagazines *Tempo* and *Editor* and the opinion tabloid *DeTik*; the case of Marsinah, an East Java labor organizer who was brutally murdered in May 1993; workers’ demonstrations in Medan in April 1994, which ended in race riots; military intervention against workers at a plywood mill in West Kalimantan in April and May 1994; military intervention from 1992 to the present in North Sumatra in a conflict between two factions in Indonesia’s largest Protestant church, the HKBP; and the 1993 killings of villagers protesting the construction of the Nipah Dam in Madura. The book also has chapters on the human rights situation in East Timor in 1994 and on the activities of the new government-created National Human Rights Commission.

*Power and Impunity* is organized differently. A background chapter on the history of repression is followed by thematic treatments of: armed opposition and counterinsurgency in
East Timor, Aceh, and Irian Jaya; judicial repression; extrajudicial execution; torture and ill-treatment; political imprisonment; the death penalty; and human rights initiatives undertaken by the Indonesian government.

The evidence presented in both books strongly supports the argument of serious, systematic, and continuing violations caused by an all-powerful military. But I was more persuaded, or perhaps just more moved, by the Human Rights Watch version. Sidney Jones is a brilliant reporter, skilled in organizing a complex narrative of events as they appeared to the participants and in assessing the proximate causes of those events. Most importantly, she has the good reporter's eye for the telling detail, the specific incident that most effectively displays her larger point. For example, the chapter on military intervention in North Sumatran church politics begins with a powerful account of the torture in May 1994 in Tarutung of four church activists arrested for holding an illegal meeting to discuss church affairs. The whole intervention story, from its beginning in 1992 until today, is an absurdity worthy of a Putu Wijaya play, a case of unaccountable political power serving no possible national security interest and truly running amuck. Jones' graphic description of what happened to the activists in their cells makes it crystal clear just how devastating to ordinary citizens the consequences of that unaccountability can be.

The difference in tone between the two books is small but real. The Limits of Openness is a bit more balanced, less judgmental, less tendentious in its overall view of the New Order. The stance of Power and Impunity is apparent in its very first sentence, which claims that a "military coup" brought the New Order to power in 1965. This argument is developed further in the historical chapter, where the Indonesian Communist Party (PKI) is absolved from any responsibility for the October 1, 1965 murder of six senior generals. "Although a handful of PKI leaders may have been aware of the plan, historical evidence shows that the vast majority of PKI members and supporters had no knowledge of it, and played no role in it." (p. 16) While the main body of this sentence is undoubtedly true, the initial clause is an awkward attempt at sidestepping the still unresolved and highly contentious issue of just how deeply Communist leaders were involved. The effect is to raise—unnecessarily, since the evidence of current government violations of human rights is so overwhelming—a question about a priori bias on the part of the author. By contrast, The Limits of Openness sticks to the present and leans over backward at several points to give the Indonesian government credit for positive actions. Nothing in its argument diminishes the force of the book's negative conclusions.

Finally, both of these books share flaws common to the human rights literature. They are at best only partial guides to action, either by Indonesians or by foreigners who want to influence the policies of their own or of the Indonesian government. Their arguments and evidence need to be put in two larger contexts, one that connects their concluding recommendations to some theory or understanding of how the world works politically, and one that relates human rights policy to other government policies, particularly with regard to the economy and social welfare.

In both studies, the plausibility gap between description of the human rights situation and the recommendations, particularly those addressed to the Indonesian government, is glaring. Do the authors of either report really believe that the Soeharto government, as they have described it (and as it in fact is), is likely to begin doing the opposite of what it has been doing for nearly thirty years? Will the armed forces give up their interests and values, or their monopoly over the use of coercion to achieve them? What changes in circumstances or motivations, or what new political calculations might make this a realistic possibility? Are the authors really hoping for a democratic revolution, since only a democratic govern-
ment is truly likely to reform the New Order's human rights practices? Nothing is said on these points, and the recommendations therefore appear highly unrealistic, an exercise in moralistic idealism.

Similarly, the authors of *Power and Impunity* and *The Limits of Openness* do not attempt to relate the New Order's repressive human rights policy to its economic and social welfare policies that have produced a quarter century of steady growth, structural transformation from an agricultural to a manufacturing economy, a new middle class, and declining poverty. Their implicit position is either morally absolutist, assuming that human rights matter above all else, or compartmentalizing, assuming that policy arenas can be treated as though one did not affect another. Neither position seems to me sustainable. To be sure, there can be no acceptable justification, in terms of modern Indonesian as well as modern Western values, for most of the behavior described in these studies. Moreover, after reading of so many incidents of killing, torture, false arrest and imprisonment from Sabang to Merauke, it is hard to talk about a bigger picture in which human rights policy is only one element interacting with others. Nonetheless, it is necessary to do so.

What if, for example, armed forces' authoritarianism were simultaneously a necessary condition for continued economic growth and an inevitable source of human rights violations? Further, what if authoritarianism were temporary, required for only another twenty years or so until, along the lines of Korea and Taiwan, a modern social consensus is established and the civilian middle class grows strong enough to take over? That is, in fact, the argument made today by many conservative Indonesians, and it is echoed in the academic theories of scholars as penetrating and as different as Samuel Huntington and Barrington Moore. There may be empirically sounder and more morally satisfying frameworks that persuasively link a democratic government or at least a more pro-human rights one to the requirements of development, but there is no hint of them in either of these reports.

Having raised these questions, let me quickly return to my starting point. These are summary reports of hardly more than two pages each, compiled by human rights organizations in the heat of a struggle for attention from the international community. We should therefore be grateful for the high quality information and analysis they contain, and not ask their authors to solve all the problems of Indonesian development.

George Aditjondro, the author of *In the Shadow of Mount Ramelau*, is himself a victim of government repression. A lecturer at the private Universitas Kristen Satya Wacana (UKSW) in Salatiga, Central Java, he is one of a very few Indonesians who combine academic social science training and skills, first hand knowledge of East Timor, and a willingness to speak out on behalf of the East Timorese. Of this very small group, he is the only one, to my knowledge, who also publicly rejects his government's claim that the East Timorese freely chose integration with Indonesia in 1975-76. So far, the price of this apostasy has been relatively low—stones thrown at his house and other forms of teror mental—perhaps because of his high international visibility.

*In the Shadow of Mount Ramelau* contains an introductory historical survey written by the Dutch editor, Rudie Trienes, and three connected Aditjondro essays, originally prepared for a seminar, a conference, and a course all held at UKSW between 1992 and 1994. The first essay describes the culture and ecology of East Timor, which Aditjondro argues are much more diverse than the culture and ecology of West Timor. Analysis of the impact of the Indonesian occupation must take this diversity into account. He also shows that the cultures of the two halves of the island overlap to some extent but have a number of distinctive features as well. His political point is that the legitimacy of the East Timorese demand for
independence must be judged, not on purported cultural similarities or differences, but rather on the desires of the East Timorese themselves.

The next two essays are the heart of the book. They chronicle five environmental problems confronting the people of East Timor: the environmental consequences of the war; the impact of the division of land, both before and during the occupation, into large tracts controlled by absentee owners; the effects of the transmigration program and of spontaneous migration; the repercussions of the Indonesian army's program of housing construction; and the potential impact of petroleum exploitation in the Timor Gap.

The consequences of the war include human casualties, which by 1979 in Aditjondro's estimate may have totaled 300,000 (p. 39), the highest of maintaining the Indonesian army in East Timor, the decline in agricultural production and numbers of livestock, and social and psychological problems, such as the fostering of a culture of violence among the East Timorese themselves and the sexual harassment of local women by Indonesian troops. The section on ownership of productive resources and the export economy contains a useful table listing military-controlled companies and their monopolistic activities in coffee, seafreight, tourism, retail sales, sandalwood oil, marble hotels, a cinema, and civil engineering. Aditjondro argues that, while it is true that billions of rupiah have been pumped into East Timor by the Jakarta government's development programs, billions more have been sucked out by these companies.

In at least two districts, the official transmigration program has had the effect of dispossessing East Timorese from their land and also of attracting the spontaneous migration of Tetun-speaking West Timorese, who intensify the competition for scarce agricultural and other resources. The forced village resettlement program of the late 1970s led to the deaths of many East Timorese, who were given insufficient land to farm, and has left an ugly monument in the form of row upon row of disused non-traditional houses along the main roads. Aditjondro projects that drilling in the Timor Gap will have further negative consequences for the East Timorese, who are disadvantaged in many ways to compete in the coming scramble.

Two additional chapters describe conflicts between the Catholic church in East Timor and the Indonesian government, and compare East Timor's social and economic condition with that of other former Portuguese colonies. Church concerns have included the destruction of Catholic religious symbols, the closing of the Portuguese-language high school, government-controlled disbursement of famine relief, a range of violations of human rights, the radical change in legal status of church lands from ownership to use-only, the government's family planning program, and military manipulation of traditional cultural and religious ceremonies. In the comparison with other former Portuguese colonies, Aditjondro writes that "the condition of those not bordering upon aggressive and expansionist neighbours is far better than that of East Timor." (p. 77) In a brief final chapter, he calls upon his government to accept the East Timorese independence movement's call for a United Nations-supervised referendum.

The editor's introduction to In the Shadow of Mount Ramelau claims that its principal value lies in an original treatment of the "ecocidal onslaught" conducted by the Indonesian government against the people of East Timor. Aditjondro himself, as we have seen, stresses the environmental impact of the occupation, an issue with which he has been concerned in his writings about Irian Jaya and other parts of Indonesia as well. To my mind, however, his book's considerable merit lies elsewhere. It is a powerful personal witness, a first hand, succinct but comprehensive, account by a thoughtful Indonesian scholar distressed and
angered by his government's denial of the right to independence of a small and nearly defenseless neighbor. As such, it is another stone—and a rather large one—placed on the pro-referendum side of the scale in the ongoing struggle for the future of East Timor.
Teaching the Universal Declaration of Human Rights in a U.S. Government Course

PHILIP ROSEN

Each year the material to be considered in social studies classes expands, and instructors must decide on what to include and exclude. When making this decision, teachers and curriculum developers should remember that in the social studies area, young people should be offered content that illustrates democratic and humanitarian values.

When reading the newspapers or listening to the news, today’s students learn about people from diverse areas and cultures of the world who are demanding civil rights, legal rights, economic rights, and social rights. For teachers who want to discuss these current events with their students, the United Nations Universal Declaration of Human Rights is an excellent vehicle for learning democratic and humanitarian values. Perhaps the best rationale for teaching students about this document is found in the declaration’s preamble: “Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

When teaching about the Universal Declaration of Human Rights (UDHR), teachers will want to accomplish certain goals. They will endeavor to increase the students’ understanding of the nature and scope of human rights and develop their appreciation of the struggle for and evolution of human rights in the United States and in the world. Students should come to appreciate the leadership that the United States has taken in the development of human rights. Students need to recognize the affirmation and denial of human rights on the world scene and be aware of the present-day problems involving human rights.

To begin the unit, students should examine both the Universal Declaration of Human Rights and the American Declaration of Independence and list points these documents share in common. Indeed, the American Declaration of Independence was on the minds of the drafters of the human rights document. The two documents are not law, not enforceable, but they do serve as a set of ideals, goals toward which humanity strives. Students should carefully examine and compare the wording of the American declaration’s preamble with that of the UDHR’s first three articles. They might discuss the meaning of such terms as “born free and equal,” “right to life, liberty, and the pursuit of happiness,” and “consent of the governed” and then make their own lists of fundamental human rights and desirable economic and social rights. These could be compared with the U.N. declaration.

Choosing from the list of Supreme Court cases and public laws (Appendix A) and the bibliography (Appendices B and C), students or groups of students can examine a case or human right mentioned. After the students have made their selections, the teacher must be certain that each case will be reviewed when the researchers report orally to the class at an appointed time. They should also bring a one- to two-page précis of their topic for each member of the class.

As the reports are given, it may be necessary to review key vocabulary terms. Some instructors may want their classes to know how to read Supreme Court cases and may use the guideline set forth in “Problem...
Two" of Leonard F. James's book The Supreme Court in American Life. If students need to acquire an overview of the role of the Supreme Court in American history, I suggest that they read Angela Rodey Holder's book The Meaning of the Constitution, which has an excellent chapter on that aspect.

In preparing this material, I was not able to find a Supreme Court case to match each human right, and, in those instances, a congressional act has been substituted. Using the dates given in Appendix B, researchers may find newspaper and magazine articles about the act. The New York Times Index is helpful. Henry Commager's Documents of American History contains information about many of these acts. Students may do research about the background of the Supreme Court case, the constitutional principle involved (such as equal protection), and the rationale behind the majority opinion. Students will understand both the case and human rights better if they cross-reference the case book with a background book. For example, in researching Ex parte Endo, students will understand the case better after reading about it in Japanese Americans: From Relocation to Redress.

In the following guide to instructors, UDHR's human rights are considered in relation to a U.S. Supreme Court case or a congressional act.

Denial of Human Rights, in the Extreme

The Universal Declaration of Human Rights prohibits slavery or servitude. After the ratification of the U.S. Constitution's Thirteenth Amendment, two important cases expanded the concept. In Pollock v. Williams (1944), the Supreme Court ruled that "no person may be forced to work to pay off a debt." In Jones v. Mayer (1969), the high court prohibited racial discrimination in private institutions and labeled such discrimination "the badges and incidents of slavery."

Article 5 of UDHR states: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment." This provision is the one most commonly associated with Amnesty International and the human rights agenda. The court, basing its decision on the Constitution's Eighth Amendment, ruled in the Trop v. Dulles (1957) decision that denaturalizing a person who fled the country to avoid wartime military service constituted "cruel and unusual punishment." In Gregg v. Georgia (1976), the Supreme Court reversed itself on the death penalty. It held that states could execute criminals if it were done in an uncapricious way and if mitigating circumstances and individual considerations were taken. The class should consider the case of Furman v. Georgia (1972) to learn how states discriminated against poor people and black people for execution.

Legal Rights

Articles 6 and 7 of the UDHR speak of being recognized as a person before the law and of equal protection under the law. The phraseology is similar to the U.S. Constitution's Fourteenth Amendment on equal protection. The key words are "all" and "person," which the high court has interpreted as citizens and aliens. In Taha v. Raich (1915) and Yick Wo v. Hopkins (1886), the Supreme Court ruled in favor of aliens, stating that "the right to work for a living was the very essence of personal freedom and opportunity that the Fourteenth Amendment was to secure." Article 8 of the Universal Declaration addresses peoples' right to petition the courts for decisions on fundamental matters. In U.S. law, the concept is known as judicial review, that is, the power of courts to determine whether acts of any governmental body or official are constitutional or not. This principle was established by the landmark Marbury v. Madison decision (1803), which was written by Chief Justice John Marshall.

In Martin v. Hunter's Lessee (1816), the high court granted an enemy alien his property rights. The federal courts, including the Supreme Court, have appellate jurisdiction over decisions of state courts.

Article 9 of the UDHR states: "No one shall be subjected to arbitrary arrest, detention or exile." Arbitrary arrest or illegal arrest has been outlawed by the Constitution's habeas corpus clause (Article I, Section 9). Despite this constitutional guarantee, during the Civil War, Confederate sympathizers were thrown in jail without a trial. In both Ex parte Merryman (1861) and Ex parte Milligan (1866), the Court ruled against suspension of habeas corpus, even in wartime. In a group discussion, a class could consider when such suspension should apply.

Early in 1942, soon after Pearl Harbor, Japanese and Japanese Americans were detained in special camps. In Ex parte Endo (1944), the Court determined loyal Japanese Americans could not be interned. In 1988, the U.S. Congress awarded $20,000 to each survivor of the relocation camps for what was considered a wartime mistake.

Five American Indian nations were exiled from the Southeast coastal states to Oklahoma during the 1830s. The high court ruled against Indian removal in Cherokee Nation v. Georgia (1831). President Jackson ignored the Court's ruling, stating, "Justice Marshall has made his decision, now let him enforce it!" The class should discuss the significance of this remark and contrast President Jackson with President Eisenhower, who upheld the Court's decision regarding Little Rock's Central High (October 1957).

Article 10 of the U.N. declaration proclaims that everyone is entitled to a fair and public hearing with an impartial court. In Tumey v. Ohio (1927), the Supreme Court ruled that the Bill of Rights, particularly Amendments 5 and 6, applies even to the most minor state courts. Denial of these rights constitutes a violation of the Fourteenth Amendment's due process clause, which states: "Every
defendant has the right to an impartial judge.” Students should discuss such terms as “a fair trial” and “an impartial judge.” In *Taylor v. Louisiana* (1975), to ensure that a jury is impartial, the court ruled that women may not be excluded.

Everyone charged with a penal offense has to have guarantees for his or her defense, states Article 11. In *Gideon v. Wainwright* (1963), the Supreme Court ruled that defendants must have a lawyer. In *Miranda v. Arizona* (1966), the high court ruled that suspects must be apprised of their rights upon arrest and in *Duncan v. Louisiana* (1968), that due process means the accused can demand a jury trial.

Part 2 of Article 11 (UDHR) prohibits ex post facto laws. Not long after ratification of the Constitution, which prohibits such laws (Article I, Section 9), Justice Chase, writing for the majority of the Supreme Court in *Calder v. Bull* (1798), defined in detail what the term meant. He made a distinction between retrospective laws—noncriminal, civil laws, which can have penalties (taxes) increased retroactively—and criminal retroactive laws. Students might explore whether this distinction should be made.

**Privacy Rights**

Article 12 (UDHR) prohibits arbitrary interference with privacy of one’s home, family, or correspondence and attacks upon one’s honor or reputation. In *Mapp v. Ohio* (1961), the Court ruled that the Fourteenth Amendment forbids unreasonable searches and seizures by state and local offices, just as it bars such actions by federal officers. Evidence obtained by illegal searches may not be used against defendants. The class might discuss just what is a reasonable search and if evidence found in hot pursuit may be used against the accused. The class should be reminded that in *Curtis Publishing Co. v. Butts* (1967), the Court ruled that not only ordinary citizens but also public figures, who are not public officials, may recover damages for defamatory falsehoods.

**Rights of Movement**

“Everyone has the right of freedom of movement and residence within the borders of each state,” states UDHR’s Articles 13. Part 2 gives everyone the “right to leave any country, including his own, and to return to his country.”

Both UDHR’s Article 14 and U.S. immigration laws address one’s right to asylum in another country.

As early as 1868, the high court ruled in *Crandall v. Nevada*, “all citizens of the United States are members of the same community and must have the right to pass and repass through every part of it without interruption, as freely as in their own states.”

In the case of *United States v. Wong Kim Ark* (1898), a Chinese person, born in California, returning from a visit to China was refused admission. The Court ruled favorably on freedom of movement in and out of the United States by citizens. In a case dealing with an alien, *Chew v. Colding* (1953), the Court upheld a person’s right to leave and re-enter. Students should consider whether this privilege should ever be limited.

The Declaration’s Article 14 states that people have the right to seek asylum in other countries in order to escape persecution. U.S. immigration laws provide for asylum. The alien may qualify as a conditional entrant who is fleeing known persecution (United States Code 1153(a)(7) or qualify as a parolee, a means of admitting any alien temporarily “for emergent reasons or for reasons deemed strictly in the public interest.” Under 8 U.S.C. 1182(a)(5), 40,000 Hungarians were admitted in October 1956, more than 600,000 Cubans since 1965, and 140,000 Southeast Asians in 1975. Obviously, no nation can admit all refugees or immigrants who wish to come. Students should consider which refugees and how many should come.

**Cultural Rights**

The U.N. declaration grants everyone the right to a nationality. U.S. policy for American Indians sought to deny Indian nationality, particularly through the Dawes Act (1807), which forced the native Americans to give up tribal life. With European immigrants and their descendants, American policy has been more generous. For example, in *Meyer v. Nebraska* (1923), the Court upheld the teaching of German and the use of German texts in private schools. In *Wisconsin v. Yoder* (1972), the high court ruled that Amish children may leave public schooling early “to follow their self-sufficient agrarian lifestyle.” In 1974, the Supreme Court decided unanimously in the case of *Lau v. Nichols* that 3,000 English-deficient students of Chinese ancestry must be provided proper English language instruction. While not specifying the exact approach, this decision triggered the huge growth of bilingual education. Students should discuss whether the right to nationality means that the public schools should provide bilingual education and whether English should be our official language.

Article 16 of the Human Rights Declaration deals with marriage and the family. It states a Western concept of marriage with no limitation of race, nationality, or religion. It speaks of equal rights and entry into matrimony with free and full consent. In the United States, in an unanimous opinion, delivered by Chief Justice Earl Warren in *Loving v. Virginia* (1967), the Supreme Court voided all state laws prohibiting intermarriage between whites and blacks. Warren wrote: “Marriage is one of the basic civil rights of man. Under our Constitution, the freedom to marry or not
marry a person of another race resides with the individual and cannot be infringed by the state.”

Property Rights

“No one shall be arbitrarily deprived of his property,” states Part 2 of Article 17 (UDHR). The key terms are “no one” and “arbitrarily.” The due process clause of the Fourteenth Amendment prevents local governments from arbitrarily taking away property by establishing legal procedures and safeguards. It also prohibits discrimination against people and groups. The Supreme Court, in *Yick Wo v. Hopkins* (1886), overturned a San Francisco ordinance (city law) that gave prejudiced city supervisors the opportunity to close down only those laundries run by Chinese.

First Amendment Human Rights

Article 18 of the U.N. declaration grants everyone freedom of thought, conscience, and religion and the right to practice, in practical form, these freedoms. An outstanding American statement of this is found in the *West Virginia v. Barnette* (1943) ruling. “If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or matters of opinion.” As a result of this ruling, school children of the Jehovah’s Witnesses did not have to salute the flag of the United States.

Freedom of conscience was extended to conscientious objectors who were not members of organized religion in the *Welsh v. United States* (1970) decision, which established that a draftee may refuse induction on the basis of “deeply held moral and ethical beliefs.”

“Everyone has the right to freedom of peaceful assembly and association,” states Article 20. On the federal level, the essential First Amendment to the Constitution grants these rights. In 1937, the *DeJonge v. Oregon* decision ruled that these freedoms are safeguarded on the state and local levels by the due process clause of the Fourteenth Amendment. Membership in even the most radical parties and organizations is protected.

Equal Access

In Article 21 (UDHR), the human right of equal access to public service is proclaimed. After a long night of legal segregation—the Jim Crow period of U.S. history—the Civil Rights Act of 1964 was passed, forbidding all forms of discrimination by both public and private organizations serving the public. The *Heart of Atlanta Motel v. United States* (1964) case upheld the public accommodations section of the Civil Rights Act.

Voting Rights

Article 22 of UDHR grants universal suffrage and free voting procedures. In the United States, a challenge to the Voting Rights Act of 1965 resulted in a high court decision that upheld the act’s provisions banning electoral procedures that restricted voting registration.

Economic Rights

UDHR’s Article 23 enumerates a number of human rights relating to working and the right to work. No such “right” has been specifically granted in America. Congress, however, has passed numerous acts to stimulate the economy or provide make-work situations. The two most well known are the Emergency Relief Appropriation of 1935 that set up the Works Project Administration and the Economic Opportunity Act of 1964. After the class reviews this comparison, they might debate whether the government should be the employer of last resort.

The U.N. declaration states that there should be free choice of employment. With the Civil Rights Act of 1964 and the Rehabilitation Act of 1973, Congress tried to prevent all forms of discrimination in the work place, even against the physically handicapped. They created the Equal Employment Opportunities Commission to oversee employers and to hear complaints.

Another economic right proclaimed by the U.S. article is “equal pay for equal work.” With the Equal Pay Act of 1963, Congress tried to accomplish this principle, but the gap between men and women, even in the same job, still persists. An earlier Court decision, *West Coast v. Parrish* (1937), did uphold minimum wages for women. The goal of equal pay for equal work has not been reached, however. Students should review the current statistics on the pay status of women.

A “just and favorable pay is another human right,” according to the U.N. declaration. As early as 1938, Congress passed the Fair Labor Standards Act. In its decision on *United States v. F. W. Darby Lumber Co.* (1941), the Supreme Court upheld the right of Congress to regulate wages and hours, thus backing that labor act. In a class discussion, students should consider minimum wage, the amount it should be, and the ramifications of establishing an amount.

“Right to form and to join trade unions” is another part of UDHR’s article on employment. Perhaps the U.N. group was influenced by the famous Wagner Act of 1935. This Magna Carta of labor gave many rights to workers and prohibited a long list of employer abuses. The National Labor Relations Board was established to oversee the rights of workers to organize and participate in unions. This act was upheld in the Supreme Court’s decision in the *National Labor Relations Board v. Jones and Laughlin Steel* case. The *NLRB v. Jones* also upheld the forty-hour week and the time and one-half wage provision of the Fair Labor Standards Act. These acts probably influenced the U.S. document, which proclaims the human right to rest and leisure and/or limitation of working hours.

Article 25 of the U.N. declaration grants a number of human rights re-
lating to the essential social security and welfare of the individual, including a right to medical care. Although there is no national health insurance program in America, additions by Congress to the Social Security Act (1935) provide medical care to the elderly by Medicare (passed in 1965) and to the destitute by Medicaid (1965). No provision has been made for the million working people who are without health insurance. Students should discuss the pros and cons of government-mandated plans that compel employers to cover all employees.

The U.N. proclamation mentions the “right to security in the event of unemployment.” It continues with the “right to security in case of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond one’s control. In the Carmichael v. So. Coal and Coke Co. (1937) decision, the Supreme Court upheld the Social Security Act of 1935, particularly the unemployment compensation law aspect. In Goldberg v. Kelley (1970), welfare was considered a property right that could not be taken away arbitrarily. In Helvering v. Davis (1937), the court upheld the old age benefits of the Social Security statute and stated Congress could act on the basis of the Constitution’s general welfare clause.

Rights of Children

UDHR’s Article 25 closes with “motherhood and childhood are entitled to special care and assistance.” In the United States, this assistance is provided to the destitute by the controversial Aid to Families with Dependent Children. Critics have charged that such aid has forged a chain of dependency. In National Welfare Rights Organization v. Cahill (1973), the Supreme Court held that having an illegitimate child could not be the basis for stopping welfare payments. After reviewing these decisions, students should consider how the chain of dependence could be broken.

Cultural and Educational Rights

Article 26 of the UDHR enumerates a number of educational human rights, including free and compulsory elementary education and the availability of higher education on the basis of merit. In the United States, education is not a constitutional right. Traditionally, education is a reserved power given to the state. Most northern states passed laws establishing free public elementary schools during the period from 1820 to 1860. The Merrill Act of 1862 established the principle of federal government grants for state colleges. The Kalama zoo Decision by the Michigan high court upheld tax-supported high schools. Federal funds for education at all levels increased in 1965 with the Higher Education Act and the Elementary and Secondary Education Act, amended through the years with the inclusion of more grants, which are called titles. Nevertheless, federal courts have avoided saying there is a right to education. In 1971, the Pennsylvania Association for Retarded Children v. Commonwealth of Pennsylvania district court decision ruled that retarded children could not be denied access to public schools.

Part 3 of the article states; “Parents have a prior right to choose the kind of education that shall be given to their children.” In Pierce v. Society of Sisters (1925), by a unanimous decision, the high court ordered that the state of Oregon could not compel children to attend public schools. “We think that the Act of 1922 (Oregon) unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control,” wrote Justice McReynolds in the majority opinion.

Article 27 proclaims that everyone has the right to participate in the cultural life of the community, to enjoy the arts and share in scientific advancement. The Brown v. Board of Education of Topeka (1954) unraveled the long practice of Jim Crow that prevented blacks from participating in cultural events because of legal segregation. The National Foundation of the Arts and Humanities was set up in 1963 to promote inexpensive cultural events for all Americans.

The next article in the U.N. declaration states that everyone has the right to benefit from his or her artistic, literary, or scientific creation. The United States Copyright Office in the Library of Congress protects artistic and literary creations, while the Patent and Trademark office protects scientific creation. Students should review Article 1, Section 8, Clause 8 of the United States Constitution and decide whether this benefit is a basic human right.

Article 28 of the U.N. declaration proclaims “everyone is entitled to a social and international order in which the right and freedoms set forth in this declaration can be fully realized.”

That “international order” is the United Nations and the treaties and agencies set up to carry out its missions. The United States signed the United Nations Charter on July 28, 1945. Congress passed the United Nations Participation Act on December 20, 1945. The city of New York hosts the United Nations, and the United States pays 25 percent of the United Nations’ budget. By looking in books on the United Nations, students can learn about agencies and treaties that strive to attain the rights stated in the U.N. declaration. Students could produce a chart to show the human right, and they could give a brief explanation of how the agency attempts to achieve that goal. For example, UNICEF tries to carry out the human right that states “motherhood and childhood are entitled to special care and assistance” by providing food to starving mothers and children. Amnesty International has information on treaties that try to carry out human rights.

After the students have examined the human rights stated in the U.N. declaration and noted the parallels in U.S. Supreme Court cases and in U.S. congressional law, they should
participate in some activities constituting closure. Class members might list those human rights that are desirable. They may point out those rights that can more easily be granted by governments, such as the right to marry whomever one pleases. Not all cultures, however, approve of this, and cultural differences have to be mentioned. Students should note which "rights" need rich economic resources in order to be attained, such as the right to social security. Last, they might record those rights that are not mentioned in the U.N. declaration but that are essential. For example, they might list "the right to live in an unpolluted world."

Near the end of the unit, students should collect examples of news items that illustrate the enhancement of human rights and of those that deny human rights. Students might end the unit by giving a précis of these stories, and the class should discuss the human rights involved. When students discuss these news items, the teacher should assess the students' understanding of their rights.

A teacher who presents a course based on a comparison of the UDHR to the U.S. Supreme Court decisions affecting human rights is acknowledging the ramifications of Article 26, which states that education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and the fundamental freedoms. This unit will help teachers explain to their students that understanding, tolerance, and friendship are necessary among all nations, races, and religious groups. The unit also furthers the activities of the United Nations for the maintenance of peace.

APPENDIX A—U.S. Supreme Court Cases Cited

Calder v. Bull, 3 Dallas 386 (1798).
Marbury v. Madison, 1 Cranch 137 (1803).
Martin v. Hunter's Lessee, 1 Wheaton 304 (1816).
Cherokee Nation v. Georgia, 5 Peters 1 (1831).
Ex parte Merryman, 17 Fed. Cas. No. 9487 (1861).
Ex parte Milligan, 4 Wallace 2 (1866).
Crandall v. Nevada, 6 Wallace 35 (1868).
Kalamazoo Decision, Michigan State Supreme Court (1877).
Truax v. Raich, 239 U.S. 33 (1915).
West Coast v. Parrish, 300 U.S. 379 (1937).
Pollock v. Williams, 218 U.S. 335 (1914).
Ex parte Endo, 323 U.S. 238 (1944).

APPENDIX B—U.S. Public Laws and Events Cited

President Jackson's Message on the Removal of Southern Indians, 1835.
Merrill Act of 1862.
Dawes Severalty Act, 1877.
Social Security Act of 1935.
Emergency Relief Appropriation of 1935 (WPA).
Japanese Relocation Order, 1942.
The Universal Declaration of Human Rights, 1948.
President Eisenhower Acts at Little Rock, October 1957.

National Foundation for Arts and Humanities, 1963.
Civil Rights Act of 1964.
Social Security Amendments of 1965 (Medicare, Medicaid).
Immigration Act of 1965.
Public Law 94-142, 1975 (Schooling for Handicapped Children).
APPENDIX C—Books with Summaries of Supreme Court Cases


Note: For other sources on cases, see United States Reports, Supreme Court Reporter.

APPENDIX D—Books Providing Background on Supreme Court Cases

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Fables and Folklore

Introduction:

People in all cultures have devised oral and written stories which express their views of the world and the origins of their culture. When these stories are passed on over time, they acquire the weight of tradition as well as truth. Such saying have come to be known as fables. Fables are usually explicit and concise. But they almost always contain great meaning. In this activity, students will look at proverbs from around the world and compare them with American ones.

Objectives:

Students will:

☐ compare fables of other countries with those of the United States.
☐ recognize similarities and differences between fables.

Grade level: 6-12

Time: Two class periods

Materials:
handouts or copies of fables from the culture of study

Procedure:

1. Distribute handouts. Have students read the fables; then go through them one by one asking students to explain the meaning of each fable in their own words.
2. Ask students to give reasons for the existence and popularity of fables. What is it exactly that makes a fable? have them begin to define the word. Example: A fable is a short story that provides example of a moral lesson.
3. Have students list some common American fables and read them aloud to the class. How are they similar to or different from those from other parts of the world? What is the subject or moral of each? Get a good discussion going on all the topics to which the fable could apply.
4. As a homework assignment, have the students collect examples of as many fables as they can. tell them to use other people as resources—parents, neighbors, relatives, friends, teachers. Go over their findings in class and list the fables they found on the board. Discuss the meanings of these fables.
5. Have students write their own fables. Remind them of the universal application of fables.
6. Students should share with the other members of the class and offer critiques of the fables they write.

A list of Suggested Resources for Instructing on Indonesia


Request:
1. History of Indonesia from Ancient Many to Modern Day Development.
2. Explore Indonesia.

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Link to Educational Links to Indonesia Homepage
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Teaching about Religions in World History Courses

JAMES BUSHMAN

Standing above the Manikarnika Ghat in Varanasi (Banaras), India, one can look down to the banks of the Ganges River and watch several funeral pyres on which bodies are burning seven days a week, twenty-four hours a day, three hundred sixty-five days a year. Religious beliefs have permeated all facets of Indian life and dominated Indian thought for generations. In India today, religion continues to motivate and inspire people to action.

Above the banks of the Ganges looking over the river are the ramshackle buildings of the city. Distinctive yellow apartments stand clustered above Manikarnika Ghat, apartments that serve as rented shelters for old people who have come to the city to die. When death occurs, the family or relatives have the body washed, wrapped in a shroud, and then carried to the river bank. There the body is submerged in the Ganges one last time after which it is placed on a newly made pyre of wood. The oldest male in the family, with head shaved and dressed in white, the color of mourning, is handed a sheaf of reeds that is ignited from another pyre. He circumambulates the body three times as a sign of reverence and then shoves the reeds under the pyre at the end of his third turn. The family collectively stands back and watches as the corpse is slowly consumed by the lapping flames.

Indians from the lowest caste tend the fires to ensure that the body is properly consumed. Bodies that become dismembered are pushed back into the flames with a simple two flicks of the stick that these professionals use for the task. When the fire dies and the ashes cool down, the family collects the ashes and unburned remains of their loved ones and throw them in the river. The family returns home, and a new pyre is erected on the site of the old for someone else.

These funeral pyres are built on the mud embankment of the Ganges amidst the bustle of Indian life. No special buildings, walls, or ropes separate the cremation of the dead from the concerns of the living. Workmen unloading boats full of wood dock only yards away from the site; religious adherents performing daily pujas wash their bodies alongside women washing saris; unfettered bovines wander around the area; dogs frequently paw the cooled ashes of earlier pyres. Children run back and forth playing games, and everywhere there are spectators—family, friends, resting workers, beggars, almsgivers, hawkers, passersby. There is no serenity or silence as one might expect on such occasions. Those nearest the fires stare with focused thoughts, but they are engulfed by the constant motion and sounds of Indians pursuing the duties of day-to-day existence.

There are other ways of disposing of the dead in India. In Varanasi, the wealthier citizens use a private crematorium in the center of town whereas the poorest Hindus, unable to purchase the wood for the pyre, may resort to tossing the unburned body into the middle of the river. Some people believe the skull of the body must be broken open after the cremation to release the spirit. In the South of India and among the Muslims, people are buried in a fashion more closely resembling the methods used in Western tradition. In Bombay, Parsi corpses are placed on towers, exposed to the elements, to be eaten by the vultures.

Although the process may vary, few funeral rites are as stunning for a Westerner to view as are the cremations at Varanasi. Tourists, a common sight at Manikarnika Ghat, stand with eyes focused, mouths agape. From a Western point of view, the scene is astonishing; the casualness with which...
The Great Stupa at Sanchi, India

the dead are handled seems to border on disrespect; the public nature of the event belies a sense of the sacredness of life. To the unacculturated eye, the rituals of death and beliefs of the Indians are mystifying and confusing, leading to uninformed impressions of a proud and cultured people.

Necessity of Understanding a Culture’s Religions

This view of life and death on the Marnikarnika Ghat illustrates several points. First; religion, a powerful influence that motivates, inspires, and leads people to personal and public action, is a major component of the Indian culture, as it is elsewhere, so that Hindus, Muslims, Buddhists, Parsis, Sikhs, and Jains need to know of each other’s religious tradition just to understand the Indian culture of which they are all a part. Unfortunately, in India, religious differences led to the division of the country in 1947 and have contributed to a history of violence that continues to wrack it. The second important point is that ignorance of another culture’s religious tradition leads to uninformed opinions that promote stereotyping, fear, and lack of appreciation for the people and tradition. Lastly, in the world today, people tend to judge actions as either right or wrong, based on the values that they themselves hold. In the Western tradition, religion has developed values and has maintained that the values come from God, meaning that no differing value can be accepted as worthy of consideration and, hence, must be wrong. This has led to heated confrontations in America as civil law decisions about such things as capital
punishment and abortion have been elevated from the realm of "what would be best for the common good" to "what my God says is right." This type of conflict between oftentimes well-meaning people has led to violence and even death. Students need to understand the power of values and their historical connection to religion.

The power of religious fundamentalism coupled with ignorance and prejudice has had tragic consequences. History is replete with examples of one group of people who, for religious reasons, has sought to persecute another. India provides countless examples, but it is with Western history that most are familiar. The Crusades, initially called by Pope Urban II in 1095, are perhaps the best-known religious wars, yet hardly the most destructive. Crusaders on their way to retrieve the Holy Land from the Muslims frequently stopped on the way at Jewish ghettos and towns to kill those who refused to convert. Later, the Inquisition carried on the tradition of trying to eradicate Jews and Muslims whose religions were not endorsed by Christian rules. The Muslims, meanwhile, carried out their own persecution plan. After sweeping across North Africa in the eighth century, the Muslims proceeded to move into India, East Asia, and Europe. The option of conversion or death was not the ultimatum they gave to potential adherents, but rather taxes, slavery, or death were possible consequences for those who resisted the Muslim faith. Under the concept of jihad, Muslims were authorized to fight for their religion with the promise of salvation if one died for the cause; the same promise was made by the Catholic church to Crusaders. With colonialism and later imperialism, the European powers carried out another conversion process beyond the borders of Europe. Imperialism was not specifically instigated for religious reasons, but the "White man's burden," to use Kipling's term, included the replacement of the native culture with a Western one. Getting rid of the native culture meant stamping out pagan beliefs and replacing them with knowledge of the true God (i.e., the God of Christianity). The Spanish had been effective at this in Latin America as were the English and French later in Africa, India, and South East Asia. In the world today, it is the United States that exports its culture, including religion. Although violence is not a chosen vehicle for change, major proselytizing efforts have been made to spread the Christian Word of God to every corner of the world. And if America should choose to use violence, why not? The United States has fought wars to make the world safe for democracy, to prevent communism from spreading, to protect liberty and freedom, to curb injustice. Fighting for what one believes in, according to popular wisdom, is the American way.

Helping Students Understand the Connection between Culture and Religion

The task of teachers who want to teach about religions seems clear. While using caution, objectivity, and decorum, teachers should help students to comprehend their own religious heritage so that they understand their own culture. Students should be taught about other religious traditions in order to understand other cultures.

Buddhist monks at prayer in Thailand
And they should learn about values and about how those values are related to religion and consequently why they may be cherished by only the members of the religion that teaches those values. A high school world history class provides an excellent forum in which to incorporate all these concepts into classroom lessons.

American culture is closely tied to religious roots that come from Europe. The Roman Catholic church was the singular Christian church in the West up until the Reformation of the sixteenth century. Under the influence of Martin Luther, John Calvin, and Henry VIII, new Christian churches emerged in Europe. With the onset of the Counter Reformation in the following century, Protestant adherents flocked to America to escape persecution. Their journeys, maxims, and Christian beliefs have become an integral part of American culture. Thanksgiving Day may be the only time one thinks of the Pilgrims at Plymouth Rock, but, on a daily basis, one can trip over religious allusions and meanings used regularly in the United States without recognizing them as such. Those who do not understand religious origins and meanings will lack full appreciation of them. In literature, for example, references to biblical figures are commonplace, but references to Job or Jesus Christ mean nothing to those readers who are unfamiliar with the Bible. In the simplicity of newspaper cartoons, personalities found in Genesis—Adam and Eve, and Noah—grace the pages in scenes in which humor is derived from knowledge of their past association. The European art traditions that Americans see as part of their own past are filled with stories from the Bible, as are music, place names, contemporary media, folklore, and popular culture. To understand our own culture, we Americans must know Western religious traditions, and yet, with the increase in immigrants from the Middle East, South East Asia, and India, larger quantities of students who lack this knowledge fill our classrooms, leaving teachers with a chal-
Expanding Students' Knowledge about Religion

Luckily, in world history classes, opportunities abound to expand the students' knowledge about Judaism and Christianity, the two traditions that have influenced American culture the most. Most curriculums allow room to cover the origins of the Hebrews (Abraham's migration out of Mesopotamia into Canaan, the later exodus from Egypt, and the establishment of the later kingdoms) and the subsequent development of Judaism as well as the rise of Christianity and its development over the millennium. The role of the church in the European Middle Ages, the Renaissance, Reformation, age of exploration, colonialism, imperialism, and the religious persecution in World War II are all excellent topics in which the introduction of religious ideas is easily included.

A Lesson Plan

Objective. Students shall become familiar with Jewish and Christian lore and be able to demonstrate recognition of Jewish and Christian allusions in popular culture.

1. Divide students into small groups and assign each group a selected story from the Book of Genesis. Provide students with a copy of their story. They should read it individually or out loud in the group. After reading the story, each group should choose characters and prepare to act out the story for the class. (This idea fits in nicely when doing the history of the Jews or the origins of Christianity and also can be used when doing units on mythology.)

2. Have students make a list, over a period of time, of every religious reference they observe in quotes, pictures, bumper stickers, comics, and movies. Working in cooperation with other pupils who can volunteer information and/or using a Christian Bible (1991), the student should write a short summary for each reference in which they explain its origin and the context in which it was found. For example, if the reference is Job, one might write that he was a figure found in the Bible in the book titled Job and that he was a man who was tested by God and rewarded for his honesty and forthrightness once his trials ended. Ask the student whether this information coincides with the information found by other students.

3. Have students ask their parents for a religious story they can share in a group. (This assignment makes students aware of the fact that many of their fellow students are members of different religious traditions. It also is an easy way to generate a body of religious stories.)

4. Show the students a selection of art slides with religious themes or symbols that the students are required to identify. (This works well when doing a unit on the Renaissance and provides an easy opening into a discussion of humanism, the characteristics of the Renaissance, etc.)

5. When discussing ancient Egypt, Mesopotamia, and Greece, divide students into groups and give each group a copy of each of the different creation stories. A student should read one and then summarize the story for others. After each member has presented a summary, ask the students to compare or contrast the stories that they were asked to submit to the teacher.

The passage about the flood from the Mesopotamian classic The Epic of Gilgamesh (1964) also can be compared to Noah's account in the Book of Genesis in the Bible. (Although this activity, like the others, is designed to introduce or reinforce the students' knowledge base of Judaism and Christianity, the activities also provide openings that teachers can use to introduce the importance religion had in early societies. To understand people from early civilizations and the tradition-bound customs they followed, it is imperative for students to know the religious tenets these people believed. This is equally true for the study of the Middle Ages for which students' knowledge of religion would make the Romanesque and Gothic movements, as well as the Renaissance, easier to comprehend.)

The Japanese author Shusako Endo in his book Foreign Studies (1989) talks about a young Japanese student who went to Paris after World War II to study French culture. According to the story, the student became overwhelmed by the task, acquired tuberculosis, and had to return to Japan. The reason the student's task was so difficult, according to Endo, was that to understand French culture, one had to understand the Christian mind set in which French students were acculturated and Japanese students were not.

Teaching students about other religions is a necessary task that can be achieved in a world history class. Religion is so much a part of American culture, and yet it is rarely a topic of communication among people holding differing beliefs. Consequently, stereotypical information, often inaccurate, dictates student perceptions of Muslims, Hindus, Jews, Catholics, Mormons, and others. It is not uncommon to hear students remark that
Catholics worship more than one god, that Mormons are not Christian, that Jews are plotting to take over the world, or that all Muslims are violent. Because students observe things but often do not ask questions, they may notice the anomalies that characterize a religion and conclude that the religion or sect is peculiar, based on the paucity of their knowledge about that group. Students often speak derisively about Sikhs and Jews whom they believe may not cut their hair, about Muslims and Catholics who might fast for lengthy periods of time, about Hindu women who have dots on their forehead, about Muslims and Jews who may not eat pepperoni on pizza, about Jehovah's Witnesses who will not take blood transfusions, or about Mormon men who had been allowed more than one wife. Students' misconceptions and stereotypes about various religions need to be addressed because these add to the prejudices people hold about their own countrymen and people of other nations. Although knowledge of all religions is useful for American students, it also is important and necessary for them to acquire sound and accurate information about the many and diverse Christian groups that abound in the United States. Awareness of the tenets of Islam and Judaism is also imperative because these constitute, along with Christianity, the Western religious tradition. In a world history class, information about the Islamic tradition is frequently taught in connection to the historical time frame in which it appears (just before or after the unit on the Middle Ages). Judaism can be approached when discussing the ancient civilization of the Hebrews or can be covered in depth as an adjunct to the Inquisition or the Holocaust. Information about some Christian sects can be incorporated into a unit about the Protestant Reformation.

**A Lesson Plan**

**Objective.** Students shall become familiar with the basic tenets of Judaism and Islam, shall be able to distinguish these two religions from the Christian sects that came forth after the Reformation, shall recognize how Judaism and Islam differ from the historical Christian tradition.

1. Have students make a chart listing the main beliefs of Christians, Muslims, and Jews. Have students note in what ways the religions are similar and in what ways different. (This activity helps to clarify some of the differences and similarities between the religions. When the students see information on paper, they seem to understand it better.)

2. Have a Jewish or Muslim representative come to class and talk about her or his religion. (Such invitations should be cleared with the administration. In addition, the teacher needs to remind the speaker that she or he should describe the history, beliefs, practices, rituals, and morals of her or his religious community and avoid any advocacy statements.)

3. Have students visit churches, mosques, or synagogues that are different from their own. Students may either attend a service or talk to one of the religious leaders. Students can go in groups or individually but should make a report to the class on what they learned. (This assignment continues to be praised by students who claim it is the most informative and beneficial exercise they ever had to do. Students claim that they were always well received and that they gained new insight into a belief or ritual about which they had been misinformed.) I provide an alternative assignment for students who do not choose this one. Again, I obtain parental permission. Teachers should brief students on what they should expect, how to behave and dress, and what to look for.

4. Hold a mock meeting of the minds in which students representing Martin Luther, Pope Leo X, and Henry VIII, or John Calvin, Martin Luther, and Pope Clement VII answer questions from the class. (The perfect time for this is at the end of the unit on the Reformation.)

5. Have students solicit information from their parents about their beliefs, which students can then share in class in groups. Each member of a group is required to list ideas she or he hears from other members and to indicate whether the idea is similar or different from his or her beliefs.

6. Re-enact the Diet of Worms, called by Charles V in 1521, in which Martin Luther was cross-examined by Cardinal Alexander, the papal nuncio.

7. Have students pretend that they have been called before the Spanish Inquisition. They must write a response to charges of heresy by justifying their own beliefs. (Activities 1, 2, 3 are appropriate when teaching about Judaism, Christianity, or Islam.)

When teaching about the Reformation in high school world history classes, it is not enough just to trace the lives of religious reformers like Martin Luther and Henry VIII. Students need to know what the Reformation was supposed to improve as well as the lasting consequences of this movement. Activities 4, 5, 6, and 7 are easily incorporated into a Reformation unit and will help clarify what the movement was about and the fact that many different Protestant traditions trace their roots to the Reformation.

Religion is an exciting and powerful influence that has preoccupied mankind throughout history and motivated people to do extraordinary things that stretch the limits of human potential. It motivated Martin Luther to challenge the Pope, Gandhi to unite India, Martin Luther King, Jr., to challenge a racist society to reform. It is the inspiration for Mother Teresa who continues to labor on behalf of the poor and dispossessed. Religion also has caused wars, united countries, motivated people to sacrifice their lives for its perpetuation. Religion has inspired people to crawl on their knees to worship at pilgrimage sites around the world, to carve out of sheer rock caves in which to live, to build magnificent monuments for the glory of their deity. It has caused mass migrations of people. Religion has moved some Chinese people to climb mountains, some Egyptians to build pyramids, and some Aztecs to sacrifice other humans. Religious thought has permeated our collective conscious and unconscious, inspired great art and music, and is an integral part of every world culture. Its continuing power is evident today in the political struggles in many countries, including Ireland, India, the United States, and the Middle East. Because religion has had such an impact on the development of contemporary societies and because it is such a powerful factor in how we relate to each other as nations and as individuals, we must understand the religions of the world so that we can understand our culture and that of others.

**Objective.** Students shall become familiar with the basic tenets of Judaism and Islam,
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