

TRIBUTE TO ST. PAUL LUTHERAN  
CHURCH IN ROYAL OAK, MI

**HON. SANDER M. LEVIN**

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, October 7, 1998*

Mr. LEVIN. Mr. Speaker, I rise to honor the congregation of St. Paul Lutheran Church, Royal Oak, Michigan, as they celebrate 125 years of ministry to the Royal Oak community.

St. Paul Lutheran Church began as a Lutheran orphanage in 1873 on twenty acres of property at University and Main Street in Royal Oak. In August of 1873, Pastor George Speckhard was installed as Pastor of the Church as well as superintendent of the orphanage and instructor of deaf children.

Pastor Speckhard, a former teacher for the deaf in Germany before entering the ministry, had been instructing two deaf children and was soon asked to instruct other deaf children in the area. Within ten months, he was instructing 15 deaf children. Because of the obvious need, the orphanage was transferred to Addison, Illinois and the Royal Oak facility became a school for the deaf. In 1875, the school was moved to Nevada Avenue in Detroit, and became known as The Lutheran School for the Deaf.

After the School for the Deaf was moved, Pastor Speckhard faithfully made the trip to Royal Oak to continue church services and other pastoral duties in various temporary locations. After reorganization, the church was called St. Paul Evangelical Lutheran Church.

St. Paul's experienced changes in pastors throughout the years. In addition, the church made several moves, and underwent building and expansion projects to accommodate its growing congregation and increasing enrollment in the day school.

During these 125 years, St. Paul's has always served the Royal Oak community by participating in a variety of local projects, teaching children in their day school, and reaching out with their ministry program specifically formulated for Royal Oak's unique urban community.

I ask my colleagues to join me as we extend our sincere congratulations to St. Paul Lutheran Church for their 125 years of dedicated spiritual service to the Royal Oak community.

“ARBEN XHAFERI ON PEACE AND  
DEMOCRACY IN THE FORMER  
YUGOSLAV REPUBLIC OF MAC-  
EDONIA”

**HON. BENJAMIN A. GILMAN**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, October 7, 1998*

Mr. GILMAN. Mr. Speaker, Mr. Arben Xhaferi is the Chairman of the Albanian Democratic Party of Macedonia, one of the leading parties representing ethnic Albanian citizens of the Former Yugoslav Republic of Macedonia.

Mr. Xhaferi visited Washington last week and delivered a speech at the United States Institute of Peace concerning developments in the Former Yugoslav Republic of Macedonia and the situation in the Balkans in general. I

would like to provide for the Members' review the introductory portion of Mr. Xhaferi's presentation, in which he outlines his argument that a people's right to self-determination should supercede a state's right to territorial integrity if that state does not guarantee democratic and human rights for all its citizens, regardless of ethnic background.

Mr. Speaker, while attention has been focused on the conflict that has raged in the Kosovo region of Serbia, we should note that the future of the Former Yugoslav Republic of Macedonia is just as important for the development of peace and democracy in the Balkans. The creation of a unitary state with equal rights for all its citizens is an important process in the Former Yugoslav Republic of Macedonia. The United States Department of State and Agency for International Development should pay full attention to the problems in that new country and re-double on-going efforts to support democratization, economic growth and educational opportunities there.

Mr. Speaker, the introductory portion of Mr. Xhaferi's speech follows.

CHALLENGES TO DEMOCRACY IN MULTIETHNIC  
STATES

(By Arben Xhaferi)

INTRODUCTION

Since the fall of communism, the economic, social, ethnic, and cultural problems that previously were concealed and suppressed by Communist ideologists have re-emerged, and often in tragic ways. Five decades of the suppression of ethnic and social conflicts in the service of Communist ideology have resulted in the "revenge of history over ideology," which, in post-Communist states, has manifested itself in two troubling phenomena: the creation of "ethnic States" and the creation of colonial relations, and in some instances, apartheid relations, among different ethnic groups.

Consequently, in post-Communist States, there is and there will be for the foreseeable future a struggle between the forces that seek to affirm and cultivate diversity and democracy and those that seek the ethnic, religious, economic, and political domination of one group over another. The attempt of dominant ethnic groups to achieve hegemony is being orchestrated through the misuse of Western values. Democracy is proclaimed and then subverted by officials who have transformed it into an instrument of elimination, a method for marginalizing non-dominant ethnic groups. In the Former Yugoslav Republic of Macedonia (FYROM), for example, a parliament that represents the dominant group of Macedonians "votes" to legalize their "right" to dominate the minority.

With the shattering of the former Soviet Union and the corresponding rise in ethnic wars of secession, two competing claims in the sphere of international law now confront each other: the right of self-determination, including emancipation and decolonization, and the right of sovereignty, including the inviolability of borders. The former right is in alienable, whereas the latter right is not absolute—it simply defines the ways in which borders can or cannot be changed. The right to self-determination is under attack by those who would replace the ideological totalitarianism of the Communist system with ethnic totalitarianism. In Bosnia, we have witnessed ethnic cleansing. In Kosova, we have watched an apartheid unfolds into genocide; in FYROM, we have seen the second largest ethnic group, the Albanians, marginalized; and in Russia, a Slavophile diplomatic policy prevails.

The efforts of dominant ethnic groups in the post-Cold War world to deny individual

liberties and ethnic, cultural, linguistic, and religious rights among ethnic groups seeking freedom and self-determination have been justified using arguments of Legality, the inviolability of borders, conspiracy (unfounded speculations about attempts by "foreign enemies" to overthrow the State), racist or ethnocentrist theories, history, including fictitious claims of national destiny, and the threat of instability posed by false comparisons between, for example, the demands and status of American Hispanics, Aborigines in Australia, Basques in Spain, Arabs in France, and Albanians in the former Yugoslavia.

Serbian President Slobodan Milosevic and his staff resort to most of these arguments when they discuss the factors that led to the disintegration of Yugoslavia. The blame foreign agents, the West in general and former U.S. Congressman Robert Dole and former German Minister of Foreign Affairs Hans Genscher in particular, as responsible for the disintegration of their country. Simultaneously, the hold aloft Serbia as the bastion of Orthodoxy preventing the penetration of Catholicism in the East and Islam in the West. In order to justify their hegemony, the Serbian regime oscillates between the ethnic argument (Bosnia and Hercegovina) and the historical argument (Kosova is Serbia's "Jerusalem").

Similarly, in FYROM, when the Albanians called for more extensive use of the Albanian language and the official recognition of the Albanian University of Tetova within the Macedonian educational system, the government of Koro Gligorov dismissed these demands by arguing that if such rights were given to Albanians, then the same should also be given to Hispanics in Texas and Arabs in Marseilles.

Nevertheless, we stand at the beginning of a new era in which old federations are dissolving, their constituent parts are seceding, and the right to self-determination is emerging as a defining issue on the historical stage. In the face of massive human rights abuses and economic, cultural, and political disenfranchisement, a people's right to self-determination must have priority over territorial integrity. Emerging new States should be recognized only if they guarantee human rights, freedom, equality, peace, and democracy for all groups.

RECOGNIZING THE FAYETTE  
COUNTY 4-H ANNUAL BANQUET

**HON. RON PAUL**

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, October 7, 1998*

Mr. PAUL. Mr. Speaker, the Fayette County 4-H will hold their annual banquet on Sunday, October 11, 1998. This is a very important event Mr. Speaker, as it recognizes 90 years of 4-H in Texas. For those of us who were raised on farms and who represent agricultural communities it is well known how important an organization 4-H truly is.

Head, Hand, Hearts and Health, these are the "4-H's" and they are truly indicative of what this organization is all about. One of the primary missions that this organization undertakes is agricultural education. Earlier this year I introduced a bill which would exempt the sale of livestock by those involved in educational activities such as FFA and 4-H from federal income taxation. By making young men and women who participate in these activities hire a group of tax accountants and attorneys we are sending the wrong message.