

Tokyo's political leadership has not yet realized that Japan's increasing economic strength has led to an increasingly vulnerable foreign-policy position, not only vis-à-vis its only ally, the United States, but also vis-à-vis its many neighbors in East and South East Asia. An Asian-Pacific economic entity under Japanese leadership is even less popular with its neighbors than a European Union under a theoretically conceivable German leadership.

In the long run, Japan will remain dependent on a tolerable relationship with the United States. This conflict will benefit no one in the world. America is wrong in today's trade war, which is not to say Japan is right. Restraint is desirable from both sides. Both nations must realize that a structural reform of their economies is a must.

Helmut Schmidt, the former German chancellor, co-founded (with former French President Valéry Giscard d'Estaing) the annual economic summits of the seven leading industrial countries. This year's opens Thursday in Halifax, Nova Scotia. This article is from *Global Viewpoint*, adapted from one originally published in the Hamburg-based *Die Zeit*.•

#### THE LANDMINE USE MORATORIUM ACT

• Mr. LEAHY. Mr. President, last Friday I introduced S. 940, the Landmine Use Moratorium Act of 1995, which seeks to spark international cooperation to stop the maiming and killing of tens of thousands of people each year by landmines.

I further ask to have printed in the RECORD a portion of a statement issued on June 16, 1995, by the U.S. Catholic Bishops at their semi-annual meeting in Chicago, entitled "Sowing Weapons of War: A Pastoral Reflection on the Arms Trade and Landmines." In that statement the Bishops call on the United States to lead an international effort to ban the use of antipersonnel landmines. That is the goal announced by President Clinton at the United Nations last December, and my legislation aims to move us toward that goal.

The statement follows:

EXCERPT FROM SOWING WEAPONS OF WAR: A PASTORAL REFLECTION ON THE ARMS TRADE AND LANDMINES

Banning Landmines: An Urgent Task. Finally, we would like to add our voice to appeals of Pope John Paul II and the growing movement to control and eventually ban anti-personnel landmines. The Holy Father has issued "a vigorous appeal for the definitive cessation of the manufacture and use of those arms called 'anti-personnel mines' . . . In fact, they continue to kill and to cause irreparable damage well after the end of hostilities, giving rise to severe mutilations in adults and above all, in children." Some 100 million of these hidden killers are strewn around the world, killing an estimated 500 people per week, most of whom are civilians. In Cambodia, one of every 236 people is an amputee because of mine blasts. While landmines can be used responsibly for legitimate defense, they are often indiscriminate in use, especially in the intra-state conflicts which are so prevalent today. Moreover, landmines are indiscriminate in time because, as the Pontifical Council for Justice and Peace has pointed out, they cause "unacceptable damage to civilian populations long after the cessation of hostilities." From Cambodia to Angola, large areas have been rendered un-

inhabitable, preventing refugees from returning to their homes, inhibiting post-war reconstruction, and producing an ongoing threat to innocent life.

The United States should lead an international effort to reduce and ultimately ban the use of anti-personnel landmines, just as was done with chemical and biological weapons. The current moratorium on U.S. exports of landmines is commendable; it should be made permanent and should be extended globally. The United States should also take steps, such as those called for in legislation now before Congress, to further restrict its own use of landmines, while it pursues with urgency and persistence international agreements to restrict use globally. The decision to ratify the Conventional Weapons Convention and to seek to strengthen it during its review this year is welcome. Finally, our government should continue to take a leadership role in developing an international effort on the costly and time-consuming process of demining, so important to the protection of innocent life and reconstruction in so many war-torn countries.•

#### WHO CARES ABOUT AFRICA?

• Mr. SIMON. Mr. President, recently, the magazine *America*, published by the Society of Jesus, ran an article by its associate editor, Father James Martin, titled "Who Cares About Africa?"

Because it contains so much common sense about a continent that we are not paying enough attention to, I ask to have it reprinted in the end of my brief remarks.

The reality is every continent on the face of the Earth is making gradual improvement in its quality of life and standard of living, with one exception: Africa.

The irony is as democracies have spread in Africa recently—an almost totally unrecognized phenomenon—instead of helping those fledgling democracies, we are cutting back on aid in general and aid to Africa more specifically.

It is a flawed policy both in humanitarian terms and in political terms.

I urge my colleagues to read Father Martin's article.

At this point, I ask that the article be printed in the RECORD.

The article follows:

#### WHO CARES ABOUT AFRICA?

"Kwanza begins today," the radio announcer said, launching into an explanation of the cycle of January African-American feast days. "The word Kwanza," he said brightly, "means 'first' in African." I groaned. He meant Swahili, of course.

Can you imagine any reasonably educated person saying that primo means "first" in European? But not knowing beans about Africa is taken for granted among many Americans. Before I went to Kenya for a two-year stay, a (well-educated) friend asked me if Kenya was in Nairobi. This is, to continue the analogy, like asking if Italy is in Rome. After I returned to the States, someone mentioned how exciting it must have been to be in Kenya when they elected Nelson Mandela.

But on this count, I had been just as guilty. When I began working with refugees in Nairobi, I had to ask them where their home countries were. "Sudan is, uh, north of here, right?" I finally bought a map.

#### THE DARK CONTINENT

American interest in Africa, it would seem, is piqued only during times of crisis: Ethi-

opia, Somalia, Rwanda. Some of this is laudable. Only the most cynical would say that Americans were not moved to compassion after seeing pictures of the Rwandan refugees or starving Somalis.

The problem is that once the United States ceases to be involved, we no longer hear anything about it. It's the flavor-of-the-month syndrome. For example, as soon as the United States pulled out of Somalia in March 1994, Somalia dropped out of the news, giving the false impression that things were just fine there. And, just as predictably, when U.S. troops returned to Somalia in March of this year to escort the remaining U.N. troops out, it was back in the news. As a result, the American public's understanding of Africa is based primarily on these short-term involvements. And while U.S. policy mavens may be more well informed, the public's misunderstanding often drives policy makers into responding inappropriately.

Even the level of involvement and awareness among African Americans has been a disappointment to Africans. Some Kwanza celebrations, important as they are for fostering a sense of values and cultural continuity, can end up as grab bags of various traditions—Kente cloth from Ghana, Swahili from East Africa, history from Egypt—and may sometimes run the risk of cultural tourism. Many agree. Makau Mutua is a Kenyan who runs Harvard Law School's Center for Human Rights and also serves as chairman of the Kenyan Human Rights Committee. "I think the knowledge of African Americans about Africa has to be based on fact, not fiction," he told me in a recent conversation.

But what can we expect? For even the most diligent Africaphiles, it is difficult to find news about Africa in the mainstream media—unless, of course, the United States is involved. They don't call it the Dark Continent for nothing.

With the exception of a few major newspapers, and magazines like *The Economist*, the print media all but ignore the tremendous richness of African cultures, to say nothing of the continent's variegated politics. There are 52 African countries, comprised of thousands of ethnic groups with their own languages, spiritualities, traditions, and arts. Even speaking of things "African" is misleading, since that adjective is forced to encompass the long-literate Christian traditions of Ethiopia in addition to those of the semi-primitive, nomadic East African Maasai tribe in addition to . . . well, you get the picture. By any measure it is a fascinating mix of cultures that is, for the most part, ignored.

As for television, its coverage runs heavily to the following: famine, poverty, war and especially animals—National Geographic-style. (One example: How many stories did you read about Rwanda before last year that didn't have to do with Diane Fossey's gorillas?)

During my first week in Kenya I met a Somali refugee named Amin. I assumed from my prior CNN education that, like any "typical" refugee, he was poor and uneducated, probably illiterate. He certainly looked the part: an unkempt, older man wearing a faded blue suit, shiny with age. I had already started a language course, so I asked him if he would be more comfortable speaking Swahili.

"Actually," he said in the King's English, "I would be equally comfortable in English, French or Italian." As it turned out, he had received his doctorate in philosophy at the University of Florence. He was, in short, far more educated than I was. Meeting him made me realize how poorly I understood Africa.

My point is not that we should all dash out and buy armfuls of books about Africa (although it's not such a bad idea). The point is