

Withdrawal/Redaction Sheet

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DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. schedule	Schedule for Hillary Rodham Clinton (partial) (8 pages)	04/09/1999	b(7)(E), b(6)
002. schedule	Schedule for Hillary Rodham Clinton (partial) (4 pages)	05/05/1999	b(7)(E)
003. schedule	Schedule for Hillary Rodham Clinton (partial) (5 pages)	05/12/1999	b(7)(E)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Melanne Verveer
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FOLDER TITLE:

Civil Society and Democracy Building Volume 2 [Binder] [1]

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RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
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Hillary Rodham Clinton
First Lady of the United States

**CIVIL SOCIETY
AND DEMOCRACY
BUILDING
Volume 2**



Archive Binder

FLOTUS
Archive

Civil Society and Democracy Building Volume 2



CIVIL SOCIETY/
DEMOCRACY BUILDING
PHOTOCOPY
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PHOTOCOPY
RESERVATION

TALKING IT OVER

HILLARY RODHAM CLINTON

December 9, 1998

One day, many years ago, when Eleanor Roosevelt was scheduled to give a speech in New York, she was so sick that everyone urged her to cancel. But she refused. She drove from Hyde Park to 125th St. in Harlem, and when she got out of the car, a young child, her face beaming, handed the former First Lady a bouquet of flowers. Mrs. Roosevelt turned to the person with her and said, "You see, I had to come. She was expecting me."

Without fanfare, Eleanor Roosevelt went anywhere she thought her presence would make a difference, seeing for herself the everyday violations that rob individuals of their dignity and humanity. Then, she rolled up her sleeves and tried to do something about what she saw.

Part of Eleanor Roosevelt's legacy is to open our eyes and hearts and inspire us to fulfill the promises of what is perhaps her greatest achievement -- the Universal Declaration of Human Rights.

The Declaration, which was adopted 50 years ago this week, reads, "All human beings are born free and equal in dignity and rights." It does not exclude people of color. It does not exclude women. And it certainly does not exclude children.

According to the United Nations Convention on the Rights of the Child -- adopted in 1989 and ratified by every country except the United States and Somalia -- every child is born with the right to be protected from abuse and abduction as well as from violence and work that threatens his or her development. Every child has the right to worship freely and express opinions and aspirations. And every child has the right to health, education and life.

It is up to each of us to make good on these promises.

In some parts of Africa, neighbors greet each other not by saying, "Hello," but by asking, "How are the children?" The answer today -- 50 years after the Declaration of Human Rights and nearly 10 years after the U.N. Convention -- is that in some ways, they're doing better, but in other ways, too many are left behind.

Although the health of the world's children is improving, 7 million children still die of malnutrition every year. And although we know that education is the single best investment any country can make, 140 million primary-school age children are not in school.

Children are forced or sold into labor every day. In the developing world, 120 million children work full time, deprived of education and a better future for themselves and their families.

On my recent trip to Haiti, I learned that an estimated 230,000 children there are forced by their families' grinding poverty to work as domestic servants. And on a visit to Thailand, I met 12-year-old girls dying of AIDS -- children whose parents had sold them into prostitution.

Traditionally, wars have been fought between soldiers, but in the past 20 years,

the nature of warfare has changed dramatically. Civilians -- including children -- are now the targets, the victims and even the instruments of war.

Girls are kidnapped into slave labor and raped; boys are used as child soldiers or human shields. In the developing world alone, 100 million children live on the streets -- out of school and without homes or families. Left to care for themselves, they roam their cities in tattered clothing, selling gum, begging and digging through the trash for food.

We cannot condemn homelessness or violence against children in other countries, though, and ignore the plight of children here at home. This is why it is so important to continue to fight for the best education and health care for our children and to protect them from abuse and neglect.

I've been pleased that my husband's administration has put the protection of children around the world on the front burner by fighting against abusive workplace conditions, increasing awareness of children's health issues, and working to combat the trafficking of human beings. But so much remains to be done.

We may not have the stature of Eleanor Roosevelt, but each of us can contribute to a child's life. We can make sure we are part of a society that values health care, universal education and strong families. We can continue to promote democracy around the world, giving parents a voice at the ballot box and an opportunity to raise their children free from violence, abuse and war. And I hope we can ratify the U.N. Convention on the Rights of the Child.

Eleanor Roosevelt knew that even on a day when she was sick, a child needed and expected her. In this Advent season, as Christians celebrate the birth of another child who brought a message of peace to a troubled world, it is especially fitting to remember every child today who needs and expects us to fulfill the promises we made 50 years ago in the Universal Declaration of Human Rights.

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Talking it Over

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PHOTOCOPY
PRESERVATION

**SCHEDULE FOR HILLARY RODHAM CLINTON
TUESDAY, MAY 18, 1999
PAGE 3**

2:30pm- **PRIVATE MEETING**
3:30pm Map Room
CLOSED PRESS/WH PHOTO

3:30pm- **PRIVATE MEETING**
4:30pm Residence
CLOSED PRESS/NO WH PHOTO

4:30pm- **PRIVATE MEETING**
5:30pm Residence
CLOSED PRESS/NO WH PHOTO

5:30pm- **DOWN TIME**
7:30pm

7:30pm **DINNER WITH HIS MAJESTY KING ABDULLAH BIN AL
HUSSEIN AND HER MAJESTY RANIA AL-ABDULLAH
[w/POTUS]**
Yellow Oval Room
Attire: Business
CLOSED PRESS/WH PHOTO

FORMAT:

-The President and the First Lady proceed to the North Portico to welcome Their Majesties.

-The President and the First Lady escort Their Majesties to the Residence for cocktails and dinner.

-The President and the First Lady bid farewell to Their Majesties at the North Portico.

RON The White House

**First Lady Hillary Rodham Clinton
Human Rights Day
The White House
December 10, 1998**

As Delivered

Thank you all. Good morning, and welcome to the White House. This is an historic day --Human Rights Day, 50 years after the Universal Declaration of Human Rights.

And I am pleased that we have members of the Cabinet. We have many human-rights activists; we have members of Congress. I want to welcome Representative Eddie Bernice Johnson and Representative Tom Lantos. We have members of the Roosevelt family and many friends of the cause of human rights, from religious organizations to civic organizations. And we are joining together with people and communities around the world to mark this 50th anniversary.

On this day in particular, we recall the words of Eleanor Roosevelt, who labored so long to help craft this declaration: "The destiny of human rights," she said, "is in the hands of all of our citizens in all of our communities."

Many are gathered for observances in Paris, where the Declaration was adopted 50 years ago. The United Nations General Assembly in New York is holding a full day of commemoration and will adopt a declaration to protect the defenders of human rights around the world. And in communities across the United States, Americans from all walks of life, from Hawaii to Maine, are demonstrating their strong support for human rights at town meetings and other celebrations, coordinated by the "In Your Hands Campaign" of the Franklin and Eleanor Roosevelt Institute.

Fifty years ago, this remarkable document, born out of the ravages of militarism and fascism, set a new international standard for human rights against which government and individuals would be judged. Its words are just as powerful today: "All human beings are born free and equal in dignity and rights." That sent and still sends a powerful message around the globe that human rights of all --of men and women, of rich and poor, of young and old --are sacred.

Today, we have come together to celebrate the progress that has been made as a result of this declaration and to honor four individuals who have dedicated their lives to ensuring that the Declaration, and what it stands for, continues to speak on behalf of the downtrodden and silenced and most vulnerable in our societies.

I want to take a moment also to recognize a number of young leaders who are here with us today; from Nigeria to Bosnia, Guyana, Canada and Guatemala. These young people are working courageously in their own countries to secure human rights and democracy for the next century and millennium.

Eleanor Roosevelt once asked, "Where do human rights begin? In small places, close to home, so close and so small that they cannot be seen on any maps of the world. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination."

The Universal Declaration of Human Rights has lived up to Mrs. Roosevelt's hopes because it has, in fact, helped to change attitudes in small places, as well as entire governments. It has been used by many countries to write their own constitutions and has laid the groundwork for the world's war crime tribunals. It empowered participants in Vienna to affirm that both men and women are entitled to a range of protections and personal freedoms. And at the United Nations' fourth World Conference on Women in Beijing, this document enabled us to say, for the world to hear, that human rights are women's rights, and women's rights are human rights.

Every day we see the declaration at work in the "small places" around the globe. Whenever people come together to protect a woman from abuse, to open a village health clinic, to end discrimination in all its forms, to secure the right to vote, we see the work of the declaration. Whenever citizens are given the tools of opportunity, like health care, education, and economic independence, we see the declaration at work. Whenever a child can grow up free of fear and violence, and is able to fulfill his or her God-given potential, we see the declaration at work.

The faces in the photographs behind us, of children and families from around the world, express the hope and pride in family and community that sustains those who continue to struggle for human rights. And I want to thank the human rights photographer Phil Borges for his extraordinary talent in bringing their lives closer to our own.

Everyone here today, however, knows how far we still have to go to ensure that the circle of human dignity embraces all citizens. Whether it's young girls being sold into prostitution in Thailand, women who are victims of violence in their own homes here in this country or elsewhere, boys being used as human shields in Uganda, those recovering from the ravages of the Yugoslav conflict, those arrested in China for political activity; we have to recognize the depth of injustice and human suffering that still exists around us.

Perhaps the most egregious and systematic trampling of fundamental human rights of any person is taking place in Afghanistan today against women. Under the iron rule of the Taliban, where women used to make up 40 percent of Afghan doctors, they are now forbidden to practice medicine. Where women were once half the teachers, they are now barred from teaching. Where girls used to go to school, the school doors are now slammed shut.

We have all heard the terrible stories of an elderly woman being flogged with a metal cable until her leg was broken because a bit of her ankle was showing under her burqa, the garment women wear to cover themselves from head to toe because otherwise they will be beaten and punished; of the thousands of war widows, the sole supporters of their families, many of whom are now begging on the streets to feed their children because they are forbidden to work.

The Taliban has imposed a draconian catch-22 on women. Health care for women has all but vanished. Women can no longer be treated by male doctors, yet women physicians are prohibited from working. I've read about a woman burn victim who died a terrible death and another with appendicitis who died after being turned away at two hospitals and the countless women and children whose health is deteriorating because of the Taliban's rules against male doctors treating women.

The Taliban has not only closed schools for girls, it has even forbidden land mine awareness instruction for women and older girls, leading to increased injuries from land mine explosions among the female population. All of this suffering left one Afghan woman to lament, "A rocket or a bomb may kill all members of a family at once, but this is a slow death, which is more painful."

I'd like to recognize two Afghan-born women here today who have done invaluable work on behalf of the women and girls of Afghanistan. Zohra Rasekh of the Physicians for Human Rights, who, at great personal risk interviewed many of the victims of the Taliban and who then helped publicize their plight to the rest of the world; and Nazaneen Jabbar Khel, who has established a school which educates 700 Afghan girls from five different refugee camps in Pakistan. I would like both of them to stand. (Applause.)

We cannot allow these terrible crimes against women and girls --and, truly, against all of humanity --to continue with impunity. We must all make it unmistakably clear this terrible suffering inflicted on the women and girls of Afghanistan is not cultural, it is criminal. And we must do everything we can in our power to stop it.

I'm pleased that so many countries and nongovernmental organizations are taking action, including our government and many organizations here. Last year the United States provided \$3.9 million for education and health training for Afghan women and girls, and we remain committed to continuing these activities and creating new programs to support Afghan women in their efforts to secure their human rights and their access to health and education.

When we celebrate today the Universal Declaration of Human Rights, we do have much to be thankful for. And many of us are living in societies and democracies that have gone such a far distance in the last 50 years to honor and protect human rights. But let us not forget the hundreds of millions of people who are still at risk, the 100 million children who live in the streets, the 160 million children who are not even in primary school, those who are denied freedom of religion, freedom of thought, freedom to express an opinion, who have no choice that they can make to determine the course of their own lives.

This is not a marginal issue. Human rights goes to the very center of what we in the United States believe politics and democracy should be about. And so today we celebrate the progress, but we also challenge ourselves to continue to seek out opportunities, wherever possible, to do all that we can to eliminate the continuing scourge of human rights abuses, wherever they may be found.

I also would like to thank all of you who are on the front lines. We introduced two; there are others whom we could introduce. I appreciate greatly the work that you do to constantly prod our conscience and bring issues to public attention.

Now I would like to introduce someone who has helped to place human rights at the center of America's foreign policy, and who will honor those working in this country to bring Eleanor Roosevelt's legacy into the next millennium, the president of the United States. (Applause.)

**PHOTOCOPY
PRESERVATION**

VISIT OF THE PRESIDENT AND THE FIRST LADY
TO
THE MIDDLE EAST

DECEMBER 12 -15, 1998

**BACKGROUND ON ISRAEL
BIOS**

Arrival Ceremony

Coffee with Prime Minister and Sara Netanyahu

Tour/Remarks at Neve Shalom

Hadassah Medical Center

Visit Gravesite of Yitzak Rabin

Tour/Remarks Hippy Program

Meeting with Mrs. Reuma Weizman

Menorah Lighting Ceremony

Remarks to the People of Israel

Dinner with Prime Minister Netanyahu

Gaza International Airport Event

Palestine Avenir Foundation

Luncheon with Chairman Arafat

Women's Empowerment Program

Address to Palestinian National Council

Embassy/Consulate General Event

Drop-by with Peres Peace Center Children

Visit with Families of Israeli Soldiers MIA

Church of the Nativity/Christmas Tree Lighting

Tour of Masada

Scenesetters for FLOTUS

Visit to Neve Shalom/Wahat Al-Salaam

I. Objective

The First Lady's visit to the community of Neve Shalom Wahat Al-Salaam ("Oasis of Peace") highlight the "non-political," People-to-People (P2P) aspects of the Peace Process. This Jewish-Arab community is dedicated to mutual respect and tolerance between the two peoples and among the three great religions of this region. The members of this community --as do other dedicated activists--give practical expression to the overwhelming public support for peace, even when the political component of the peace process was at a standstill. The visit also draws attention to U.S. financial support to P2P efforts.

II. Setting

Neve Shalom/Wahat Al-Salaam ("Oasis of Peace") is a cooperative village of Jews and Arabs of Israeli citizenship. Situated equidistant from Jerusalem and Tel Aviv overlooking the Ayalon Valley where many of ancient Israel's battles were fought, Neve Shalom/Wahat Al-Salaam was founded in 1972 on land leased from the adjacent Latrun Monastery. The first family to live there came in 1997; now there are more than 30 families and a long waiting list of applicants.

III. Background

The members of Neve Shalom/Wahat Al-Salaam live by the principle of co-existence between Jews and Arabs. The community claims no affiliation with any political party or movement. The residents are Jews, Muslims and Christians and celebrate the traditions and holidays of the three religions, e.g., Hanukah, Ramadan and Christmas.

The activities and development of Neve Shalom/Wahat Al-Salaam depend on the support of an international network of "Friends Association," in the U.S., Austria, Belgium, Great Britain, Canada, Denmark, France, Germany, Italy, the Netherlands, Sweden and Switzerland.

Education plays a central role at Neve Shalom/Wahat Al-Salaam. The community has a nursery, kindergarten and primary school. Today some 200 students are enrolled, two-thirds of whom come from surrounding villages. The community's educational system is the only example of Jewish-Arab bilingual education in Israel. Starting in nursery school, the Jewish and Arab teachers speak only their own languages to the children. An atmosphere of openness and tolerance encourages the children to understand, accept, and appreciate each other.

The key principles governing the community's education systems are these:

- equal participation by Jews and Arabs in administration and teaching;
- daily meeting between children of the two peoples;
- use of Hebrew and Arabic in instruction for all the children; and
- teaching each child his/her own culture and traditions while inculcating knowledge of and respect for that of others.

The Israeli Ministry of Education certified the kindergarten in 1992 and the primary school in 1993. In 1997, the Ministry designated the primary school as an "experimental school," recognizing its potential value in providing a model for emulation.

In 1979, Neve Shalom/Wahat Al-Salaam established the School for Peace for educational outreach. Through a program of courses and seminars for Jews and Arabs from many walks of life, the School for Peace works to increase awareness of the complexity of the conflict between the two peoples and to improve understanding between Jews and Arabs.

A joint Jewish-Arab professional staff directs the school's activities. By 1998, 19,000 young people had attended activities at the School for Peace; 250 adults had received training in Conflict Management Skills. The school's internationally known programs are recognized and encouraged by the Israeli Ministry of Education and Culture. The U.S. Government has supported activities of the School for Peace at Neve Shalom/Wahat Al-Salaam:

- In 1996, under the Palestinian-Israeli Cooperation Program (PICP), the School for Peace was awarded a \$35,000.00 grant for a "Dialogue towards Peace between the two Nations," a cooperative project with the Palestinian Center for Peace and Democracy. The projects was designed to bring together Israeli and Palestinian high schools.

- In 1997, the School for Peace, again in cooperation with the Palestinian Center for Peace and Democracy, received a \$23,540.00 grant from the Regional Professional and Technical Cooperation Program (REPTEC - successor to PICP) for cooperative teacher training in Israeli and Palestinian high schools.

Another element at Neve Shalom/Wahat Al-Salaam is the "Dumia," or Corner of Silence, a place for reflection set apart on a corner of a hilltop. Inspired by Psalm 65:2 - "For though, silence (Dumia) is praise" - the corner of silence is based on the idea that divided peoples may find a common sanctuary in silence. A dumia thinking group arranges meetings for reflection and research in to the role of spiritual and ethical values on education and the advancement of peace, often with references to the scriptures of the three great monotheistic religions.

Neve-Shalom/Wahat Al-Salaam also has a hotel and youth hostel providing a tranquil base from which to explore Israel and/or participate in community programs.

IV. Themes

This is a symbolic, but very important visit. The main theme of the event is that lasting regional peace can only be based on the ability and willingness of Jews and Arabs to live together. Neve Shalom/Wahat Al-Salaam is one example of how this might be accomplished. The First Lady should stress the importance of teaching children mutual understanding, respect, and tolerance, a main element of the community's approach.

واحة السلام נווה שלום
Neve Shalom Wahat al-Salam
(Oasis of Peace)

The School for Peace

Neve Shalom/Wahat al-Salam, Doar Na Shimshon 99761 Israel
Tel. 972 2 9916282 Fax 972 2 9992697
Email sfp@nswas.com

The School for Peace was established in 1979 as Neve Shalom/Wahat al-Salam's major outreach educational institution. The SFP assimilates the principles



upon which the Community was founded by engaging in encounter work between Arabs and Jews.

The encounters develop the consciousness of the participants to the conflict and to the role they themselves play in it. Likewise, the encounters enable the participants to explore and develop their identity through interaction with the other. In the facilitation our vision of establishing a more humane, just and equal society stands as a constant reference.

The objective of the encounter is to lead the participants to understand the need and the possibility to produce a qualitative change in the relationship between the two peoples. This objective determines our approach to the encounter and the focus of the facilitation work. The facilitator attempts to show the

participants how their responses within the small group reflect the relationships and conceptions of the two national groups in the wider reality. In interpreting their responses, we attempt to pinpoint the underlying conceptions and the way these contribute to the conflict.

As a politically independent non-governmental organization, the SFP relies for its funding upon participation fees, grants from foundations and fundraising by the Associations of Friends of Neve Shalom/Wahat al-Salam, which exist in various countries.

Today the SFP is staffed by five permanent full-time program directors, seven additional members of staff, and twenty freelance facilitators who are employed on a project-by-project basis. All staff members and facilitators have an academic education in the behavioral sciences or the humanities and have undergone specialized training in conflict group facilitation.

Directorship of the SFP rotates between a Jewish and a Palestinian staff member. All encounter activities are co-facilitated by a Jew and an Arab, both in order to ensure an equal approach and from the premise that one side's ability to understand the other is naturally limited.

Since the establishment of the SFP, over 25,000 Jews and Arabs have participated in a wide range of activities. These include both Jewish-Arab encounter and uni-national activities. Programs reach many population groups, including high school students, teachers, university students, journalists, lawyers, members of the educational and therapeutic professions and the general public. Many of these activities are conducted in Neve Shalom/Wahat al-Salam itself, while others take place in various locations throughout Israel and the Palestinian Autonomy. The major programs offered by the SFP are described below.

The Youth Encounter Program

Youth Encounter was among the first activities established by the SFP. The Youth Encounter Program has continued solidly for twenty years.

The Target Population

The encounter is intended for high school students who have chosen to take part in the encounter. We offer the project to 11th and 12th grade high school students. Each encounter is open to a group of 60 to 70 students, split evenly among the two national groups.

The Program

The encounter takes place in Neve Shalom/Wahat al-Salam and lasts for three days. The program includes personal, social and political acquaintance. Most of the project activities take place in mixed groups (up to 16 participants in the group) and are facilitated by two facilitators, a Jew and an Arab, in each group. There are also

activities in which the whole group participates. Among these is a simulation game on the future relations between the Jews and the Arabs in Israel. The game's purpose is to lead the participants to consider other options to the current status quo. The encounter includes uninational sessions, in which each national group reflects on its own experience during the encounter.

Additional activities for youth:

1. Annual delegation of selected youth encounter graduates to an international summer camp abroad.
2. Long-term group encounter based in the young people's communities.
3. Young leadership encounters and work with student councils.
4. Encounters between young Jewish and Arab women.
5. Encounters to clarify inter-group conflicts within Jewish society.
6. Encounters to clarify inter-group conflicts within Arab society.

Encounters for adults

Various activities are arranged for Jews and Palestinians in Israel. The participants come from most socio-economic groups in Israeli society as well as from various professional groups. The largest program is offered to teachers. The following is a description of one such program, for teachers of history and civics. The program, named *Designing a Reality of Peace* is offered a) to Jewish and Palestinian teachers in Israel and b) to Jewish teachers from Israeli schools and Palestinian teachers from schools in the Palestinian Autonomy.

Objectives of the Course

1. To train Jewish and Arab teachers to deal with the conflict in their schools.
2. To create working relationships and dialogue between teachers of the two peoples.

Structure

3. A workshop centered on dialogue between two groups of teachers, in which concepts, experiences, feelings and images of each group are explored through interaction with the other group. We emphasize the influence of these factors on the teacher and, in turn, the teacher's impact on the acquired opinions and understanding of the students.
4. Critical examination of existing study programs in relation to the Jewish – Arab conflict.
5. Checking the expectations of each side towards the other in regard to the way the conflict and its history are presented in the classroom.
6. Preparation of curricula and activities for students in each school (uninational and binational sessions).

Additional Programs Offered

1. Weekend encounters for university students.
2. Encounters for the general public.
3. Courses for students of regional colleges.
4. In-service training for teachers.
5. Workshops for community leaders at the regional councils, neighborhoods and towns.
6. Workshops for social workers and other professional sectors.
7. Workshops for workplaces and organizations with mixed staffs.

Dialogue between Palestinians and Israelis

Following the first Oslo agreement the SFP began to conduct meetings between Palestinians from the Autonomy and Israelis, with the purpose of strengthening the peace process between the two populations.

All the encounters take place in full cooperation with Palestinian organizations, which promote these activities and recruit candidates from their side. The programs are designed and executed jointly between the staffs of the Palestinian Organization and the SFP.

Programs include:

- Encounters for university students, high school students, journalists, legal professionals, teachers and university lecturers from Israeli and Palestinian universities.
- Facilitator training course (for men and women).
- Facilitator training course (especially for women).
- Course for history and civics teachers (as detailed above under Encounters for Adults).
- Mediation course for lawyers.
- Encounters between Palestinians from Israel and the Autonomy.

Academic Courses in Conjunction with Universities

Objective

To learn the processes involved in inter-group conflict, via a long-term facilitated group process between Arab and Jewish students.

Target Population:

Masters Degree students of the behavioral sciences and the humanities.

Today, five such courses take place in various universities:

1. Tel Aviv University, through the Faculty of Social Psychology (since

- 1990).
2. Ben Gurion University (Beer Sheba), through the Faculty of Behavioral Science and Education (since 1993).
3. Hebrew University (Jerusalem), through the Faculty of Communication and Psychology (since 1996),
4. Haifa University, through the Faculty of Social Psychology (since 1997).
5. Hebrew University (Jerusalem), through the Faculty of Education (since 1998).

Course program

Each course is attended by an equal number of Jewish and Palestinian students and comprised of two elements: a long-term group process (facilitated by two SFP facilitators) and theoretical material (presented by the University Faculty).

Course components

Encounter sessions focussing on the Jewish – Arab conflict, presentation of theoretical material on group conflict, social identity, the role of language, etc. Course sessions take place in the university, except for a weekend meeting, which takes place in Neve Shalom/Wahat al-Salam. This meeting brings together participants of all five university programs. The weekend enables the examination of additional dimensions of the relations between the Arabs and Jews, in the framework of the large group.

Facilitator Training Course

Objective

To train men and women as facilitators of encounter workshops between Jews and Arabs, according to the methodology practiced at the SFP. Some of the course graduates are employed by the SFP while others find work in various other organizations.

Participation

The course takes place yearly and is attended by a small number of selected university graduates or undergraduate students, half Jewish and half Arabs.

Course program

Based on our experience of many years of training, the course is made up of four components:

1. Dialogue: experience of a group process of the encounter workshop between Arabs and Jews.
2. Theoretical Material: lectures on the characteristics of conflict groups, social identity and group facilitation.
3. Training: acquisition of basic tools of group facilitation.

4. Practical experience: guided observation and guided facilitation of a youth workshop at the SFP.

“Women in Times of Change”

Objective

To create a leadership that will advance and improve the status of women. The course was established in 1996, in cooperation with the Tel Aviv University School of Social Work. Each year about 50 Jewish and Arab women take part in this course.

The Target Population

Women from disadvantaged socio-economic groups who are active in their communities.

The Program

The course is one semester in length and is composed of the following components:

1. Presentation of Theoretical material: learning together in the framework of a weekly lecture on various subjects related to the status of women, development of gender and social identity, women and politics, etc.
2. Discussion in uninational groups: to link between the theoretical material and the life experience of the participants.
3. Binational group sessions: encounter between the Jewish and Arab course attendees, focussing on the Jewish – Arab conflict.

Programs with Conflict Groups Overseas

The staff of the SFP conducts programs in cooperation with organizations and institutions in various other conflict areas, such as N. Ireland and Cyprus. The programs include an encounter, training and sharing of experience. In addition, we are invited by, and host, activists from abroad (including the USA, Italy, Germany and other countries). This networking with professionals engaged in similar work overseas enables the transfer of experience and knowledge in both directions and helps to advance our work.

Counseling and Training

The SFP is now recognized as a leading professional center in the field of conflict group facilitation. Accordingly, we are increasingly sought out by organizations and institutions engaged in similar work, to offer counseling and staff training. In recent years we have responded to requests to provide guidance in a variety of projects targeting various groups in Israeli society and have assisted in the design or implementation of their programs

Development Plans

In the coming years we will transform the SFP into a **College for Peace**. In this way we will advance a further step in institutionalizing our work and forging links with the academic world. The College will include peace studies for all residents of the area, as well as special courses for overseas students who wish to acquire a close acquaintance with what is happening in our area.

We are currently taking the first step in the direction of the establishment of the College by establishing a research center and library.

Publications

The Educational Encounter (Hebrew), a guide to encounters between Jewish and Arab students. Published 1983, in cooperation with the Van Leer Institute.

The School for Peace of Neve Shalom/Wahat al-Salam 1985 – 1988 (English), a summary of four years of research on youth encounters. Published by the Guttman Institute of Applied Social Research.

The School for Peace of Neve Shalom 1989 (Hebrew), an appraisal of long-term intervention among students. Published by the Guttman Institute of Applied Social Research.

Walking the Tightrope (English, Italian), work manual for encounter work between Palestinian and Jewish youth in Israel. Published by the SFP in 1992.

Conflict Intervention: The School for Peace Approach, (English, Hebrew, Arabic) a description of the work and approach of the SFP. To be published by the SFP in 1999.



Play a role in the Peace Process!

Send a young Palestinian or Jew, (or better still, the two of them!) to a School for Peace Youth Encounter.

It will cost you only \$250 per participant but, together with other contributions, will allow a four-day encounter workshop for 40 - 60 teenagers to take place, and add another link to the human chain of peacemakers.

You may send your contribution directly to NS/WAS or to Bank Hapoalim Jerusalem Main Branch 690, Account No. 355000 marked "SFP youth encounter"

THE WHITE HOUSE
Office of the Press Secretary
(Jerusalem)

For Immediate Release

December 13, 1999

REMARKS OF FIRST LADY HILLARY RODHAM CLINTON
AT NEVE SHALOM/WAHAT-AL-SALAM ARAB-JEWISH VILLAGE

MRS. CLINTON: I am very honored and personally privileged to be here with you. Mrs. Netanyahu and I have both looked forward to my visit and being able to spend time together, and my husband and I are delighted that we are back here in Israel. I am especially pleased to be at this special place with all of you.

Just a few minutes ago, when I was being given a short explanation of the many different activities that go on here, I looked out across the Ayalon Valley, and I know how often that valley has seen war and conflict going back thousands of years. And it seems particularly fitting that your village would sit here above that valley, looking down, being reminded of the cost that violence and conflict takes on all of us, but particularly on children. When Father Bruno had this idea to establish this village, I think he was very wise to appreciate how important it is that people actually live together and share experiences together to learn from and about one another. As a young girl growing up in the United States, I lived in a community that was all white. I knew no black Americans. And it was because of another person of faith that I began as a teenager to meet black Americans, Americans who came from Spanish-speaking countries. And for the first time, to sit and talk with them, and to understand that we had so much in common, that I had never understood before. When I was in the classroom with the kindergartners and three of the children came forward to light the Menorah, and the Christmas tree, and the Ramadan lantern together, I felt as I felt as a young girl: that religion should not be an instigator of war, but a bridge to peace. That children should learn to respect their own traditions, and also to understand the traditions of others. It is particularly appropriate that we would gather here, today, at the beginning of Hanukkah -- a time of re-dedication for the Jewish people and a reminder of how important it is to re-dedicate ourselves to peace.

Israel was founded as a state that was committed to freedom and justice and peace, and that is still a dream that is held by people here in this country and in this region and around the world. But we know how difficult that is. And we have to believe it is possible because we have to believe that human beings will be able to overcome their pasts and live together in peace.

I am very grateful that the hard work that the Prime Minister and Chairman Arafat and my husband did at Wye helped move us closer to fulfilling a dream of peace here in the Middle East, and particularly between Israelis and Palestinians. Despite the set-backs that come any time that any great challenges are being pursued, the strong belief that peace will prevail must once again be reinforced. People who choose to live free from violence, blessed with security and peace, must prevail. And the way to prevail is not only through our leaders sitting down and negotiating -- a process that cannot be imposed from the outside, but can be nurtured and supported -- but also from the daily

lives and interactions of people like yourselves. As you, both the government and the people of Israel, continue to take risks for peace, my husband has promised -- as he promised again last night -- that the American people and the American government will stand with you. And we know that that is the dream that you share. In order for that to be real, however, people have to learn to live and work and go to school together. You can't just sign an agreement and by a signature change attitudes and values and beliefs and experiences. Peace actually begins in our homes, in communities like this and in our hearts. And it has to be nurtured between and among human beings, and then passed on to our children. And that is precisely what you are doing here. I have heard some of the stories about the children.

Children who work together and live together and visit in each other's homes. And one young girl, I was told, picked up a newspaper not so long ago and saw a picture of a Jewish child and an Arab child holding hands, and that was news. And she went to her father, somewhat confused, because she couldn't figure out why two children holding hands would be in the newspaper -- why something so normal to her would be considered newsworthy.

Well, I hope that we will move toward a time when it is not newsworthy, when it is more as it is here, where children from three different faiths, from different backgrounds, from different experiences, are living with one another in such a normal way that they are not making news at all, but living their lives. And of course in order to do that, we have to abolish the stereotypes that keep people apart. And this is not just an issue for this region of the world, it is an issue throughout the world. In my own country, we still struggle with stereotypes. We still have to overcome those snap judgments about what kind of person someone is because of how they look, what their skin color is, what religion they pursue, and instead force ourselves to get to know one another as individuals. I often say in my own country that we are working toward a time when we will respect each other. And we will learn to live with each other, totally in peace. And that is what I know you are doing here. If all children -- Sarah and I were talking about this in the kindergarten -- if all children could have this experience, we would be that much closer to peace, where we would respect and look at each other as individuals and not classify people according to the group from which they come.

I would like to imagine a time when, as we heard the children singing in the song called "A Time of Peace," that that will be a reality, here and around the world. In Arabic and Hebrew, they sang "between the lightening, a rainbow will appear and then I'll know that this is the time: a time for peace, a time for peace, God willing." Well, God willing, that rainbow will appear not just in the sky, but in our hearts and our minds, and God willing, we will create peace and security, and justice and freedom, and we will provide all children with the experience that you are giving them here: to be looked at and judged as an individual, to learn to build trust with one another. President Kennedy once said that on this earth, God's work is our own, and certainly the work of building peace and building trust is among the most important work we have to do. Thank you for doing God's work -- the everyday work of peace.

Thank you very much.



**PHOTOCOPY
PRESERVATION**

VISIT OF THE PRESIDENT AND THE FIRST LADY
TO
THE MIDDLE EAST

DECEMBER 12 -15, 1998

**BACKGROUND ON ISRAEL
BIOS**

Arrival Ceremony
Coffee with Prime Minister and Sara Netanyahu
Tour/Remarks at Neve Shalom
Hadassah Medical Center
Visit Gravesite of Yitzhak Rabin
Tour/Remarks Hippy Program
Meeting with Mrs. Reuma Weizman
Menorah Lighting Ceremony
Remarks to the People of Israel
Dinner with Prime Minister Netanyahu
Gaza International Airport Event
Palestine Avenir Foundation
Luncheon with Chairman Arafat
Women's Empowerment Program
Address to Palestinian National Council
Embassy/Consulate General Event
Drop-by with Peres Peace Center Children
Visit with Families of Israeli Soldiers MIA
Church of the Nativity/Christmas Tree Lighting
Tour of Masada

Visit to the Yad Rachel Study Center (HIPPY)

I. Objective

To highlight the Home Instruction Program for Preschool Youngsters (HIPPY), a program Mrs. Clinton is very familiar with.

II. Setting

Yad Rachel Study Center: This modern facility is a newly constructed (finished in 1997) three-story building with a variety of classrooms, a small kitchen and eating area, and a 150 seat auditorium. The Center is located in southern Jerusalem in a low-income neighborhood near the Health Ministry. Two foundations financed the building. One of the foundations is the Yad Rachel, an organization that promotes childhood development and specifically reaches out to children and their parents in poor communities. The second group is the Matan, an organization that supports women's education with particular emphasis on the Bible.

III. Background

Professor Avima Lombard, who founded HIPPY in 1969, will greet Mrs. Clinton upon the First Lady's arrival. Dr. Lombard is professor Emeritus of Early Childhood Education at the School of Education at the Hebrew University of Jerusalem and the Director of Early Childhood Projects and Research at the National Council of Jewish Women (NCJW).

Along with Dr. Lombard, Nan Rich, President of NCJW, USA, will greet Mrs. Clinton. Ms. Rich attended the 1997 White House Conference on Early Childhood Development. Ms. Rich happens to be in town in connection with another event, but there is a permanent position representing NCJW, USA there in Israel. Mrs. Sara Netanyahu is also scheduled to tour the facility with Mrs. Clinton.

Separate from the HIPPY program, Mrs. Clinton will visit a classroom of 2 yr. old toddlers. Recent Russian and Ethiopian immigrants may be included in the toddler group.

IV. Themes

The themes for the event are the need for educational enrichment of preschool children and teaching parents the necessary skills to help their children. The event will offer the First Lady an opportunity to: 1) stress the importance of children's earliest experiences in helping them get off to a strong and health start; 2) highlight the key role parents can play in the emotional and intellectual development of their children at an early age, and 3) underscore the value of HIPPY's home-based educational program designed to provide parents and children ready access to literacy materials and opportunities for storybook reading at all levels of parental reading proficiency.

Two banners will be prominently displayed at the event reading: "Parenthood is what we share," and "Every parent can give their child what they deserve."



HIPPY

Home Instruction Program for Preschool Youngsters

WHAT IS HIPPY

HIPPY stands for Home Instruction Program for Preschool Youngsters. It is a home-based program for the educational enrichment of disadvantaged preschool children and for the promotion of increased awareness by their mothers of their own strengths and potential as home educators. Participation in the program helps the children become more responsible, responsive and successful school pupils, while changes in mothers relate to their self-image and attitudes to education. Communities operating the program report that families in HIPPY show increased involvement in community activities.

HOW HIPPY DEVELOPED

The first experimental HIPPY program was set up by a team headed by Dr. Avima D. Lombard of the National Council of Jewish Women Research Institute for Innovation in Education at the School of Education of the Hebrew University in Jerusalem. Initiated in 1969 as a research project, it was designed to examine the feasibility and effectiveness of home-based educational intervention involving mothers and their preschool children from educationally disadvantaged sectors of the society. The idea behind HIPPY was that home instruction could effectively improve learning patterns, a theory based on the belief in the power of home socialization patterns and parents as primary educators.

The project passed from its research phase into an operational phase on a country-wide scale in 1975 when the Israel Ministry of Education and Culture, impressed with the results of the pilot project, sponsored HIPPY within the framework of the national education welfare program, aimed at localities with high proportions of educationally disadvantaged children. While the government covers the costs of the program and provides the administrative infrastructure at the community level, the Research Institute at the Hebrew University maintains control of program quality, which includes coordination on regional and national levels, training of local and regional staff, and systematic input. Since its adoption into the national educational welfare program, HIPPY has grown rapidly. Currently about 6,000 Israeli families, from about 80 urban and rural communities, participate in HIPPY annually. These numbers are a direct indication of the popularity of HIPPY with client communities, because it is the local school district or community council which chooses HIPPY from among a variety of enrichment programs offered for sponsorship by the government.

HOW HIPPY OPERATES AND TEACHES

In Israel, a mother joins HIPPY when her child is three for a three-year period during which she allots a certain amount of time each week to working with her child through a packet of programmed activities. Elsewhere in the world, the program begins at age four and last for two years. The home activity packets concentrate on language and discrimination skills, and problem solving. Language instruction centers around reading simple storybooks and asking questions about details of content, vocabulary and concepts, which are incorporated into games and exercises detailed in the work-sheets. These worksheets also guide for sensory discrimination skills, including visual, auditory and tactile exercises using simple materials and gamepieces. Problem-solving involves listing, sorting, matching, and grouping attributes and ideas. Each programmed activity lasts five to ten minutes, and ten activity units are worked through in a week. The degree of difficulty and pacing are carefully graded over the total period of the program.

The paraprofessional aide visits each mother at home every other week, bringing the storybook and packet of activities for that week. She uses role-playing to instruct the mother in the use of the material: the mother and the aide take turns playing mother and child. If the mother is illiterate, or for some other reason cannot cope with the material unaided, an older sibling may assume the teaching role in the mother's presence. The mother is encouraged to participate to the limits of her abilities since she is a major focus of the program.

Each mother who contracts to join HIPPY must commit herself to regular attendance at the biweekly meeting with her aide and the 10-15 other mothers in the aide's care. The group reviews the weekly packets, and shares information and suggestions for solutions that "work" from each mother's own experience. The group then reviews the coming week's material, using the same role-playing technique employed in the home encounters. In the second part of the meeting, several groups of mothers and aides join with the local professional coordinator for an activity relevant to their roles as women and parents. Topics suggested by the aides; coordinator, or the mothers themselves have dealt with health and hygiene, child development, children's books and games, the school system, handicrafts, home economics, and preparations for holidays.

WHAT HIPPY COSTS

In Israel, each family participating in HIPPY pays a fee of 30-50% of the cost per family. When indicated, coordinators reduce the amount of an individual family's contribution. The rest of the cost of HIPPY is covered by the government budget and local fundraising efforts. Though one-on-one educational enrichment may seem expensive, one year of remedial teaching in Israel costs 40%

more than three full years of HIPPY.

Materials used by the mothers and children, which include story-books, worksheets and simple educational toys, are all inexpensive. The HIPPY field operation budget in Israel includes annual salaries for the professional local coordinators, generally based on the size of their case load and their experience. The paraprofessional aides are paid monthly on a lower wage scale, according to the number of mothers in their care. Other field expenses include costs of special activities, parties, and trips. The Institute-based national expenses include the salaries of the national director, the six regional coordinators and secretarial help, as well as office expenses and the costs of the operational in-service training sessions.

RESEARCH ON HIPPY

The effect of HIPPY on children has been systematically studied over the years. The original study, involving 140 preschool children, was followed up until the 10th grade. Examination of school performance indicates that children who received the HIPPY home instruction program perform better than those who did not. HIPPY-trained children are more likely to stay in school and keep up with their own grade. An implementation study, made after the program was adopted by the government, compared the level of school achievement of HIPPY children with that of control counterparts and older siblings. HIPPY was found to have improved scholastic performance, leading to a recommendation that the program should be continued in school districts where school performance is generally lower than expected.

As expected, HIPPY was found to have an impact on the participating mothers. From their own reports, as well as from what aides and coordinators have to say, it appears that mothers who participate for two or more years undergo changes in behavior and attitude. Mothers evince more interest in their children's education, they spend more and more time in educational activities with their child, and they themselves feel more appreciated at home. A systematic study showed that HIPPY mothers participate more in activities outside the home, seek education programs for their own advancement, are more likely to seek employment, and are more active in community affairs.

The administrative structure of HIPPY provides opportunities for helpful feedback. The HIPPY paraprofessional aides, who are themselves mothers of preschool children, show the same kind of changes as do the other mothers. In addition, these aides acquire new status and respect in their families and communities, and feel increased self-confidence both as aides and as women. Finally, HIPPY aides have been instrumental in the decision to set up special enrichment courses for them around the country.

HIPPY INTERNATIONAL

Several features have attracted international attention to HIPPY. One is the focus on the home setting and its reaffirmation of the key role of the parent as educator. In addition, the program can be used in place of formal preschools where these are not available. The cost of running HIPPY is low, as the program relies heavily on low-paid personnel for the broadest level of administration and has been designed to preclude the need for expensive toys and printed materials. Finally, in contrast to so many university-born educational enrichment programs, which failed in translation to the wider public, HIPPY is regarded as a model of successful cooperation between academia, the government, and the community.

In response to the international interest, and following consultation with people in a number of countries, the Research Institute decided to widen the circle of participation in HIPPY and to introduce an element of international collaboration on the issue of home-based preschool educational enrichment. International workshops on HIPPY are now held on an annual basis, resulting in the implementation of many local programs around the world. A statement of the current status of HIPPY International programs and a list of workshop participants is available on request.

One of the primary objectives of the Research Institute in promoting international use of HIPPY is furthering understanding of techniques for using the home and mothers as agents of change in the early years. Specifically, the Institute is interested in collaborative comparative research on the implementation of HIPPY and its impact on children and their families in various cultural environments. Towards this end, the Institute has drawn up guidelines for collaboration with other countries in setting up two-year experimental units of HIPPY for use with four- and five-year old children. The HIPPY materials have been translated into English, Spanish, German, Arabic, Dutch, and Turkish. The annual workshop enables appropriate personnel from abroad to come to Israel to learn about the program. Specific guidance and consultancy relating to the implementation of local HIPPY programs is provided by the HIPPY staff at the Research Institute in Jerusalem.

A full description of the HIPPY program appears in Success Begins at Home: The Past, Present and Future of the Home Instruction Program for Preschool Youngsters. Second Edition, 1994, by Avima D. Lombard. It is available from The Dushkin Publishing Group, Sluice Dock, Guilford, Connecticut.

An annual HIPPY International Newsletter is published by the Institute to provide HIPPY programs around the world with updated information on other programs, to exchange ideas, and to serve as a material for public relations and dissemination of information about HIPPY wherever it is in operation.

**TRIP OF THE PRESIDENT AND THE FIRST LADY
TO
THE MIDDLE EAST
December 12 - 15, 1998**

EVENT: HIPPY Program

DATE: Sunday, December 13, 1998

TIME: 2:35 PM - 3:40 PM

LOCATION: Sadie Rennert Center
30 Rashbag Street, Jerusalem

HOLD: FLOTUS HOLD/ STAFF HOLD
Phone: 02-679-1756 ext.224
Fax: 02-679-8902

PRESS: Pool (Multi-purpose Room)
Closed Press (Toddler Room)
Pool (Auditorium-Remarks)

GREETERS: Mrs. Sara Netanyahu
Mrs. Kena Shoval, spouse of Ambassador Shoval
Dr. Avima Lombard, Founder & Director, HIPPY International
Ms. Nan Rich, President, U.S. National Council of Jewish Women
Dr. Gad Avikassis, Deputy Director, Ministry of Education
Ms. Lili Weil, Chair, MaTan & Yad Rachel programs at Sadie Rennert Center

PROGRAM

PARTICIPANTS: **THE FIRST LADY**
Mrs. Sara Netanyahu
Dr. Avima Lombard, Founder & Director, HIPPY International
Ms. Nan Rich, President, U.S. National Council of Jewish Women

TRANSLATION: Consecutive (Multi-purpose Room)
Simultaneous (Auditorium - Remarks)

SITE ADVANCE: Allison Stein

SCENARIO: **THE FIRST LADY** is greeted on arrival by Mrs. Sara Netanyahu
Mrs. Kena Shoval, Dr. Avima Lombard, Ms. Nan Rich, Dr. Gad Avikassis and
Ms. Lili Weil. **THE FIRST LADY** and Mrs. Netanyahu are escorted by
2 children to seats in multi-purpose room (20 children/ 20 parents - Israeli,

Arabic and Ethiopian children & parents in room). The children and parents perform welcome song in Hebrew and Arabic (no English translation). Storytellers read book called "100 Rooms" to group in Hebrew, Arabic and English. The children and parents perform song about book in both Hebrew and Arabic (no English translation). **THE FIRST LADY** and Mrs. Netanyahu are presented with framed HIPPY posters and they are invited to view paper houses the children have been building.

THE FIRST LADY and Mrs. Netanyahu proceed to ground floor to visit 6 toddlers/ 6 parents from the HIPPY program. The toddlers are participating in a fingerpainting activity. **THE FIRST LADY** and Mrs. Netanyahu are given aprons for activity.

THE FIRST LADY proceeds to auditorium for remarks. Offstage announce of **THE FIRST LADY** accompanied by program participants.

PROGRAM:

Ms. Nan Rich delivers welcoming remarks and introduces Dr. Avima Lombard. Dr. Avima Lombard delivers brief remarks and introduces Mrs. Sara Netanyahu. Mrs. Sara Netanyahu delivers remarks and introduces **THE FIRST LADY**. **THE FIRST LADY** delivers remarks and departs.

**FIRST LADY HILLARY RODHAM CLINTON
HIPPY EVENT
ISRAEL**

Thank you, Sara, for that kind introduction. It is a great pleasure to be here at the Sadie Rennert Center, with three women who mean so much to my country as well as yours -- and who are my friends as well: Israel's first lady; Sara Netanyahu; Avima Lombard -- founder and director of HIPPY International; and my friend, Nan Rich, who is such a tireless and inspiring advocate for America's children, and who first introduced me to this remarkable program. For years, I've told Nan that I wanted to come to Israel and see where HIPPY planted its first seeds of hope and learning -- seeds that would grow and thrive in communities around the world. So my visit here today has very special meaning to me.

Nan -- as many of you know -- has been President of the National Council of Jewish Women since 1994 -- and she will be stepping down this March. I'm so pleased that President elect Jan Schneiderman is also with us today.

When my husband, the President, spoke about the HIPPY program last year -- (at the National Council of Jewish Women) he quoted the Talmud, which says that every blade of grass has its angel that bends over it and whisper, "grow, grow." Our children are our blades of grass. You surely are their angels.

Long before the President and I came to the White House, when my husband was Governor of Arkansas, I picked up a newspaper in Miami, Florida, and read about this amazing program going on in Israel. When I first sat down with Nan, and she talked to me about how HIPPY was based on the belief that every child can learn -- I knew I wanted the young people in Arkansas to benefit from such a program. Many communities in America had already embraced HIPPY -- but we became the first to promote it statewide. And today, I'm pleased to report that there are now 28 states which have established statewide HIPPY programs.

When I first introduced this program to people in Arkansas -- however -- there were quite a few naysayers. Perhaps you encountered the same kind of resistance. There were some who couldn't believe that parents who had not finished high school were up to the task of teaching their children. Many parents in the United States doubted their own abilities. We soon found that HIPPY not only equipped children with basic knowledge and skills for school. We also learned that HIPPY gave parents a boost in self confidence. Many of them became interested in learning for themselves as well as for their children -- going back to school to complete high school -- or even start college.

Today, it was wonderful to see the children engaged in finger painting and building their paper homes -- and to hear their happy voices. Because we know that such activities are not only enjoyable. They are critical to a child's ability to grow and learn. At a White House Conference on Early Childhood Development -- in which Nan participated -- we learned that science now confirms what parents have always believed: that when we read or sing to a child, or hold them in our arms -- we are not only establishing an important emotional bond -- we are literally

helping them to develop their brains. We now know that what happens in the earlier years of our children's lives has enormous impact on how they grow and learn for a lifetime. And what you are doing here -- and in your homes -- is critical to that growth.

But as all of here today know so well -- HIPPY is much more than a program for kids. It's a tool for families to build better lives. I've heard about a new Ethiopian immigrant -- illiterate in Hebrew -- who is being taught by HIPPY to have confidence in herself -- and to give her children good study habits. I also heard about a group of other new immigrants -- who didn't feel comfortable attending an intensive Hebrew language course. So they asked HIPPY to help them organize their own course -- so they could study together, as a group. They are now not only learning Hebrew -- but also how to effectively administer HIPPY -- all at the same time.

I've just watched some of the young children and parents build houses together -- based on a book they have just read called "the House of a Hundred Rooms." As I watched them -- I was thinking how my own country, like yours, has 100 rooms -- filled with people of different languages, beliefs, values, and opinions. And while it hasn't always been easy -- far from it -- we've found that all of that diversity is ultimately our strength as a country.

Watching them, I also thought about how all children -- no matter where they live, or what religion they practice -- deserve the same opportunities. To grow up healthy, to attend good schools. To be challenged. And that is what you are doing here -- at this center and in your homes every day -- when parents and children read and learn together.

As parents, we want to pass on to our children the ideals and beliefs that will help them overcome the obstacles before them, and to give them hope in the future. The love of learning -- not just in school but for a lifetime -- is one of those gifts. So is the commitment to Tzedekah, that one of the greatest gifts we can give are the tools that we can make it on our own. This is surely a place where such gifts are given -- and received.

I just heard a wonderful story. As all of you know, HIPPY first started in the neighborhood of Hatikvah in Tel Aviv. Recently, a HIPPY official was visiting that same neighborhood, and was approached by a young man who asked why she was there. She explained that she was interested in running the HIPPY program from the local community center. The young man became very excited, explaining that he was a HIPPY graduate himself -- and that it was the most important experience in his life, because it raised the expectations of his family.

He is now an officer in the army -- and runs an athletic program for kids in the neighborhood. He says that the neighborhood gave him so much when he was young, that he felt he wanted to give something back. I want to thank everyone here for giving such a rare gift to your children. I know they will pass that love of learning on -- through the generations.

I've just come from Neve Shalom, where I saw Arab, Christian, and Israeli children celebrating their own traditions -- but also celebrating the bonds of friendship they hold in common. Here at Yad Rahel -- you are helping to lay that same foundation for a new day in Israel -- where all children can grow up together in peace.

**PHOTOCOPY
PRESERVATION**

Israel Peace

Record Type: Record

To: See the distribution list at the bottom of this message

cc:

Subject: HRC Column 12/16/98

TALKING IT OVER

BY HILLARY RODHAM CLINTON

RELEASE: WEDNESDAY, DECEMBER 16, 1998, AND THEREAFTER

As I write this, Jews around the world are celebrating Hanukkah, Christians are preparing to celebrate Christmas, and Muslims are approaching the month-long fast of Ramadan. My husband just made his fourth trip as President to Israel and his first to Gaza, delivering this message to Palestinians and Israelis alike: America will stand by you as you take the difficult steps along the road to peace.

In Gaza, members of the Palestine National Council cast a historic vote to revoke the parts of their charter that called for the destruction of Israel. How proud I was to witness the moment when the Council members raised their hands in favor of the changes and to see my husband deliver an eloquent and persuasive speech about the promise and rewards of peace.

In large measure, it has been this President's fierce determination, his devotion to the peace process and his willingness to persevere through dark and often sleepless nights that have helped bridge the divide between the Palestinians and the Israelis.

In Jerusalem, I watched as he laid a stone on the grave of Yitzhak Rabin -- a stone he'd carried from Wye River. Quietly, he bowed his head and asked God for the strength and wisdom to carry on the work for peace he had started with his friend.

While my husband was participating in meetings with Israeli and Palestinian leaders, I was reminded that the hard work of peace doesn't begin or end at the negotiating table. The hard work of peace begins in our hearts, in our homes and in our communities. The hard work of peace begins when everyday people -- out of the glare of headlines -- teach their children the values we all share as human beings -- faith and family, trust and respect, hope and love.

Everywhere I went this week, I met people doing the everyday work of peace. I spent Sunday morning with Sara Netanyahu in a small village nestled among the hills between Jerusalem and Tel Aviv, overlooking the Ayalon Valley, the site of thousands of years of bloodshed. Neve Shalom/Wahat al-Salam, or "Oasis of Peace," is a unique community where 30 Jewish and Palestinian families have chosen to live together side by side, raising their children in an atmosphere of peaceful coexistence.

There, on the first day of Hanukkah, I watched as three kindergartners lit a Menorah, a Christmas tree and a Ramadan lantern. As Muslim, Christian and

Jewish children joined together to sing each other's holiday songs, I knew I was looking into the faces of the children who will light the way toward a lasting peace in the Middle East.

In Jerusalem, I toured the Mother and Child Pavilion of the Hadassah University Medical Center, a cutting-edge medical facility begun by an American woman whose commitment to improving public health prompted her to send two nurses to the area. Here, religious differences have no place. Muslim, Jewish and Christian children share the same wards. And no one asks, "Are you Jewish or Christian? Do you celebrate Hanukkah or Ramadan?" The only important question is "What is wrong, and can we help?"

Later that day, I visited HIPPY, the Home Instruction Program for Preschool Youngsters. There, I saw Israeli and Arab children and their mothers playing and learning together to be better prepared for schooling and citizenship. More than 10 years ago, HIPPY's founder and the President of the National Council of Jewish Women helped me plant the seeds of this successful Israeli program in Arkansas and around America.

In Gaza City, Suha Arafat proudly showed me the work she started and oversees at the Avenir Foundation, which provides much-needed special education and therapy to children with disabilities.

At the Women's Program Center at Beach Camp, a settlement for nearly 65,000 poor Palestinians run by the United Nations, I visited a class where women were learning about their legal rights. And I met several women who used small microcredit loans to turn their dreams into thriving businesses. One woman's successful dressmaking business enabled her to enlarge her house and send her daughters to school. One day, she hopes to turn her small operation into a factory her daughters will run.

While at Neve Shalom/Wahat al-Salam, I heard the story of one young girl who picked up a newspaper and saw a picture of a Jewish child and an Arab child holding hands. Confused, she asked her father why something so ordinary would be considered newsworthy.

As my husband lit the Menorah in Jerusalem and the Christmas tree in Bethlehem, we prayed for the day when Arab and Jewish children holding hands together will no longer be news. Then, we will know that the promise of peace will be real.

To find out more about Hillary Rodham Clinton and read her past columns, visit the Creators Syndicate web page at www.creators.com.

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Message Sent To: _____

**PHOTOCOPY
PRESERVATION**

Tolerance Col.

Record Type: Record

To: See the distribution list at the bottom of this message

cc:

Subject: HRC column 3/31/99

TALKING IT OVER

BY HILLARY RODHAM CLINTON

RELEASE: WEDNESDAY, MARCH 31, 1999, AND THEREAFTER

During World War II, France's Vichy government asked Morocco's King Mohammed V for a list of Jews to be handed over to the authorities. He refused and called on all Muslims to stand together with their Jewish brothers and sisters -- saying we aren't Jews or Arabs, only Moroccans.

As I've traveled in Morocco this week, I've witnessed many examples of how this country continues to expand the circle of human dignity. And I've imagined how life would be different in other parts of the world -- especially in Kosovo -- if all of the world's leaders worked for tolerance and peace rather than divisiveness and war.

As the United States and its 18 NATO allies try to stop the ethnic slaughter in Kosovo before it spreads and claims more innocent lives, it is important to remember how the fighting in that region began.

The former Yugoslavia is home to many ethnic groups, standing as it does at the crossroads of Europe, Asia and the Middle East. The ingredients for conflict have always been present, but for the most part, people of different religions and ethnic groups have found ways to live together for generations.

The current violence began 10 years ago, when the leader of Serbia, Slobodan Milosevic, fanned the flames of ethnic division for his own personal political advantage and exploited the consequences to wage war on his neighbors and his own citizens.

What we are seeing now in Kosovo, as was the case earlier in Bosnia and Herzegovina, is nothing less than ethnic cleansing. Ethnic Albanian refugees, most of whom are Muslims, are streaming by the tens of thousands out of their homes, seeking refuge from the Serbian military and police forces who, they report, are burning homes and entire villages, destroying Albanian shops, separating men and boys from their families, executing them in cold blood, and rounding up and murdering community leaders. Those who are lucky enough to remain alive are told to leave Kosovo and never return again.

Last year, I met a doctor who worked with the refugees of the violence in Kosovo. She described what it was like to treat the displaced families as they came down from the mountains, scared and sick with disease and malnutrition. Even those who were not physically injured, she told me, bore the psychological scars of what they had seen and experienced.

All this began long before NATO launched its air strikes against the forces involved in the repression of this largely defenseless people. It is now clear that, while the Kosovars were engaged in peace negotiations in France with representatives of the Serbian government, President Milosevic was planning a campaign for the systematic destruction of Kosovo -- a plan that he is now executing. Had NATO stood by and done nothing, there is no doubt that he would not only have begun his current offensive, but he would have continued with impunity until he killed or displaced most of the Albanian population.

That is why my husband and our NATO allies are determined to persevere until Milosevic has embraced peace or we have significantly limited his ability to wage war.

Achieving a permanent peaceful solution to the tragedy in Kosovo will not come without a price. But we must do whatever it takes to ensure that ethnic tensions are resolved by the force of argument, not the force of arms.

It is no easy task to expand the circle of dignity to all people. As we have learned in the United States, and as I have seen in Morocco this week, governments can enforce rights and create a fertile climate for tolerance, but only individuals can decide whether to love or hate. Only individuals can decide whether there will be genuine harmony between those of different faiths, nationalities and ethnic groups.

In the last few days, I have asked some of the Moroccans I've met this question: "How do your children learn tolerance?" In each case, I've received the same answer: Children learn tolerance in their homes. They learn it in their schools. They learn it in their places of worship. And they learn it in their communities every time they see adults who refuse to stereotype or degrade other human beings.

It is time to learn this lesson and to teach our children to be tolerant and respectful of all people, to follow leaders who work for peace, and to make sure that the circle of human dignity is finally wide enough to include everyone.

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PRESERVATION**

Record Type: Record

To: See the distribution list at the bottom of this message

cc:

Subject: HRC Column 4/7/99

TALKING IT OVER

BY HILLARY RODHAM CLINTON

RELEASE: WEDNESDAY, APRIL 7, 1999, AND THEREAFTER

Like many people around the world, I have been haunted in recent days by the images of ethnic Albanians driven from their homes by Slobodan Milosevic. Taking place half a world away, their stories can sometimes feel remote. Tragically, though, they are all too real.

Last week, I wrote about a doctor who has treated refugees in Pristina, the capital of Kosovo, for the last year. Imagine the combination of relief and horror among members of my staff when they saw that doctor, Vjosa Dobruna, being interviewed on television. This dignified and passionate woman, who shared tea with me at the White House last spring, is now herself a refugee.

After a friend of hers, a famous human rights activist, was taken from his house, Dr. Dobruna went into hiding for seven days. "I slept in different houses," she explained. When she tried to go back to her apartment, she encountered police, who beat her driver and forced her to leave Pristina.

Dr. Dobruna laments the deplorable conditions the refugees face. "It's a catastrophe," she says as she tells the story of a 17-day-old baby who died in her arms.

We've heard similar stories from other victims of Milosevic's ethnic cleansing. In the 14 months since he undertook his campaign, more than 800,000 -- one out of three ethnic Albanians in Kosovo -- have been displaced from their homes. The conditions facing these people are horrific.

Many have walked miles from their towns and villages, forced at gunpoint to leave without belongings or identity papers. They have endured subfreezing temperatures, rain and snow. Thousands are trapped in a "no man's land" around the Macedonian border, without food, water or sanitary facilities.

One doctor, who had worked for an international aid agency, reported that he and his children had been without food for four days and he didn't know how long they could hold out.

Another refugee said, "My child has been sleeping in the rain for four

nights. Last night, I had to force him to wake up because his body was too cold, and he had to move to get warm. The blankets got wet, and there was nowhere to dry them, and our clothes were soaked as well."

Those who have escaped may be the lucky ones. Reports out of Pristina describe Serb soldiers and police herding Albanians into the center of the city and lobbing shells at them. And men have been separated from their families and are being held in factories, stadiums and other locations within the country.

One refugee said, "They had snipers who shot at us. They killed one of our neighbors, an old man, 70 years old, and a girl, 16, and a little boy who was only 5."

A housewife recalled with horror: "They were killing the children. They were killing the men. They were burning our houses and stealing everything in them -- TVs, furniture, everything. They took money and jewelry from the women. They came with guns into houses where we were hiding and ordered us to get out, and they were holding knives to our children's throats."

As is always the case in these situations, the American people have responded to the plight of the Kosovar refugees. As they've seen the all-too-vivid pictures and heard the devastating stories, they have reacted with customary generosity. Here at the White House, we've had countless calls offering contributions of money, supplies and services. Many have even said they would take refugees into their homes and adopt children orphaned by the fighting.

Before this latest Serbian offensive began, the United States had committed \$100 million in humanitarian assistance and sent in enough food to supply half a million people for three months. Now, the President has committed another \$50 million to the operation and announced the creation of a special coordinating committee for the relief effort as well as plans to accept up to 20,000 refugees on a temporary basis.

When individuals in this country or around the world ask what they can do to help, there is one single answer: The most important thing is to reach deep into their pockets and contribute whatever they can to the relief organizations that are working to provide food, shelter, clothing and medical care to the refugees.

I hope that people all over the world will look for ways to help victims of this vicious aggression. If you would like to make a contribution, there is a toll-free number you can call for information: 1-800-USAID RELIEF, or 1-800-872-4373. Or if you have access to the Internet, you can go to USAID's web site at www.info.usaid.gov.

It's time for us all to find ways to stand up against this terrible reminder of the violence and hatred that have marked too much of this century.

To find out more about Hillary Rodham Clinton and read her past columns, visit the Creators Syndicate web page at www.creators.com.

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Relief Remarks

Withdrawal/Redaction Marker

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. schedule	Schedule for Hillary Rodham Clinton (partial) (8 pages)	04/09/1999	b(7)(E), b(6)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Melanne Verveer
OA/Box Number: 19009

FOLDER TITLE:

Civil Society and Democracy Building Volume 2 [Binder] [1]

2013-0534-S
ry1690

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
P3 Release would violate a Federal statute [(a)(3) of the PRA]
P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

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Freedom of Information Act - [5 U.S.C. 552(b)]

b(1) National security classified information [(b)(1) of the FOIA]
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b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

SCHEDULE FOR HILLARY RODHAM CLINTON

FRIDAY, APRIL 9, 1999

FINAL*-REVISED

WASHINGTON, D.C./ DOVER, DELAWARE/ WASHINGTON, D.C.

TRAVELING PARTY:

THE FIRST LADY

SENATOR JOSEPH BIDEN (D.C.- Dover)
ADMINISTRATOR J. BRIAN ATWOOD
LT. GENERAL JOHN "MIKE" MCDUFFIE
LT. GENERAL JOHN HANDY
COLONEL JOE TEDASCO
MARIA ECHAVESTE
MELANNE VERVEER
KELLY CRAIGHEAD
JULIE MASON
WHITNEY WILLIAMS
SCOTT BUSBY, NSC
MARGUERITE RIVERA-HOWES
JILL BUCKLEY, USAID
NISHA DESAI, USAID
BARB KINNEY

(b)(7)e

DOVER LEAD ADVANCE:

PAT HALLEY ROOM 277
SHERATON DOVER HOTEL
302/678-8500 PHONE
302/678-9073 FAX
202/395-1803 CELL
800/759-8888 PAGER
PIN #157-8362

DOVER SITE ADVANCE:

LYNN JOHNSON ROOM 273

DOVER PRESS LEAD:

MARISA LUZZATTO ROOM 275
202/253-8809 CELL
800/759-8888 PAGER
PIN #164-0529

DOVER PSA ADVANCE:

KAREN FINNEY

SCHEDULER:

WENDY ARENDS
202/456-7007 PHONE
202/456-5340 FAX
202/518-8209 HOME
WHCA PAGER #4781

PREV RON

The White House

[001]

SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, APRIL 9, 1999
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10:00am

(b)(6)

11:30am

DROP-BY with the Slepian Family
Map Room
CLOSED PRESS/WH PHOTO

PARTICIPANTS:

The First Lady
Lynne Slepian
Andrew Slepian
Brian Slepian
Michael Slepian
Philip Slepian
Bertram Breitbart
Sonya Breitbart
Maureen Britell

Contact: Maureen Britell 202/256-2224

11:40am

DEPART South Portico
VIA Motorcade
EN ROUTE Andrews Air Force Base
[Drive time: 20 minutes]

LIMO: THE FIRST LADY

STAFF VAN: BIDEN, WILLIAMS, VERVEER, ECHAVESTE, CRAIGHEAD, MASON, KINNEY, BUSBY, RIVERA-HOWES

12:00pm

ARRIVE Andrews Air Force Base

12:15pm

WHEELS UP Andrews Air Force
EN ROUTE Dover Air Force Base, Dover, Delaware
[Flight time: 35 minutes]

SCHEDULE FOR HILLARY RODHAM CLINTON

FRIDAY, APRIL 9, 1999

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12:50pm

WHEELS DOWN Dover Air Force Base
CLOSED PRESS/CLOSED PUBLIC

GREETERS:

Representative Michael Castle
Governor Tom Carper
Lieutenant Governor Ruth Ann Minner
State Treasurer Jack Markell
State Auditor R. Thomas Wagner, Jr.
Mayor James Hutchison
Colonel Felix Grieder
Donna Grieder
Colonel Pete Sullivan

12:50pm

DEPART Tarmac
VIA Motorcade
EN ROUTE Building 505
[Drive time: 2 minutes]

(b)(7)e

12:55pm

ARRIVE Building 505

1:00pm-

**ASSIST IN PACKING RELIEF SUPPLIES WITH MILITARY
PERSONNEL**

1:15pm

Building 505
POOL PRESS/WH PHOTO

FORMAT:

- The First Lady, accompanied by Administrator J. Brian Atwood, Lieutenant General John "Mike" McDuffie, Lieutenant General John Handy, and Colonel Felix Grieder, proceeds into Building 505 and greets 30 Air Force personnel.
- The First Lady assists in the packing of a

box and the views the loading of a pallet.
SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, APRIL 9, 1999
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- Upon conclusion, the First Lady departs.

PARTICIPANTS:

The First Lady
Administrator J. Brian Atwood
Lieutenant General John "Mike" McDuffie
Lieutenant General John Handy
Colonel Felix Grieder
30 Air Force personnel

1:15pm **DEPART** Building 505
 VIA Motorcade
 EN ROUTE G Ramp, Tarmac
 [Drive time: 2 minutes]

(b)(7)e

1:20pm **ARRIVE** G Ramp, Tarmac
 PROCEED up ramp, onto C-5 transport plane

1:20pm- **VIEW LOADING OF RELIEF SUPPLIES ONTO TRANSPORT**
1:30pm **PLANE**
 C-5 transport plane
 G Ramp, Tarmac
 POOL PRESS/WH PHOTO

FORMAT:

- The First Lady, accompanied by Administrator J. Brian Atwood, Lieutenant General John "Mike" McDuffie, Lieutenant General John Handy, and Colonel Felix Grieder, proceeds up the ramp and onto the C-5 transport plane.
- The First Lady views the loading of the pallets onto the C-5 transport plane which will be en route Kosovo via Ramstein, Germany.

- Upon conclusion, the First Lady departs.
SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, APRIL 9, 1999
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PARTICIPANTS:

The First Lady
Administrator J. Brian Atwood
Lieutenant General John "Mike" McDuffie
Lieutenant General John Handy
Colonel Felix Grieder
Air Force personnel

1:30pm **DEPART** G Ramp, Tarmac
 VIA Motorcade
 EN ROUTE Hangar 706
 [Drive time: 2 minutes]

1:35pm **ARRIVE** Hangar 706
 PROCEED to stage area

1:35pm- **REMARKS TO DOVER AIR FORCE BASE PERSONNEL**
2:10pm Hangar 706
 Dover Air Force Base
 HRC Hold: Vice Commander's Office
 Phone: 302/677-4361
 Fax: 302/677-2948
 Staff Hold: Conference Room
 OPEN PRESS/WH PHOTO

FORMAT:

- Colonel Felix Grieder makes welcoming remarks and introduces Governor Tom Carper.
- Governor Tom Carper makes brief remarks and introduces Representative Michael Castle.
- Representative Michael Castle makes brief remarks and introduces Senator Joseph Biden.
- Senator Biden makes remarks and introduces

Administrator J. Brian Atwood.

SCHEDULE FOR HILLARY RODHAM CLINTON

FRIDAY, APRIL 9, 1999

PAGE 6

- Administrator Atwood makes remarks and introduces Lieutenant General John "Mike" McDuffie.
- Lieutenant General McDuffie makes remarks and introduces the First Lady.
- The First Lady makes remarks.
- Upon conclusion, the First Lady has the option to work a ropeline.
- The First Lady departs.

PARTICIPANTS: 800 guests

2:10pm

DEPART Hangar 706
VIA Motorcade
EN ROUTE Command Center
[Drive time: 2 minutes]

(b)(7)e

2:15pm

ARRIVE Command Center
PROCEED to Base Commander's Office

2:20pm-
2:35pm

USAID PSA VIDEO AND RADIO TAPING
Base Commander's Office
Command Center
CLOSED PRESS/WH PHOTO

2:35pm

DEPART Command Center
VIA Motorcade
EN ROUTE Aircraft
[Drive time: 2 minutes]

SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, APRIL 9, 1999
PAGE 7

(b)(7)e

2:45pm	WHEELS UP Dover Air Force Base EN ROUTE Andrews Air Force Base [Flight time: 35 minutes]
3:20pm	WHEELS DOWN Andrews Air Force Base
3:30pm	DEPART Andrews Air Force Base VIA Motorcade EN ROUTE South Portico [Drive time: 20 minutes]

LIMO: THE FIRST LADY

STAFF VAN: WILLIAMS, VERVEER, ECHAVESTE, CRAIGHEAD, MASON,
KINNEY, BUSBY, RIVERA-HOWES

<u>3:50pm</u>	ARRIVE South Portico
3:50pm- 3:55pm	DROP-BY with East Aurora Middle School Marching Band North Portico CLOSED PRESS/WH PHOTO PARTICIPANTS: 111 guests
3:55pm- 4:25pm	SPEECHWRITING MEETING Residence CLOSED PRESS/NO WH PHOTO PARTICIPANTS: The First Lady Patti Solis Doyle Chris Jennings Christy Macy Nicole Rabner

Shirley Sagawa
Laura Schiller

SCHEDULE FOR HILLARY RODHAM CLINTON

FRIDAY, APRIL 9, 1999

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Neera Tanden
Melanne Verveer

4:30pm-
8:15pm

DOWN TIME

8:20pm

DEPART South Portico [W/POTUS]
VIA Motorcade
EN ROUTE Four Seasons Hotel
[Drive time: 10 minutes]

8:30pm

ARRIVE Four Seasons Hotel

8:30pm-
TBD

DROP-BY [REDACTED] (b)(6)
Four Seasons Hotel
CLOSED PRESS/WH PHOTO

TBD

DEPART Four Seasons Hotel
VIA Motorcade
EN ROUTE South Portico
[Drive time: 10 minutes]

TBD

ARRIVE South Portico

RON

The White House

WEATHER FOR WASHINGTON, D.C.: Partly to mostly cloudy with scattered rain showers by mid-morning, becoming mostly cloudy with isolated thunderstorms by late afternoon. Winds south to southeast at 8 to 12 knots. Low 50F. High 72F.

WEATHER FOR DOVER, DELAWARE: Partly to mostly cloudy with scattered rain showers by mid-morning, becoming mostly cloudy with isolated thunderstorms by late afternoon. Winds south to southeast at 8 to 12 knots. Low 48F. High 70F.

**Remarks on Kosovo Relief Effort
by First Lady Hillary Rodham Clinton**

Dover Air Force Base

Dover, Delaware

April 9, 1999

Thank you very much, General McDuffie. I am honored to be here and to have a chance to see in action just a brief snapshot of what you're doing on behalf of this mission. I'm pleased to be joined here with those who support our military men and women and their families, and in particular, this base. I want to thank Governor and Mrs. Carper for joining us. I want to thank Congressman Castle. And I particularly want to thank Senator Biden. Because what he said today needs to be said over and over again to remind us why we're doing what we're doing and why each of you is an integral part of fulfilling America's mission of leadership at this point in the world's history.

I'm very grateful for all of the military personnel and the leadership who have pulled together the humanitarian side of this mission. We know very well that there are a lot of men and women who are supporting the bombing and are actually making those flights, and we want to think and pause for a minute to make sure we remember them and their families as well.

General McDuffie and General Handy have worked very hard on the military side to make sure the logistics are handled as well as they can be. And Brian Atwood, the Administrator of USAID, brings his considerable experience to bear on making sure the work you do here actually gets delivered and makes a difference in the lives of the men, women, and children we are trying to help.

But none of this would be possible -- none of the planning, none of the effort -- if it weren't for the men and women on this base. So let me thank Colonel Grieder and the entire Eagle Wing and Liberty Wing for all you're doing to bring the food that I saw being flown in to the people of Kosovo. Your contribution represents almost half of the 1.1 million HDRs that we are providing now. There's no way these people we are trying to help could get a meal because there are no cooking facilities where they're being temporarily placed, were it not for these HDRs. So every time you package one up and load it on a pallet and put it on an aircraft, I hope you'll have in mind the pictures and the faces that I do of the people who are going to be on the other end and receive this gift of the American people that you're making possible.

You know, I went to Bosnia shortly after the peace accords were signed, when it was safe enough to go to our base in Tuzla, but not very safe to go anywhere else. I couldn't get in to Sarajevo. But I was able to fly out of Tuzla into two base camps -- Camp Alicia and Camp Bedrock -- to visit with the men and women who were there on the front lines of America's peace-keeping efforts. And I also had an opportunity to visit with some of the people, principally women, who had survived that first of Milosevic's attempts to bring to bear the full weight of his dictatorial powers -- his use of propaganda, disinformation, the stirring up of ethnic and religious hatred -- for his own personal, political, partisan advantage. And I remember sitting in a room in Tuzla talking with a group of Bosnians. There were Serbs and Croats and Muslims. I couldn't tell who was who based on my observation of them. I listened to them explain to me how it came to be that all of a sudden, neighbor was turned against neighbor, and paramilitary units were given free reign to round up men and boys and put them in camps and summarily execute them. Or to rape women. Or to turn children into orphans. And one of the people with whom I was speaking said, You know, when it started in my village, I went to one of my neighbors and I said, Why is

this happening? Weve known each other, weve known our families so long. Weve been at each others weddings; weve attended the funerals of our loved ones. Why is this happening? And the response that I was given, she told me, is from the voice of an old friend: Well, we were told that if we didnt do this to you, you would do it to us. And the woman said, Well, who told you that? And the answer was, Well, we read it in a newspaper or we heard it on the radio. It was the message of hatred, it was the message of ethnic cleansing, that Milosevic and his allies were putting out in order to turn Bosnia into a killing field.

Now what we saw happen in Bosnia was part of a larger plan on the part of Milosevic. And this is a continuation of the plan. It didnt just start a few weeks ago. And these refugees, although they are now coming out in the tens of thousands, they were coming out in smaller numbers on a regular basis over the last year. Last Spring, I met in the White House with a woman who is a pediatrician from Pristina, the capital of Kosova. And she sat and detailed to me what it meant for her to be taking care of the women and children who are being driven into the mountains, who are fleeing before the Serb paramilitary units. She didnt have the medicine to take care of them. They were dehydrated. They were contracting diseases. She came to me to tell me what was going on firsthand, and this was a year ago. And so diplomacy was tried; interventions were tried; common sense, appeals to humanity were tried. In every way we knew how to try to talk to a person who wasnt interested in hearing about the suffering of women and children, but only interested in his own perverted view of what was a political strategy to keep himself and his allies in power.

So the peace efforts were not sufficient. And you know, you learn early enough in life that sometimes after you try everything you know, whether you like it or not, you have to use force to try to bring across a message, and to try to make it clear that you will not tolerate unacceptable behavior and actions that strike at the very core of what it means to be a human being.

So I wanted to come to thank those of you who are on the front lines of fulfilling the need that we as Americans and as members of the NATO alliance feel to send that message as forcefully as we possibly can, but to fulfill also, because of our values, the role of providing humanitarian relief to those who have been driven out of their homes. I know that this has been added to your other regular duties. Many of you have put in enormous extra hours of work in order to make sure that this mission can be accomplished. Many of you even gave up your Easter weekend to come in and do the work that needed to be done. A couple of the people I spoke with earlier told me that it wasnt even hard to get you to do that. It just took a phone call and you were on your way.

When you think about it, there would hardly be a more relevant way of fulfilling the meaning of Easter than trying to turn darkness and despair into hope and renewal. And that is what you are making possible.

I sometimes try -- when I visit places where terrible atrocities have occurred, where people have seemed to have lost all sense of empathy or compassion with their fellow human beings -- I try to imagine, as hard as it is for Americans to do that, I try to imagine what it would be like if something this terrible were to happen here. Instead of the people I dont know whose faces I see on the television screen, I try to superimpose the faces of people I do know and love, and imagine them being forced out of their homes and villages. Imagine them being pushed at gunpoint to walk into the hills without their belongings or their identity papers. Imagine children that I love and spend time with having to endure sub-freezing temperatures, rain, and even snow. And then I think about all of my friends huddled together in a no mans land, unable to go back home and unable to go forward into a place of refuge and safety.

If you think about it that way, then its easier to understand that, as blessed as we are here in our country, there are countless people who dont share those blessings and look to us for the very simplest gift, right now, of survival. And when I met the men and women that I shook hands with and thanked, who were loading the HDRs and securing the pallets and getting them on the tonners and getting them into the bellies and I was able to say thank you, I could imagine this human chain from hand to hand to hand here at Dover to our personnel who will be unloading and then distributing this food. And it is such a strong statement against what we are standing up to fight.

You are also representing countless other Americans -- the relief workers, other members of the military, ordinary citizens -- who want to lend a helping hand as well. The United States has already committed \$150 million to this humanitarian operation, and we will stand by the Kosovar refugees until they can once again rebuild their own lives in security. Just this morning the President reiterated that the United States will not accept as permanent the results of this ethnic cleansing, not when a quarter of Kosovos people are living in refugee camps beyond Kosovos borders. And not when hundreds of thousands more are trapped inside, afraid to go home but unable to leave. This gift from the people of the United States of America, which is emblazoned on the side of every box and on every HDR, is the way we can fulfill our own values and reach out across this vast ocean to try to alleviate the plight of these refugees.

I know that many Americans are responding. Ive been checking on the results of the contacts that have been made at the White House. Weve received countless calls, letters and e-mails from people who want to know how they can help. A woman from Indiana wrote the White House saying, Ive watched the refugees on television all evening and Im deeply concerned. Is there anything the mothers of this country can do to assist the mothers who have been displaced? A veteran from Ohio wrote, I spent 25 years helping to defeat the Soviet Union. What can I do now to help the suffering of the refugees? And a group of junior high students from Minnesota wrote, We all feel it is horrible what is going on in Kosovo and we want to help the people who have no food and made it past the border. But I especially like what a woman from Florida wrote when she said, Tonight I will close my eyes haunted by the image of the refugees fleeing, the looks in the eyes of the children and the elderly. We are so blessed in our beloved country and I really believe the majority of American folks would like to help these folks in some way but really dont know how.

Well, I want Americans to know that you are helping. The relief efforts that our military and relief agencies are doing is an extension of all of us as Americans. But there are ways that individuals, who arent members of our Armed Forces or arent a member of a relief agency, can help as well. Theres a toll free number that you can call: 1-800-USAID-RELIEF. Already more than 22,000 people have called. And right after this I will be filming a PSA to give more Americans this number so that they can call as well. That is the way to not only help the Kosovar refugees, but to thank the men and women of this Dover team for what you are doing.

You know, I mentioned being in Bosnia and talking to the victims of Milosevics initial effort to dominate other people and to ethnically cleanse land that he believes should be off limits to them. That made a very big impression on me, but probably an even bigger impression came when I looked into the faces of the men and women in our military who are on the front lines keeping the peace there in Bosnia. I had the same feeling today when I met the members of the Dover team. You know, you go down a line of Americans and you shake hands and somebody says, Im from Pennsylvania; and somebody else says, Im from Oklahoma; and somebody else says, Im from Hawaii. And you look into faces that are every shape and color from the whitest

white to the darkest black and everything in between, and you hear different accents of people who grew up in the city and grew up in the country, grew up in the north, grew up in the south. And they're all Americans, and they're all part of this Dover team, and they're all part of the United States military.

When I was shaking hands today, just like when I was shaking hands in Bosnia, I couldn't tell you who among those I shook hands with was a Christian, a Muslim, or a Jew. I couldn't tell you what their political beliefs were, what their personal experiences were, because that's what we've worked so hard to overcome in our country. We've made a lot of progress. We have some problems, but year after year, decade after decade, we've tried to fulfill our ideals and values. And here at the end of this century we are the only remaining superpower. And we are not just because of our military mind, and not just because of the stock market going over 10,000. As important as those are, we are because of what we are inside and what we believe. And so every day when you come to work here, you're not only doing what's important to be done on this mission and all the others you are assigned, you are in small ways and large representing what is best in this country. And you are also representing what we are fighting to make possible for other people: that every man, woman, and child can live up to their own God-given dreams and potential. Thank you for making it possible for these desperate people to have a belief that there is a tomorrow and that they will be able to see once again their own dreams. Thank you very much.

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REMARKS AT MILLENNIUM EVENING
THE PERILS OF INDIFFERENCE: LESSONS LEARNED FROM A VIOLENT CENTURY
The East Room

7:37 P.M. EDT

MRS. CLINTON: Welcome to the East Room and the White House for our 7th Millennium Evening, "The Perils of Indifference: Lessons Learned From a Violent Century."

We're honored to have so many members of Congress, ambassadors, religious leaders, historians, human rights activists, and so many other concerned citizens for what I know will be an unforgettable evening.

Before we begin, I would like to thank our sponsors, the National Endowment for the Humanities, and Sun Microsystems. Sun is helping us to bring this event to millions of people around the world via satellite and the Internet. And I also want to thank Pioneer New Media for donating these screens, and the Library of Congress and the United States Holocaust Museum for lending us the extraordinary displays in the Grand Foyer.

And I especially want to thank our guests of honor, Elie, Marion and Elisha Wiesel. When my husband and I look back at our years in the White House, one of the highlights are the times that we've been able and been privileged to spend with Elie and Marion. We always feel enriched by our experience.

We didn't know them before, except through his writings. But for those of us who have ever read those writings, especially "Night," we can never forget the description of the horrors inflicted on him as a young boy -- a boy of great religious convictions who tells us his God was murdered. A boy of 14 who is forced to ask, "Was I awake? How could it be possible for them to burn children and for the world to remain silent?"

It was more than a year ago that I asked Elie if he would be willing to participate in these Millennium Lectures that we had not yet even started, but which we were planning. I never could have imagined that when the time finally came for him to stand in this spot and to reflect on the past century and the future to come, that we would be seeing children in Kosovo crowded into trains, separated from families, separated from their homes, robbed of their childhoods, their memories, their humanity. It is something that causes all of us to pause and to reflect, as we will this evening, how could this be happening once again at the end of this century.

On any day in the last 40 years it would have been a tremendous honor to hear this man speak at the White House about the need never to give in to silence or to resign ourselves to indifference. But there would not have been a more important day than now, here, on the eve of the Days of Remembrance and in the midst of the crimes against humanity being perpetrated in Kosovo.

When I invited him here I explained that we were planning a series of

Millennium Evenings designed to mark this specific turning point in history by honoring the past and imagining the future. And in many ways, our previous evenings have been celebrations of that past -- the founding ideals of our republic, jazz music, poetry and scientific discovery that have defined us as individuals and America as a nation.

But honoring our past and learning from it means looking not just at our noblest achievements, but at our greatest failings; not just at what makes us proud, but at those darkest impulses that have marred this century.

We know that the Nazis were able to pursue their crimes against humanity precisely because they were able to limit the circle of those defined as humans. The mentally ill, the infirm, gypsies, Jews -- all were identified as lives unworthy of life. And this process of dehumanizing comes from the darkest regions of the human soul, where people first withdraw understanding, then empathy, and finally personhood. Now, this phenomenon of indifference, this human capacity for evil we know too well is not unique to that time and place in Nazi Germany.

Many of us in this room have personal experiences that are much more recent and fresh, about what it means to face that evil and that indifference today. I can remember sitting in a room in Tuzla, shortly after the Dayton Peace Accords, talking to a group of Bosnians. They were Serbs and Croats and Muslims, although I could not tell the difference. They explained how men and boys were put into camps and executed; how women were raped; how children were turned into orphans.

One of the people I was talking to said, you know, when it started in my village, I went to one of my neighbors and I asked, we've known each other; we've been at each other's weddings, we've attended the funerals of our loved ones together. Why is this happening? And the response she was given from that old friend was, well, we read in the newspaper that if we didn't do this to you, you would do it to us. It was the message of hatred that Milosevic and his allies were communicating in order to turn Bosnia into a killing field.

What are we to do today, when leaders hijack holy traditions, even history; not to lift people closer to God or their own human potential, but to push them further apart? What do we do about those who try to constrict the circle of human dignity by convincing us that our differences -- race and religion, gender, ethnicity and tribal origin -- are more important than our common humanity? If this violent century teaches us anything, it is that whenever the dignity of one is threatened, the dignity of all is threatened as well; and none can or should remain silent.

Imagine how different life would be today for the people of Kosovo and in so many other troubled parts of our world if the evil that was allowed to run free had been stopped by those who stood up and broke the silence, that indifference did not in any way paralyze those who could have taken action.

In 1999, it isn't enough to refuse to commit crimes of hatred, stereotyping one another, going along with the crowd. It isn't enough to look deep into our own hearts and say we find them free of hatred. We have to do more. Every time we let a religious or racial slur go unchallenged or an indignity go unanswered, we are making a choice to be indifferent, a choice to constrict the circle of human dignity; a choice, I believe, to ignore history at our children's peril.

When Elie Wiesel accepted the Nobel Peace Prize, he remembered asking his father how the world could have remained silent. And he imagined

what that same young boy would ask him today. Tell me: What have you done with my future? What have you done with your life? And I tell him, Elie says, that I have tried to keep memory alive, that I have tried to fight those who would forget.

You have done that. You have taught us never to forget. You have made sure that we always listen to the victims of indifference, hatred and evil. You have been among those in our world to whom we look to for conscience. You have been the voice of the voiceless -- from Soviet Jewry to the people of South Africa under apartheid, to the people of Yugoslavia today. You have been a teacher.

When that young boy asks Elie Wiesel what he has done with his future, we can point to numerous awards and honors, including, of course, the Nobel Peace Prize and the Presidential Medal of Freedom, or we can hold up the more than 40 books or the service as the Founding Chair of the United States Holocaust Memorial. But that is not his real legacy. His real legacy is what he has given to us and how he continues to prod each of us to understand the peril of indifference.

When he was forced to leave his home more than 50 years ago, he went into the backyard and buried the watch he had received on the occasion of his bar mitzvah. In 1997, he went back to that spot. He took the same number of child-size paces he had taken as a boy. He dug into the ground with his fingernails -- and the watch was still there. That must have been a bittersweet moment. The watch had lasted all those years; but his family, his village, the life he had known, so many friends and relatives were gone.

But just as that watch was still there, Elie Wiesel is still on watch -- on watch for us -- to help us keep our memories alive despite the passage of time, for teaching us the lessons that transcend time, about the perils of indifference.

It is my great honor to introduce a friend, a teacher, a voice for justice and freedom, Elie Wiesel. (Applause.)

MR. WIESEL: Mr. President, Mrs. Clinton, members of Congress, Ambassador Holbrooke, Excellencies, friends: Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called Buchenwald. He was finally free, but there was no joy in his heart. He thought there never would be again.

Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President -- Commander-in-Chief of the army that freed me, and tens of thousands of others -- and I am filled with a profound and abiding gratitude to the American people.

Gratitude is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary -- or Mrs. Clinton -- for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely,

in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations -- Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin -- bloodbaths in Cambodia and Nigeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence, so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil.

What are its courses and inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the other to an abstraction.

Over there, behind the black gates of Auschwitz, the most tragic of all prisoners were the "Muselmänner," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were, strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger. Man can live far from God -- not outside God. God is wherever we are. Even in suffering? Even in suffering.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony, have done something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it. Indifference elicits no response. Indifference is not a response.

Indifference is not a beginning, it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity we betray our own.

Indifference, then, is not only a sin, it is a punishment. And this

is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil.

In the place that I come from, society was composed of three simple categories: the killers, the victims, and the bystanders. During the darkest of times, inside the ghettos and death camps -- and I'm glad that Mrs. Clinton mentioned that we are now commemorating that event, that period, that we are now in the Days of Remembrance -- but then, we felt abandoned, forgotten. All of us did.

And our only miserable consolation was that we believed that Auschwitz and Treblinka were closely guarded secrets; that the leaders of the free world did not know what was going on behind those black gates and barbed wire; that they had no knowledge of the war against the Jews that Hitler's armies and their accomplices waged as part of the war against the Allies.

If they knew, we thought, surely those leaders would have moved heaven and earth to intervene. They would have spoken out with great outrage and conviction. They would have bombed the railways leading to Birkenau, just the railways, just once.

And now we knew, we learned, we discovered that the Pentagon knew, the State Department knew. And the illustrious occupant of the White House then, who was a great leader -- and I say it with some anguish and pain, because, today is exactly 54 years marking his death -- Franklin Delano Roosevelt died on April the 12th, 1945, so he is very much present to me and to us.

No doubt, he was a great leader. He mobilized the American people and the world, going into battle, bringing hundreds and thousands of valiant and brave soldiers in America to fight fascism, to fight dictatorship, to fight Hitler. And so many of the young people fell in battle. And, nevertheless, his image in Jewish history -- I must say it -- his image in Jewish history is flawed.

The depressing tale of the St. Louis is a case in point. Sixty years ago, its human cargo -- maybe 1,000 Jews -- was turned back to Nazi Germany. And that happened after the Kristallnacht, after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already on the shores of the United States, was sent back.

I don't understand. Roosevelt was a good man, with a heart. He understood those who needed help. Why didn't he allow these refugees to disembark? A thousand people -- in America, a great country, the greatest democracy, the most generous of all new nations in modern history. What happened? I don't understand. Why the indifference, on the highest level, to the suffering of the victims?

But then, there were human beings who were sensitive to our tragedy. Those non-Jews, those Christians, that we called the "Righteous Gentiles," whose selfless acts of heroism saved the honor of their faith. Why were they so few? Why was there a greater effort to save SS murderers after the war than to save their victims during the war?

Why did some of America's largest corporations continue to do business with Hitler's Germany until 1942? It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?

And yet, my friends, good things have also happened in this traumatic

century: the defeat of Nazism, the collapse of communism, the rebirth of Israel on its ancestral soil, the demise of apartheid, Israel's peace treaty with Egypt, the peace accord in Ireland. And let us remember the meeting, filled with drama and emotion, between Rabin and Arafat that you, Mr. President, convened in this very place. I was here and I will never forget it.

And then, of course, the joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man whom I believe that because of his crimes, should be charged with crimes against humanity. But this time, the world was not silent. This time, we do respond. This time, we intervene.

Does it mean that we have learned from the past? Does it mean that society has changed? Has the human being become less indifferent and more human? Have we really learned from our experiences? Are we less insensitive to the plight of victims of ethnic cleansing and other forms of injustices in places near and far? Is today's justified intervention in Kosovo, led by you, Mr. President, a lasting warning that never again will the deportation, the terrorization of children and their parents be allowed anywhere in the world? Will it discourage other dictators in other lands to do the same?

What about the children? Oh, we see them on television, we read about them in the papers, and we do so with a broken heart. Their fate is always the most tragic, inevitably. When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine. Some of them -- so many of them -- could be saved.

And so, once again, I think of the young Jewish boy from the Carpathian Mountains. He has accompanied the old man I have become throughout these years of quest and struggle. And together we walk towards the new millennium, carried by profound fear and extraordinary hope. (Applause.)

I conclude on that.

THE PRESIDENT: Ladies and gentlemen, we have all been moved by one more profound example of Elie Wiesel's lifetime of bearing witness.

Before we open the floor for questions, and especially because of the current events in Kosovo, I would like to ask you to think about what he has just said, in terms of what it means to the United States, in particular, and to the world in which we would like our children to live in the new century.

How do we avoid indifference to human suffering? How do we muster both the wisdom and the strength to know when to act and whether there are circumstances in which we should not? Why are we in Kosovo?

The history of our country for quite a long while had been dominated by a principle of non-intervention in the affairs of other nations. Indeed, for most of our history we have worn that principle as a badge of honor, for our founders knew intervention as a fundamentally destructive force. George Washington warned us against those "entangling alliances."

The 20th century, with its two world wars, the Cold War, Korea, Vietnam, Desert Storm, Panama, Lebanon, Grenada, Somalia, Haiti, Bosnia, Kosovo -- it changed all that; for good or ill, it changed all that. Our steadily increasing involvement in the rest of the world, not for territorial gain, but for peace and freedom and security, is a fact of recent history.

In the Cold War, it might be argued that on occasion we made a wrong judgment, because we saw the world through communist and non-communist lenses. But no one doubts that we never sought territorial advantage. No one doubts that when we did get involved, we were doing what at least we thought was right for humanity.

Now, at the end of the 20th century, it seems to me we face a great battle of the forces of integration against the forces of disintegration; of globalism versus tribalism; of oppression against empowerment. And this phenomenal explosion of technology might be the servant of either side, or both.

The central irony of our time, it seems to me, is this: Most of us have this vision of a 21st century world with the triumph of peace and prosperity and personal freedom; with the respect for the integrity of ethnic, racial and religious minorities; within a framework of shared values, shared power, shared plenty; making common cause against disease and environmental degradation across national lines, against terror, organized crime, weapons of mass destruction. This vision, ironically, is threatened by the oldest demon of human society -- our vulnerability to hatred of the other.

In the face of that, we cannot be indifferent, at home or abroad. That is why we are in Kosovo.

We first have to set an example, as best we can -- standing against hate crimes against racial minorities or gays; standing for respect, for diversity. Second, we have to act responsibly, recognizing this unique and, if history is any guide, fleeting position the United States now enjoys, of remarkable military, political and economic influence. We have to do what we can to protect the circle of humanity against those who would divide it by dehumanizing the other. Lord knows we have had enough of that in this century, and Elie talked about it.

I think it is well to point out that Henry Luce coined the term, "The American Century," way back in 1941. A lot of terrible things have happened since then, but a lot of good things have happened as well. And we should be grateful that, for most of the time since, our nation has had both the power and the willingness to stand up against the horrors of the century. Not every time, not every place, not even always with success; but we've done enough good to say that America has made a positive difference.

From our successes and from our failures, we know there are hard questions that have to be asked when you move beyond the values and the principles to the murky circumstances of daily life. We can't, perhaps, intervene everywhere, but we must always be alive to the possibility of preventing death and oppression, and forging and strengthening institutions and alliances to make a good outcome more likely.

Elie has said that Kosovo is not the Holocaust, but that the distinction should not deter us from doing what is right. I agree on both counts. When we see people forced from their homes at gunpoint, loaded onto train cars, their identity papers confiscated, their very presence blotted from the historical record, it is only natural that we would think of the events which Elie has chronicled tonight in his own life.

We must always remain awake to the warning signs of evil. And now, we know that it is possible to act before it is too late.

The efforts of Holocaust survivors to make us remember and help us understand, therefore, have not been in vain. The people who fought

those battles and lived those tragedies, however, will not be around forever. More than a thousand World War II veterans pass away every day. But they can live on in our determination to preserve what they gave us and to stand against the modern incarnations of the evil they defeated.

Some say -- and perhaps there will be some discussion about it tonight -- that evil is an active presence, always seeking new opportunities to manifest itself. As a boy growing up in my Baptist church I heard quite a lot of sermons about that. Other theologians, like Nieburh, Martin Luther King, argued that evil was more the absence of something -- a lack of knowledge, a failure of will, a poverty of the imagination, or a condition of indifference.

None of this answers any of the difficult questions that a Kosovo, a Bosnia, a Rwanda present. But Kosovo is at the doorstep or the underbelly of NATO and its wide number of allies. We have military assets and allies willing to do their part. President Milosevic clearly has established a pattern of perfidy, earlier in Bosnia and elsewhere. And so we act.

I would say there are two caveats that we ought to observe. First of all, any military action, any subsequent peacekeeping force, cannot cause ancient grudges and freshly opened wounds to heal overnight. But we can make it more likely that people will resolve their differences by force of argument rather than force of arms -- and in so doing, learn to live together. That is what Rumania and Hungary have done recently, with their differences. It is what many Bosnian Croats, Serbs and Muslims are struggling to do every day.

Second, we should not fall victim to the easy tendency to demonize the Serbian people. They were our allies in World War II; they have their own legitimate concerns. Any international force going into Kosovo to maintain the peace must be dedicated also to protecting the Serbian minority from those who may wish to take their vengeance.

But we cannot be indifferent to the fact that the Serbian leader has defined destiny as a license to kill. Destiny, instead, is what people make for themselves, with a decent respect for the legitimate interests and rights of others.

In his first lecture here, the first Millennium Lecture, the distinguished historian, Bernard Bailyn, argued how much we are still shaped by the ideals of our Founding Fathers, and by their realism -- their deeply practical understanding of human nature; their understanding of the possibility of evil. They understood difficult moral judgments. They understood that to be indifferent is to be numb. They knew, too, that our people would never be immune to those who seek power by playing on our own hatreds and fears, and that we had more to learn about the true meaning of liberty, equality and the pursuit of happiness.

Here in this house we have tried to advance those ideals with our initiative against hate crime, the race initiative, AmeriCorps, the stand against the hatred that brought us Oklahoma City and paramilitary groups, the efforts to forge peace for Northern Ireland to the Middle East.

But our challenge now, and the world's, is to harmonize diversity and integration, to build a richly-textured fabric of civilization that will make the most of God's various gifts, and that will resist those who would tear that fabric apart by appealing to the dark recesses that often seem to lurk in even the strongest souls.

To succeed, we must heed the wisdom of our founders about power and ambition. We must have the compassion and determination of Abraham Lincoln to always give birth to new freedom. We must have the vision of President Roosevelt, who proclaimed four freedoms for all human beings, and invited the United States to defend them at home and around the world.

Now, we close out this chapter of our history determined not to turn away from the horrors we leave behind, but to act on their lessons with principle and purpose. If that is what we are, in fact, doing, Kosovo could be a very good place to begin a new century.

Thank you very much. (Applause.)

We have hundreds of questions -- I know. Ellen, do you want to describe what we're going to do?

MS. LOVELL: Well, I think, Mr. President, you have a question for Mr. Wiesel. And then I'm going to begin the questioning from the room and Mrs. Clinton will take the questions from the Internet.

THE PRESIDENT: I would like to ask you a question about what you think the impact of the modern media and sort of instantaneous news coverage will be. It is obvious to me that we built a consensus in the United States and throughout Europe for action in Bosnia in no small measure because of what people saw was going on there. It is obvious to me that the support in the United States and Europe for our actions in Kosovo have increased because of what people see going on.

And I think I worry about two things, and I just would like to hear your thoughts on it. Number one, is there a chance that people will become inured to this level of human suffering by constant exposure to it? And number two, is there a chance that even though people's interest in humanity can be quickened, almost overnight, that we're so used to having a new story every day, that we may not have the patience to pay the price of time to deal with this and other challenges? A lot of these things require weeks and months, indeed years, of effort. And that seems to be inconsistent with, kind of, rapid-fire new news we are used to seeing.

MR. WIESEL: Mr. President, usually, in this room, people ask you questions. (Laughter.)

THE PRESIDENT: That's why I like this. (Laughter.)

MR. WIESEL: What you said is correct. The numbness is a danger. I remember during the Vietnam War, the first time we saw on television, live, the war in Vietnam -- usually, of course, the networks broadcasted during dinner. So we stopped eating. How can you eat when people kill each other and people die? After two weeks, people went on eating. They were numb. And it's a danger.

But, nevertheless, I don't see the alternative. Except I hope that in the next millennium, the next century, those who are responsible for the TV programs, for the news programs, will find enough talent, enough fervor, enough imagination, to present the news in such a way that the news will appeal to all of us day after day. I do not see an alternative. We must know what is happening.

And today we can know it instantly. If the American people now are behind you, it is because they see it on television and they see it in newspapers. They see the images. They see the pictures of children on the trains, as you said -- in the planes. So how can they remain indifferent? And, therefore, I am -- the risks are there, but I have

faith that we shall overcome the risks. But we must know.

MS. LOVELL: I'd like to call on Marcus Applebaum. Marcus is a junior at Laurel High School in Prince George's County. And he and the other students who are here with him take part in a program coordinated by Lynn Williams of the U.S. Holocaust Memorial Museum. And the program is called, "Bringing the Lessons Home." Marcus.

MR. APPLEBAUM: I need help to know what do I say to my grandmother. She's a survivor who's having a lot of trouble understanding what's going on with -- I met a group of German students in the museum over the summer. And I believe it's important for us to come together and talk about what has happened in our history. So they've been invited to my house to come and stay with me for the summer. And my grandmother is having a hard time understanding this. And I would like to know -- I love my grandmother very much, but I'd like to know how I can help her to understand, to help forgive.

MR. WIESEL: Forgive whom? Not your friends; they are young. I don't believe in collective guilt. Only the guilty are guilty. Even the children of killers are not killers; they are children. By definition, a child is innocent unless that child does something terrible. And, therefore, I will speak to your grandmother and say, look, don't see in them Germans; they are children. And I am sure that your grandmother, after a while, will understand.

MS. LOVELL: Mrs. Clinton, let's go to the Internet.

MRS. CLINTON: This is from Justin Kiefer in Lufton, Indiana. And it's for Elie Wiesel: Some people worry that the world will forget the Holocaust when all of the survivors die. Do you also worry about this, or do you feel that the world will never be able to forget the Holocaust?

MR. WIESEL: Oh, I am worried. I am worried what will happen when the last survivor will be around. I would not like to be that survivor. The burden of knowledge, the burden of memory, the weight on his or her shoulder will be so heavy that I worry over the possibility of that person losing his or her sanity.

Now, it's true that what every survivor can say no one else can. The witness which is ours is unique. All the other people, the historians and the novelists and the journalists -- all together, I don't think they have -- they have the will, they have the desire, but to say something that the survivor can say, no, they cannot.

So what will happen 20 years from now? I believe this is the most documented tragedy in recorded history. Never before has a tragedy elicited so much witness from the killers, from the victims and even from the bystanders -- millions of pieces here in the museum what you have, all other museums, archives in the thousands, in the millions. So anyone who will want to know will at least know where to turn.

And here and there, I believe that somehow truth has a tremendous force. Sometimes it takes centuries, but it emerges, it surfaces. And then, the world will remember.

MS. LOVELL: Chief Joyce Dugan, of the Eastern Band Cherokee Nation, is here.

CHIEF DUGAN: Good evening, Mr. Wiesel, President and Mrs. Clinton. I am Joyce Dugan, principal Chief of the Eastern Band of the Cherokee Nation, located in North Carolina.

While Indian nations in this country did not suffer a Holocaust of the magnitude that your people did, we did suffer a holocaust in a sense, when we, too, endured the forced removal from our homelands. We endured a Long March across thousands of miles, under armed guard, in extreme weather conditions, losing many of our people.

None of us wants to dwell on those past mistakes, those that even happened in this country, for if we dwell on them, the memory will eat at our souls and destroy us. However, we must remember them so, hopefully, we can prevent such acts from being repeated, even in this country.

Unfortunately, throughout this world there are those in power who continue to make the same mistakes over and over in their treatment of others, because of their culture, their race, religion, their political beliefs. Even more unfortunate, as was mentioned earlier, is that it has become commonplace throughout this world, and we have, indeed, become indifferent and tend to view it as someone else's problem.

My question to you is, what must we do as a nation and what can we do as individuals to overcome this indifference so that we don't have to resort to military action, to awaken awareness and to instill compassion?

MR. WIESEL: Thank you. A few years ago at Boston University I had a course on the suffering of minorities and I brought some Native Americans to my class, and we spent hours just discussing with them. I wanted to know mainly what happened to their anger. After all, they're entitled to their anger. We came here and we simply displaced them, we took over their land. Where is their anger?

And after the discussion course was over I said to them and I said to myself, suffering, my dear lady, does not confer any privilege. It all depends what we do with it. And in truth, your community has shown us a way, many ways, that was -- even if there was anger, there was not hatred. What we should do is listen to one another. I love to listen to your communities' tales, legends, myths. They are so beautiful. There is so much beauty in your past. Let's listen to it. And when we listen, we are not indifferent.

MRS. CLINTON: I think that's a really interesting question, though, because at the first Millennium Lecture that the President referred to, Bernard Bailyn made a point of saying that too often, we overlook, we ignore, we turn our backs on pieces of history that are discomfiting, that are painful -- whether it is the story of Native Americans, the story of slavery, the story of immigrant struggles -- at least when I was growing up, those were not hot topics in the teaching of American history. And as a result, a certain sense of truth was conveyed that wasn't a complete story about America.

So I think that Elie's point's a very good one both on a personal level, in terms of listening to one another and hearing about one's experience, but it has to go beyond that into a much more socially aware sense of how we all have to do more to convey the truths and the histories of each other, and particularly in a diverse country such as ours.

But it would be the same in a country such as Yugoslavia, where there are different truths, all of which make up the history of the people sharing that land, and to try to create some acceptance of, some awareness of each other's story and some respect for the suffering that each person and the person's past might bring.

THE PRESIDENT: I'd just like to say one thing specifically, Chief.

First of all I'm glad you're here, and I'm glad you're here for this. I think that Hillary and I have spent more time on Native American issues, and with Native American leaders, than any previous administration, at least that I know anything about. And, with all respect, one of the things that I think is killing us in this country -- still, is a big problem -- is a phenomenal amount of ignorance on the part not just of schoolchildren, but of people in very important positions of decision-making, about the real, factual history of the Native Americans in the United States.

And you can almost find no one who understands the difference in any one tribe or another. And you can almost find no one who understands that, yes, a few tribes are wealthy because of gaming, because of the sovereignty relationship, but also the poorest Americans are still in Native American communities. And I think this disempowerment, this stripping of autonomy and self-respect and self-reliance, and the ability to do things that started over a century ago, still, in subtle ways, continues today.

And from my perspective, I've been terribly impressed with a lot of the elected leaders of the tribes all across the country. And I think that we really have a huge job to do to not have kind of a benign neglect -- or not benign, a malign neglect -- under the guise of preserving this sovereignty relationship. We need to recognize what we did, and what is still there that's a legacy of the past, so that we can give the children of the Native American tribes all over this country the future they deserve.

I think it's a huge issue, and I still think ignorance is bearing down on us something fierce. And I thank you for being here.

MS. LOVELL: Well, this next question really relates to what you just said.

MRS. CLINTON: This is from James Mott in Ilion, New York, and it's also for Mr. Wiesel: I have taught about the Holocaust for many years as part of my English curriculum. I was wondering what advice could you give American teens today to help them understand that racism, prejudice and ethnic cleansing are all wrong, but things that are still too prevalent today.

MR. WIESEL: Oh, it's enough to listen to a witness -- that is why the witnesses are here -- to tell them, look, that is not the right way; that hatred is not only destructive, it's auto-destructive, it is self-destructive. Hatred brings what? More hatred. There is nothing good in it.

And the main lesson really is look at the consequences. It began with words. It ended in a hell. So tell your -- children should know that. It begins with words, but look how it ended.

MS. LOVELL: Odette Nyiramilimo is here from Rwanda . She's a physician practicing in Kigali and she is a survivor of the Rwandan massacres. Dr. Nyiramilimo, I know you have a story to tell and a question to ask.

DR. NYIRAMILIMO: Thank you, Mr. Wiesel, for sharing your experience with us this evening. Thank you, Mr. President and Mrs. Clinton, for hosting this evening today. As you heard, I'm a Tutsi survivor of the monstrous genocide in Rwanda. I have experienced firsthand the real value of not being indifferent to human injustice and atrocity.

My family and I were trying to flee Kigali. We took our car, but to avoid road blocks we had to abandon it and go by foot towards the border

of Burundi. But we did not make it. A mob attacked us in a swamp. They killed my sister and many others. We tried to hide everywhere we could, and by chance, we managed to leave that swamp and retreat back to our home in Kigali.

Now, when I look back, one man, a soldier, decided our fate. He came to our house where we were simply waiting to be killed. He asked for our identity papers. My husband showed his false Hutu identity, and myself -- I had destroyed my Tutsi identity cards, but I lied that I had lost it in the market the day before. Then he looked to us and decided to help us. He took us, one by one, to the safety of a hotel in town. And my family, my husband and my children, we survived like that.

Much later, I had the chance to go back and thank that man. Then, I asked him: Why did you help us? Didn't you know that we were Tutsis? And he said: Yes, I knew you were Tutsi. But I looked at you trembling and looked at your children and the fear into their eyes, then how couldn't I help you?

Ultimately, my husband, my children and I were the survivors. But unlike the survivors of the Jewish Holocaust, who could go and have -- to other countries, Rwandan survivors are remaining in country, living with their killers, day after day.

Now, my question is this, Mr. Wiesel: How can governments and individuals around the world who, by their indifference in 1994, allowed the genocide to happen in my country, now could do to show that they are not still indifferent to our fate?

MR. WIESEL: Madam, I wish I had an answer. I don't. Why are we so involved, so nobly, in Kosovo? Why were we not in Rwanda? I am -- as you know, Mr. President, I am not in high councils of your government, so I don't know the real reason. Maybe Mr. Berger knows more, surely more than I. But one thing I can't understand. I know one thing -- we could have prevented that massacre. Why didn't we? I don't know. Maybe that because we didn't then, we're doing it now. It's also possible.

THE PRESIDENT: I think we could have prevented a significant amount of it. You know, it takes -- the thing about the Rwanda massacre that was so stunning is it was done mostly with very primitive weapons, not modern mass killing instruments; and, yet, it happened in a matter of just a few weeks, as you know.

And I want to give time for others to ask their questions, but let me say I have thought about this a great deal -- more than you might imagine. And we went to Kigali when we were in Africa and we talked to a number of survivors, including a woman who woke up to find her husband and six children all hatcheted to death, hacked to death. And she, by a miracle, lived and was devoting herself to the work of helping people like you put your lives back together.

One of the things that made it, I think, more likely that we would act in Kosovo, and eventually in Bosnia, is that we had a mechanism through which we could act, where people could join together in a hurry, with NATO. And one of the things that we are trying to do is to work with other African countries now on something called the Africa Crisis Response Initiative, where we send American soldiers to work with African countries to develop the ability to work with other militaries to try to head these kinds of things off and to do it in a hurry.

I can only tell you that I will do my best to make sure that nothing like this happens again in Africa. I do not think the United States can take the position that we only care about these sorts of things if they

happen in Europe. I don't feel that way. And I think that we will, next time, be far more likely to have the means to act in Africa than we had last time in a quicker way.

MS. LOVELL: This question is for Mr. Wiesel, but it really could be for all of you.

MRS. CLINTON: This is from William A. Hackney, in Tombul, Texas: Who determines exactly what human rights are? Is there a list? (Laughter.) Are human rights different in various locales?

And that's a very good question because, oftentimes, on the news or in speeches, people refer to human rights, but many, many people around the world don't know that there is a Universal Declaration of Human Rights that was adopted by the United Nations that was very heavily influenced by Eleanor Roosevelt. It was a very important statement by all of the nations of the world about what human rights are.

So that is one short answer, that there is something we call the Universal Declaration of Human Rights. But perhaps the President and Mr. Wiesel would like to be more specific about that.

MR. WIESEL: Human rights today have become a secular religion. And I applaud it. I think it's one of the most beautiful things that's happen today, except, if we think about it, Mr. President, it gives us, I think, a kind of duty to think about, to reflect on it. Why? Why are there so many organizations for human rights today? There are 2,000, more. The best of them -- among the best is IRC, of which I'm a member, and -- Committee and Amnesty. There are good organizations. Now, in the '30s, maybe there were 10, not more. Why are there so many today?

One of the reasons, it is sad to say, it is because individuals lost their faith, their confidence in government. And they say, since governments don't do it, we shall do it. And therefore, you have so many NGOs and so many private people, especially young people, who join these organizations. They say, we shall work. And wherever you go, you find them. I went to Cambodia, I found the IRC. I went with them. Wherever you go, you find these organizations, and they are great.

Now, what is human rights? Human rights, really, again, as the First Lady said, there is a Universal Declaration of Human Rights, and we've just celebrated the anniversary in Paris; I was there. It's very simple. The other is not my enemy. The other is my ally, my kin, my friend. And whatever happens to that other involves me. The worst thing is, I have no right to stand by whenever the other is being humiliated. Humiliation is probably the worst that can happen.

One is humiliated because of poverty, because of disease, because of injustice, helplessness. You mention AIDS, the disabled. We cannot save everybody. We can't even help everybody. But we can try to begin somewhere -- anywhere. And the first task is to prevent the humiliator from being humiliated.

THE PRESIDENT: Let me just say -- there was another part to that question. The young man asked a very good question. The only thing I would say is you should get a copy of the Universal Declaration of Human Rights. You should read it. You will find that it also says, in addition to what Mr. Wiesel says, that all people should have certain rights against government. They should have the right to speak their mind. They should have the right to dissent. They should have the right to organize. They should have the right to chart their own course.

And then the last question you ask is a very important one. He said,

is human rights, are they different from country to country. And the truth is that to some extent they are, but that's not because people can use their own culture or religion as an excuse to repress women and young girls, for example, the way the Taliban does in Afghanistan. It's because countries should be free to go beyond the baseline definition if they choose.

For example, we have an Americans with Disabilities Act, which we believe is sort of a further manifestation of the basic human rights. So we don't want -- when you say they're the same in all countries -- no, countries normally, when they have more wealth or more advanced democracy, find new ways to manifest those rights. And to that extent, they can be different from country to country.

Countries do have different religious and cultural institutions, but the whole purpose of the Universal Declaration of Human Rights was so that no country could get away with oppressing the basic humanity of any person on the grounds that they were somehow different from some other country. That's the most important point to be made. That's why there needed to be a Universal Declaration.

MS. LOVELL: Judy Cato, Maryland Commissioner on Aging, and better known to her senior residents as manager of Counsel House, and I know you have some concerns about indifference in our domestic lives.

COMMISSIONER CATO: Mr. President, Mrs. Clinton, Mr. Wiesel, ladies and gentlemen, there are no words to describe how excited and honored I am to be here with our President and First Lady, both of whom I adore.

Mr. Wiesel, in keeping with your lecture on indifference, I am very concerned about the families of our elderly being indifferent and in denial about the needs of our elderly. They put them in clean, safe housing like Counsel House, and forget them.

Studies show that intergenerational involvement is beneficial for all generations. But every day, I see the elderly I work with wait and wait and wait to see their children and their grandchildren, only to be disappointed. The elderly then become very lonely and depressed. They feel useless and begin to withdraw within themselves.

As medical research and science cause us to live longer, we must be concerned that our elderly population will continue to increase. Indifference and denial has a negative effect on our personal and family lives. Mr. Wiesel, how do you think we can overcome this increasing family problem?

MRS. CLINTON: It's very important as we get older that we address this issue. (Laughter.)

MR. WIESEL: Where I come from we used to respect old people. I had a grandfather, a grandmother -- for me, they were so important. I was looking forward twice a year to see them when they came during the holidays. And it was a celebration for me, literally -- I was so excited. Although they lived seven kilometers away from my town, but I saw them only twice a year, I was so excited -- more than when I go to Paris today by Concorde. Believe me, it was so special.

Today, what is happening? Science is making progress. Medical technology is making tremendous progress. People live longer. But the moment they live longer, we throw them away. At best, we send them to Florida. At best. (Laughter.) We don't want to see them. I would have kept my grandfather in my home all year long.

What should we do? I think we should teach our children to respect

the elderly. But I would -- if I had power what I would do, I would organize in every community that children in kindergarten, almost, once a month they should go to old-age homes, with little tape recorders and speak to them, and ask them to tell a story, sing our songs. It's good for both -- the children because they will learn something about the future, and the old people because they will give their past to the young people. What you need is imagination, and, of course, some measure of compassion.

MRS. CLINTON: This question is from Mary Jane Halliard, in Orlando, Florida, and it's also for Mr. Wiesel: I just finished reading 'Night,' the first book in your trilogy. My granddaughter is 12 years old and in the sixth grade. She is very bright, and for extra credit her teacher has recommended that she read 'Night.' I do think everyone should read it, but not at such a tender age. I've had nightmares about it, and I'm 62. How you survived and didn't go crazy is a miracle. At what age do you think a child should read your trilogy?

MR. WIESEL: There is no age, really. I don't know how old Chelsea was when she read -- she was 12, probably when she told you, when -- she was the one who actually told you to read me. (Laughter.)

It's really the parents, or the teacher must decide, and, actually, the child, herself or himself, must decide. We must be guided by the children. We should not impose reading, any reading about the Holocaust, on children. We should not do it. It must come from the child. At one point the child will say, tell me about it, what happened, and why did it happen? And then we should be ready with the book, other books, and answers. But not before that. Otherwise, it's counterproductive. The child will resent it, and why make a child resent such reading?

MS. LOVELL: I'd like to recognize Azizah al-Hibri, who's a Professor of Law at the University of Richmond. She's also the founder and President of Qura'ma, (spelling) Muslim Women Lawyers for Human Rights.

PROFESSOR AL-HIBRI: Thank you, Mr. Wiesel, for your insightful discussion on the nature and consequences of indifference. In Kosovo, our country has chosen to stand up for its ideals, and for the human rights of individuals not even its own. It did so, thanks to the courageous leadership of our President, who refused to look away, even though he has just been through a very difficult year.

I thank you, Mr. President, for your courage. And I thank Mrs. Clinton for your active interest in relief efforts.

As persons of faith, Mr. Wiesel, Mr. President and Mrs. Clinton, you must share my frustration at the fact that so many of the atrocities in this world have been committed in the name of religion. All three Abrahamic religions -- Islam, Christianity and Judaism -- teach love, kindness and compassion. But each has used -- each has been used as a tool of oppression and suffering.

Both Muslims and Jews believe that saving a single life is like saving the life of a whole people. Christians believe in loving one's enemy. Yet, until the recent events in Kosovo, the world has exhibited profound indifference to Muslim suffering, especially the suffering of women and children in various parts of the world.

Given this shameful record, one cannot but wonder, where are our Abrahamic principles being practiced in the world today? More importantly, how can we help our children develop a peaceful and caring world view that better approximates the values of our faiths?

MR. WIESEL: Before answering -- Ellen, how many minutes do we have?

MS. LOVELL: We have time.

MR. WIESEL: We have time? Okay. All right. What you said, of course, is correct, but some religions did less than others. Forgive me, but the Jewish religion is a religion, and because of maybe social and political and historic circumstances, we didn't have the power for 2,000 years even to impose our religion on others, or to speak on behalf of our religion and -- we didn't do that. We couldn't, and maybe we wouldn't.

Now, in general, the problem with religion is when it becomes fanatic. As everything else, nationalism may be good, patriotism may be good, but if it goes beyond, then it becomes fanaticism. And fanaticism produces exactly what you said -- killing, violence, hatred -- because then, the person who believes in God believes that only he or she has God's ear; that only he or she has the right to speak in God's name; that only he or she knows what God wants, only he or she has the power and, therefore, the right to impose his or her belief on others. In other words, that fanatic person wants to be the jailer of all of us. They would like us to be their prisoners. They actually would like God to become their prisoner.

Therefore, I believe one of the most important duties that we have today is to fight fanaticism. The real threat hanging on the 21st century, Mr. President and Hillary, is fanaticism. Imagine fanaticism combined with power, what it would do, what it does already in certain countries, as you mentioned -- the Taliban or the Iranians. Imagine with nuclear power, bacteriological power. So we must fight fanaticism.

How does one do that? I know only word. I am a teacher. I believe whatever the answer is, education is its major component.

THE PRESIDENT: I would like to just offer a couple of observations, if I might.

First of all, I think one of the most hopeful signs I have seen to deal with this whole issue of religious fanaticism in the last few years is the enormous support of Jews in America and throughout the world for the Muslim populations of Bosnia and Kosovo. I think it doesn't answer all the questions of what should be the details of the resolution between the Israelis and the Palestinians, it doesn't solve all the problems, but everybody should see that this is a good thing. I think that the American Jewish community was maybe the most ardent community, earliest, for the United States stepping forward in Kosovo. And I think we have to see that as a good thing.

Secondly, I think this whole question of the treatment of women and children by the Taliban has aroused a vocal opposition among members of the Muslim community around the world who feel that they can say this and not be betraying their faith. I think this is a good thing.

Now, I would just like to make two other points, one of which is to agree with Elie on this one point. I agree on education, but education for what? There are a lot of geniuses that are tyrants. What is it that we're going to educate.

I believe that every good Jew, every good Christian and every good Muslim, if you believe that love is the central value of the religion, you have to ask yourself, why is that? The reason is, we are not God, we might be wrong. Every one of us -- I might be wrong about what I've been advocating here tonight. It's only when you recognize the possibility that you might be wrong or, to use the language of St.

Paul, that we see through the glass darkly, that we know only in part, that you can give the other person some elbow room.

And somehow, one or two central scriptural tenets from Judaism, from Islam, from the Koran and from Christianity, need to be put in one little place and need to be propagated throughout the world -- to preach a little humility, if you please. Otherwise, we'll never get there.

The second point I wanted to make is this: A lot of these people that are saying this in the name of religion, they're kidding. They know perfectly well that religion has nothing to do with it. It's about power and control, and they're manipulating other people. And when it is, if it's someone who practices our faith, we've got to have the guts to stand up and say that. And it's hard, but we have to.

MRS. CLINTON: I just would follow up on that, because I think that the point about standing up and speaking out when you believe your faith or your religion is being misappropriated, misused, is critical.

Because if one looks at the central tenants of the great monotheistic religions, there's so much similarity in, as you were pointing out, the role of faith in our lives, the meaning of love, our relationship with God and our relationship with one another and the duties that our faith imposes upon us. And what happens too often is what we've been talking about tonight in more of a political context, also in religion -- that when it is time to stand up, we often say, well, they're a little extreme, but I don't want to be mistaken as someone who might be undercutting the faith, so I won't speak up against those fanatic Christians or those fanatic Jews or those fanatic Muslims, because then, they might turn and say that I'm not a good Christian or a good Jew or a good Muslim.

And I think there is a really important opportunity in this next century for people of faith -- particularly Jews, Christians and Muslims -- to come together in more of an alliance that does speak out against fanaticism wherever one finds it.

It is very hard to find support in the Scriptures, the Old Testament, the New Testament or in the Koran that support many of the misuses of power that are used against people of the same or similar religion. Yet, we often don't hear that in a united voice. And one of the efforts that Bill and I have been trying to make over the last six and a half years is to reach out in our own country and reach out around the world to people of good faith who recognize and accept the perils of indifference and who are willing to stand against intolerance and speak out, as much as they are able.

So it's a very critical point you raise and it will be increasingly important in the years to come. And I think there's a real opportunity of these three great faiths to form a more united front on behalf of this stand against fanaticism.

THE PRESIDENT: I would like to make one more point which I think is very important in the dealings between the West and the Islamic countries, generally -- and I will use Iran as an example.

It may be that the Iranian people have been taught to hate or distrust the United States or the West on the grounds that we are infidels and outside the faith. And, therefore, it is easy for us to be angry and to respond in kind. I think it is important to recognize, however, that Iran, because of its enormous geopolitical importance over time, has been the subject of quite a lot of abuse from various Western nations. And I think sometimes it's quite important to tell people, look, you have a right to be angry at something my country or my culture

or others that are generally allied with us today did to you 50 or 60 or 100 or 150 years ago. But that is different from saying that I am outside the faith, and you are God's chosen.

So sometimes people will listen to you if you tell them, you're right, but your underlying reason is wrong. So we have to find some way to get dialogue -- and going into total denial when you're in a conversation with somebody who's been your adversary, in a country like Iran that is often worried about its independence and its integrity, is not exactly the way to begin.

So I think while we speak out against religious intolerance, we have to listen for possible ways we can give people the legitimacy of some of their fears, or some of their angers, or some of their historic grievances, and then say they rest on other grounds; now, can we build a common future? I think that's very important. Sometimes I think we in the United States, and Western culture generally, we hate to do that. But we're going to have to if we want to have an ultimate accommodation.

MRS. CLINTON: But I would also add -- this is something we talk about a lot --

THE PRESIDENT: You can tell we're obsessed with this. (Laughter.)

MRS. CLINTON: -- is this whole issue of history, and that's something that we've touched on, but haven't directly addressed. You know, occasionally, when Bill and I are either entertaining people from other countries here, or traveling abroad, we'll get together at the end of the day and trade notes and stories about what occurred. And we're often struck by how different the conversation is with people from other countries and cultures.

I remember asking the wife of a president from a country I won't name how things were in her capital. And she started the conversation by talking about the Crusades. (Laughter.) And half an hour later we were in the 18th century. (Laughter.) And it is very hard for Americans -- we are often accused of not having any respect for our own history and not knowing it very well, and so being almost too present- or future-oriented. It's very hard for us to understand the grip that history has on people.

So the difficult challenge -- and Bill is saying we've got to understand where people are coming from, but we also have to somehow think of how we can create conditions in which people can be freed from the grip of history in a way that allows them to build a better present and a better future. After a certain point you can only be dragged down if you are constantly relitigating or reliving or refighting the past. And so how do we move forward on that front, as well?

MR. WIESEL: We forgot one point. A sense of humor. (Laughter.) The best answer to fanaticism is a sense of humor. The fanatic doesn't have a sense of humor. (Laughter.)

MS. LOVELL: I'm going to recognize Ativa Desusa (phonetic.) He's a student at the University of Maryland. He moved here from Trinidad at age 10 and he's been part of the "Bringing the Lessons Home" program for four years.

MR. DESUSA (phonetic:) Thank you. Good evening, Mr. President, Mrs. Clinton and Mr. Wiesel. My question this afternoon is -- because I am from Trinidad and I've been here since I was 10 years old, so it's most of my life now, I've had the opportunity to experience this country, one, as an immigrant and, two, as an African American male living here. And my question is: Given the influx of immigrants into

this country in recent history and, as we can see, coming in over the next few years where basically America's minority will soon become its majority, can we achieve a global society in both social and economic terms? And, if so, how do we, one, as the leaders, and two, the youth, get there?

MR. WIESEL: I listen to you and -- I came here, I was older than you, but I came as a refugee, as a stateless person, and here I am. I think of themes for novelists, my life is for a novel. Can you imagine coming from where I come from and be here in the White House with the President of the United States, when some 50-odd years ago, I couldn't get a visa anywhere -- and 60 years ago, I belonged to those who were not even considered human beings. But here I am. When I think about it, I'm always filled with wonder, a sense of wonder -- gratitude, also, to this nation, to the humanity it represents.

I think what we should teach -- again, teaching -- our people is to accept the stranger who is no longer the stranger, and see in him or her the messenger, with so many stories, with lessons, with memories, with all kinds of experiences that are not ours. But we receive them, and make them ours.

It's a matter of communication, which means education. I come back to it again and again -- we must educate. I don't know any other way. Educate, to begin educating from kindergarten, and then in elementary school, and then the colleges, and then the media. The media, I think, often, too often, forget that their task also is to educate the reader, or the viewer. It's education. Nothing else can substitute education.

THE PRESIDENT: I would just make two points. I think, first of all, I think given the fact that we're living in an age of globalization, where, whether we like it or not, more and more of our economic and cultural and other contacts will cross national lines, it is, in fact, a very good thing that sometime in the next century there will be no single majority racial group.

But I should also tell you that before, we had large numbers of African Americans coming who were not here -- direct descendants from slaves, but others coming, like you did, from the Caribbean. And before we had large numbers of Hispanics, a hundred years ago, Irish immigrants to this country were treated as if they were of a different racial group. So we've always had these tensions.

But I think if we can learn to live together across our racial and religious lines, in a way that not just respects, but actually celebrates our diversity, that does it within the framework, as I said, of a common fabric of shared values and shared opportunity, I think that will be quite a good thing for the 21st century. I think it will make America stronger, not weaker. So I look forward to that.

The second thing I want to say is I think that to get there we're going to have to more broadly find a way to have more economic and educational balance in the share of wealth, in the share of knowledge, across all of our racial and ethnic groups. There is no easy way to achieve that. But I am convinced that -- and I see your colleague, Mr. Silver, out here, who's thought about this a great deal in his life -- I'm convinced that lowering standards for people who come from poor backgrounds is not the answer.

I think we should raise standards and invest more resources in helping people achieve them. And then I think we need to provide the incentives in every neighborhood, in every Native American reservation, in every rural area, that made the economy work elsewhere. It will never be perfectly done, but we can do a much, much better job of it.

And unless we do a much better job educationally and economically, then we won't have all the benefits from our racial diversity that we could otherwise enjoy.

MRS. CLINTON: I also think that, in addition to the educational and economic challenges that we have to address as a society, which are the really critical ways that we will enable people to live together peacefully and in prosperity in the future, there are some things individuals can do. And oftentimes in conversations like these, some people think, well, I don't run a school, I don't even have kids in school; I have my own work to do; I can't worry about how we try to upgrade opportunities for others; so there's really nothing for me to do. And, in fact, I think there is a lot for individuals to do.

One of the consequences of the President's race initiative is that we were reminded once again how often people just don't spend time with others who are unlike themselves in any meaningful way.

We actually went around and did some discussions with people and we would ask: How many of you have ever had a meal in the home of someone of a different race? And there would be very few hands that went up. We would say: How many of you have ever worked on a common community project with somebody of a different race? How many have ever visited a house of worship of somebody from a different religion?

So there are many ways that, on an individual basis, we can do more to break down the barriers of indifference and otherness. And they're not big things, they don't grab headlines. But I remember being so struck by the woman who used to be my chief of staff, named Maggie Williams, who is an African American woman, who, in the process of talking about this one day, said how she remembered when her mother, who was a teacher, became friends at the workplace at a school with a woman who is a white teacher. And they were determined to try to model this kind of behavior, so they were going to eat dinner at each other's house. And it was a simple thing and some people made fun of them for doing it.

And Maggie said, you know, my family didn't want to go, my mother made us go. We'd never been in a white person's house before, we didn't know what to expect. She said it was the beginning of breaking down a lot of my own stereotypes.

So it's not just what whites feel about blacks. It's what blacks feel about whites; it's what Hispanics from different kinds of backgrounds feel about each other. We can just go group by group.

And so the more we can break that down, so that then you can say to children and young people, this doesn't -- being tolerant doesn't mean you have to like everybody. There are people just in the course of human life you're not going to like, but you will show respect to everyone. You will have a feeling that that person has as much right to his or her beliefs and her or his place in America as you do. And it's that kind of education -- not just what goes on in a classroom, but what happens in a home, what happens in a religious upbringing -- that is really important to how we deal with this in the future.

MS. LOVELL: Well, last we'll hear from Father Drew Christianson, Senior Fellow at Woodstock Theological Center at Georgetown University and Counselor for the U.S. Catholic Conference.

FR. CHRISTIANSON: Mr. President, Mrs. Clinton, thank you for this wonderful Millennium Evening, and thank you for an extraordinary seminar. And I hope when you leave the White House you both will teach, because you're wonderful teachers.

Mr. Wiesel, thank you for sharing your wisdom and giving your witness once again this evening. At the end of your talk, your very last phrase was go into the new millennium with an extraordinary hope. The question I have for each of you is that given the carnage and inhumanity we've seen in this century, and even, somewhat unexpectedly, in this decade, whence comes that extraordinary hope?

MR. WIESEL: It comes from hopelessness. Albert Camus, the French philosopher, said, where there is no hope, we must invent it. And there was no hope.

In truth -- hope in what? Faith in hope. Culture? Do you know that over in Auschwitz, "Arbeit Macht Frei," which was their famous -- infamous, "Arbeit" -- do you know where it comes from? From Hegel, the great philosopher. One of the greatest philosophers in Germany. Hegel.

So why should we believe in them? The Einsatzkommanders -- the leaders, the commanders, all of them, or most of them, at least, had college degrees, and some of them had Ph.D.'s and M.D.'s. That's culture? That's education? For what? And we say it's because there was no hope, we must invent it. It's all in our hands.

But since this is the last question, I don't like answers, but I like stories. So I'll tell you a story. (Laughter.) The story is, how to fight indifference, really, is to assume it and to take it as something that belongs to me, and for me to deal with it.

The story is that once upon a time there was an emperor, and the emperor heard that in his empire there was a man, a wise man with occult powers. He had all the powers in the world. He knew when the wind was blowing what messages it would carry from one country to another. He read the clouds and he realized that the clouds had a design. He knew the meaning of that design.

He heard the birds. He understood the language of the birds, the chirping of the birds carried messages. And then he heard there was a man who also knew how to read another person's mind. I want to see him, said the emperor. They found him. They brought him to the emperor. Is it true that you know how to read the clouds? Yes, Majesty. Is it true you know the language of the birds? Yes, Majesty. What about the wind? Yes, I know. Okay, says the emperor. I have in my hands behind my back a bird. Tell me, is it alive or not?

And the wise man was so afraid that whatever he would say would be a tragedy, that if he were to say that the bird is alive, the emperor, in spite, would kill it. So he looked at the emperor for a long time, smiled, and said, Majesty, the answer is in your hands. (Laughter.)

It's always in our hands.

MS. LOVELL: Well, Juan and others, so many stories that won't get told tonight, but thank you.

And Mr. President, your final remarks.

THE PRESIDENT: I don't think there's much to say, except to thank you again for once again giving us your witness and for the powerful example of your life. We thank your family for joining us. And I thank all of you for caring about this.

I believe there's grounds for hope. I think the history of this country is evidence. I think the civil rights movement is evidence. I think the life and triumph of Nelson Mandela is evidence. I think

evidence abounds.

What we all have to remember is somehow how to strike the proper balance of passion and humility. I think our guest tonight has done it magnificently, and I thank him. Thank you very much. (Applause.)

END

9:25 P.M. EDT

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TALKING IT OVER

BY HILLARY RODHAM CLINTON

RELEASE: WEDNESDAY, APRIL 14, 1999, AND THEREAFTER

"Fifty-four years ago, to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up in a place of eternal infamy called Buchenwald. He was finally free, but there was no joy in his heart. He thought there never would be again."

So began the remarks of Holocaust survivor and Nobel Peace Prize winner Elie Wiesel at the Seventh Millennium Evening at the White House Monday night, "The Perils of Indifference: Lessons Learned From a Violent Century."

He went on to describe his reaction to the U.S. troops who freed him from the horrors of the concentration camp: "Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know: that they too would remember and bear witness."

I asked Elie Wiesel to participate in a Millennium lecture more than a year ago. I never could have imagined then that, this week, as people all over the world mark Yom Hashoah -- the day set aside to remember the Holocaust -- we would be seeing children in Kosovo crowded onto trains, separated from their homes and families, and robbed of their childhoods.

How could this be happening again?

The Millennium lecture series is intended to offer us an opportunity to look back on our past and use it as a guide when imagining the future. Our previous evenings have been celebrations of American history, culture and scientific discoveries.

But in order to honor the past, we must learn from it. We must look not just at our noblest achievements but also at our greatest failings. When we choose the path of indifference, we ignore the lessons of the past.

Elie Wiesel understands the horrors that spring from indifference, and he

has dedicated his life to bearing witness to them, lest they be repeated. Indifference can be tempting, he warns, even seductive. He senses our reticence and our hesitation: "It can be much easier to look away from victims, to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another's pain and despair."

But, he explains, "Indifference is always the friend of the enemy. For it benefits the aggressor, never his victim, whose pain is magnified when he feels forgotten. The political prisoners in their cells, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity, we betray our own. Indifference, then, is not only sin but also punishment."

In 1999, it isn't enough to refuse to commit crimes against humanity. It isn't enough to look deep into our hearts and say we find them free of hatred. We have to do more. Every time we let a religious or racial slur go unchallenged, or an indignity go unanswered, we are making a choice to be indifferent. We are making a choice to ignore history -- a choice that punishes not just us but our children as well.

This is why we are in Kosovo.

If we choose indifference when we see people forced from their homes at gunpoint and loaded onto train cars, we punish not just them but ourselves. If we choose indifference when we see their identity papers confiscated, their very presence blotted from the historical record, we become the friend of the enemy.

The President knows that any military action we take cannot put an end to ancient grudges or heal freshly opened wounds overnight. But our action can make it more likely that people will resolve their differences by force of argument rather than by force of arms and, in so doing, will learn to live together.

When Elie Wiesel accepted the Nobel Peace Prize, he remembered many years before asking his father how the world could have remained silent. And he imagined that same young boy asking him today, "What have you done with my future? What have you done with your life?" I would tell him, Elie says, that I have tried to keep memory alive and that I have tried to fight those who would forget.

This is what Elie Wiesel has done. He has taught us never to forget. He has made us listen to the victims of hatred and evil. He has helped us understand the perils of indifference.

To find out more about Hillary Rodham Clinton and read her past columns, visit the Creators Syndicate web page at www.creators.com.

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Kosovo Remarks

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, APRIL 21, 1999

FINAL

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PREV RON The White House

12:30 pm- **PRIVATE MEETING**
1:00 pm Map Room
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PARTICIPANTS:

The First Lady
Lubica Acevska, Macedonian Ambassador to the U.S.
Melanne Verveer
Susan Braden, NSC
Former Congressman Bill Alexander

CONTACT: Susan Braden 202/456-9151

1:00 pm- **PRIVATE MEETING**
1:30 pm Residence
 CLOSED PRESS/NO WH PHOTO

PARTICIPANTS:

The First Lady
Melanne Verveer
Patti Solis Doyle
Marsha Berry

CONTACT: Patti Solis Doyle 202/456-2468

2:00 pm- **BRIEFING ON HUMANITARIAN RELIEF IN KOSOVO**
2:45 pm 450 OEOB
 OPEN PRESS

FORMAT:

-The First Lady makes welcoming remarks and introduces Deputy USAID Administrator Hattie Babbitt.

-Deputy USAID Administrator Hattie Babbitt makes remarks and introduces Former Congressman Jim Moody, Director of Interaction.

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, APRIL 21, 1999

PAGE 2

-Jim Moody, Director of Interaction, makes remarks and introduces FEMA Director James Lee Witt.

-FEMA Director James Lee Witt makes remarks and introduces Toby Webb, Bell Atlantic representative.

-Toby Webb, Executive Vice President for External Affairs and Corporate Communications, Bell Atlantic makes remarks.

-The First Lady closes the program.

PARTICIPANTS: 150 guests

CONTACT: Jay Dunn 202/456-2930

3:00 pm-
4:00 pm

PRIVATE MEETING

Map Room

CLOSED PRESS/WH PHOTO

CONTACT: Patti Solis Doyle 202/456-2468

RON

The White House

WEATHER FORECAST FOR WASHINGTON, DC: Partly sunny. Winds north to northeast at 4 to 8 knots, becoming south to southeast at 5 to 10 knots. Low 46F. High 66F.

HUMANITARIAN RELIEF FOR KOSOVO NEWS CONFERENCE REMARKS BY FIRST LADY HILLARY RODHAM CLINTON

**The White House
April 21, 1999**

Thank you, and I want to welcome all of you here today. And I very much appreciate your coming. I want to thank those whom you will hear from in a few minutes, including FEMA Director James Lee Witt and USAID Deputy Administrator Hattie Babbitt; and Congressman James Moody who runs Interaction. We also have with us OPM Director Janice LeChance and Morrison Webb, executive vice president of AT&T.

I also want to recognize the heroic contributions of Refugees International, an organization that is on the front lines of humanitarian disasters around the world. And they lost three relief workers in a terrible car accident this week in Albania, who were trying to reach the refugee camps.

Before I begin, I want to say a word about the terrible school shooting that occurred yesterday in Littleton, Colorado. I'm sure all of us are joined together in mourning the loss of so many young lives. And we are sending our prayers and sympathy to the families, the loved ones, the classmates of the victims and the entire community. It's hard to imagine this happening again. And at the extraordinary time that we heard about it, I think all of us hoped it were not true.

When we look into the eyes of our own children we cannot even imagine the fear that parents in Littleton must have felt waiting to find out if they had lost their children.

And it is very hard to just comfort a child who, seeing it on television, is afraid. Imagine what it is like for the young people who saw their friends die before their eyes. Even if we cannot comprehend or imagine the magnitude of the pain that is filling the hearts of the people of Littleton, we can help with our prayers and our hopes by doing all that is possible to make sure the children there receive the counseling and support they need -- whatever medical and psychological help might be required.

And more than that we can, once again, recommit ourselves to ensuring that all classrooms and schoolyards are filled with learning and the sounds of children who are enjoying the everyday give and take of life, and are not filled with violence and anguish.

We're here to talk about a very different tragedy in another part of the world, but one that is equally demanding of our response. The humanitarian disaster in Kosovo is almost incomprehensible.

You've come here because you do want to help. And for that we are grateful, because we need that help more desperately than ever. We've seen the horrifying images of children in trains, children separated from families, robbed of their childhoods, their homes and their memories.

Two out of three of the Kosovars have already been forced to flee their homes, often at gun point, without time to even snatch a family photograph from the wall or even to take identification papers or medications on their fearful journeys.

Like all Americans, I have been outraged by recent reports of paramilitary forces destroying health centers and hospitals, driving out doctors and nurses and depriving refugees of much needed medical care.

I've heard chilling examples of what is happening from a doctor whom I met with again just last week. I met with her first last summer when she came to the White House to tell me what was occurring even then as people were being driven into the mountains.

This brave woman, who had worked around the clock, has now become a refugee herself. Last week when she visited me, I could not only tell from her words, but by the haunted pain in her eyes, what she and the people around her have endured.

She had come here—luckily enough she still had her passport which she smuggled out in the diaper of a nephew she held on her lap—she'd come here to bear witness and to make sure we understood what was happening to the people of her country.

We are doing as much as we can to ease the suffering of the refugees, but we have a lot of work ahead of us. Some of you have seen firsthand what life is like in those camps as wave after wave of displaced people pour across the borders—exhausted and hungry and sick—where international relief agencies are working desperately against time to prevent outbreaks of cholera and other diseases.

You also are aware that, in addition to the camps, there are tens of thousands of refugees being housed in homes in Macedonia and Albania by people who've taken those refugees in. Oftentimes, 20, 30 people living in one room. And those host families are also stretched to breaking point.

To help the people of Kosovo rebuild their lives, we know we have to work as a team at every level of government, in international relief agencies and other charitable organizations, in our businesses, our houses of worship and our communities.

Since the violence began, the United States has contributed more than \$150 million in humanitarian aid including blankets, tents, water jugs and enough food to feed three quarters of a million people. A few weeks ago, I went to Dover Air Force Base and saw the service men and women who have literally been working around the clock loading the food onto pallets to be transported to reach the people of Kosovo.

This week the president called on Congress to pass his \$6 billion proposal for an emergency aid package which includes nearly \$800 million in humanitarian assistance.

The American people, as is the case when events like this occur, have responded with an outpouring of generosity and support. Here at the White House we are flooded with countless calls, letters and e-mails from people who want to know how to help. A woman from Indiana wrote asking whether there was anything the mothers of this country could do to help the mothers of Kosovo.

And another woman from Florida wrote, "We are so blessed in our beloved country. And I really believe that the majority of Americans would like to help in some way, but don't really know how." Well there are ways for everyone to help.

USAID and FEMA are working together to make sure that Americans can do our part through a toll-free number, 800-USAID-RELIEF, and the website www.info.USAID.gov, under the Kosovo listing.

Today I'm also pleased that the President will be sending a memo to every employee in the federal government encouraging them to find out what they can do to help as well.

Across the country, people are coming together to try to understand how they can make a difference. On Monday I met in New York with the heads and representatives of major foundations to talk about what more can be done in the foundation community to support those who are on the ground delivering the services.

I'm very grateful to former Congressman Jim Moody and everyone at Interaction for their leadership and commitment. I also know that the American business community has responded and is responding and wants to know what more it can do to be responsive.

Leading corporations from AT&T to Time Warner to Pepsico are urging their employees to help by matching their contributions dollar for dollar. One relief organization, Project Hope, has already received up to \$5 million worth of pharmaceutical supplies.

UPS has donated cargo space to transport food and other goods into the refugee camps. Slimfast is also involved in the relief effort, and I'm pleased that their president, Danny Abraham, could be with us today.

Major Internet companies, from Yahoo! to Amazon.com to eBay.com, are donating prime space on their home pages to the Red Cross, CARE and other organizations. I'm especially pleased that Yahoo! and Broadcast.com are running public service announcements as a way of getting more people involved.

These are only a few of the major contributions that we're hearing about and that NGOs are receiving.

All told, I believe NGOs have already received \$25 million in cash, in-kind donations. This is setting, yet again, a new standard in corporate—indeed, international—citizenship.

I cannot tell you how proud I am every time I travel around the world on behalf of our country and I see what American corporations are doing, not only to provide jobs—which is the first and most important way to help any country—but also by setting an example of philanthropy and corporate citizenship that is literally helping to transform the way business is conducted and what can happen in a society.

That's why we want to encourage you to continue to be creative about ways you can make a difference. In a few minutes, we're going to find that cash contributions, as you'll hear from our speakers, are often the most effective way to help in an ever-changing situation.

But every donation counts, and every donation is helping. I want to say a special word though about Macedonia and Albania, because here perhaps as much as any way, the business community in America and your counterparts in Europe and Japan and elsewhere can make a very big difference.

I just met with the Macedonian ambassador and representatives of the Macedonian government to hear firsthand the impact that this crisis is making on their economy and their country. I thank them on behalf of the President and the American people for what they are doing.

Because think about what it must mean to be in small, poor countries and having to deal with the tens of thousands—now hundreds of thousands—of displaced people coming across your borders seeking all manner of help and having all kinds of needs that must be met.

Macedonia, for example, is providing safe haven already for more than 100,000 refugees. But because of the conflict, its trade routes through Serbia have been severed. Foreign companies are canceling contracts, thereby putting people out of work, particularly in the textile manufacturing sector because companies are concerned about continuing to do business in Macedonia given the instability there.

Now when that happens, it exacerbates enormously the strain on the government and the people of Macedonia. Oftentimes these contracts are being canceled at plants that are of

considerable distance away from the refugee camps. They are often in plants that are in the center of the Albanian population in Macedonia which is attempting to help host families to take in a lot of refugees. But now people are losing the jobs that they had that supported, in a meager way, the caring of these people because of these kinds of cancellations.

We cannot let this conflict derail the social, economic and political progress that Macedonia and its neighbors have struggled so hard and for so long to achieve. We also want to be sure that insofar as possible, existing contracts and even new investments continue in the region.

And in addition, if there are ways of buying supplies from local producers and suppliers to supply both military and civilian relief needs, I hope we will do as much as we can to continue to boost the local economies in both Macedonia and Albania.

I think that those governments and those people need our support now, and they will continue to need our support in the future.

Because as we work and pray for peace, we cannot lose sight of the fact that there will be a lot of work to do if we are eventually to realize our goals of returning the Kosovars to Kosovo and rebuilding the economies there, as well in the neighboring countries.

So thank you, thank you for what you've done and what you will do. It is a unique public/private partnership that is one of the hallmarks of the American experience that is not matched anywhere else in the world and has never been matched in history.

It's now my pleasure to introduce someone who's working very hard every day on making sure that our relief efforts are effective on the ground, and that's USAID Deputy Administrator, Hattie Babbitt.



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TALKING IT OVER

BY HILLARY RODHAM CLINTON

RELEASE: WEDNESDAY, MAY 5, 1999, AND THEREAFTER

"I'm writing because the faces on the news of the frightened children fleeing the war in Kosovo are haunting," begins a letter to the White House from Port Jervis, N.Y. "Our country MUST help these people, and soon."

Here are some of the other letters the President and I have received about the refugees from Kosovo:

A woman in Pleasanton, Calif., wrote: "Can you tell me what it takes for a community (like my church) to sponsor a family from Kosovo? I can only imagine what it must be like for a family with nothing left, in the cold, hungry and forced to go to a country where they are unfamiliar with the culture and have no human ties. We can make it better for at least one family."

This from Sandy, Utah: "We have two extra bedrooms in our home and are willing to help house a refugee family. We support what you are doing and want to help in any way we can."

And finally, one from San Diego: "On behalf of my family, I would like to extend an invitation to host a family from Kosovo. We have been watching the news almost around the clock and feel compelled to help in some capacity. Macedonia has been sending refugees to homes inside their country, and we would like to provide the same. We believe that humanitarian efforts must start with the individual. We are hoping that other households will help in the same manner."

These letters represent just a fraction of the outpouring of support for the refugees that has come to the White House, and they remind me of one reason I'm proud to be an American: Whenever and wherever people are in need, Americans stand ready to help.

This week, I traveled to Fort Dix in New Jersey, to represent the President and the people of the United States in welcoming the first group of Kosovar

refugees from Macedonia arriving in our country. Like hundreds of thousands of others, they've witnessed appalling atrocities.

In Djakovica, in Kosovo, 19 people -- members of three families -- who were hiding in the basement of a house were discovered by Serbian authorities. All were shot, and the house was burned. Bodies littered the streets of Meja, where the killing of scores of men was reported several days ago. One woman said, "I have seen so much horror, I just close my eyes."

Everywhere, refugees search for lost loved ones. One desperate, young couple frantically sought news of their 17-day-old infant, left behind in the intensive care unit of a local hospital when Serb forces drove them from their home. The plight of a 10-year-old girl, who is caring for her infant brother while authorities try to locate their parents, is not unusual.

In one 24-hour period earlier this week, more than 11,600 Kosovars arrived in Macedonia, bringing to nearly 700,000 the number of refugees and displaced persons who have fled the terror that Slobodan Milosevic and his regime have inflicted on the ethnic Albanians living in Kosovo. The burden on the refugee camps in the area is overwhelming, and many countries have responded by agreeing to house those who are most vulnerable or have family members to welcome them.

Some of those coming to the United States have relatives anxiously awaiting their arrival. Families, churches and agencies around the country will sponsor housing for others. Literally tens of thousands of Americans have offered help of some kind. Here's what you can do:

Because of the cost of transporting, storing and distributing unsolicited goods, clothing and services, relief agencies prefer monetary donations. For a list of those accepting contributions, you can call this toll-free number: 1-800-USAID-RELIEF (1-800-872-4373). Since this hot line was set up on April 6, operators have fielded 43,631 calls. You can also get the list at this web site: www.interaction.org.

If you have relatives in the camps in Albania and Macedonia and you want to bring them to this country -- or for information about local refugee resettlement agencies in your area -- you can call this toll-free number: 1-800-727-4420 or e-mail kosovo@interaction.org.

Every offer of help is an offer of hope. The people of America are sending the people of Kosovo a very strong message: You are not abandoned. You are not forgotten. Slobodan Milosevic has not succeeded in erasing your identity from the pages of history, and he will not succeed in erasing your presence from the land of your parents and grandparents.

We can provide temporary help, but we know that what the refugees want and need most is to be able to return to their homeland. That goal is the reason the United States and its NATO allies remain committed to the mission they have undertaken.

To find out more about Hillary Rodham Clinton and read her past columns, visit the Creators Syndicate web page at www.creators.com.

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SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 5, 1999

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LEAD ADVANCE: TODD WEILER
202/395-1829 CELL PHONE
800-759-8888 #157-8603

PRESS ADVANCE: KARA MCGUIRE

SITE ADVANCE: LISA LEVIN

SCHEDULER: EVAN RYAN
202/456-6751 PHONE
202/456-5340 FAX
202/483-0383 HOME
WHCA PAGER #4223

PREV RON The White House

10:00 am CONFERENCE CALL

3:05 pm- EASTER EGG DISPLAY PHOTO

3:10 pm Vermeil Room

CLOSED PRESS/WH PHOTO

CONTACT: Gayleen Dalsimer 202/456-1286

Withdrawal/Redaction Marker

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
002. schedule	Schedule for Hillary Rodham Clinton (partial) (4 pages)	05/05/1999	b(7)(E)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Melanne Verveer
OA/Box Number: 19009

FOLDER TITLE:

Civil Society and Democracy Building Volume 2 [Binder] [1]

2013-0534-S

ry1690

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
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- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 5, 1999

PAGE 2

3:15 pm- **INTERN PHOTO**
3:25 pm **Diplomatic Reception Room**
CLOSED PRESS/WH PHOTO

PARTICIPANTS: 25 interns

CONTACT: Eric Woodard 202/456-5708

3:30 pm **DEPART** South Portico
EN ROUTE Andrews Air Force Base
[drive time: 20 minutes]

MOTORCADE MANIFEST

LIMO: THE FIRST LADY

STAFF VAN: ABEDIN, BERRY, CRAIGHEAD, SCHWARTZ, VERVEER, WH PHOTO

GUEST VAN: TBD

3:50 pm **ARRIVE** Andrews Air Force Base

4:00 pm **WHEELS UP** Andrews Air Force Base
EN ROUTE Fort McGuire Air Force Base
[flight time: 40 minutes]

4:40 pm **WHEELS DOWN** Fort McGuire Air Force Base

GREETERS:

Brigadier General William Zais, U.S. Army
Brigadier General John D. Becker, U.S. Air Force
Lt. General Maxwell Bailey, Senior General

4:50 pm **DEPART** Fort McGuire Air Force Base
EN ROUTE Fort Dix Headquarters
[drive time: 10 minutes]

[002]

(b)(7)e

5:00 pm **ARRIVE** Command Conference Center, Fort Dix

**SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 5, 1999**

PAGE 3

5:05 pm- **BRIEFING**
5:20 pm Briefing Room
Command Conference Center
Fort Dix
Hold: Commander's Room
Phone: 609/562-6258
Fax: 609/562-6258
CLOSED PRESS/WH PHOTO

FORMAT:

-Brigadier General General Zais makes brief remarks.

-Mrs. Lavinia Limon, Director Office of Refugee Resettlement makes brief remarks.

-Three members of the International Organization for Migration make brief remarks.

-Possible Hold.

5:25 pm **DEPART** Command Conference Center
EN ROUTE Gymnasium
[drive time: 5 minutes]

(b)(7)e

5:30 pm **ARRIVE** Gymnasium

5:35 pm- **GREET KOSOVO REFUGEES**
5:50 pm Gymnasium
Fort Dix
Translation: consecutive
Hold: N/A
EXPANDED POOL PRESS/WH PHOTO

FORMAT:

-Mrs. Lavinia Limon introduces the First Lady.

-The First Lady welcomes refugees.

PARTICIPANTS: Approximately 450 refugees

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 5, 1999

PAGE 4

CONTACT: Sue Wolletsky, HHS

5:55 pm

DEPART Gymnasium
EN ROUTE Command Conference Center
[drive time: 5 minutes]

(b)(7)e

6:00 pm

ARRIVE Command Conference Center

6:05 pm-

INFORMAL MEET & GREET WITH FORT DIX COMMUNITY

6:20 pm

Entry Hall
Command Conference Center
Fort Dix
Hold: Commander's Room
Phone: 609/562-6258
Fax: 609/562-6258
CLOSED PRESS/WH PHOTO

FORMAT:

-The First Lady mixes and mingles with community representatives.

PARTICIPANTS:

Approximately 30 people
10 Mayors from surrounding community
4 Mayors from Fort Dix
Military leaders
State Representatives
Families

CONTACT: Brigadier General Zais, Fort Dix

6:25 pm

DEPART Fort Dix
EN ROUTE Fort McGuire Air Force Base
[drive time: 10 minutes]

(b)(7)e

6:35 pm

ARRIVE Fort McGuire Air Force Base

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 5, 1999

PAGE 5

6:45 pm **WHEELS UP** Fort McGuire Air Force Base
 EN ROUTE Andrews Air Force Base
 [flight time: 40 minutes]

7:25 pm **WHEELS DOWN** Andrews Air Force Base

7:35 pm **DEPART** Andrews Air Force Base
 EN ROUTE The White House
 [drive time: 20 minutes]

(b)(7)e

7:55 pm **ARRIVE** South Portico

RON The White House

WEATHER FORECAST FOR WASHINGTON, DC: Partly cloudy. Winds east to southeast at 8 to 12 knots. Low 53F. High 72F.

WEATHER FORECAST FOR FORT DIX, NEW JERSEY: Cloudy. High 68. Low 59.

WASHINGTON, DC EVENTS:

KENNEDY CENTER

Waramba, A Mandigo Opera
Shear Madness
Revue Noire: "Africa by Africans"

FORD'S THEATER

Eleanor: An American Love Story

ARENA STAGE

How I Learned to Drive
Animal Crackers

FIRST LADY HILLARY RODHAM CLINTON
TALKING POINTS FOR REFUGEE WELCOME TO THE U.S.
CAMP DIX, NEW JERSEY
MAY 5, 1999

- I wanted to come to Camp Dix – on behalf of my husband, the representatives of our government who are here, and the American people -- to welcome all of you to the United States. I know that you've had a very long journey – and you must be exhausted.
- The American people have been outraged and saddened by the atrocities you have endured over the last weeks and months. Our hearts and prayers have gone out to you – and now our homes have been opened to you. [My husband and I have received countless letters from Americans volunteering to open their homes to Albanian families who have been forced to leave Kosovo.]
- We want to make your visit here as comfortable as possible. But we know that your thoughts are thousands of miles away with family members and other loved ones who are still in Kosovo and in the refugee camps. And we know that the thing you want and need the most is to be able to reunite with them – and return to your homeland in peace.
- That is what we are committed to doing. Our country and its NATO allies will not let allow Mr. Milosevic succeed in keeping you out of the land of your parents and grandparents. We will continue to work to right these wrongs – and create a peaceful Kosovo that you can return to as soon as possible. We will not give up until you can return to your homes, your schools, your communities – with security and with self-government. We will not give up on our efforts to rebuild a Kosovo where people of every heritage can shape their destiny in freedom and peace.

WELCOMING OF KOSOVO REFUGEES TO THE U.S.
Remarks by First Lady Hillary Rodham Clinton

Fort Dix, New Jersey
May 5, 1999

Well I wanted to come and on behalf of my husband, the President of the United States, as well as the government and the people of our country, to welcome you here. I know that you have had a long journey and you are very tired, but you look very good to me as I look at you right now.

I have also brought with me some people who will be very concerned to work with you in the next days and weeks. I want to introduce these people to you. You've already met Lavinia Limon [head of Office of Refugee Resettlement at HHS]. And next to her is Senator Frank Lautenberg, who is in the United States Senate from New Jersey. And Donna Shalala, the woman in the black suit, is the head of our Health & Human Services Agency in the United States. And next to her is the woman who is the governor of New Jersey, Governor Whitman. And next is Doris Meissner, who is the head of our Immigration & Naturalization Services from Washington. And next to her is a woman who is with USAID that has been working very hard in Macedonia and Albania—Hattie Babbitt is the assistant director of USAID. And then the final gentleman is the secretary of the Army, Secretary Caldera, who has worked with all of the military men and women who will be working at this site to help you. So, Secretary Caldera.

We want you to know that the American people have been very sad and very angry by what they have seen happening to you over the last weeks and months. Our hearts and our prayers have been with you. And now we want to show you that our hearts and our homes are open to you as well. We want to make your visit here as comfortable as possible, but we know that your thoughts are thousands of miles away with family members and other loved ones who are still in Kosovo or in the refugee camps. And we know that the thing you want the most is to be able to be reunited with your family and your friends and to return to your homes to live in peace.

That is the goal that my husband, the United States and our NATO allies share. We will not let Mr. Milosevic succeed in keeping you out of your home. We will continue to work to create a peaceful Kosovo, where you can return home as soon as possible and build your country again. And we want to be sure that you can return with security and with self-government, to work together to build a country where people of every heritage can shape their own destiny in freedom and peace.

Now I know that after traveling a long time, particularly with children, now you need to continue to get settled in and find where you'll sleep and make sure that all of your needs are met. So I will be saying goodbye, and leaving you with the many, many people who are here to help you.

[Read our Privacy Policy](#)

**PHOTOCOPY
PRESERVATION**

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

FINAL-REVISED*

GALWAY, IRELAND / BELFAST, NORTHERN IRELAND / LONDON, ENGLAND

GALWAY

LEAD ADVANCE:	PAT HALLEY GLENLO ABBEY 353-91-526-666 STAFF OFFICE 353-91-525-081 353-91-525-080 353-87-280-1132	ROOM 106 PHONE ROOM 202 STAFF OFFICE PHONE STAFF OFFICE FAX CELL PHONE
PRESS ADVANCE:	DAVID NESLEN GREAT SOUTHERN 353-91-564-041 353-87-280-1157	ROOM 326 PHONE CELL PHONE
SITE ADVANCE:	NIALL VIGNOLES GREAT SOUTHERN 353-87-280-1156	ROOM 406 CELL PHONE
SITE ADVANCE:	TRIP DONNELLY GREAT SOUTHERN 353-87-280-1154	ROOM 530 CELL PHONE
RON ADVANCE:	BRENDA COSTELLO 353-87-280-1153	ROOM 104 CELL PHONE
BELFAST LEAD ADVANCE:	STEVE GRAHAM HOTEL EUROPA 44-1-232-327-000 STAFF OFFICE 44-1-232-247-663 44-1-232-244-571	ROOM 1111 PHONE 2ND FLOOR, COPENHAGEN 1 STAFF OFFICE PHONE STAFF OFFICE FAX
PRESS ADVANCE:	GRETCHEN MICHAEL 44-370-845-328	ROOM 619 CELL PHONE
SITE ADVANCE:	SHARON KENNEDY GILL 44-468-203-198	ROOM 611 CELL PHONE
SITE ADVANCE:	JOE CAREY 44-468-203-037	ROOM 1103 CELL PHONE
SITE ADVANCE:	SARAH ROZENSKY 44-468-203-322	ROOM 1119 CELL PHONE
RON ADVANCE:	MELODIE GREENE 44-370-646-374	ROOM 609
SCHEDULER:	EVAN RYAN 202/456-6751 202/456-5340 202/483-0383 WHCA PAGER	PHONE FAX HOME #4223

PREV RON Glenlo Abbey
 Galway, Ireland

Withdrawal/Redaction Marker

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
003. schedule	Schedule for Hillary Rodham Clinton (partial) (5 pages)	05/12/1999	b(7)(E)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Melanne Verveer
OA/Box Number: 19009

FOLDER TITLE:

Civil Society and Democracy Building Volume 2 [Binder] [1]

2013-0534-S

ry1690

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

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SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 2

BAGGAGE CALL: 9:00 am in Staff Office

9:30 am- **HOTEL PHOTOS**

9:35 am

9:35 am **DEPART** Glenlo Abbey

EN ROUTE National University of Ireland, Galway
[drive time: 10 minutes]

(b)(7)e

[003]

9:45 am **ARRIVE** President's Quarters
National University of Ireland, Galway

GREETERS:

Patrick Fottrell, President of the University
Esther Fottrell
Celia Larkin
Sean O'Huiginn, Irish Ambassador to the United
States

9:50 am-
10:00 am

MEET & GREET #1

President's Drawing Room
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176
CLOSED PRESS/WH PHOTO

FORMAT:

-The First Lady signs the visitor's book.
-The First Lady meets guests.

**SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999**

PAGE 3

PARTICIPANTS:

Chancellor and Registrar of NUI
Presidents of NUI Universities
Mayor and City Manager
Fottrell children

10:00 am-
10:10 am

MEET & GREET #2

President's Dining Room
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176

CLOSED PRESS/WH PHOTO

PARTICIPANTS:

The First Lady
Chairman of Foundation Board
Wives of University President

10:10 am

PROCEED to Quadrangle

10:15 am-
10:25 am

RECEIVING LINE

Quadrangle
Rain site: Aula Maxima
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176

OPEN PRESS

PARTICIPANTS: 19 guests

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 4

10:30 am- **ROBING**
10:40 am President's Drawing Room
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176
CLOSED PRESS

10:45 am- **PROCESSION**
11:00 am

11:00 am- **MILLENNIUM LECTURE**
12:15 pm Conferring Hall
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176
OPEN PRESS

FORMAT:

-The First Lady proceeds to her seat, stage left, and waits for the music to finish to take her seat.

-Dr. Patrick Fottrell, President of the National University of Ireland, Galway, makes welcoming remarks.

-The Registrar commences the ceremony.

-President Fottrell delivers citation.

-Chancellor confers degree.

-The First Lady stands and is asked to sign the University's roll book at the podium.

-The First Lady returns to her seat.

-President Fottrell makes remarks introducing the Millennium Lecture Series, and invites the First Lady to inaugurate it.

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 5

-The First Lady delivers remarks.

-At the conclusion of the First Lady's remarks, President Fottrell meets her at the podium and presents a gift for the University, a small bronze sculpture "The Twin Spires".

-The First Lady returns to her seat.

-The emcee concludes the proceedings and introduces Angela Lynch Lupton, Mayor of Galway, and Joseph Gavin, Galway City Manager.

-The City Manager and Town Clerk rise and announce that the First Lady has been asked to be an "Honorary Freeman of Galway".

-The City Manager and Town Clerk then call roll and report on the City Council's decision on April 19, 1999.

-Mayor Lynch-Lupton makes brief remarks.

-Mayor Lynch-Lupton asks the First Lady to join her at the center of the stage, and the First Lady signs the Roll of Freeman.

-Mayor Lynch-Lupton and the City Manager sign the Roll and present the First Lady with the Scroll of Freedom.

-Mayor Lynch-Lupton announces the First Lady as a Freeman of the City of Galway.

-The First Lady briefly replies and returns to her seat.

-Mayor Lynch-Lupton concludes the event, music commences, the First Lady rises.

-The First Lady and President Fottrell lead the Procession to the University Quadrangle.

-The First Lady, President Fottrell, and Chancellor Fitzgerald proceed to President's Drawing Room to remove academic robes.

PARTICIPANTS: 1000 guests

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 6

CONTACT: John Sweeney 353-91-524-411

NOTE: Upon entry into the Aula Maxima, the First Lady briefly greets Vanessa Weaver, Daphne Weaver, Robert Fessler, and Louise Kennedy. The First Lady also does police/embassy photos at this time.

12:20 pm-
1:00 pm

LUNCH

Aula Maxima
National University of Ireland, Galway
Hold: John Sweeney's Office
Phone: 353-91-524-411 x2110
Fax: 353-91-524-176
Staff Hold: President's Secretary's Office
Phone: 353-91-750-367
Fax: 353-91-524-176

CLOSED PRESS/WH PHOTO

PARTICIPANTS: 70 guests

1:05 pm

DEPART National University of Ireland, Galway
EN ROUTE Shannon International Airport
[drive time: 1 hour, 30 minutes]

[003]

(b)(7)e

2:35 pm

ARRIVE Shannon International Airport

2:45 pm

WHEELS UP Shannon International Airport
EN ROUTE Belfast International Airport
[flight time: 40 minutes]

3:25 pm

WHEELS DOWN Belfast International Airport

GREETERS:

Ambassador Phil Lader
Linda Lader
Mo Mowlam
Mayor David Alderdice
Ki Fort, Consul General
Paul Kehoe, Managing Director, Airport

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 7

3:35 pm **DEPART** Belfast International Airport
 EN ROUTE Musgrave Park
 [drive time: 30 minutes]

(b)(7)e

4:05 pm **ARRIVE** Musgrave Park

GREETERS:

Antoinette McKeown, Chief Executive Officer,
PlayBoard
Darrell Hammond, KABOOM!

4:10 pm- **MUSGRAVE PARK BELFAST PLAYSPACE DEDICATION**
5:05 pm Stockman's Lane
 Musgrave Park
 Belfast
 Hold: Trailor
 Phone: n/a
 OPEN PRESS

FORMAT:

-Lord Mayor Alderdice makes welcoming remarks and introduces Antoinette McKeown, Chief Executive Officer, PlayBoard.

-Antoinette McKeown makes remarks and introduces Mo Mowlam.

-Mo Mowlam makes remarks and introduces the First Lady.

-The First Lady makes remarks.

-The First Lady invites 12 children to join as she and the program participants plant two trees.

-The First Lady works a ropeline right to left and departs.

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 8

5:10 pm **DEPART** Musgrave Park
 EN ROUTE Stormont/Parliament Buildings
 [drive time: 25 minutes]

(b)(7)e

5:35 pm **ARRIVE** Stormont/Parliament Buildings

GREETERS:

David Trimble, First Minister of the Shadow
Northern Ireland Assembly
Seamus Mallen, Deputy First Minister of the Shadow
Northern Ireland Assembly

OPEN PRESS

INSIDE GREETER:

Speaker Lord John Alderdice

NOTE: The First Lady signs the guest book in the Grand Hall

5:40 pm- **VIEW THE CHAMBER**

5:45 pm Chamber
 Stormont/Parliament Buildings
 Hold: Room 101
 Staff Hold: Room 155
 POOL SPRAY/WH PHOTO

PARTICIPANTS:

The First Lady
Speaker Lord John Alderdice

**SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999**

PAGE 9

5:45 pm-
5:55 pm

COURTESY CALL

Members' Dining Room West
Stormont/Parliament Buildings
Hold: Room 101
Staff Hold: Room 155
POOL SPRAY/WH PHOTO

PARTICIPANTS:

The First Lady
David Trimble, First Minister of the Shadow
Northern Ireland Assembly
Seamus Mallen, Deputy First Minister of the Shadow
Northern Ireland Assembly
Ambassador Phil Lader
Melanne Verveer
Larry Butler, NSC

6:00 pm-
6:40 pm

MEETING WITH WOMEN MEMBERS OF THE ASSEMBLY

Members' Dining Room East
Stormont/Parliament Buildings
Hold: Room 101
Staff Hold: Room 155
POOL SPRAY/CLOSED PRESS/WH PHOTO

FORMAT:

-The First Lady mixes and mingles with the
women assembly members.

-The First Lady is escorted out by Speaker Lord
John Alderdice.

PARTICIPANTS: 14 women members

6:45 pm

DEPART Stormont/Parliament Buildings
EN ROUTE Hillsborough Castle
[drive time: 30 minutes]

(b)(7)e

7:15 pm

ARRIVE Hillsborough Castle

SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, MAY 12, 1999

PAGE 10

tbd **PRIVATE DINNER**
 Hillsborough Castle
 CLOSED PRESS/WH PHOTO

PARTICIPANTS:
The First Lady
Mo Mowlam
Melanne Verveer

RON Hillsborough Castle
 Hillsborough
 Co Down, Northern Ireland

WEATHER FORECAST FOR GALWAY, IRELAND: Rain. High 60. Low 48.

WEATHER FORECAST FOR BELFAST, NORTHERN IRELAND: Rain. High 58.
Low 49.

FIRST LADY HILL ARY RODHAM CLINTON
OUR OBLIGATIONS TO EACH OTHER; CONTINUING THE QUEST FOR PEACE
MILLENNIUM LECTURE SERIES
GALWAY, IRELAND
MAY 12, 1999

ACKNOWLEDGMENTS

It is a great pleasure to be here today in this beautiful city of Galway, steeped in the old Gaelic culture of Ireland – and today a flourishing mecca for poets and artists. It's a particular privilege to be here at the National University of Ireland – which is celebrating 150 years as a vibrant center of learning, the arts, and service to the community. First I want to thank all of you for the great honor you have given me today [with the presentation of the Freedom of the City of Galway]. I will remember it always. I especially want to thank your president, Dr. Patrick Fottrell; chancellor and former prime minister Dr. Garret Fitzgerald; mayor [Councillor Angela Lynch-Lupton]; aldermen; councillors; distinguished guests; professors, and most important of all – the students of the National University of Ireland.

I also want to recognize a special guest in our audience today: Margaret Dirrane – who is 105 years old. Born in Ireland; she emigrated to the United States, and is now back in her beloved country. She's the oldest woman in the world to be conferred an honorary degree. She's also a powerful symbol of the rich interplay – of lives and contributions and friendships -- that have existed between the people of our two countries over the centuries.

As many of you know, 40 million Americans claim Irish ancestry – and Irish immigrants have played a remarkable and enduring role in our history -- as they've helped build, enrich, and lead our nation. Many Irish men and women began their journey to the new world in ships sailing from this port – and while many have made America their home – many are now returning – as Ireland celebrates an almost unparalleled economic and cultural renaissance. I only wish I could stay for the many poetry and arts festivals that enrich your lives here. There is another reason I'm pleased to be here – and wish I could stay longer. Galway is the sister city to my home town in the United States – Chicago, Illinois. So I'm already feeling right at home.

OUR OBLIGATIONS TO EACH OTHER: WHEN FULFILLED; PROGRESS AND
PEACE; WHEN DENIED; HUMAN SUFFERING

Today, I'm truly honored to begin a series of millennium lectures to be held at this University -- this one entitled "Our Obligations to Each Other: Continuing the Quest for Peace." It's a particularly fitting subject to talk about as we end one century – and begin a new millennium. Because the history of the last one hundred, tumultuous years could be drawn in quite simple terms: the progress – and the peace -- we've made when

we have fulfilled our obligations to each other – and the terrible destruction and human suffering that have occurred when those sacred obligations have been broken, or denied.

NO BETTER EXAMPLE OF THOSE SACRED OBLIGATIONS THAN IRELAND'S QUEST FOR PEACE:

Today's Ireland is a powerful tribute to what can be achieved when those obligations to peace and to each other are secured and valued. Since I first visited Northern Ireland with the President in November of 1995, I have seen with my own eyes the remarkable progress you've made toward a lasting peace. In the space of four years, you've silenced the guns; elected a truly representative assembly; and created new forms of cooperation and reconciliation on this island and among the British and Irish people.

With the signing of the 'Good Friday' agreement a little more than a year ago – the leaders and people of Ireland demonstrated a courageous and unbending determination to end a generation of bloodshed, and create a lasting, comprehensive peace. It was an event celebrated not only here in Ireland – but in America and by peace-loving, democratic peoples around the world. And now, my husband and the people of the United States stand with you again, as you do the hard work of finding ways to implement the Accord in its entirety.

Some people said that peace would never settle here That the hatreds ran too deep. That the divisions had gone on too long. That too many lives had been lost. But others had kept faith all along – that peace was possible. And they worked tirelessly to fulfill their hopes for the future. As one of your beloved poets -- Seamus Heaney – has written:

History says, Don't hope
On This Side of the grave.
But then, once in a lifetime
The longed for tidal wave
Of justice can rise up
And hope and history rhyme.

THE MANY ARCHITECTS OF PEACE:

Some didn't see those opportunities. Others seized them, and they took the extraordinary risks for peace. We know many of their names. Prime Minister Ahern (and his predecessor Prime Minister Major); Trimble/ Hume; Jerry Adams; Secretary Mowlam. Former president and now UN Commissioner for Human Rights; Mary Robinson; new president Mary McAleese – distinguished professor of law from Belfast – the first "northerner" to serve as the president of the Republic. Taoiseach [TEE-shuk] Bernie Ahearn; Liz O'Donnell: exemplifies the contributions of women to peace: And I'm so proud of the role that my country took in helping to forge that peace – including our foremost peacemaker, George Mitchell.

But today – we recognize the work of many others as well – some whose names we will never know, who have helped create the conditions for peace here in Ireland. Peace is not just the responsibility of government and elected officials. It is the responsibility of all people. Long before the “Good Friday” accords were signed, ordinary citizens, in their war torn homes and neighborhoods, began to reach out to each other, to build trust, to heal wounds, to lay the groundwork for that peace. Everyone helped to build -- in Seamus Heaney’s words – that “longed for tidal wave of justice.”

When the people of Galway and every other community – north and south -- voted overwhelmingly to approve the referendum on the peace agreement – a year ago this month -- you made a powerful statement. That this is a people’s peace, deeply imbedded in the hearts of Irish citizens everywhere. You cast your vote to end the bloodshed, and your vote changed the course of history.

Everywhere we look, we see that rising tide of justice. We see it in the work you do here that this university on behalf of human rights. I want to applaud your efforts at the Center for the Study of Human Rights – which has taken up critical challenges that Ireland and every country faces in our efforts to promote and protect human rights, civil rights, and women’s rights. These are the very foundations of a peaceful, democratic nation.

We see it as well in the spirit of tolerance and diversity at NUI, as you attract students from countries around the world – including many from the United States. And today, I’m very pleased to announce a new partnership between our two countries that will strengthen that important mission. The Irish government has agreed to join an American philanthropy – the Ferris Foundation – to create ten scholarship for outstanding African American graduates students to study at colleges in the north and south of Ireland – including here in Galway.

All of us benefit when we deepen the understanding among persons of different national, ethnic, religious and racial backgrounds. And when we learn from the experiences that others have had in confronting – and overcoming injustice. And those are the bridges this scholarship will help build. I’m so pleased that Michael Ferris – member of the Irish parliament – is representing the Ferris family here today. And we thank him for this new initiative.

We see it in the lives of ordinary citizens who have worked in their schools and churches and in their communities to deepen understanding – and nurture the conditions for peace. I’ve heard how a group called Cooperation Ireland would build trust and friendships between Catholic and Protestant children – by organizing exchanges across the border – so that they could visit each other’s schools, and stay at each other’s homes. Children who lived only a few miles from each other but had never met began to learn that what they shared in common was far stronger than what kept them apart.

And in the north, I've met wives, mothers, sisters, daughters, who may have worshipped separately, but who seven days a week, would say the same silent prayer for their children to return safely from school, and their husbands come home safely from work. Women like Joyce McCarten, who brought Catholic and Protestant women together, often over a hot cup of tea, to talk about what they could do to stop the bloodshed, and to begin rebuilding their lives, and offering hope to their children.

This struggle that the people of Ireland have waged for peace is one that we know takes place in so many countries of the world, where people have made the commitment to end the fighting – and are now working to transform a culture of violence to a culture of peace, and to create a common future. I've met with women in Guatemala and El Salvador – who have endured decades of civil strife in their countries. Yet many of them who fought on different sides, and whose husbands had been lost, became the architects of peace in their countries. I'll never forget hearing one woman leader from El Salvador who said she wept when she signed the agreement to give up the weapons of war. Yet she also recognizes that it was time to create a country in which her children, and all the nation's children, could grow up free from violence – and able to fulfill their god-given potential.

TO SUSTAIN THE PEACE – WE MUST REDEFINE ITS MEANING: STRENGTHEN CIVIL SOCIETY

But fulfilling the promise of peace – as the people of Ireland know – depends on more than stopping the violence. As one of America's great civil rights leaders, Dr. Martin Luther King, once said, peace is not just the absence of conflict, but the presence of justice. It's about ensuring equal access to the tools of opportunity -- quality education, health care, jobs and credit. It's about respecting human dignity, and allowing people the opportunity to take responsibility for composing their own lives.

Fulfilling the promise of peace is to strengthen the civil society that nurtures those hopes, and makes real those opportunities. I often think of society with a very simple metaphor: a three legged stool. One leg is the government; one leg is the economy; and one leg is what we call civil society. We obviously cannot sit on that stool if one leg is more powerful or longer than the other. Creating that balance in society – among these principal institutions is something we are all constantly striving to achieve.

We know we need government – to protect our freedoms, and defend our lives, and respect human rights and the rule of law. But even government cannot in and of itself create citizens. We know we need a free market economy -- which can create jobs and wealth, and unleash the potential that is within so many people to have a better economic life for themselves. But the market cannot create citizens. Only civil society – that space we create in our families, the associations we freely choose; the music and art and theater and all things that make life worth living. Only civil society can create citizens.

But how do we nurture this civil society? First – we do what so many people are doing here in Ireland today: we invest in people: in their education; in their health care; in providing the credit and economic opportunity that releases their greatest potential.

Tomorrow, I will travel to Belfast to meet with women of Ireland who came together a year ago, at a Vital Voices conference. And I will talk to them about how they are moving forward, and playing greater roles in the economic and political life of their country. How they are building a stronger civil society.

[Take examples from Vital voices update – with partnerships in business, communications, cross border exchanges, etc.] Fulfilling the promise of peace depends upon all citizens making their voices heard – at the ballot box, in the board rooms and classrooms, at the national government and the local government – at every level of the political process. And for progress to be made here in Ireland – in my own country, or any nation in the world -- women must be equal partners in that opportunity.

Secondly, we have to treat our diversity as a source of strength, not division. A force that binds us together instead of tears us apart. The people of Ireland have suffered too long as a result of divisions and misunderstandings. Creating that climate of mutual trust and tolerance for diversity is an ongoing need here in Ireland and in every nation. And I'm particularly pleased that people here are focusing on teaching those lessons to the next generation, to our children. [Talk about Civic-Link and the Youth, Education, and Community Program.]

Today, as we look forward to a new millennium, we are confronted with two stark choices. We see, in places like Ireland, the extraordinary hope for a more peaceful world. Yet everyday, in the terrible conflict and suffering in Kosovo, we are confronted with the most ancient of human impulses; of hatred, and division; and inhumanity.

KOSOVO; THE CHOICES BEFORE US; WHAT DIRECTIONS WE WILL TAKE IN THE NEXT CENTURY

Ireland has shown the world that peace is possible. In Kosovo. In the Middle East. In Rwanda. But that it's work – like the work of democracy – is never done.

A NEW FUTURE:

This past year, my husband received a letter from an Irishman – who wrote it after the terrible bombing at Omagh tried to stifle the promise of peace – but also after the birth of his first daughter. He wrote: “We have a dream of what Ireland might be like when she grows up. Ireland could be a place where dreams would come true, where people would achieve things never imagined before; where people would not be afraid of their neighbors.”

All of you here today – and across this country, north and south, are the ones who will ensure that child – and every child of Ireland – will grow up in such a place; free of fear, and filled with opportunity. I will see a glimpse of that future later today, as I travel to Belfast, to the future site of a playground. Half of the land sits on the Catholic side of town – the other half on the Protestant side, and it's located between two schools. But that quiet spot will soon be filled with the joyful shouts of children – as they play together for the first time – in newfound friendship, and in newfound safety.

**PHOTOCOPY
PRESERVATION**

Balkans Remarks

SCHEDULE FOR HILLARY RODHAM CLINTON

TUESDAY, MAY 18, 1999

FINAL

WASHINGTON, D.C.

SCHEDULER: **WENDY ARENDS**
 202/456-7007 **PHONE**
 202/456-5340 **FAX**
 202/518-8209 **HOME**
 WHCA PAGER **#4781**

PREV RON The White House

10:10am- **COFFEE** with Her Majesty Rania Al-Abdullah
10:45am Yellow Oval Room
 CLOSED PRESS/WH PHOTO

FORMAT:

-The First Lady has the option to greet Mrs. Abdullah at the South Portico.

-Upon conclusion of the coffee, the First Lady has the option to bid Mrs. Abdullah farewell.

PARTICIPANTS:

The First Lady
Her Majesty Rania Al-Abdullah

11:00am- **VIDEOS**
11:30am Room 459, Old Executive Office Building

11:35am- **WHITE HOUSE CHINA BOOK PRESENTATION**
11:50am China Room
 CLOSED PRESS/WH PHOTO

PARTICIPANTS: 8 guests

11:50am- **DROP-BY** with Girl Scout Troop #2096
12:05pm Diplomatic Reception Room
 CLOSED PRESS/WH PHOTO

PARTICIPANTS: 12 guests

12:05pm- **DOWN TIME**
12:30pm

SCHEDULE FOR HILLARY RODHAM CLINTON
TUESDAY, MAY 18, 1999
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12:30pm- **MEETING** with Albanian-American Community
12:45pm Room 472, Old Executive Office Building
CLOSED PRESS/WH PHOTO

12:45pm- **MEET AND GREET** with students
12:50pm Hallway, Old Executive Office Building
CLOSED PRESS/WH PHOTO

12:50pm- **MEET AND GREET**
12:55pm Hallway, Old Executive Office Building
CLOSED PRESS/WH PHOTO

12:55pm **PROCEED** backstage
GREET stage participants

1:00pm- **REFUGEE RELIEF EVENT**
2:00pm Room 450, Old Executive Office Building
OPEN PRESS/WH PHOTO

FORMAT:

-The First Lady makes remarks and introduces Senator Frank Lautenberg.

-Senator Lautenberg makes remarks and introduces Senator Kay Bailey Hutchison.

-Senator Hutchison makes remarks.

-The First Lady introduces Veton Sylejmani, Kosovar refugee.

-Veton Sylejmani makes remarks.

-The First Lady introduces Ken Hackett, Executive Director, Catholic Relief Services.

-Ken Hackett makes remarks.

-The First Lady makes closing remarks.

-The First Lady departs.

PARTICIPANTS: 150 guests