

INTRODUCING THE NATIVE ACT TO TRANSFORM IMAGERY IN VARIOUS ENVIRONMENTS (NATIVE) ACT

**HON. FRANK PALLONE, JR.**

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

*Thursday, September 26, 2002*

Mr. PALLONE. Mr. Speaker, I rise today as a member of the Native American Caucus to introduce the Native Act to Transform Imagery in Various Environments (NATIVE) Act. This bill would provide funding for the establishment of an incentive program for schools to eliminate the use of names and symbols that are offensive to Native American people.

Many elementary and secondary schools across the country use words and symbols representing their schools that are demeaning to Native Americans. Nationally, more than 1,200 schools inappropriately use such offensive names or nicknames, often these become mascots. In addition, these names or symbols are used at athletic games for mascot characters, chants and other antics.

While I believe the intentions of these school communities is not to disrespect or harm Native Americans, that is the end result of allowing these offensive terms to continue in these educational institutions.

Once this bill is signed into law, the Secretary of Education would be authorized to make grants to eligible schools to assist such schools to discontinue use of a derogatory or discriminatory name or depiction as a team name, mascot, or nickname. Funding would be provided to schools to change their names and symbols on all equipment and apparel throughout the institution, including on team jerseys, signs, stationary, walls, fields and gymnasium floors. Schools participating in the program may also qualify for construction or renovation funds.

Given that the president's No Child Left Behind education plan does not include construction and renovation funding (with the exception of immediate danger areas), this would be a major incentive for schools to replace their offensive names and logos. Because of the federal government's trust responsibility and obligations to tribal governments, tribally-controlled schools would be eligible for construction or renovation funds, regardless of whether or not they alter their names and symbols.

The legislation would also provide for the establishment of a Committee of American Indian Relations to conduct cultural proficiency trainings at schools participating in the program to further assist the school communities with understanding and changing their behavior. The Committee would also assist the Secretary with reviewing proposals submitted by schools for eligibility determination and funding of grant purposes. The Committee would be headed by a Director, selected by the Secretary in consultation with tribal governments.

This program would receive federal funding for five years. During the first two years of the program, some funding would be devoted to establishing the Committee, identifying schools interested in participating and then working with those schools to actually change the offensive names and symbols. Over the remaining three years, funding would be devoted to any necessary construction and renovation required at the school sites.

I have developed this legislation in consultation with representatives from the National Indian Education Association, the Indian Teacher and Educational Personnel Program, the Capital Area Indian Resource Center and the California Rural Indian Health Board and would like to thank these tribal organizations and their staff for their commitment to bringing this bill to fruition.

The idea for this legislation came from a similar bill proposed in the California state legislature. The California bill would have mandated that all schools in the state with offensive Native American names and symbols change their identifying features in order to continue receiving state funding. This bill failed to receive the votes necessary to become state law.

I believe that forcing educational institutions to adhere to a new procedure without preparing them for such a change can have negative consequences. Educating the school community about why such change is important, and gradually gaining their support can make the transition easier and oftentimes leads to positive results.

This is why I am introducing this bill that would not mandate schools change, but instead provide incentives and activities building awareness in school communities as to why these names and symbols are not appropriate in educational environments.

I urge my colleagues to support and vote in favor of the Native Act to Transform Imagery in Various Environments (NATIVE) Act.

CELEBRATING THE FIESTA OF SAN DIMAS, PATRON SAINT OF THE VILLAGE OF MALESSO

**HON. ROBERT A. UNDERWOOD**

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

*Thursday, September 26, 2002*

Mr. UNDERWOOD. Mr. Speaker, I rise today to recognize the feast day of one of Guam's oldest patron saints. This Sunday, September, 29, 2002, the residents of Guam will celebrate the feast day of San Dimas, the patron saint of Malesso, which is the island's southernmost village. For more than three centuries the San Dimas Catholic Church has stood as a center of faith and traditions for the community of Malesso. On the eve of the fiesta celebration, I would like to commemorate the rich history the San Dimas Church and the village of Malesso have brought to my district of Guam.

The history of Catholic missionaries in Guam began on June 9, 1671, when the Spanish ship Buen Socorro docked in Umatac Bay with four new padres for the Marianas Mission. The four had come to relieve three Fathers already working in the Marianas under the guidance of Father San Vitores. Two of the new priests, Father Francisco Esquerria and Father Francisco Solano, had come from the Philippines by way of Mexico.

The Padres worked hard in Hagatna, the capitol city of Guam, preaching to Spanish soldiers and lay workers, while maintaining carefully the devoted congregations formed by Father San Vitores. They rebuilt the Hagatna church, which had been destroyed in the typhoon of 1671. Father Esquerria and the other Padres soon were not content to work only in

Hagatna, and began to make various mission journeys covering more than half the island.

Late in 1672, Father Esquerria became concerned at the great distance they had to travel to get to the usual anchorage of the ships, which was the port of San Antonio de Umatac (Umatac). He decided that it would be good to have a church in the southern part of the island which the Padres could settle. Father Esquerria decided upon the village of Malesso, and built a church there under the patronage of San Dimas. The Padre himself carefully attended the construction of the church. Two years later in 1674, Father Esquerria was martyred. However, the legacy of the San Dimas Church still lives today.

Thirty-one pastors have served the people of San Dimas Parish for 330 years. The Padres include:

1672–1674 Fr. Francisco Esquerria, S. J.; 1674–1799 Fr. Raphael Canica, S. J. & other Jesuits; 1800–1805 Fr. Cristobal Ibanez; 1836–1848 Fr. Jose Ferrer; 1851–1860 Fr. Juan Fernandez; 1864–1869 Fr. Faustino Fernandez Del Corral; 1870–1886 Fr. Mariano Martinez; 1886–1890 Fr. Juan Herrero; 1890–1891 Fr. Jose Lamban; 1891–1893 Fr. Ildefonso Cabanilla; 1893–1899 Fr. Crisogono Ortin; 1908–1923 Fr. Cristobal de Canals; 1923–1927 Fr. Bemabe de Casada; 1930–1934 Fr. Gil de Lagana; 1935–1936 Fr. Marcelo de Vallava; 1937–1940 Fr. Pastro de Arrayoz; 1940–1942 Fr. Marcian Pellet; 1942–1945 Fr. Jesus Duenas & Fr. Oscar Calvo ministered to the people of Guam during the War Occupation; 1945–1947 Fr. Marcian Pellet (Returns from a prison camp); 1947–1948 Adelbert Donlon; 1948–1950 Fr. Julius Sullivan; 1950–1953 Fr. Alexander Feeley; 1954–1956 Fr. Antonine Zimmeran; 1956–1957 Fr. Sylvan Conover; 1957–1967 Fr. Timothy Kavinaugh; 1967–1987 Fr. Lee Friel; 1987–1987 Fr. Felixberto Leon Guerrero; 1987–1988 Fr. Patrick Castro; 1988–1997 Fr. Jose Villagomez; 1997–1998 Fr. Eric Forbes; Archdiocesan Clergy; and 1998–Present Fr. Mike Crisostomo.

Nearly 80 percent of Guam's residents are Roman Catholics. This identity has profoundly shaped many of the island's culture and traditions. For more than three centuries, pastors and parishioners have given their time and skills with strong loyalty and devotion to the San Dimas Church. As a result, many others on the island have enjoyed the special traditions, particularly the San Dimas fiesta.

This year is especially gratifying since the church reopened its doors after four years of being closed to rebuild the church structure. Hundreds of church volunteers led by San Dimas' Pastor, Pale Mike Crisostomo, devoted thousands of hours working on the church's Finance Council, Demolition Crew, Worship Space Volunteer Committee, Dedication Committee, Parish Council, Pastoral Planning Committee, Finance Committee, Solicitation Committee, Building Committee, Cemetery Committee, Confraternity of Christian Mothers, Angel Tree Project, Faith Formation or "Eskuelan Pale", Ministers of Liturgy, Sacristan, Eucharistic Ministers, Acolytes, Altar Servers, Music Ministry, Knights of Columbus, Maintenance and Landscaping, and Office Staff, to make the rebuilding and rededication of San Dimas Church a great success.

The fiesta this weekend, a village-wide celebration of the patron saint San Dimas, promises to be Malesso's biggest and best celebration. I would like to recognize and commend