

is now Cedars-Sinai Medical Center. The hospital is a cancer treatment center for the terminally ill. Throughout the 1950's and 1960's, Sadie opened the Los Angeles Council of Mizrachi Women of America which is part of the Jewish Federation. The Los Angeles Council is the Israelis' official network for religious, secondary, and technical education. Under her guidance as the Executive Secretary, the Council assisted over 14,000 Israeli children throughout a network of 55 schools, children's homes and youth villages throughout Israel.

Just before Sadie retired in the early 1970's, she was recognized for her years of commitment and service to the Jewish Federation, the Los Angeles Council of Mizrachi Women of America, by being named Honorary Executive Secretary. Her national office then asked her to lead a tour of 36 men and women for a three-week Passover Tour. Sadie proclaimed that "[the trip] fulfilled a dream of a lifetime."

Sadie is an incredible woman who has served the community in many exceptional ways. She is a beautiful, strong, and very inspirational woman who is young at heart and full of the spirit of life. Colleagues, please join with me today in wishing a very Happy Birthday to Sadie Vilensky.

HONORING THE ULTIMATE SACRIFICE MADE BY 28 UNITED STATES SOLDIERS KILLED DURING OPERATION DESERT STORM

SPEECH OF

**HON. HEATHER WILSON**

OF NEW MEXICO

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, February 27, 2001*

Mrs. WILSON. Mr. Speaker, I support H. Con. Res. 39, a resolution that honors the ultimate sacrifice made by 28 United States soldiers killed by an Iraqi missile attack on February 25, 1991, during Operation Desert Storm, and resolving to support appropriate and effective theater missile defense programs.

I was delayed from making it to the House floor last week and unable to record my vote in favor of H. Con. Res. 39 due to airline problems and delays.

ALTERNATIVE EDUCATION FOR SAFE SCHOOLS AND SAFE COMMUNITIES ACT OF 2001

**HON. DALE E. KILDEE**

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

*Thursday, March 8, 2001*

Mr. KILDEE. Mr. Speaker, today I am introducing the Alternative Education for Safe Schools and Safe Communities Act of 2001. This legislation will assist States and school districts in their efforts to fund alternative education programs and services for students who have been suspended or expelled from school and reduce the number of suspensions and expulsions. This legislation will provide our schools with an important tool in their efforts

to ensure safer schools and safer communities while providing vital educational opportunity.

Presently, numerous students are suspended or expelled from school annually. Regardless of the reason these students received a suspension or expulsion—disruptive behavior, verbal abuse, a violent act—they are often left to fend for themselves without any educational services, or worse yet no supervision or guidance. The loss of educational services for these students is a destructive force to their chances to advance academically, be promoted from grade to grade, or to resist the temptation to drop out of school. In addition, students not in school and without any supervision can bring the problems which necessitated their suspension or expulsion to the community—increasing juvenile delinquency and possibly other violence and crime.

Under the Gun-Free Schools Act, schools are required to expel a student for one-year if they bring a firearm to school. In school year 1997–1998, that amounted to 3,507 expulsions. Unfortunately, fewer than half of these students were referred for alternative education placements. In fact, students expelled for firearm violations often do not receive education services through alternative programs or schools. This lack of continuing education and supervision may put the community at risk of gun violence from these children.

While there are times when students may need to be removed from their school due to behavior, whether violent or non-violent, little is accomplished by risking their academic future through a lack of educational services. This legislation will promote alternative placements for suspended or expelled students so the problems they brought to school do not become problems of the community. The legislation would also require school districts to reduce the numbers of suspensions or expulsions of students. I would like to make it clear that this program's funding should not make it easier to remove students from the classroom in greater numbers, but rather should enhance the ability of school districts to provide continuing educational services for the students they do remove from the classroom.

Specifically, the Alternative Education for Safe Schools and Safe Communities Act of 2001 would authorize \$200 million to assist school districts in reducing the number of suspensions and expulsions and establishing or improving programs of alternative education for students who have been suspended or expelled from school. Additional specifics of the program include:

States would receive allocations based on the amount of Title I, Part A dollars they receive. States would then distribute 95 percent of this funding to local school districts.

School districts would use funding to both reduce the number of suspensions and expulsions and establish or develop alternative education programs.

Students participating in alternative education programs would be taught to challenge State academic standards.

Students would be provided with necessary mental health, counseling services and other necessary supports.

States and school districts would be required to coordinate efforts with other service providers including public mental health providers and juvenile justice agencies.

School districts would have to plan for the return of students participating in alternative education programs to the regular educational setting, if it is appropriate, to meet the needs of the child and his or her perspective classmates.

School districts would have to meet continually increasing performance goals to maintain funding. These performance goals include: reductions in the number of suspensions and expulsions, reduction in the number of incidents of violent and disruptive behavior, and others.

The Department of Education would be required to identify or design model alternative education programs for use by school districts and then disseminate these examples of "best practices."

The future of all our children is too critical to allow those who have been suspended or expelled from school to become the future burdens on our social welfare system, or to have the disruptive and unsafe acts they did in schools take place in the greater community. I urge Members to cosponsor this legislation.

GUAM'S 480TH ANNIVERSARY OF DISCOVERY DAY

**HON. ROBERT A. UNDERWOOD**

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

*Thursday, March 8, 2001*

Mr. UNDERWOOD. Mr. Speaker, Ferdinand Magellan, one of the world's most famous explorer's, who also became known as the first European to circumnavigate the Earth, landed on Guam on March 6, 1521. In observance of this landing, the people of Guam celebrate Discovery Day. This past Tuesday, March 6, 2001, Guam celebrated the 480th year anniversary of Discovery Day.

When Ferdinand Magellan landed on Guam, he brought with him a crew dying of starvation and suffering from scurvy. The Chamorro people, the indigenous people of Guam and the original inhabitants of the island, welcomed the explorer and his crew to the shores of Guam and extended their hospitality. They replenished their water supply, restocked the ship with fresh fruits, vegetables and other food items the explorer and his crew needed.

It is important to know that prior to Ferdinand Magellan landing on Guam, the Chamorro people lived a communal life. When someone extended a lending hand, reciprocity was an unspoken understanding among the Chamorro people—to ask for something that one needed was not viewed the way someone from the western world would view it. An islander did not need to ask, they simply went to their neighbor and took what they needed. In western society this would be seen as stealing, in the ancient communal society this was seen as sharing. Everybody owned everything and shared whatever they had with others in the community—nobody was left to want for anything. This was a structured and a highly organized society with a people who had customs and beliefs of their own, were excellent craftsmen, fishermen and seafarers.

Historians are not clear on the exact date or reason the ensuring event took place, but to

punish the Chamorro people for taking his skiff, Magellan killed several Chamorro male villagers and burned many of their homes. It may have been that the Chamorro people only expected reciprocity for their hospitality and as seafarers they were curious in the skiff. It may also have been the lack of knowledge and understanding of a different society's structure and beliefs that led to Magellan punishing the people of Guam. What the Chamorro people believed as payment for their hospitality was more than likely viewed as theft from the perspective of Magellan and his crew. Soon after this unfortunate event Magellan and his crew left.

It seems ironic that Guam would celebrate a day which actually led to death and destruction on the island, and it seems ironic that Guam would celebrate a day alleging its discovery, when in fact, Guam was not a desolate island; it was a populated island, with organized societal structures and a full and robust civilization.

The commemoration of Magellan's visit is now ironically merged with the celebration of Guam's native culture. During the month of March schools, businesses, and community organizations take the time to reflect upon the meaning, the spirit, and the survival of the Chamorro people. As one of the originators of the celebration in Guam schools, I take great pride in acknowledging the spirit of self-renewal and self-discovery which Guam is currently undergoing. I also must take note of the historical disaster which befell the Chamorro people of Guam as a result of contact with the Europeans. In the century after Magellan, Spanish missionaries decided to settle the Mariana islands. As a result of this decision, war and disease reduced the native population by an estimated 90 percent. Miraculously, the people survived so that their descendants, I among them, can proudly say 'we survived.'

A great Chamorro leader of the 17th century saw the meaning of colonialism and the physical, as well as mental, consequences of domination. Hurau is commemorated in history as having made a speech to his warriors. I want his speech to be inserted in the RECORD so that his generation of Chamorros can be remembered for their heroism, and so that future generations of Chamorros will be reminded of his heroism, and so that all Americans will become knowledgeable of the history and trials of a great people.

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#### HURAU'S SPEECH TO HIS WARRIORS

The Europeans would have done better to remain in their own country. We have no need of their help to live happily. Satisfied with what our islands furnish us, we desire nothing else. The knowledge which they have given us has only increased our needs and stimulated our desires. They find it evil that we do not dress. If that were necessary, nature would have provided. They treat us as gross people and regard us as barbarians. But do we have to believe them? Under the pretext of instructing us they are corrupting us. They take away from us the primitive simplicity in which we live. They dare to take away our liberty which should be dearer to us than life itself. They try to persuade us that we will be happier and some of us have been blinded into believing their words. But can we have such sentiments if we reflect that we have been covered with misery and maladies ever since these foreigners have come to disturb our peace? Before they arrived on the island we did not know insects. Did we know rats, flies, mosquitoes and all the other little animals which constantly torment us? These are the beautiful presents they have made to us. And what have their floating machines brought us? Formerly we did not have rheumatism and inflammations. If we had sicknesses we had remedies for them. But they have brought us their diseases but do not teach us the remedies. Is it necessary that our cupidity and evil desires make us want to have iron and other bagatelles which only render us unhappy? The Spaniards reproach us because of our poverty, ignorance and lack of industry. But if we are poor, as they claim, then what do they search for here? If they didn't have need of us, they would not expose themselves to so many perils and make such great efforts to establish themselves in our midst. For what purpose do they teach us except to make us adopt their customs and subject ourselves to their laws and lose the precious liberty left to us by our ancestors? In a word they try to make us unhappy in the hope of an ephemeral happiness which can be enjoyed only after death.

They treat our history as fables and fictions. Haven't we the same right concerning that which they teach us as incontestable truths? They abuse our simplicity and good faith. All their skill is directed towards tricking us; all their knowledge tends only to make us unhappy. If we are ignorant

and blind, as they would have us believe, it is because we have learned their evil plans too late and have allowed them to settle here. Let us not lose courage in the presence of our misfortune. They are only a handful. We can easily defeat them. Even though we don't have their deadly weapons which spread destruction all over, we can overcome them by our number. We are stronger than we think and we can quickly free ourselves from these foreigners and regain our former freedom.

I take the opportunity to bring this historical background to the House in order to provide the basis of understanding for legislation I recently introduced, H.R. 308, An Act to Establish the Guam War Claims Review Commission, and a House Concurrent Resolution, A Resolution to Reaffirm the Commitment of the United States to help Guam achieve full Self-Governance, I will soon introduce.

After more than four centuries of colonial rule, Spanish, Japanese, and American, the people of Guam are entering a new world of self-discovery. Discovery by others is not nearly as important as discovery of one's self, definition by others is meaningless if you cannot initially define yourself, and determination of your future pales in significance to self-determination. Guam, in full partnership with the United States, and in strong desire to remain an integral part of the United States, is now undergoing a process of self-discovery, self-definition, and self-determination. This process will eventually wind its way through this body and call upon each and everyone of us, not only to treat with respect the experiences of the people of Guam, but to fully apply the best principles of democracy and fair play which makes America the great Nation that she is.

In the coming weeks, I will explain in greater detail H.R. 308, the Guam War Claims Review Commission and the Concurrent Resolution that reaffirms the United States Commitment to help Guam achieve full-self-governance. Both of these proposals seek justice for the people of Guam and true democracy and fair play as unique members of the American family.

In conclusion, I must believe that the people of Guam celebrate Discovery Day to recognize our rich culture and understand our unique history. This will enable us to understand how we are perceived and allow us to articulate our true history so that we, along with the United States, in this New World order era, can redefine and maintain our strong relationship, and allow Guam to a greater voice in how Guam is governed.