

the Middle Tennessee chapter of the American Association of Critical Care Nurses, and in 1994, Jan was chairman of the abstract review committee of the International Society of Heart and Lung Transplantation. She is an active member of the American Heart Association and the Association of Critical Care Nurses. She is the author and principal investigator of numerous articles and chapters on heart disease and transplantation.

Now, Mr. President, my close friend Jan Muirhead leaves Vanderbilt to move to Dallas, TX, where she will participate in a Baylor University outreach program for geriatric patients. So, today, I would like to thank Jan for her outstanding service to her patients and to her community. Her pioneering spirit, her unending commitment, and the unselfish love she has shown toward her patients and her colleagues will be missed at Vanderbilt. I wish her all the best as she embarks on this new venture in her life.

#### PUBLIC/PRIVATE VENTURES' STUDY

Mr. COATS. Mr. President, I would like to bring to my colleagues attention the exciting results of a 5-year study that public/private ventures released today. As a national board member of Big Brothers/Big Sisters of America, it brings me great pleasure to share with you the news of public/private ventures' study of the Big Brothers/Big Sisters Program—the first ever to assess the impact of youth of any major mentoring program.

At last we have scientifically reliable evidence that proves what we have known intuitively for years—mentoring programs can positively affect young people.

As many of my colleagues know, Big Brothers/Big Sisters is a federated movement of over 500 affiliated agencies located in all 50 States. The Big Brothers/Big Sisters movement began in 1904 to provide one-to-one services to boys and girls in need of additional adult support and guidance. While the environment in which today's youth operate is vastly different than that of 90 years ago, basic core services of Big Brothers/Big Sisters remains the same—to provide responsible, consistent adult role models to children at risk. The need for additional adult support and guidance for our Nation's youth has never been greater, however, than at this time. Currently 38 percent of all of America's children live without their fathers. The Big Brothers/Big Sisters Program presently supervises about 75,000 youth-adult matches, but as the public/private ventures report proves an expansion of the Big Brothers/Big Sisters Program would have a positive effect on our Nation's youth.

The public/private ventures study concludes that young teenagers, who meet regularly with their Big Brother or Sister, are less involved with drugs and alcohol, do better in school and

have better relationships with their parents and peers than do youth not in the program. In fact, public/private ventures found that "Littles" who met their "Bigs" regularly were: 46 percent less likely than their peers to start using illegal drugs and 27 percent less likely to start drinking; 52 percent less likely than their peers to skip a day of school and 37 percent less likely to skip a class; more trusting of their parents or guardians, less likely to lie to them, and felt more supported and less criticized by their peers and friends.

Most of the 959 youth in the research sample were between the ages of 10 to 14, nearly 60 percent were members of a minority group, more than 60 percent were boys and most were poor or near poor. Many lived in families with histories of substance abuse and/or domestic violence. They are representative of our Nation's youth placed at-risk. Keeping this in mind, it is evident that the Big Brothers/Big Sisters Program suggests a strategy that the country can build upon to make a difference—especially for youth in single-parent families.

And since mentoring programs work through the efforts of volunteers, only modest funds are necessary to have far-reaching impact. The Big Brothers/Big Sisters Program is an innovative and effective program with the potential of having a substantial positive impact on our Nation's youth with a small investment. That is why I was pleased to include the Character Development Act [CDA] as one of 18 bills in a legislative package which I have called the Project for American Renewal. The Character Development Act will link public schools with local mentoring organizations to give more children the chance to reap the benefits of a one-to-one relationship. The Character Development Act is based on a small, innovative, Federal program known as the Juvenile Mentoring Program [JUMP]. JUMP is a competitive grant program which allows local, nonprofit social service and education agencies to apply cooperatively and directly for grants from the Department of Justice's Office of Juvenile Justice and Delinquency Prevention. These grants are used to establish mentoring services utilizing law enforcement officials and other responsible individuals as mentors.

As we, as policymakers, begin to look at mentoring, we need to keep in mind another telling conclusion of the study. The benefits of mentoring do not occur automatically. If programs are supported by the kind of thorough screening of volunteers, careful matching and extensive supervision required by Big Brothers/Big Sisters, they can be expected to produce similar results. In programs that lack the established infrastructure of the Big Brothers/Big Sisters Program, the one-to-one relationship evaporates too soon to positively affect the youth.

While the study's most dramatic findings are the degree to which par-

ticipation in Big Brothers/Big Sisters prevents a young person from starting to use drugs and alcohol, the authors also noted the fact that Big Brothers/Big Sisters participation produces an unusually broad range of outcomes for youth—improved school behavior and performance and better relationships with friends and family. The Big Brothers/Big Sisters Program results in improvements in attitudes, performance, and behavior—with "littles" one-third less likely than their peers to report hitting someone.

I encourage my colleagues to join me in commending Big Brothers/Big Sisters for their continued commitment to our Nation's youth and recommend to my colleagues that they visit a local affiliate in their State so that they may see for themselves that mentoring can and does indeed work.

#### IN HONOR OF PRIME MINISTER YITZHAK RABIN

Mr. MOYNIHAN. Mr. President, on October 25, 1995, the Prime Minister of Israel, Yitzhak Rabin, spoke in the Capitol Rotunda at a ceremony commemorating the 3,000th anniversary of the founding of the City of Jerusalem by David. I had the honor to introduce him. I ask unanimous consent to have printed in the RECORD my remarks on that occasion.

There being no objection, the remarks were ordered to be printed in the RECORD, as follows:

#### REMARKS OF SENATOR DANIEL PATRICK MOYNIHAN

My pleasant and most appropriate task this afternoon is to introduce one of Jerusalem's most illustrious sons.

History will acknowledge him as the Unifier of the City of David—the Chief of Staff whose armies breached the barbed wire and removed the cinder blocks that has sundered the city of peace.

History will honor him as the magnanimous leader of a brave people—brave enough to fight against daunting odds—perhaps even braver still to make peace.

History will remember him as the last of the generation of founders—the intrepid children of a two thousand year dream. Almost certainly, the last Israeli Prime Minister to play a leading role in the War for Independence, he was also the first—and to this day the only—Prime Minister to be born in the Holy Land.

He is a proud son of Jerusalem. As a young man he dreamed of a career as an engineer. But destiny had other plans and he fought and led for almost half a century so that his people could live in peace and security.

Nobel Laureate, statesman, military hero, friend of our nation where he served with distinction as an ambassador in this very city, he honors us today by joining us in our festivities—the Prime Minister of Israel, the Honorable Yitzhak Rabin.

Mr. MOYNIHAN. Mr. President, twelve days later, I, along with many Senate and House colleagues, stood by his casket, first at the Knesset, later on Mount Herzl where he was buried. It was an experience none of us will forget. No one has captured the moment and the momentous consequences better than Mortimer B. Zuckerman, who

was there also. I ask unanimous consent that his reflections, "The Light of a Fierce Fire," be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

[From the U.S. News & World Report, Nov. 20, 1995]

THE LIGHT OF A FIERCE FIRE  
(By Mortimer B. Zuckerman)

The poet was once asked, "If your house was burning and you could save only one thing, what would you save?" The poet answered, "I would save the fire, for without the fire we are nothing."

It was Yitzhak Rabin's destiny not to be saved from the frenzy of a madman. But bullets cannot so easily extinguish what Rabin's bravery and vision ignited, the fire of Israel's commitment to peace. He might so easily have died in the din of battle, this man who made war when he had to. But he died instead amid the clamor of peace, with the acclaim of a mass peace rally of Israelis still in the air and still in his mind. It would be his last wish that the flame of peace, for which he gave his life, should not be dimmed by anger and despair. His state funeral, for all its sadness, was inspiring as an occasion for the vindication of his hopes, for a new dedication to Israel's security from America and for a demonstration of goodwill by some former Arab enemies.

President Clinton led a bipartisan delegation that included the congressional Republican leadership, former President Bush and former Secretary of State George Shultz. It was more than a respectful gesture of protocol. This was a statement of emotional and psychological support from the most powerful nation in the world to a small, isolated country, living in a perilous neighborhood and in a time of great national trauma: We do more than share your grief, we understand your fears; and we will not desert you as you have so many times in your history been deserted. All Americans could take pride in President Clinton's splendid eulogy; in the uniqueness of America's compassion and friendship that extended beyond a calculation of narrow national interest; in the honor of the hand outstretched at a time of need to an ally and friend. The president rose to the moment. The hundreds of thousands of people who lined the roadside and saw the American delegation were clearly moved.

Of equal significance was the roll call of certain Arab countries (excluding Saudi Arabia) and especially the emotional speech of King Hussein of Jordan. His words referring to Yitzhak and Leah Rabin as "my brother" and "my sister," which Muslims usually reserve for one another, and the tears shed by both the king and his queen, made a deep impression on the Israelis for their humanity and ability to overcome the past. Here, clearly, were keepers of Rabin's flame of peace, continuing a line that began with Egypt's late president Anwar Sadat.

It is hard for outsiders to appreciate the effect on Israelis of the worldwide outpouring of sympathy and condolence, with some 80 nations represented at the funeral. The Israelis are a traumatized people. They have for so long been alone, so long believed they could not rely on anyone but themselves, so long expected the world to stay silent in their times of trouble. The extensive response resonates for a people who remember how the world closed its doors to millions of Jews in the 1930s. Their deaths in the Holocaust were but an obscene multiple of the deaths endured in the crusades and programs of earlier centuries when the Jews were betrayed by those who had the power to save them.

Israel was to be the end of that vulnerable status of perpetual minority, an end to exile and alienation, and a beginning of a normal and natural form of national existence. Israel was home, the new home in the old country, proclaiming that the Jews had formed a self-reliant community and did not need others to fight their battles for them. Now they had their future defined by their own family; the farmer, the kibbutznik, the jet pilot, the shopkeeper, the schoolteacher could coalesce with a traditional language, with their own bible, their own culture. This self-reliance is a matter of great pride. Jews could look after their own family. When the Jews were kidnapped in Entebbe, Uganda, it was the Israelis who took care of it. A Jewish majority could eliminate Jewish vulnerability, and with their own state, the Israelis could, they thought, be like all other nations and like everyone else. The passion for wanting to be normal extended to the notion that to be accepted, Jews did not have to justify themselves by winning the Moral Man of the Year Award every year—at the cost of their own survival. To be 10 percent more moral than other nations would make them a light unto the world; if they were expected to be 50 percent more moral, they would be dead.

And yet Israel cannot be just another secular country. This very land forces the Jews into a dialogue with their religious past. The land was defined through religion, through the divine promise to Abraham, the covenant with the Father and the covenant with the people of Israel. For many religious Zionists, the victory of the Six-Day War, and the subsequent opening to resettlement of the greater land of Israel, were clear signs that God was guiding the secular Zionist revolution toward the ultimate realization of the prophetic vision of history. That is why, for some religious Jews, admitting the existence of a Palestinian nation whose homeland is the Holy Land is tantamount to violating the integrity of the Jewish people's covenantal identity. But the Jews faced a dilemma. They had come home to find peace and safety, only to find that their neighbors also claimed this tiny piece of land as their home. Even worse, how do you share a home with someone who says: "You have no right to be here?"

It is the great contribution of Yitzhak Rabin that has brought a moral answer to this dilemma. There are those Israelis who emphasize self-reliance and remember Rabbi Hillel's saying, "If I am not for myself, who is for me?" Rabin understood Rabbi Hillel had a second part: "When I am for myself, what am I?" He saw that the Jews could not control 2 million Arabs without frequent resort to a violence that would erode the moral and Jewish character of the state and, with that, its support in the world. He sought a new definition of Israeli strength and normalcy that incorporated not just military power but also moral and economic fortitude. He decided to end the Israeli occupation of Palestine and any pretense that Israel could become a binational state in which one people ruled another.

He was uniquely qualified for this adventure. Those to his political right had the strength but not the will to take a calculated risk for peace. Those to his political left had the will but not the strength. He alone, at the time, had the capacity to persuade the divided and wary Israelis to accept a compromise arrangement with the Palestine Liberation Organization that held great promise for peace but also great risk. But the risk was seen as a risk from the Arabs, not the risk of Jew killing Jew. What the right-wing fanatics were blind to is that their murderous intransigence threatened the state that gave them succor and its necessary acceptance by the world. Without the

flame of peace, they would have nothing but bloodshed threatening every Israeli's personal security.

The debate over security in Israel is different from the quarrel with the extremists. Many moderate people all across Israel are concerned about giving up land, because for years their leaders told them this land was essential to their national security. In Israel, security decisions are made in the context of the terrible reality that a single Israeli strategic blunder may mean not only military defeat but a genocidal threat to the very existence of the state—one that the world could not forestall, even if it were willing to. Many Israelis ask: Will the peace process be the beginning of a new future or the beginning of the end?

The Israelis are determined to avoid another genocide, this time in Israel. The decision to exchange lawfully captured territory for the promise of peace from those who have constantly threatened violence is fraught with unprecedented risk. Israel will not survive in this neighborhood by superior morality in the absence of superior real strength. Arab moderation is in direct proportion to Israeli strength. If the Arabs could defeat Israel, who could doubt that sooner or later they would try?

Can Shimon Peres, a durable politician less trusted by Israelis, lead the people in pursuit of Rabin's twin goals of peace and security? He is a consummate international diplomat and served with great distinction as prime minister a decade ago. His ardent desire for peace may be part of his problem, for many people believe he is too eager to cut a deal, too dovish and not skeptical enough about security issues, too wrapped up in his own ambitions. So his challenge is to relieve the worries of Israelis as well as meet the needs of the Palestinians.

In this effort, American support is crucial. Rabin said he was elected to take risks for peace. President Clinton said, "If that is your goal, I will do my best to minimize the risks you must take." That is the fire of friendship and support that will enable Israel to fulfill what Rabin so bravely began.

OUR HATS OFF TO RICHARD  
EKSTRUM

Mr. PRESSLER. Mr. President, on many occasions I have taken the floor to talk about agriculture in South Dakota. The wonders of American agriculture tell a story that is not told often enough. Individual initiative and determined efforts have led to scientific discoveries that advanced agriculture. The inspirational strength of family, loyalty and faith also have contributed to the wonder that is American agriculture.

In no American workplace is there found greater productivity, cooperation, neighborly concern, creative use of applied science, hard work, and independence than on the farm and ranch. It gives me great pride to witness the ability of our farmers and ranchers to provide abundant and high quality food and fiber for all our citizens and millions of others throughout the world. The story of American farmers and ranchers is truly a wonder of the modern world.

There is the story of Richard Ekstrum of Kimball, SD. This week Richard will be stepping down as President of the South Dakota Farm Bureau. He has held that position since he