

obligational authority of \$58,493,000 for general funds together with not to exceed an annual rate for new obligational authority of \$20,670,000 to be transferred and expended as authorized by section 201(g)(1) of the Social Security Act from the Hospital Insurance Trust Fund and the Supplemental Medical Insurance Trust Fund.

NOTICE OF HEARINGS

THE OVERSIGHT AND INVESTIGATIONS SUBCOMMITTEE

Mr. THOMAS. Mr. President, I would like to announce for the information of the Senate and the public that a hearing has been scheduled before the Oversight and Investigations Subcommittee of the Energy and Natural Resources Committee to review trends in Federal land ownership.

The hearing will take place on Tuesday, February 6 at 2 p.m. in room SD-366 of the Dirksen Senate Office Building in Washington, DC.

Those wishing to testify or submit written statements should write to the Committee on Energy and Natural Resources, U.S. Senate, Washington, DC 20510. For further information, please call Kelly Johnson or Jo Meuse at (202) 224-6730.

ADDITIONAL STATEMENTS

CONGRATULATING RECIPIENTS OF THE FORUM MAGAZINE'S AFRICAN-AMERICAN PIONEER AWARDS

• Mr. ABRAHAM. Mr. President, it is fitting that during February, Black History Month, The Forum magazine awards its honors to African-American pioneers. These outstanding men and women of African-American descent have succeeded in the face of discrimination and other hardships. Chosen for their contributions to the Flint community and other parts of Michigan, they have shown their commitment to excellence in public service.

I extend my heartfelt congratulations to each of the following 1996 African-American pioneer honorees:

Judge Ramona Roberts, the second African-American female judge elected in Genesee County, and the only such judge currently serving.

Dr. Nanette Lee Reynolds, the first African-American female director of the Michigan Department of Civil Rights.

Mrs. Valaria Conerly Moon, the first and only African-American female director of the Valley Area Agency on Aging.

Louis Hawkins, the first African-American city clerk for the city of Flint.

John Selmon, the first African-American dean of the Detroit College of Business-Flint campus.

Joseph Abraham, president of the AFL-CIO, the longest serving—at 20 years—union president in Flint and one of the longest serving in the United States.

Clyde Duncan, Sr., the recently retired police chief for the city of Flint—the second African-American police chief and the first African-American captain in the Flint Police Department.

And last but certainly not least, Mayor Woodrow Stanley, who has done such a fine job as the first African-American mayor elected to serve two terms in the city of Flint.●

THE STATE OF RACE RELATIONS IN AMERICA

• Mr. ROCKEFELLER. Mr. President, I would like to place in the RECORD a copy of a speech about the wrenching subject of racism, written by a good friend and colleague. Mr. Jim H. Paige III is the West Virginia Secretary of Tax and Revenue, and he recently gave this speech before the 115th Annual West Virginia Council of Churches Governing Assembly. Its words struck me as most sincere, insightful, and educational. I hope it will be just as beneficial to everyone else.

Despite America's proud history as the melting pot Nation, we still struggle with the signs and attitudes of racism in virtually every corner of our society. It is a problem that most Americans would say is abhorrent and unjustifiable, but also one that will not disappear without even more effort.

But I believe it is not only possible to combat discrimination, it is also essential. Diversity in background, skin color, family ancestry, religion, and geography should be celebrated and viewed as the way to build a stronger nation.

The more thought and study each of us give to the issues of racism and discrimination, and the more discussions we hold with others on how to spread tolerance and equality, the more we can enlighten and educate ourselves to move toward making equality for all people a reality.

It is my honor to submit this compelling text by a very fine West Virginian into the CONGRESSIONAL RECORD.

The text follows:

SPEECH TO THE WEST VIRGINIA COUNCIL OF
CHURCHES GOVERNING ASSEMBLY, OCTOBER
19, 1995

(By Jim H. Paige III)

It is indeed an honor to be asked to participate in your Annual Governing Assembly.

I have been intrigued with the forum which has been organized here and impressed that you set aside a special time to discuss the hopes and concerns of West Virginia's spiritual community.

I was asked to speak here tonight about racism.

It is a topic that deserves our most intellectual thoughts and energies.

Historically, as you know, in the 1860's the most divisive issue in the United States was slavery.

The issue of slavery divided the nation.

The industrial North had very little use for slave labor.

However, the agricultural South had a great need for a large slave labor pool.

At that time, slavery was based strictly on race.

The Civil War was fought and the slave issue was settled, but the issue of racism was not resolved.

Even after the Civil War and during the reconstruction period, our nation still struggled with the issue of racism.

Because even after slavery, we had a legacy of Jim Crow laws—of segregation—and this issue of racism was based purely on color.

So, although the Civil War was over, our nation was still confused about Lincoln's notion that "Four score and seven years ago, our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men were created equal."

And over 100 years later, in the 1950's and 60's, the nation was still divided by race.

As a result, there was a whole movement led by the Civil Rights leader Dr. Martin Luther King, Jr. who was basically trying to get America to live up to the Constitution.

As Lincoln had noted earlier, our preamble states "We hold these truths to be self-evident—that all men are created equal."

From a historical perspective I think it interesting that during the 1860's there was a strong polarization based on slavery.

And in the 1960's that polarization still existed—not on slavery, however, but on segregation, in an attempt to separate our races.

So the Civil Rights movement resulted in legislation that was to end this segregation.

Therefore, we experienced a desegregation of schools, of public facilities.

We now have laws on the books that make segregation illegal.

We come to an interesting stage in this brief historical perspective, because what the laws could not do were to change racial attitudes—the way people think and the way people feel about each other.

Although tremendous strides have been made, even 30 years after the great Civil Rights movement, the issue of racism is still prevalent in our society today.

The recent O.J. Simpson trial and verdict brought back to the surface again this cancer of racism.

But the questions that still linger "What is racism and how do we solve it?"

How do we define racism?

In order to deal with a problem, we should try to define it first.

I define it as an attitude people have in which they feel they are superior to another group of people, and that superiority gives them certain privileges of authority over those people.

Now the result of racism is that the people who have been victimized by racism respond with bitterness and resentment toward those who exercise that authority.

And, the alienation becomes even greater.

So, if you think about it in a logical fashion, racism is based purely on ignorance.

Because racism takes one criterion, a superficial criterion—race—and it passes judgment on an entire group of people.

Utilizing folklore, tradition, and stereotypes—not facts, not any type of intellectual analysis—racism concludes that all the people in a certain classification are a certain way.

I think we all could conclude that this type of deductive reasoning is unwise and unproductive.

Whether it's black against white, whether it's white against black—it doesn't matter.

This type of attitude is unproductive, unhealthy and undeserved in our society today.

Now that we have defined the issue, how do we find solutions to address this evil?

I don't believe racism is an issue that our government can solve.

Because government cannot legislate morality.

Government cannot tell people to think a certain way or feel a certain way.

When our government attempts to legislate feelings and attitudes, it creates greater problems.

In America, our great land of freedom and independence in which we live, we hold it as a high value and virtue that people can think thoughts they want to think and feel the way they want to feel—they have certain liberties and certain freedoms.

And rightly so.

The only danger of this is that when people have racial thoughts and racial feelings, it creates a tremendous hardship for society.

So, if government cannot solve this problem, how can we address this major issue of racism in our society today?

I think this is an issue that can only be resolved with a continuing dialogue, interaction and commitment.

Racism is an activity that requires daily moral awakening that leads to real change.

The only way we can overcome the stereotypes, the tradition, the false information we have been given about each other is through contact with the people we have learned to disdain and look down upon.

There is nothing government can do about that.

There is no way we can legislate that black people and white people must sit down together, and learn about each other, understand each other, and appreciate each other's differences.

Integration certainly went a long way in bringing our races together.

But further steps are needed to change attitudes. Because racism is not genetic—it's a learned value system, it is an attitude that is passed down from one generation to the next.

It's a cancer which continues to rob our nation of its productivity.

If we didn't have to deal with the barrier of racism, imagine the energy, talent and resources which could be directed toward solving problems in our society which are universal and common to all of us.

Now let's examine some solutions to breaking this barrier of racism.

First and foremost, I think one has to address this issue openly and honestly on an individual basis using self-analysis.

Let me state I don't think there is anything wrong with cherishing your own race—your own culture and values—but the issue is whether you respect others who do the same.

In order to have racial harmony in our culture today, we must respect our differences.

Actually, to have harmony, we must have differences.

For example, in the world of music.

You could have an orchestra—which has stringed instruments, percussion instruments—each instrument has its own distinct sound but because they are playing from the same score, and they are contributing what they were designed to contribute, that creates a very harmonious sound which is very pleasing to the ear.

Again, they are not competing with each other, they are complimenting each other.

In like manner, we can have racial harmony by respecting the fact that we come from different cultural orientations and different historical experiences.

But what we bring to the whole, creates something we could not have apart from each other.

What we collectively bring together could be much stronger and could be much better than what the individual groups would have independently.

Frederick Douglass once said, "We are one, our cause is one, and we must help each other; if we are to succeed."

And that's the real beauty of America—that we are stronger together as a nation than we are apart.

The next step in addressing solutions toward the issue of racism in our society is one of education.

And I feel that this educational component is the most important component because it starts in the home with parents teaching their children about respecting not only their own race but respecting other races as well, teaching them to love their neighbors as they would love themselves, teaching them to respect people who are different than themselves, teaching them to recognize that every individual has some intrinsic value and worth.

For me, growing up as an African-American in a predominately white City and State, I learned at a very early age to appreciate different cultures because of my parents and my friends.

Although I was raised in a culture which was not as economically affluent as others in which I was exposed, I still maintained a high degree of respect for both cultures.

Because my goal as I got older was to pull from the strength of both cultures to be the best person I could possibly be.

And it's important to note, that one of the severe consequences of racism is that it robs people from being the best they can possibly be, because racism does not allow people to pull from the strengths of others.

Therefore, education at home and education in school is the key to opening our minds, to breaking down stereotypes, myths and folklore about other cultures.

Because education is the key, I extend to you an opportunity to work with me.

I have established several Learning Centers around the state with the primary focus of educating our young people about the difference education can make in their lives.

I invite you to come and share your experiences with these children who come from different cultures and races.

Together we can learn from each other and attack the problems which we are finding in our communities—illiteracy, juvenile delinquency, ignorance.

I'm sure most of you would agree, that these young people are worth saving.

And as influential leaders, as spiritual leaders, I believe that "giving back" to your individual communities will do more to eradicate racism than all of the marches and trials put together.

Your example as a role model in your community is very influential when children are small, but it certainly does not stop there.

It is very critical for a young person to have someone to turn to for guidance when they reach an age that they are making the big choices that will influence their future, whether to stay in school or drop out, whether to stick with their gang or try to move on as an individual, whether to try to hold a job or make money some easier, more dangerous way.

Someone of this age can really benefit from association with a mentor—an adult with valuable life experience who can guide a young person through some of the tough decisions that he will have to make.

Some schools or churches have formal programs where individuals are paired based on common interests or goals.

An adult who is a physical therapist, for example, may be paired with a young person who is interested in pursuing a career in the health field.

The adult knows what it will take in practical terms for a person to achieve this goal and is, therefore, a tremendous resource for a young person to have for encouragement.

If there is such a program in your area, I urge you to consider becoming involved.

If there is not, keep your eyes open for ways that you can support the dreams of young people around you.

Dr. William Julius Wilson, the sociologist, grew up poor.

His father died when he was twelve.

He was the oldest of six children.

When asked how he was able to achieve under such circumstances, he said:

"I was able to get out of that situation because first of all, I always had a role model out there, my aunt Janice, who was the first person in our family to get a college education. She used to take me to museums and give me books to read, and so on. And then I served as a role model for my other brothers and sisters."

This speaks powerfully to the tremendous influence that a role model can have on a person's life.

There are countless opportunities for you to put the skills you've learned in life to use helping others make their way.

And I am really convinced that this is where all real change, all real building for the future takes place—on a very personal level right around you.

In the past, some communities have sunk deeper and deeper into decay, waiting for someone to come to the rescue.

I say, "We are our own rescuers. We are the ones who will save ourselves."

We can hope for money or assistance to come from somewhere.

Sometimes it does and sometimes it doesn't.

But we cannot afford to sit and wait.

We must do what we can, what is within our power, to make our communities sounder, our children's lives more promising.

We need to take advantage of every program that is currently in operation to make our streets safer and our futures brighter.

We are the ones who live in our neighborhoods.

If we do not care enough to do our very best to make that place a good area in which to live, then why should we expect others to?

We have the most to gain by working to improve our communities and the most to lose by sitting back and waiting.

If we want better lives, then the very first step is doing what each one of us can do to make positive things happen.

Start with you, with your family, your street, this church.

We must first be responsible for ourselves and our activities.

Then sometimes you find that changes that occur in small places often lead to dramatic changes in wider areas.

You never know where your example and influence will lead.

But I do know that for any of it to be successful, for any change to occur, we must

Maybe you are not the mayor or a famous athlete or a wealthy contributor to charity.

But you are a person who influences the quality of every life he touches in small ways and in large ways.

Use that power constructively.

Use the tools that God gave you to change your world for the better.

And this is how I answer the question, "How do we teach our children how to deal with racism?"

A change for our futures and our children's futures must come from me and you. Society's rules should change, and eventually I think they probably will. But think of the time wasted while we sat waiting for that miraculous day to happen.

I feel we are all called to be citizens of action. Today is the day, now is the best time, to start building that new life.

In closing, I commend your organization's effort here this evening, because we all know that Jesus's ministry is one of reconciliation.

We will soon enter into our third century as a nation.

Whether we build in that third century a civilization we can be proud of depends on whether we can arrive at a common conception of what that civilization might stand for or what it might do superbly well.

It really depends on us and our children. The mantle of leadership has fallen on our shoulders. So let's make this event more than just a dinner and keynote speech, let's allow it to be the first building block in overcoming this barrier of racism.

Thank you.●

HONORING RICH STEELE OF RICHLAND, WA

● Mrs. MURRAY. Mr. President, on November 17, 1995, Richard Steele of Richland, WA, was presented with an Environmental Hero Award by the Washington Environmental Council for spearheading the effort to save the Hanford Reach, the last free-flowing stretch of the Columbia River. I prepared the following statement for the event and ask that it be printed in the RECORD.

Rich Steele is a man with a mission.

In fact, Rich Steele is something of a missionary in the crusade to protect the Hanford Reach—the last free-flowing stretch of the Columbia River and a sanctuary for one of the strongest salmon runs left in the Northwest.

Rich has labored for 30 years to protect the Reach. But he is not your average environmentalist. Rich was brought up the hard way in the Tri-Cities; worked construction and other jobs until joining the workforce at the Hanford Nuclear Reservation, where he became one of the site's top technicians. As an avid hunter and fisher, Rich came to love the River and became its chief advocate.

His call to this mission came in the mid-sixties, when the Reach was threatened by the Ben Franklin Dam proposal. Rich organized the Columbia River Conservation League in 1967, coordinating successful local opposition to the dam and its powerful backers. He revived the CRCL in the 1980s to block a dredging proposal for the Reach. All the while, Rich has preached the virtues of the Reach—its clear waters and fabulously productive spawning areas, its rich human history, its abundant wildlife, its majestic White Bluffs and soul-restoring solitude.

On his own time and at considerable personal expense, Rich has led hundreds of pilgrimages down the Reach, making converts among local citizens, the national media, and elected officials. After touring the Reach with Rich last summer, I am among those who believe it deserves the highest level of permanent protection we can give it.

Working closely with other long-time advocates like Jack de Yonge, a dedicated group of local conservationists, and the Nature Conservancy, Rich has helped to popularize the Reach to the point that Wild and Scenic River designation enjoys strong support in the Tri-Cities. Despite opposition from some local politicians, we are developing legislation to protect the Reach that I believe will have a good chance of enactment—perhaps even in this Congress.

None of this would be possible without Rich Steele's inspired leadership, passionate activism, and three decades of hard work. Rich has devoted his life to saving the Reach, and it is fitting that he be honored as an environmental hero. ●

CONGRATULATIONS TO STEPHEN ORLOFSKY ON HIS CONFIRMA- TION TO BE A JUDGE ON THE FEDERAL DISTRICT COURT OF NEW JERSEY

● Mr. LAUTENBERG. Mr. President, on February 5, 1996, Steve Orlofsky will take the oath of office as a Federal District Court Judge for the District of New Jersey.

I had the high honor and privilege of recommending Mr. Orlofsky to President Clinton last year, and I want to take just a few moments of the Senate's time to explain why I am so proud of him, and why I know he will make such an outstanding judge.

Mr. President, let me begin by noting that when Steve is sworn in, he will replace Judge John R. Gerry on the bench. Judge Gerry was revered in New Jersey, and was widely known as a distinguished legal scholar, skilled administrator, and a compassionate, thoughtful judge. He was dedicated to dispensing justice, and he had a reputation for always acting with great fairness.

I mention this because Judge Gerry was Steve Orlofsky's mentor and role model when Steve served as a U.S. magistrate in his court. They maintained a close relationship over the years, even after Steve went into private practice.

Mr. President, I spoke with Judge Gerry shortly before his death, and he had one request: that I recommend Steve to replace him on the New Jersey District bench.

Judge Gerry's shoes will be hard to fill, but I am confident that Steve Orlofsky will be a worthy successor.

Mr. President, Steve Orlofsky is a man of integrity, with a commitment to justice and the law, a judicious temperament, a strong intellect and proven legal skills.

He meets the highest standards of excellence and will enhance the quality of justice in New Jersey.

In reviewing his candidacy, the American Bar Association unanimously conferred Steve with a "well qualified" rating—the highest rating possible. This consensus speaks to his superb qualifications.

Steve has been a widely respected attorney in private practice, and he has extensive experience in Federal litigation. He previously served as a magistrate judge in the New Jersey Federal District Court from 1976 to 1980. He also has served in leadership roles in his county and State bar associations, and has served his community by providing pro bono legal services.

In addition, he has published in legal journals and served as a lecturer in ongoing legal education courses.

Mr. President, Steve Orlofsky has the capacity to be an outstanding Federal judge not only because of his thorough knowledge of the law, but also because of his commitment to justice. He will offer more than extensive legal experience. He has good judgment, solid values, and sensitivity to moral and ethical issues.

Steve Orlofsky has all of the personal attributes and professional qualifications one could wish for in a judge, and then some.

So, Mr. President, I want to again congratulate Steve on his appointment, and wish him all the best in his new position. I am very proud to have recommended him to President Clinton. I hope he will serve on our district court for many years. I know he will serve with distinction, dispensing justice to each person who appears before him with compassion, fairness, and wisdom.●

SENIOR CITIZENS HOUSING SAFETY ACT

● Mr. GREGG. Mr. President, on January 23, 1996, the Senate passed S. 1494, a bill extending several housing programs through October 1, 1996. I am pleased the Senate included in this bill language I developed in my legislation, S. 247, the Senior Citizens Safety Act of 1995. I am hopeful that the President will match the tough anti-crime rhetoric conveyed in his State of the Union Address, and sign this legislation when it arrives on his desk.

This legislation will end the terror that, unfortunately, runs rampant throughout many elderly housing projects. It offers both local public housing facilities [PHA] and local property owners with the power to screen out and evict from public and assisted housing persons who illegally use drugs and whose abuse of alcohol is a risk to other tenants.

In my home State of New Hampshire, most people are still afforded the luxury of not having to lock their front doors before turning in for the evening. However, many elderly residents of public housing facilities in my State and across America have been forced to not only lock their front doors, but are literally being held prisoner in their own homes. I believe this is outrageous. I have received numerous complaints from residents of elderly housing facilities throughout New Hampshire who are worried about their personal safety in housing specifically reserved for them.

While community policing has gone a long way toward making many of America's neighborhoods safe for its elderly residents. No longer will people residing in public housing facilities be allowed to harass, shake down, or intimidate their elderly neighbors. Our elderly population remains vulnerable, and I am pleased the Senate has taken this action which will help protect them.

Our housing laws must protect elderly residents. Currently, non-elderly persons, considered disabled because of past drug and alcohol abuse problems, are eligible to live in housing designated for the elderly. This mixing of populations may have filled up the housing projects across the country, but it has opened a Pandora's box of trouble. Simply put, Young, recovering