

that about three million people in Kenya would need food aid because the rainfall had declined so badly that farmers would not have adequate yield.

Of course, the immediate response to the crisis is the rainfall has not come. "The rains did not come." But very few of us ask, "Why didn't the rains come?" That's the challenge. We need to ask ourselves, and that's why we're being challenged to think holistically. For if we only want the rains to come but don't want to understand why rains may not come, then of course we're going to fail. I could have told the Minister that because of the damage that we have done to the mountains, to the five forested mountains in Kenya, because of the illegal logging that has been going on for years, charcoal burning that has been going on for years, because of the commercial plantations that have been expanded in the mountains and allowing literally thousands of people to go into the forests and cultivate in order to support this commercial plantation of timber, rainfall patterns sooner or later would be affected.

Now some people say it is climate change and they say, "Well, you know, even on Mount Kenya the glaciers are receding." That's also quite possible. It's possible that it is part of climate change. But climate change does not happen at a global level at once. Climate change starts at a local level. It is impacted by what we have done on these two mountains. Multiply that several million times, because it is happening in Kenya, it is happening in Africa, it is happening in Europe, it's happening elsewhere. And sooner or later, all these multiplied several million times create a climate that in certain areas will become extremely harsh, especially for people who don't have alternatives, such as the people in our region.

In trying to solve the problem, the Minister will probably say, "We must go out and do two things: One, we must buy food from those who have it, or we must seek food aid in the world." I'm glad that United Nations Food and Agriculture Organization (FAO) is represented here, because they are the ones who are usually giving us food aid. That's a short-term solution.

The long-term solution is for us to go back to the basics. Go back to the basics and listen to what the Norwegian Nobel Committee said: The environment is in an intricate way joined, is related, is intertwined, in our lives on an everyday basis. It is not something we think about or talk about or learn about sometimes. The air we breathe, the water we drink, the food we eat: Everything we do has to do with the environment. We need to take this concept and make it holistic, so that we can think in a holistic manner, and learn to protect the base on which everything else depends. Learn that if we destroy the mountain, the waters, when they take the soil, they take away the soil in which the farmer plants his seed.

If you ask an ordinary Kenyan woman why the rains do not come, the farmer will probably say, "God has not yet brought the rain, and we must pray so that God brings us the rain." In recent years I have seen the need to talk to the religion leaders and tell them that it is very important for them to see the connection between the book of Genesis and what is happening to the environment, and to begin to tell the faithful that they must take care of the Garden of Eden that God created in the book of Genesis, and to encourage them not to wait for God to bring rain, because the rains will come anyway.

But if the rains don't come, it has nothing to do with God. It has everything to do with the way they are managing their environment. So that that faithful [person], whether he can read the Bible or not, or maybe at

best can only read the Bible in his own language, is motivated to go out, dig a hole, and plant a tree. Or, is motivated to go and create a terrace, or a trench, so that the next time the rains come, they do not take away his topsoil, so that when he plants a seed it will germinate because there is water in the ground and the fertile topsoil has not been carried away. And he will be motivated to support those terraces with trees, with vegetation. As we [the Green Belt Movement] are doing now, [perhaps] he is willing to even go further and plant trees on public land, including going to the forest and planting trees in the forest.

If the farmer does that, then those of us who are in a more responsible position can make sure that what he plants, if he's going to export, he will get fair trade. He'll get a fair price. Most of these farmers that I'm talking about grow tea and coffee. But when they grow this tea and coffee and they send it to the international market, there are some rules of the game—I don't know whether the food law [program] looks at that—there are some rules of the game that do not allow this farmer to get enough for his labor. He gets very little from the international market, and he has no control over that. When he needs inputs for his coffee and tea he has to buy [them] at a price that has been set by somebody else, and he has no control over that. Somehow there is a law that does not create justice for this farmer, and as a result, because he doesn't get enough for his labor, he continues to scrape, to scratch this land and get very little out of it. So we call him poor, and we begin to say that it is partly because of his poverty that the environment is being degraded.

Well, it is not true. The farmer is doing his best. He needs to be assisted to learn that he has to protect his environment. But those of us at this level also need to protect his interests. So when he brings his produce to the market he gets a fair price. That is why we are saying that perhaps what many of these poor countries need so that they may protect the environment is fair trade, support for aid so that they can support that farmer, and they can protect that forest, and they can encourage the rehabilitation of these forests and these mountains so that the rivers can continue to flow and the rains will come back.

The only way we can do that is if we have governments that operate in a free, democratic space, so that they can encourage their people, and governments that are promoting cultures of peace, so that people can find a peaceful environment in which to do these activities.

That is the message that I'm trying to share with you. I believe that's the message the Norwegian Nobel Committee was delivering to the world. It is the challenge that we have been given, so that we can rethink what security and peace really mean for us, and to understand that at no time, either at the national level or at the regional level, can we have peace if we do not think holistically—think from the top to the bottom and as wide as we can.

If we do so, then we are prepared to capture that image of the traditional African stool with its three legs: Democracy, peace, and sustainable management of our resources. Then we can have a peaceful, secure base upon which development can take place.

Thank you very much.

## ADDITIONAL STATEMENTS

### 100TH ANNIVERSARY OF HANSBORO, NORTH DAKOTA

• Mr. CONRAD. Mr. President, I rise today to honor a community in North Dakota that is celebrating its 100th anniversary. On July 7, 2005, the residents of Hansboro celebrated their community's history and founding.

Hansboro is a community located in north central North Dakota only 4 miles from the U.S./Canadian border. With a current population of 12, Hansboro is a very small town. However, more than 500 people congregated there for its centennial celebration this summer. It is clear that Hansboro possesses the characteristics that make smalltown America so special and unique.

Founded in 1905 by railroad workers and farmers who were working to establish a rail line to connect the area to the larger community of Devils Lake, ND, it was not long before several grain elevators were built. Shortly after its founding, on November 11, 1905, a post office was established in Hansboro at which Alexander Messer served as postmaster. The name of the community was meant to honor Henry Clay Hansbrough. Hansbrough served as North Dakota's first representative in the U.S. Congress after the State's creation in 1889. He later went on to serve three terms in the U.S. Senate from 1891 to 1909.

Today, Hansboro's small population consists mainly of individuals devoted to farming and ranching. However, the town also possesses the unique characteristic and great responsibility of serving as a port of entry into Canada.

I ask the U.S. Senate to join me in congratulating Hansboro, ND, and its residents on their first 100 years. By honoring Hansboro and all of the other historic small towns of North Dakota, we keep the pioneering frontier spirit alive for future generations. It is places such as Hansboro that have helped to shape this country into what it is today, which is why Hansboro is worthy of our recognition.

Hansboro possesses a proud past and a bright future.●

### 125TH ANNIVERSARY OF KINDRED, NORTH DAKOTA

• Mr. CONRAD. Mr. President, I rise today to honor a community in North Dakota that is celebrating its 125th anniversary. On August 5-7, the residents of Kindred, ND, will celebrate their community's founding and history.

Kindred is a small town of 614 citizens in southeastern North Dakota. Despite its size, Kindred holds an important place in North Dakota's history. Kindred can trace its history to 1879 when a U.S. Post Office named Sibley was moved two miles north of its original location to the present day site of Kindred. Following this, in 1880 the Great Northern Railroad established a