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 curios 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, Spainish

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 this heroism, and so that all Americans will become knowledgeable of the history and trials of a great people.

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