

These policies are known as Corporate-owned Life Insurance or COLI.

Unfortunately, they also have another name, "dead peasant policies."

They are called dead peasant policies because these Corporate-owned Life Insurance policies are usually purchased for the rank-and-file employees and not the CEO, CFO, or the Board of Directors.

Executive Insurance is the norm in corporate America and I have no problem with that because it is disclosed to investors and the individual.

Dead peasant policies, on the other hand, are not disclosed to the low-level employee because he or she is not eligible to collect the death benefit.

This failure to notify the ownership of the death benefit is the crux of the problem.

American companies are purchasing secret life insurance on the chance that one of their employees dies and they can collect the six figure death benefit.

These companies have created a death derivative.

In a large company with thousands of employees, economic modeling can be done to predict how many policies will be collected on in a given year.

This blood money can be used for whatever the company wants, but most importantly it is rarely used to compensate the families of the dead employee.

While I find the use of life insurance in this manner offensive, I understand it is not illegal and is in fact condoned in many states; Texas is not one of them.

The LIEN Act is a sunshine bill that forces companies to disclose to the employee that a dead peasant policy has been purchased in their name.

In addition, it requires the company to provide the name of the insurer, the benefit amount, and under whose name the policy is in.

I do not want to ban this practice, but simply provide workers with more information about what the employer is doing on their behalf.

As we saw with Enron, corporations often do not provide pertinent financial information to their employees.

I am frankly disgusted with this whole practice and am amazed that this all began as a simple tax dodge worth billions of dollars.

In the mid 1990s, the Internal Revenue Service (IRS) disallowed the classification of these policies as a legitimate business expense for the purpose of reducing their federal tax obligation.

I urge my colleagues to cosponsor this important legislation to protect all hard working Americans from dead peasant insurance.

IN HONOR OF ST. JOSEPH'S DAY AND THE DOWNRIVER ITALIAN- AMERICAN CLUB

HON. DAVID E. BONIOR

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Mr. BONIOR. Mr. Speaker, as members of the Downriver Italian-American Club gathered together to celebrate St. Joseph's Day, they celebrated a feast day cherished by Italians and Italian-Americans everywhere. Honoring

the patron saint of families, working men, social justice, and the church, St. Joseph is remembered in the Catholic tradition as the husband of Mary and the earthly father of Jesus Christ. Celebrated across the villages of Italy on March 19th as a day of feast, the traditions of St. Joseph's Day continue to be honored by families outside of Italy by sharing the blessings of food, family, and good fortune with those in need.

Our nation's estimated 25 million Italian-Americans from all walks of life have left a permanent and undeniable mark on the history of America. From Alphonse de Tonty, the co-founder of Detroit, Michigan to Mother Frances Cabrini, the first American to be canonized, Italian-Americans have contributed in countless ways to the greatness of this country. Today, the strong relationship between the United States and Italy is a testament to the countless immigrants from Italy who made America their home generations ago.

Here in Michigan, the seeds of the Downriver Italian-American Club were planted when Joseph Menna of Trenton and Salvatore DiPasquale of Wyandotte visualized an Italian club inclusive of all the downriver communities in the fall of 1970. One year later, on April 28, 1971, with just 41 members and a slate of officers, they celebrated the chartered birth of the Downriver Italian-American Club and began a tradition for generations to come. Today, with a seventeen-member Board of Directors and social, civic, and entertainment committees, the Downriver Italian-American Club is a thriving center of language, culture, music, and social events. With over 500 members, communities are able to join together and celebrate Italian culture, traditions, food and wine. Joyfully celebrating St. Joseph's Day, the Downriver Italian-American Club continues to bring the traditions of Italian culture and customs to families across Michigan.

Italian Americans are an integral part of this nation's success. As Italians and Italian-Americans celebrate the holiday commemorating St. Joseph, we join them in their tribute and honor the contributions Americans of Italian descent have made to our great country.

IN RECOGNITION OF NATIONAL VOLUNTEER WEEK

HON. J. DENNIS HASTERT

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Mr. HASTERT. Mr. Speaker, I rise today at the start of National Volunteer Week to recognize the invaluable contributions of volunteers to communities across the nation.

From the earliest days of our Nation's history, the spirit of volunteer service has been reflected by neighbors helping one another to overcome obstacles in the pursuit of happiness. The freedom and individual rights at the core of our society come from a shared responsibility for the health and well being of our communities and for each other.

National Volunteer Week is a time to recognize and celebrate the efforts of volunteers who play such an integral part in creating a sense of community and shared responsibility for our future. This year's National Volunteer Week theme, "Celebrate the American Spirit—VOLUNTEER!" is particularly appropriate as

we continue to witness the outpouring of contributions and compassion following the September 11 terrorist attacks. By celebrating the volunteer spirit, we can show the world that helping is healing for our country and can encourage men, women, and children to help make positive changes in the lives of others.

Volunteerism not only improves the lives of others, it builds a sense of community, breaks down barriers between people and develops leadership skills. Americans, young and old alike, can and do play important roles in our communities. For as long as the American people volunteer their time for the benefit of their neighbors, America's community spirit will continue to hold tremendous promise for the future.

IN RECOGNITION OF FIRST AN- NUAL NATIONAL HEALTHCARE VOLUNTEER DAY

HON. TAMMY BALDWIN

OF WISCONSIN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Ms. BALDWIN. Mr. Speaker, I rise today in recognition of the first annual National Healthcare Volunteer Day, which occurred on Monday, April 22, 2002, during National Volunteer Week. This day was created to recognize the time and effort that many volunteers contribute in healthcare settings and was initiated and supported by the American Society of Directors of Volunteer Services, a national association of managers of healthcare volunteers, and the American Hospital Association.

The hope for this celebration is that through an annual recognition, the accomplishments of volunteers serving the needs of patients, residents, families, visitors, physicians, and staff may be publicized and commended.

I am proud to say that Reedsburg Area Medical Center, located in my district, was an enthusiastic participant in kicking off the annual National Healthcare Volunteers celebration!

I congratulate Reedsburg Area Medical Center on its participation in this day as well as the celebration of its 100th anniversary. I am proud to recognize both this medical center and the first annual National Healthcare Volunteer Day!

PROTECTING AMERICAN INDIAN AND ALASKA NATIVE SACRED LANDS

HON. FRANK PALLONE, JR.

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Mr. PALLONE. Mr. Speaker, as a member of the Congressional Native American Caucus, I rise today in strong support of H.R. 2085, the Valley of Chiefs Native American Sacred Site Preservation Act, which would safeguard an area very sacred to a number of Indian tribes, and ask that my colleagues support this bill as well. In addition, I want to comment on the need to protect other threatened American Indian and Alaska Native (AI/AN) sacred lands.

Our many democratic forums establish an opportunity for discussions to take place to

better understand the social, economic, legal, and political complexity of AI/AN realities, before related legislation is brought to the House floor for a vote. As congressional history demonstrates, the decisions to make as Representatives can either positively or negatively impact AI/AN people, and their nations, tribes, bands, villages, and communities.

For example, between 1887 and 1934, the U.S. Government took over 90 million acres of land from American Indians without compensation—including sacred lands. More recently, between 1945 and 1968, Congress decided that Federal recognition and assistance to more than 100 tribes should be terminated. This termination policy created economic disaster for many American Indians, and their nations, resulting in millions of acres of valuable natural resource land being lost through tax forfeiture sales. This is a primary reason why AI/AN families have the biggest poverty level of any group in the country, at a rate of 31 percent on some Indian reservations.

By holding hearings on the impact of legislation related to American Indians and Alaska Natives, Congress moved to rectify its prior decisions by passing self-determination and self-governance policies. As a result of such policies, AI/AN nations and villages have greater control over their lands and resources. They have made great strides toward reversing the economic blight that resulted from previous Federal policies, and have revived their unique cultures and nations.

Congress must withstand pressure from those individuals and groups that call for back tracking to old AI/AN policies, such as termination and reduction of AI/AN sovereign rights. We must acknowledge and learn from our mistakes, and not repeat them in the future because AI/AN nations and people are relying upon our commitments.

The United States Constitution recognizes that American Indian Nations are sovereign governments. Hundreds of treaties, the Supreme Court, the President, and the Congress have repeatedly affirmed that Indian nations retain their inherent powers of self-government. In addition, the U.S. Government is committed to a trustee relationship with the Indian nations. This trust relationship requires the Federal Government to exercise the highest degree of care with tribal and Indian lands and resources.

Sacred lands, and ceremonies associated with those lands, are a necessary expression of AI/AN spirituality, and often are key to individual and collective wellness. This necessity is situated deep in the ancient history of these Indian nations and maintains a prominent place in the fact-based stories hand down from one generation to another. Since the coming of the Europeans to these shores in the late 14th century, these sacred lands have been subject to intrusion and disturbance as settlers laid claim to lands of the AI/AN people.

In 1978, Congress passed the American Indian Religious Freedom Act, recognizing the necessity of upholding the protection of AI/AN spirituality within the ambit of the religious freedom guaranteed by the first amendment to the United States Constitution. Unfortunately, litigation in the courts since then to safeguard sacred lands, and the ceremonies associated with those lands, has for the most part been unsuccessful.

Rather than safeguard sacred lands, these cases have upheld multiple intrusions upon

them and maintained a history of subordination of AI/AN spirituality to the interests of dominating groups. Federal Government representatives, leaders of historic religions, and judiciary members must develop more tolerance and expand their definitions of what constitutes a proper sacred place.

Culture and legal scholar, Davis Mayberry-Lewis, writes:

American Indian religions consider the earth as sacred, whereas the secular culture that surrounds them considers the earth to be real estate. It is hard for the strong to give up their ingrained habit of overpowering the weak, but it is essential if we are to make multiethnic societies like our own work with a minimum of civility.

Anthropologist Elizabeth Brandt states:

The free practice of many Indian religions requires privacy and undisturbed access to culturally and religiously significant sites and their resources. It is irrevocably tied to specific places in the world which derive their power and sacred character from their natural undisturbed state.

Ultimately, how free are we, really, if the first religions of our great country cannot be protected? I also ask you, what if, despite your objections to the contrary, your spiritual place was being bulldozed for economic activity or spiked for scaling purposes? How would you feel, what would you think and what would you do?

Therefore I strongly support H.R. 2085, the Valley of Chiefs Native American Sacred Site Preservation Act, which would safeguard an area very sacred to a number of Indian tribes, and ask that my colleagues support this bill as well.

I also call for additional Sacred Land legislation to be developed in consultation with Indian Country. Furthermore, the establishment of a governmentwide, effective, and comprehensive procedure that safeguards the loss of further AI/AN sacred lands must be enacted. We must move swiftly in conjunction with AI/AN nations before more sacred lands, such as Mt. Shasta and Medicine Lake of California, Devil's Tower, and Black Hills of South Dakota, to name a few, are further desecrated and damaged.

IN HONOR OF DR. EUGENE CARL STROBEL

HON. DAVID E. BONIOR

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Mr. BONIOR. Mr. Speaker, the German-American Heritage Foundation International gathered for their 6th Annual Dinner and Musical Cabaret on April 6, 2002, to celebrate an evening of music, culture, and the life of Dr. Eugene Carl Strobel. Dr. Strobel was a man who touched the lives of so many in this community, who was devoted to his family and his community. Dr. Strobel's memory will continue to be remembered and cherished after his passing from this earth on November 21, 2001.

One of southeastern Michigan's unsung heroes, Dr. Strobel was always a leader and an activist in his community. As a family man, university teacher, administrator, and an activist in humanitarian causes his entire life, Dr. Strobel's contributions left an indelible impres-

sion on us all. As one of the founders of Detroit's Wayne County Community College, an administrator at both Eastern Michigan University and Lawrence Technological University, and a pioneer of televised credit courses on WTVS-TV, Dr. Strobel's dedication to education was unparalleled. A true civil rights advocate and activist for so many humanitarian causes, Dr. Strobel devoted his life to working for peace and equality in his community and beyond.

Finally, Dr. Strobel demonstrated outstanding commitment to his German heritage and worked tirelessly to bring together the German American community. As founding president of the German American Heritage Foundation International, Dr. Strobel worked tirelessly to organize programs and actively support several committees to promote German culture and traditions. Bringing together members of the German American community, Dr. Strobel was instrumental in coordinating projects with the German Consulate, the German American Chamber of Commerce, DaimlerChrysler, and many other businesses and corporations.

Dr. Strobel has always given 100 percent in every aspect of his life; his work, his community, his family, and his friends. Those who had the pleasure of knowing him and the benefit of working with him will continue to remember him as a dedicated, faithful friend. He will truly be missed.

I invite my colleagues to please join me in paying tribute to one of the most influential citizens of southeastern Michigan, and saluting him for his exemplary years of care and service.

TRIBUTE TO MADELEINE H. BERMAN

HON. SANDER M. LEVIN

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 23, 2002

Mr. LEVIN. Mr. Speaker, I ask my colleagues to rise today to recognize Madeleine H. Berman, as the Detroit Zoological Society establishes the Madeleine Berman Academy for Humane Education. The Academy has been established in recognition of both a generous grant from the Mandell L. and Madeleine H. Berman Support Foundation and Madeleine "Madge" Berman's lifelong commitment to the promotion of the Arts and Humanities.

Madge is a Detroit native, who has worked tirelessly on behalf of the Arts in Metro Detroit, the State of Michigan and, indeed, the Nation. She was a pioneer in the establishment of a number of activities and organizations, both locally and state-wide, now recognized as "institutions" of our art community. As a member of New Detroit's Arts Committee, she helped establish the first Detroit Arts Council and served as one of the seven original members of that board. She pioneered efforts for the Legendary WTVS Public Television Auction and she participated in creating the Friends of WDET, Detroit Public Radio. She served for almost a decade on the Michigan Council of the Arts.

In 1984, President Clinton appointed her to the President's Committee for the Arts and Humanities. In addition to many other boards,