any viewed desire. But it is this very fuzziness injected by government control of property that today is the source of so many hard feelings and difficult problems.

Some argue that the freedom to express the views of secular humanism and even communism are perfectly acceptable in government schools, while at the same time, it is necessary to exclude voluntary prayer and all religious programs. Recognizing that atheistic humanism is a substitute for religious beliefs, this argument falls far short of satisfying any group desiring to use government property for religious reasons.

Such conflicts do not occur on private property. No one argues the right of Protestants to invade Catholic-owned premises to preach the Protestant doctrine as a right under the first amendment. The access to a newspaper, television station, or radio station should only come with the permission of the owner. Who owns the property becomes the overriding issue and the right of free expression is incidental to that ownership.

Essentially, all conflicts as to who could say what could easily be resolved with a greater respect for private property ownership. This is this principle that protects us in our homes from those that would lecture us in the name of free speech in public places.

Thus, it is easy to argue for the Baptists' right to boycott. They are expressing their disgust by withholding their support and their property, that is, their money. And that is perfectly appropriate. As far as I am concerned, the more voluntary nonviolent boycotts, the better. The boycott is the free society's great weapon and was well understood by Martin Luther King. The evil comes when a boycott or any objection is made illegal by the State and the participants are jailed. When laws such as these exist, only jury nullification or even civil disobedience can erase them if the legislatures and the courts refuse to do so.

Quite clearly, both sides of the Disney flap are correct in asserting their rights. The proper view on homosexuality and tolerance is a moral and theological question, not a political one.

Problems like this can be voluntarily sorted out by the marketplace, but only when property rights are held in high esteem and there is an acknowledgment that government and individual force have no role to play. Imposing one's view upon another, through any type of force, should always be forbidden in a free society.

Actually, the Disney-Baptist skirmish is a wonderful example of how freedom can work without Congress sticking its nose into each and every matter. Both sides have a right to stand up for their respective beliefs.

By using the rules of private property ownership to guide our right of free expression and religion, it is not difficult to find an answer, for instance, to the conflict between unwelcomed speeches in privately-owned malls and mall owners. Because most of the difficult and emotional problems occur on Government-owned and Government-regulated property, we should, here in the Congress, do whatever we can to reinstate the original intent of the Constitution and honor and protect property ownership as an inalienable human right.

LA MUJER OBRERA: THE WORKING WOMAN

The SPEAKER pro tempore [Mr. JONES]. Under a previous order of the House, the gentleman from Texas [Mr. REYES] is recognized for 5 minutes.

Mr. REYES. Mr. Speaker, first a few remarks in Spanish.

(The following paragraph was delivered in Spanish.)

Mr. Speaker, a lot of people have come to this floor in recent weeks to talk about NAFTA. And several of those Members have talked about what is going on in my district, El Paso, TX. Tonight, I want to talk about my district.

The reason I have opened my remarks in Spanish, Mr. Speaker, is because it is important to the story that I want to tell my colleagues this evening. The district that I represent, El Paso, TX, has experienced more NAFTA-related job losses than any other community in the country, more than 5,600 jobs.

This week, a delegation of dislocated workers from my district, who call themselves the La Mujer Obrera, or The Working Woman, are here in Washington, DC to tell their story and share it with Members of Congress and administration officials. They are here this evening in this House to listen to my remarks.

La Mujer Obrera is a community-based, nonprofit organization dedicated to working to improve the social and economic conditions of low-income Hispanic workers and their families in the El Paso area. Many of these workers had jobs in El Paso in the garment industry. And as most of my colleagues know, a lot of those jobs have now gone to Mexico, leaving these workers and others like them without jobs and without the skills needed to get new ones.

When Congress passed NAFTA, it provided training assistance for workers dislocated by NAFTA. The workers of the La Mujer Obrera in El Paso were eligible for training assistance. What they got instead was remedial English lessons. It is important to understand that many of the people I am talking about have been working and paying taxes for 20 and 30 years.

While you and I probably agree that the ability to speak English will help, it will not by itself secure jobs for these workers. Since I became a Member of Congress 6 months ago, I have been working with La Mujer Obrera and the Texas Workforce Commission to provide the kind of assistance that will make a difference.

As a result, a pilot project was launched in El Paso that we hope should effectively address the needs of dislocated workers. This pilot project will provide bilingual job training and prepare dislocated workers for new jobs. Approximately 1,200 dislocated workers will benefit from this project. Some Members of this body will listen to the story of La Mujer Obrera and conclude that NAFTA is bad. Others will point to the fact that the new jobs have been created by NAFTA and conclude that NAFTA is good.

I think the truth lies somewhere in between. NAFTA was and is a bold initiative. But as with all great experiments, we should not be surprised when we hit some problem spots. We must be willing to make corrections along the way. This is especially true when it affects people like Armida Arriaga, a 56-year-old woman in El Paso who worked in the garment industry for 18 years before losing her job. Ms. Ariaga has used the NAFTA benefits, but she would rather have a job.

In a recent report, the Forum for International Policy, whose members include Brent Scowcroft, Carla Hills, Colin Powell and Robert Strauss, said it best:

''Increased international trade may well lead to U.S. job losses for certain companies in certain sectors. The response should not be to impede greater trade, but rather to develop effective programs to provide American workers with training to acquire new skills and develop new business. Of course, meeting this challenge cannot be underestimated. Some workers may find developing new skills difficult, if not impossible. But dealing creatively with job transitions is preferable, for the people concerned and society as a whole, to denying ourselves increased trade opportunities.''

I think it is appropriate that on this date in 1647 Margaret Brent proclaimed herself as America's first feminist by demanding a voice and vote for herself in the Maryland Colonial Assembly. Brent came to America in 1638 and was the first woman to own property in Maryland.

Mr. Speaker, the workers of the La Mujer Obrera are here today to demand a voice in the decisions that we make that affect their lives. As this body ponders serious policy questions, I encourage all of my colleagues to listen carefully to the voices of these people, the dislocated workers, and remember that what we are here to do is the people's business. They expect and deserve this.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Michigan [Mr. SMITH] is recognized for 5 minutes.

[Mr. SMITH of Michigan addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]