

Of all the things that Scott gave me, the one thing I think will most sustain me is his sense of humor. We laughed hard. He had an array of talents in impersonations. He perfectly imitated the President's "I'm the governor of Texas" line. With his jokes, Scott could bring tears to my eyes. Mike Myers was one of his favorite comedians, and Scott did the best impression of Fat Bastard (Can I say that in church?) Please forgive me. He loved South Park, the Jerky Boys, and did a mean impression of James Brown.

Now, people pass away every minute of every day, but I find it especially fitting, that we are gathered here on Holy Saturday, the day the Christian faith weeps over the loss of our Lord's only son. We weep with God, but like Jesus, Scott is not sad. We are the ones that are sad. You see, Scott is already with God. The moment his last breath left his body on Monday, March 25th, was the moment that Jesus took his hand and brought him home to a beautiful place, to a place where Scott could be with his grandfather, uncle, Farfie, and Fritz and, as his friend Vin pointed out, all the philosophers and political theorists. In fact, he might not even be listening to us now because he's too busy telling off Rousseau.

Scott, we feel your presence with us, and we will love you and keep you in our hearts forever.

#### EQUAL PAY FOR WOMEN

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from the District of Columbia (Ms. NORTON) is recognized for 5 minutes.

Ms. NORTON. Mr. Speaker, Tuesday was Equal Pay Day. That is the day when women rise to say they are not being equally paid. A year and 4 months into the next year is how long women had to wait this year in order to earn what the average man earned. I feel Equal Pay Day, I suppose, stronger than most. I feel like I have been working for equal pay for women at least half of my life. I am a former Chair of the Equal Employment Opportunity Commission, where I administered the Equal Pay Act. It is amazing to see that this act has not been touched in 40 years. It was the first of the great civil rights acts to be passed. It obviously needs to be revised because it is a very different world with a very different economy from the 1963 economy.

There is a bill here pending, the Paycheck Fairness Act, that would modestly revise this bill. Did we know, for example, that if women and men discuss their wages against the wishes of the employer in the workplace, he can sanction them? The Paycheck Fairness Act would bar that. And did we realize that class actions under the Equal Pay Act are much harder to obtain because the act was passed so early? So it is an unequal civil rights law.

Actually there are two kinds of equal pay. One kind was violated right under our nose. A couple of months ago I went to the Ford Building to see the women who clean the House receive their checks from a class action they won against the Congress of the United States because women who clean our

offices were paid a dollar less than men who clean our offices. And they won. This was the first class action brought under the Congressional Accountability Act. All I can say is the women who clean this House and this Senate held us accountable. But then there is another kind of equal pay, and that is the kind that affects the average woman. Senator TOM HARKIN and I have a bill to go at that pay. It goes at jobs that are underpaid because they are stereotyped as female jobs.

Women work in only three sectors: factory, service, and clerical. Those jobs are often paid according to the gender and not the sex. The Fair Pay Act would allow women to sue when the job she is doing is equal in responsibility and in content to the job a man is doing even though that job is not the very same job. It is interesting when you poll, you find that equal pay is among the top one or two issues for the American public. Why is that? Because equal pay is no longer a woman's issue. Equal pay has become one of the great family issues of our time. If there is a working woman in your family, you lose \$4,000 annually because one of the breadwinners, or in some cases the only breadwinner, is a woman.

It is time we fixed the Equal Pay Act. It was a great breakthrough in 1963. Almost 40 years later it needs the kind of repair that you would need if you were 40 years old and had not seen a doctor since you were born. The EPA has not seen a doctor. It has not had us tend to it for 40 years. The Paycheck Fairness Act is certainly the place to begin; 194 Democrats have signed on. I am sure many Republicans also agree that this is the year to tell America that we understand that women and men work, that they are in the same families, that when they have been doing the same jobs, similar jobs or comparable jobs, they should be paid equally.

If we did not learn anything else on Equal Pay Day, I hope that is the message we sent. I certainly hope that before this session is out, this Congress will do more than rhetorically recognize the notion of equal pay. Let us pass the Paycheck Fairness Act.

#### PROTECTING AMERICAN INDIAN AND ALASKA NATIVE SACRED LANDS

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from New Jersey (Mr. PALLONE) is recognized for 5 minutes.

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 we 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 highest 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 backtracking 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 United States 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 handed 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 intrusions and disturbance as settlers laid claim to lands of the AI/AN peoples.

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