

Additionally, Mr. Speaker, many civic organizations are disturbed by the release of the "Memín Pinguin" series and the subsequent comments made by the Mexican government. The NAACP has called the stamps "injurious to black people who live in the United States and Mexico." The Mexican Negro Association, which represents some 50,000 blacks, said "Memín Pinguin rewards, celebrates, typifies and cements the distorted, mocking, stereotypical and limited vision of black people in general."

These groups, in addition to various other civil rights groups have demanded, but to no avail, that President Fox apologize for his actions. I agree with these groups and support their efforts to not only have President Fox immediately cease the circulation and production of this stamp, but to also hold himself accountable for the inflammatory statements he has made against African-Americans.

In response to the public outcry, the Mexican Ambassador to the United States Carlos de Loaza released a letter. In the letter Ambassador de Loaza writes, "Mexico acknowledges and recognizes the relationship of mutual respect that it has with the African-American community, based on the struggle to protect our communities against discrimination and in the promotion of human rights and diversity."

While I appreciate the sentiments expressed in his letter, I believe that actions speak louder than words. If President Fox wants to show the level of respect that he has, for not only the African-American community, but for all people, I would request that he issue a formal apology and halt all sales and production of the "Memín Pinguin" stamps.

The insensitivity embedded in the circulation of the "Memín Pinguin" stamps are a clear indication that we still have a long way to go in improving race relations globally. It is truly disheartening when a world leader possesses apparent racial and cultural insensitivity and lacks the humility to apologize when there is nothing to lose.

The 750,000 stamps that were sold out after two days represent 750,000 symbols of ignorance and bigotry. Since the civil rights era, we have worked hard on healing as a Nation—we must not revert to the hatred and injustice of the past. These stamps are a haunting memory of America's iniquity that we should never revisit.

TRIBUTE TO SHIRLEY ELLIOTT

HON. HAROLD ROGERS

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 28, 2005

Mr. ROGERS of Kentucky. Mr. Speaker, I rise today to pay tribute to Mr. Shirley Elliott, an exceptional Kentuckian. Elliott, a 72-year-old deputy sheriff, has served and protected the people of Knox County with distinction for 35 years. A man this committed to the safety and well being of his community deserves our recognition.

Like many eastern Kentucky teenagers from his generation, Elliott was prepared to work in the dark coal mines of Appalachia. He began

helping his father haul coal out of the mines at the age of 15. In 1970, while he worked at a coal tippie in Knox County, he received an offer from then-Sheriff Jim Matt Mooneyham to become deputy sheriff. After a short time on duty, Elliott knew he had found his lifelong calling.

Thirty-five years later, Elliott is a pillar of the community that he serves and protects. The community and law enforcement officers in Knox County hold him in high regard, and he has earned a reputation as a mediator. Current Sheriff John Pickard recently told a Kentucky paper, "He's probably the best I've ever seen at calming a dangerous situation." Elliott says his strategy involves simply giving people time and space to cool off. During 35 years of service, he has never had to fire his .44-caliber Smith & Wesson during a potentially dangerous encounter.

Deputy Sheriff Elliott no longer works the night shift, which leaves more time for him to work in his garden and spend time with his wife Nikki and their children and grandchildren. He has considered retirement, but, for now, continues to proudly wear his badge.

Mr. Speaker, on behalf of my colleagues and myself, I want to thank Deputy Sheriff Shirley Elliott for his sacrifice and service on behalf of the people of Knox County, Kentucky. His dedication and integrity are an inspiration to us all.

CARIBBEAN EMANCIPATION DAY

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 28, 2005

Mr. RANGEL. Mr. Speaker, I rise today to join in the Caribbean celebration of the 167th anniversary of their emancipation from slavery, which was achieved on August 1, 1838. This day of celebration and love for freedom is commemorated by the former British colonies in the Caribbean in appreciation of their collective independence. No longer were the inhabitants of Jamaica, Trinidad and Tobago, or the rest of the West Indies held in bondage as slaves in their homeland. No longer were they unjustly enchained at the hands of the European colonists.

Emancipation Day in the Caribbean is akin to Juneteenth Day for African-Americans. It is a time to recognize and celebrate our independence and freedom. Emancipation Day provided the Caribbean people with opportunities to direct and control their daily lives and to live and strive for greater independence.

I have long believed that the struggles for freedom of African-Americans and Afro-Caribbeans were connected. Slavery and injustice have been our common experience. Slavery drew lines between slaves and masters that would be difficult to break. We—African-Americans and Afro-Caribbeans—still struggle with breaking those barriers, stereotypes, and misperceptions that are the vestiges of the transatlantic slave trade. The major difference is the history and mechanisms at our disposal for the erosion of these ill effects.

For Afro-Caribbeans, Emancipation Day has emerged as an important reminder of their

struggle and a significant enforcer of their dreams to be a better people. It is a reminder of their strength, determination, and willpower in fighting against their oppressor.

There is a famous story in the Caribbean that I like to tell around this time. It is about a young lady who was brought to the shores of Jamaica to work as a slave by the British in the early 1700s. Like the Caribbean countries themselves, her roots were African. Her name was likely Ashanti as she hailed from that great African kingdom, but upon arriving she was stripped of her given name and was known among her fellow slaves simply as "Nanny." The loss of name, heritage, and history is a practice that has long afflicted Africans in the Americas as a result of the brutal and tragic transatlantic slave trade.

While slavery existed outright in the Caribbean until 1834, and then under the name of "apprenticeship" until 1838, Nanny resisted it at every opportunity. Soon, after her arrival in Jamaica, she displayed that Caribbean proclivity for cutting her own path and escaped from her master's plantation with her five brothers. Granny Nanny of the Maroons, as she is popularly referred to today, traveled around the countryside organizing free Africans in the towns of Portland, St. James, and St. Elizabeth. She eventually established Nanny Town and based the community's governance on the Ashanti society. She held fast to her culture and incorporated into her new world.

Nanny was small and wiry, like many of the Caribbean nations. She was also singularly focused in her pursuit of self-determination. The vast British military presence on the island launched numerous attacks on Nanny and her comrades, hoping to force them back into slavery. For nearly 20 years, Nanny evaded the British and withstood their aggressions. She placed guards at lookout points, sent spies to live among the slave populations, and ordered her fighters to dress like trees and bushes to avoid detection. Slave resistance and rebellions were not just an American phenomenon.

In 1737, the British offered Nanny a truce. The maroons would be given land and rights as free men, but only if they promised to help capture and return runaway slaves, assist the government in putting down revolts, and cease their battles with the British. Their alternative would be to continue in their campaign against the massive British military, pitting 800 former slaves against the strongest army in the world at the time.

To proud, determined, and resourceful Nanny, this was an easy decision. She flatly turned down the British offer. Her freedom and the freedom of her people could not be bought. It would not be traded. It would not be negotiated away. She fought to her dying breath for that freedom and remains a powerful legend and force in the Caribbean today.

In that same vein, the nations of the Caribbean will not and have not wavered from their commitment to freedom. Go to Barbados, Nevis, the Bahamas, Antigua, Barbuda, Montserrat, Jamaica, Trinidad and Tobago, St. Vincent, Grenada and St. Lucia. There you will find the tales of Granny Nanny and her fight for freedom.