

EXTENSIONS OF REMARKS

DEPARTMENT OF THE INTERIOR,
ENVIRONMENT, AND RELATED
AGENCIES APPROPRIATIONS
ACT, 2006

SPEECH OF

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 19, 2005

The House in Committee of the Whole House on the State of the Union had under consideration on the bill (H.R. 2361) making appropriations for the Department of the Interior, environment, and related agencies for the fiscal year ending September 30, 2006, and for other purposes:

Mr. KUCINICH. Mr. Chairman, the idea behind environmental justice is simple. People of color and people of limited means bear more than their fair share of environmental problems—like exposure to pollution—and are denied more than their fair share of environmental benefits—like access to natural areas or clean water.

It is also important to point out that if you were to look at both race and poverty to see which one would best predict locations of environmental contaminants in the air or water, you would find race to be the better predictor, according to studies dating back to 1987.

Here's another way to look at it: Many studies have found that middle-income people of color live near more contamination than low-income white people. Enforcement of environmental laws is also less prevalent and weaker in communities of color. Penalties for hazardous waste violations were found to be roughly 500 percent higher when those violations happened in mostly white communities than when they happened in communities of color.

In 1992, then President Bush created an Office of Environmental Justice in the EPA precisely to begin to deal with this problem. In 1994, President Clinton expanded the directive's scope and applicability, again, in recognition of the seriousness of the problem.

But now, the Executive Order and the EPA's Office of Environmental Justice are being ignored to death by the Administration. The National Environmental Justice Advisory Council is withering away. The EPA Inspector General in 2004 found that the EPA failed to comply with the Executive Order and changed their interpretation of the order to avoid an emphasis on people of color and low-income people. The U.S. Commission on Civil Rights found in 2002 that federal agencies did not incorporate environmental justice into their core missions as directed by the Executive Order. Congress must step in to restore these efforts and take them to the next level.

The Hastings amendment would do exactly that. Every community, every person deserves equal access to clean air, clean water, natural areas, and healthy food. I urge my colleagues to support the Hastings amendment.

UNDERSTANDING THE LIFE AND
TIMES OF MALCOLM X

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, May 23, 2005

Mr. RANGEL. Mr. Speaker, I rise again today to draw the attention of this Chamber to the importance of this day in African-American history. Today marks what would have been the 80th birthday of Malcolm X, one of the more revolutionary and controversial leaders of the Civil Rights Movement.

Malcolm X was born on May 19, 1925. It was a time in American history where the opportunities of African-Americans were limited due to segregation and racial intolerance. He nonetheless was born to parents that were, not only proud of the black race, but instilled that pride in their politics, actions, and, most importantly, their children. He learned at an early age about the challenges that black men would face just because of the color of their skin and found ways to rise above those obstacles.

Too often, historians, social scientists, and the American public have attempted to pigeon-hole Malcolm into a singular character. When they do so, they miss the true man, his life, and his experiences. Malcolm X's personal story is a tale of many challenges, many conflicting events, many goals, and many aspirations. He was not simply the young son of a slain Black Nationalist or the young black student discouraged by his white teachers in the 1930s. Neither would he only be the street thug and hustler of 1940s nor the incarcerated felon of the 1950s. Nor was he just the influential minister of the Nation of Islam or the worldly Muslim of the Organization of Afro-American Unity who loved his white brethren. He was all of these persons and more.

Malcolm Little, Detroit Red, Malcolm X, and El-Hajj Malik El-Shabazz were the same individual, seeking a goal of racial justice for himself, his family, and his people. He walked his journey in life in the same way that many blacks of his time have and as many do today. The education, radicalism, determination, and sense of justice that Malcolm fought for in his life represented the thoughts of blacks throughout the world then and today. To box him into any one of those personas would be a failure to understand his life and experiences and those of his time.

We should all take time this day and in the days to come to reflect on the challenges and accomplishments of Malcolm X. To this goal, I would like to alert this august chamber to the perceptive exhibition at the Schomburg Center for Research in Black Culture at the New York Public Library in Harlem. This new exhibit, "Malcolm X: A Search for Truth," opened in commemoration of the birthday of Malcolm X and provides insight into his personal story, development, and journey.

I would like to submit in the RECORD the following New York Times review on the value

and insight of this exhibition to understanding Malcolm X. On the occasion of his 80th birthday, it is a fitting tribute that we honor this extraordinary individual and realize the significance of his life journey.

THE PERSONAL EVOLUTION OF A CIVIL RIGHTS
GIANT

May 19, 2005—In the 1940's, Malcolm Little a k a Detroit Red (and, later, a k a Malcolm X, a k a El-Hajj Malik El-Shabazz) wanted to impress co-conspirators in petty crime with his ruthlessness and daring. He loaded his pistol with a single bullet, twirled the cylinder, put the muzzle to his head and fired. The gesture demonstrated that he was unafraid of death and therefore not afraid of much else. And when he recounts the story in his 1965 autobiography ("as told to" Alex Haley), the reader is also impressed—though evidence of his brilliance, fury and self-destructiveness is, by then, hardly necessary.

A new exhibition about Malcolm X opens at the Schomburg Center for Research in Black Culture today (which would have been his 80th birthday). And though it doesn't mention this theatrical gesture in its survey of one of the most significant black leaders in American history, Malcolm's public displays of passion and position sometimes seem as courageous, dangerous, and even, yes, foolish, as his game of Russian roulette.

The exhibition, "Malcolm X: A Search for Truth," seeks to map out the major themes of his life in a "developmental journey" reflecting his "driving intellectual quest for truth." It offers evidence that has been unavailable: personal papers, journals, letters, lecture outlines—rescued from being sold at auction in San Francisco and on eBay in 2002.

Those papers, which the Shabazz family had lost control of when monthly fees for a commercial storage facility were left unpaid, were returned to them, and then lent for 75 years to the New York Public Library's Schomburg Center in Harlem. The documents are lightly sampled in this first public showing, but they will eventually offer greater insight into Malcolm X's developmental journey: from child of a Black Nationalist father murdered in his prime, to a star elementary school pupil in a largely white school; to a hustler and criminal; to a convert, while in prison, to Elijah Muhammad's eccentric brand of Islam; to a radical minister who built Muhammad's Nation of Islam into a major national movement, declaring the white race to be the devil incarnate; and finally, to a political leader who, cut off by Muhammad, turned to traditional Islam and was rethinking his views, just as he was assassinated in New York's Audubon Ballroom in 1965 at the age of 39.

His brief life stands as a challenge no matter one's perspective, an overweening presence in the roiling currents of American racial debates. After all, Islam is a force in the American black community partly because of Malcolm X (who, after his 1964 hajj to Mecca, changed his name to El-Hajj Malik El-Shabazz). Advocates of reparations for slavery echo his arguments. Less radically, so do believers in the encouragement of black-run businesses and schools. And by seeking to internationalize race, particularly in the mid-1960's, Malcolm X helped set the stage for the doctrines of Third

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