

The area of land that is now Oakland was originally purchased by a Dutch Company in 1695, although settlers did not arrive in Oakland until a much later time. In 1710, there were only ten families. Much of this was due to the fact that the area was at least a day and a half journey on Native American paths from Hackensack, the closest town. During the 18th century, Oakland evolved into a serene farming and lumbering area with numerous mills on the Ramapo River and local streams.

Today, the residents of Oakland number over 12,000, many of whom are lifelong residents of the once rural area. These residents take tremendous pride in the history of Oakland. The Historical Society has been active in preserving the Van Allen House, a place George Washington stayed in June 1777. With the restoration of the Van Allen Homestead, these residents are setting a wonderful example of local pride, and I commend them for their efforts.

Mr. Speaker, I ask my colleagues to join me in recognizing the Borough of Oakland on its 100th anniversary, and I congratulate the town on creating such a positive, welcoming community for its citizens.

#### WORLD REFUGEE DAY

**HON. CARRIE P. MEEK**

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, June 20, 2002*

Mrs. MEEK of Florida. Mr. Speaker, I rise today as we commemorate World Refugee Day and to bring attention to the desperate circumstances faced by Haitian refugees in South Florida.

Life for very many people in Haiti has unfortunately been one of poverty, violence, and instability.

According to the UN High Commissioner for Refugees (UNHCR), since early 2000, an increasing number of people have left Haiti due to persecution and violence, often associated with politics. Haitians have applied for asylum in increasing numbers in the Dominican Republic, Jamaica, and other countries.

Mr. Speaker, the United States has had an unmatched history of welcoming immigrants and refugees to our shores, which is why our refusal to welcome more Haitian refugees is so especially troubling.

In addition to the desperation, and the psychological and emotional trauma that Haitian refugees already must contend with, Haitian refugees who make it to the United States have long been subject to unfair and unequal treatment by the Immigration and Naturalization Service. Hundreds of Haitian refugees with well-founded pending asylum claims are currently being held at Turner Guilford Knight Correctional Facility—which is supposed to be used as a maximum-security prison—and the Krome Avenue Detention Facility, in South Florida.

Since December, the situation for Haitians seeking political asylum in this country has become markedly worse. The INS has been detaining Haitian asylum seekers before and while their appeals are considered, for extremely lengthy periods of time, while many other refugees are routinely paroled into the community.

There is clear and overwhelming evidence which shows that Haitian refugees who come

to our country seeking asylum are not treated the same as other refugee groups.

Federal judges have long criticized the INS for its wholesale violations of the Haitians' fundamental legal rights. A reading of their decisions amply demonstrates that no other group of refugees has been treated with the blatant discrimination suffered by Haitian refugees during the past two decades.

It is extremely divisive, in a diverse community like Miami where different ethnic groups live side-by-side, that similarly situated immigrant groups, like Cuban and Nicaraguan refugees are given such radically different treatment.

Mr. Speaker, I have in my hand testimonials from Haitian detainees who are presently detained in the Turner-Guilford Knight Correctional Facility, and the Krome Avenue Detention Facility, and I ask that these be included in the RECORD.

#### TRANSLATION OF LETTER

TKG, MARCH 4 2002

We are writing this letter today so we can explain thee problems that we have been having since we left Haiti up until now at TKG. We know that we were wrong to enter the United States illegally, but we had to in order to save our lives from the Lavalas members. When you think about it, we were running away and what we found is worse. When we got here, we thought that the Americans would understand us because there are laws that protect victims of abuse and torture. We did not leave our homes because of lack of food, it was political problems that forced us to leave. What hurts us more is that everyone we've spoken to has told us that this is not the way Immigration usually treats asylum seekers. When you look at it everyone from other nations that have come to the United States under the same conditions as us have been released in two or three days. We would like for Immigration to have pity on us because we can no longer take this. Some of us have been here for a period of time ranging from one to three months and still are not able to get released. This causes us a lot of sadness. Some of us have developed high blood pressure, chest pain. Our biggest problem right now is that all of us have some type of rash even if we shower regularly. This might be due to the fact that we get a change of uniform every fifteen days. We only get a very small tube of tooth paste which we have to make sure it lasts the required amount of days, which is not too good for our breaths. We did not commit any crime and we are treated like criminals. We can not even go outside to take a breath of fresh air and get some sun. Sometimes while laying down we think about our country, we can not sleep because our families are still in Haiti where the Lavalas members do whatever they want, setting people on fire, raping people. It does not matter if you are involved in politics or not. People always have to watch what they say, because they are looking for reasons to kill you. Every time they want to kill people they pretend there was a coup. It reminds us of what happened on July 28 where 4 police officers were killed and a cadet. December 17, 2001 they burned many houses in the capital and the provinces. Many people died from gun shots and some were buried alive also. Those people are always preaching violence. In 1995 Rene Preval, Haiti's president at the time came with a slogan stating that people need to do whatever they have to in order to survive. Which incited robbers to do whatever they wanted. In 2001 Aristide came with another slogan stating there should be zero tolerance. This slogan was against peo-

ple who are not Lavalas partisans. Many of us left our schools, universities and our jobs in order for us to flee from the Lavalas group who is holding our country in hostage. We arrived to the United States to seek political asylum so we can have peace, freedom and security but we were thrown in prison. None of the other nations were kept in jail but us Haitians we are suffering. We do not know why. We are neither criminals nor assassins. Why does the INS imprison us. We ask President Bush to say something in our favor especially when March 8 is National Woman's Day. Have pity on us. Release us. Give us our freedom as a gift so we can go and celebrate with all the other women. We thank you in advance Mr. President.

Here at TKG we go through a lot with certain officers and the white detainees. Everything that they do gets blamed on us. We are called "Fuckin Haitians". We are made fun of. Several rumors stated that we were going to get deported. Whenever that happens we become scared because we know how things are in our country.

Another one of our biggest problems is the food that we are given. [The only thing we can eat is] bread twice a day, around six or seven o'clock, we are given supper that contains no salt and most of the time the meat or chicken is spoiled and very bloody. Our health has deteriorated because we do not eat well due to the fact that the food is awful, we do not sleep well. One day one of us fainted since she was feeling so feeble. Most of us have gotten sick. It is not before we have filled out the clinic form seven or eight times that we are able to go there and get medical attention. For us who came on the boat and left Haiti on November 25, 2001 this was a big day for us because we escaped from tribulation. After everything that we endured at sea we thought that we would finally be delivered when we fall into the hands of Americans. But they imprisoned us without letting us go. Since every letter deserves an answer, we are waiting for INS's because we can not go back to Haiti into the Lavalas's hands.

#### CERTIFICATE OF TRANSLATION

I, Sarnia Michel, certify that I am fluent in English and Creole and that I translated the foregoing letter fully and accurately from Creole to English.

SARNIA MICHEL.

#### STATEMENT OF HAITIAN ASYLUM-SEEKER DETAINED AT KROME

ATTEMPTED SUICIDE—JUNE 7 AND 12, 2002

My name is . My A number is . I am Haitian and I arrived on the December 3rd boat. I've been in detention here at Krome since I arrived.

I tried to get asylum but the judge denied me. My cousin got me a private attorney, but I don't remember his name. He showed up for the hearing I had in February when I was denied. I thought he was going to appeal my case, but at the end of March I learned that he did not appeal and the due date for my appeal had already gone by. I think my cousin tried to find another private attorney to help me, but that one never got back to him either. I don't know any of their names.

I became very depressed as the months went by because I am still here in detention. I have nine children in Haiti who depend on me and it is like they are imprisoned too because I am here in detention and I can't help them at all.

On June 2, 2002, I tried to hang myself. I thought I wanted to die rather than stay here in Krome being humiliated everyday. We're locked up in prison here. I kept thinking of my kids, all my little kids, and how I'm here and locked up and not going anywhere and how I can't do anything for them.

I lost my case, they won't release us—and I don't think they'll ever release us—and I'm not going anywhere. I don't want to spend the rest of my life in prison and I can't help anyone here. So I simply decided to kill myself.

I found this tube in the bathroom that had fabric at the end of it. I made a noose from the fabric. I had the noose around my neck and I had my Bible. I was reading some passages out loud from the Bible and just as I was about to pull the noose to let myself hang and die, this other Haitian detainee, came in and saw me. He jumped and grabbed me and held me and he told me to stop.

Then some guards came and they took me to PHS, the medical place, at Krome. They never took me to the hospital. The doctor said he would treat me cautiously. He said they wanted to take me to a place for people with mental problems. They kept me at PHS for two days—from 7 am the day I tried to hang myself until about 7 pm the following day. The doctor who talked to me gave me some pills to help me sleep because I can never sleep at night.

I told the doctor not to send me to the place for people with mental problems. I said I'm not sick. It's this place that makes me sick. I just think of my kids, and think of how I lost my case and how they want to keep me in prison forever, and that's why I tried to kill myself. But I'm not sick. They want to keep me in PHS but I told them I wanted to be in general population so they let me go back.

I'm back in the dorm now. No one treats me any differently. I didn't get any further counseling after I was in PHS.

I have a headache though that never stops. They won't give me anything for it though, even though I make requests. I had a problem where I was spitting up blood. I wrote a medical request and they came back with a band-aid. I wrote them back and asked what I was going to do with a band-aid when I'm spitting up blood? They didn't respond and didn't help.

That medication to help me sleep is the only one I'm on. A doctor comes at 9 pm each night and gives it to me. I don't know what it's called. It doesn't matter because it doesn't really work anyway. It doesn't help me sleep. At night when I can't sleep I think about all my children in Haiti. I can't get up to walk around, I just sit and think. I don't think I even need this medicine since it's not helping me sleep and I'm not sick.

Krome is a prison. There's not enough recreation—it's only about a half hour each day—and we're just all locked in. Sometimes there's no chair and we have to sit on the floor because it's so crowded. There are about 92 to 94 people in my dorm. I have a regular bunk but there are also cots because there are so many people.

It's not so much that I had problems with the guards or with other detainees, I was just very depressed because I'm still locked up like this. And knowing that I can't help my kids is really hard for me.

I left Haiti because I did have problems in. But I feel like I came here and found bigger problems because they want to keep us in prison forever here. They won't tell us when we can leave.

HAITIAN ASYLUM SEEKER, KROME  
WIFE AND CHILD TRANSFERRED TO  
PENNSYLVANIA—MAY 7, 2002

My name is . My "A" number is . I arrived on the boat with my common-law wife, , and my son, , on December 3, 2001.

I was immediately separated from my family when we arrived. I have been detained at Krome since December. My family was taken to the hotel.

I saw my family maybe three or four times when they were at the hotel. We were allowed to see each other in the visitation area when they came for court.

About a week and a half ago, I called our sponsor. Our sponsor told me my wife and child were transferred to Pennsylvania. No officer or anyone from INS has talked to me about where my family is or that they were transferred. I don't know how to contact them there. I don't know when they were transferred, my sponsor just said that they're now in Pennsylvania.

I can't say if what's happened to my family is fair or not. We're in jail, and we're not in control of our situation, it's up to them [INS] what to do with us. Since we're locked up they can do whatever they want. Only God knows why they sent my family there.

We came to this country to escape political problems in my country. But I was expecting better treatment than this. I just depend on God to help us out of this.

My health is ok, but sometimes I get very depressed because we've been locked up for so long.

I just follow instructions and do what I'm told here so I don't have any problems with the officers here. I'm not arrogant and I don't make problems for anyone.

Krome is really overcrowded. Even with the Haitians who came at the airport getting released, it's still too crowded. There were 92 people in my pod yesterday; one left last night and one left this morning, but there have also been three new people. They have brought cots in for people to sleep on because there aren't enough beds.

## HUMAN CLONING

HON. MARK E. SOUDER

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 20, 2002

Mr. SOUDER. Mr. Speaker, scientists stunned the world five years ago when they announced the creation of the world's first clone, a sheep named Dolly. In the short time since, cattle, goats, mice, rabbits and a cat have also been cloned. And efforts are now underway in the United States and elsewhere to create cloned human beings.

The President, the public, religious leaders, and many scientists have all expressed their disapproval for efforts to conduct human cloning, for any reason. And the House of Representatives overwhelmingly approved legislation last year to prohibit all human cloning.

Opposition to human cloning is based upon both ethical and scientific considerations. All clones have been found to suffer from severe abnormalities, premature aging and early death. In addition to these problems, cloning also poses significant health risks to the mother of a clone and to the women from whom the eggs necessary for cloning are harvested.

These dangers have not, however, deterred some from attempting to produce cloned humans.

Scientists—such as Dr. Panos Zavos, who recently testified before the Criminal Justice Subcommittee which I chair—are pursuing cloning as a means of producing live human offspring while others seek to create cloned human embryos in order to destroy them for scientific research with the hopes that such research may potentially yield treatments or cures.

Regardless of the goals of those who are attempting to manufacture human clones, the

fact is that cloning, for whatever purpose, creates human life.

There is no difference between a cloned human embryo created for procreation or for research purposes. Whether or not the newly created embryo is implanted with the intent of reproduction or destroyed for the purpose of research is irrelevant to the fact that a cloned human embryo has been created. Therefore, a prohibition on cloning that is limited only to preventing the implantation of a cloned embryo as some have suggested in effect legalizes human cloning, and raises additional ethical dilemmas.

A ban that permits embryonic clones to be created but forbids them to be implanted in utero legally requires the destruction of human life and criminalizes efforts to preserve and protect such life once created.

Under a partial ban that permits the creation of cloned embryos for research, human embryos would be manufactured in numerous laboratories around the country. Once cloned embryos are available, it would be virtually impossible to monitor or control what is done with them.

Stockpiles of embryonic human clones could be produced, bought and sold. Implantation of cloned embryos—an easy procedure—could take place out of sight, and not even the most elaborate and intrusive regulations and policing could detect or prevent the initiation of a clonal pregnancy.

Scientists agree that once begun, a clonal pregnancy would be virtually impossible to detect or differentiate from a routine pregnancy. And if detected, what could the government do? Would a woman with a clonal pregnancy be forced, or coerced with severe penalties, to abort the child?

Allowing human cloning for research brings us further down the slippery slope that devalues the sanctity of human life.

Not even a year ago, supporters of embryonic stem cell research—which requires the destruction of a living human embryo—found “extremely troubling” the announcement that embryos were being created in order to conduct stem cell research. There was a consensus among opponents and supporters of embryonic stem cell research that embryos should never be created solely and specifically for research. But now that is exactly what proponents of research cloning are demanding.

If we now permit the manufacturing of human embryos for research, where do we draw the line? Do we only allow cloned embryos to grow for 5 days before they are destroyed in the process of extracting their stem cells? What about removing tissue from 5-week-old embryos? Should we consider harvesting the organs from 5-month-old fetuses? What will those who support destructive research next claim is necessary in the name of research?

We must finally draw the line that stops the exploitation of any form of human life.

Cloning, regardless of the intent, reduces human life to a commodity that is created and destroyed for convenience. And despite the claims to the contrary, there is no evidence that cloning can, or ever will, cure diseases. Such statements are purely speculative and pursuing cloning merely diverts limited resources away from more promising research that is already producing promising results.

It is clear that a ban that applies only to “reproductive” cloning is a false ban, which