

attaining additional levels of education, having English proficiency, and accumulating additional years of U.S. residency do not neutralize the negative wage effect of working without legal status.

All else being equal, securing work in higher-wage occupational categories induces significant wage advantages to undocumented workers and neutralizes the negative wage effect of working without legal status. However, undocumented status limits Latin Americans' access to higher-wage white-collar jobs.

3. Working conditions

Undocumented immigrants report working in unsafe conditions at considerably higher rates relative to immigrants with legal status. Moreover, immigrants without legal status also report alleged wage and hour violations at considerably higher rates relative to documented workers.

Lack of access to health insurance is a significant problem for undocumented workers. Only 25 percent of undocumented workers currently employed are covered by health insurance. The most commonly reported reason for not having health insurance among immigrants who are currently employed is that their employer did not offer health insurance or the employer-sponsored plan was too expensive to access.

4. Use of government benefits and economic contributions

The vast majority of undocumented immigrants reported that they, and adults in their household, do not receive benefits under government safety-net programs, despite their low earnings. Benefit utilization is comparably low among immigrants with legal status.

The consumer expenditures of undocumented immigrants in the Chicago metro area generate more than 31,000 jobs in the local economy and add \$5.45 billion annually to the gross regional product. While exact tax contributions were not calculated, the survey data indicates that approximately 70 percent of undocumented workers pay taxes.

The results of this study strongly suggest that attaining legal status would improve the wages and working conditions of undocumented immigrants. Estimating the size of any wage increase and subsequent wage effects as a result of any changes to federal immigration policy, such as legalization or guest-worker programs, is beyond the scope of this study.

The survey was carried out during the 3rd quarter 2001 through 38 community-based organizations, community colleges, social service providers, and churches. This study was made possible by a grant from the Woods Fund of Chicago.

TRAGEDY

HON. JOHN B. LARSON

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 13, 2002

Mr. LARSON of Connecticut. Mr. Speaker, I rise today to submit a poem written by Ariel Mason, a fifth grader in my Congressional District. Written only a few days after the tragic events of September 11th, Ariel's poem illustrates the depth and immediacy to which the youth of our Nation was touched and changed by that infamous day.

Tragedy

The skies have fallen upon our nation
The horror is overwhelming
We did nothing to deserve such cruelty

Disaster

So many innocent lives lost

To show the shadows of cackling evil

The emptiness is immense

Loyalty

Through the anguishing troubles I will

Stand proudly by the sides of my fellow Americans

And help as I may

To pull this country together once more

Pain

Sheer, pulsing pain

Coursing through the veins of victims

Both physically and mentally wounded

Troubles

Broken hearts weep sullenly

Filled with the shattered endearment

Of their lost companions

Killed by the dark-doings of murderous

Men, so like us, but gruesomely different

Mourning

America's tallest towers

So proud and free

Lost to deathly claws of our invisible attackers

Emotion

We must fight for our proof of innocence

Our dedication to our blessed land

Forever great, throughout all of eternity

Questions

Why? Who could be so terrible?

Only a luring shadow, cold and black as night

Holds our answers

Though stubbornly refusing to share them

Love

Is all we can give

To help our nation through such troubles

To be the best we can

Life ends here for many

And we cherish memories with them

But for us life will continue

Though we carry this ugly burden of a memory

Forever more

Peace

Is our solitary hope

Mr. Speaker, I commend Ariel Mason for so bravely and honestly writing this poem. As we begin to comprehend the extent to which the terrorist attacks of September 11th have affected us personally, we should look to expressions of emotion like Ariel's to help work through our own pain and confusion, and to remind us that in the face of adversity we as a country will persevere through this national tragedy.

BLACK HISTORY MONTH

HON. PETER J. VISCLOSKEY

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 13, 2002

Mr. VISCLOSKEY. Mr. Speaker, it is with a great sense of honor that I rise to celebrate Black History Month. As we honor the great culture and historic legacy that African-Americans have left to us and to future generations, I would like to recognize the oldest African-American church in Gary, Indiana—First Baptist. On Sunday, February 24, 2002, I will have the privilege and the honor to attend the worship service at First Baptist to show my respect for the spiritual foundation on which First Baptist was founded.

It was during the Industrial Revolution when smokestacks dotted the skies along the south-

ern coast of Lake Michigan that thousands of immigrants looking for a better life and a steady income migrated to Northwest Indiana. Many who came to Northwest Indiana, particularly Gary, were from the South. Several of the migrants who came to Gary brought with them deeply embedded religious beliefs, including a yearning for their own place of worship. This unwavering spiritual foundation led in 1908 to the creation of Gary's first African-American church, First Baptist.

In its earliest days, the first services were held in the residence of Mr. and Mrs. Rankins, in Gary, yet baptisms were performed in Chicago. The need to establish a single spiritual home for its growing family of parishioners inspired the decision to purchase a vacant lot on Washington Street in downtown Gary.

In 1917, the church moved to 2101 Washington Street and began to expand its house of worship. The expansion project was completed in 1925. A year later First Baptist church achieved a milestone; they became the first African-American church in Gary to install a pipe organ. Through most of this period of unprecedented foundation and growth, Rev. Hawkins led and guided this congregation. In June of 1944, after 31 years of service, Rev. Hawkins delivered his last sermon, for his health was deteriorating. He died four years later. His successor, Reverend L.V. Booth, took over in July of the same year.

Under Rev. Booth's devout leadership, the number of parishioners continued to grow and the church began its second major expansion project: ten new lots were purchased along 21st Avenue near Harrison Street in 1949. In 1952, during the growth phase, Rev. Booth resigned after eight years of service. However, December of the same year brought forth a dedicated new pastor, Rev. Penn. During his 21-year tenure with First Baptist, he completed the second phase of the building expansion and held a groundbreaking ceremony on May 2, 1954 on 21st Avenue, with Rev. William Jernigan, president of the National Baptist Sunday School, in attendance.

In September of 1955, the parishioners marched from the building at 2101 Washington Street to their new house of worship and current location, 626 West 21st Avenue. In its new home, First Baptist entered an era of renewed community involvement. Under Rev. Penn's guidance, the number of worshippers grew from 1,200 members in 1955 to more than 1,900 in 1972.

In 1973, Rev. Penn resigned and gave his farewell sermon. Since that time, First Baptist has succeeded in its efforts to provide spiritual guidance for the Gary community under the direction of a number of religious leaders, including: Dr. Colvin Blanford; Rev. William Booth; the Rev. Allen Smith; and its current pastor, Rev. Bennie Henson, Sr.

A congregation founded in 1908 to meet the spiritual needs of the African-American community survives today as the city's oldest African-American church. In June of this year, First Baptist will celebrate its 94th anniversary. This is a testament to the positive will, dedication and fortitude of its past and present parishioners.

Mr. Speaker, as we remember the great cultural and historic legacy of African-American heritage during this month, I ask that you and my other colleagues join me in commending the parishioners at First Baptist and all other outstanding African-American leaders for their

efforts to build a better society for our country and the citizens of Northwest Indiana.

TRADE ADJUSTMENT ASSISTANCE

HON. ANNA G. ESHOO

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 13, 2002

Ms. ESHOO. Mr. Speaker, the financial rewards from international trade are enormous. I know this firsthand because my Congressional district is part of the largest exporting region in our country. Trade provides enormous benefits to our economy so it is appropriate for us to dedicate a small fraction of these rewards to workers who are displaced because of trade.

Forty years ago Trade Adjustment Assistance (TAA) was created for U.S. workers who lost their jobs because of foreign competition. The program has suffered from a number of significant problems including inadequate funding for training, lack of health care coverage, and the existence of a separate program under NAFTA which has created confusion and inconsistencies in the program. TAA also does not currently cover farmers, suppliers, and downstream producers who face similar pressure from international competition.

Representative KEN BENTSEN and I have introduced the Trade Adjustment Assistance Act, H.R. 3670 to remedy these and other problems with the program. The bill harmonizes NAFTA-TAA and TAA, broadens eligibility for downstream producers, suppliers, farmers, fishermen, truckers, and taconite producers, expands income support from 52 weeks to 78 weeks and increases funding for training and TAA for firms. For the first time a healthcare benefit for displaced workers is provided and the bill establishes an Office of Community Assistance to provide technical assistance to trade impacted communities.

It is critical that we bring Trade Adjustment Assistance policies into the 21st century so that our policies actually meet the needs of our workforce. H.R. 3670 does exactly this. It reforms a 40-year-old program by embracing its original intent and combines it with the needs of a 21st century world and workforce.

ARABS AND AMERICA: EDUCATION IS THE KEY

HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 13, 2002

Mr. LANTOS. Mr. Speaker, it is well known that the Middle East is a land of proud heritage and strong traditions, but recent world events have focused the world's attention on the region, casting shadows of doubt and fear. These concerns are not unfounded and they are the result of several factors. In an opinion article entitled "Arabs and America: Education is the Key," published in the Washington Post on February 12, the eminent Middle East historian Roy Mottahedeh of Harvard University discusses one of the most important causes of this problem.

Dr. Mottahedeh focuses on one of the greatest tragedies of today's Middle East, the de-

cline of liberal education. He begins his piece with a heart-breaking but telling image: boxes of catalogue cards negligently scattered on the floors of the library of Cairo University. This, by the way, is the same university that produced the Nobel Prize winning novelist Naguib Mahfouz and so many other eminent Egyptian intellectuals. He makes the provocative point that it is in our interest to do all in our power to support liberal education in Egypt and the wider Middle East. Rather than try to educate an English speaking elite here in the U.S., we need to help build a culturally acceptable educational system of liberal values over there.

The decline of liberal education in the Middle East, particularly in the Arab world's cultural and intellectual center, Egypt, is a tragic fact. I am reminded of Dr. Fouad Ajami's article a few years ago, where he pointed out, shockingly, that Egypt produces merely 375 new books per year, whereas Israel, with less than one-tenth population, produces 4,000. Indeed, the sad state of education is one of the primary reasons for the poverty and political backwardness of our key Arab ally and, indirectly, for an environment that produces, and exports, violence and extremism.

Mr. Speaker, I urge my colleagues to read Roy Mottahedeh's excellent and thought provoking article, and I ask that the text be placed in the RECORD.

[From the Washington Post, Tuesday, February 12, 2002]

ARABS AND AMERICA: EDUCATION IS THE KEY (By Roy Mottahedeh)

Anyone who has seen the card catalogue of Cairo University Library will understand how tragically far Egypt and many poorer Muslim nations are from achieving the goal that President Bush rightly said in his State of the Union address is the object of parents "in all societies"—namely, "to have their children educated." The boxes of catalogue cards scattered on the floor are emblematic of the way that poverty has caused higher education to unravel in the once proud universities in most parts of the Muslim world.

Americans can and should do something about it. There is a real longing—both on the American and the Muslim side—for dialogue; and education is the obvious prerequisite for dialogue. It was President Mohammad Khatami of Iran who first called for a "dialogue of civilizations," which the United Nations adopted as a theme for the last year.

Americans have long been committed to education in the Muslim world. The venerable American Universities of Beirut and Cairo, as well as our outstanding Fulbright programs, have produced scholars who have had the personal depth of experience to interpret cultures to each other.

But the results have been on a small scale. Now is the time to have the vision to create a plan that will, through education, create the conditions for true and extensive dialogue and also create the human capital that is essential for poorer Muslim societies such as Egypt's to advance.

It is a solid but minor contribution to the dialogue of cultures if an American historian teaches for a year in Egypt or an Egyptian mathematician comes to MIT for two years and completes an advanced degree. But it would be a major contribution to such dialogue if well-funded liberal arts institutions teaching in Arabic in Cairo offered BA's to a significant number of college-age students. For good liberal arts education in the vernacular—Urdu, Tajik, Arabic or whatever—is far too rare in the poorer countries of the Muslim world.

No one wants to "Americanize" others through education, but all of us want to see

more educated populations whose education does not isolate them into an elite associated with knowledge of a European language. The unfortunate association of many of the educated elite with foreign language education only widens the gulf between them and their fellow countrymen and makes them seem unnecessarily "alien."

The graduates of such an expanded liberal arts education system would be forces for economic development not only because of their skills but also because of their ability to speak authentically within their cultures as native voices, impossible to label "agents" of an outside culture. The Egyptian Nobel prize laureate novelist Naguib Mahfouz was a graduate of Cairo University at a time when it was such an institution. And he was a man of the people, not raised speaking English, and therefore would probably never have won a place at an expensive English-speaking university.

Why favor undergraduate education when the needs in these societies are so great? Because the enormous bulge of populations under 21 in these countries are hungry for education and understanding, and they are the future interpreters of their cultures.

Why favor education in the vernacular? Because it will reach the underprivileged, will create the textbooks and even the language of discourse, and will allow a discourse that draws on the indigenous cultures of these countries, some of which, such as Egypt, can claim a tradition of a thousand years of higher education in their languages.

Why a "liberal" education? Because the tradition that a "liberal" education teaches us to think critically and write intelligently about both the human and scientific spheres is a value that the Muslim and Western cultures have shared for more than a thousand years.

As President Bush also said in his speech: "Let skeptics look to Islam's own rich history, with its centuries of learning and tolerance and progress."

Cairo was once the place where Maimonides, the Jewish philosopher, studied the ideas of Avicenna the Muslim philosopher and read Aristotle as translated into Arabic by, among others, Christian Arab philosophers. But its ancient madrassas and European-style institutions of learning have fallen on very hard times (not to mention the miserable neo-orthodox madrassas springing up everywhere in the Muslim world). A new Fulbright plan that would rescue them or establish parallel institutions in Cairo, Karachi and kindred places would create forums where the dialogue of civilization would truly flourish.

TRIBUTE TO MRS. LOLA GIBBS, EDUCATOR, COMMUNITY LEADER, AND ROLE MODEL, ON HER 100TH BIRTHDAY

HON. MICHAEL N. CASTLE

OF DELAWARE

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 13, 2002

Mr. CASTLE. Mr. Speaker, It is with great pleasure that I rise today to honor and pay tribute to a leader in the African-American community and Delaware at large for her 100th birthday on March 30, 2002—Mrs. Lola Gibbs, a life-long teacher, leader and role model. Lola Gibbs is an outstanding, dedicated and caring Delawarean with an abundance of accomplishments that speak so highly of what she has done in the first 100 years of her life. On behalf of myself, and the citizens of the First State, I would like to honor