

The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants, Thomas Jefferson, November 13, 1787. The blood of patriots indeed and the blood of tyrants indeed, and this is what we are talking about.

This is a sacrifice that the Iraqi people have made on behalf of themselves and what we have been making on behalf of them over these nearly 2 years now as we have sacrificed our sons and daughters.

The other quote: Democracy is the worst form of government except for all the others that have ever been tried. Of course, Sir Winston Churchill. We are sharing, and that is what the President talked about during his inauguration address on January 20. That is what we are talking about, sharing. That is what he will talk about tomorrow night.

God bless you, Mr. President, and God bless America.

DIFFERENCES IN POLITICAL IDEOLOGY

The SPEAKER pro tempore (Mr. FORTENBERRY). Under the Speaker's announced policy of January 4, 2005, the gentleman from Colorado (Mr. TANCREDO) is recognized for 60 minutes.

Mr. TANCREDO. Mr. Speaker, it has been a pleasure to be sitting here listening to these fine presentations. I believe that these folks that are still watching this evening are truly privileged to hear the kinds of concerns that have been expressed and, I think, the words that have been so eloquently provided to us this evening about our efforts in Iraq.

However, sitting there it does seem to me to be kind of interesting to think about all the people who we know are not feeling all that well about what has happened, all the folks around the world who watched the election on Sunday and thought, oh, Brother, now what are we going to do.

This is not good news to a lot of folks. Certainly, I guess President Chirac, many of the French people themselves, the French Government, Michael Moore, other members of the looney left in California and Hollywood, Barbra Streisand, the Syrians and Al Jazeera and Osama bin Laden and Dan Rather and many parts of the United Nations, the Baathists in Iraq. There are a whole bunch of people who are upset about what happened, and we tend to think of them as being peculiar in many ways or at least that they are folks who are so far out in the left that their opinions are completely and totally skewed by their political ideology. That is true; that is the case.

I was struck just the other day by something that happened in Colorado, my home State, where a professor at the University of Colorado, a tenured professor who was the chair of the ethnic studies department, in and of itself I think a questionable line of academic inquiry, but nonetheless something

that the University of Colorado saw fit to confer that kind of status upon, having an actual Department of Ethnic Studies, and this gentleman, the chairman of that department by the name of Ward Churchill made some comments that were picked up as a result of the fact that he was going to be speaking at a college in New York State, Hamilton College, and his comments were repeated in the media in the last couple of days.

Among other things, what Mr. Churchill, this professor, a tenured professor at the University of Colorado, said was that the people who worked and died in the World Trade Towers were "little Eichmanns" because they were part of this huge bureaucracy of trade and that they were facilitating essentially the engine of world capitalism, which to him made them "little Eichmanns."

I mean, this is a guy, remember, who holds a position of academic authority, who is paid a handsome salary; and if we look at his own academic background, we come away wondering how he ever got hired at any university, let alone the flagship institution, University of Colorado. He may have someplace, somewhere gotten a job teaching at a middle school that was in dire need of a social studies professor, but one cannot imagine when they look at his background that he could actually get a position like the one he holds.

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Now he went on to say that, "True, these people were citizens of a sort. But innocent?" He said, "Innocent? Give me a break."

They deserved to die. Those are the words I am adding here. They deserved to die. I guess he was saying they were not innocent and we should not, therefore, be concerned about the fact that 3,000 or more died in that event.

A lot of people in the State of Colorado have called for him to resign; others have called for the University of Colorado to dismiss him. Of course, that is not going to happen. We know no university today would dismiss someone for saying something so incredibly ludicrous or outrageous. And if they did, of course, he would sue. He would go to court and claim that he has a right to say what he has said because he is exercising his first amendment rights. And then they would talk about the fact that he has tenure and he is protected under that situation.

And in a way, I agree. In a way, I think it is right. In fact, I have chosen not to join the chorus of those people who are demanding that he be removed. I think what Mr. Churchill offers to us is a great example of what we on the conservative side of the aisle here and the conservative side of American politics have been talking about for a long time as a problem in our university system, in the halls of academe in general. They have been taken over by the looney left.

Mr. Churchill is a perfect example of the looney left. He is perhaps the loo-

niest of the looney left and so, therefore, I want him to continue to speak out. I like listening to him. I hate what he has to say, but I like the fact that people are seeing and judging for themselves what is happening in our institutions of higher education, because he is an example. He is an example not just of what is happening at the University of Colorado or even in the major institutions in the United States. He is an example of a philosophy that permeates those halls of academe. It is a hatred of America, down deep, a hatred for everything we are and everything we stand for that he exemplifies.

And it is the same thing with all the people I mentioned earlier who look at what happened on Sunday and down deep they feel very, very, very worried, very upset. They cannot really get over the fact that the seeds of democracy were planted in Iraq. They were even nourished by the blood of many wonderful American servicemen and women and certainly by the blood of thousands and thousands of Iraqi citizens.

They were hopeful that, in fact, we would fail, that the whole experiment would fail. They were hopeful that we could not claim any degree of moral superiority, that we could not claim the high ground, the moral high ground, because, in a way, they hate America. They hate the institutions we have established. They hate the freedom that we enjoy. They hate the economic system that we have established. They hate George Bush. They hate the political party he represents.

The other day, I understand that the individual running for the chairmanship of the Democratic National Committee said "I hate Republicans and everything they stand for." Hate. Howard Dean. Well, I wonder how Mr. Dean felt. I wonder how he felt down deep. I wonder even how JOHN KERRY felt down deep.

I wonder how some of our colleagues here in the House felt when they saw that the seeds had been planted, they were sprouting and that democracy has a chance, that it may in fact spread throughout the Middle East, that it is possible. We can now begin to hope for it in a way we could not have dreamt about a year ago and that the President's idea about the basic nature of man is right.

Rousseau, long ago, stated, "Man is born free and everywhere he is in chains." And this essence that there is something in every human being, and the President has spoken of this very eloquently and forcefully on many occasions, that there is something in every human being that strives and yearns for freedom. Yet we look around the world and we see so many people who are incapable of achieving it because of the governmental system that is imposed upon them.

Maybe that is, in fact, a great threat to the United States, as the President has said. Regardless, the fact is that on

Sunday something happened. And regardless of where we are in the political spectrum, we should acknowledge the fact that it did happen and that millions and millions of people in Iraq are now able to think about themselves as the Founding Fathers and Mothers of a new country.

Now I prefaced my remarks tonight with a description of what I consider to be the loony left and how they reacted to this and how the "Hate America Crowd" in the United States and throughout the world reacted to the events of Sunday. I want to expand upon that a little bit, because this is a topic that is, I think, of enormous importance to the United States. It will have a great effect on where we go and how we get there and, in fact, what we are able to achieve in this world.

It is also affected by a variety of things we do in a policy sense. And, of course, I will talk about the issue of massive immigration into this country and how this is going to affect the situation that I have described, the kind of task we have ahead of us to establish who we are as a Nation and where we are going and how we are going to get there.

There is in the country, and throughout the world of course, but certainly in the United States there is something I refer to as the cult of multiculturalism. This is exemplified by people like Mr. Churchill, who really and truly despise America down deep. They despise who we are. They would like to see a different America entirely, one that is not bound to any of the ideas or ideals upon which this country was founded. Why? Because those ideas and ideals were an expression of Western civilization.

If in fact Western civilization was the underpinning or was the foundation of who and what we are and if that civilization was based upon a set of ideas put down on parchment originally, paper eventually, about the nature of man and his relationship to government and his relationship to his God, that if those things were done by white males, at some point back all the way to the Greeks, then there is something bad about it. There has to be something we can take issue with.

Columbus, as I saw one time in a history textbook in a charter school in my district, as I was waiting for the classes to change, I picked up this ninth grade textbook, and thumbing through it I got to the chapter on the Founding of America, and it started out with the following sentence. And this was a declarative sentence. It was not a quote, it was not in italics, it was not a person's opinion, it was set out as the beginning of the chapter. "Columbus Discovered America and Destroyed Paradise."

Now that was the textbook's analysis. That is what children read. That is what we teach them: There is nothing of value in the United States. There is nothing of value in our history, that we are a product of a corrupt

system and mode of thought, and everything that stems from it has got to be derided and debased. That is what we tell our children, and that is what people like Mr. Churchill tell our students in his classes, who then in turn go and teach our children in the K-12 system.

I want to mention an anecdote here, something that happened to me a few months ago. I was in a school in my district, in a county in my district that is a very wealthy county, one in which I do not live, I should hasten to add, but, nonetheless, a very wealthy county, where the schools are the best schools that we can provide in terms of the physical structure, in terms of all of the accoutrements that go along with education, the books, the materials, the overheads, everything that we could want, the highest paid teachers. So of course we assume they are the best; right?

It was a brand new high school. It was a brand new high school, and I was asked to go and speak. It was a school where there were 250 some students, and they came into the auditorium and we had a 15-, 20-minute chat and then they started sending up questions.

The very first question I received was: What do you think is the most serious challenge or problem facing the United States? I said, well, before I answer that, I am going to ask you all a question, 250 students assembled there. I said, How many of you believe you live in the greatest country in the world?

Now, let me tell you, generally speaking, certainly when I was in school, and even for a long time thereafter, when you asked a student something like that in a junior or senior high, there would be a reaction sort of like, well, you know, they are talking about my team. So there is a natural reaction of exuberance and enthusiasm. They would say, yea, absolutely, it is great, it is wonderful, our school is wonderful, our team is wonderful, our country is wonderful.

So I said, how many people here believe you live in the greatest nation in the world? What followed was not the typical reaction that you expect from a group of high school students. There was this sheepish, this very tenuous, this very sort of scary silence as they looked at the teachers who were lined up on either side of the auditorium and the principal who was standing by me.

Finally, about two dozen raised their hands, again very, very sheepishly, cautiously. Nobody did anything exuberantly. Nobody. Not a single person jumped up or gave a feeling of, again, this kind of exuberance about yea, absolutely, it is my school, my country, my State, it is all great. You know how kids are. No, they did not do that.

Something had happened in their life. Something had happened prior to their coming into that auditorium that made them very trepidatious about saying it. And I determined from that that it was not as a result of the fact

that the other 225 or so students hated America. I do not think that is true at all. What I do believe is that they were completely and totally incapable of affirming that statement. They were afraid to raise their hands for fear that someone would actually say, "oh yeah, why do you think so?"

They could not affirm it, so they simply wanted to sit there, afraid to say anything, the children of this country, the children in one of the most affluent areas, with all of the amenities that could ever be given to anyone, tan from the slopes at Aspen, wearing the best clothes, driving all the nicest cars out in the parking lot, having all of these amenities, more things than have ever been given to any children on the face of the earth since the creation of mankind, and they enjoy it because of where they are, and I said, well, you know what, I think this is the most serious problem we are facing as a Nation.

□ 2230

I said to them, I do not have time to talk about all of the things that make this country wonderful. If you do not know it, I do not have time in this 20 minutes we have together to make you understand what this country is all about and why you should be proud of it and why in fact I think you can make the case it is the best place in the world. But I said, let me just leave you with this, and again I am talking with 9th, 10th, 11th graders, no 12th grade class yet in this new school. I said, just think of it this way, do you know anyone, have you ever heard of anyone who has escaped from the United States or from the West to say, Pakistan, for a better life? Have you ever been confronted by anybody who has escaped from the United States for a better life? They have escaped from the United States usually one step ahead of the law, that is true, I have no doubt about that. But if you raise the gates all over the world, where do people go? Do they go to Saudi Arabia? Do they go to South America? Do they go to Canada? They come to the West, including Canada and Western Europe. They come to the West. By the millions, Muslims come to the West to escape a worse situation, looking for freedom, both economic opportunity and religious freedom. They seek the West. They seek Western civilization, the thing Mr. Churchill derides.

We can be proud. We should be proud of who we are and what we have been able to accomplish on this planet. It is certainly true that we have warts and we have done things wrong; and if we could do things over, I am sure we as a society, as a civilization, would do better. But the fact is above all those things, we have given the world ideas and ideals of great and enormous value starting with the rule of law, a uniquely Western concept. The rule of law, not of men.

The idea of individual freedom and religious liberty, these are Western

ideas. There is no reason to be ashamed. It does not mean we have to put down anybody else. It does not mean we have to seek the destruction of any other civilization. It simply says here is what we have done and we can be proud of it, and most of the world seeks it. In a begrudging way they seek it. Perhaps the strangest phenomenon we can imagine, the millions of people who come here from other countries, maybe with the intent of destroying us because we do not match their religious point of view, but coming here nonetheless for all of the benefits that Western civilization provides.

We do not have to whitewash our past, neither do we have to degrade or debase it. If we do, there are consequences. The Ward Churchills of this world will succeed because they will have in their classrooms students who have never been confronted with the facts of life in terms of who we are as a society. They have never been taught about the things that we can and should be proud of as a civilization. They have only been taught that we should be ashamed of who we are, hence two dozen kids out of 250 in a high school in Douglas County, Colorado, two dozen sheepishly raised their hand and said yes, I kind of think we do.

We are in a desperate battle as a civilization because I think we are in a clash of civilizations, as Samuel Huntington has pointed out in his book of that title. I think we must do everything possible in order to be successful in that clash to have our own people understand who we are. And whether you come here as a black man, a brown man, a white man, or anything in between, you can come here and accept the ideas and ideals of the American creed. It does not make you a Democrat, it does not make you a Republican, a liberal or a conservative. It makes you an American. And then we can start dividing up.

But if we lose this whole idea of what it means to be an American, if that is not there from the beginning, all we are is a place on the planet made up of subgroups, of a balkanized culture, people who consider themselves to be something other, a hyphenated, something other than American.

I had an interesting conversation with the Catholic bishop of Denver not too long ago, Bishop Gomez. During the conversation we were talking, and because I have a particular interest in the issue of immigration and I am concerned about massive immigration into the country when it meets up with this multi-culturalism, I have a strong concern what happens in the Nation when we do not integrate people into our society any more, when we tell them to keep their language. We tell them keep your culture, keep your customs, even keep your political affiliation and loyalty to a country outside of the United States. We tell them that.

I was concerned, and I expressed it, the fact that Iraqis were allowed to

vote in the United States. I am not concerned about an Iraqi national voting in the United States, but the United Nations came into the United States, set up a voting system that allowed for American citizens of Iraqi descent to vote. American citizens should not be voting in any other country's elections, but we did it and we allowed the United Nations to set up the voting procedures.

These kinds of things are of great concern to me because we do seem to be destroying the whole concept of citizenship with literally scores of millions of people coming into the country who have no desire to become American, and we tell them on the other hand that they should not.

Bishop Gomez said to me, I do not see why you are so concerned about this, Congressman. He said, For instance, the Mexicans coming in, I can tell you right now, they do not want to be American.

And I said, Well, Bishop, of course that is the problem. That is exactly the problem.

Mr. Speaker, they do not want to be American, and we are telling them they should not be. We are telling them to keep their own language, to keep their own culture and their own political affiliations to a country other than the United States; and this will not accrue to our benefit, and it will not help us as a Nation. It will not help us defend ourselves in this clash of civilizations because we do not know who we are because we are just a group of people here on this place, on the planet. We are simply residents, that is all, not citizens, just residents. They have no affiliation, no loyalty, no concept of the oneness of the American creed, no appreciation for the history that got us here. Heaven knows, we would not want to say an appreciation for Western civilization.

Not long ago I introduced a resolution into this body and it simply said that the Congress of the United States is encouraging schools throughout the country to make sure that students graduating be able to articulate an appreciation for Western civilization. It did not say you have to even like Western civilization. It just said you should be able to articulate an appreciation for it. Be a critical thinker. If somebody says what are the good things about Western civilization and what it has created here, be able to talk about it. Even if you disagree with who we are, at least be able to lay out the facts. That is what the essence of a good education would be, it seems to me.

You cannot imagine the kind of push back I had on this. In fact, it never got to the floor of the House. The majority leader said I would not want to do something like that unless we can get some Democrats to go on it, it would be very scary. So we never did bring it to the floor, for fear of what people would say, for fear that somebody in this body would argue that we should

not allow students to be able to articulate an appreciation for Western civilization.

I went on to say that school boards throughout the United States should adopt this measure because all we can do here in Congress is say this is what we think should happen. I do not believe that the Federal Government should get involved in the creation of curricula, but I certainly believe we have the right to express ourselves. School boards have the right to totally decide it. They can say here is what we want our students to be. Here is the kind of student we want graduating from our school. And they can say, therefore, as a school board, we say these children will have to be able to articulate an appreciation of Western civilization when they come out of our school system.

Members cannot imagine the kind of opposition and hatred expressed towards this idea, some by the NEA, the National, quote, Education Association, and I put it in quotes because the NEA has nothing to do with education and everything to do with indoctrination. But they hated the idea. We were not mandating it on anyone. I was just saying it was a good thing to be able to have students articulate an appreciation for Western civilization. If you go to our Web site, www.house.gov/tancredo and pull up Our Heritage, Our Hope, you will see a resolution that you can take to your State legislature or your school board and have them pass.

If you just want to see a fascinating sort of debate go on, take the resolution, and we passed it in the State Senate in Colorado, by the way, after a horrendous and very heated debate. Just go ahead and take it to your school board, take it to your State house and see what happens with just that one simple concept.

So it is true, Mr. Speaker, that I am deeply concerned about the many things that happen to this country as a result of massive immigration when it meshes with, connects with multiculturalism. These are tough issues, they are not easy to explain, and they certainly do not fit on a bumper sticker. But they are important for us to think about.

Mr. Huntington, who I mentioned earlier, has written another book which came out in May of 2004, and I think it is a wonderful analysis and asks the enormously important question as the title of book, "Who Are We?" Who are we?

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He lays out the consequences if we do not know the answer. If we cannot understand who we are, if we cannot appreciate who we are, if we are just simply here, folks living on this chunk of land on the North American continent, that is all, then the clash of civilization is not going to be much of a clash. We will lose. We will lose. Because the people with whom we are at war know

exactly who they are. We are not so sure, I am afraid. We are not so sure. And if students coming out of our school system, our public school system, are afraid to actually say yes to the question, Do you think you live in the greatest country in the world, why would they fight? And God bless those who do. God bless those who go into harm's way to defend us. How long can this last? If we do not know who we are, if we do not understand the values of Western civilization that are embodied in everything we see around us, in not only the architecture but the laws and the philosophy that we have in this country about the relationship between man and government and, yes, man and his God; if we do not appreciate these things, what makes us think they can possibly last? They will fall. Of course they will.

That is why I spend as much time as I do talking about the issue of immigration. There are all kinds of other parts of this picture to talk about. Certainly the jobs issue, the displacement of American workers, the effect on our economy, the costs to our health care system, the incarceration rates, the cost of incarceration for the 25 percent of our prison populations who are not citizens. I could go on and on with the very practical problems that are presented by massive immigration when it combines with this cult of multiculturalism. But the bigger picture is represented by people like Mr. Churchill, what he thinks and what he tells children and the fact that he is hired by institutions of, quote, higher education, to call the victims of 9/11 and the Twin Towers "little Eichmanns." Mr. Churchill and Michael Moore and Dan Rather, this is what we reap. It is a scary thing for us, because the consequences are very serious.

I will continue to speak out on this issue of immigration, of our national security. We talk about the national security implications of immigration and open borders. There are two ways to look at it. One is the very practical way that when the borders are open, when they are porous, people come across them, some of them to just work, some of them to sell drugs and the others to do things to us that are very bad. Some people come into this country for the purpose of killing us, killing our families. They choose the easiest way to get here, and that is across the borders because they are porous.

Why are the borders porous? Not because we cannot control them, but because it is economically advantageous to certain groups in the country. Certainly employers, millions of employers in this country who rely on cheap labor, want those borders open. Other countries, Mexico is a great example of a country that has turned into not just a neighbor but now a lobbying agent to keep the borders open. Why? Because they receive \$18 billion a year from their nationals who are working here sending money home, and they do not

want the nationals to connect with America. They do not want them to become American. They want them to maintain their political and psychological allegiance to Mexico because they will continue to send money home to the country, and that is what now props up the country.

\$18 billion is now the second most significant source of income Mexico has, second only to Pemex, their oil company. It dwarfs everything else, including all foreign investment and including all tourism dollars spent in Mexico, remittances from the United States. It has changed the dynamics in the world. It has changed relationships between countries. There are seven nations in the world that presently take in more than 10 percent of their gross domestic product as a result of remittances from the United States from their nationals working here.

It changes a lot of things. It creates employers in this country who get hooked on cheap labor demanding open borders. It creates governments in countries all over the world who get hooked on remittances demanding open borders and our own security is therefore left as a secondary or tertiary topic. So there is an absolute and total connection between immigration, open borders and our national security, but it does not just happen as a result of keeping those borders open so people will come across them with bombs or some sort of chemical or biological warfare agent. It is also a threat to our national security because when it combines with the cult of multiculturalism, it creates a very, very sharp dagger pointed right at the heart of America. So we have to understand it. We have to talk about it. We cannot be afraid to address it.

Mr. Speaker, the most wonderful thing I can report to you tonight is that things are changing here. I came into this body 7 years ago. I would come to the floor as I have done tonight. I have tried to address this issue in every way I possibly could, the concerns about massive immigration, both legal and illegal into the country, the implications for us as a Nation, begging that it be debated. I created a caucus called the Immigration Reform Caucus, and I think there were 16 Members that originally signed on. There are now somewhere approaching 75 or 80. There are Members who stand up now and talk about this issue who never touched it before. Why? Because they are hearing from their constituents, Mr. Speaker. Because this system is working. Because the American people are making their voices heard here in this body. It is a wonderful thing to see. It gives us hope for the future.

And so I do think things will change. I do not know how quickly. I also know that we have an enormously difficult road ahead of us, because these Ward Churchills, these folks who comprise the loony left are, in fact, embedded in the system. They are in our institutions of higher education throughout

the country, and their products are teaching the children in schools in my district and in yours. There is a lot of work ahead of us.

But I have great hope in our ability to change things. After all, it is really our only option. What else can we do but try everything we can think of and to come on the floor night after night as I have done over these 7 years, many times thinking that no one was listening, that no one cared about the issue. I received some of the most nasty e-mail, letters and telephone calls from people calling me every name imaginable, some unimaginable. But that is changing. Now when I go back to my office, I hear the fax machines going even tonight, it is now almost 11 o'clock here in Washington, D.C., but there will be people who will respond to this. We get hundreds now, sometimes thousands, of responses, all from people saying, continue to do what you do. People from every walk of life, people from every ethnic background.

This is not an issue that springs out of any sort of racial sort of motivation or profile, but it is an issue that everyone who calls themselves and thinks of himself or herself as an American, thinks of himself or herself as an American first, it is something that they are concerned about, and they have a right to be concerned. It is a dangerous situation we face. So we can fight a war in Iraq, and we can plant the seeds of democracy; but to ultimately be successful in this clash of civilization, we have to know who we are.

And so I ask the President, I hope in his State of the Union message that we will hear on this floor tomorrow night, he will begin to articulate that, that he will begin to talk about the things that make us great, the things about which we can and should be proud, the things that we should promote, the ideas and ideals of the American creed, ideas and ideals that can be accepted and should be accepted by every human being who is here in the place we call the United States, not just the North American continent but a place bounded by borders and a place that benefits from some of the greatest political thinking in the world, that created our Constitution, our Bill of Rights, our Declaration of Independence, and the freedom that we enjoy and that millions around the world enjoy or envy.

It is great to be an American. It is great to explore what possibilities there are out there for other human beings on this planet that want to actually begin to experience the idea of freedom. We can do this. It is nothing to be ashamed of. It is everything, I think, to be proud of.

I, Mr. Speaker, for one am immensely proud to be a tiny part of this great Nation and someone who springs from the heritage that we call Western.