

Turkistan—"sent here by local authorities in groups of 50 to toil far from home.

"After intense international criticism of the Communist Party's campaign to forcibly assimilate the mostly Muslim Uighur minority by detaining more than a million people in re-education camps, party officials said last year that most have 'graduated'"—graduated from a work camp.

And, again, if you talk to these people—I have talked to pharmacists, I have talked to lawyers, I have talked to engineers, I have talked to doctors, they didn't need to be re-educated. What China wanted to do was intimidate them, and basically brainwash them from their habits of a religion, of practicing their religion, and become good model Chinese citizens that bow down to the Communist Party.

"But there is new evidence to show that the Chinese authorities are moving Uighurs into government-directed labor around the country as part of the central government's 'Xinjiang Aid' initiative.

"For the party, this would help meet its poverty-alleviation goals"—and, again, this is a doctor. They are saying, we need to alleviate their poverty goals—"but also allow it to further control the Uighur population and break familial"—

The Uighur workers, they are afraid or unable to interact—the Uighur workers at these facilities are afraid or unable to interact with anyone in this town where they went to north of Qingdao, beyond the most superficial of transactions at the stalls or in the local stores where they go. They won't talk to anybody.

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They won't talk to anybody. The people at these towns say: "Everyone knows the Uighurs did not come here on their own free will. They were brought here," said one of the fruit sellers at her stall. "The Uighurs had to come because they didn't have an option. The government sent them here," another vendor told the reporters. They were sent forcibly.

The report that we read did not ask their names out of concern for their safety, so they could not discuss the issues.

Like I said, we met with Mrs. Sayragul Sauytbay, an ethnic Kazakh from East Turkistan that, today, is now called, as I said, Xinjiang. She is the one who shared this. She is a true freedom fighter.

As we move on and we look at what China is doing, they have controlled so much of the supply chain.

Then we see what happened with the coronavirus. The coronavirus came out. It started off in Hubei province in Wuhan. The epicenter was supposedly a fish market or a fresh market.

With my science background, if you have an epicenter, you want to do your forensics and study it from an epidemiological standpoint. China didn't do that.

We had a hearing where we had two epidemiologists there. They did not do the proper epidemiological studies, yet they destroyed any evidence that was there.

Then the doctors that tried to report this wound up being put in prison, in jail. They came down with the virus, and then they died.

China has done this over and over again.

Then that virus spread around the world. This will be reported, I am sure, in history as the Chinese plague that they tried to hide and conceal like they did SARS and MERS.

As we look at this as a nation and we make trade agreements and we work with these countries around the world, we should look at whom we are trading with.

We have a standard that is known around the world. We have a rule of law honoring our contracts, and when we look to do business with people, we should do business with people we know, like, and trust, and I don't think those apply to China.

When you see the heavy hand of what China is doing, I just think, as a nation, with our trade agreements and with our businesses going over there, we all need to relook at what we are doing. If they will treat Hong Kong that way with those students over there and then the threat of taking over Taiwan and their goal of taking over the world, I think that is something we all need to look at and say: Do you know what? We need to diversify.

That is why we are kind of proud to talk about the manufacturing policy, the ABC method, anywhere but China. Go to Vietnam. Go to Indonesia. Go to anywhere but a country that wants to take us over.

I want to close on two things here. One is we had the students of Hong Kong who led the protests. They came to our office and they brought me this plaque. It says: "Democracy Now. Stand With Hong Kong." They brought this plaque up, and as I have been able to travel around the world and I have seen how other countries look at America and they look at the ideals and the principles of this country, that is what they want.

It made me think that America is bigger than a Presidency. It is bigger than a Republican or a Democratic Party. It is those ideals, and it is those ideals that these students in Hong Kong who brought us this plaque are willing to take a chance and protest the Chinese Communist Party. They burned their flag and held up the American flag because that represents liberties and freedoms.

Taiwan is a different subject. Taiwan has never been part of the People's Republic of China, the Communist Party, nor will they ever be. They have their own borders. They have their own military, their own economy, their Western democracy, yet China wants to claim them as their own.

I think this is a wake-up call for China. If you have got a quarter of a population in a province who knows they are part of China, you can't do that to Taiwan because, when you look at the agreement we have with Taiwan, we have an agreement to make sure they have the equipment to protect themselves in a defensive manner.

I want to end with what we started with. When we looked at the students from Hong Kong, it made me think. I think we have all seen pictures of grass. It is green, tender, new shoots. They are very tender. If we were to compare that with pavement, this is hard road. This is asphalt.

If I were to ask you which one is tougher, which one is stronger, I think we would all say the asphalt is; right? But if we say this is freedom and liberty and this is repression from communism, which one is more powerful, liberties and freedoms will break through that force that is trying to suppress them.

That is what is going on in the world, and that is why China will never succeed long-term in what they are doing. That is why the people of Xinjiang, the Uighurs, will win, because they have the strength of a blade of grass that can grow through the asphalt.

I think I shared that the other day. These are the people who are standing up strong through that suppression. These are the people who have been there.

My heart goes out to those people because I can look back at our country when it was formed. We were under the suppression of another power, and we decided that we weren't going to live there because we are not designed that way as people.

Madam Speaker, I appreciate the opportunity to be here, and I want people to think when they go to buy something and it says "Made in China," find a different source. Buy it somewhere else. Encourage your manufacturers, your Nikes, your basketball teams to go somewhere else. Don't go to a country that is doing virtually genocide today.

If we look back to World War II when Eisenhower went to Auschwitz and the concentration camps and they saw the death and destruction and he said, "Never again," we as a nation have a responsibility to move everything that we can so that the Chinese Communist Party has to change their way.

Madam Speaker, I yield back the balance of my time.

AND STILL I RISE

The SPEAKER pro tempore. Under the Speaker's announced policy of January 3, 2019, the gentleman from Texas (Mr. GREEN) is recognized for 60 minutes as the designee of the majority leader.

Mr. GREEN of Texas. Madam Speaker, and still I rise, and still I rise. And I rise as a very proud American, proud of my country, proud to be a part of

this great Nation. I am also proud to be a liberated Democrat, unbought, unbossed, speak truth to power, speak truth about power, a liberated Democrat. And I rise tonight with a very special message at this time in the history of our country.

We find ourselves now in a state of fear. Unfortunately, too much of what we have based our response on to the novel coronavirus has been fear, not facts. We should act on facts, not fear. My hope is that after I say a few words tonight, I will at least cause some persons to rethink some of what they have already concluded.

I am a person who believes that there is a philosophy, an adage, if you will, of live and let live. This is not my philosophy, live and let live. It simply says: You go your way and live your life; I will go my way and live my life.

If this philosophy prevailed, I would not be in the Congress of the United States of America because a good many people did not embrace live and let live. Dr. King did not embrace it.

A good many people embrace a philosophy that I now embrace, and that is live and help live. It is because of other people who made great sacrifices that I am able to stand here in the well of the Congress of the United States of America. It was a live and help live philosophy that made it possible for me to be here. There were persons who lived and some who died so that I would have this opportunity.

I can bring Schwerner, Goodman, and Chaney to your attention. Schwerner and Goodman were not African Americans, by the way. They lost their lives in the cause of freedom along with Goodman, who was an African American. They were trying to help somebody. That was a live and help live philosophy.

There was John Shillady in Austin, Texas, an NAACP fieldworker, who was beaten by a mob. He was trying to help Black people.

In a sense, there is a debt that I owe, and whenever I have the opportunity, I try to repay it. So tonight, with our country in this state of fear, I would like to ask some things of people and share some thoughts.

The first thing that I want to address is what we expect from others.

We now expect others who are sick to stay home. If you are sick and you think that you have a virus and you are concerned, we want you to stay home. Of course, see your physician, get an opinion from your physician, but if you are ill and you may be contagious, we believe that you should stay home.

That is what we are saying to people across the length and breadth of the country. We believe that this is a patriotic thing to do, to stay home. Do what you can from home. Work from home.

Well, that can work for a lot of people. It can work for Members of Congress because we will be paid if we work from home. We will be paid, and we will be appreciated for staying

home because we don't want to spread an illness from one person to another by being in the workplace. That works quite well for Members of Congress.

But what about the person who works for minimum wage? \$7.25 an hour is still the minimum wage, the Federal minimum wage in this country. A good many places pay more than \$7.25 an hour, but it is the Federal standard for the minimum wage.

\$7.25 an hour, that is not a lot of money for most of the people who work here, but to a good many people it is the means by which they maintain their dignity and keep food, clothing, and shelter for themselves and others.

A good many of them are not in jobs that will pay them if they stay home. They are being patriotic Americans. They are doing what we are asking, but they won't get paid. They have to make a choice: Do they stay home and do that which we deem to be prudent and necessary, or do they come to work so that they will be able to put food on the table, so that they will have the shelter necessary to protect them from the environment? Will they have the necessary clothing so that they may continue to traverse through the elements?

But even at \$7.25 an hour, there is another case to be made, because some workers make less than the minimum wage of \$7.25 an hour. These are the persons who work and they receive tips. They make \$2.13 an hour. We expect them to stay home if they are sick.

Many of them work in the food service industry. They will serve our food. We want them to stay home if they are ill because we don't want them to contaminate the food. But these persons who serve our food, \$2.13 an hour, patriotic Americans, if they stay home and they are not paid, they have a choice: Do they stay home or do they come to work ill?

I say to the employers: Please give consideration to your minimum wage workers, \$7.25 an hour. Perhaps it is \$15 an hour. Give some consideration to them. And especially those who are working for \$2.13 an hour. Give them some consideration. Help them through this time of crisis, because they are helping us through this time of crisis.

They are there for us by staying home. They are doing the patriotic thing. We should do the patriotic thing and give them some consideration.

I plan to support legislation, hopefully, that will emanate from this House that would give persons some amount of money.

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I think that we are at a point in our history when people who are going to have to stay at home are going to have to be accorded some sort of emolument because we don't want them to come to work and contaminate others. We don't expect them to do that which we would deem to be unpatriotic, so we have to help them.

I heard a person this morning talk about \$1,000 for persons who need help or \$1,000 to persons in general, some amount. I am not sure what the exact amount should be, but I do know we have to give some consideration to persons who are working for minimum wages and especially persons who are working for \$2.13 an hour, for tips.

There are those who contend that if you are working for \$2.13 an hour, you will get a lot of money in those tips, and you will be able to do what some will say, that "I did." That is not me saying the "I," but I am now speaking the words of others. They will say: "I was able to work my way through college on tips." Well, good for you. A good many others are not able to do such. A good many others are barely getting by on \$2.13 an hour.

I talk to people when I eat at these various cafeterias, and I have spoken to people who work in cafeterias in Houston, Texas, who tell me that they have gone home and made not more than \$2.13 for each of the hours. They didn't get any tips. There are days when they get no tips.

I would hope that they would get an abundance of tips, but the truth is, there are days when they do not. And they deserve some help because they are doing what we are asking when they stay at home. So, if they stay at home and don't come to work, I would hope that we would give them some consideration.

Live and help live. That is the philosophy I embrace. That is the philosophy that will cause an employer to conclude that he or she, or the company, should help people who we are asking to stay at home.

Live and help live, not live and let live: "I am going to live my life. You stay at home. Sorry. Can't help you."

No, let's help those persons who have to stay at home because they are ill and are wage earners. Live and help live.

Live and help live is a philosophy that I think we should embrace when we speak of persons who are of different ethnicities. More specifically, now, I am going to talk about persons of Asian ancestry.

I am standing here tonight to speak up on behalf of persons of Asian ancestry, and I am going to speak on their behalf as it relates to the novel coronavirus because ugly things are happening to persons of Asian ancestry.

I am here because I want to live and help live. I want to help them through this time of crisis when they are having to experience xenophobia and nativism.

I have here some examples of what persons of Asian ancestry are experiencing, and I am here to live and help them live. I believe that somebody helped me to get where I am, and I have a debt that I owe, that I pray that I will be able to repay.

Tonight, I would call to everybody's attention a person in New York, a

woman on a subway who was attacked by persons who said that she was diseased. They used a word that I would not use—the b-word is what it is called in this forum tonight—because she had on a face mask.

People have assumed that this is beneficial. It may not be. Many scientists—the persons who are supposed to know, the persons who deal with these things, who have studied these things—are saying to us that the mask doesn't help people, in general. It does help the persons who are aiding and assisting us, perhaps the physicians and nurses.

Be that as it may, if a person chooses to wear the mask and happens to be of Asian ancestry, that person ought not be attacked, that person ought not be spoken to in harsh language.

People have a right in this country to wear the type of face gear that they choose. If they choose to wear a mask, so be it.

We ought to respect people and not assume things and say things about them because of their ethnicity, because of their ancestry.

Another example, a person who is of the Hmong ancestry was checking in at a hotel and was told that Asians are not welcome. That is not a live-and-help-live philosophy. That is a form of nativism and xenophobia that is invidious, that is harmful to our society and harmful to this person trying to check into a hotel.

I remember a time in this country when there were certain places that I could not check into simply because of the hue of my skin. I was not allowed. There were signs that said: "No coloreds allowed." Those were the polite signs. There were some that had words that I will not repeat.

But I remember this. And when I remember this, I relate to persons of Asian ancestry told that they can't come into a given business place simply because of who they are.

I am here because I believe in live and help live, and I want to help them through this time of crisis.

In California, a 16-year-old high school student was sent to the emergency room after being attacked by bullies who accused him of having the coronavirus simply because of his ethnicity.

I have been attacked in my life, chased because of my ethnicity. I reflect on this, and it causes me to understand the plight of this person.

I stand here tonight to speak up, to speak on behalf of people of Asian ancestry who are being assaulted, who are being accused, who are being denied simply because of who they are.

I have an indication that even just looking Asian has been enough to incite attackers, to hurl insults and accuse individuals of being disease carriers.

Friends, this is a time for us to band together and come together as a Nation. This is not a time for us to engage in this sort of phobia, this xeno-

phobia, this nativism. This is not the time.

This disease is not something that is related to any ethnicity. It is not related to any party. It doesn't assault or attack Republicans or Democrats because they happen to be of a certain party. It doesn't matter what your gender is.

This disease attacks you because you are a human being and because you have been exposed to it in such a way as to allow it to enter your body.

We ought to see each other now as people of one race, the human race. We ought to see each other as people who we should help live.

We should embrace the philosophy of live and help live. Help the minimum wage worker. Help those who are not as fortunate as we are. Help those who may not be of the same hue as you. Help those who have been accused and attacked. This is a time for us to send a message that we won't tolerate it.

I am here because I believe that Asian Americans, those of Asian ancestry, should not have to defend themselves by themselves.

I think that it is important for persons who are not of Asian ancestry to send a message that we stand with them, and we stand against the Islamophobia that might ensue, the homophobia, all the various invidious phobias that can ensue from persons deciding that they are going to attack people because they are different.

I have moved on from the Asian ancestry now to persons who are different. In this country, we ought not attack people simply because they are different.

I believe that the differences that we have can make a difference in the culture, and it makes us richer for having these various differences. They are good for the country.

Please, let us send a message that we will not tolerate persons being assaulted because of who they are, that we will not tolerate persons being denied the opportunity to have access to various places within our society that we ordinarily would have access to simply because we happen to have the bill of fare. If we can pay our way in, pay for the hotel room, then I think we ought to allow people to have access.

More important than all of these, I think that it is important for us to treat each other with dignity and respect simply because we are people of the same creator. That creator, I believe, expects us to treat each other the same, regardless of our hues, regardless of our various differences.

This is an opportunity for us to pull together. I believe that this is a great adversity, but I also believe that it provides us a great opportunity to come together and stand up for each other.

Let us live and help live. Let us not live and let live, simply leave people to find their way as best they can.

Let's help people through life. I am here because somebody helped me, and I want to be there to help others.

I promise that I will do what I can to be of service to man, to humans, more specifically, to men and women in this society.

Madam Speaker, I yield back the balance of my time.

PUTTING ECONOMIC REPORTS IN CONTEXT

The SPEAKER pro tempore. Under the Speaker's announced policy of January 3, 2019, the Chair recognizes the gentleman from Arizona (Mr. SCHWEIKERT) for 30 minutes.

Mr. SCHWEIKERT. Madam Speaker, we try to come here every week to do sort of a combination of economic reports and what we believe is a solution to long-term debt.

Often, we sort of get a little, shall we say, technical, if not a bit geeky. But, tonight, I am going to try to do a little bit of that but also try to put it in context to where I think we are.

We in the Joint Economic Committee, and also even some of the staff from the Ways and Means Committee—and bless their souls for tolerating my questions. They have been very helpful, but there is still a lot of things we don't know. But I want to start off with encouragement.

About 20 minutes ago, I got off the phone with my father. My father is in his mid-eighties, still doing pretty darn well but still has some health issues.

How do you turn to a family member like that—he is blessed to live in Scottsdale, Arizona, which is just a beautiful, beautiful place—and say, "Father, for the next few weeks, you may want to not go to the different activities," which I know he loves, the art shows, the art walks, and all of these other things that are activities in our community.

For the next few weeks, because of the things we are learning about the coronavirus, the populations that appear to be most at risk are those with a series of health issues. Do you have heart issues? Do you have diabetes? Do you have lung issues? Particularly, are you in your seventies or, in my father's case, mid-eighties?

Sort of the moral outreach I am going to ask everyone to think about is my call to him: "Hey, we have family in the neighborhood. If we can convince you to maybe spend a little bit more time around the house and avoid crowds and some of your activities, we will be happy to make sure food and things are dropped off at the house. If you need your pharmaceuticals picked up, we will be happy to go out and do that. We will try to be good family and be supportive."

Why don't we take that same concept, as both Democrats and Republicans, and say to the VFW, the Legion, my Knights of Columbus club, or some of the other things in our community: Are you reaching out to the seniors in your community?

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Are you reaching out to those who may have certain health issues?