

under the Taliban's rule is to be considered little more than chattel. Women are banned from receiving an education, holding a job or engaging in conversations outside the home. They can be arrested for venturing outside their house without a male relative or stoned to death if they are married and accompanied by an unrelated male. The Taliban enforces these draconian decrees in a brutal and capricious fashion that does not begin to resemble due process or a fair judicial system.

Prior to the Taliban's rule, women held careers as doctors, nurses, and teachers. They were free to exercise their rights as citizens, move about, and speak freely. Many of them were considered leaders in their communities, educated, and well-respected. Since 1996, these women have gone into hiding. They are forced to be mere shadows of their former selves.

To women like myself who live in a free democracy, these severe restrictions of movement, speech, and dress are unimaginable. And, without question, the laundry list of blatant human rights violations would not be tolerated against any other population in the world, particularly not in the United States. So how can we, as decent, intelligent people stand by and watch?

Thankfully, a few courageous organizations led by Afghan women are taking action. These organizations are often clandestine in nature and strive to improve the status of women and girls in Afghanistan through underground circles. At this time, it is by their valiant efforts alone that many women and girls in Afghanistan have received an education or health and relief services.

One of the most prominent examples of such an organization is the Revolutionary Association of the Women of Afghanistan, or RAWA. Established in 1977, this organization offers relief to the women and girls of Afghanistan by running primary and secondary schools for refugee girls, creating mobile health teams in Pakistan, and running handicrafts, carpet and tailoring workplaces.

Engaging in these modest activities, however, is only one way in which RAWA serves Afghan women. Despite the risk to their own lives, many RAWA activists have also carried video cameras under their burqas to record executions of Afghan women and other similar punishments. In many cases, these videotapes have been the key to exposing the inhuman acts of the Taliban and proving to the Western world that these women need help.

While efforts like RAWA's relieve some of the worst excesses of the Taliban's regime, however, they do not fix the problem. Afghan women will never regain their freedom in the future unless a constitutional democracy is restored in Afghanistan and Afghan women play a leadership role in rebuilding their country.

Fortunately, for the first time since the Taliban regime took over, the U.S. is in a strong position to make this happen and to provide substantial help to Afghan women.

As our government fights to eliminate the Taliban and those who support them in Afghanistan, we must ensure that not only are the rights of women and girls in Afghanistan preserved, but that their full citizenship is restored.

In addition, we must call upon the U.S. government and the United Nations to provide direct funding to these Afghan women's organizations. If provided, this funding would

strengthen their ability to deliver services and to enhance their role in fostering a more civil society. Finally, we must urge the Administration to encourage any new government in Afghanistan to include women as leaders.

After five years of enduring the wrath of the Taliban regime, it is time to restore basic human rights to all Afghan people, especially women and girls, and to end these repressive policies. The women of Afghanistan have proven their ability to lead; they simply need the opportunity to exercise it.

Mr. Speaker, on behalf of Rep. ROSELEHTINEN and myself, I am proud to introduce H.Res. _____ and urge my colleagues to support it.

PERSONAL EXPLANATION

HON. CAROLYN C. KILPATRICK

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Wednesday, November 7, 2001

Ms. KILPATRICK. Mr. Speaker, due to personal business in my District, I am unable to be present for legislative business scheduled for today, Wednesday, November 7th. Had I been present, I would have voted "aye" on (1) Rollcall No. 429, H.R. 2998, the Radio Free Afghanistan Act; (2) Rollcall No. 430, H.R. 852, designating the Nathaniel R. Jones and Frank J. Battisti Federal Building and Courthouse; (3) Rollcall No. 431, H.R. 3167, the Gerald B. H. Solomon Freedom Consolidation Act; and (4) Rollcall No. 432, H. Con. Res. 262.

TRIBUTE TO DR. LEE HARTWELL

HON. JAY INSLEE

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Wednesday, November 7, 2001

Mr. INSLEE. Mr. Speaker, I rise today to pay very special tribute to a truly outstanding individual from Seattle, Washington. On October 8, 2001, Dr. Lee Hartwell, president and director of the Fred Hutchinson Cancer Research Center, was awarded the Nobel Prize in Physiology or Medicine 2001 for his pioneering work in yeast genetics.

Dr. Hartwell's three-decade devotion to the study of and his insight into yeast cells provide the foundation for understanding how normal cells divide and the mechanisms leading to the uncontrolled growth of cancer cells. He has consistently contributed experimental and theoretical insights. Thanks to Dr. Hartwell's groundbreaking efforts, scientists have a fundamental understanding of how cancer cells mutate. This research is allowing the development of approaches that predict, prevent or reverse that mutation so that someday we can develop cancer cures. Today, the yeast related research of Dr. Hartwell and his colleagues is being used at the Fred Hutchinson Cancer Research Center to develop drugs for use against cancer and other diseases.

Dr. Hartwell is a man of great accomplishment. After earning B.S. at the California Institute of Technology and a Ph.D. from the Massachusetts Institute of Technology, he did postdoctoral work at the Salk Institute for Biological Studies. In 1968 he joined the Univer-

sity of Washington's faculty and, since 1973, has been a professor of genetics at that institution. He joined the faculty of Seattle's Fred Hutchinson Cancer Research Center in 1996 and became its president and director in 1997.

Dr. Hartwell is the recipient of many honors including the Albert Lasker Basic Medical Research Award, the Gairdner Foundation International Award and the Alfred P. Sloan Award in cancer research. The 2001 Nobel Prize in Physiology or Medicine is the ultimate recognition of his life's work.

I ask my colleagues to join me in saluting Dr. Lee Hartwell, a man whose dedication and achievements are a credit to the State of Washington, our country, and indeed the world.

A TRIBUTE TO ELIE WIESEL ON THE OCCASION OF HIS RECENT ARTICLE IN "PARADE" WITH REGARD TO TERRORISM AND RESISTANCE

HON. BENJAMIN A. GILMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, November 7, 2001

Mr. GILMAN. Mr. Speaker, the evil, despicable, barbaric terrorist acts that are still producing fear among the people of our country—and the tragic scale of which we still have not fully realized—were not motivated by the zeal we usually associate with individual acts of crime. These acts were not committed with the purpose of enrichment. They are not logical responses to America's actions, real or imagined, abroad. Rather, they were the result of a kind of deep hatred towards our freedom loving life style and our proud democratic traditions.

This hatred is almost incomprehensible to the modern mind. As my good friend author Elie Wiesel has recently eloquently pointed out, the terrorism we have until now experienced is only the tip of the iceberg. If the terrorists could, they would take us all out. Their hatred is an all-encompassing drive to deprive mankind of freedom and safety. The terrorists do not intend to stop halfway.

Elie Wiesel, the holder of numerous academic titles, recipient of many distinguished honors and awards—among them the Nobel Prize for Peace in 1986—and author of several world renowned books, was only fifteen years old when he and his family were deported by the Nazis to the Auschwitz concentration camp. His mother and younger sister perished while only his two older sisters survived. He wrote about his experiences in the death camps in his internationally acclaimed memoir, "Night," and in 1978, President Jimmy Carter appointed him as Chairman of the President's Commission on the Holocaust.

A dedicated supporter of Israel, Elie Wiesel has also seen it as his duty to defend the causes of various persecuted minority groups. For this reason, in 1986 along with his wife, Marion Wiesel, he established the Elie Wiesel Foundation for Humanity. Through his indefatigable efforts Mr. Wiesel has continuously reminded us of our duty to hold life sacred, to honor liberty, fairness and peace and to resist fanaticism in whatever shape we might encounter it. In submitting to the CONGRESSIONAL

RECORD Mr. Wiesel's contemplative reflections on the nature of resistance that he recently contributed to "Parade" I desire not only to inform my colleagues of his views, but also to pay tribute to his remarkable service to mankind.

In the spirit of Elie Wiesel, the resolve that America, since September 11, has implemented in its struggle to free the world of this terrible hatred has been a source of bipartisanship and unity. We must continue to work towards this end, in this same spirit.

[From Parade Magazine, Oct. 26, 2001]

WE CHOOSE HONOR

(By Elie Wiesel)

None of us will ever forget that sunny day in September when the United States was subjected to a manmade nightmare: a heinous terror attack unprecedented in contemporary history. It will remain shrouded in mourning in the violated memory of our country.

Would this terrible act drive us apart, I asked myself, or draw us together as a nation?

My wife and I were in a taxi in midtown Manhattan. We looked with disbelief at the gigantic clouds of smoke and ashes hanging over the lower part of the city. We listened to the radio and couldn't understand what we heard. Suddenly our hearts sank: Someone we love worked on Wall Street. Cell phones remained mute. At home, we found a message: He was all right.

Glued to television like so many others, we watched the first pictures. They were both surreal and biblical: the flames, the vertical collapse and disappearance of the world's two proudest towers. Many of us were stunned into silence. Rarely have I felt such failure of language.

I remember what I was thinking: "That's madness, madness." Two banal words, like an accursed mantra. Sheer madness. Terrorists wanted to die in order to spread death around them. They demanded neither ransom nor concessions. They proclaimed no belief and left no testament. But then what did they wish to affirm, negate or prove? Simply that life is not worth living? Some observers insisted that they were "courageous," since they wanted to die. I disagree: They wanted to kill and to do so anonymously. It would have taken more courage to live and explain why they had chosen murder.

More questions, many of them, came later: Faced with such immense suffering, how can one go on working, studying and simply living without sinking into despair? How is one to vanquish the fear that infiltrated our very existence? And how are we to console the families and friends of the more than 5000 victims?

The pictures of missing victims, the sobbing of relatives, the farewell words on cell phones, the sight of hardened journalists weeping . . . Days and days elapsed, and the devastated site was still reminiscent of war-torn Europe in 1945.

I checked history books for a semblance of precedent for this terror. There may be one. In the 11th century, a certain Hasan-e Sabbāh founded a secret small sect of assassins in Persia. Known as the Messengers of Death, they roamed around Islam clandestinely for years before fulfilling their mission. They killed people they did not know, for motives they themselves did not comprehend. Is Osama bin Laden a reincarnation of Husan-e Sabbāh? No. Those times and those violent "dreamers" are gone. The 21st century will not be theirs.

Why, then, the mass murder now? A human earthquake, it was caused by people whose faith had been perverted. There can be no

justification for it. Can it be explained? Yes, by hatred. Hatred is at the root of evil everywhere. Racial hatred, ethnic hatred, political hatred, religious hatred. In its name, all seems permitted. For those who glorify hatred, as terrorists do, the end justifies all means, including the most despicable ones. If they could, fanatics of violence would slaughter all those who do not adhere to their ideological or religious principles. But this they cannot achieve and so they resort to simply arousing fear, the goal of terrorists since they emerged in history.

Only this time, they failed. The American people reacted not with fear and resignation but with anger and resolve. Here and there it was misguided and misdirected: Individual Muslims were assaulted and humiliated. That was and is wrong. Collective blame is unwarranted and unjust. Islam is one of the world's great religions and most of its believers in our country are good and decent citizens. That had to be said and our leaders said it.

On the highest level of government, President Bush immediately charted the right path to follow by declaring war against terrorist leaders and all those who harbor and aid them. His address before the joint session of Congress made the American people experience a moment of greatness. The Senate and the House made us proud. Democrats and Republicans spoke with one voice. The White House, the State Department, the Pentagon lost no time in preparing for the battle to come. In a very short while, our entire nation and its allies were mobilized to wage a new world war whose aims are to identify, uproot, disarm and apprehend all those who were and are directly, or indirectly, linked to terrorist practitioners of mass murder.

One thing is clear: By their magnitude as well as by their senselessness, the terrorist atrocities constitute a watershed. Yes, life will go back to normal; it always does. But now there is a before and an after. Nothing will be the same. The political philosophy of governments, the national economy, the concern over security, the psychology of citizens, the weight of comradeship and hope: Everything has changed. One will not, as before, take a plane without considering the possibility of sabotage. Nor will one look at his or her neighbors without suspicion. We may never visit Lower Manhattan without pangs of sadness; we all know of someone who perished simply because he or she was there.

But the American people did not bend. Never have they been more motivated, more generous. Their behavior was praised the world over. Instead of trying to save themselves, men and women, young and old, ran to Ground Zero to offer assistance. Some stood in line for hours to donate blood. Hundreds of thousands of sandwiches, sodas and mineral waters were distributed. Those who were evacuated from their buildings were offered food and shelter by neighbors and strangers alike. Rudy Giuliani, the most admired New Yorker of the day, appealed in vain over radio and television for volunteers to stay away; they kept coming. And then, one had to see the outpouring of affection and gratitude toward policemen and firefighters to believe it.

And so, the terrorists achieved the opposite of what they wanted. They moved people to transcend themselves and choose that which is noble in man.

For in the end, it is always a matter of choice. Even when faced with the murderous madness of criminals, and in the presence of the silent agony of their victims, it is incumbent upon us to choose between escape and solidarity, shame and honor. The terrorists have chosen shame. We choose honor.

I belong to a generation that thinks it knows all that is possible to know about the thousand manners of dying but not about the best way of fighting death. And I know that every death is unjust, that the death of every innocent person turns me into a question mark. Human beings are defined by their solidarity with others, especially when the others are threatened and wounded. Alone, I am on the edge of despair. But God alone is alone. Man is not and must not be alone.

If the terrorists believe they can isolate their living targets by condemning them to fear and sadness, they are mistaken. Americans have never been as united.

Nor has our hope been as profound and as irresistibly contagious.

RADIO FREE AFGHANISTAN ACT OF 2001

SPEECH OF

HON. JUANITA MILLENDER-McDONALD

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, November 6, 2001

Ms. MILLENDER-McDONALD of California. Madam Speaker, I rise in full support of H.R. 2998, "The Radio Free Afghanistan Act," of which I am an original cosponsor. This legislation creates a "Radio Free Afghanistan" under Radio Free Europe/Radio Liberty (RFE/RL). It will revive the broadcasts that RFE/RL conducted when the Soviets invaded Afghanistan during the Cold War. Europe is very familiar with the challenges of broadcasting to Afghanistan, and it has the institutional knowledge necessary to perform these broadcasts and get them up and running quickly. This bill authorizes the funds necessary to allow broadcasting into Afghanistan for 12 hours a day. This vital legislation will provide the voice the US currently lacks within the region.

At the present time there is no alternative to the hateful propaganda that is being aired in support of Afghani terrorism. One such example is a bogus story that reported that 4,000 Jews did not go to work on Sept. 11th at the World Trade Center. This false information insinuates that Israel is somewhat responsible for the attacks—unfortunately these lies are not being responded to. The Afghan people deserve an alternative to listen to—the truth.

Prior to September 11, tragic conditions existed in Afghanistan. The Afghans had endured their worst drought in 30 years, 23 years of military fighting, and oppressive and barbaric treatment of women and minorities by the Taliban regime. All of these circumstances contributed to massive numbers of Afghan refugees who migrated to Pakistan. Some 3.5 million Afghan refugees fled to Pakistan, two million to refugee camps and 1.5 million to the cities and villages. Since September 11, the number of people attempting to flee Afghanistan and its cities has increased dramatically, and the plight of refugees and displaced persons has become even more perilous. These figures are a prime example of why the people of Afghanistan need to know the truth—that America stands in support of their freedom and is not the cause of their strife. They need to know that humanitarian aid is just that and nothing more.

Author Henry Peter Brougham once said "Education makes people easy to lead, but difficult to drive; easy to govern, but impossible to enslave." The people of Afghanistan