

THE JEWISH MUSEUM CELEBRATES 100 YEARS OF CULTURAL EDUCATION

**HON. CAROLYN B. MALONEY**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Thursday, March 25, 2004*

Mrs. MALONEY. Mr. Speaker, I rise to pay tribute to The Jewish Museum on the occasion of its centennial celebration. The Museum, located in the heart of New York City's Museum Mile, is the foremost American institution devoted to the exploration of Jewish art and culture. For one hundred years this museum has been a source of inspiration and education to New Yorkers and visitors from around the world.

The Jewish Museum—the first institution of its kind in the United States—began in 1904, when Judge Mayer Sulzberger donated 26 Jewish ceremonial art objects to the Jewish Theological Seminary of America. Since then, the Museum's collection has grown to encompass more than 28,000 artifacts, including paintings, sculpture, photographs, archaeological finds, ceremonial objects, audiovisual materials and broadcast media. The museum sponsors a variety of special exhibitions, such as the recent *Entertaining America: Jews, Movies and Broadcasting*. Its permanent collection, *Culture and Continuity: The Jewish Journey*, has received international acclaim.

Piecing together an accurate representation of Jewish cultural history is a daunting task. In the last four thousand years, Jews have created communities in nearly every part of the world—and each of these communities has made a unique contribution to the Jewish experience. Through its exhibitions and collection, the Jewish Museum presents a narrative that spans millennia. That the Museum manages to tell this story in such a compelling and informative way is testament to the vision of the Museum's stewards, from Judge Sulzberger one hundred years ago to the institution's current Director, Ms. Joan Rosenbaum.

In addition to presenting the cultural history of the Jewish people, the Museum also sponsors groundbreaking exhibitions that greatly influence both the art world and our community as a whole. In 1966, the Museum's Primary Structures show defined the Minimalist art movement and introduced to a wide audience the works of Dan Flavin, Donald Judd and other major exemplars of the style. In 1970, the Museum reaffirmed its position on the leading edge of the art community when it presented *Software*, a pioneering exhibition of interactive, information technology-related art. Additionally, the Museum was among the first to exhibit the works of Jasper Johns and Robert Rauschenberg; other prominent artists, such as Marc Chagall, Wassily Kandinsky, and Camille Pissarro have also been featured by the Museum. The upcoming Modigliani show is expected to draw crowds to the first major exhibition of his work in New York since 1951.

The Jewish Museum strikes a perfect balance between beliefs that, in our world, too often compete with one another. Indeed, while the Museum celebrates Jewish culture and encourages the appreciation of the past, it also

promotes tolerance for alternative points of view and seeks to nurture emerging trends. America, at its best, is likewise a harmony of different people and ideas; in fact, it is precisely this quality that makes our nation the greatest in the world.

Mr. Speaker, I request that my colleagues join me in paying tribute to The Jewish Museum, whose century of incomparable, path-breaking achievements are truly worthy of celebration.

400TH ANNIVERSARY OF GURU GRANTH SAHIB, SIKH HOLY SCRIPTURES

**HON. EDOLPHUS TOWNS**

OF NEW YORK

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*Thursday, March 25, 2004*

Mr. TOWNS. Mr. Speaker, on August 14, there will be a parade in Washington, DC to celebrate the 400th anniversary of the compilation of the Guru Granth Sahib, the holy scripture of the Sikh religion. It was the revelation of the Sikh Gurus and it is the basis for the Sikh religion and way of life.

In June 1984, during India's military assault on the Sikhs at their most sacred shrine, the Golden Temple in Amritsar, and 125 other Gurdwaras throughout Punjab, an original of the Guru Granth Sahib was riddled with bullet holes by Indian forces. This was a gratuitous insult to the Sikh people and a coordinated denigration of their religion. It made it clear to them that there is no place for them in supposedly democratic, supposedly secular India.

This will be a major celebration for the Sikh people, over half a million of whom live here in America. They are productive, committed citizens who contribute to every walk of American life and who share a commitment to bring the freedom they enjoy to their brothers and sisters back home in Punjab, Khalistan.

There was even a Sikh who served in Congress, Dalip Singh Saund.

In addition to the August 14 parade, there will also be a seminar here in Washington on June 5 to commemorate this momentous occasion.

Mr. Speaker, we are a diverse country. Our strength has always been the ability to preserve our individuality and diversity while creating a unified society. In that spirit, I would like to take this opportunity to honor the Sikhs of America and worldwide on the 400th anniversary of the Guru Granth Sahib.

Mr. Speaker, the Council of Khalistan published an excellent press release about the events that are coming up to celebrate this event, which I would like to place in the RECORD at this time.

400TH ANNIVERSARY OF GURU GRANTH SAHIB—REMEMBER BULLETS PIERCED THROUGH GURU GRANTH SAHIB IN 1984

RESERVE SATURDAY, AUGUST 14, 2004 FOR A MEMORABLE CELEBRATION, PARADE IN WASHINGTON, D.C.

WASHINGTON, D.C., March 24, 2004.—On August 14, Sikh from around the East Coast will observe the 400th anniversary of the compilation of the Guru Granth Sahib, the Sikh holy scriptures. There will be a parade in Washington, D.C. to mark the occasion.

The Guru Granth Sahib was dictated by the Sikh Gurus as revealed to them by God. It was written at the time in which they lived. It also includes the writing of other saints of that time which fit the philosophy of the Sikh Gurus.

In addition, there will be a seminar on Saturday, June 5 to celebrate the 400th anniversary of the Guru Granth Sahib sponsored by the International Conference on Sikh Studies along with Sikh Gurdwara and institutions of North America. Sikhs remember that bullets pierced through the Guru Granth Sahib during Operation Bluestar, the Indian government's military attack on the Golden Temple in Amritsar, in 1984.

"This parade and this anniversary will be a joyous occasion for the Sikh Nation as we celebrate the Sikh way of life as given to us by the Gurus," said Dr. Gurmit Singh Aulakh, President of the Council of Khalistan. Sikhism is an independent, monotheistic religion that believes in the equality of the whole human race. The tenth and last Sikh Guru, Guru Gobind Singh, declared the blessing "In Grieb Sikhin Ko Deon Patshahi," conferring sovereignty on the Sikh Nation, which is culturally, linguistically, and religiously distinct from any other people in the world, including Hindu India. "We must honor the Guru by reclaiming our lost sovereignty," Dr. Aulakh said.

The Indian government has murdered over 250,000 Sikhs since 1984, more than 300,000 Christians since 1948, over 85,000 Muslims in Kashmir since 1988, and tens of thousands of Tamils, Assamese, Manipuris, Dalits, and others. The Indian Supreme Court called the Indian government's murders of Sikhs "worse than a genocide." According to a study by the Movement Against State Repression, 52,268 Sikhs are being held in illegal detention as political prisoners without charge or trial. Some of them have been held since 1984!

Christian missionary Joseph Cooper was expelled from India after a mob of militant Hindu nationalists allied with the Rashtriya Swayamsewak Sangh (RSS), a pro-Fascist organization that is the parent organization of the ruling BJP, beat him so severely he had to spend a week in the hospital. In 2002, 2,000 to 5,000 Muslims were murdered in Gujarat while police were ordered to stand aside, reminiscent of the 1984 Delhi massacres of Sikhs. Indian newspapers reported that the government planned the Gujarat massacre in advance.

India is not one country; it is a polyglot thrown together by the British for their administrative convenience. Sikhs ruled Punjab until 1849 when the British conquered the subcontinent. Sikhs were equal partners during the transfer of power from the British. The Muslim leader Jinnah got Pakistan, the Hindu leaders got India, but the Sikh leadership was fooled by the Hindu leadership promising that Sikhs would have "the glow of freedom" in Northwest India. The Sikhs took their share with India on that promise. For that mistake, Sikhs are suffering now. "As Professor Darshan Singh, a former Jathedar of the Akal Takht, said, 'If a Sikh is not for Khalistan, he is not a Sikh,'" Dr. Aulakh noted.

"Democracies don't commit genocide," Dr. Aulakh said. "Only in a free and sovereign Khalistan will the Sikh Nation prosper. In a democracy, the right to self-determination is the sine qua non and India should allow a plebiscite for the freedom of the Sikh Nation," he said. "The Guru Granth Sahib is the reigning Guru of the Sikh Nation and reminds us of our heritage and we must offer a fitting celebration," he said.