



A HOUSE OF CARDS

COALITION AGAINST GENOCIDE AND THE POLITICS OF DECEPTION

AN INVESTIGATIVE REPORT BY ABHIMANYU ARJUN

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ABOUT THE AUTHOR:

The Author is a young American Hindu activist based in USA. He is inspired by independent thinker and scholar Dr. Rajiv Malhotra's and activist Aravindan Neelakandan's 2011 book *Breaking India: Western Interventions in Dravidian and Dalit Faultlines* (2011: Amaryllis), and other works by independent activists dedicated to uncovering the machinations of a nexus of powerful forces undermining India's sovereignty and integrity as well as its major religious tradition - Hinduism. The author is an independent activist who has decided to dedicate personal time and money to his efforts and is not affiliated with any organization or group, though he seeks to work with anyone and everyone dedicated to such an endeavor.

Table of Contents

INTRODUCTION.....	1
ABOUT THE REPORT.....	3
REPORT STRUCTURE.....	6
CONTROVERSIAL QUOTES AND STATEMENTS.....	7
CHAPTER 1. Coalition Against Genocide – An Introduction.....	9
Section 1.01 Some Activities of the CAG.....	10
Section 1.02 100,000 = 200,000	11
Section 1.03 Organizations in the CAG	13
CHAPTER 2. Shaping Views and Policies on India and Hinduism.....	14
CHAPTER 3. CAG’s Propaganda Network.....	15
Section 3.01 The Radical Leftist Propaganda Network	16
Figure 1 – FOIL’s Network in Cyberspace – A Bird’s Eye View	17
Table 1 – Site Registration Information for FOIL and its Affiliates	18
Table 2 – YSS Members and their CAG Affiliations	18
Section 3.02 The Hindus Organizations Within CAG.....	19
Section 3.03 How the Many Create One More	21
Figure 2 – Organizational Connections of NRI-SAHI Coordinators	21
Figure 3 – How CAG Members Build Coalitions within Coalitions	22
Section 3.04 How CAG Organizations Run One Another	23
CHAPTER 4. The Forum of Inquilabi Leftists (FOIL)	24
Section 4.01 A Spotlight on Prominent FOIL Members.....	26
(a) Vijay Prashad.....	26
(b) Biju Mathew	27
(c) Angana Chatterji.....	29
(d) Vinay Lal	32
(e) Ravi (Ra) Ravishankar.....	34
(f) Raja Harish Swamy.....	37
Section 4.02 FOIL on Hindus and Hinduism.....	43
(a) Sanatana Dharma – A Narrow Version of Hinduism.....	43
(b) Critique of Biases against Hinduism = An Attack on Free Speech	45
(c) Bhagavad Gita - A Non-Hindu Text with Non-Humanist Teachings	47
(d) Ramayana Argues for Colonization.....	53
(e) Sketchy South Asian History.....	57
(f) Shivaji – A Questionable Monarch	59

(g)	Hinduism = Spiritual Fascism.....	61
(h)	NRIs – Unintelligent, Hindu Extremists; Not Enough Drunks	66
(i)	Indian Independence – Hegemonic Vision of National Community.....	71
CHAPTER 5.	<i>Indian American Muslim Council (IAMC; IMC-USA).....</i>	74
Section 5.01	Spotlight on Prominent Members of IAMC	75
(a)	Shaik Ubaid	75
(b)	Omar Khalidi	80
Section 5.02	Biased Stances of IAMC	82
Section 5.03	2003 IAMC Convention.....	85
(a)	Praful Bidwai	86
(b)	Lise McKean.....	86
(c)	KP Singh.....	87
(d)	P.D. John (John Prabhudoss)	88
(e)	Smita Narula	88
Section 5.04	2005 IAMC Convention.....	90
Section 5.05	2008 IAMC Convention.....	90
Section 5.06	2010 MIT Workshop.....	91
CHAPTER 6.	<i>Association of Indian Muslims of America (AIM).....</i>	94
Section 6.01	Some Activities of AIM (and Questioning its Apologetical Claims).....	95
Section 6.02	Kaleem Kawaja	98
CHAPTER 7.	<i>Federation of Indian American Christian Organizations of North America</i>	
(FIACONA)	101
Section 7.01	Spotlight on Prominent Members and Advisors of FIACONA	103
(a)	John Prabhudoss	103
(b)	John Dayal	104
(c)	Bernard Malik.....	107
(d)	Sajan George.....	107
(e)	George Abraham.....	108
Section 7.02	FIACONA's Views on Indian History and Hinduism.....	110
(a)	The Myth of Saint Thomas	110
Section 7.03	Dalit Christians – An Inconvenient Truth	113
CHAPTER 8.	<i>Policy Institute For Religion And State (PIFRAS).....</i>	115
Section 8.01	Activities of PIFRAS	116
CHAPTER 9.	<i>Friends of South Asia (FOSA).....</i>	118
Section 9.01	Activities of FOSA – Promoting ISI Agents, Among Other Things	120
CHAPTER 10.	<i>EKTA and Coalition Against Communalism (CAC).....</i>	126
Section 10.01	EKTA	126

Section 10.02	Coalition Against Communalism (CAC)	130
Section 10.03	Spotlight on Prominent Members of EKTA and CAC	131
(a)	Raju Rajagopal.....	131
(b)	Shalini Gera	133
(c)	Raj Barot.....	133
CHAPTER 11.	<i>The Hindu Organizations Within CAG</i>	135
Section 11.01	Vaishnava Center For Enlightenment	136
(a)	One Organization – Multiple Assumed Names	139
(b)	Hoodwinking Regulators, Media and People	140
(c)	The “Family’s” View of Hinduism Vs FOIL’s View of Hinduism	145
(d)	Warning by Poddar Jr. to Papa Poddar	146
Section 11.02	Dharma Megha and Vedanta Society of East Lansing	147
Section 11.03	Dubious Creations of the Poddar Family and KS Sripada Raju	150
CHAPTER 12.	<i>NRI’s for Secular and Harmonious India (NRI-SAHI)</i>	151
Section 12.01	NRI-SAHI’s Public Faces and Their Affiliations	153
Section 12.02	NRI-SAHI’s Evident Bias	155
Section 12.03	The Hollowness of NRI-SAHI – Admission by a Member	158
CHAPTER 13.	<i>World Tamil Organisation (WTO)</i>	160
Section 13.01	Ideological Basis of Tamil Separatism	161
Section 13.02	Separatist Support	163
Section 13.03	WTO and FeTNA	165
Section 13.04	FeTNA – A Background	167
CHAPTER 14.	<i>Alliance for a Secular and Democratic South Asia (ASDSA)</i>	170
Section 14.01	ASDSA and the FOIL Connection	172
CHAPTER 15.	<i>Alliance of South Asians Taking Action (ASATA)</i>	176
Section 15.01	ASATA – A New Child of FOIL	176
CHAPTER 16.	<i>American Federation of Muslims of Indian Origin (AFMI)</i>	182
Section 16.01	Spotlight on Some Prominent AFMI Members	185
CHAPTER 17.	<i>Association of South Asian Progressives (ASAP)</i>	188
CHAPTER 18.	<i>Building Bridges of Understanding Coalition (BB)</i>	189
CHAPTER 19.	<i>Center for Study and Research in South Asia (CERAS)</i>	190
Section 19.01	Daya Varma and the Maoist Connection	192
CHAPTER 20.	<i>Coalition for a Secular and Democratic India (CSDI)</i>	193

CHAPTER 21.	<i>Foundation For Pluralism</i>	<i>194</i>
CHAPTER 22.	<i>Indian Christian Forum (ICF)</i>	<i>197</i>
Section 22.01	ICF – An extension of FIACONA’s tentacles	198
CHAPTER 23.	<i>Indian Muslim Educational Foundation of North America (IMEFNA)...</i>	<i>200</i>
CHAPTER 24.	<i>Indian Muslim Relief and Charities (IMRC)</i>	<i>202</i>
CHAPTER 25.	<i>Indian Progressive Study Group of Los Angeles (IPSG-LA)</i>	<i>204</i>
CHAPTER 26.	<i>International South Asia Forum (INSAF)</i>	<i>207</i>
Section 26.01	INSAF – FOIL’s Portal for Canada-US Radical Leftist Collaboration.....	208
Section 26.02	INSAF Bulletin	209
CHAPTER 27.	<i>Manavi – An Organization for South Asian Women</i>	<i>211</i>
Section 27.01	Manavi and The FOIL Connection	212
CHAPTER 28.	<i>Organizing Youth (OY) & Youth Solidarity Summer (YSS).....</i>	<i>214</i>
Section 28.01	Organizing Youth (OY)	214
Section 28.02	Youth Solidarity Summer (YSS).....	216
Section 28.03	Funding Sources of OY and YSS.....	218
CHAPTER 29.	<i>South Asian Collective (SAC) & Students for Bhopal (SFB).....</i>	<i>220</i>
Section 29.01	South Asian Collective (SAC)	220
Section 29.02	Students For Bhopal (SFB)	222
Section 29.03	The FOIL Connection.....	222
CHAPTER 30.	<i>South Asian Magazine for Action and Reflection (SAMAR)</i>	<i>224</i>
Section 30.01	SAMAR’s Editors, Contributors and Advisors – The FOIL Connection.....	224
Section 30.02	FOIL Members as Editors or Contributors of SAMAR	228
CHAPTER 31.	<i>South Asian Network for Secularism and Democracy (SANSAD)</i>	<i>229</i>
CHAPTER 32.	<i>South Asian Progressive Action Collective (SAPAC)</i>	<i>231</i>
Section 32.01	SAPAC Projects and Events	233
Section 32.02	How SAPAC Helps Run Other CAG Organizations	238
CHAPTER 33.	<i>Supporters of Human Rights in India (SHRI)</i>	<i>240</i>
CHAPTER 34.	<i>The Organization of Universal Communal Harmony (TOUCH).....</i>	<i>242</i>
CHAPTER 35.	<i>The Sikh Organizations Within CAG</i>	<i>244</i>
Section 35.01	Sikh American Heritage Organization (SAHO).....	245

Section 35.02	Voices for Freedom (VFF)	247
CHAPTER 36.	<i>Campaign to Stop Funding Hate (CSFH)</i>	250
CHAPTER 37.	<i>Muslim Youth Awareness Alliance (MYAA)</i>	254
CHAPTER 38.	<i>Sneha</i>	256
CHAPTER 39.	<i>Conclusion</i>	257
<i>Appendix – A Tabular Summary of CAG Organizations</i>		258

INTRODUCTION

In 2011, a powerful and game-changing book was released by two individuals – Rajiv Malhotra of Infinity Foundation and Aravindan Neelakandan, an activist in Tamil Nadu who runs a popular portal www.tamilhindu.com. The book argued that India's integrity is being undermined by powerful forces that exploit the fissures in the Indian social fabric to push their own agendas. The book, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines* (2011, Amaryllis), highlights numerous Western institutions, their agents around the world (including in India) and their schemes to foment social and religious discontent in India on the pretext of human rights, secularism, education, etc.

But of course these forces command powerful influence over the discourse/dialogue about India and its culture in universities, political circles and the popular media. They shape conversations about India's social, religious and cultural identity in ways that often work against Indians and especially against the major religious tradition of India – Hinduism.

Driven by religious, political and social ideologies, these forces form a powerful nexus that operates in various incarnations to influence policymakers and organizations in large Western nations to intervene in India's internal matters via sanctions, censures, etc. or to provide funds to NGOs that work under the pretense of highlighting alleged human rights violations or providing humanitarian relief. This nexus exaggerates facts and churns out atrocity literature to advance its diabolical causes.

The identity of "India" can also be extended to the Indian diaspora in countries around the world such as the United States, the United Kingdom and Canada. The diaspora maintains strong cultural, social and religious affiliations with India and Indian institutions, and is active in matters related to India around the world. This includes political activism on behalf of India, establishing branches of religious, social and cultural institutions based in India, or building institutions that derive inspiration from Indian culture. Hence the diasporic community faces off against the same forces described above.

The nexus consists of three primary forces – A) Radical Indian Leftists aligned with the Communist and Maoist parties and movements of India; B) Islamic Advocacy Groups who view the Hindu majority in India as a perpetual threat to Islam and Muslims; and C) Aggressive Christian Evangelicals who view India as an unconquered frontier of heathen idol worshippers. While these forces are often at loggerheads with one another in the West, they form a rather strange alliance on matters related to India and Hindus to advance their own agendas.

First, outdated racial theories about Indians and Hindus from colonial times are used to portray Hinduism as a foreign religion introduced into the subcontinent by violent, light-skinned Aryans. Indian history is thus a history of conquests from the Aryans, Huns and Greeks, to the Turks, Moguls and the British. Indian civilization is then portrayed as a simmering cauldron that was civilized by the Moguls and the British.

Second, the so-called Caste System is peddled as the defining feature of Hinduism. The metaphysical and philosophical systems, ideas and works of Hinduism, (e.g. Yoga, Karma, Reincarnation, *Bhagavad Gita*, etc.) are deemed as foreign influences of Buddhism, Christianity or Europe and should be looked at suspiciously. Hinduism, as practiced by most Hindus, is reduced to "Brahminical Hinduism" that only breeds extremists who wish to wipe out all minorities from India. Hinduism is thus labelled as an oppressive religion that needs to be abolished and whose people need to be saved; Hinduism is, therefore, the root of all evils in India.

Third, Hindus are deemed as fascist oppressors of minorities, in particular, Christians, Muslims and the Dalits. Riots in India are selectively hyped up as “pre-planned genocides” with the sole purpose of wiping out minorities. Malicious conspiracy theories of a grand Hindu plan to re-convert all non-Hindus or exterminate them are advanced to show that Muslims have always been targeted and persecuted by this “fascist majority”. However, aggressive proselytization practiced by Christian evangelicals is brushed aside, citing the alleged widescale persecution of Christians in India. Islamic extremism and terrorism are often ignored while strong protests are registered for the alleged human rights violations by the Indian government in places such as the Kashmir Valley and Gujarat. While the titles of South Asians and Indians are used to portray that this nexus cares about all of South Asia or all of India, in reality, the targets of criticism and protest are mostly India and Hindus.

The bigotry practiced by the nexus becomes evident when well-meaning Indians or Hindus in the diaspora point out its blatantly inaccurate statements and its political and extremist connections. When Indians (including certain Muslims and Christians) and Hindus take exception to such portrayals and challenge the existing ivory towers, they are dismissed as “Hindu Nationalists”, “Brahminical extremists” or their agents bent on altering history and suppressing the freedom of minorities.

ABOUT THE REPORT

On September 27, 2013, the Council for a Parliament of World Religions (CPWR) withdrew its participation from an event organized by Hindus in Chicago to commemorate Swami Vivekananda's 150th birth anniversary. This decision was heavily influenced by an incarnation of this nexus, called the Coalition Against Genocide (henceforth "CAG"). Congratulating CPWR on its decision, Raja Harish Swamy, a spokesperson for the CAG, declared:

CAG is a broad alliance of over 40 organizations, representing a diverse cross-section of the religious and political spectrum of the Indian diaspora, including several Hindu organizations. CAG spokespersons speak on behalf of the entire coalition, and not in their individual capacity or on behalf of a subset of constituent organizations. Any attempt to couch the controversy as a Hindu-Muslim issue is a serious mistake.¹

This report is an investigative analysis of the CAG. It analyzes each of the constituent members of the coalition as well as their religious, political and ideological leanings.

The report challenges the three claims of CAG mentioned above – A) That, it is a “broad alliance of over 40 organizations”; B) It contains “a diverse cross-section of the Indian diaspora”; and C) It includes “several Hindu organizations”. In the analysis that follows, some important themes come to surface.

Firstly, the political and ideological links of these organizations, groups and individuals are brought forward. For example, the workings of radical Indian leftists in the US are highlighted in the analysis of the various members of the CAG. Under the guise of progressive and secular work, these organizations, groups and individuals are nothing more than the ambassadors of radical left-wing groups and political parties in India. While the Western leftists are mostly at odds with Christian evangelicals, the Indian leftists actually support and work with them to paint India as an oppressor of minorities, especially Christians, Muslims and Dalits. To achieve this goal, they exaggerate facts, provide highly out-of-context testimonials and go on “fact-finding” missions to corroborate data for their theses. Similarly, the Indian Left is generally sympathetic towards Islam and Muslims while not having any such sympathetic attitude towards Hinduism and Hindus. The Indian Left defends Islam and Muslims as “the Global South.”² Protests (including burning of Bibles, American flags, effigies of US Presidents, etc.) against defamation of Prophet Muhammad and the Quran are deemed as acts out of “...a general sense of dispossession and subordination.”³ However, when Hindus protest distorting portrayals of their religion, their deities and their saints and ask for fairness, the Indian Left is quick to deride such efforts as “Yankee Hindutva”, “Hindu fascism” or “Brahminical Revisionism”. The Indian Left supports demonization of Hindus and Hinduism while vehemently opposing any form of demonization of Islam and Muslims.

¹ See CAG's Press release titled “CAG welcomes CPWR's reaffirmation of its dissociation with ‘World Without Borders’ event”, September 27, 2013, <http://www.coalitionagainstgenocide.org/press/cag.pr.27sep2013.php>. Accessed January 30, 2014

² Vijay Prashad, “Fear and hatred”, October 06-19, 2012, *Frontline* Volume 29, Issue 20, <https://web.archive.org/web/20121025051955/http://www.frontline.in/fl2920/stories/20121019292001000.htm>. See Vijay Prashad's defense of the Muslim uproar against Salman Rushdie's novel *Satanic Verses*, the cartoons about Prophet Muhammad, and the movie *Innocence of Muslims*. Prashad claims: “That violence has to be seen in the context of a general sense of dispossession and subordination in the global South. This is not a natural situation, with the mob gratuitously destroying and killing...” Accessed February 15, 2014

³ Prashad, Ibid

This report provides details on how the nexus works with groups and political parties whose members have been prosecuted for criminal activities or whose members have had a history of violent behaviors and terrorist tendencies.

Secondly, the ideological leanings of the Islamic advocacy groups and Christian evangelical members also surface. The Islamic advocacy groups view the Taliban as a “disadvantaged group” that tried to improve Afghanistan and bring order to a country ravaged by the imperialist Western regimes. They view India as a perpetual oppressor of the Muslim minority and the Gujarat riots as a pre-planned genocide meticulously orchestrated by “Hindu extremist” forces in India.

Christian evangelicals, on the other hand, are driven by their “divine duty” to “save the heathen souls of idol worshippers”. The Indian Christian constituents act as agents and ambassadors of powerful international evangelical organizations to freely convert Hindus under the cloak of “religious freedom” and “Dalit rights”. They lobby the United States government to intervene in India’s internal matters by manufacturing atrocity literature showing alleged widespread persecution of Christians while suppressing facts about aggressive proselytization. Their testimonials in front of US lawmakers produce an image of India and Hindus as violent suppressors of religious freedom and promoters of apartheid. Exploiting the faultlines of Indian society, these organizations and individuals operate in India and abroad to drive a wedge between Hindus to expand their market share of “harvestable souls”. They promote outdated racial theories and false myths of martyrdom to craft a long history of Christianity and its persecution in India.

Thirdly, the nexus contains several disenfranchised separatist organizations and individuals who advocate balkanization of India in order to secure their religious and social identities. For example, the Sikh separatists are driven by their quest for a separate country that ensures the religious rights of their community and acts as a “buffer” between India and Pakistan to reduce tensions in South Asia. However, the demand is only aimed at the secession of the Indian State of Punjab while ignoring the status of the State of Punjab in Pakistan. Religious persecution of Sikhs in Pakistan is also seldom highlighted. Exaggerated numbers and facts about alleged persecutions of Sikhs are circulated in order to lobby international governments to pressure India. Interestingly, while the Congress Party of India played a heavy role in the 1984 anti-Sikh riots, these separatists align themselves with CAG members who are also part of the Indian National Overseas Congress.

The Tamil separatists, on the other hand, use outdated colonial theories regarding the Aryans and the Dravidians to make a case for a separate homeland for the Tamil people. They consider Hinduism and Buddhism as foreign “Aryan” religions that colonized the original inhabitants of India and Sri Lanka. Hence, the only solution to restore the glory of the Tamil people is a separate homeland. The Liberation Tigers of Tamil Eelam (LTTE) are considered heroes who fought and died for this “noble” cause. The separatists therefore advocate political pressure on India and Sri Lanka to recognize the demand for a separate Tamil country. The Tamil separatist movement aligns itself closely with Communist parties and Christian evangelicals in southern India to highlight alleged “Aryan Hindu” savagery against the “Dravidian Tamil” people.

This report also discusses various strategies deployed by this nexus to advance its cause: A) Creating and supporting paper-based organizations and groups in order to increase its constituency; B) holding conferences, seminars, movie screenings, etc. to highlight alleged atrocities against Christians, Muslims and Dalits; C) Lodging protests, petitions, etc. against the Indian government or against various Hindu organizations, accusing them of “fascism”, “extremism”, “human rights abuse”, etc.; D) Supporting appointments of individuals who demonize India and Hinduism, in key posts in the academia, politics and the media ; E) Creating highly prejudiced works and out-of-context reports about Hindu organizations, Hinduism and India and distributing them to the media, in political circles and to the general public.

Together, this nexus has attacked several Indian and Hindu organizations and have attempted to eradicate their existence by false propaganda. For example, in 2002, the Forum of Inquilabi Leftists (FOIL) and its affiliates attacked the India Development and Relief Fund, accusing it of “funding hatred in India”. In 2007 and in 2008, FOIL and its affiliates went on the rampage to destroy the US-based youth organization, Hindu Students Council, accusing it of “fascism” and “right-wing extremism”. The attack on the HSC was particularly dangerous since this nexus labored to confuse young Hindus and persuade them to disown the HSC by its half-truths and out-of-context statements.

While the CAG remains the focal point of the report, it is important to note that CAG is a small part of this formidable nexus of Hinduphobic forces working in unison to demonize India and its majority population – the Hindus (including the Hindu diaspora).

REPORT STRUCTURE

This report is a culmination of over eight months of data gathering and research. It utilizes publicly available data to back its analysis, including, but not limited to:

- Tax records obtained from the Internal Revenue Service (IRS) and independent third-party websites such as GuideStar and the Foundation Center.
- Articles of Incorporation, Non-Profit Registrations and other corporate filing documents available through the IRS and commerce departments of various US states (e.g. the State of Michigan's Department of Licensing and Regulatory Affairs).
- Websites, Facebook pages, email lists and Groups (e.g. Yahoo! Groups), etc. created and maintained by these organizations, groups and individuals.
- Site Registration lookup services such as WhoIs.Net and Internet archive services such as the Internet Archive's Wayback Machine.
- Articles and coverage from ethnic and international media outlets as well as books written by well-known academics and authors.
- Academic writings, articles and blogs written and maintained by these organizations, groups and individuals.

The report also traces the origins and activities of some of these organizations, groups and individuals as far back as the 1970s and 1980s. Through such discoveries, the report demonstrates that some of these organizations have been run by the same individuals for the past 20 to 30 years. By using data from the Internet Archive's Wayback Machine, the report uncovers old websites and pages of some of the organizations that are now defunct or exist mainly on paper.

The report is divided into several chapters:

Chapter 1 provides an introduction to CAG as well as some of its recent activities.

Chapter 2 provides a model illustrating how the nexus of Hinduphobic forces works in partnerships with other organizations and individuals to influence policymakers and the media on matters related to India and Hinduism.

Chapter 3 provides important illustrations to summarize the propaganda of CAG and its constituents. The illustrations demonstrate interlinkages between various organizations, groups and individuals and how they help run each other.

Chapters 4 to 12 provide an in-depth analysis of what can be categorized as “Tier 1” organizations, groups and individuals of CAG. These organizations, groups and individuals form the backbone of CAG's activities and ideological leanings. Many of them have also created and currently run other organizations with the CAG.

Chapters 13 to 38 then provide an analysis of the “Tier 2” organizations in the CAG. They also provide illustrations and highlight links to many of the Tier 1 CAG organizations.

The Appendix provides a tabular summary of the CAG organizations, their statuses (e.g. Active, Defunct, Questionable or Paper-Based), their affiliations with other CAG members, key personalities referenced in the report, organizational websites and important comments.

CONTROVERSIAL QUOTES AND STATEMENTS

Given these activities, it is time to strike a blow for freedom by suspending all American aid to India until it respects all human rights for all people and by supporting an internationally monitored vote on independence for Christian Nagaland, for Punjab, Khalistan, for Kashmir (which it promised in 1948), and for all the other nations seeking their freedom. These are very moderate measures, Mr. Speaker, but they are measures that can go a long way to help promote real freedom and democracy in South Asia.

– Congressman Edolphus Towns in his 2002 testimony to the US Congress, based on information provided by FIACONA advisors John Dayal and Joseph D’Souza

If the Indian Church seeks to save her life at this time by not coming out into the open and struggle with the Dalits she will lose it. If she loses her life for the Dalits because of Christ she will inherit the soul and heart of India. We have to understand that the 750 million Dalits and Shudras are struggling intensely to create a caste-free society. What spiritual ideology will replace the one that they presently have?

– Joseph D’Souza, Co-Founder and President of All India Christian Council, December 6, 2002

The Ramayana argues for the colonization of the peoples of the subcontinent while the Ramcaritmanas argues for the worship of an iconic figure rather than, for instance, a consideration of the Upanishads’ metaphysics.

– Vijay Prashad, Chair of South Asian History and Professor of International Studies, Trinity College, and founding member, FOIL

Hindu ‘dharma’ is caste-based; Hinduism is casteism; to be Hindu means to belong to a caste, and not as it is in most religions, to merely subscribe to a set body of beliefs. Hinduism has no universal religious requirements; therefore it is sufficiently open to interpretation along lines that are outrageously oppressive...To millions of Indians, Islam provided an egalitarian alternative to the terrible oppression of Hinduism.

– Raja Harish Swamy, Visiting Assistant Professor of South Asian Anthropology at University of Arkansas, and member, FOIL

Hinduism is a religion of violence. All Hindu gods killed their enemies and became heroic images. This is the only religion in the world where the killer becomes god. Whom did they kill? From Brahma to Krishna, those who were killed were Dalit bahujans. Now these images and stories and narratives (...are) out there in the civil society. ...because of this, the consciousness of worshipping the killer or worshipping violence did not give any space for human rights... for Hindu dharma, resolving of a conflict is only by killing. There is no other discourse. Debate is not there. You have to kill the enemy.

– Kancha Ilaiah, author of *Why I am Not a Hindu*, in a prominent interview done by FOIL

Coming back to Samskara, we see that not surprisingly, humanist teachings in Hinduism arise not from our host of gods and goddesses whose life stories are many times filled with outrageous kinds of deceit, manipulations, selfishness and greed...Indeed, when one such God tried to play the role of a guru as seen in the Gita, the teachings are quite clearly non-humanistic.

– Balmurli Natrajan, Assistant Professor of Anthropology, William Paterson University, and member, FOIL

The Marxists have long subscribed to the view that Gandhi was a ‘romantic’, a hopeless idealist and even hypocrite; to this a chorus of voices added the thought that Gandhi was an insufferable ‘puritan.’

– Vinay Lal, Associate Professor of History, UCLA, and member, FOIL

I just returned from Patna, India, and am sending this praise note from Calcutta, en route Chennai. But the spectacular baptismal event that has dwarfed the others took place in Patna, where we had in all two batches of 135 converts baptized in the river Ganges – in the very ‘Holy river’ where millions of the idol- and demon-worshipping pagans go every once in awhile to have a holy dip.

– Bishop Ezra Sargunam, head of Evangelical Church of India

[The NRIs’] ‘patriotism’ is simple: they are jingoistic for whomever will allow them the freedom to make money. Whether saffron or red/white/blue, these cats are heavily into the green...And what are issues that motivate desis? Things to do with the ‘homeland’ or things that have to do with the exploitation and oppression of desis and others in the US

– Vijay Prashad, Chair of South Asian History and Professor of International Studies, Trinity College, and founding member, FOIL

It is estimated that more than 5,000 Muslims were hacked to death, burnt alive or shot by police in the Gujarat ethnic cleansing and 2,000 women and little girls were raped

– Statement in a 2002 brochure prepared by Indian American Muslim Council (IAMC; IMC-USA)

A country not only divided between Mohammedan and Hindoo, but between tribe and tribe, between caste and caste; a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest?...India, then, could not escape the fate of being conquered, and the whole of her past history, if anything, is the history of the successive conquests she has undergone. Indian society has no history at all, at least no known history. What we call its history, is but the history of the successive intruders who founded their empires on the basis of that unresisting and unchanging society.

– Karl Marx, *The Future of Results of British Rule in India*. July 22, 1853

CHAPTER 1. Coalition Against Genocide – An Introduction

CAG was the brainchild of the Indian American Muslim Council (IAMC, formerly known as India Muslim Council) and members of the Forum of Inquilabi Leftists (FOIL) and it took birth in the aftermath of the 2002 Gujarat Riots. According to its website, “[CAG] includes a spectrum of organizations and individuals in the United States and Canada that have come together in response to the Gujarat genocide to demand accountability and justice.”⁴ It claims that during the 2002 Gujarat Riots, “under Narendra Modi’s leadership, more than 2,000 people, mostly Muslims, were killed, aided and abetted by the state. In the aftermath, 200,000 people have been rendered homeless and internally displaced.”⁵ Along with the above claims, CAG alleges that Mr. Modi’s former government not only failed to take actions against the agitators, “but [also] undertook a series of actions which either tacitly or explicitly condoned the genocidal violence, which included torture of children and mass rapes of women.”⁶ Finally, along with its main mission of fighting for “accountability and justice for victims of Gujarat Genocide”, the coalition also throws in a conciliatory note stating that it “will work towards safeguarding the pluralist ethos of India and the economic well-being (sic) of the Indian Diaspora in US.”⁷

Interestingly, such a coalition was only formed after the 2002 Gujarat riots when the Bharatiya Janata Party (BJP) ascended to power. Gujarat has had a long history of communal riots, many of which took place under the rule of the Congress Party. Yet, CAG and its constituents never formed such a coalition to highlight the communal environment or human rights violations during those riots. Furthermore, while the coalition claims that it is fighting for the accountability and justice for all victims of the Gujarat Riots, no sincere attempt is made to express sympathy and demand justice for the 59 Hindus roasted alive in the Godhra train nor the three hundred plus Hindus killed during the Gujarat Riots.

⁴ <http://www.coalitionagainstgenocide.org/about.php>. Accessed January 1, 2014

⁵ Ibid

⁶ Ibid

⁷ Ibid

Section 1.01 Some Activities of the CAG

In 2005, the coalition was successful in lobbying the US government against the granting of US visa to Narendra Modi. Though Mr. Modi's involvement in the 2002 Gujarat riots has never been established and he has in fact been cleared of such charges by various independent investigations as well as the Supreme Court of India, the coalition members had already implicated Mr. Modi right at the onset of the riots. The US State Department buckled under intense lobbying by IAMC and the coalition members and refused Mr. Modi a visa. From 2005 till date, CAG has continued to lobby the US government through various political and human rights channels to ensure that there is a complete disregard for India's own judicial system and legislative process that has cleared Mr. Modi of these allegations.

The vitriolic agenda and exaggerated lies floated by CAG and its members are clearly evident in a 2008 letter written by Congresswoman Betty McCollum (D-MN) to the former Secretary of State Condoleezza Rice, where Ms McCollum states the following:

Since 2005, Chief Minister Narendra Modi has continued to violate the religious freedoms of not only Indian Muslims, but also Christians. *Mr. Modi has used state police forces to routinely beat Christian pastors and priests and to conduct extra-judicial killings of Muslim youth. In addition, Mr. Modi has interfered with the safe return of more than 100,000 people displaced from 2002 riots* [emphasis added].⁸

The above statement is testament to the types of hyperbolic conclusions and statements that CAG and its members feed lawmakers in the US and other parts of the world. This report highlights several instances of such statements made by US lawmakers as well as testimonials provided by CAG and its members.

In September 2013, over 30 organizations from the Hindu community co-sponsored an event titled "World without Borders" in the Chicago metropolitan area to celebrate the 150th birth anniversary of Swami Vivekananda. A wide range of organizations from Hindu temples to Yoga Centers, Hindi Lovers Club, American Telugu Association and senior citizen centers to international Hindu organizations such as the Art of Living, Yogi Divine Society, Parmarth Niketan and All World Gayatri Pariwar joined the Vishwa Hindu Parishad of America in co-hosting a unique blend of spiritual, social and cultural events commemorating the teachings of Swami Vivekananda.⁹ In addition, the event featured many prominent speakers, including, but not limited to Baba Ramdev, HH Chidanand Saraswati, Sadhvi Bhagwati, Rajiv Malhotra, Jeffrey Armstrong, etc. While the event featured Subramanian Swamy as a keynote speaker for the Banquet, the event featured a myriad speakers and luminaries from different walks of life.

The organizers invited the Council for a Parliament of World Religions (CPWR) to be a co-host of the event. Initially, CPWR accepted the invitation and had joined the Hindu community to acknowledge Swami Vivekananda's contributions to the first Parliament of World Religions and his legacy in America. However, faced with intense pressure and lobbying from CAG, the CPWR withdrew from the event, stating that the event involved *a few* controversial organizations and individuals. That the event featured a wide range of speakers and was co-hosted by some of the world's leading spiritual organizations did not matter to CPWR. Nor did it matter that thousands of Hindu community members were to attend this event to learn from luminaries about Swami Vivekananda's message for Hindus and for the world.

CAG used its connections with certain CPWR board members to torpedo the Hindu community's efforts to include a non-Hindu organization that was profoundly inspired by Swami Vivekananda. For example,

⁸ <http://www.coalitionagainstgenocide.org/press/cag.pr.13jul2008.php>. Accessed September 27, 2013

⁹ See the full list of co-hosting organizations at <http://www.sv150chicago.com/events.html>. Accessed January 31, 2014

Imam Abdul Malik Mujahid, the current Chair of the Board of Trustees of CPWR,¹⁰ is a founder of Muslim Peace Coalition USA (MPC USA).¹¹ Shaik Ubaid, the founding member of CAG, is also the New York State Co-Chair of MPC USA.¹² MPC USA worked closely with CAG to lobby the US government to continue denying visa to Narendra Modi.¹³

Thus, CAG blackballed the entire Hindu community as “Hindu extremists” and ensured that Hindus do not get support from prominent non-Hindu organizations.

Section 1.02 **100,000 = 200,000**

While this report goes into exhaustive details of the individual CAG members, it is important to briefly illustrate how CAG deceives the regulators, media and the general public by reporting false numbers.

For example, the “About the Coalition Against Genocide” section on CAG’s website describes CAG’s birth around the 2002 Gujarat Riots. In the introduction, CAG declares, “In the aftermath [of the riots], *200,000* [emphasis added] people have been rendered homeless and internally displaced.”¹⁴ However, this number changes dramatically in CAG’s March 1, 2012 Press release regarding a candlelight vigil held in New York on the 10th anniversary of the Gujarat Riots. Citing widescale atrocities against Muslims during the riots, CAG states, “Over *100,000* [emphasis added] Muslims were displaced from their homes as a result of this pogrom.”¹⁵ Similarly, in 2005, Angana Chatterji, one of the key figures in the CAG, wrote an article in *Asian Age* boasting how CAG made the US deny visa to Narendra Modi. Speaking about the Gujarat riots, Chatterji states: “In 16 of Gujarat’s 24 districts, 2,000 people, mostly Muslims, were killed, *200,000* [emphasis added] were internally displaced.”¹⁶ However, in a 2012 Press release, CAG claimed, “Modi was Chief Minister of Gujarat in 2002 when organized sectarian violence resulted in the killing of 2,000 people and the displacement of over *150,000* [emphasis added].”¹⁷

Such flim-flam is evident across multiple press releases and statements by CAG and its members. In addition, CAG also exaggerates the number of Muslims killed in the riots. As seen above, CAG claims

¹⁰ See the announcement of Imam Mujahid’s appointment as Chair on CPWR’s website at <http://www.parliamentofreligions.org/news/index.php/2010/01/imam-abdul-malik-mujahid-begins-term-as-chair-of-board-of-trustees/>. Accessed February 2, 2014

¹¹ Imam Mujahid is mentioned as the founder of Muslim Peace Coalition USA in the following Press release on the 2013 Boston Bombings: <http://theamericanmuslim.org/tam.php/features/articles/americans-respond-to-boston-marathon-bombings>. Accessed February 2, 2014

¹² See the following Press release discussing Muslim Peace Coalition USA’s involvement in urging the US government to deny visa to Narendra Modi. <http://www.siasat.com/english/news/muslim-peace-coalition-usa-fight-against-modi-entry>. Accessed February 2, 2014

¹³ Ibid. Also, also see the following Press release by the CAG on the 10th Anniversary of the Gujarat Riots <http://www.coalitionagainstgenocide.org/press/cag.letter.01mar2012.php>. Accessed February 2, 2014

¹⁴ <http://www.coalitionagainstgenocide.org/about.php>. Accessed February 2, 2014

¹⁵ See the following Press release by the CAG on the 10th anniversary of the Gujarat Riots <http://www.coalitionagainstgenocide.org/press/cag.letter.01mar2012.php>. Accessed February 2, 2014

¹⁶ Angana Chatterji, “How we made US deny visa to Modi”, March 21, 2005, *Asian Age*, retrieved from CAG’s website at <http://www.coalitionagainstgenocide.org/news/2005/mar/21.aa.modi.php>. Accessed February 2, 2014

¹⁷ See the December 3, 2012 CAG Press release announcing a Press Conference to garner bi-partisan support to continue the denial of visa to Narendra Modi at <http://www.coalitionagainstgenocide.org/press/cag.pr.03dec2012.php>. Accessed February 2, 2014

that “2000 people, mostly Muslims” were killed in the riots, while other sources point out numbers closer to 1000, which includes 254 Hindus.¹⁸

¹⁸ According to the official government numbers reported by *BBC News* in the following May 11, 2005 article: http://news.bbc.co.uk/2/hi/south_asia/4536199.stm. Accessed February 2, 2014

Section 1.03 Organizations in the CAG¹⁹

The list below is retrieved from CAG's website and contains names of organizations that make up the CAG. This report does not focus on the "Supporting Organizations" and instead analyzes only the organizations that make up the core of CAG.

- Alliance for a Secular and Democratic South Asia (ASDSA)
- Alliance of South Asians Taking Action (ASATA)
- American Federation of Muslims of Indian Origin (AFMI)
- Association of Indian Muslims of America (AIM)
- Association of South Asian Progressives (ASAP)
- Building Bridges of Understanding Coalition (BB)
- Coalition for a Secular and Democratic India (CSDI)
- Campaign to Stop Funding Hate (CSFH)
- Center for Study and Research in South Asia (CERAS, Montreal)
- Coalition against Communalism (CAC)
- Dharma Megha
- EKTA
- Federation of Indian American Christian Organizations of North America (FIACONA)
- Forum of Inquilabi Leftists (FOIL)
- Foundation For Pluralism
- Friends Of South Asia (FOSA)
- Indian Christian Forum (ICF)
- Indian Muslim Educational Foundation of North America (IMEFNA)
- Indian Muslim Council-USA (IMC-USA) [Note: IMC is now Indian American Muslim Council, IAMC]
- Indian Muslim Relief and Charities (IMRC)
- Indian Progressive Study Group of Los Angeles (IPSG-LA)
- International South Asia Forum (INSAF)
- Manavi (An organization for South Asian women)
- Muslim Youth Awareness Alliance (MYAA)
- NRIs for Secular and Harmonious India (NRI-SAH)
- Organizing Youth (OY)
- Policy Institute for Religion and State (PIFRAS)
- Sikh American Heritage Organization (SAHO)
- Sneha (A network for women of South Asian origin)
- South Asian Collective (SAC)
- South Asian Magazine for Action and Reflection (SAMAR)
- South Asian Network for Secularism and Democracy (SANSAD, Canada)
- South Asian Progressive Action Collective (SAPAC)
- Students For Bhopal (SFB)
- Supporters of Human Rights in India (SHRI)
- The Organization of Universal Communal Harmony (TOUCH)
- Vaishnava Center for Enlightenment
- Vedanta Society of East Lansing
- Voices for Freedom (VFF)
- World Tamil Organization (WTO)
- Youth Solidarity Summer (YSS)

¹⁹ <http://www.coalitionagainstgenocide.org/about.php>. Accessed January 30, 2014

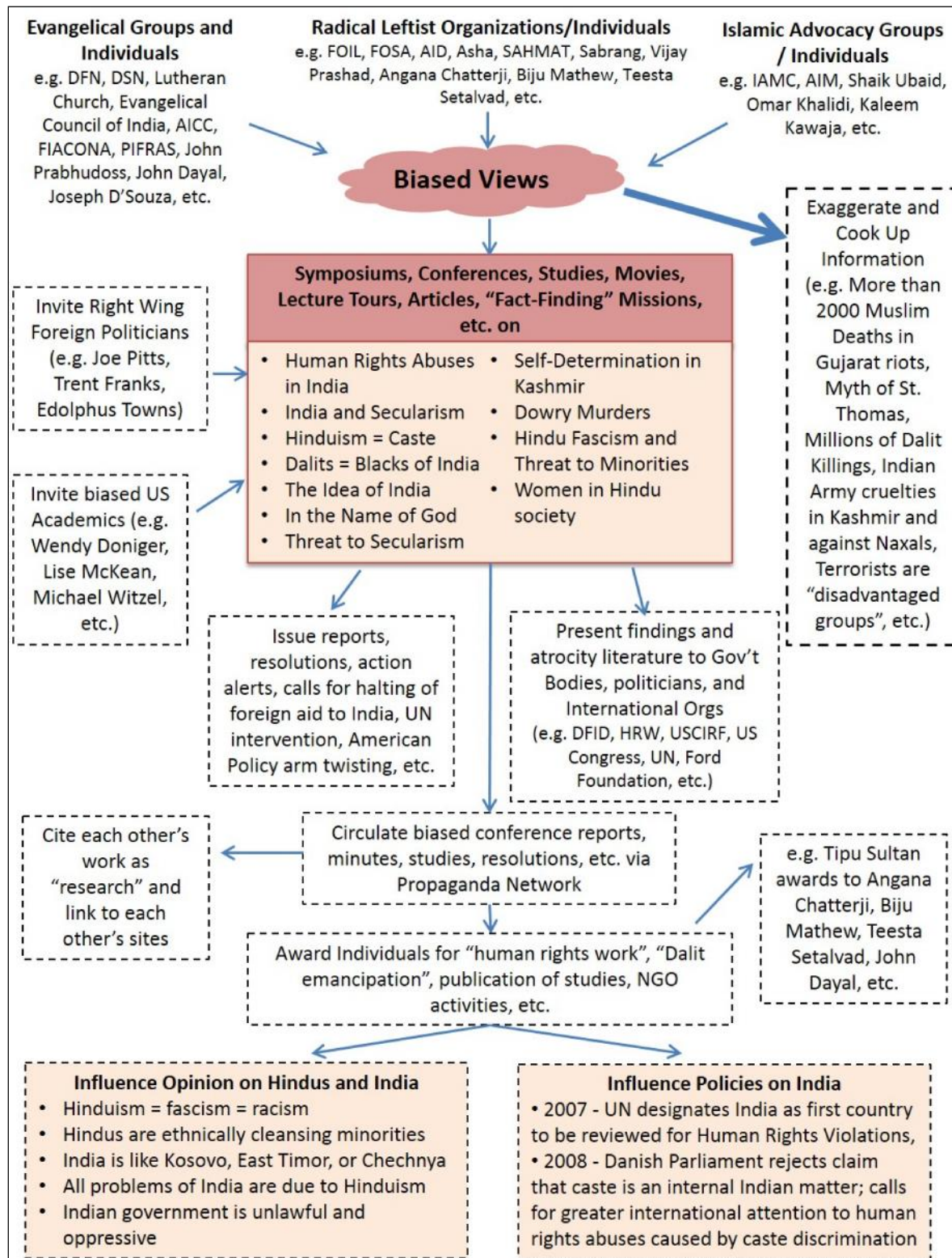
CHAPTER 2. Shaping Views and Policies on India and Hinduism

The model shown below summarizes the overall burden of this report and illustrates how important views and policies on India and Hinduism are influenced by nexuses such as the CAG. The three main agents of nexuses such as CAG – Radical Indian Leftists, Islamic Advocacy Groups and Indian Christian Evangelicals – work in tandem with right-wing Christian organizations/individuals, “human rights” activists and other individuals with vested interests, to manufacture a demonizing portrait of India as a cesspool of societal and religious problems. Hinduism, India’s majority religion, is squarely blamed for all the social evils and communal problems in India.

Facts are exaggerated, incidents hyped up and truth is stretched to give birth to theories and “evidence” that show India and Hinduism as fascist oppressors of minorities and women. Members of the nexus then cite each other’s works and award each other to lend further credibility to their research and “fact-finding” missions.

As the model shows, this nexus starts with an already prejudiced agenda and then cultivates this further by holding events, creating reports and documentaries and inviting biased personalities to shape and solidify pejorative opinions and outlook on India and Hinduism.

The end results are venomous. For example, thanks to the constant lobbying of the nexus, in 2007, the United Nations deemed India as the *first* country to be evaluated for various human rights violations. Similarly, the nexus concocted a nefarious propaganda against various Hindu groups, including Hindu parents, and destroyed their attempts to give Hinduism an equal platform versus other religions in 6th grade California textbooks. In the same manner, the nexus spewed venom against Hindu organizations such as the India Development and Relief Fund as well as the Hindu Students Council with half-baked truths, and out-of-context and libelous statements.



CHAPTER 3. CAG's Propaganda Network

This chapter provides tables and illustrations that summarize some important connections between various radical leftist organizations and groups in CAG.

Section 3.01 The Radical Leftist Propaganda Network

Key members of FOIL such as Angana Chatterji, Biju Mathew, Shalini Gera, Ravi (Ra) Ravishankar, Raja Harish Swamy, Balmurli Natrajan and Ashwini Rao are prominent coordinators and spokespersons for CAG. Mathew is also a co-founder of FOIL. As illustrated in Chapter 4, FOIL and its members follow a radical left wing Marxist/Communist ideology that supports violent Maoist revolutionary movements in India. In addition, FOIL and its members are known for their disparaging views of Hinduism and India.

The diagram and the table below illustrate how FOIL's and CAG's false propaganda works. FOIL and CAG list the below organizations as *separate, independent and broad-based*, when in fact they are all run, supported or funded by FOIL and their members.

- For example, CAG lists the following organizations as *separate* entities: Campaign to Stop Funding Hate (CSFH), Youth Solidarity Summer (YSS), Organizing Youth! (OY), International South Asia Forum (INSAF), Alliance of South Asians Taking Action (ASATA), Association of South Asian Progressives (ASAP), EKTA, Coalition Against Communalism (CAC), Friends of South Asia (FOSA), South Asian Collective (SAC), Alliance for a Secular and Democratic South Asia (ASDSA) and South Asian Magazine for Action and Reflection (SAMAR). However, CSFH, YSS, OY and FOSA are also registered to FOSA as per the site registration information on WhoIs.Net. Similarly, EKTA hosts the websites of YSS, OY, EKTA, CAC and FOSA.²⁰ And, EKTA's main website was also registered to Ramkumar Sridharan of FOSA.²¹ Further, the websites of FOIL and INSAF are registered to Rajasekhar Ramakrishnan, an old-time FOIL member.
- Chapter 14 shows that ASDSA is interconnected to FOIL through its stalwart Abha Sur, who is also the Vice President of SINGH Foundation (the fundraising arm of FOIL).
- Chapter 15 shows that ASATA is a new incarnation of YSS and OY to attract youth in the San Francisco Bay Area.
- Chapter 17 shows that ASAP is a defunct organization that was affiliated with Biju Mathew.
- Chapter 28 shows that YSS and OY are essentially youth wings of FOIL. In fact, Table 2 illustrates a list of prominent members of YSS based on the YSS Workbook, along with some of the organizations that they are part of, or have started.
- Chapter 29 shows that SAC is also a defunct organization that was affiliated with Ravi (Ra) Ravishankar during his student days at the University of Illinois at Urbana Champagne.

²⁰ Please see Chapter 10 for details on EKTA and CAC.

²¹ As of 2013, the registration has been changed to Raj Barot of EKTA. However, the following web Cache Link from Google shows the site was registered to Ramkumar Sridharan and Friends of South Asia. <http://webcache.googleusercontent.com/search?q=cache:U12cTS5Ly2YJ:dawhois.com/domain/ektaonline.org.html+&cd=8&hl=en&ct=clnk&gl=us>. Accessed November 27, 2013

- Chapter 30 shows that *SAMAR* Magazine features writings and contributions from prominent members of FOIL and its affiliates. In addition, some FOIL members sit on *SAMAR*'s editorial board.
- Chapter 36 shows that CSFH is yet another coalition formed by FOIL members, including Angana Chatterji, Biju Mathew, Raja Harish Swamy, Ravi (Ra) Ravishankar, Ashwini Rao, Shalini Gera and Balmurli Natrajan, among others.

Figure 1 – FOIL's Network in Cyberspace – A Bird's Eye View

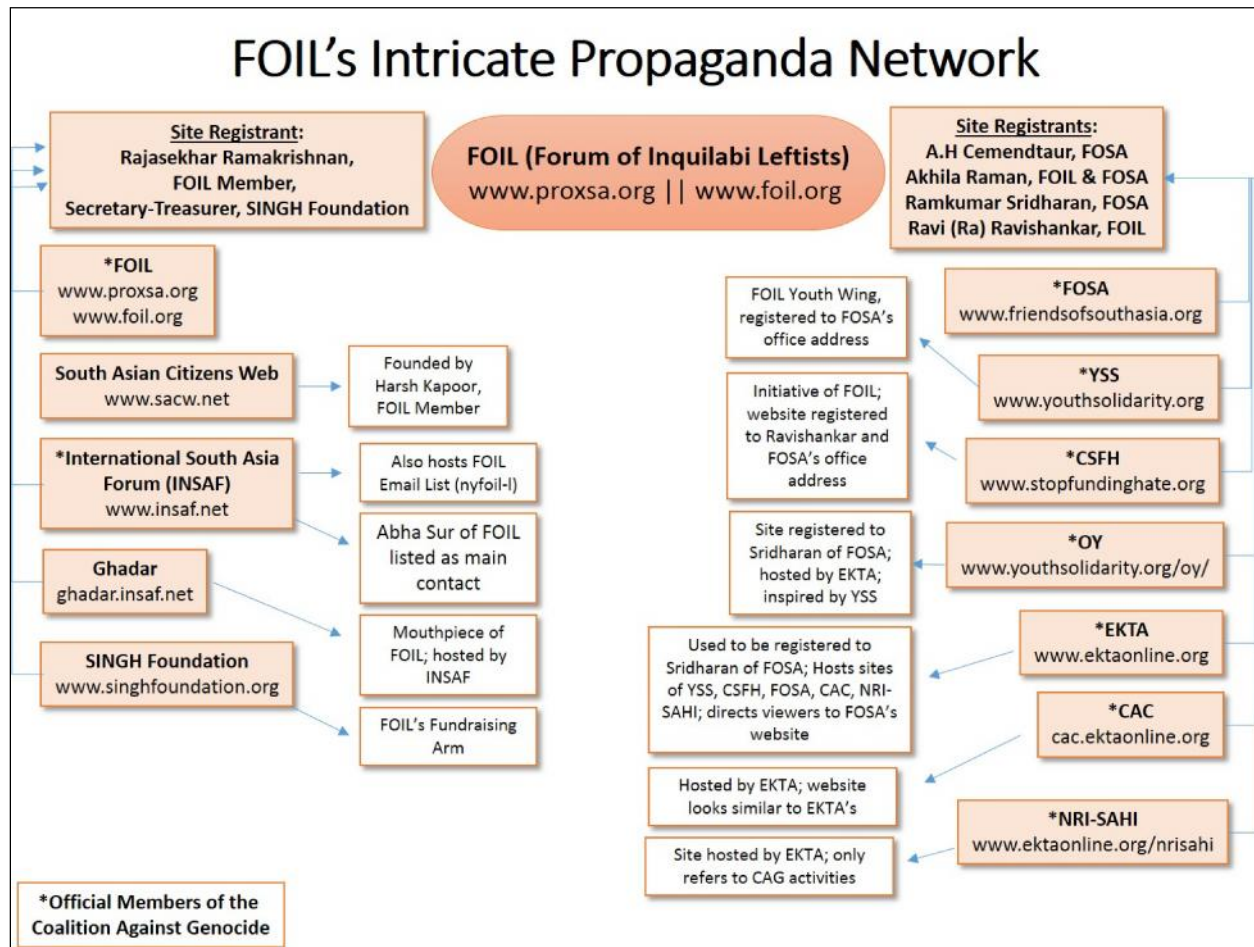


Table 1 – Site Registration Information for FOIL and its Affiliates

Group	Website	Created On	Registrant	Registrant Address	Registrant Address 2	Registrant Address 3
Forum of Inquilabi Leftists	www.foil.org	15-Dec-97	Rajasekhar Ramakrishnan SINGH Foundation	50 West 97 St. 15 T		New York, NY 10025
Forum of Inquilabi Leftists	www.proxxa.org	3-Jun-99	Rajasekhar Ramakrishnan	Columbia University	630 West 150 St. Room Box 121	New York, NY 10032
International South Asia Forum	www.insaf.net	21-May-01	Rajasekhar Ramakrishnan	Columbia University	630 West 158 St. Room PH-1530	New York, NY 10032
South Asia Citizens Web	www.sacw.net	29-Oct-03	Rajasekhar Ramakrishnan	Columbia University	630 West 158 St. Room PH-1530	New York, NY 10032
SINGH Foundation	www.singhfoundation.org	2-Dec-99	Rajasekhar Ramakrishnan	Columbia University	630 West 158 St. Room PH-1530	New York, NY 10032
Youth Solidarity Summer	www.youthsolidarity.org	7-Mar-04	Ramkumar Sridharan Friends of South Asia	c/o San Jose Peace and Justice Center	48 S 7th St., Suite 101	San Jose, CA 95112
Organizing Youth!	www.youthsolidarity.org/oy/	7-Mar-04	Friends of South Asia	c/o San Jose Peace and Justice Center	48 S 7th St., Suite 101	San Jose, CA 95112
Campaign to Stop Funding Hate	www.stopfundinghate.org	15-Aug-02	Friends of South Asia Ramkumar Sridharan	The Campaign To Stop Funding Hate	P.O. Box 20136	Stanford, CA 94309
EKTA	www.ektaonline.org	5-Oct-00	Friends of South Asia Ramkumar Sridharan	c/o San Jose Peace and Justice Center	48 S 7th St., Suite 101	San Jose, CA 95112
Coalition Against Communalism	cac.ektaonline.org	5-Oct-00	Friends of South Asia	c/o San Jose Peace and Justice Center	48 S 7th St., Suite 101	San Jose, CA 95112
Non-Resident Indians for a Secular and Harmonious India (NRI-SAH)	www.ektaonline.org/nri-sah	5-Oct-00	Friends of South Asia Ramkumar Sridharan	c/o San Jose Peace and Justice Center	48 S 7th St., Suite 101	San Jose, CA 95112
Friends of South Asia	www.friendsofsouthasia.org	22-Jan-02	A.H. Cernedaur	Energy Solutions	3375 Homestead Road Suite 61	Santa Clara, CA 95051

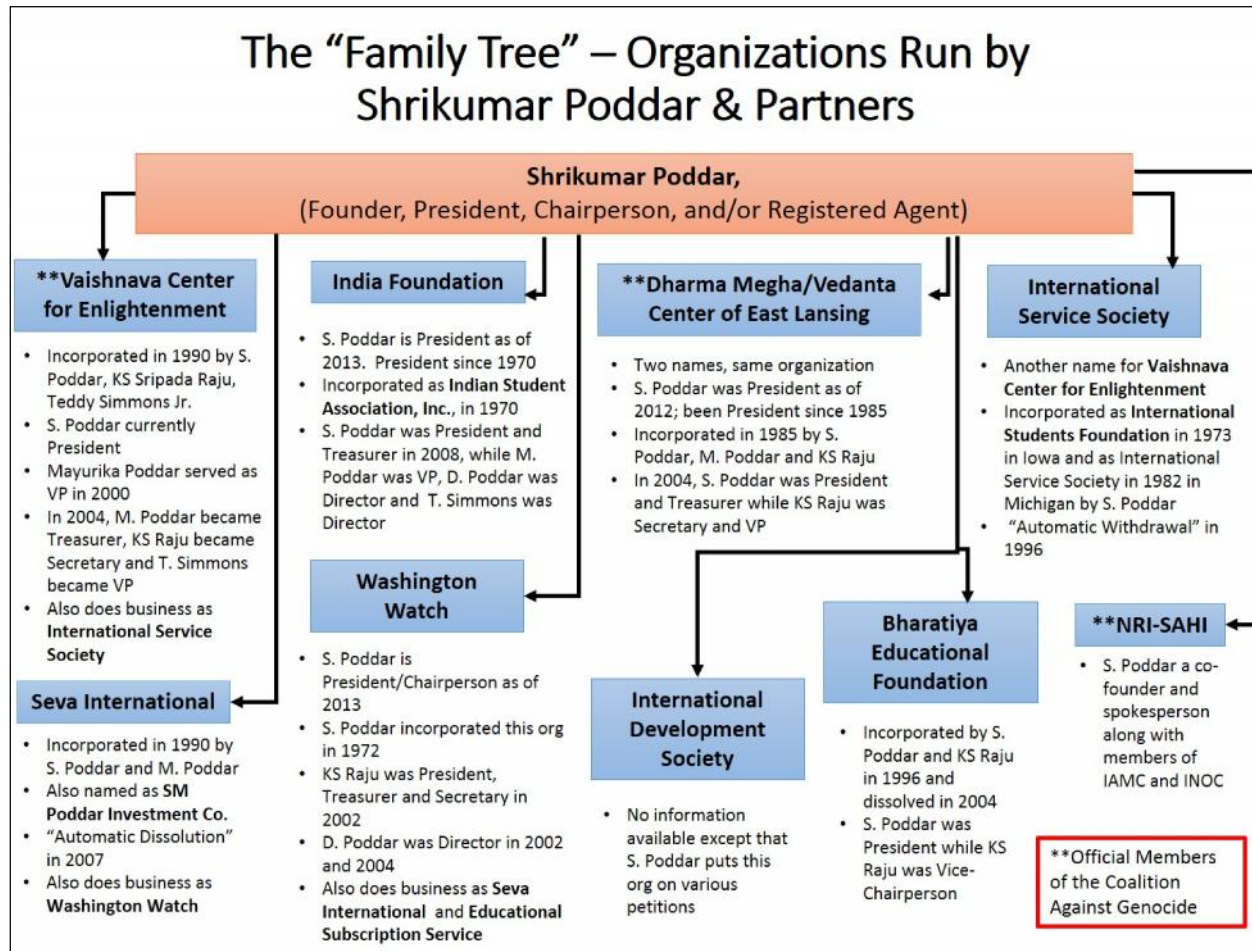
Table 2 – YSS Members and their CAG Affiliations²²

YSS Member	Group Affiliation
Ai Mir (Ali Hussain Mir)	FOIL, SAMAR
Amita Swadhin	FOIL
Ashwini Rao	FOIL, CSFH, INSAF, CAG
Biju Mathew	FOIL, CSFH, CAG
Rahul De	FOIL, SAMAR
Raju Rajan	FOIL
Raza Mir (Mir Ali Raza)	FOIL, INSAF, SAMAR
Saba Waheed	FOIL, SAMAR
Sangeeta Kamat	FOIL
SP Udayakumar	FOIL
Sunaina Maira	FOIL
Vijay Prashad	FOIL, CSFH, CAG

²² Names derived from Pages 10 and 11 of the YSS Workbook, available at the following link:
<http://www.proxxa.org/yss/yss2003/YSSWorkbookV1.0.pdf>. Accessed November 27, 2013

Section 3.02 The Hindus Organizations Within CAG

The chart below illustrates how Shrikumar Poddar, (a prominent member of CAG), along with his family members (Mayurika Poddar and Devkumar Poddar), as well as KS Sripada Raju, have created multiple paper-based and shadowy organizations to create an illusory Hindu support within the CAG.



- For example, Shrikumar Poddar incorporated the Vaishnava Center for Enlightenment in 1990, along with KS Sripada Raju and Teddy Simmons. Poddar has been the President since 1990. In 2000, Mayurika Poddar served as Vice President of the Center; and, in 2004, KS Sripada Raju became Secretary and Teddy Simmons became the Vice President. Besides these individuals, there are no other prominent officers or significant members, no major activities (except constituency in CAG), no website, etc. What’s more, the organization also does business as “International Service Society” as its tax records show, but Mr. and Mrs. Poddar sign CAG and similar petitions as if the two organizations are separate. Mr. Poddar sometimes signs as a representative of Vaishnava Center while Mrs. Poddar sometimes signs as a representative of International Service Society, and vice versa²³. This is further illustrated in Chapter 11.

²³ As an example, on October 26, 2007, the Indian American Muslim Council (IAMC, formerly known as Indian Muslim Council – USA, a founding member of CAG), issued the following Press release titled: “Outraged Indian Americans Demand the Dismissal of Gujarat State Government in India.” Shrikumar Poddar endorsed the Press

- Dharma Megha and Vedanta Society of East Lansing are listed as two separate organizations in the CAG. However, as shown in Chapter 11, Section 11.02 and as per tax records, both are one and the same. Both are also incorporated by Shrikumar Poddar and KS Sripada Raju.

In essence, these individuals deceive the regulators, the media and the general public into believing that there is *credible support* for the CAG from the Hindu community. These organizations are mainly paper-based creations set up with the sole purpose of bolstering the agenda of CAG and its members.

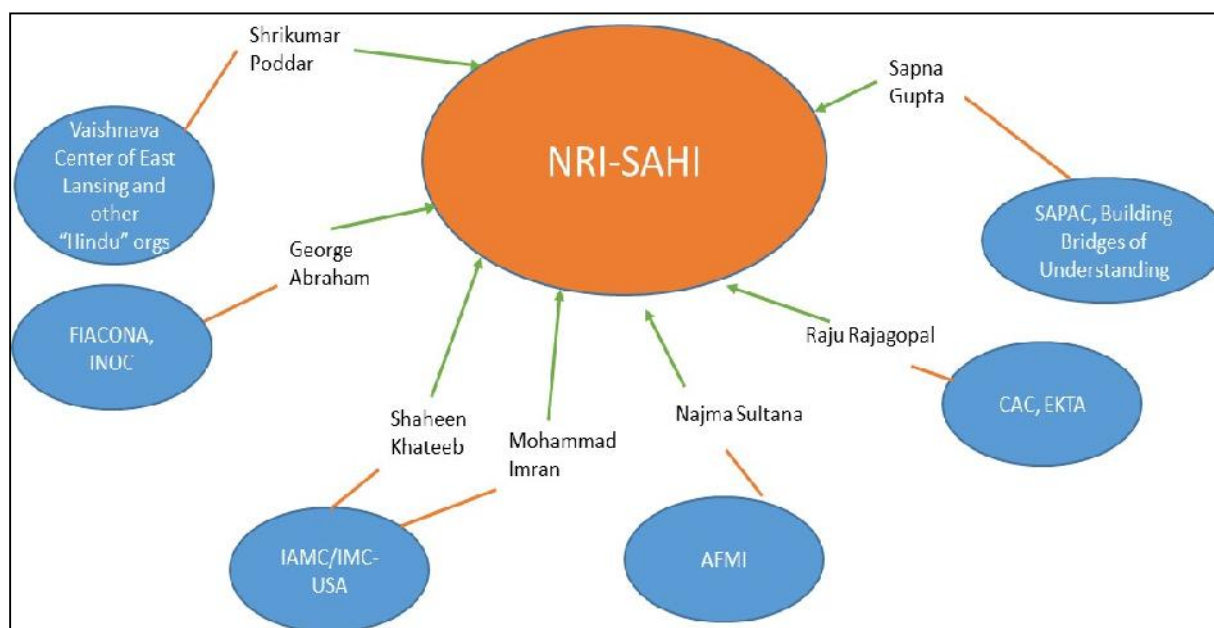
Section 3.03 How the Many Create One More

The illustrations below demonstrate how officers and representatives of various CAG organizations come together and give birth to new organizations to lengthen CAG's roster.

Figure 2 illustrates that members and officials of Vaishnava Center for Enlightenment (Shrikumar Poddar), Indian National Overseas Congress (George Abraham), Federation of Indian American Christian Organizations of North America (George Abraham), Indian American Muslim Council (Shaheen Khateeb and Mohammad Imran), Coalition Against Communalism (Raju Rajagopal), EKTA (Raju Rajagopal), South Asian Progressive Action Collective (Sapna Gupta) and Building Bridges of Understanding (Sapna Gupta), run and speak for the Non-Resident Indians for a Secular and Democratic India (NRI-SAHI). In essence, NRI-SAHI is nothing more than yet another coalition of the same organizations that make up the CAG.

It is also important to note that the NRI-SAHI website is supported by Coalition Against Communalism/EKTA coordinator Raju Rajagopal.²⁴

Figure 2 – Organizational Connections of NRI-SAHI Coordinators



In a similar fashion, Figure 3 below demonstrates that Building Bridges of Understanding Coalition (BB) is *another* coalition that contains many of the CAG organizations. In December 2003, CSFH's newsletter

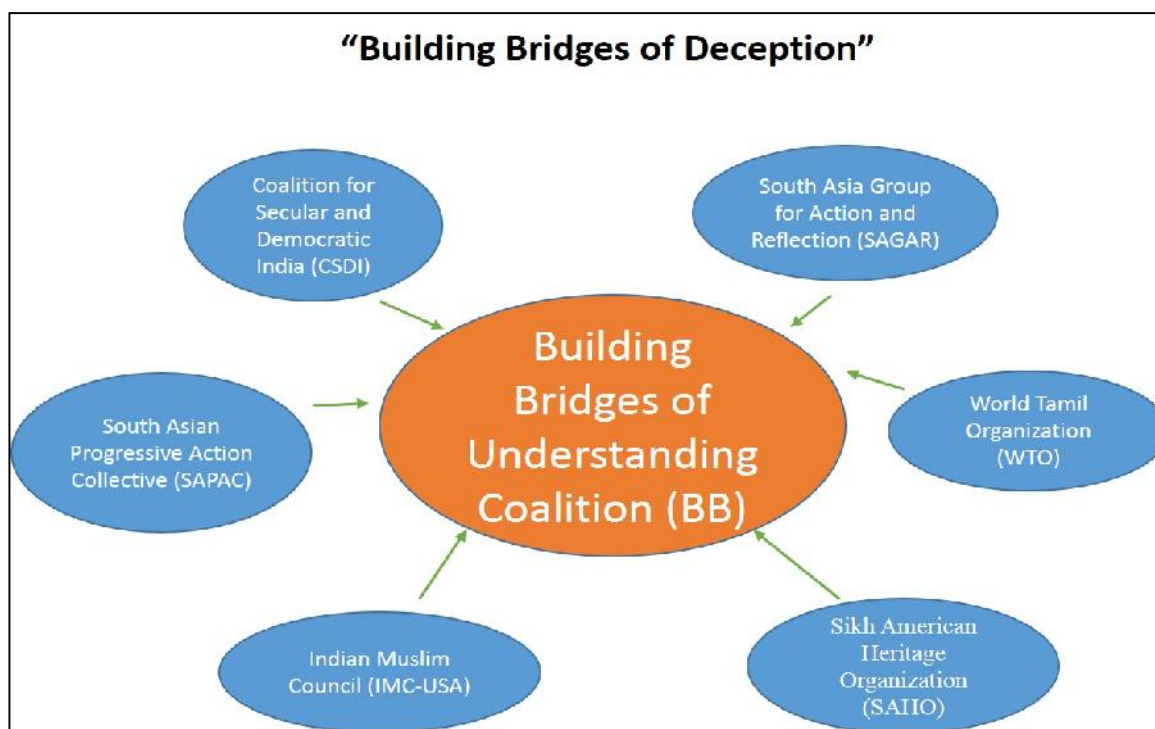
²⁴ <http://www.ektaonline.org/nrisahi/>. The bottom of the website provides the following note: "© 2002- 2005 - Non-Resident Indians for a Secular and Harmonious India (NRI-SAHI), U.S.A. Site hosted by [ektaonline.org](http://www.ektaonline.org)." Accessed December 30, 2013

calls its readers' attention to a new initiative "...which celebrate[s] pluralism, promote[s] understanding between communities and engender[s] participatory forms of democracy".²⁵ CSFH reports the following:

On November 8, 2003, more than 40 people from all over Chicago, representing a variety of organizations, met in Darien, Illinois, to begin the process of 'building bridges' among different communities to promote pluralism, secularism, democracy and communal harmony. *This meeting was sponsored by six groups active in the Chicago metropolitan area — Coalition for Secular and Democratic India (CSDI), South Asian Progressive Action Collective (SAPAC), South Asia Group for Action and Reflection (SAGAR), Indian Muslim Council-USA (IMC-USA), World Tamil Organization (WTO) and Sikh American Heritage Organization (SAHO) [emphasis added].* The aim of the meeting was to develop a common understanding of shared goals, and to determine (sic!) what efforts should be taken to effectively achieve these ends. By the end of the meeting, a whole host of objectives, action plans and structures were defined — both in India and in North America — including activities on the internet, future meetings and workshops, dialogues to further understanding, rapid mobilization to react to events, and raising awareness. *The group has tentatively adopted the name 'Building Bridges' [emphasis added], and invites anyone who agrees with the spirit of the meeting to join them in this effort.*²⁶

Therefore, one begs to question how CAG can list BB as an independent organization on its roster.

Figure 3 – How CAG Members Build Coalitions within Coalitions



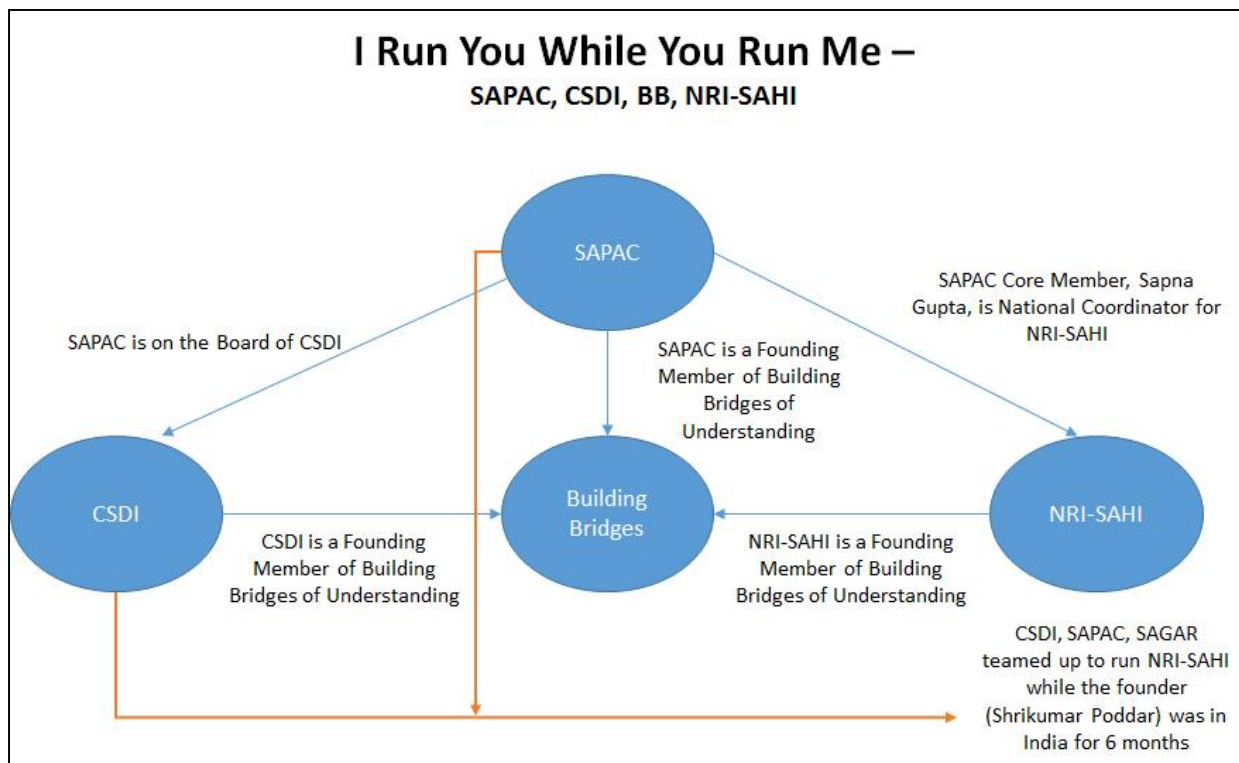
Note: Though SAGAR is not officially part of CAG, it works very closely with CAG member organizations such as CSDI and SAPAC.

²⁵ [http://stopfundinghate.org/resources/Saff\\$/Dec2003.htm](http://stopfundinghate.org/resources/Saff$/Dec2003.htm). Accessed November 27, 2013

²⁶ Ibid

Section 3.04 How CAG Organizations Run One Another

The diagram below illustrates another disturbing trend relating to the CAG constituents – not only do they form coalitions within coalitions but they also help run one another's organizations. For example, South Asian Progressive Action Collective (SAPAC) is on the board of the Coalition for a Secular and



Democratic India (CSDI). Similarly, SAPAC Core Member Sapna Gupta is listed as the National Coordinator for NRI-SAHI. SAPAC is also a constituent member of the NRI-SAHI.²⁷ Similarly, CSDI, SAPAC and SAGAR (South Asians Gathered for Action and Reflection) helped run NRI-SAHI while its founder Shrikumar Poddar was in India and Pakistan for six months.²⁸ Figure 4 – The Relay Race of CAG Members

²⁷ On October 14, 2003, Aparna Sharma of SAPAC noted the following as part of the Meeting Minutes: “SAPAC is a member of the NRI-SAHI coalition...A weekend meeting in mid-September was convened by ‘Non Resident Indians Secular and Harmonious India’ (NRI-SAHI) in Chicago. This was a national meeting with organizational representatives and individuals from all over the country...Sapna and Shashi attended as SAPAC representatives.” The meeting minutes are available at <https://www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html>. Accessed November 27, 2013

²⁸ Ibid. In the same minutes, Sharma also noted the following: “One of the main issues was how to keep NRI-SAHI running while its founder is in India/Pakistan for the next six months. A steering committee was created that included (among others) Sapna/Shashi (SAPAC); Dr. Lamba (SAGAR); Imtiaz Uddin (CSDI)”.

CHAPTER 4. The Forum of Inquilabi Leftists (FOIL)



The Forum of Inquilabi Leftists (FOIL), formerly known as the Forum of Indian Leftists, is a group of radical leftist activists and individuals; its origins date back to the late 1980s/early 1990s. FOIL's founding fathers, Biju Mathew and Vijay Prashad, are both well known for their writings in far-left leaning publications as well in *People's Democracy*, a weekly mouthpiece of the Communist Party of India (Marxist). In a December 1995 note in FOIL's former newsletter *Sanskriti*, Prashad and Mathew discuss the idea of establishing the forum, as "...a clearing-house for radical Indian activists in the United States, Canada and England... [to] help build projects that make [their] radical politics more material."²⁹ According to the domain registration records, their website was first registered on December 15, 1997, by Rajasekhar Ramakrishnan, a researcher at Columbia University³⁰ and Secretary-Treasurer of the SINGH Foundation (not to be confused with the Sikh and Hindu last names).³¹ Also named PROXSA (Progressive South Asians), this forum of over 300 radical leftist activists³² is the mother of several organizations and blogs, magazines and forums that have been started or inspired by individual members of FOIL.

The illustration on the left³³ (published in *SAMAR*, an affiliate of FOIL, is discussed in Chapter 30) provides insights into FOIL's overall strategy. Announcing a call to join FOIL in *SAMAR*'s summer/fall 1997 Issue, Mathew and Prashad discuss various projects that FOIL has developed (e.g. Youth Solidarity Summer, discussed in Chapter 28) and how the many FOIL projects are coordinated by different members spread across the US, Canada and UK. Indeed, through its "clearing house" model, FOIL has spawned several organizations and groups in North America, Europe and India for disseminating radical leftist thought leadership as well as propaganda (e.g. the 2002 attack on IDRF) that attacks Hindus, Hinduism and India.

Other prominent personalities like Angana Chatterji, discussed later in the report, are also part of FOIL and its sister organizations.

FOIL's members subscribe to a strong belief that radical Marxism/Communism is the solution to problems created by

²⁹ Vijay Prashad and Biju Mathew, "FOIL", *Sanskriti*, December 25, 1995, <http://www.proxsa.org/resources/sanskriti/dec95/foil.html>, accessed November 27, 2013

³⁰ http://cumc.columbia.edu/ihn/faculty/_ramakrishnan, accessed November 27, 2013

³¹ <http://www.singhfoundation.org/>, accessed November 27, 2013

³² See "Forum of Indian Leftists", http://en.wikipedia.org/wiki/Forum_of_Indian_Leftists, accessed November 27, 2013

³³ See Page 62 of *SAMAR*'s summer/fall 1997 issue at <http://www.saadigitalarchive.org/item/20130130-1280>. Accessed January 23, 2014

capitalist imperialism led by the US, Zionist interests led by Israel and Hindu “nationalist” interests led by “Hindu fascists”. Thus, FOIL propagates specific political ideas and agendas that promote a radical Marxist/Communist view of Indians and India. Unfortunately, only Hindu Indians in India and abroad bear the brunt of FOIL’s biased perspectives and studies. Hinduism, as understood and practiced by a majority of Hindu temples, organizations, and families both in India and abroad (e.g. USA), is mythically reduced to an oppressive, non-pluralistic religion practiced by hegemonic “upper-caste” sections of the society.

FOIL looks at NRIs (Non-Resident Indians) and Hindus with a cynical view and any efforts by these groups to defend biases against Hinduism, Hindus or India, are automatically reduced to right-wing, extremist “Yankee Hindutva” agendas that attack what FOIL deems “free speech”.

Members of FOIL go so far as to call Hindu deities colonizers, whose lives are “...filled with outrageous kinds of deceit, manipulations, selfishness and greed.”³⁴ It is important to note that most members of FOIL and its sister organizations that make such claims have no background or specialization in Hinduism, Hindu scriptures, Vedic traditions, Sanskrit, linguistics, archaeology, genetics, etc. They merely use their Hindu names as if speaking for Hindus, or rely on biased opinions of Marxist scholars or American university professors with questionable writings and backgrounds. This is illustrated later in the report.

FOIL’s negative views on Hinduism and India find companionship in various Islamic advocacy groups and Christian evangelical organizations in the US as well as in India, thus servicing each group’s own agenda. Together, as shown in this report, these individuals and organizations lend each other credibility and demonize Hindus and India via various symposiums, “human rights conferences,” presentations in front of government bodies and political figures, as well as spreading false rumors and views via popular media.

³⁴ Balmurli Natrajan, “Letter to a Progressive Hindu”, *SAMAR*, Issue 28, February 28, 2008, <http://SAMARmagazine.org/archive/articles/255>, accessed November 28, 2013.

Section 4.01 A Spotlight on Prominent FOIL Members

(a) Vijay Prashad

Vijay Prashad is the George and Martha Kellner Chair in South Asian History and Professor of International Studies.³⁵ This is indeed ironic, since George Kellner is the founder of Kellner Dileo & Company, which specializes in merger arbitrage, distressed & high-income investing and securities lending – core businesses of Wall Street, the very seat of the ideology (Capitalism) that Prashad routinely denounces.³⁶ Prashad is a founding father of FOIL and the author of several books and articles regarding South Asia, Indians, etc. He has often written articles and papers on US imperialism and Capitalist hegemony and impacts of this across the world.

According to Malhotra and Neelakandan (2011), Prashad supports the ideas of Kancha Ilaiah, deemed as “...the leading Dalit rights campaigner.”³⁷ Ilaiah is well known for his hatred towards and demonization of Sanskrit, Hinduism and India. Ilaiah’s and FOIL’s views on Hinduism and India are presented later in this report. But, it is sufficient to say that Ilaiah’s views are extremely disturbing, inaccurate and a demonstration of theories gone wild. “Interestingly, one of Ilaiah’s books *Why I am Not a Hindu* is prescribed in introductory courses on Hinduism at many American universities!”³⁸ Further, “Koenrad Elst, a Belgian Indologist, [who] reviewed Ilaiah’s book, [has] found parallels with the anti-Jewish depictions in Nazi writings.”³⁹

These anti-Hindu forces are exploiting the Aryan Invasion Theory to the hilt, infusing crank racism in vast doses into India’s body politic. Read....Ilaiah’s book *Why I Am Not a Hindu* (Calcutta, 1996), sponsored by the Rajiv Gandhi Foundation, with its anti-Brahmin cartoons: Move the hairlocks of the Brahmin villains from the back of the head to just in front of their ears, and you get exact replicas of the anti-Semitic cartoons from the Nazi paper, *Der Sturmer*.⁴⁰

Prashad wrote an article on Hindu Holocaust (*News India Times*, Sept. 25, 2009) about an event organized by French journalist Francois Gautier to raise money to build a Hindu Holocaust Museum that highlights atrocities against Hindus throughout history. Contrary to available evidence both from Muslim and non-Muslim writers and scholars, Prashad categorically denies the slaughter of Hindus in the Indian subcontinent at the hands of Islamic invaders starting from the 8th century AD. He speculates that Islam entered India via peaceful trade relations rather than on the backs of invaders. And, even when invaders did come, they were mainly interested in warfare and plunder and nothing more. Vinod Kumar, writing a fact-based response to Prashad’s article, highlights the following statements from Prashad:

Between Hindus and Muslims there has not been an endless rivalry for social power. When Islam enters the subcontinent, it does not come in the saddlebags of the Ghaznis or the Ghouris, but amongst the rumble of goods brought by traders. Early conversions are not by the sword but by the merchants. There was killing, but that was as much for reasons of warfare and plunder as for reasons of God and tradition. An interested reader might want to look at the distinguished Marxist

³⁵ See faculty profile of Prashad at <http://internet2.trincoll.edu/facProfiles/Default.aspx?fid=1000767>. Accessed November 28, 2013

³⁶ See overview of Kellner’s business strategies on the company’s website at <http://www.kellnerdileo.com/index.php?page=strategies>. Accessed December 3, 2013

³⁷ Malhotra, R. & Neelakandan A. (2011). *Breaking India: Western Interventions in Dravidian and Dalit Faultlines* (p. 225). New Delhi, India: Amaryllis.

³⁸ Malhotra and Neelakandan, 225

³⁹ Ibid

⁴⁰ Ibid

historian Romila Thapar's superb book *Somanatha: The Many Voices of a History* (Penguin, 2005). There, Professor Thapar shows us that Mahmud Ghazni's destruction of the Shiva temple in 1026 was driven not so much by a fanatical religious belief but because his father, Subuktigin (sic), needed money to sustain his faltering kingdom in Central Asia. Now it is certainly true, as historian Mohammed Habib put it, that there was 'wanton destruction of temples that followed in the wake of the Ghaznavid army.'⁴¹

Prashad's knowledge of history is based on the assertions of Romila Thapar and her controversial book on the famous Hindu temple of Somnath.

(b) Biju Mathew

Biju Mathew is an Associate Professor of Business Administration at Rider University in New Jersey⁴² and the co-founder of FOIL. While his background is in Business and Information Systems,⁴³ he seems obsessed with "Hindutva", described as a "...nationalist ideology, based on modern-day version of centralized intolerant Hinduism."⁴⁴ In 2002, Mathew, along with other members of FOIL and the radical South Asian leftist community, started a project called Campaign to Stop Funding Hate (CSFH), which launched attacks on two US-based Hindu organizations – the Indian American charity, India Development and Relief Fund (IDRF) and the US Hindu youth organization, Hindu Students Council (HSC). FOIL initiated the attack on HSC at the 2007 Youth Solidarity Summer (youth wing of FOIL, started by Mathew and Prashad) conference, held at the Marxist organization Brecht Forum in Manhattan, NY. Mathew is associated with Brecht, which he describes as a "...leftist educational space started way back in the Reagan era when anything leftist was anathema in America."⁴⁵

During the 2002 attack on IDRF, Mathew claimed in an interview:

I am clear that *all forms* [emphasis added] of right-wing religious fundamentalist and obscurantist groups need to be opposed. If there are petrodollars coming into India to fund radical Islamist groups, then that needs to be investigated and stopped. Likewise in the case of funding to Christian evangelist groups to engage in proselytism. So, we've been *equally critical* [emphasis added] of radical Islamists and right-wing Christian groups as we have of the RSS.⁴⁶

Mathew is extremely sincere in his tirade against Hindu organizations and exposing their "hateful agendas" but completely ignores the need for any investigation of Islamic and Christian evangelical groups operating in India and creating communal discord. In fact, one would be hard pressed to find any investigative articles or reports compiled by Mathew, FOIL or CSFH regarding the much-detailed

⁴¹ Vinod Kumar, "Prof. Vijay Prashad and Hindu Holocaust Museum", http://www.voi.org/index.php?option=com_content&task=view&id=244&Itemid=1. Accessed December 30, 2013.

⁴² See background information on Mathew provided at Rider University's website. <http://www.rider.edu/faculty/biju-mathew>. Accessed December 30, 2013

⁴³ See reference the following article where Mathew discusses his arrival to the US. Yoginder Sikand and Biju Mathew, "Stop Funding Hate", August 12, 2005, <http://www.countercurrents.org/comm-mathew120805.htm>. Accessed December 30, 2013.

⁴⁴ Biju Mathew, "AN ANTI-INDIAN NATIONALIST IDEOLOGY", <http://www.proxxa.org/politics/hindutva/hindutva.html>. Accessed December 30, 2013.

⁴⁵ Yoginder Sikand and Biju Mathew, "Stop Funding Hate", August 12, 2005, <http://www.countercurrents.org/comm-mathew120805.htm>. Accessed December 30, 2013.

⁴⁶ Yoginder Sikand and Biju Mathew, "Stop Funding Hate", August 12, 2005, <http://www.countercurrents.org/comm-mathew120805.htm>. Accessed December 30, 2013.

channeling of American and European church donations to conversion activities in India. Investigative journalism website and newspaper *Tehelka*, in a report titled *Preparing for the harvest...* provides painstaking and extremely disturbing details on such activities. The report stated:

Religious expansionism has not witnessed this scale, scope, and state resources in a long time. Detailed investigations by *Tehelka* reveal that American evangelical agencies have established in India an enormous, well-coordinated and strategized religious conversion plan... At the heart of this complex and sophisticated operation is a simple strategy - convert locals and then give them the know-how and money to plant their own churches and multiply.⁴⁷

Tehelka goes further and describes the worldwide evangelical plans in India:

The launch of the Joshua Project in the mid-1990s resulted in scores of American research teams arriving in India to lay preliminary roadmaps for the church-planting mission. In India, a coordinated gospel literature distribution exercise was staged to reach 600,000 villages by the end of 2000.⁴⁸

Tehelka also mentions that the prime target of these Christian missions was nine northern and central states of India, because:

The Gangetic belt is one of the most heavily populated regions of the world. Forty percent of the Indian population lives here; New Delhi is the capital and centre of political power in India; It is the most socially deprived area of India (the Hindi belt has a literacy rate of 30 percent, infant mortality is double the national average and the government of India officially designates four of these states as BIMARU (literally, 'sick'));

This area of India is known as the heartland of Hinduism, a religion that boasts of some 33 million gods; and it (sic) has the smallest Christian presence in all of India. According to the 1991 census, the Christian population of North India is 0.5 percent of the total population.⁴⁹

These and other facts are widely available on the Net and in official church documents. In addition, Malhotra and Neelakandan (2011) diligently expose the network of these groups as well as their connections with Marxist/Communist individuals, government entities and corporations.

The above statements show that the clear targets of these Christian evangelical organizations are Hinduism and Hindus. The numbers are astronomically higher in comparison to the "foreign funding of hatred" that Mathew and others accuse Hindu organizations of. Why hasn't Mathew, a champion of Marxism and Communist ideals, been equally critical and opposed to this harvesting of souls and funding of hatred in India? Can it be that his Christian background doesn't allow his conscience to rebel against his own faith? That would be even more disturbing given his Marxist and therefore "against all religions" background.

Mathew, just like Prashad, supports the racist and anti-Hindu ideas of Kancha Ilaiah. In fact, Mathew conducted a prominent interview of Ilaiah on behalf of FOIL, as shown in Section 4.02 (g).

⁴⁷ VK Shashikumar, "Preparing for the harvest...", *Tehelka*, p.1, http://www.tehelka.com/story_main.asp?filename=ts013004shashi.asp&id=1. Accessed December 30, 2013.

⁴⁸ Shashikumar, *Ibid.*, 2

⁴⁹ Shashikumar, *Ibid.*, 2

(c) Angana Chatterji

Angana Chatterji was a Professor of Social and Cultural Anthropology at the California Institute of Integral Studies (CIIS).⁵⁰ Ironically, CIIS was established to bring the integral teachings of Hindu spiritual giant Sri Aurobindo and his Integral Yoga (Purna Yoga) in the US.⁵¹ Chatterji used her position in CIIS to basically do the opposite – that is, to demonize Hinduism and the Indian state. One wonders how Chatterji, a rabid anti-India/anti-Hindu advocate, can ever be associated with CIIS. Interestingly enough, Chatterji, along with her husband Robert Shapiro, was fired from CIIS in 2011 on a litany of charges, including:

...‘reckless violation’ of established legal rights of students to ‘confidentiality’ and ‘non-harassment;’ ‘reckless violation’ of professional ethics of [CIIS] or students, faculty or administrators; ‘dishonesty, including misappropriation of funds;’ and ‘persistent failure to perform position-related assignments or other neglect of academic duties.’⁵²

Prior to joining CIIS, she worked in policy and advocacy research for the Indian Social Institute (ISI), an organization run by Jesuits and founded by Fr. Jerome D’Souza, Jesuit priest and educationist.⁵³ On its website, the ISI, while describing its role and identity, mentions: “For advocacy, the institute also *bends its research methods in order to inflate the magnitude of the social problem* [emphasis added] described, and thereby suggests social action to address the issue.”⁵⁴ In other words, ISI feels quite comfortable, even positively happy, about showing one-sided research and inflating numbers to showcase human rights violations against Dalits, minorities, women and children by purported Hindu extremists. This is not surprising, since many of these types of NGOs (often run by Christian evangelical organizations) tend to pump up the data and cast Hinduism/India in a negative light to strengthen their case of religious conversion in the name of human rights. Problems of discrimination are largely blamed on Hinduism, even though caste issues are prominent among Indian Christians⁵⁵ and Muslims.⁵⁶ Indeed, among the publications of the Institute is one book, *Human Rights in Indian Situation*, by Joseph Benjamin, a professor at St. Francis de Sales’ College in Nagpur, India.⁵⁷ The book claims to “holistically” document the human rights violations against Dalits, women, etc. by the Indian government and by the “Hindu Caste System”.

Such data is then used by other organizations across the world to highlight the so-called atrocities by Hindus. *America* magazine, a prominent Catholic mouthpiece, cites the ISI in the following sentence:

⁵⁰ See entry for Chatterji on Wikipedia at http://en.wikipedia.org/wiki/Angana_P._Chatterji. Accessed December 30, 2013

⁵¹ See entry for CIIS on Wikipedia at http://en.wikipedia.org/wiki/California_Institute_of_Integral_Studies, accessed December 30, 2013

⁵² Richard Springer, “CIIS Fires Two Professors after Student Complaints”, *India West*, <http://www.indiawest.com/news/1981-ciis-fires-two-professors-after-student-complaints.html#R32sPpYG8rU1fCXU.99>, December 4, 2011. Accessed November 28, 2013

⁵³ See “Research and Advocacy” bullet under Sub-Section “Identity & Role” under Section “About ISI” at http://www.isidelhi.org.in/index.php?option=com_content&view=article&id=24&Itemid=12. Accessed November 28, 2013

⁵⁴ Ibid

⁵⁵ See information on “Caste system among Indian Christians”, Wikipedia, http://en.wikipedia.org/wiki/Caste_system_among_Indian_Christians. Accessed December 30, 2013

⁵⁶ See information on “Caste system among South Asian Muslims” http://en.wikipedia.org/wiki/Caste_system_among_South_Asian_Muslims. Accessed December 30, 2013

⁵⁷ Joseph Benjamin, “Human Rights in Indian Situation”, Indian Social Institute, <https://web.archive.org/web/20111014144304/http://isidelhi.org.in/contents/pub-11.pdf>. Accessed December 30, 2013

According to New Delhi's Indian Social Institute, recent Hindu-Muslim riots and attacks on Christians are instigated by affluent, elite, high-caste Hindus who are trying to expel threats to the Brahminic caste system, or Varna – the Hindu ideology of superiority and inferiority based on birth, profession, pollution and purity.⁵⁸

Thus, Hindus are depicted as a violent lot that aims to get rid of anyone who challenges their social structures and systems.

Chatterji is also involved in the CSFH. According to Malhotra and Neelakandan, "Chatterji provided 'critical assistance' to a highly libelous and unsubstantiated report that damned a US-based Indian charity organization, India Development Relief Fund (IDRF), alleging that it was funding hatred and atrocities against Indian minorities."⁵⁹ IDRF's schools were providing a successful alternative to Christian missionary activities in the realm of rural and tribal education. Chatterji was, therefore, pivotal to defaming the non-Christian competition in the development space.

Malhotra and Neelakandan further state that "while she finds US intervention in Iraq and Afghanistan to be a violation of those countries' civil rights...she still wants US intervention in India's affairs, for example, through the US Commission on International Religious Freedom".⁶⁰ In fact, Chatterji testified before the United States Congressional Task Force on International Religious Freedom on "violence in Orissa", chaired by Congressmen Trent Franks and Joseph R. Pitts, both with strong right-wing evangelical connections.⁶¹ "She also sent an unsolicited testimony on Orissa to the Government of India, in which all her data came directly from the report by the All Indian Christian Council. Her data was so one-sided that she completely ignored some well-established facts about the aggressive evangelism involved and the nexus between Christian evangelists and Maoists in the state."⁶² (The All Indian Christian Council's connection with this nexus is discussed in Chapter 7).

"She describes the social services done by Hindu organizations, as 'conscription into Hindu activism', even as she praises the same kind of social work in 'health care, education and employment offered by Christian missionaries.'⁶³

She was the co-convenor of the International People's Tribunal on Human Rights and Justice in Indian-administered Kashmir until 2012.⁶⁴ The Tribunal seeks to analyze the conditions in Kashmir wrought by Indian military occupation and the subjugation of movements for self-determination, as well as the cycles of violence they produced, including the earlier armed militancy of 1990s until 2007.⁶⁵ Curiously, this Tribunal is ruthlessly focused on the Indian state and the "Hindu extremist" support against Islamic terror. It completely ignores the human rights violations against Kashmiri Pandits and the situation in Pakistan occupied Kashmir (PoK), though it's really meant to be an "International" People's Tribunal.

Chatterji was invited to a conference on Kashmir, organized by the Pakistani Students Association at George Washington University, the Embassy of Pakistan, and Pakistan's Minister of Kashmir Affairs, where she spoke of the "growing concern among civil society groups about human rights crisis in Indian-

⁵⁸ http://www.americamagazine.org/content/article.cfm?article_id=4011. Accessed December 30, 2013

⁵⁹ Malhotra and Neelakandan, 264

⁶⁰ Malhotra and Neelakandan, *ibid*

⁶¹ Malhotra and Neelakandan, *ibid*

⁶² Malhotra and Neelakandan, *ibid*

⁶³ Malhotra and Neelakandan, *ibid*

⁶⁴ See entry on Chatterji in Wikipedia at http://en.wikipedia.org/wiki/Angana_P._Chatterji. Accessed December 31, 2013

⁶⁵ Malhotra and Neelakandan, *ibid*

occupied Kashmir in the areas of social, political, cultural, religious and economic rights. She accused India of ‘continued occupation of [certain areas of] Kashmir.’”⁶⁶

Malhotra and Neelakandan further discuss observation of Muhammed Sadiq, the Muslim editor of a Kashmiri news portal, on Chatterji’s lopsided statements and activities that suited the purposes of Islamic terrorists:

[Angana Chatterji] announced the formation of the ‘International Peoples’ Tribunal on Human Rights and Justice in Indian Administered Kashmir’ on 5 April in Srinagar. Interestingly, this organization too insists that the focus of HR investigations should be on the Indian side of Kashmir and not in PoK too. Moreover, this is a fault-finding mission. Its only aim is to slam the Indian security forces, further highlight HR issues and vitiate the situation.⁶⁷

Thus, Chatterji, FOIL and the CAG continue to portray India as a land of Hindu savages and undemocratic state policies and try to erase the lines between the very real Islamic terrorism and what they call equally horrible “human rights violations” against Muslims, Christians and Dalits. This seems to justify terrorist attacks on India as well-deserved.⁶⁸

To illustrate how such views make it into mainstream journalist reporting, Malhotra and Neelakandan remark the views of Julian Duin, the religion editor of *Washington Times* in the aftermath of the 2008 Mumbai terror attacks on India:

The terrorist assault – this time by Muslims – on Mumbai later in the year, highlighted the powderkeg (sic) India has become and how often in this Hindu-majority country, the oppressed don’t get a lot of justice. The perpetrators in Orissa have gone unpunished.⁶⁹

Thus, biased research by the likes of Chatterji fluidly translates into the view of mainstream media.

Chatterji’s anti-India credentials are further exposed by her close association with Dr. Ghulam Nabi Fai, who was arrested by the FBI in 2011 for being an agent of the Pakistani Inter-Services Intelligence (ISI). Fai was instrumental in lobbying the US government to pressure India on Kashmir. (This is further discussed in Chapter 9 under Friends of South Asia, another member of the Coalition Against Genocide, and an affiliate of FOIL.)

⁶⁶ Malhotra and Neelakandan, *ibid*

⁶⁷ Malhotra and Neelakandan, 265

⁶⁸ Malhotra and Neelakandan, *ibid*

⁶⁹ Malhotra and Neelakandan, *ibid*

(d) Vinay Lal

Vinay Lal is an Associate Professor of History and Asian American Studies at UCLA. Lal writes a blog called *Lal Salaam*, a clever play on his last name but also a reference to the popular Communist salutation (English translation: “Red Salute”) in India, used by individuals and political parties alike. Lal is a spokesperson for the Campaign to Stop Funding Hate (CSFH)⁷⁰ and a member of FOIL.⁷¹ His views on Hinduism, India and Hindus in general use the same hateful/suspicious lens used by fellow FOIL members such as Vijay Prashad and Angana Chatterji and historians like Romila Thapar. In his book, *Introducing Hinduism* (USA: Totem Books, 2005), Lal’s pejorative obsession with the “evils” of Hinduism shines brightly through in addition to factual errors. Vishal Agarwal, in a review of the book, points out several blatant misunderstandings and errors in it:

Kalki, the last incarnation of Lord Vishnu, is likened to the former US President George Bush (page 92) in a rather insensitive way. The photograph of Swami Dayanand Saraswati (1824-1883), the founder of Arya Samaj, on (page 119) is actually that of a currently living Swami Dayanand Saraswati, founder of Arsha Vidya Gurukulam in Pennsylvania.⁷²

Similarly, Lal makes a dubious assertion that Buddhism and Jainism introduced vegetarianism and monasticism into Hinduism.⁷³

Agarwal further remarks: “When Lal talks about Ramayana in seven pages (pages 57-63), he devotes 3-4 of them to Sita’s agnipariksha and one on ‘alternate’ (= not conforming to the conventional versions) of Ramayana.”⁷⁴ There is barely any discussion on why Rama is considered an ideal son, warrior, etc. by the Hindus and why he is considered an Avatar (incarnation) of Vishnu. “The overall impression created is that the Ramayana is a misogynist text.”⁷⁵ “In discussing the Puranic Deities, Shiva is of course also referred to as a ‘Pre-Aryan’ transplant into Vedic Hinduism (page 68).”⁷⁶

Hindu protests against images of deities on shoes, toilet seats, etc. are categorized as those driven by hateful ideologies and the NRIs in US are automatically considered supporters of “Hindu Nationalism”. The immensely popular Indian TV serials, *Ramayana* and *Mahabharata*, are labeled as fueling “Hindu Communalism”.⁷⁷ “The doctrines of Rebirth and Reincarnation, Samsara and Karma – which are so vital to understanding Hindu world view, [are] practically ignored in the book.”⁷⁸

Lal’s views share striking but not surprising similarities to those espoused by fellow FOIL members Vijay Prashad, Biju Mathew and others.

⁷⁰ Ashfaq Swapan, “IDRF Supporters Dispute Charges, Critics Unimpressed”, *India West*, January 10, 2003, available at <http://stopfundinghate.org/resources/news/011003IndiaWest.htm>. Accessed December 31, 2013

⁷¹ Vinay Lal, “The Cultural Politics of Indian Nuclearism”, <http://www.proxsa.org/politics/nonuke/vlal.html>. Accessed December 31, 2013

⁷² Vishal Agarwal, “Hating Hindus as a Fun Activity”, *Voice of India*, January 2 2010, Page 3, http://www.voi.org/index.php?option=com_content&task=view&id=355&Itemid=1&limit=1&limitstart=2. Accessed December 31, 2013

⁷³ Agarwal, 3

⁷⁴ Agarwal, *ibid*

⁷⁵ Agarwal, *ibid*

⁷⁶ Agarwal, *ibid*

⁷⁷ Vishal Agarwal, “Hating Hindus as a Fun Activity”, *Voice of India*, January 2 2010, Page 5, http://www.voi.org/index.php?option=com_content&task=view&id=355&Itemid=1&limit=1&limitstart=4. Accessed December 31, 2013

⁷⁸ Vishal Agarwal, “Hating Hindus as a Fun Activity”, *Voice of India*, January 2 2010, Page 1, http://www.voi.org/index.php?option=com_content&task=view&id=355&Itemid=1. Accessed December 31, 2013

In contrast to Lal's bias against Hinduism, he goes to great pains to defend Islam. In an article discussing the Taliban's destruction of the Bamiyan Buddhas, Lal is particularly sympathetic to the Taliban. He whitewashes the ideology and intents of Taliban and seems to justify the destruction of the statues:

[It] is construed as an expression not only of the Taliban's anger but of its sense of betrayal, its feeling of isolation, and its profound disappointment that it should not have been suitably rewarded on the one occasion when it subscribed to some norms of international political engagement.⁷⁹

Thus, Taliban's fundamentalist Islamic view is really out of frustration at the West for not honoring its part of the deal when Taliban freed Afghanistan from poppy-seed production! Lal then proceeds further to offer a more "balanced" view of the Taliban, reminding his readers that:

[One] should not be allowed to forget that Ronald Reagan welcomed the Mujahideen to the White House as 'freedom fighters'; at this juncture in history, it is still the relentless zero-sum of politics which makes the United States and its adversary Afghanistan look strikingly akin.⁸⁰

Further in the article, Lal defends Islamic invaders and Islam in general, by adding that Bamiyan's two gigantic Buddhas were spared by Mahmud of Ghazni but Genghiz Khan, the Mongol king, was not so indifferent. Describing Mughal King Aurangzeb as "ecumenical," Lal is ready to point out that while there is some evidence that the king initiated attacks on the Bamiyan Buddhas, he left the Ajanta and Ellora Caves untouched during his 20-year fight with the Marathas in the Deccan. Similarly, he makes it a point to say that:

...all the Muslim states have emphatically repudiated the Taliban's actions, and even Saudi Arabia, which fancies itself as the guardian of an authentic and orthodox Islam, declared itself unequivocally opposed to the destruction of the Buddhas. Nothing in the Sharia, or in the pronouncements of various Islamic schools of law, encourages the destruction of monuments which are not the sites of religious worship and cannot therefore be construed as 'idols'. Most poignantly, the call to jihad, which is described by the Taliban as having furnished it with the warrant to take action at Bamiyan, has been stripped of its endearing promise. The authorized translation of the Holy Quran, published by the King Fahd Holy Quran Printing Complex, states that the essence of jihad consists in abiding by a 'true and sincere faith, which so fixes its gaze on Allah that all selfish or worldly motives seem paltry and fade away'.⁸¹

Lal comes out as a greater defender of Islam while bedeviling Hinduism as a religion that sanctions violence against the lower caste Dalits, women and minorities. Passages from Koran and the Hadiths inciting violence against and destruction of infidels are considered to be taken out of context, while the same is not true in case of Hindu texts. Why doesn't Lal discuss the deeply pluralistic teachings of Hindu scriptures, that the caste system is a construct of latter-day society and not sanctioned by Hindu scriptures, that the concept of Sati (bride burning) is also not sanctioned in Hindu scriptures, etc.? But, Lal is keen on peddling theories that Hindus were some beef eating invaders from outside of India who oppressed the "dark-skinned" Dravidians and drove them down South.

Lal and other FOIL members like Prashad love to quote Mahatma Gandhi when hitting out at Hindus, as if they hold him in high regard. However, Lal acknowledges that "the Marxists have long subscribed to

⁷⁹ Vinay Lal, "The Fragments of Bamiyan", Page 5, <http://www.vinaylal.com/ESSAYS%28GP%29/bamiyan3.pdf>. Accessed December 31, 2013

⁸⁰ Ibid

⁸¹ Lal, 7

the view that Gandhi was a ‘romantic’, a hopeless idealist and even hypocrite.”⁸² Mahatma Gandhi’s company of women is described as follows:

The vow of brahmacharya did not preclude, as it has for reformers and saints in Indian religious traditions, the company of women; indeed, Gandhi adored their presence and reveled in their touch...[Mirabehn’s] correspondence has a touch of the erotic...She was by no means the only woman with whom Gandhi enjoyed a platonic relationship...⁸³

Lal then falls just short of labeling Gandhi a homosexual. He says:

Many of his male friendships are equally interesting; for example, he may also have been attracted to Hermann Kallenbach, a wealthy Jewish architect who would become one of Gandhi’s earliest patrons and closest friends.⁸⁴

(e) Ravi (Ra) Ravishankar

Ravishankar is an alumnus of the University of Illinois at Urbana-Champaign and a veteran member of FOIL⁸⁵ and the various organizations that it has spawned. He is yet another example of how FOIL and the entire nexus demonizes Hindus and Hinduism and ensures that the world continues to view Hinduism = Caste = Racism/Oppression.

For instance, Ravishankar is a key spokesperson for the Campaign to Stop Funding Hate (CSFH), along with Biju Mathew, Angana Chatterji, Raja Harish Swamy, Shalini Gera, Ashwini Rao, Balmurli Natrajan, Vinay Lal and others. He is also the registering agent for CSFH.⁸⁶ During the aftermath of the terrorist attacks of September 11, Ravishankar, FOIL and CSFH labored desperately to equate the so-called “Hindu terrorism” with Islamic terrorism. On December 3, 2002, Ravishankar wrote an article, *Project Saffron Dollar*, for CSFH, falsely declaring that “[post]-9/11, Hindu fanaticism is *more dangerous* [emphasis added] (than Islamic fanaticism) in the US, and so it makes sense to *selectively pick* [emphasis added] on Hindutva”.⁸⁷ He lauds CSFH’s report attacking the IDRF and labels IDRF as an organization that funds “Hindu terrorism”. He berates the Indian government for defending its “Saffron Warriors”⁸⁸ and not designating the Hindu groups as terrorists while deeming Harkat ul-Mujahideen (HuM), Jaish-e-Mohammed (JeM) and Lashkar-e-Taiba (LeT) as terrorist organizations. He then congratulates the CSFH on shouldering the responsibility of exposing the alleged nefarious activities of these Hindu groups and the IDRF, since no one in the world was willing to do so! Citing data and reports from FOIL affiliates such as the Citizens for Justice and Peace (run by Teesta Setalvad and Javed Anand), Ravishankar makes a preposterous demand that the US and India ban various Hindu organizations in the name of “Hindu

⁸² Vinay Lal, “The Sexuality of a Celibate Life”, May 5, 2011, <http://vinaylal.wordpress.com/2011/05/05/the-sexuality-of-a-celibate-life/>, Accessed December 31, 2013

⁸³ Ibid

⁸⁴ Ibid

⁸⁵ For example, Ravishankar signs his name on behalf of FOIL in this 2006 letter to the Communist Party of India (Marxist) leader Buddhadev Bhattacharya: <https://www.mail-archive.com/greenyouth@googlegroups.com/msg01102.html>. Accessed January 21, 2014

⁸⁶ See “Your Public Interest Registry” Search for CSFH at <http://pir.org/services/whois/?domain=stopfundinghate.org&submitted=1&Submit=Search>. Ravishankar’s email (ravishan2u@gmail.com) is the main contact email for the CSFH domain. Accessed January 21, 2014

⁸⁷ Ra Ravishankar, “Project Saffron Dollar”, December 3, 2002, The Campaign to Stop Funding Hate, <http://www.stopfundinghate.org/resources/news/120302Indymedia.htm>. Accessed January 29, 2014

⁸⁸ Ravishankar, *ibid*

terror”. He maliciously deems IDRF as a charity “...very much on the lines of [Ummah Tameer-e-Nau]”.⁸⁹

Ummah Tammer-e-Nau (UTN) is designated as a terrorist organization by the United Nations as well as the US, the UK, and other countries around the world. According to the US Treasury Department, UTN provided knowledge of nuclear, chemical and biological weapons to Osama bin Laden and the Taliban.⁹⁰ The Treasury Department also noted that UTN’s founder Bashiruddin Mahmud once described Taliban as the “‘ideal Islamic state.’”⁹¹ Similarly, the Treasury Department also reported that searches of UTN’s Kabul offices yielded plans to kidnap US diplomats and papers outlining basic physics related to nuclear weapons and that several UTN members have been known to have direct connections to the Taliban, Osama bin Laden and al Qaida.⁹²

There is no evidence of IDRF financing any terrorist activity or plots. In addition, no government agency around the world has found IDRF guilty of any wrongdoing or plans to kidnap/kill diplomats, supply nuclear weapons knowledge, etc. But, FOIL and its sister organizations are bent on discrediting Hindu organizations while staying mute on the Christian evangelical organizations operating in India in the guise of development and helping the poor.

A team of Indian Americans wrote a comprehensive rebuttal to the FOIL/CSFH report at www.letindiadevelop.org and exposed various false claims and irregularities. Yet, Ravishankar, FOIL and CSFH desperately try to put the IDRF in the same league as some of the most dangerous terrorist outfits in the world.

Ravishankar’s views on Hinduism are elaborated in Chapter 4, Section 4.02 (b), where he lambasts the US-based youth organization HSC for celebrating the Hindu festival of Holi and implies that the organization is promoting a sort of sinister agenda of “Hindu extremism” through such celebrations. He goes on to decry the HSC for its refutation of biased portrayals of Hinduism in the academia and for offering an alternative view of the Aryan Invasion Theory. Based on a superficial analysis of HSC’s website, Ravishankar concludes that HSC leaves a “noxious trail... thus establishing that free speech, even in the name of intellectual pursuits, remains antithetical to the dogma of Hindu fundamentalism”.⁹³ Thus, Ravishankar is a staunch supporter of the racist Aryan Invasion Theory. While he and FOIL defend such academics and their racially soaked theories, any attempt by insiders of the traditions (i.e. practicing Hindus) to refute such theories is glibly termed “Hindu extremism”.

During the 2006 California Textbook Campaign against Hindu groups, led by various members and affiliates of the CAG, Ravishankar argued strongly for the inclusion of the Caste System as a *definitive feature* of Hinduism in sixth grade textbooks. In a letter to the School Board, he blamed all the social problems of the Caste System on Hinduism, *while admitting that he is not an expert* [emphasis added] but is writing from his experiences about the horrible side of the Caste System.⁹⁴ It did not matter to

⁸⁹ Ravishankar, *ibid*

⁹⁰ See the entry on Ummah Tameer E-Nau (UTN) at “Additional Background Information on Charities Designated Under Executive Order 13222”, US Department of The Treasury, http://www.treasury.gov/resource-center/terrorist-illicit-finance/Pages/protecting-charities_execorder_13224-p.aspx. Accessed January 29, 2014

⁹¹ *Ibid*

⁹² *Ibid*

⁹³ Ra Ravishankar and Shefali Chandra, “Brahmanizing the Diaspora”, *Ghadar: a publication of the forum of inquilabi leftists*, Volume 7: June 2004, <http://ghadar.ainsaf.net/June2004/MainPages/Editorial2.htm>. Accessed January 1, 2014

⁹⁴ See Ravishankar’s letter to the School Board dated February 21, 2006 on FOSA’s website at http://www.friendsofsouthasia.org/textbook/LetterToCAStateBoard_RR.pdf. Accessed January 21, 2014

Ravishankar and his brethren that sixth grade is no place to lynch a religion or a group of people. He and members of CAG of course would not demand inclusion of Islamic genocides in South Asia, the brutal history of Christianity around the world, etc. Nor, predictably, would they campaign for the inclusion of Yoga, vegetarianism, Indian/Hindu influence on American intellectuals, etc. to show the positive aspects of Hinduism and Hindus.

Ravishankar's unabashed hatred of Hinduism and Hindus is clear from his diatribes discussed above.

(f) Raja Harish Swamy

Raja Harish Swamy is currently a visiting Assistant Professor at the University of Arkansas, teaching South Asian Anthropology.⁹⁵ In 2011, Swamy earned his Ph.D from the Department of Anthropology at the University of Texas at Austin.⁹⁶

Swamy is another veteran member of FOIL and has now taken a prominent role in the CAG. In his 2011 Ph.D dissertation, he gives special acknowledgement to a whole host of FOIL members, including Biju Mathew, Girish Agrawal, Shalini Gera, Ra Ravishankar, Mir Ali Hussein, Balmurli Natrajan, Usha Zacharias and Ashwini Rao for their guidance and inspiration over the years.⁹⁷

Like his radical leftist comrades, Swamy is a staunch derider of Hinduism and Hindus and supports the racial Dravidianist ideology (discussed briefly in Chapter 13). Like his fellow FOIL and CAG members, he misses no opportunity to propagate the Hinduism = Caste = Racism/Oppression equation.

In 2001, Swamy wrote an article, *White, Zionist, and Hindu Racism: The Durban Question*, regarding the UN Conference on Racism in Durban, South Africa. Subscribing to Dravidian and colonial racial theories, Swamy advocates equating the Caste System with racial discrimination encountered by blacks in the US, Europe and Africa. While he does not blame racist discrimination against blacks on Christianity, he swiftly attributes the woes of the Caste System to Hinduism and conveniently ignores discrimination practiced in the Sikh, Christian and Muslim communities of India. He then declares:

Hindu ‘dharma’ is caste-based; Hinduism is casteism; to be Hindu means to belong to a caste, and not as it is in most religions, to merely subscribe to a set body of beliefs. Hinduism has no universal religious requirements; therefore it is sufficiently open to interpretation along lines that are outrageously oppressive.⁹⁸

Thus, Swamy not only attributes the Caste System to Hinduism, he postulates that Hinduism is nothing *but* casteism and that one cannot be a Hindu unless one is casteist. Hinduism’s metaphysical and philosophical schools of thought such as Yoga, Vedanta, etc., along with their major influences on world cultures and religions, are set aside to portray it as a religion of racist oppressors. And, when Hindus denounce discrimination against anyone in their culture, such initiatives are branded as part of a grand “Brahminical conspiracy” to convert Dalits. On the one hand, the Dalits are not recognized as part of Hinduism and, on the other, Hinduism is blamed for practicing “racism” against Dalits!

Swamy’s version of history is also skewed to advance his ideological agenda and declares Hindus as genocidal killers.

⁹⁵ See Swami’s profile on the website of University of Arkansa at <http://anthropology.uark.edu/7013.php>. Accessed January 29, 2014

⁹⁶ Ibid

⁹⁷ Raja Harish Swamy, “Disaster Capitalism: Tsunami Reconstruction and Neoliberalism in Nagapattinam, South India”, May 2011, Page vi, Dissertation Presented to the Faculty of the Graduate School of The University of Texas at Austin. Available online at <http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=6&ved=0CEEQFjAF&url=http%3A%2F%2Frepositories.lib.utexas.edu%2Fbitstream%2Fhandle%2F2152%2FETD-UT-2011-05-3461%2FSWAMY-DISSERTATION.pdf%3Fsequence%3D1&ei=-3ToUonvC-ksAS5w4DQAg&usg=AFQjCNGRHiujw7Vm74ZETeYndohmKinzA&bvm=bv.60157871,d.cWc>. Accessed January 29, 2014

⁹⁸ Raja Swamy, “White, Zionist, and Hindu Racism: The Durban Question”, September 3, 2001, *Media Monitors Network*, <http://www.mediamonitors.net/rajaharishswamy1.html>. Accessed January 29, 2014

First, contributions of Hindus are shown as paling in comparison with those of Buddhists and Muslims. In the article, Swamy asserts:

[There] is more than ample evidence of a great Buddhist, Jain and Muslim past in Indian history [than the Hindu past] and the empires of Vaishnava or Shaiva (two major sects in the Brahminical religion) kings throughout Indian history are not comparable in terms of duration and continuity [to] the Buddhist and Muslim periods. The period of Indian history that can be easily classified as the classical period is overwhelmingly Buddhist: from about the 6th century BCE to about the 10th century CE.⁹⁹

Here, Swamy ignores Indian history before Buddhism or Jainism came into the picture or considers everything before that as a sort of foreign “Aryan” influence. Ancient Indian history of the Guptas, the Mauryas (before Ashoka, since Swamy may claim Ashoka only supported Buddhism in his empire), etc. is simply considered non-essential. He then misplaces the inception of the classical period of Indian history and leaves out the valuable contributions of the Gupta dynasty, for example. Most scholars and historians agree that the Gupta Period is also known as the Golden Age of India and the Gupta Empire was home to such giants as the famous poet Kalidasa as well as the great scientist Aryabhata. The famous university of Nalanda is said to have been established by Gupta king Sakraditya.¹⁰⁰ In 1193, Nalanda was first sacked by Bakhtiyar Khilji, a Turkish Muslim invading India, who is said to have burnt thousands of monks alive and beheaded thousands as he tried his best to uproot Buddhism.¹⁰¹

Further, Swamy goes on to say, Hindus unleashed genocide on Buddhists and Jains from 8th Century CE to 10th Century CE without providing any evidence to support his statements. He declares:

Between about the 8th century CE to the 10th century there was a period of Brahminical resurgence, accompanied by widespread persecution and genocide of Buddhists and Jains.... Vaishnava and Shaiva kings oversaw the slaughter of thousands of Buddhists throughout India, and many great Buddhist institutions were laid waste to while Vaishnava and Shaiva shrines took their place. It was in this context that the first Arab and Turkish invasions took place in the 10th century, culminating in the establishment of the Turkish sultanate in Delhi by the 11th century.¹⁰²

Thus, Hindus are declared murderers and pillagers while the Islamic invasions are rendered as meager events taking place in the backdrop of an *already* murderous environment created by the Hindus. Swamy’s version of history paints Hindus as destroyers of order and culture while marauding invaders from outside are conveniently spared that charge. While there have been frictions between Hindus and Buddhists and Hindus and Jains in India, Indian history is replete with battles between Hindu kings as well. Furthermore, most Hindu kings allowed freedom of faith, be it Hinduism or Buddhism or Jainism.

Swamy’s theories are debunked when one reads the works of well known Buddhist writers and scholars.

Dr. B.R. Ambedkar, a Buddhist scholar and one of the authors of the Indian Constitution, had the following to say about the decline of Buddhism in India:

There can be no doubt that the fall of Buddhism in India was due to the invasions of the Musalmans. Islam came out as the enemy of the ‘But’. The word ‘But,’ as everybody knows, is an Arabic word and means an idol. Not many people, however, know that the derivation of the word ‘But’ is the Arabic corruption of Buddha. Thus the origin of the word indicates that in the

⁹⁹ Swamy, *ibid*

¹⁰⁰ See the sub-heading “History of the university and the Gupta heyday” in the Wikipedia entry of Nalanda at <http://en.wikipedia.org/wiki/Nalanda>. Accessed January 30, 2014

¹⁰¹ *Ibid*. See the sub-heading “Decline and end” in the Wikipedia entry. Accessed January 30, 2014

¹⁰² Swamy, *ibid*

Moslem mind idol worship had come to be identified with the Religion of the Buddha. To the Muslims, they were one and the same thing. The mission to break the idols thus became the mission to destroy Buddhism. Islam destroyed Buddhism not only in India but wherever it went. Before Islam came into being Buddhism was the religion of Bactria, Parthia, Afghanistan, Gandhar and Chinese Turkestan, as it was of the whole of Asia....¹⁰³

Dr. Ambedkar adds further:

The Musalman invaders sacked the Buddhist universities of Nalanda, Vikramshila, Jagaddala, Odantapuri, to name only a few. They razed to the ground Buddhist monasteries with which the country was studded. The monks fled away in thousands to Nepal, Tibet and other places outside India. A very large number were killed outright by the Muslim commanders. How the Buddhist priesthood perished by the sword of the Muslim invaders has been recorded by the Muslim historians themselves. Summarizing the evidence relating to the slaughter of the Buddhist monks perpetrated by the Musalman General in the course of his invasion of Bihar in 1197 AD, Vincent Smith says, ‘...Great quantities of plunder were obtained, and the slaughter of the *shaven headed Brahmans* [emphasis original], that is to say the Buddhist monks, was so thoroughly completed, that when the victor sought for someone capable of explaining the contents of the books in the libraries of the monasteries, not a living man could be found who was able to read them.’ ‘It was discovered,’ we are told, ‘that the whole of that fortress and city was a college, and in the Hindi tongue they call a college Bihar’. ‘Such was the slaughter of the Buddhist priesthood perpetrated by the Islamic invaders. The axe was struck at the very root. For by killing the Buddhist priesthood, Islam killed Buddhism. This was the greatest disaster that befell the religion of the Buddha in India....’¹⁰⁴

The above paragraphs show that, if anything, the true devastation brought upon Buddhism was from outside by Islamic invaders and not by “evil Brahmins” as Swamy and other FOIL members declare.

Dr. Alexander Berzin, a scholar of Tibetan Buddhism, describes the amity between Hindus and Buddhists in his book *The Historical Interaction between the Buddhist and Islamic Cultures before the Mongol Empire* (1996, The Berzin Archives: Unpublished Manuscripts). Analyzing the decline of Buddhism on the Indian subcontinent, Berzin highlights how Hindus and Buddhists lived side by side and intermingled practices of the two faiths in their daily lives.

[The Buddhists] did not regard themselves, however, as a separate group from the Hindu majority. For ceremonies marking rites of passage in their lives, such as birth, marriage, and death, they relied on Hindu rituals. When Hinduism identified Buddha as a manifestation of its supreme god Vishnu, the Buddhists did not object. In fact, throughout northern India, Kashmir, and Nepal, Buddhism was already mixed with many elements of devotional Hinduism.¹⁰⁵

Berzin’s account provides a glimpse of the atmosphere that prevailed between Hindus and Buddhist and shows a different picture of Hindus at that time. Granted, there were issues of social discrimination in the society. However, as the above authorities amply show, Hindus were certainly not the “fascist Brahmins” that Swamy and FOIL portray them to be.

¹⁰³ Arun Shourie, “To Undo the Scandal, Undo the Control”, *The Arun Shourie Site*, <http://arunshourie.voiceofdharma.com/articles/scandal.htm>. Accessed January 30, 2014

¹⁰⁴ Shourie, *ibid*

¹⁰⁵ Alexander Berzin, “The Historical Interaction between the Buddhist and Islamic Cultures before the Mongol Empire: Part III Part III: The Spread of Islam among and by the Turkic Peoples (840 – 1206 CE) 20 The Ghurid Campaigns on the Indian Subcontinent”, 1996, lightly revised January 2003, December 2006, *The Berzin Archives*, http://www.berzinarchives.com/web/en/archives/e-books/unpublished_manuscripts/historical_interaction/pt3/history_cultures_20.html#n4. Accessed January 30, 2014

Next, Swamy speaks highly of the Turkish sultanate in Delhi around 11th Century CE. He postulates that, prior to the sultanate, India was a chaotic place and the establishment of Islamic rule in India brought much-needed stability. “To millions of Indians, Islam provided an egalitarian alternative to the terrible oppression of Hinduism.”¹⁰⁶ Thus, only Islam was able to save the millions of Indians from the “evils” of Hinduism. However, Swamy is hiding the fact that the Islamic rulers subjected non-Muslims to various forms of torture, including the famous *Jizyah* (tax) levied upon those who did not convert to Islam.

[A] large number of non-Muslims chose Islam for fear of Jizyah. Firoz Shah Tughlaq [of the Tughlaq dynasty] promulgated an ordinance imposing Jizyah on the Hindus including the [Brahmins] and exempting them from conversion. [Firoz Shah wrote] that as a result of the ordinance ‘the Hindus thronged in clusters after clusters and groups after groups and were glorified by the glory of Islam. And likewise to this day of ours, they come from far and wide, embrace Islam, and Jizyah is off from them.’¹⁰⁷

Hindus were thus subject to great economic burden through the taxation policies of these rulers. In another example, when Alauddin Khilji (the most famous king of the Khilji dynasty) consulted a learned scholar named Qazi Mughisuddin regarding the collection of another tax called *Kharaj* (land-tax), the scholar gave the following advice:

...should the collector choose to spit into his mouth, [the Hindu] opens it. The purpose of this extreme humility on his part and the collector’s spitting into [the Hindu’s] mouth, is to show the extreme subservience incumbent on this class, the glory of Islam and the orthodox faith, and the degradation of the false religion (Hinduism).¹⁰⁸

By ignoring such historical facts, Swamy gives away his sole intention, which is to demonize Hinduism to fulfill his agenda.

In 2013, Swamy, along with Biju Mathew, Shabnam Hashmi of ANHAD (Act Now for Harmony And Democracy, an organization that works closely with CAG) and a coterie of individuals known for their routine denouncements of Hindus and India, started a website called *Pheku.in* (www.pheku.in).

Such websites are important examples of partnerships between radical Indians leftists in the US and their cohorts in India. For instance, while the site’s “.in” Indian suffix gives the false impression that it is registered in India and is run by people based in India, it is in fact registered to Swamy in the US.¹⁰⁹

“Pheku” is a Hindi slang for “liar” or someone who exaggerates claims. The website professes to be dedicated to exposing the then Gujarat Chief Minister Narendra Modi’s hyped-up claims about development and prosperity in Gujarat, as well as his record of atrocities against the state’s minority populations. Interestingly, some bloggers pointed out the exaggerated claims and outright lies floated by the website from the very outset. For example, *MediaCrooks*, a popular blog dedicated to exposing the lies and biased agendas of Indian media personalities, journalists and political figures, compared a few

¹⁰⁶ Swamy, *ibid*

¹⁰⁷ Harsh Narain, “Jizyah and the Spread of Islam”, Chapter III, *Voice of India*, New Delhi, accessed online at <http://www.voiceofdharm.com/books/jtsi/ch03.htm>. Accessed January 30, 2014

¹⁰⁸ M.A. Khan, “Islamic Jihad: A Legacy of Forced Conversion, Imperialism, and Slavery”, pp. 107-108, (2009, iUniverse), accessed online at <http://books.google.com/books?id=uHNddAz5cfAC&pg=PA107&dq=alauddin+khilji+jizya&hl=en&sa=X&ei=3hzrUozPH-zgsAS6-4LwDA&ved=0CCsQ6AEwAA#v=onepage&q=alauddin%20khilji%20jizya&f=false>. Accessed January 30, 2014

¹⁰⁹ Swamy is the registering agent for *Pheku.in* as per the Whois.Net domain registration search: <http://www.whois.net/whois/pheku.in>. Accessed January 30, 2014

pictures used by *Pheku.in* to advance its agenda.¹¹⁰ In the first one (shown below), *Pheku.in* attempts to denounce development of infrastructure in Gujarat by featuring a snapshot of a sewer in Gujarat. However, as *MediaCrooks* notes, the picture is actually of a sewer in Chennai.



Similarly, a second picture (shown below) attempts to highlight Narendra Modi's policies toward child labor by showing little children working on a construction site. However, the picture is that of children working at a stadium in New Delhi.

¹¹⁰ "NaMo Inspires New Comedy Channel", *MediaCrooks*, August 25, 2013, <http://www.mediacrooks.com/2013/08/namo-inspires-new-comedy-channel.html#.UvRKvbTdeSp>. Accessed January 31, 2014

One More Lie against Gujarat Chief Minister Shri Narendra Modi

Website of Sonia Gandhi NAC Member Harsh Mander, Jhola Chaap Activist Shabnam Hashmi & Javed Akhtar Showing the Picture of Congress Rule State Delhi & Claimed this is Condition of Childrens in Gujarat

<http://pheku.in/2013/08/gujarat-ke-bacche-pheku-prefers-kids-out-of-school-to-help-with-vibrant-gujarat/>

<http://www.theguardian.com/commentisfree/2012/apr/12/delhi-child-maid-india-child-labour>

Pheku

Home The Frame The Argument Pheku in photo Warehouse

Published on August 17th, 2013 by Pheku India

Gujarat ke Bacche: Pheku Prefers Kids out of School to Help with Vibrant Gujarat

Indian children working at a construction site near the Jawaharlal Nehru Stadium, Delhi. Photograph: Daniel Berehulak/Getty Images.

Priya Virmani
theguardian.com, Thursday, 12 April 2012 13:58 BST
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Additional lies are also paraded as de-facto statements of truth to demonstrate “Hindu extremism” practiced by the Rashtriya Swayamsevak Sangh (RSS) during the 1984 anti-Sikh riots. The website claims that “the massacre of Sikhs could only have been done on the fertile ground of a militant Hindu identity that the RSS had already created”.¹¹¹ However, *Niti Central*, a popular website created by journalist Kanchan Gupta, points out that Khushwant Singh, a critic of RSS and Hindutva, once remarked:

‘It was the Congress (I) leaders who instigated mobs in 1984 and got more than 3,000 people killed. I must give due credit to RSS and the BJP for showing courage and protecting helpless Sikhs during those difficult days’ - (K. Singh: Publik Asia, 16-11-1989)[emphasis original].¹¹²

¹¹¹ <http://pheku.in/the-argument/>. Accessed February 6, 2014

¹¹² “Pheku.in: Yet another Congress failure to malign Modi”, *Niti Central*, August 24, 2013, <http://www.niticentral.com/2013/08/24/phekuin-yet-another-congress-failure-to-malign-modi-123435.html>. Accessed February 6, 2014

Section 4.02 FOIL on Hindus and Hinduism

As mentioned earlier, FOIL's views on Hindus, Hinduism and India are highly biased, unsubstantiated and based on the research of scholars with questionable credentials or lack of specialty. Worse, FOIL and its affiliates in CAG selectively pick information to frame their analysis and use it to examine and ridicule other organizations and individuals. This section demonstrates some examples.

(a) Sanatana Dharma – A Narrow Version of Hinduism

In 2007 and 2008, FOIL, CSFH, Sabrang Communications Pvt. Ltd. (run by Teesta Setalvad) and many others attacked the US-based Hindu youth organization HSC in a libelous campaign. Claiming that their reports were based on “meticulous research” from HSC's own documents and statements from “Hindutva” organizations, they concluded that the organization is hiding its extremist agenda and puts on a public façade of Hindu spirituality and pluralism.¹¹³ CSFH takes exception to HSC's definition of Hinduism and states:

[HSC's] promotion of Sanatana Dharma, with no mention that the *deities being worshipped and the form of Hinduism being extolled is a narrow version of Hinduism* [emphasis added] practiced by upper-caste Hindus who constitute less than a fifth of all Hindus, is one element that should set the alarm bells ringing for anyone who knows something about India and Hinduism, and so mars the otherwise liberal public image that HSC is attempting to project.¹¹⁴

Thus, FOIL, CSFH and others blast HSC on two fronts – a) The deities used by the organization during its *poojas* and other religious and cultural events; b) HSC's use of the words *Sanatana Dharma*.

While FOIL, CSFH and their comrades do not discuss the particular forms of deities that they find problematic, the “Mantras and Prayers” section of the HSC website highlights Mantras, *Bhajans* (devotional songs), etc. dedicated to various deities, including Gayatri, Durga, Lakshmi, Rama, Krishna, Vishnu, Ganesha.¹¹⁵ An examination of this section of this website clearly demonstrates that the forms of deities that the organization uses are used by almost all major Hindu temples, schools, spiritual teachers, institutions and families. By taking exception to HSC's use of Hinduism's most popular and common deities, FOIL, CSFH and their partners are essentially labeling all Hindus as practicing some form of “narrow, oppressive Hinduism”.

Secondly, *Sanatana Dharma*, as most Hindus know, is another name given to Hinduism. Mahatma Gandhi, writing in *Young India*, on June 20, 1921, defines himself as follows:

I call myself a Sanatani Hindu, because I believe in the Vedas, the Upanishads, the Puranas, and all that goes by the name of Hindu scripture, and therefore in avatars and rebirth; I believe in the varnashrama dharma in a sense, in my opinion strictly Vedic but not in its presently popular crude sense; I believe in the protection of cow ... I do not disbelieve in murti puja.¹¹⁶

¹¹³ Campaign to Stop Funding Hate, *Lying Religiously: The Hindu Students Council And The Politics Of Deception*, April 15, 2007, Page 7. Accessed December 31, 2013

¹¹⁴ Ibid

¹¹⁵ <http://www.hindustudentscouncil.org/mantras-and-prayers>. Accessed February 6, 2014

¹¹⁶ Subhamoy Das, “Gandhi on God & Religion”, *About.com*, <http://hinduism.about.com/od/history/a/gandhiquotes.htm>. Accessed December 31, 2013

Thus, Gandhi's definition of a Hindu certainly included the concept of Sanatana Dharma and that as a Hindu his practice was based on concepts of the Vedas, Upanishads, Puranas and all the Hindu scriptures.

The Chinmaya Mission shares the following thoughts on the meaning of Hinduism:

Hinduism, more accurately referred to as *Sanatana Dharma*, is said to have originated in the Indian subcontinent over 5,000 years ago. The term Hindu was a misnomer used for the people who lived beyond the Sindhu River, and eventually the term Hinduism was coined to denote the Hindu residents of the Indian subcontinent.¹¹⁷

Swami Sivananda, the renowned founder of the Divine Life Society, in his book *All About Hinduism* says Sanatana Dharma is "...the Eternal Religion, the Ancient Law....Hinduism is known as Sanatana Dharma".¹¹⁸ Swami Chidananda, the head of Parmarth Niketan and the force behind *The Encyclopedia of Hinduism*, says, "Hinduism is a great tree of life...That tree is Sanatana Dharma."¹¹⁹

The Encyclopedia Britannica describes Sanatana Dharma as "the term used to denote the 'eternal' or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or sect".¹²⁰ Similarly, Wikipedia mentions that "Hinduism is often referred to as San tana Dharma (a Sanskrit phrase meaning 'the eternal law') by its adherents."¹²¹

In the same manner, a cursory search of words "Sanatana Dharma" on Google and on popular online marketplaces like Amazon leads to numerous websites, articles and books that basically use the words "Sanatana Dharma" and "Hinduism" interchangeably.

One can't help but wonder what FOIL and its affiliates in the CAG know about India and Hinduism that others don't. Where are they getting *their* definition of Sanatana Dharma and Hinduism from? Can all of the above experts, spiritual teachers, great personalities and sources of reference be wrong or blamed of holding "upper caste hegemonic views"? As mentioned, the report on HSC doesn't provide any references of how FOIL and CSFH arrived at such conclusions.

¹¹⁷ Rupali Gupta, "Sanatana Dharma...a.k.a Hinduism", Page 2, http://www.chinmayasaaket.org/articles/others/Sanatana_Dharma_aka_Hinduism.pdf. Accessed December 31, 2013

¹¹⁸ Sri Swami Sivananda, "ALL ABOUT HINDUISM", The Divine Life Trust Society, 1999, World Wide Web Edition, <http://www.dlshq.org/download/hinduismbk.htm>. Accessed December 31, 2013

¹¹⁹ HH Shri Swami Chidananda, "UNITED WE STAND, SURVIVE AND FLOURISH", Page 2, <http://ihrf.com/bookSection/publications/unity.pdf>. Accessed December 31, 2013

¹²⁰ See definition of Sanatana Dharma on Britannica's Online Edition at <http://www.britannica.com/EBchecked/topic/665848/sanatana-dharma>. Accessed January 1, 2014

¹²¹ See entry on Hinduism on Wikipedia at <http://en.wikipedia.org/wiki/Hinduism>. Accessed January 1, 2014

(b) Critique of Biases against Hinduism = An Attack on Free Speech

In the June 2004 edition of *Ghadar*, the mouthpiece of FOIL, Ravi (Ra) Ravishankar and Shefali Chandra ridiculed the HSC for publishing a presentation critiquing the portrayals of Hinduism by Western academics. In its “slightly deeper” investigation of HSC, FOIL concludes: “Another section [of the HSC website] virulently lambasts the work of US academics Jeffrey Kripal, Wendy Doniger and Paul Courtwright (sic), thus establishing that free speech, even in the name of intellectual pursuits, remains antithetical to the dogma of Hindu fundamentalism.”¹²² Thus, while FOIL and its members are free to critique the works of any Hindu scholar or organization, efforts made by the insiders of the tradition (i.e. Hindu community members, scholars and organizations) are denounced as attacks on what they deem as free speech. Unfortunately, the rules of play apply differently to FOIL and members of CAG as opposed to Hindus.

FOIL readily ignores the biased views and research of these academic scholars. For example, Wendy Doniger, the Mircea Eliade Distinguished Service Professor at the Chicago Divinity School and probably the most influential US-based academic scholar on Hinduism, has this to say about the *Bhagavad Gita*:

The Bhagavad Gita is not as nice a book as some Americans think... Throughout the Mahabharata ... Krishna goads human beings into all sorts of murderous and self-destructive behaviors such as war.... The Gita is a dishonest book ...¹²³

This view, combined with the views of others like Kancha Ilaiah, forms the basis of statements made by FOIL and members of CAG. The above definition of *Bhagavad Gita* is at odds with the myriad scholars, poets, famous personalities, spiritual leaders and saints who have appreciated the wisdom of the *Gita*.

In the Foreword to Paul Courtwright’s book on Lord Ganesha (discussed further below), Doniger claims that the *Mahabharata* was dictated by Ganesha to Vyasa.¹²⁴ Any Hindu or any individual who has ever read any translation of the *Mahabharata* knows that sage Vyasa dictated the epic to Lord Ganesha! Then, why is Doniger claiming the opposite?

Jeffrey Kripal, a Professor of Religious Studies at Rice University, in his book *Kali’s Child* (1998, University of Chicago Press) psychoanalyzed Ramakrishna Paramhansa, one of the most revered spiritual saints of India. Though Kripal lacks proper understanding of Bengali and Sanskrit, his analysis of Ramakrishna and the saint’s purported homosexuality knows no bounds. Kripal’s central thesis is summarized in his own words as follows:

Ramakrishna was a conflicted, unwilling, homoerotic Tantrika [xiv]... Tantra’s heterosexual assumptions seriously violated the structure of his own homosexual desires. His female Tantric guru and temple boss may have forced themselves ... on the saint... but Ramakrishna remained...

¹²² Ra Ravishankar and Shefali Chandra, “Brahmanizing the Diaspora”, *Ghadar: a publication of the forum of inquilabi leftists*, Volume 7: June 2004, <http://ghadar.insaf.net/June2004/MainPages/Editorial2.htm>. Accessed January 1, 2014

¹²³ Rajiv Malhotra, “RISA Lila - 1: Wendy’s Child Syndrome”, September 6, 2002, <http://rajivmalhotra.sulekha.com/blog/post/2002/09/risa-lila-1-wendy-s-child-syndrome.htm>. Accessed January 1, 2014

¹²⁴ Vishal Agarwal and Kalavai Venkat, “When the Cigar becomes a Phallus: A Review of Paul Courtwright’s ‘Ganesha, Lord of Obstacles, Lord of Beginnings’ (Oxford University Press, 1985) Part I and II – The Text”, July 7, 2004, <http://vishalagarwal.voiceofdharma.com/articles/devis/cigar.htm>. Accessed January 1, 2014

a lover not of sexually aggressive women or even of older men but of young, beautiful boys.
[xv]¹²⁵

In a case of imagination gone wild, Kripal, referring to Ramakrishna's meeting with a member of the Naga sect of *sanyasins*, assumes things without any evidence and adds the extra spice to his so-called analysis:

[W]hat it must have been like for Ramakrishna, a homosexually oriented man, to be shut away for days in a small hut with another, stark-naked man. Vedanta instruction or not, it was this man's nudity, and more especially, his penis, that normally caught Ramakrishna's attention. How could it not?¹²⁶

Swami Tyagananda, the head of Ramakrishna Vedanta Society, in Boston, USA, and the Hindu Chaplain at MIT and Harvard, offered a detailed refutation of *Kali's Child* and exposed various flaws in the book. According to Swami Tyagananda,

Kripal's conclusions come via faulty translations, a willful distortion and manipulation of sources, combined with a remarkable ignorance of Bengali culture. The derisive, non-scholarly tone with which he discussed Ramakrishna did not help either... Kripal's ignorance of Bengali culture jumps right off the page. Many of the author's misrepresentations are due to a simple lack of familiarity with Bengali attitudes and customs... [Furthermore], it's painfully clear that he also has little knowledge of Sanskrit...¹²⁷

In yet another instance of the wild conjectures paraded as free speech by US academics, Paul Courtright, Professor in the Department of Religion at Emory University, psychoanalyzed Hindu deities, including Lord Ganesha. In his book, *Ganesa: Lord of Obstacles, Lord of Beginnings* (1989, Oxford University Press), Courtright is particularly crass towards Lord Ganesha. He posits:

Like the eunuch, Ganesa has the power to bless and curse; that is, to place and remove obstacles. *Although there seem to be no myths or folktales in which Ganesa explicitly performs oral sex* [emphasis added], his insatiable appetite for sweets may be interpreted as an effort to satisfy a hunger that seems inappropriate in an otherwise ascetic disposition, a hunger having clear erotic overtones.¹²⁸

Interestingly, in the above analysis, Courtright even acknowledges that there is no textual or folk evidence of such behavior by Lord Ganesha. Yet, he concludes that Lord Ganesha's love for sweets has something to do with a desire for oral sex! Any Hindu, devout or not, will see this as a clearly biased view brazenly inserted by the author.

Courtright analyzes Ganesha's trunk as follows:

...The elephant trunk, which perpetually hangs limp, and broken tusk are reminiscent of Siva's own phallic character, but as these phallic analogs are either excessive or in the wrong place, they pose no threat to Siva's power and his erotic claims on Parvati.¹²⁹

Thus, throughout his book, Courtright misuses various tools of analysis with no basis on folk tales and Hindu texts to create dubious theories about Lord Ganesha and his characteristics.

¹²⁵ Malhotra, *ibid*

¹²⁶ Malhotra, *ibid*

¹²⁷ Malhotra, *ibid*

¹²⁸ Malhotra, *ibid*

¹²⁹ Agarwal and Venkat, *ibid*

Such analyses run across the gamut of books and articles published by these and other scholars. And, disturbingly enough, these scholars do not have appropriate knowledge of Sanskrit or native languages such as Bengali. Professor Michael Witzel of Harvard has called out Wendy Doniger on her improper translations of Sanskrit.¹³⁰

One wonders why FOIL and its affiliates, who claim to stand for the ideals of pluralism and for South Asians in general, fail to say anything about such blatant bias. Do they consider all pieces of evidence and refutations provided by people like Swami Tyagananda and others “a dogma of Hindu fundamentalism?”

(c) Bhagavad Gita - A Non-Hindu Text with Non-Humanist Teachings

During the 2007 attack on the HSC, Vijay Prashad wrote a *Letter to a Young American Hindu*,¹³¹ which essentially called on all of HSC’s chapters to dissociate from the National Body and start another organization (“Sarvodaya”) catering to everyone. Aimed at striking a chord with young Hindu Americans and warping their understanding of things Hindu, the letter’s focus quickly turns to “Noxious Hindutva”. Prashad weaves in his own definitions and understandings of Hinduism in the bargain. He agrees that he is not an expert on the *Gita*,¹³² but then goes on to make some sweeping conclusions regarding the scripture. He posits that the *Gita* was “composed long after the *Mahabharata*, written in classical Sanskrit in the Gupta era, interpolated into the long epic much later”.¹³³ “The *Gita* is a sublime response to the power of Buddhism with concepts such as karma drawn from it.”¹³⁴

What is the basis of Prashad’s bizarre statements? Romila Thapar, the Marxist historian mentioned earlier in this report, seemed to arrive at the conclusion in her *Early India - From the Origins to AD 1300* (2004, University of California Press), that the *Mahabharata* “‘may have been’ a localized feud, and the *Bhagavad Gita* a wholesale interpolation!”¹³⁵ Thapar, in *A History of India* (1990, Penguin Books), went even further to claim that “the Epics had originally been secular... [and were] revised by the Brahmins with a view of using them as religious literature.”¹³⁶ The audacity and outlandish nature of such claims is beyond any comparison. Nonetheless, such claims are exactly what form the basis of Prashad’s conclusions about the *Gita* and its teachings. Anything “good” in Hinduism (i.e. *Gita*) must have been secular and therefore hijacked by “evil” Brahmins.

Prashad’s and FOIL’s obsession with caste and the “Brahminic evils” surfaces again in his analysis of the *Gita*. He claims that “the genius of the text is that it takes concepts and ideas from these popular traditions [i.e. Buddhism] and brings them into line with some of the central principles of Brahmanism (varna, mainly).”¹³⁷ Hence, *Gita* is looked upon as a mere “reconciliatory” text and the only “Brahminic” concept relevantly synthesized by the *Gita* is the concept of Varna. Going by that logic, other important concepts such as Karma, Samsara, Yoga, Sankhya, the concepts of Brahman/Atman, etc. are not part of the “Brahminic” tradition and have really been borrowed from other traditions. Arguably then, the most

¹³⁰ Malhotra, ibid

¹³¹ Vijay Prashad, “Letter to a Young American Hindu”, May 21, 2007, <http://www.passtheroti.com/posts/487>. Accessed January 1, 2014

¹³² Prashad, ibid

¹³³ Prashad, ibid

¹³⁴ Prashad, ibid

¹³⁵ Kalavai Venkat, “A Critical Review of Romila Thapar’s Early India - From The Origins to AD 1300”, Page 14, <http://voiceofdharm.org/indology/EarlyIndia.pdf>. Accessed January 1, 2014

¹³⁶ Indrani Bandopadhyay, “The Bhagavad Gita”, <http://www.theosophy-nw.org/theosnw/world/asia/as-bandy.htm>. Accessed January 1, 2014

¹³⁷ Prashad, ibid

widely read and widely cherished Hindu scripture is not really Hindu in origin! In essence, according to Prashad, ancient Hindus are not capable of producing anything fruitful and have continued to steal from other traditions.

He also advises young Hindus to see the *Gita* as “an experiment in truth.”¹³⁸ The timeless principles and profound teachings of the *Gita* are thus reduced to mere experiments. One wonders if Prashad can dare send such advice in letters to young American Muslims, Christians, Jews or even Sikhs. What would be the impact of such a letter on Prashad’s reputation? But, all is fair game when it comes to Hindus.

Prashad describes the philosophy of Bhakti (selfless devotion) as one that “drew out from the oppressed peoples of the subcontinent the ability to challenge those who stood between them and divinity (the Brahmins, for instance) and those who stood between them and a peaceful life (kings, for instance).”¹³⁹ His statement sounds more in line with the Marxist concept of rebellions and the Maoist insurgency in India, rather than the saints’ and poets’ understanding of devotion. Interestingly, he fails to mention that these “rebellions” readily enriched the great fabric of Hinduism. And, many of the Hindu temples, Hindu families, and the so-called “upper castes” of Hindus readily recite the poetry and devotional songs of all these saints. Not to mention, famous Bhakti saints such as Narsinh Mehta, Tulsidas, etc. were Brahmins while others like Mirabai were Rajput Kshatriyas.

Unfortunately, FOIL fails to appreciate the diversity and understand the knowledgeable principles found in Hindu scriptures and texts.

Toward the conclusion of his letter, Prashad says: “to keep it alive, Hinduism requires an engagement with its history (which shows us how it evolves and changes) and with its core concepts (what we otherwise call philosophy).”¹⁴⁰ However, the engagement, according to FOIL is only one way – the “outsiders,” like the Western academic scholars discussed above and radical Indian leftists of FOIL and its partners, engage Hinduism and shape its definition and history, while the “insiders” (i.e. Hindu practitioners and adherents) should be mute witnesses. If the insiders attempt to self-define or showcase Hinduism as a dynamic tradition, they are blackballed and labeled as “Yankee Hindutvavadis” or “Hindu chauvinists”. Challenges to biased interpretations or alternative engagements of Hinduism are labeled as attacks on free speech.

¹³⁸ Prashad, ibid

¹³⁹ Prashad, ibid

¹⁴⁰ Prashad, Ibid

Balmurli Natrajan, another long-time member of FOIL and CSFH, is a Professor of Anthropology at William Paterson University. He provides similar examples of FOIL's position on the *Gita*. In a *Letter to Progressive Hindus*, written in *SAMAR* magazine (another constituent of CAG), he takes a peculiar and prejudiced view on Lord Krishna, the *Gita* and various Hindu deities. In an appeal to so-called progressive Hindus to reject parts or all of the scripture as not suitable, Natrajan cites:

An example could be verses 3.22-3.24 from the *Gita* wherein Krishna, the God who plays the part of a guru, tries to convince Arjuna to do his 'duty' on grounds that failure to do so would result in sankarasya or the intermingling or mixture of castes. For, no amount of intellectual camouflaging will be able to answer the question that a progressive Hindu will ask: So, what is wrong if people intermingle (or if sankarasya happens)? Who is bothered with this and why? Why does the *Gita* dwell so much on not doing another person's 'duty'? Who defines this 'duty'? What, in other words, is the *Gita* upholding as a social order?¹⁴¹

The verse 3.24 that Natrajan cites is not about Arjuna but about Krishna's role in this universe. According to the verse, Krishna says: "If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings."¹⁴² Krishna is saying that by not performing his own prescribed duty in this universe, he will be the cause of great discord, because others would follow suit. In verse 3.25, he also says that "the wise should act without attachment for the sake of leading people on the right path".¹⁴³ In every culture and in every society, most people follow wise leaders. Millions of Indians followed Mahatma Gandhi in the Indian independence struggle. Millions of people followed and still follow the teachings of Buddha, Adi Shankaracharya, Vivekananda, Ramakrishna, Guru Nanak, Guru Govind Singh, Chanakya and many others. These great personalities led lives of detached action and set examples for people to follow. Thousands of people also followed and follow Hitler, Stalin, Osama bin Laden and others throughout history and this created major chaos in the world. So, Krishna's advice is real and applicable even in today's world.

Turning to Natrajan's question regarding why the *Gita* is dwelling so much on duty it is worth noting that the *Gita* has many different concepts in it, and adherence to duty is just one. But, it is important in Arjuna's case because he was the *most* powerful warrior on the Pandava side and was critical to the success of the war. His withdrawal from the battlefield would have had devastating consequences for the Pandavas and for the general society at that time. Not to mention, Arjuna's retreat would defame the entire Kuru dynasty and Arjuna personally. If he had retreated from the battlefield, would he be so famous today? But, FOIL and Natrajan easily overlook such simpler logic and context.

Unfortunately, Natrajan is again obsessively focused on caste and its supposed definition found in this verse of the *Gita*. His analysis of the concepts of Varna (classes) seems superficial. In fact, the word "caste" itself is a misnomer derived from the Portuguese word "Casta".

"Varna was mistranslated as 'caste', and after generations of repetition, it became the prevailing view even amongst Hindus educated under the British system. This interpretation became a self-fulfilling prophecy since the British census of India used rigid caste boundaries into which they force-fit the entire population."¹⁴⁴

¹⁴¹ Balmurli Natrajan, "Letter to a Progressive Hindu", *SAMAR*, Issue 28, February 28, 2008, <http://SAMARmagazine.org/archive/articles/255>. Accessed January 1, 2014

¹⁴² A. C. Bhaktivedanta Swami Prabhupada, "Bhagavad-gita As It Is" Chapter 3, Verse 24, The Bhaktivedanta Book Trust International, Inc., <http://vedabase.net/bg/3/en1>. Accessed January 1, 2014

¹⁴³ Ibid, Chapter 3, Verse 25

¹⁴⁴ Rajiv Malhotra, "Bhagvadgita on Caste", <http://www.infinityfoundation.com/ECITcaste3frameset.htm>. Accessed January 1, 2014

He asks questions to unmask the “intellectual camouflaging” he blames Hindus for in his letter; his questions are meant to invoke a sense of suspicion regarding the *Gita*. Thus, as per his thesis, progressive Hindus should be bold enough to even reject the entire *Gita* based on the verse that he provides. However, before jumping on that bandwagon, it will be wise to put that verse in context with the *entire* philosophical discussion that Krishna is having with Arjuna in that chapter. Also, it’s important to remember that Krishna engages Arjuna in various philosophical arguments and concepts. The “mixing of castes” (which is not properly translated by Natrajan) is *one* point out of so many that Krishna makes throughout the *Gita* to explain to Arjuna why the latter must fight in the Kurukshetra War.

Chapter 3 is about Karma Yoga and detached action. Krishna discusses Karma Yoga as one of the means of attaining liberation from the cycle of birth and death. For instance, in verse 3.8, Krishna advises: “Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one’s physical body without work.”¹⁴⁵ So, in essence, Arjuna must do his duty because that is the nature of all beings. This verse also has obvious truth in it because lack of proper bodily care results in health problems. Maintaining a proper physical body requires work (i.e. exercise, eating healthy, etc.). Similarly, in verse 3.19, Krishna says: “Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.”¹⁴⁶ It is imperative for a warrior like Arjuna to remain detached in his duties because only then can he sincerely perform them at this important juncture of the war. Krishna discusses the concept of detached action in much greater detail throughout this and other chapters. But, in Chapter 5, Krishna also says that one can attain liberation by devotional service and analytical study. In verse 5.5, Krishna advises: “One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.”¹⁴⁷ But, analytical study is not the path to be followed on a battlefield. It is a soldier’s duty to fight in the battlefield and not open up books to analyze philosophical concepts (although such study can occur off the battlefield).

Just by looking at a few of these verses, one can easily understand that taking verses out of context and in isolation can lead to a misunderstanding of the powerful concepts presented in the *Gita*. The *Gita* discusses multiple approaches for attaining liberation, ranging from Karma Yoga to Bhakti Yoga to Jnana Yoga, etc. Krishna also maintains that a particular approach may be suitable for a person with certain qualities, while another approach may be more attractive to a person with a different set of qualities. But, Natrajan, like his FOIL brethren, sidelines all this to raise suspicions about the most profound Hindu philosophical concepts.

Further in the letter, Natrajan paints Lord Krishna’s teachings as non-humanist and the teachings of the various deities as filled with incest, greed, etc. Only when the teachings are taught by a human guru are they really humanist. Natrajan declares:

Coming back to Samskara, we see that not surprisingly, *humanist teachings in Hinduism arise not from our host of gods and goddesses whose life stories are many times filled with outrageous kinds of deceit, manipulations, selfishness and greed* [emphasis added]. Instead, all humanist Hindu teachings are from its human and humane gurus, not gods. And the best gurus teach to serve humanity and to not observe distinctions of caste, creed, and even gender in ways that create and reproduce hierarchies or inequalities. *Indeed, when one such God tried to play the role*

¹⁴⁵ Swami Prabhupada, Ibid, Chapter 3, Verse 8

¹⁴⁶ Swami Prabhupada, Ibid, Chapter 3, Verse 19

¹⁴⁷ A. C. Bhaktivedanta Swami Prabhupada, “Bhagavad-gita As It Is” Chapter 5, Verse 5, The Bhaktivedanta Book Trust International, Inc., <http://vedabase.net/bg/5/en3>. Accessed January 1, 2014

*of a guru as seen above in the Gita, the teachings are quite clearly non-humanistic [emphases added].*¹⁴⁸

In one swoop, Natrajan holds the entire host of deities as well as scriptures like the *Gita* guilty of immoral behavior. While there are erotic stories and sexual references to deities in poems and arts, that doesn't permit anyone to make sweeping generalizations and paint the entire Hindu tradition red.

It is ironic that Natrajan accepts that teachings of gurus are humanist and not those of the deities. But, where are the gurus getting their teachings from? Which gurus is he referring to? The wisest teachers of Hinduism ranging from Vyasa, Valmiki, Yagnavalkya, etc. to Shankaracharya, Ramanujacharya, Madhvacharya, Kabir, Mirabai, Lord Chaitanya, Swami Narayan, Tulsidas, Tukaram, Narasinh Mehta, Sai Baba, Swami Vivekananda, Ramakrishna Paramhansa, Aurobindo, Gandhi, Ramana Maharishi, Swami Chinmayananda, Sri Prabhupada, etc. have all based their teachings on various deities and their avatars such as Shiva, Vishnu, Krishna, Rama, Hanuman, Kali, Durga and Ganesha. So, what does Natrajan mean when he tries to separate the gurus from the deities? How do the gurus attain their knowledge without deep devotion towards and meditation upon these deities that are ultimately the personification of the Impersonal Reality known as Brahman in the scriptures? How do deities, whose stories are full of "deceit, manipulations, selfishness and greed", inspire so many learned gurus and spiritual personalities? Can they all be deluded?

Consider the following *bhajan* of Mirabai, the 16th century devotee of Krishna and a legendary saint of India:

Akanda Varne Varee Saheli, Hu to Akhanda Varne Varee...

O my companion, saheli (female friend)! I am married to The Eternal Husband (Krishna). I am now married to The Indivisible Husband.

Mira Ke Prabhu Giridhar Naagar, Santona Charne Padi Saheli

Gopi Mira's Lord is Giridhar (who raised the mountain to save his devotees in Vrindavan). He is the true civilized, dependable, pure, selfless friend and husband. I now surrender at the feet of saints.¹⁴⁹

In the above Gujarati *bhajan*, Mira is clearly in love with Krishna, considers him her husband and offers her complete devotion to him. Her Bhakti (selfless devotion) is extremely strong toward Krishna. Would Natrajan consider this immoral behavior and blame the saint for incest?

Coming back to the *Gita*, Natrajan maintains that Lord Krishna's teachings are "quite clearly non-humanistic" based on one example of verses 3.22-3.24 that he cites. However, even an amateur student of the *Gita* and Hindu scripture knows that Hinduism is vastly filled with humanist and pluralistic teachings. The *Gita* is rich in humanist teachings and has been the source of inspiration for hundreds of millions of people all over the world, both religious and secular, Hindu and non-Hindu, ranging from Gandhi to Thoreau and Einstein, from Shankaracharya to Aurobindo to Vivekananda and many other modern and ancient personalities. In fact, the entire Hindu scriptural treasure is filled with universal, pluralist and humanist teachings.

Verse 9.26 of the *Gita*, declares: "Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded"¹⁵⁰ Similarly, verse 9.29 says: "I am the same to all beings:

¹⁴⁸ Natrajan, Ibid

¹⁴⁹ "Akhand Var Ne Vari Hu - I Am Married To The Eternal Husband", <http://www.gitananda.org/bhajans/akhand-var-ne-vari-hu.html>. Accessed January 1, 2014

to Me there is none hateful or dear. But those who worship Me with devotion are in Me, and I too am in them.”¹⁵¹

Verse 2.64 declares: “But the self-controlled man, moving among objects, with his sense under restraint and free from both attraction and repulsion, attains peace.”¹⁵²

Verse 17.20 declares: “Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.”¹⁵³

Here are some famous perspectives on the *Gita*:

When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to *Bhagavad-Gita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the *Gita* will derive fresh joy and new meanings from it every day. – Mahatma Gandhi

The *Bhagavad-Gita* is the most systematic statement of spiritual evolution of enduring value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity. – Aldous Huxley

The *Bhagavad-Gita* is a true scripture of the human race a living creation rather than a book, with a new message for every age and a new meaning for every civilization. – Sri Aurobindo

In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-Gita*, in comparison with which our modern world and its literature seems puny and trivial. – Henry David Thoreau¹⁵⁴

One wonders where these giants of civilization are wrong in their interpretation of the *Gita* when compared to Natrajan’s own take on it.

¹⁵⁰ “Srimad-Bhagavad-Gita, English translation and commentary by Swami Swarupananda, [1909]“, Chapter 9, Verse 26, <http://www.sacred-texts.com/hin/sbg/sbg14.htm>. Accessed January 1, 2014

¹⁵¹ Ibid Chapter 9, Verse 29

¹⁵² Swami Chinmayanand, “Peace while one has much work and responsibility”, Chinmaya Mission Chicago, http://www.mychinmaya.org/index.php?id=topic_2. Accessed January 1, 2014

¹⁵³ A. C. Bhaktivedanta Swami Prabhupada, “Bhagavad-gita As It Is” Chapter 17, Verse 20, The Bhaktivedanta Book Trust International, Inc., <http://vedabase.net/bg/17/en>. Accessed January 1, 2014

¹⁵⁴ Subhamoy Das, “In Praise of the Bhagavad Gita: Great Comments by Great People”, *About.Com*, http://hinduism.about.com/od/the_gita/a/famousquotes.htm. Accessed January 1, 2014

(d) Ramayana Argues for Colonization

In 1996, Vijay Prashad gave a talk on the occasion of Diwali, one of the most important Hindu festivals. One would expect the talk to have been about Diwali and its significance to Hindus. But no, the topic was “Diwali and Decolonization”. Stating that there are multiple tales surrounding Diwali, Prashad quickly shifts his focus to demolish the stature of Lord Rama in the Hindu tradition. He laments on the Ramjanambhoomi-Babri Masjid issue and the subsequent riots and then blames Lord Rama, no less, for the controversy! He wonders: “The blood which has sanctified this deity makes me wonder if there is any need to remember Diwali through him...”¹⁵⁵ He then describes Rama as a “commonplace hero” who was transformed later into a “personal God accessible to the masses.” Though Hindus view Rama as a model of righteousness and compassion, Prashad distinguishes Rama’s righteousness from the righteousness found in the Vedas, as if they are separate. He states: “Rama does not keep to his varna domain, but consorts with various oppressed castes and outcast tribes.”¹⁵⁶ So, if, through his own conduct, Rama shows compassion and friendliness to others in the society, this is not acceptable since, in Prashad’s view, the “Brahminic Vedic texts” are frozen and can only be viewed as oppressive. In essence, Hindus are damned either way. If Hinduism has examples of personalities and deities transcending class barriers or overcoming any restrictions, those have to be necessarily viewed with suspicion and discarded as not part of the “core oppressive Brahminic religion.”

Then, he makes one of his most outrageous statements:

The various texts offer the story of Ram to make pedagogical and moral points: the *Ramayana* argues for the colonization of the peoples of the subcontinent while the *Ramcaritmanas* argues for the worship of an iconic figure [emphasis added] rather than, for instance, a consideration of the Upanishads' metaphysics.¹⁵⁷

Without providing any evidence or context to his position, Prashad categorically pulls down with such obvious abandon one of the most revered texts of Hinduism as sanctioning colonization! His reference to Rama’s battle with Ravana can be seen in the framework of his biased beliefs in the Aryan/Dravidian racist theories that claim colonization of the “black” southern Dravidians by the “white” northern Aryans.

His argument sounds extremely similar to the crackpot theories peddled by the likes of Kancha Ilaiah, whose ideas and work FOIL members widely support. For example, in his book *Why I am not a Hindu* (2005, Samya), Ilaiah maintains that the “Ramayana is some primeval race war in which the Aryans suppressed the Dravidian south.”¹⁵⁸ It seems that both Prashad and Ilaiah are oblivious to the fact that one of the most popular versions of Ramayana, especially in “Dravidian South”, was composed by Tamil poet Kamban. Why would a “Dravidian” poet compose a glorifying tale of a “colonizer”? What’s more, Ravana himself was a learned Brahmin and son of sage Vishrava and grandson of sage Pulatsya.¹⁵⁹ So, in terms of “caste hierarchy”, Ravana (Brahmin) was of a higher caste than Rama (Kshatriya)! Similarly, Ravana is described by Valmiki as having knowledge of the Vedas and being a great devotee of Shiva. He was a Samavedin and composed the *Shiva Thandava Stotram*.¹⁶⁰ So, why would a “Dravidian” king be a

¹⁵⁵ Vijay Prashad, “Diwali and Decolonization, a talk at Brown University”, October 26, 1996, <http://www.foil.org/culture/diwali.html>. Accessed January 1, 2014

¹⁵⁶ Prashad, Ibid

¹⁵⁷ Prashad Ibid

¹⁵⁸ Ranbir Singh, “Review of Kancha Ilaiah’s ‘Why I am not a Hindu’”, February 13, 2011 <http://www.chakranews.com/review-of-kancha-ilaiahs-why-i-am-not-a-hindu/1100>. Accessed January 1, 2014

¹⁵⁹ Devdutt, “This was Ravan Too”, September 30, 2009, <http://devdutt.com/articles/ramayana/this-was-ravan-too.html>. Accessed January 1, 2014

¹⁶⁰ P.R. Ramachander, “Shiva Thandava stotram by Ravana”, http://www.hindupedia.com/en/Shiva_Thandava_stotram_by_Ravana. Accessed January 1, 2014

Brahmin and knowledgeable both in Sanskrit as well as the Vedas? This information contradicts Prashad's and Ilaiah's views on the Ramayana.

Similarly, as quoted above, Prashad asserts that “*Ramcharitmanas* argues for the worship of an iconic figure rather than, for instance, a consideration of the Upanishads’ metaphysics.” Prashad again subjects Hindu texts to ridicule and suspicion while making outrageous and unsubstantiated statements. His deficient knowledge of Hinduism shines out brightly with such comments. *Ramcharitmanas* as well as many other Bhakti works are richly embedded in the *Saguna (with qualities) Brahman* concept of the Upanishads and express this philosophical concept beautifully. Tulsidas, the revered author of *Ramcharitmanas*, preferred the *Saguna Brahman* form of the Absolute Reality over the *Nirguna (without qualities) Brahman*. Thus, to him, Lord Rama was the embodiment of that *Saguna Brahman*. Rambhadracharya (2008, pp. 943–948, *Ramcharitmanas* 7.111.1–7.114.7) illustrates this from the *Uttar Kand* of *Ramcharitmanas*:

In the Uttar Kand of *Ramcharitmanas*, Tulsidas describes in detail a debate between Kakhbushundi and Lomasha about whether God is Nirguna (as argued by Lomasha adhering to monism) or Saguna (as argued by Kakhbushundi adhering to dualism). Kakhbushundi repeatedly refutes all the arguments of Lomasha, to the point when Lomasha becomes angry and curses Kakhbushundi to be a crow. Lomasha repents later when Kakhbushundi happily accepts the curse, but refuses to give up the Bhakti of Rama, the Saguna Brahma¹⁶¹

The *Svetashvatara Upanishad* provides splendid examples of the connection between the philosophy of Bhakti and the Upanishads. Chapter 1, verse 11 mentions:

When the Lord is known, all fetters fall off; with the cessation of miseries, birth and death come to an end. From meditation on Him there arises, after the dissolution of the body, the third state, that of universal lordship. And lastly, the aspirant, transcending that state also, abides in the complete Bliss of Brahman.¹⁶²

Similarly, Chapter 4, Verse 11, states:

By truly realizing (sic) Him who, though non-dual, dwells in prakriti, both in its primary and in its secondary aspect and in Whom this whole world comes together and dissolves – by truly realizing (sic) Him who is the Lord, the bestower (sic) of blessings, the Adorable God, one attains the supreme peace.¹⁶³

Furthermore, it is surprising that Prashad takes issues with Tulsidas’ work, since Tulsidas is one of the most famous Bhakti saints and *Ramcharitmanas* is one of the cornerstones of Bhakti writings. In fact, Prashad himself describes Bhakti as “... one of the foundation stones of modern Hinduism.”¹⁶⁴ So, what is Prashad implying by demoting this great work of Bhakti in comparison with the Upanishads? Or, is he holding Rama in contempt and therefore implying that *Ramcharitmanas* argues for worship of this “contemptuous icon”? It is interesting to note that he holds Kabir, Mira and such other saints in high esteem and lauds them for starting “spiritual and social rebellions,”¹⁶⁵ while taking a dim view of Tulsidas’ stature and contributions. If he blasts the *Ramcharitmanas*, he is blasting the entire Bhakti

¹⁶¹ Please refer to sub-section “Nirguna and Saguna Brahman” in Wikipedia’s entry of Tulsidas, <http://en.wikipedia.org/wiki/Tulsidas>. Accessed January 1, 2014

¹⁶² Swami Nikhilananda, “Holy Upanishads - Svetasvatara Upanishad”, English translation, http://www.ishwar.com/hinduism/holy_upanishads/svetasvatara_upanishad/. Accessed January 1, 2014

¹⁶³ Nikhilananda, Ibid

¹⁶⁴ Prashad, Ibid

¹⁶⁵ Prashad, Ibid

movement since it essentially calls for unconditional devotion to “iconic figures” such as Rama, Krishna, Vishnu and Shiva.

Interestingly, Kabir had this to say about the name of Rama (*Raam Naam*): “If any one utters Raam Naam even in dream, I would like to make a pair of shoes out of my skin for his daily use.”¹⁶⁶ One of the verses in Kabir’s *bhajans* is as follows:

*bhajo re bhaiyaa
bhajo re bhaiyaa raam govind harii
raam govind harii bhajo re bhaiyaa raam govind harii ...*¹⁶⁷

Translation: *Brother, chant*

Brother, chant the name of Raam, Govind (Krishna), Hari (Vishnu)

Raam, Govind, Hari, chant, O Brother, Raam, Govind, Hari

If Prashad takes issue with the *Ramcharitmanas* because it is “non-Upanishadic,” he is indeed taking issue with the works of Kabir, Mira, Tukaram, Narasinh Mehta, Lord Chaitanya and numerous other Bhakti saints that have enriched India and Hinduism.

Further in his talk, Prashad equates Sita’s “test of loyalty”¹⁶⁸ in Ramayana with the situation of India. He says: “Like the roots of Diwali, the history of our republic is marked by the tales of many Sitas – women, Dalits, Adivasis, Muslims, the working-class – who have had to face tests of loyalty, ordeals of fire.”¹⁶⁹ However, in the beginning of his talk, Prashad maintains that there is “no single story which explains Diwali.”¹⁷⁰ That’s a correct statement, since Diwali is celebrated with various stories and also by Jains and Sikhs.¹⁷¹ Yet, in an attempt to spotlight the “oppression by Hindus,” Prashad makes the story of Ramayana as the “roots of Diwali”. And, in his categorization of “Sitas,” he leaves out the mass killings of Hindus and Sikhs in Pakistan as well as in India, during Partition. Examples: “The Great Calcutta Killing of August 1946 was an immediate consequence of Jinnah’s call for ‘direct action’ for the achievement of Pakistan, which he certainly knew meant violence here and elsewhere in the country,”¹⁷² and the October 10, 1946 massacre of Hindus in Noakhali.

The majority of the population in the area was Muslim, around 82%, while most of the land belonged to Hindu landlords. As a consequence of the riots in Calcutta, a massive anti-Hindu pogrom was organized by Muslim locals so as to cleanse the region (of) Hindu presence either by killing them or by forcing them to flee the area. The death toll is close to 5,000, according to the Press (Sengupta, 2007: 138), though Moon considered that it should rather be counted in hundreds (Moon, 1998: 59). It is claimed that nearly 75% of Hindus in the area left the place. (Sengupta, 2007; Moon, 1998).¹⁷³

¹⁶⁶ Swami Sivananda, “Name, Faith and Love, GLORY of RAMA NAM”,

http://www.sivanandaonline.org/public_html/?cmd=displaysection§ion_id=1042. Accessed January 1, 2014

¹⁶⁷ “Introduction to Sant Kabir”, extracted from “Devotion Alone Matters to God”, *The Hindu*, December 29, 1997, <http://sanskritdocuments.org/hindi/bhajan/kabir.htm>. Accessed January 1, 2014

¹⁶⁸ Prashad Ibid

¹⁶⁹ Prashad Ibid

¹⁷⁰ Prashad Ibid

¹⁷¹ See the entry of Diwali in Wikipedia at <http://en.wikipedia.org/wiki/Diwali>. Accessed January 1, 2014

¹⁷² Paul R. Brass, “The partition of India and retributive genocide in the Punjab, 1946–47: means, methods, and Purposes”, *Journal of Genocide Research* (2003), 5(1), 71–101, <http://faculty.washington.edu/brass/Partition.pdf>, accessed January 1, 2014

¹⁷³ Lionel Baixas, “Thematic Chronology of Mass Violence in Pakistan, 1947–2007”, June 24, 2008, <http://www.massviolence.org/Thematic-Chronology-of-Mass-Violence-in-Pakistan-1947-2007>. Accessed January 1, 2014

Senator Edward Kennedy, submitting a report to the US Senate about the 1971 Bangladesh massacres, had the following to say:

Field reports to the US government, countless eyewitness journalistic accounts, reports of international agencies such as the World Bank, and additional information available to the subcommittee document the reign of terror which grips East Bengal (East Pakistan). (The) hardest hit have been members of the Hindu community, who have been robbed of their lands and shops, systematically slaughtered, and in some places, painted with yellow patches marked 'H.' All of this has been officially sanctioned, ordered and implemented under martial law from Islamabad.¹⁷⁴

How about the ethnic cleansing of an estimated 400,000 Kashmiri Pandits¹⁷⁵ in Kashmir in the late 1980s and early '90s? KPS Gill, the famous former Director General of Punjab Police, has this to say about the situation of Kashmiri Pandits: "Among the worst victims of this conflict are the Kashmiri Pandits, descendents (sic) of Hindu priests and among the original inhabitants of the Kashmir Valley."¹⁷⁶ He describes that, while people have made a huge noise about other riots in India, very little is known about the pogroms against these Pandits, who were integral to the economy of the Kashmir Valley and to the cultural harmony that existed there.

On [January 13,] 1990, a Kashmiri Pandit nurse working at the Soura Medical College Hospital in Srinagar was raped and later killed by Pakistan-backed terrorists. The incident was preceded by massacres of Pandit families in the Telwani and Sangrama villages of Budgam district and other places in the Kashmir Valley. While the Jammu & Kashmir Liberation Front (JKLF) claimed a 'secular' agenda of liberation from Indian rule, the terrorist intent was clearly to drive non-Muslim 'infidels' out of the State and establish Nizam-e-Mustafa (literally, the Order of the Prophet; government according to the Shariah). Accounts of Pandits from this traumatic period reveal that it was not unusual to see posters and announcements – including many articles and declarations in local newspapers – telling them to leave the Valley. Pandit properties were either destroyed or taken over by terrorists or by local Muslims, and there was a continuous succession of brutal killings, a trend that continues even today.¹⁷⁷

It is even peculiar that Prashad in his 2007 letter to young American Hindus at the height of the attack on the HSC, talks about his Hindu and Sikh heritage. However, he hardly seems to care about his Hindu heritage and brethren or making a strong case for people like the Kashmiri Pandits.

Why do FOIL and the CAG continue to ignore Hindus and the atrocities they have faced, even in the past 50 years? While the Partition riots killed many Muslims and this should not be forgotten, presenting a one-sided view of the story only highlights the bias of FOIL and CAG and continues to simmer the pot of communal mistrust and hatred between Hindus and Muslims.

Toward the end of his talk, Prashad quotes Gandhi: "It is good to swim in the waters of tradition, but to sink in them is suicide."¹⁷⁸ However, Prashad hasn't even "skinny dipped" in the waters of the Hindu tradition because he has already developed a preconceived notion that these waters are dirty.

¹⁷⁴ Vivek Gumaste, "The Hindu genocide that Hindus and the world forgot", http://www.indiatribune.com/index.php?option=com_content&view=article&id=2105&Itemid=524. Accessed January 1, 2014

¹⁷⁵ K.P.S Gill, "The Kashmiri Pandits: An Ethnic Cleansing the World Forgot", <http://www.satp.org/satporgtp/kpsgill/2003/chapter9.htm>. Accessed January 1, 2014

¹⁷⁶ Gill, Ibid

¹⁷⁷ Gill, Ibid

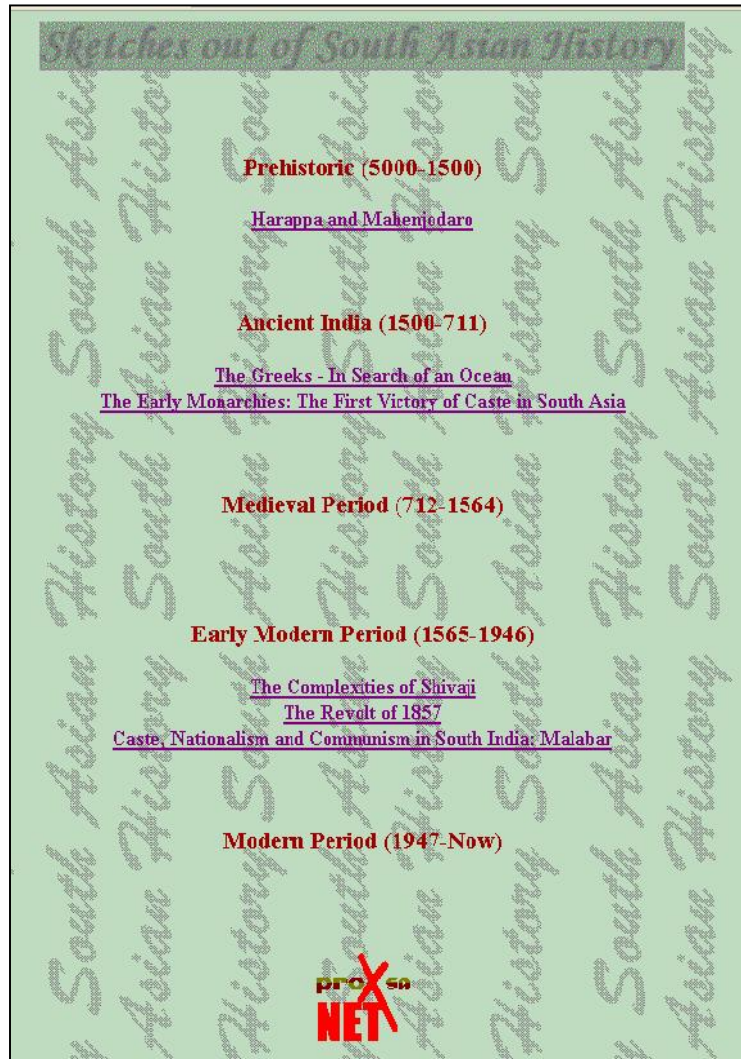
¹⁷⁸ Prashad, Ibid

(e) Sketchy South Asian History

The figure on the right is an extract of a page on South Asian History from FOIL's website. For all the South Asian history and cultural expertise that FOIL's members claim, it is surprising that they have only covered "Indian" history and left major gaps in their so-called "sketches". Prehistoric Era is defined as 5000-1500 BC.¹⁷⁹ Interestingly, when one clicks on the link, one is led to a different website on the ancient Indus Valley Civilization, containing links to papers and articles debunking the racist Aryan Invasion Theory – the same theory that FOIL and its members subscribe to.

In the section called Ancient India (1500-711),¹⁸⁰ one can only find two write-ups. The first one is about the Greeks and their expedition to India in search of the Ocean. The second is about "The First Victory of Caste in South Asia". Ironically, FOIL could not find anything else to write about India in the roughly 800-year time span! There are no writing on the Gupta Empire, the Maurya Empire, etc. or on Indian trade with Persia, Greece and other parts of the world. How about famous Indian institution of Takshashila? Or the achievements of India in sciences, mathematics, ship-building, architecture, etc.? And, how about the travels of Chinese pilgrims Fa Xian and Xuanzang (Huen Tsang) to India and their documentation of the richness and inclusiveness of Indians? FOIL doesn't find it important to highlight such chapters of South Asian History. According to FOIL, such important achievements seem pale in comparison to the Greek invasion of India.

FOIL's obsession with caste resurfaces again in the second article. Even though there is growing evidence that caste identity faultlines became invigorated and politicized through the British censuses of India,¹⁸¹ the only two things that FOIL can find to talk about are a foreign invasion of India and the so-called victory of caste.



¹⁷⁹ "Sketches of South Asian History", <http://www.proxxsa.org/history/index.html>. Accessed January 1, 2014

¹⁸⁰ Ibid

¹⁸¹ "Six Provocations", from the website of the book *Breaking India. Western Interventions in Dravidian and Dalit Faultlines*. 2011, New Delhi, India: Amaryllis. Available at <http://www.breakingindia.com/six-provocations>. Accessed January 1, 2014

The Medieval Period (712 - 1564) is completely blank. It begs the question why. Could it be co-incidental that 712 AD marks the first Muslim invasion of South Asia? Mohammad bin Qasim invaded India in 712 AD and conquered Sindh, which became the province of the Omayyad Khilafat.¹⁸² Following his conquest, for the next 800 years, there were a series of Muslim invasions, including establishment of the Delhi sultanate between 1206 and 1526 – all of which culminated in the establishment of the Mughal dynasty in 1526. The period also witnessed great achievements by the Vijaynagara and Maratha empires, for example. Why wasn't FOIL interested in such important historical points?

Continuing on, in the Early Modern Period (1565-1946), one can see a similar pattern – only three articles. The first one portrays Shivaji and his “complexities”. The second talks about the Revolt of 1857 and the third is a brief history of the Communist Movement in Kerala, citing the works of the General Secretary of the Community Party of India (Marxist) Prakash Karat and showing how the Left “liberated” the oppressed castes from the clutches of upper caste Hindus. The article is essentially a rebuttal of an argument made by Victor Fic in his book *Kerala: Yenan of India, Rise of Communist Power: 1937-1969* (1970, Nachiketa Publications).¹⁸³ Fic argues that the Communist movement manipulated local castes and religious identities on its road to power in Kerala.¹⁸⁴ Prashad, in his essay, declares: “to utilize caste for electoral purposes or to hold power is to play with a politics of fission ... The Left movement neither ignores nor manipulates caste.”¹⁸⁵

However, manipulations of the Communist party in Kerala are pointed out by independent observers. KP Joseph, a former civil servant, a consultant to the United Nations, director of INSIST (Institute of Studies in Social Transformation) as well as author of several books, has extensively studied Marxism/Communism and their claims of emancipation of the Kerala underclass. In an interview with Pradeep Krishnan of *Haindava Keralam*, Joseph highlights the hypocritical nature of the Communist party in Kerala:

In Kerala, Marxism provided opportunity to the scions of feudal families to extend exploitation and domination of the underclass feeding the latter with visions of Utopia. Instead of seeking emancipation through education, large numbers of youth of the underclass became followers of Marxist upper crust feudal leaders and they (sic) perished in the flames of Calcutta thesis uprisings. It took fifty years for the Marxist parties in Kerala to put an avarna [i.e. an ‘outcaste’ or ‘untouchable’] in the chair of the Chief Minister (VS Achuthanandan). It is not known how many years will it take for West Bengal to do so. Feudalism in Kerala would have crumbled without Marxism and feudal scions would have been compelled to work hard for a living but for Marxist politics. Leaders ranging from Jyoti Basu to EMS to Nayanar to AK Gopalan to Prakash Karat (the Marxist supreme leaders) rose from the upper crust of feudal society. Much of their life stories show that they used ideology to ride and cling to power, rather than for emancipation of the oppressed from poverty and backwardness. If the Marxist leaders were indeed different from the normal run of leaders, they would not have been Chief Minister for life (like Jyoti Basu) or assumed chief ministership again and yet again (as EMS and Nayanar did). In 1957, EMS was working for the party in New Delhi and TV Thomas was the elected party leader in the Kerala Assembly. Thomas was a capable leader. EMS had, therefore, no business to come down to Kerala to take over as Chief Minister. Even afterwards, there were occasions to yield the chief ministership to the likes of Susheela Gopalan and VS Achuthanandan, but the upper caste leaders

¹⁸² “The Delhi Sultanate (1206-1526)”, <http://www.facts-about-india.com/the-delhi-sultanate.php>. Accessed January 1, 2014

¹⁸³ Vijay Prashad, “Caste, Nationalism and Communism in Malabar (1900-1948)”, <http://www.proxsa.org/history/malabar.html>. Accessed January 1, 2014

¹⁸⁴ Prashad, Ibid

¹⁸⁵ Prashad, Ibid

clung to power. The record of the leaders proved that the secret agenda of the Marxist leaders was always power and not emancipation.¹⁸⁶

Coming back to our “selective” historians, they have left blank the entire section from 1947 onwards. Surely there are worthy historical aspects/developments of India (or “South Asia”) that can be included here.

In summary, for the entire 5,000 years history, all that FOIL finds worthy of highlighting are a foreign invasion of India, some caste politics and its supposed history, a derogatory and half-baked picture of Shivaji and the Communist role in the Malabar region of Kerala along the lines of caste.

(f) Shivaji – A Questionable Monarch

We have already seen FOIL’s selective portrayal of Indian history in the above section. But, FOIL’s tendency to devalue important Indian figures needs further elaboration. As part of the “Sketches out of South Asian History”, Prashad discusses the “The Complexities of Shivaji.”¹⁸⁷ This article is essentially in response to an event held in New York by an organization called HSS (Hindu Swayamsevak Sangh) in which a speaker, Shripati Shastry, described how Shivaji fought Mughal Emperor Aurangzeb and was a defender of Hindu civilization. Prashad questions this portrayal of Shivaji by asking that “the historical record should be scoured to check if Shivaji indeed did fight Aurangzeb to (defend) ‘Hindu civilization’ and if he made it his purpose to cleanse the subcontinent of ‘foreigners.’”¹⁸⁸ In his analysis, Prashad reduces Shivaji to “a rebellious zamindar and hill-chief [who]...claimed to be a ‘Hindu’ king when it suited him...”¹⁸⁹ He says further that “[in] 1668, Shivaji’s repeated petitions to Aurangzeb won him the title ‘Raja’ and the Chakan fort. After the Mughal treasury refused to reimburse him for a trip he took to Agra, he took up arms again.”¹⁹⁰ Such statements make Shivaji appear as a whining, spiteful weasel.

Then, to raise more suspicions on Shivaji’s character, he tells us about his son’s conduct, as if that is a black mark on Shivaji himself. He adds: “one might add that Shambhaji, Shivaji’s son, raped a Brahmin woman in December 1678: such facts often get lost in the blind valorization of historical figures.”

Prashad’s pronouncements about Shivaji’s stature as a Hindu king and as mere “hill chief” also need further examination. While in his earlier life, Shivaji was given charge of his father’s *Jagir* (territory) of Pune, history indeed is more complex than Prashad’s version.

Shivaji was a Maratha aristocrat of the Bhonsle clan who is considered the founder of the Maratha Empire.¹⁹¹ Shivaji learned much from his father Shahaji Bhonsle’s failed attempts at political independence, his exceptional military capabilities and achievements, his knowledge of Sanskrit, Hindu ethos, patronage of the arts, his war strategies and peacetime diplomacy. Jijabai, his mother, also instilled

¹⁸⁶ Pradeep Krishnan, “The day of Communism/Marxism in India are over”, in an interview with Sri KP Joseph, *Haindava Keralam*, June 8, 2011, <http://haindavakeralam.com/HKPage.aspx?PageID=13997&SKIN=B>. Accessed January 1, 2014

¹⁸⁷ Vijay Prashad, “The Complexities of Shivaji”, <http://www.proxsa.org/history/shivaji.html>. Accessed January 1, 2014

¹⁸⁸ Prashad, *Ibid*

¹⁸⁹ Prashad, *Ibid*

¹⁹⁰ Prashad, *Ibid*

¹⁹¹ See the entry on “Maratha Empire” on Wikipedia, http://en.wikipedia.org/wiki/Maratha_Empire. Accessed January 1, 2014

in Shivaji a natural love for self-determination and an aversion to external political domination.¹⁹² In 1657, while Aurangzeb attacked Golconda and Bijapur, Shivaji, using guerrilla tactics, took control of three Adilshahi forts formerly under his father's command.¹⁹³ With these victories, Shivaji assumed de facto leadership of many independent Maratha clans. Shivaji's small and ill-equipped army survived an all-out Adilshahi attack, and Shivaji personally killed the Adilshahi general, Afzal Khan.¹⁹⁴ With this event, the Marathas transformed into a powerful military force, capturing more and more Adilshahi and Mughal territories.¹⁹⁵ At the end of 1676, Shivaji Maharaj launched a wave of conquests in southern India with a massive force of 50,000 (30,000 cavalry and 20,000 infantry).¹⁹⁶ How can a mere hill chief command a force of 50,000? Furthermore, Shivaji established an effective civil and military administration and had a powerful navy.

Cooper (2003) writes the following:

By 1659, he had a fleet of 20 warships and continued to expand his naval presence to strengthen the Maratha Empire's coastal borders. He even launched an amphibious assault on the Sidi Yakub's fort of Danda Rajapur....Toward the end of his career, he had control of 360 forts to secure his growing kingdom. Shivaji himself constructed about 15-20 totally new forts (including key sea forts like Sindhudurg), but he also rebuilt or repaired many strategically placed forts to create a chain of 300 or more, stretched over a thousand kilometers across the rugged crest of the Western Ghats.¹⁹⁷

Traveling through the forts of Shivaji, Adrian Hamilton of *The Independent* remarks:

Aurangzeb spent the best part of 30 years trying to crush the light-footed, rapid-action mountain people of Shivaji's army. In the process, he ruined his health and expended his treasury – fruitlessly, as it turned out, for the Marathas continued to expand their holdings for a full century after Shivaji's death.¹⁹⁸

All of the above clearly show that Shivaji was not “a rebellious zamindar and hill-chief” but one of the greatest kings of medieval India.

¹⁹² See the entry on the “Early Life of Shivaji” on Wikipedia, http://en.wikipedia.org/wiki/Early_life_of_Shivaji, accessed June 30, 2011

¹⁹³ See the entry on “Aurangzeb” on Wikipedia, <http://en.wikipedia.org/wiki/Aurangzeb#Rebellions>. Accessed January 2, 2014

¹⁹⁴ Ibid

¹⁹⁵ Ibid

¹⁹⁶ See the entry on Battles involving the Maratha Empire on Wikipedia at http://en.wikipedia.org/wiki/Battles_involving_the_Maratha_Empire. Accessed January 2, 2014

¹⁹⁷ Cooper, Randolph G.S. *The Anglo-Maratha Campaigns and the Contest for India: The Struggle for Control of the South Asian Military Economy*. (pp. 29-31). Cambridge, United Kingdom: Cambridge University Press, (2003). accessed online at

http://books.google.com/books?id=qweZWra_tbwC&pg=PA31&lpg=PA31&dq=shivaji+navy&source=bl&ots=FJgJ7PRr3a&sig=HU7sefgGEyCIVofCEGLvXf-wYGE&hl=en&ei=quUETp_ONdCRgQeXqpiDDQ&sa=X&oi=book_result&ct=result&resnum=8&ved=0CEoQ6AEwBzgK#v=onepage&q=shivaji%20navy&f=false. Accessed January 2, 2014

¹⁹⁸ Adrian Hamilton, “Shivaji: At home with a Hindu hero”, December 15, 2010, *The Independent* online edition, <http://www.independent.co.uk/travel/asia/shivaji-at-home-with-a-hindu-hero-2160480.html>. Accessed January 2, 2014

(g) Hinduism = Spiritual Fascism

As discussed earlier, lunatic and racist theories about Hinduism and India are routinely spat out of the mouth of Kancha Ilaiah. In fact, he has made a career out of it and has written books that venomously denounce Hinduism. Ilaiah is a darling of Christian missionaries and Islamic organizations and is featured prominently in these circles as a representative authority on Hinduism and India. Dalit Freedom Network (DFN), a Colorado, USA-based organization run by hardcore Christian missionaries, awarded Ilaiah a post-doctoral fellowship.¹⁹⁹ DFN's connections with CAG are discussed in Chapter 7. On its website, DFN list Ilaiah among "Indian Champions."²⁰⁰ One of DFN's Advisory Board members, John Gilman, is the head of Dayspring International, which describes its goals in India very directly:

The worship of a hundred million gods will disappear. Idolatry will be cast down. But, what will replace it? National Dalit leaders plead to the Church in India, saying, 'Come and tell us about your Jesus. Teach us your scriptures.' They believe this is the only hope for India, a nation that could be on the brink of a bloody civil war – or on the brink of an outpouring of the Holy Spirit unlike any in history. There has never been a better soul-winning opportunity than right now in the nation of India.²⁰¹

FOIL and its members do not distance themselves from personalities like Ilaiah; instead, they wholeheartedly support him and recommend his works as legitimate representations of Hinduism and India. Such dangerous endorsement is a shining example of how FOIL and its members really feel about Hinduism and India. On surface, FOIL and its members appear to fight for the oppressed and for all South Asians. The reality, however, is quite different.

Kancha Ilaiah is the chairman of the political science department at Osmania University.²⁰² It is appalling that such people are in important positions and it reflects negatively upon the university's credentials. He is an activist for the Dalit (referred to as the outcastes of India) movement and expresses deep hatred for all things Hindu. Ilaiah twists and highly exaggerates selective aspects of Hinduism and India to demonize the two. In addition, his penchant for misrepresentation of facts is notorious. He is a Buddhist but considers Buddha's realization of truth as more "political rather than religious."²⁰³ He also believes that Buddha was basically a "non-Aryan" and came from a tribal background. However, Buddha's Shakyas clan belonged to the Gautama gotra, which is a Brahmin gotra.²⁰⁴ And, the Shakyas trace their lineage to the Ikshvaku dynasty (also known as Suryavanshis), the same dynasty that Lord Rama belonged to.²⁰⁵ His mother, Queen Maha Maya (M y dev) and Suddhodana's wife, was a Koliyan princess.²⁰⁶ So, Buddha was a Kshatriya Shakyas prince. Playing by Ilaiah's own twisted logic then, Ilaiah is following the teachings of an "Aryan" prince!

¹⁹⁹ Malhotra and Neelakandan, 225

²⁰⁰ <http://www.dalitnetwork.org/go?/dfn/about/C25/>. Accessed January 2, 2014

²⁰¹ Malhotra and Neelakandan, 222

²⁰² See the entry on Kancha Ilaiah at Wikiquote, http://en.wikiquote.org/wiki/Kancha_Ilaiah. Accessed January 2, 2014

²⁰³ Nisha Venugopal, "Kancha Ilaiah: 'God as political philosopher'", in discussing the book "God as Political Philosopher: Buddha's Challenge to Brahminism" (Ilaiah, 2000), <http://samyukta.info/site/book/export/html/216>. Accessed January 2, 2014

²⁰⁴ See the section titled "The Brahmin Lineage: Gautama Gotra" in the entry on Shakyas in Wikipedia, <http://en.wikipedia.org/wiki/Shakyas>. Accessed January 2 2014

²⁰⁵ See the section titled "The accounts of Buddhist texts" in the entry on Shakyas in Wikipedia, <http://en.wikipedia.org/wiki/Shakyas>. Accessed January 2 2014

²⁰⁶ See the section titled "Conception and birth" in the entry on Gautama Buddha in Wikipedia, http://en.wikipedia.org/wiki/Gautama_Buddha. Accessed January 2 2014

Malhotra and Neelakandan (2011) quote from a report in *The Indian Express* that he made a strong presentation before India's National Conference on Human Rights, saying, "We want to kill Sanskrit in this country."²⁰⁷ In an interview, he also advocated, "We should close down the IITs and the IIMs as they pander to the upper-caste economy of the country."²⁰⁸ Similarly, in an interview with *Christianity Today*, Ilaiah considered Hinduism "a kind of spiritual fascism because the Hindu books say that Aryans wrote them, and Nazi Germany's Hitler believed he belonged to an Aryan race."²⁰⁹ Modern intellectuals know that Hitler and the Nazis misappropriated Hindu spiritual symbols like the Swastika and the concept of Aryans based on popular Eurocentric theories of those times. However, that doesn't stop Ilaiah from equating Hindus with Nazis. He conveniently disregards the fact that symbols like Aum and Swastika are used in Hinduism, Buddhism and Jainism.²¹⁰ Not only that, Swastika is also known to have been found in other ancient religions and cultures around the world, as shown by an exhibit in the Royal Saskatchewan Museum.²¹¹

In his book *Why I am Not a Hindu*, Ilaiah launches a vicious diatribe against Hinduism, Hindus and Hindu deities. Facts are ignored or misplaced and statements are made as if they are fact. Ilaiah is suspicious of the Brahmins and Krishna, and also considers Krishna a character manufactured by the "evil Brahmins":

Who is Krishna? Why did the Brahmins create such a god? It is the same Krishna who is said to have authored the most Brahminical text the *Bhagavad Gita*. At a time when the Shudras had no right to education, how did a Yadava write the *Gita*? How did a Yadava writer not provide any social space for Yadavas themselves, leave alone other Dalit bahunas? (Pages 82 & 83 of English version; P. 101 of Telugu version).²¹²

His bizarre views and lack of regard for facts are yet again illustrated in the following sentences. Regarding the *Mahabharata*, Ilaiah says:

The fight was between the minority Pandavas (Brahmins, Kshatriyas and Vaisyas were always a minority - they constitute 15% of the population) and the majority Kauravas. The hundred Kauravas stood against Brahminical Dharma and represented Dalit bahunas, whereas the five Pandavas represented the Brahminical minority. In the fight for land (and for the kingdom) Krishna stands by the minority. The majority were not willing to give up the land they acquired through sweat and blood.²¹³

Such sentences are so inaccurate, out of sync with facts and blatantly out of context that it is extremely difficult to even take them seriously. Every child in India who has ever read any version of the *Mahabharata* (save Ilaiah's of course), has seen any number of the TV versions of the epic or heard stories from the epic, knows that the Pandavas and the Kauravas were first cousins from the same family!

²⁰⁷ Malhotra and Neelakandan, 225

²⁰⁸ Ibid

²⁰⁹ "Interview with Dr. Kancha Ilaiah - Leading Dalit Rights Campaigner in India", November 12, 2005, <http://www.christiantoday.com/article/interview.with.dr.kancha.ilaiah.leading.dalit.rights.campaigner.in.india/4495-2.htm>. Accessed January 2, 2014

²¹⁰ See the entry on Swastika in Wikipedia, <http://en.wikipedia.org/wiki/Swastika>. Accessed January 2 2014

²¹¹ The Museum, in response to questions "Why is there a Swastika on the saddle in the First Nations Gallery?" provides a brief explanation of the existence of the symbol in many ancient Native American cultures. http://archive-ca.com/page/401350/2012-10-09/http://www.royalsaskmuseum.ca/research/faqs/ex_8.shtml. Accessed January 2, 2014

²¹² M.V.R. Shastry, 'A Critical Review of Kancha Ilaiah's *Why I am Not a Hindu*', <http://voiceofdharm.org/indology/Ilaiah.html>. Accessed January 2, 2014

²¹³ Shastry, Ibid

They were also educated under the same Brahmin teachers. Any serious scholar or student of the epic would have major reservations against such unsubstantiated statements.

Ilaiah continues his attack on Krishna and the *Mahabharata* and superimposes the “struggle of the outcastes” on the epic:

Finally, Krishna resorts to violence. After the defeat of the majority in struggle for land, the *Gita* was used to create a much stronger consent system to ensure that no serious revolts emerged from the Dalit bahujan social base.

Whenever such attempts were made, either by Yadavas or by other Dalit forces, Krishna's *Gita* was effectively used to manipulate them into submission. (p. 85 & 86. Eng; p.105 Tel.).²¹⁴

One struggles to ask questions such as why would some first cousins be Brahmins and others be some Dalit bahujans? Where is the evidence that Kauravas stood against “Brahminical Dharma”? When did the Kauravas ever acquire the land through “sweat and blood”? Where is the evidence that the *Gita* was used as a hegemonic “consent system” to suppress any revolts?

Malhotra and Neelakandan (2011) also note the following:

In his latest book, titled *Post-Hindu India*, Ilaiah constructs a racist ideology of hatred against Hinduism in general and Brahmins in particular. In his attempt to revive pseudo-scientific racism, he purports to study what he terms as ‘Brahmin psychology’ and then goes on to characterize Brahmins as sub-humans, stating that Brahmin communitarianism ‘acts like the communitarianism of penguins and sheep, which hardly builds the energy for individual struggle for survival’...He states that Brahmins are worse than animals, because in their case, even the animal instincts are ‘underdeveloped’...[concluding] that the Brahmin childhood formation itself has ‘genetic and social characteristics of non-transformability.’²¹⁵

Advocating a Civil War in India

Based on this hatred, “[Ilaiah] envisions a civil war in India, urging the Dalit-Bahujans to start a civil war at the macro and micro level.”²¹⁶ He recommends:

Historically-upper castes have suppressed the lower-caste masses with weapons, as the Hindu gods’ origin itself is rooted in the culture of weapon usage. The SC/ST/OBCs will then have to turn to a war of weapons in the process of elimination of Hindu violence from India.²¹⁷

“Predicting a ‘major civil war’ on the lines of violent upheavals that happened in Europe, Ilaiah sees [this as a] ‘necessary evil’ and claims that ‘Dalits have enormous potential to lead the civil war in India’ with inputs from ‘Buddhism and Christianity...growing into planthood.’”²¹⁸ “However, Ilaiah’s mention of Buddhism is only lip service in order to build up a unified army against Hinduism, because elsewhere in

²¹⁴ Shastry, Ibid

²¹⁵ Malhotra and Neelakandan, 226-227

²¹⁶ Ibid

²¹⁷ Ibid

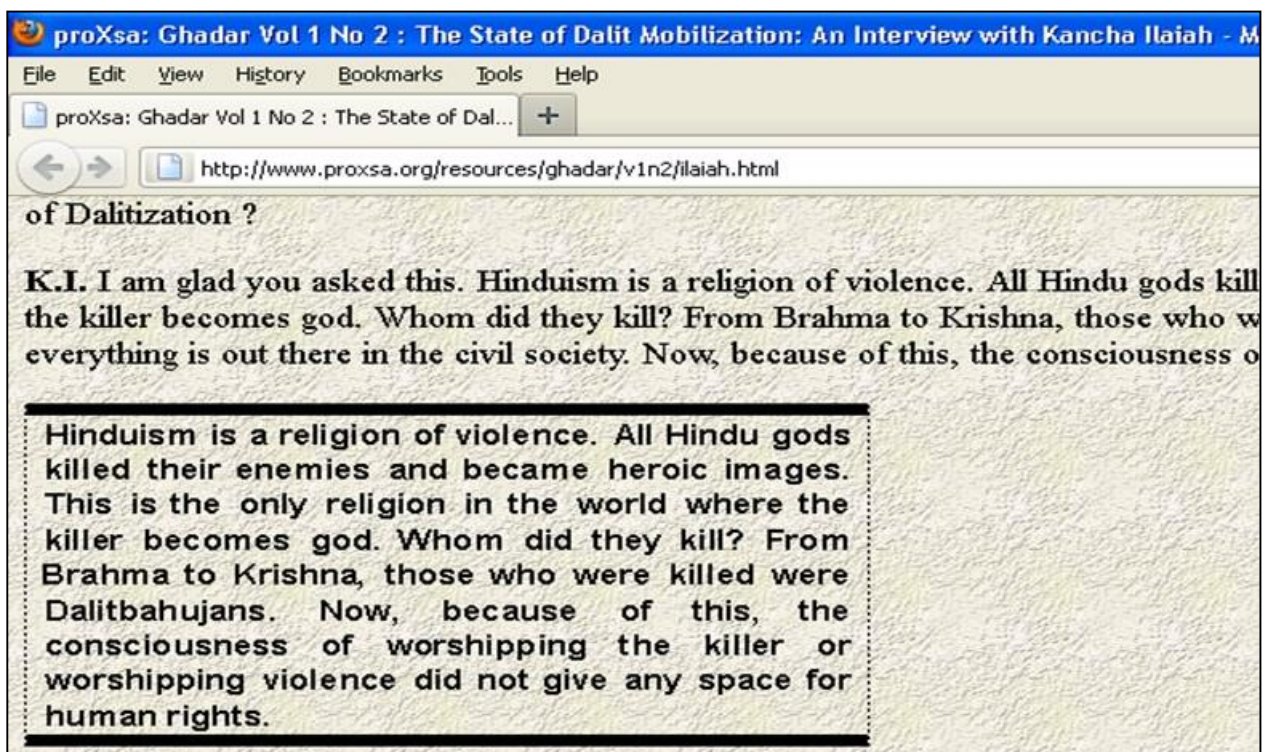
²¹⁸ Malhotra and Neelkandan, 228

the book he states that Indian Dalits find Jesus to be a more powerful liberator than Buddha.”²¹⁹ Ilaiah’s inaccurate views on Buddha have also been demonstrated earlier.

FOIL and Kancha Ilaiah

Ilaiah is a resource for FOIL to demonize Hinduism as a non-pluralistic, oppressive tradition.

In July 1997, FOIL’s Biju Mathew and Chris Chekuri interviewed Ilaiah in response to the “force-fed celebration of 50 years of independence”²²⁰ of India. The text of the interview, titled *The State of Dalit Mobilization: An Interview with Kancha Ilaiah*, was transcribed by fellow FOIL members Vamsicharan Vakulabharanam, Radhika Lal and Mir Ali Raza in the November 1997 edition of its newsletter *Ghadar*.²²¹ For example, in the interview, Ilaiah blames Hinduism for having “...created untouchability



An excerpt from Kancha Ilaiah’s interview with FOIL members

within its caste structure...”²²² Similarly, Ilaiah, takes the position that Brahminism (which is what he calls Hinduism) is “anti-labor and anti-production”²²³, a theme that resonates with the radical leftist ideology of FOIL.

²¹⁹ Ibid

²²⁰ Vamsicharan Vakulabharanam et al, “The State of Dalit Mobilization: An Interview with Kancha Ilaiah, *Ghadar: A Publication of the Forum of Inqualabi Leftists* Vol. 1, No.2, November 26, 1997 <http://www.proxsa.org/resources/ghadar/v1n2/ilaiah.html>. Accessed January 2, 2014

²²¹ Vakulabaranam et al, Ibid

²²² Vakulabaranam et al, Ibid

²²³ Vakulabaranam et al, Ibid

FOIL highlights several points made by Ilaiah in special boxes to endorse his views. Further down the interview and as also illustrated in the figure above, on FOIL's question regarding "creating a mass base for consciousness-raising about civil rights,"²²⁴ Ilaiah agrees with the Communist view of "counter-violence"²²⁵ and doesn't see a need to give up such violence. He maintains:

Hinduism is a religion of violence. All Hindu gods killed their enemies and became heroic images. This is the only religion in the world where the killer becomes god. Whom did they kill? From Brahma to Krishna, those who were killed were Dalit bahujans. Now these images and the stories and narratives and everything is out there in the civil society. Now, because of this, the consciousness of worshipping the killer or worshipping violence did not give any space for human rights.²²⁶

As a measure of further support for Ilaiah, it is important to point out that FOIL's project CSFH recommends his venomous works amongst the "Resources for a Progressive Hindu."²²⁷ Similarly, a 2009 book *Against Stigma: Studies in Caste, Race and Justice Since Durban* (2009, Orient Blackswan Pvt Ltd), edited by Balmurli Natrajan of FOIL, features an essay by Ilaiah, called *Caste, race and nation: A discourse in binary history*.²²⁸

²²⁴ Vakulabaranam et al Ibid

²²⁵ Vakulabaranam et al Ibid

²²⁶ Vakulabaranam et al Ibid

²²⁷ <http://stopfundinghate.org/resources.html>. Accessed January 2, 2014

²²⁸ See description of Content at <http://www.vedamsbooks.com/no61310/against-stigma-studies-caste-race-justice-since-durban-edited-by-balmurli-natrajan-paul-greenough>. Accessed January 2, 2014

(h) NRIs – Unintelligent, Hindu Extremists; Not Enough Drunks

FOIL takes a rather unkind view of the Non-Resident Indian (NRI) community in America. In sweeping generalizations, FOIL is audacious enough to label the entire community as unintelligent souls who have sold themselves to Corporate America and those who support extremism.

First, Vijay Prashad proposes a call for “model minority suicide.”²²⁹ According to Prashad, “South Asians are disproportionately successful in America *not because they are inherently more intelligent or work harder, but mostly because of immigration law* [emphasis added].”²³⁰ He then adds that “between 1966 and 1977...83 percent of Indians who immigrated to America entered under the category of professional and technical workers: about 20,000 scientists with Ph.D.s, 40,000 engineers and 25,000 medical doctors.”²³¹ So, all those scientists, doctors and engineers apparently didn’t need to work hard after coming to America and were not intelligent at all. They made name and fame just by the fact they had good degrees and by the good graces of the US government. It cannot be that these intellectuals, understanding the hardships and obstacles in India, arrived in the US in search of better opportunities and worked their way to the top by utilizing their skills and educational background. Rather, it is as if the US government automatically planted them in guaranteed top posts for the rest of their lives.

Prashad lambasts these intellectuals for asking their kids to work hard and to get a better education. “Parents are setting up INS [Immigration and Naturalization Service] standards for their kids,”²³² a reference to the opening up of US immigration for Asians in the 1960s. “South Asian young people who don’t conform to the myth...deny their parents access to the power centers of the community: joining the chamber of commerce, becoming a leader in the temple or heading a community organization.”²³³ Prashad thus portrays NRIs as power grabbers and seekers of false statuses. And, if their kids don’t become the model minorities, somehow, the NRIs will not be in any prominent positions in any community organization. The individual talents, leadership skills and business acumen of these NRIs amount to nothing. While it is true that some youth in Indian American community face enormous pressure at times from their parents to conform to certain values, to get a good education and excel in various fields, it is simply not fair to assassinate the character of the entire community.

Similarly, setting high standards of performance, though agreeable by most, “can be very confining”,²³⁴ according to Prashad. “It’s not human. It’s like taking a group of scientists and making a colony on Mars and pretending the whole world should be scientists. Where are the artists, the poets, the drunks? Where is everybody that makes history possible?”²³⁵ Is Prashad implying that the standards should be relaxed in such a way that Indian American kids become the drunks of the society? Or, does he not want Indian American kids to strive for eminence in the fields of science, technology, business, politics, law, etc.? Is entrepreneurship frowned upon? Prashad seems to be conveniently ignoring the fact that Indian Americans have excelled in many fields besides just science. While initial immigrants may have been more in the labs, later generation Indian Americans have expanded in multiple fields.

²²⁹ “Smashing the Myth of the Model Minority”, <http://asiasociety.org/policy-politics/social-issues/human-rights/smashing-myth-model-minority?page=0%2C1>. Accessed January 2, 2014

²³⁰ John Blake, “South Asian Atlantans Feel Burden of Model Minority Myth”, February 3, 2002, http://www.modelminority.com/joomla/index.php?option=com_content&view=article&id=222:south-asian-atlantans-feel-burden-of-model-minority-myth-&catid=41:identity&Itemid=56, accessed January 2, 2014

²³¹ Blake, *ibid*

²³² Blake, *ibid*

²³³ Blake, *ibid*

²³⁴ Blake, *ibid*

²³⁵ Blake, *ibid*

The contributions and achievements of Indian Americans in various fields besides science are well known. In 1982, Vinod Khosla co-founded Sun Microsystems,²³⁶ a world famous company known for the famous Java platform. In 1987, President Ronald Reagan appointed Dr. Joy Cheria as the first Indian Commissioner of the United States Equal Employment Opportunity Commission (EEOC).²³⁷ In 1989, Rohit Jagessar founded RBC Radio, the first Asian Indian radio station in the US.²³⁸ In 1994, Guitarist Kim Thayil, of Indian origin, wins Grammy award for his Indian-inspired guitar work on the album *Superunknown* by his band Soundgarden.²³⁹ In 1999, filmmaker Manoj Night Shyamalan enters film history with his film *The Sixth Sense*, which turned out to be one of the all-time highest-grossing films worldwide.²⁴⁰ In 2001, Professor Jamshed Bharucha [born in Mumbai] was appointed Dean of the Faculty of Arts & Sciences at Dartmouth College, the first person of Indian descent to serve as dean of a school at an Ivy League institution.²⁴¹ In 2001, Professor Dipak C. Jain [born in Tezpur - Assam, India] was appointed as dean of the Kellogg School of Management, Northwestern University.²⁴² In 2006, Indra Nooyi [born in Chennai, India] was appointed as CEO of PepsiCo.²⁴³ She also serves as a member of the boards of the International Rescue Committee, Catalyst and the Lincoln Center for the Performing Arts, Trustees of Eisenhower Fellowships, and currently serves as Chairman of the U.S.–India Business Council.²⁴⁴ In 2007, Vikram Pandit [born in Maharashtra, India] was appointed as CEO of Citigroup.²⁴⁵ He also serves on the boards of Columbia University, Columbia Business School, the Indian School of Business and The Trinity School.²⁴⁶ In 2008, Treasury Secretary Henry Paulson appointed Neel Kashkari as the Interim U.S. Assistant Secretary of the Treasury for Financial Stability.²⁴⁷ In 2008, Raj Chetty was appointed as professor of economics at Harvard University.²⁴⁸ At that time, he was the youngest person [at age 29] to ever receive tenure of professorship in the Harvard economics department and one of the top eight young economists of the world. In 2009, President Barack Obama nominated Rajiv Shah, M.D. as the new head of United States Agency for International Development.²⁴⁹ In 2010, President of Harvard University Catherine Drew Gilpin Faust appointed Nitin Nohria as the 10th dean of Harvard Business School.²⁵⁰ Sanjaya Malakar was a finalist on the sixth season of the show *American Idol*.²⁵¹ Karsh Kale is a well-known Indian producer, composer and musician who has performed with top artistes of the world, including Zakir Hussain, Sting, Paul Oakenfold, Ravi Shankar, etc.²⁵² Kal Penn, whose real name is Kalpen Suresh Modi, is a well-known Indian American actor in Hollywood.²⁵³ He is not a son of a rich doctor, but of a fragrance evaluator for a perfume company and of an engineer.²⁵⁴ In early 2009, Penn was offered the position of Associate Director of the White House Office of Public Engagement in the Obama

²³⁶ See the achievements of various Indian Americans under the section “Immigration and progression timeline” in the entry on Wikipedia at http://en.wikipedia.org/wiki/Indian_American. Accessed January 2, 2014

²³⁷ Ibid

²³⁸ Ibid

²³⁹ Ibid

²⁴⁰ Ibid

²⁴¹ Ibid

²⁴² Ibid

²⁴³ Ibid

²⁴⁴ Ibid

²⁴⁵ Ibid

²⁴⁶ Ibid

²⁴⁷ Ibid

²⁴⁸ Ibid

²⁴⁹ Ibid

²⁵⁰ Ibid

²⁵¹ See the list of various Indian Americans at http://en.wikipedia.org/wiki/List_of_Indian_Americans. Accessed January 2, 2014

²⁵² See the entry on Karsh Kale in Wikipedia at http://en.wikipedia.org/wiki/Karsh_Kale. Accessed January 2, 2014

²⁵³ See the entry on Kal Penn in Wikipedia at http://en.wikipedia.org/wiki/Kal_Penn. Accessed January 2, 2014

²⁵⁴ Ibid

administration, which he accepted.²⁵⁵ Padma Lakshmi is the famous Indian American model, actress and cookbook author. Jhumpa Lahiri is the famous Indian American author of books like *Interpreter of Maladies* (1999) and *The Namesake* (2003).²⁵⁶ The former won the 2000 Pulitzer Prize for Fiction.

One can simply conduct a quick web search to understand the achievements of Indian Americans. The list is incredibly long and it covers almost every major field, from science, technology and mathematics, to business, law, politics, and literature, art, music, etc. Reducing the abilities of Indian Americans to a “mere policy quirk” is highly superficial and dismissive.

Jason Richwine of the American Enterprise Institute in Washington, in writing about the success of Indian American immigrants, says that “education and culture can take people only so far.”²⁵⁷ According to him, intelligence has a lot more to do with success. He cites a 2003 New Immigrant Survey of basic cognition which was administered to children of arriving immigrants. He describes the results of the survey as follows:

When statistical adjustments are used to convert the backward digit span results to full-scale IQ scores, Indian Americans place at about 112 on a bell-shaped IQ distribution, with white Americans at 100. 112 is the 79th percentile of the white distribution. For more context, consider that Ashkenazi Jews are a famously intelligent ethnic group, and their mean IQ is somewhere around 110.²⁵⁸

Thus, Indian Americans exhibit sharp IQs and intellectual capacity as a group. This is certainly one important reason for their rise within the American society.

Two things are clear from the above examples: 1) While immigration policies of the 1960s and today may have helped bring in talents from India, the ascendance of Indian Americans to the top echelon of American society is in great part due to their hard work, values and intellectual abilities; and 2) Indian Americans are in a broad range of fields besides just science and medicine. Unfortunately for Prashad, though, there are not enough Indian American “drunks” and “criminals”.

Even worse, “Prashad wants South Asians to commit ‘model minority suicide’ by being outspoken and individualistic...”²⁵⁹ However, it appears the outspokenness and individualism are to be defined by FOIL only and not the community. When NRIs speak out against the biased portrayals of Hinduism in academia by various scholars like Wendy Doniger, Paul Courtright and others discussed earlier, or when NRIs (including California parents) fight for an equal portrayal of Hinduism in 6th grade textbooks in comparison to the Abrahamic religions, they are automatically deemed as Hindu extremists and “Yankee Hindutvavadis” by FOIL and their cohorts in CAG.

Writing for FOIL, Mathew and Prashad comment further:

The NRIs are caught in a contradiction. At one level they yearn to be well-integrated into American society, for it is, after all, the American Dream of a two-car garage and house (a dream monopolized (sic) by White Americans) that brought them to this land. At another level, they seek to retain their identity, a need that is heightened by the contradictions of integration. The

²⁵⁵ Ibid

²⁵⁶ See the entry on Jhumpa Lahiri in Wikipedia at http://en.wikipedia.org/wiki/Jhumpa_Lahiri. Accessed January 2, 2014

²⁵⁷ Jason Richwine, “Indian Americans: The New Model Minority”, February 24, 2009, *Forbes.com*, http://www.forbes.com/2009/02/24/bobby-jindal-indian-americans-opinions-contributors_immigrants_minority.html. Accessed January 2, 2014

²⁵⁸ Richwine, *ibid*

²⁵⁹ Blake, *ibid*

NRI's relation to nationalism and identity is not just a product of the nationalist construction of India by Hindutva ideologues, but also continuously mediated by the NRI's link to the American Dream.²⁶⁰

Here, the individualistic expression of Indian identity within the American society is a problem for FOIL. The identification with India as an ancestral land is automatically deemed "Hindu extremism". Retention of spiritual, religious and cultural aspects of Indian heritage is also frowned upon and deemed as some sort of "guilt trip" compensating for the "greed" to prosper and fulfill the American Dream.

When NRIs start internet groups or forums that cater to a specific subsection of the community, or to India in general, FOIL feels uneasy.

According to Mathew and Prashad:

While the nets are often heralded as 'free' spaces, they are also spaces of isolation. An India-related newsgroup rarely attracts a non-Indian (or non-South Asian); a Hinduism-related site attracts only those interested in Hinduism or for that matter a Gujarati Samaj mailing list only occasionally contains non-Gujaratis. Thus, these isolated sites become spawning grounds for the technocrats who need to re-invent their identity each night after having sold their souls to Corporate America during the day.²⁶¹

Here, FOIL takes issue with the fact that India- (or Hinduism or Gujarati) related groups or discussion forums will mainly attract Indians (or Hindus or Gujaratis) and not others. It amounts to implying that sports discussions and forums should also attract non-sports fans; music discussions and forums should attract non-music fans; discussions on the Quran and Mohammed should attract non-Muslims; white supremacist discussions and forums should attract people who don't believe in it. It is ironic that FOIL and its affiliates have exactly the same type of "isolated" discussions and forums that focus on Marxist/Communist views of the world (for example: http://insaf.net/pipermail/nyfoil-l_insaf.net/), demonizing the Indian state and devaluing Hinduism.

In addition, somehow, these hobbies and passions are considered needs to reinvent an identity, after having sold our souls to Corporate America. Someone who makes an honest living in Corporate America while also taking the time to learn and discuss about one's culture/religion or to participate in causes related to one's culture/religion, is considered the slave of "imperialist capitalism". The same person who works for Corporate America during the day and attends community religious events or a temple function is considered a "sinner" who somehow needs to reconcile his guilt of being in cahoots with these "imperialist bourgeoisie". One wonders how FOIL feels about orthodox Jews or about Muslims who also work in Corporate America and sometimes pray while at work.

When NRIs exercise their political clout or organize themselves for causes related to India's development, their efforts are reduced to expressions of greed and guilt. Or, their efforts are scrutinized with suspicion by FOIL and its affiliates. "Wealthy not because of natural selection, but because of the state selection of the U.S., NRI engineers, doctors and scientists lived with the guilt that they had abandoned their nation whose taxes educated them at least in the Indian Institutes of Technology and other such major research institutions."²⁶² Similarly, "[their] 'patriotism' is simple: they are jingoistic for whomever will allow them the freedom to make money. Whether saffron or red/white/blue, these cats are heavily into the green."²⁶³

²⁶⁰ Biju Mathew and Vijay Prashad, "The Saffron Dollar", <http://www.proxsa.org/politics/hindutva/nridollar.html>. Accessed January 2, 2014

²⁶¹ Mathew and Prashad, *ibid*

²⁶² Vijay Prashad, "Countering Yankee Hindutva", *Frontline Magazine*, Vol. 19, Issue 25, December 7-20, 2002, <http://www.hindu.com/fline/fl1925/stories/20021220005302800.htm>. Accessed January 2, 2014

²⁶³ Prashad, *ibid*

Even within this spectrum, the NRIs are criminalized further. Prashad adds - “And what are issues that motivate *desis* [emphasis original]? Things to do with the ‘homeland’ or things that have to do with the exploitation and oppression of *desis* [emphasis original] and others in the U.S.”²⁶⁴ So, NRIs are now aiding and abetting the exploitation and oppression of people, according to Prashad. And according to FOIL, it is not possible for the NRIs to have sympathy toward people of India because they realize and have experienced first-hand the challenges that India faces in terms of development, education, infrastructure, social issue, etc.

On one hand, FOIL and its affiliates demonize NRIs and especially Hindus for the “evils of the caste system” and not raising their voices against poverty and the status of lower caste people. On the other, if an NRI donates money or volunteers for a cause that is India-centric, including the ones that FOIL demonizes her for, she cannot be sincere about it. Is a cause only valid when it resonates with FOIL, its affiliates and their ideologies?

Prashad and Mathew then describe the social, cultural and religious events held by NRIs as part of an extremist scheme. “Yankee Hindutva operates through multiple organizational (sic) forms, including *Gita*-reading groups [emphasis original], *mahila sabhas* [emphasis original], temple-based functions and pujas, informal baby-sitting groups, cultural events of various kinds and summer camps.”²⁶⁵ Now, groups that get together, read the *Gita* and discuss its philosophy are labeled as “Yankee Hindutvavadis” or Yankee Hindu extremists. Similarly, temple events and ceremonies are considered the breeding grounds for Hindu extremism. *Mahila Sabhas* (gathering of women) are extremists and so are baby-sitting groups!

In the same manner, according to FOIL, NRIs have an extremely narrow-minded view of India and its culture and don’t understand the various nuances that go along with them. This is apparently due to their narrow education in India.

[The] NRIs present themselves as a cultural commodity even though they themselves came to the US without extensive training in the arts of their own culture (that is, during their narrow-minded and extensive education in the post-colonial educational system of India, they never gained the nuanced idea of their cultural history).²⁶⁶

It is worthwhile to note that many of the history books in India have been written by Marxist/Leftist historians like Romila Thapar. So, FOIL’s position here is obfuscating. On the one hand, FOIL chides the NRI for standing up against biased portrayals of India and Hinduism. Then, it disapproves of their educational training in India, even when most of it is based on Marxist/Leftist textbooks. What is FOIL’s idea of Indian cultural history then?

In summary, FOIL portrays NRIs as a group of greedy, unintelligent, extremist lunatics who are slaves of the imperialist capitalism of America. They apply enormous pressure on their children, confine them to narrow career paths and don’t let them become the “drunks” of the society. While FOIL encourages individualistic expressions of identity, it reprimands the NRIs for considering India as their ancestral homeland, and raising their voices against injustice and bias in the media, academia or in other areas. Forums and organizations started by NRIs are labeled as isolated spaces that really exist as a need to reinvent one’s identity after slaving away during the day in Corporate America. NRI activism in the political arena is not considered sincere and is a result of some underlying greed; in essence, they are supporting oppression of people in US and India. Social and religious events such as women’s gatherings, baby-sitting groups, temple ceremonies and celebrations, etc. are considered the breeding grounds for

²⁶⁴ Prashad, *ibid*

²⁶⁵ Prashad, *ibid*

²⁶⁶ Prashad, *ibid*

“extreme right-wing activities”. And, NRIs’ sense of history and cultural knowledge is shallow, even when it is based on the writings of Marxist/Leftist historians like Romila Thapar.

(i) Indian Independence – Hegemonic Vision of National Community

On August 15, 1997, India celebrated 50 years of independence. The year was marked with huge celebrations and joyous outpourings from all around the world, including of course, India. India received wishes from almost all the countries in the world and from major leaders, spiritual personalities, media and film personalities, industrial icons and so on.

However, FOIL was not in the same mood. In an article titled *50 Years?*, FOIL said the parades and celebrations were “attempts to suture hegemonic visions of national community”²⁶⁷ and “it is crucial to underscore the limits of national identification in the varied and particular forms of violence and deprivation inflicted on bodies named South Asian.”²⁶⁸ In other words, FOIL seems to imply that the vision of India is that of hegemony. It maintains that the “hegemonic majority of India” is suppressing minority populations, a thought that pervades throughout FOIL’s writings.

For example, FOIL mentions that “...the equation of nation and community with the state can make us less mindful of state violence against South Asians.”²⁶⁹ But, FOIL only focuses on India as usual. It spotlights the “atrocities” of the Indian armed forces in Kashmir, where “the Indian government’s arming of paramilitary groups is responsible for summary executions and torture of its subject[ed] peoples, as well election-related intimidation of voters, contributing to the militarization of life in that region.”²⁷⁰ One would expect a discussion of military oppression to include both India and Pakistan, since both are part of South Asia and both the countries celebrated 50 years of independence. Sadly, the bias is strong against India. In the same article, FOIL continues to highlight “undemocratic measures” of the Indian government. The economic reforms of 1990 are also denounced in typical Communist slander of capitalism. FOIL asserts: “Economic liberalization with the interests of capital at the center and the concomitant erosion of labor rights indicate the state’s complicity in furthering human bondage and exploitation.”²⁷¹

FOIL then refers to many “evils” of independent India, such as the rights for gays and lesbians, the Babri Masjid riots, the Bombay communal riots of 1993 (after the embassy bombings by terrorists) and of “good Hindu wives” being burnt for dowry. And, when it discusses a Uniform Civil Code in India it cautions against “insidiously [reasserting] Hindu Brahminical hegemony.” Thus, time and again, the negatives of India are only slapped onto Hinduism and the problems of South Asia are made to look as if they occur only in India. When discussing the Uniform Civil Code, FOIL deliberately ignores the Muslim Personal Shariah Law and bodies such as the All India Muslim Personal Law Board (AIMPLB) that work to impose a separate personal law for Muslims in India. One of the objectives of the AIMPLB is:

[to] constitute a permanent standing committee comprising Ulema and legal experts to study laws, rules, regulations and circulars issued by the central and state governments and other

²⁶⁷ Amitava Kumar, Biju Mathew et al, “50 Years?”, *Ghadar*, a publication of the forum of Indian leftists, Vol. 1, No. 2, November 26, 1997, <http://www.proxsa.org/resources/ghadar/v1n2/edit.html>. Accessed January 2, 2014

²⁶⁸ Kumar, Mathew et al, *ibid*

²⁶⁹ Kumar, Mathew et al, *ibid*

²⁷⁰ Kumar, Mathew et al, *ibid*

²⁷¹ Kumar, Mathew et al, *ibid*

governmental and semi-governmental agencies or the Bills introduced in Parliament and state legislatures from the point of view of their impact on the Muslim Personal Law.²⁷²

In other words, the Board aims to review laws set by the government and see whether they are in line with Muslim Shariah Law or not. Such “reviews” by a particular religious community should not be favored in a truly secular and pluralistic country. One should not be surprised if FOIL and other radical leftists are outraged if a “Hindu Personal Law Board” was formed to do the same.

As already noted, 1997 also marked the 50th anniversary of Pakistan’s independence, a fact FOIL ignored in its analysis of the “hegemony” being practiced in South Asia. As Pakistan declared itself an Islamic nation in the 1950s and has since pursued a decidedly Islamic course in its political and social life, Hindus as a minority in Pakistan have had considerably fewer privileges, rights and protections in comparison to minorities in India. Since Hindus are not “People of the Book” like Christians, they have generally been given fewer rights in Pakistan by the Muslim majority than the country's Christians even if Hindus have equal rights under the law. In 2008, Ali Eteraz, writing for *The Guardian* in an article titled *Protecting Pakistan’s Hindus*, gives some disturbing statistics: “According to some sources, at the founding of Pakistan, Hindus comprised nearly 15% of the country's population and now number barely 2%. Many have left, many have been killed, and many have converted to other religions to protect themselves.”²⁷³ In July 2010, around 60 members of the minority Hindus in Karachi were attacked and ethnically cleansed following an incident when a Hindu youth drank from a water tap near an Islamic mosque.²⁷⁴ In 2011, an article in *India Today* magazine provided gory details of the situation of Hindus in Pakistan, from kidnapping, gang-raping and forced conversions of young girls, to state-sanctioned revisions of Pakistani history to killings of Hindus under “blasphemy laws”. Qaswar Abbas, writing in *India Today*, shares:

[In] one incident, a 17-year-old girl was gangraped (sic) in Nagarparker area while in another incident, a 15-year-old girl was allegedly abducted from Aaklee village and forced to convert. The Aaklee incident prompted an instant migration of about 71 Hindu families to Rajasthan. Members of the Hindu community in Kotri town in Sindh province recently protested ...the kidnapping of four teenagers, Anita, Kishni, Ajay and Sagar.²⁷⁵

Marvi Memon of the Pakistan Muslim League-Quaid (PML-Q) and one of the only lawmakers to stand up for Hindus, describes the situation in her own words:

The tragedy is that as a result of these kidnappings, many Hindu families have migrated to India. After all, it is better to live in another country than in perpetual fear in Pakistan. It has become routine for Hindus to be humiliated at the hands of the influential Muslim community in Pakistan... Years of keeping a low profile have affected the sense of identity of the Hindus. They have become a people without a true identity... if there is no awareness and concern for the Hindus of Pakistan, they will remain a voiceless people and eventually cease to exist.²⁷⁶

Hindus, Christians, Buddhists and other minorities have been targets of numerous rapes, killings, abductions and such in Bangladesh as well.

²⁷² See the entry on the Muslim Personal Law Board in Wikipedia at http://en.wikipedia.org/wiki/All_India_Muslim_Personal_Law_Board. Accessed January 2, 2014

²⁷³ Ali Eteraz, “Protecting Pakistan's Hindus”, April 11, 2008, <http://www.guardian.co.uk/commentisfree/2008/apr/11/protectingpakistanshindus>. Accessed January 2, 2014

²⁷⁴ See the section titled “Persecution” in the entry in Wikipedia at http://en.wikipedia.org/wiki/Hinduism_in_Pakistan. Accessed January 2, 2014

²⁷⁵ Qaswar Abbas, “Soft Target in Pakistan: Abduction, oppression and forced conversion is fate of Hindus in Pak”, May 30, 2011, *Indian Today*. <http://indiatoday.intoday.in/story/hindus-in-pakistan-victims-of-abduction-forced-conversions-and-oppression/1/138751.html>. Accessed January 2, 2014

²⁷⁶ Abbas, *ibid*

Anyone who points to the atrocities on Hindus is automatically labeled as “Hindu Chauvinist” or “Hindu Extremist” by FOIL. Do Hindus not matter? If India was founded on a hegemonic vision of nationalism, Pakistan and Bangladesh are shining examples of religious and cultural hegemony at its worst.

CHAPTER 5. Indian American Muslim Council (IAMC; IMC-USA)

IAMC, formerly known as Indian Muslim Council (IMC-USA), is a founding member of the CAG. IAMC was set up in the aftermath of the 2002 Gujarat riots and considers itself the “largest advocacy organization of Indian Muslims in the United States.”²⁷⁷ Since its founding, one of its primary missions has been to lynch Mr. Narendra Modi for his supposed role in the riots and to ensure that the so-called “human rights violations” against Muslims in Gujarat are highlighted at an international level.

IAMC fights for the interests and concerns of Indian Muslims in the US and in India. While it stands for “pluralism, tolerance, and respect for human rights”²⁷⁸ and to “provide increasing inter-faith and inter-community understanding in the United States, with particular focus on the Indian Diaspora,”²⁷⁹ its activities aim at routinely demonizing India and Hindus by showing both as oppressors of Muslims, Christians and Dalits. Further, under the veil of inter-faith and inter-community discourse, IAMC mostly invites individuals known for their biased views on India and Hinduism. India and Hindus are automatically rendered guilty of crimes against Muslims, Christians and Dalits, while any terrorist attack in India needs to be “carefully analyzed” before they are blamed on Islamic terrorists.

It is even more disturbing that IAMC puts on a farce about Indian patriotism while its founders are known to support Pakistani extremists and glorify jihadists that fight India in Kashmir.

This chapter demonstrates how IAMC demonizes the Indian state and the majority population of India – Hindus – via its views, events and stances.

²⁷⁷ <http://iamc.com/about/>. Accessed January 2, 2014

²⁷⁸ Ibid

²⁷⁹ Ibid

Section 5.01 Spotlight on Prominent Members of IAMC

(a) Shaik Ubaid

Shaik Ubaid is a key founding member and one of the main coordinators of CAG. Ubaid is also the founding President of IAMC²⁸⁰ and has served as President of IAMC in its initial years.²⁸¹ Ubaid continues to be a prominent figure in IAMC. Besides being active in CAG, he is also the founding member of Indian Minorities Advocacy Network (ImanNet) and Muslim Peace Coalition USA.²⁸²

Ubaid has a visceral hatred for various Hindu groups that he labels as “Hindu extremists/fascists” and does not miss a chance to link them to any hate mongering attacks in the world. On August 5, 2012, Ubaid and Shaik Sayeed condemned the racist attack on the Milwaukee Sikh Gurudwara in a press release on behalf of ImanNet and Muslim Peace Coalition USA. In this release, Ubaid desperately links “Hindu extremists” to this attack and implies that Hindus had something to do with it. He states: “*Some Hindu extremist groups in the US have joined hands with other Islamophobic hate-peddlers [emphasis added]. They should now realize that the hate that they are spreading endangers all South Asians irrespective of their religious backgrounds and will not be limited to hatred against Muslims.*”²⁸³ The statement essentially implies that such an attack was fanned by an apparent partnership between white supremacists and “Hindu extremists”. One cannot help but be appalled by such brazen attempts to tar the Hindus by Ubaid and the Islamic organizations that he runs.

(i) ImanNet – Example of deceptive tactics practiced by Ubaid and IAMC

Ubaid’s politics of deception and dubious activism is all too obvious when one does a deeper investigation of organizations like ImanNet. Initially, ImanNet was called Indian Muslim Alert Network.²⁸⁴ On its Facebook Page, the organization calls itself Indian Minorities Advocacy Network²⁸⁵ while on its website (still under construction) the organization calls itself Indian Muslims Advocacy Network.²⁸⁶ Ubaid declares himself as the President of ImanNet in several press releases,²⁸⁷ some issued

²⁸⁰ The “Confirmed Speakers” list in the following brochure of IAMC’s first convention lists Ubaid as the “Founding President of IAMC and IMANNET: http://iamc.com/files/2003convention_flier.pdf. Accessed January 3, 2014

²⁸¹ For example, the January 15, 2003 IAMC Press release mentions Ubaid as the president of IMC-USA and the main contact person. http://iamc.com/press-release/indian_muslim_council_condemns_attack_on_us_missionary/. Accessed January 3, 2014

²⁸² See the following August 5, 2012 Press release by Shaik Sayeed and Shaik Ubaid condemning the attack on Sikh gurdwara in Milwaukee. <http://epfnational.org/uncategorized/muslim-and-immigrant-advocacy-organizations-condemn-milwaukee-sikh-temple-massacre/>. Accessed January 3, 2014

²⁸³ “MUSLIM and IMMIGRANT ADVOCACY ORGANIZATIONS CONDEMN MILWAUKEE SIKH TEMPLE MASSACRE”, August 5, 2012, <http://epfnational.org/uncategorized/muslim-and-immigrant-advocacy-organizations-condemn-milwaukee-sikh-temple-massacre/>. Accessed January 3, 2014

²⁸⁴ See the following archived link in the Wayback Machine Internet Archive at <https://web.archive.org/web/20030815095159/http://imannet.com/about/>. Accessed January 4, 2014

²⁸⁵ <https://www.facebook.com/pages/Imannet/500171056704310>. Accessed January 4, 2014

²⁸⁶ See www.imannet.com as of January 4, 2014 as well as Google Cached Page as of December 31, 2013 at <http://webcache.googleusercontent.com/search?q=cache:liSgyXQMjOAJ:www.imannet.com/+&cd=2&hl=en&ct=clnk&gl=us>.

alongside IAMC²⁸⁸ and other members of the CAG.²⁸⁹ However, ImanNet is actually a division of IAMC, per the May 24, 2004 snapshot of www.imannet.com by the Internet Archive's Wayback Machine.²⁹⁰ The website's header and the "About Us" section clearly declare that ImanNet is a division of Indian Muslim Council (IMC-USA). Similarly, a Wayback Machine capture of www.imannet.com on August 2, 2011 shows that its site actually redirects to IAMC's old website (www.imc-usa.org).²⁹¹ This is also true as of August 31, 2006,²⁹² June 24, 2007²⁹³ and November 20, 2008.²⁹⁴ Therefore, it is clear that Ubaid and IAMC are deceiving the general public by declaring ImanNet a separate organization.

In addition, Ubaid notoriously exaggerates the death toll of Muslims in the Gujarat riots in order to raise funds and gain further sympathy from the wider Muslim world. For example, in 2002, ImanNet published a brochure titled "Unite to Fight Hindu Fascists", containing highly explosive information to incite anger and hatred in a wider audience in mosques and other public spaces. Among other things, the brochure exclaims: "It is estimated that *more than 5,000 Muslims* [emphasis added] were hacked to death, burnt alive or shot by police in the Gujarat ethnic cleansing and *2,000 women and little girls* [emphasis added] were raped."²⁹⁵ Ubaid sent a personal appeal to Muslim media outlets around the world, urging financial help as well as "volunteers to distribute the [above brochure] in their area masjids, churches, schools and stores."²⁹⁶ In this appeal, Ubaid exaggerates the situation yet again by declaring:

The fascist forces have plans to ethnically cleanse India of Muslims, Christians and other minorities. In Gujarat they demonstrated the depth of their evil when they massacred 5,000 people, gang-raped and burnt alive little girls. Even unborn babies were not spared.²⁹⁷

²⁸⁷ See the following May 22, 2013 news article where Ubaid is mentioned as president of ImanNet. <http://muslimmirror.com/eng/indian-american-rights-group-condemns-attack-on-khalid-mujahids-lawyer/>. Accessed January 4, 2014

²⁸⁸ See the following February 22, 2013 news article where Ubaid comments on behalf of ImanNet while Ahsan Khan comments on behalf of IAMC. http://twocircles.net/2013feb22/hyderabad_blasts_indian_muslims_concerned_about_witchhunt.html. Accessed January 4, 2014

²⁸⁹ See the following 2008 letter sent by members of CAG to President Obama protesting Sonal Shah's appointment to the President's Transition Team. ImanNet signs its name right above IMC-USA. http://www.sacw.net/index.php?page=imprimir_articulo&id_article=393. Accessed January 4, 2014

²⁹⁰ <https://web.archive.org/web/20040524195133/http://imannet.com/>. Accessed January 4, 2014

²⁹¹ Redirect details are available at the following link:

<https://web.archive.org/web/20110802124232/http://www.imannet.com/>. Accessed January 4, 2014

²⁹² Redirect details are available at the following link:

<https://web.archive.org/web/20060831141037/http://imannet.com/>. Accessed January 4, 2014

²⁹³ Redirect details are available at the following link:

<https://web.archive.org/web/20070624015052/http://www.imannet.com/>. Accessed January 4, 2014

²⁹⁴ Redirect details are available at the following link:

<https://web.archive.org/web/20081120002737/http://www.imannet.com/>. Accessed January 4, 2014

²⁹⁵ See copy of the information booklet at

<https://web.archive.org/web/20040626135029/http://imannet.com/action/iman0602.pdf>. Accessed January 4, 2014

²⁹⁶ Shaik Ubaid, "Rescuing Indian Muslims", July 2002, *PakistanLink*, archived at

<https://web.archive.org/web/20080929193818/http://www.pakistanlink.com/Opinion/2002/July/12/07.html>.

Accessed January 4, 2014

²⁹⁷ Ubaid, *ibid*

(ii) ImanNet, IAMC and the SIMI Connection

IAMC and ImanNet's Islamist/terrorist connections come to light through the likes of Ubaid and Syed Azmatullah Quadri. For example, in 2008, CAG wrote²⁹⁸ to President Obama expressing concerns over the selection of Sonal Shah to the President's Transition Board, blaming Ms Shah for maintaining links to "Hindu extremists". In the letter, Syed Azmatullah Quadri signs as the Founding Chairman of ImanNet, while Ubaid signs as the Founding President of ImanNet. According to Illinois State Records, Quadri was the Registering Agent of IMC-USA,²⁹⁹ the former name of IAMC. And, it was shown earlier that ImanNet is a division of IAMC. But, Quadri was also one of the founders of Consultative Committee on Indian Muslims (CCIM).³⁰⁰ In 2008, *The Times of India* carried an article stating that the CCIM and the Islamic Society of North America (ISNA) provided significant financial support to the Students Islamic Movement of India (SIMI).³⁰¹

SIMI is a banned terrorist/jihadist organization in India that has been active since 2001 with links to Jamaat-e-Islam (JeI), Lashkar-e-Taiba (LeT), and the Pakistani Inter-Services Intelligence (ISI). SIMI leaders and members have been arrested in India in connections with multiple terrorist attacks and plots. SIMI has "...declared Jihad against India, the aim of which is to establish Dar-ul-Islam (land of Islam) by either forcefully converting everyone to Islam or by violence".³⁰² In 2008, the jailed chief of SIMI, Safdar Nagori, told prison interrogators that he had "... 'great respect' for Osama bin Laden..."³⁰³ and that "...Taliban's Mullah Omar [is] the 'true caliph' of the Muslim world."³⁰⁴

²⁹⁸ "Letter to President-Elect Barack Obama from Coalition of Concerned Indian Americans", Coalition Against Genocide, December 8, 2008, <http://www.sacw.net/article393.html>. Accessed January 3, 2014

²⁹⁹ According to Search of "Indian Muslim Council – USA", File Number 65000725 on the Illinois Secretary of State website at <http://www.ilsos.gov/corporatellc/CorporateLlcController>. Accessed January 3, 2014

³⁰⁰ See reference to Syed Azmatullah Quadri on Page 3 of the November 2012 Newsletter of the Muslim Community Center at <http://www.mccchicago.org/downloads/newsletter-november-2012.pdf>. Accessed January 3, 2014

³⁰¹ Paul John, "Cops had SIMI email intercepts in 2001", *The Times of India*, August 23, 2008, http://articles.timesofindia.indiatimes.com/2008-08-23/ahmedabad/27923538_1_simi-activist-muslim-brotherhood-abdulhai-abdulsattar-silavat. Accessed January 3, 2014

³⁰² "Students Islamic Movement of India (SIMI): Incidents and Statements involving SIMI: 2013, 2000-2012", South Asia Terrorism Portal, <http://www.satp.org/satporgt/p/countries/india/terroristoutfits/simi.htm>. Accessed January 3, 2014.

³⁰³ Pranab Dhal Samanta, "Taliban's Mullah Omar our new inspiration, not Osama: jailed SIMI chief", *The Indian Express*, April 12, 2008, <http://www.indianexpress.com/news/talibans-mullah-omar-our-new-inspiration-n/296201/>. Accessed January 3, 2014

³⁰⁴ Samanta, *ibid*

(iii) Islamic Circle of North America and the Terrorist/Jihadist Support

Ubaid has also been associated with the Islamic Circle of North America (ICNA) for many years and was the secretary-general of ICNA³⁰⁵ as well as the associate editor of ICNA's newsletter *The Message*.³⁰⁶ ICNA is known for its Islamist views and has been under close scrutiny and criticism for alleged ties to Islamist extremist organizations and individuals around the world. In addition, ICNA has organized several controversial events, invited controversial individuals at its events and glorified terrorists who fight Jihad in places like Kashmir and Chechnya. The following points about ICNA are noteworthy:

1. ICNA's official website (www.icna.org) is registered to Raza Farrukh³⁰⁷, whose <http://farrukh.net> was a mirror website of the Media Division of Jamaat-e-Islami, the Islamist extremist party of Pakistan.³⁰⁸ Jamaat believes in establishing a hard-core Islamic state based on Shariah law and has been known to lend support to the Afghan Taliban and Islamist Jihadists. In February 1999, Qazi Hussain Ahmed, the late Chief of Jamaat³⁰⁹, gave an interview in a Baluchi Magazine *Jamhooria Islamia*,³¹⁰ in which he states:

...once in power, [Jamaat] will abolish the voting right of women and minorities who will be forced to become Muslims 'either by monetary or psychological factors' ... 'Our motto is constant jihad. The idea is to keep Pakistan in a constant state of Jihad all the time.' [emphasis original]. His vision is that 'Pakistan will be the center of the new Islamic empire that stretches from Burma to Afghanistan and from Sri Lanka to Tajikistan, including Kashmir. Toward the end, the Jamaat will use all tactics from terrorism in the kafir-controlled area to negotiations in the Muslim-controlled areas.' [emphasis original].³¹¹

In addition, Jamaat's old website carried a link³¹² to a highly biased and incendiary website on Hinduism by one Abdul Wahid. This was the sole information available on Hinduism on Jamaat's website. Titled "Hinduism: Inside and Out", the website opens with the following introduction to Hinduism:

It seems that a group of polytheists with a sick fetish for cattle have the audacity to launch an attack against Al-Islam. Yes, the irony is truly there, but these people have brought their own destruction from shirk (polytheism), so it is our duty to bring to light major points about this religion, which currently is oppression 98% of the country of India (as well as other Hindu-majority countries). From the articles that will follow, the reader will be able to easily see how sick of an atrocity Hinduism is upon humanity. If

³⁰⁵ See the following New Article in the *Daily News*, <http://www.nydailynews.com/archives/news/new-moon-begins-islam-holy-month-article-1.766434>. Accessed January 3, 2014

³⁰⁶ See Interview of Shaik Ubaid in October 1995 Edition of *The Message* archived at the following link: <http://www.investigativeproject.org/documents/misc/689.pdf>. Accessed January 4, 2014

³⁰⁷ http://pir.org/domains/org-domain/?domain=icna&submitted=results&random=6rt5l8us4pmqwxm8b9z781yp97jo7533nnxyliig&password=wbwrph#domain_form. Accessed January 4, 2014

In addition, a Wayback Machine Archive search of ICNA's old website also mentions Farrukh Raza as incharge of the web development team - <https://web.archive.org/web/19990221161632/http://www.icna.com/team.html>. Accessed January 4, 2014

³⁰⁸ See the screenshots #5 and #6 retrieved by Americans Against Hate.org at <http://www.americansagainsthate.org/HamasDonorICNA.htm>. Accessed January 3, 2014

³⁰⁹ <https://web.archive.org/web/20010917025931/http://www.jamaat.org/leadership/>. Accessed January 4, 2014

³¹⁰ Arpi, Claude. *India and Her Neighbourhood: A French Observer's Views*. (2005: Har-Anand Publications Pvt. Ltd, New Delhi). pp. 106-107, retrieved online at http://books.google.com/books?id=wtz_VTk0fucC&pg=PA106#v=onepage&q&f=false. Accessed January 4, 2014

³¹¹ Arpi, ibid

³¹² <https://web.archive.org/web/20010917031035/http://www.jamaat.org/links/links.html>. Accessed January 3, 2014

these people would only submit their hearts to Al-Islam and live their lives by the way of Syedna Rasul-e-Akram (Sallallahu alayhi wa Sallam), they wouldn't be in half of the predicament they exist in today, with all of their sorrows pointing towards one thing: Hinduism!³¹³

2. ICNA's October 1997 edition of its newsletter, *The Message*, prominently featured an exclusive interview with Syed Salahuddin Ahmed, the Supreme Commander of Hizbul Mujahideen, a terrorist organization that advocates a violent armed struggle against India in Kashmir. Ahmed is also on the National Investigation Agency's (NIA) Most Wanted list.³¹⁴ In the interview, Ahmed proudly and optimistically describes the success of the Jihadi struggle against India:

The situation by the Grace of Allah, is very optimistic and most encouraging...And by the Grace of Almighty Allah, Kashmiri mujahideen have been vigorously engaging in open combat for the last seven years, resulting in the total loss of 20,000 troops of India, including four big generals, four to five brigadier-colonels (sic), and more than 250 major and captain-ranking people.³¹⁵

3. In the December 1997 edition of *The Message*, ICNA openly glorified Jibril Abu-Adam (born Lawrence Nicholas Thomas) as a 'shaheed' (martyr) in the name of Jihad in Kashmir. Abu-Adam, who trained at terrorist camps in Pakistan, was killed in a skirmish in Kashmir along with other terrorists who had crossed over from Pakistan. The newsletter stated: "It is quite evident that Jibril's struggles were motivated by devotion to Allah (SWT). Clear signs that the conflict in Kashmir is jihad are numerous."³¹⁶ The article goes on to glorify the terrorist act further:

On 26 October 1997, at the village of Doda in Kashmir, there was a skirmish. Thirty-four Indian soldiers were killed, and four Muslims became shaheed (martyrs). Allahu Akbar! Among those who became shaheed was Jibril, Insha' Allah. (It is reported from reliable sources that Jibril was responsible for killing 17 of the 34 Hindu fighters.) [Comments original]³¹⁷

The newsletter then concludes how Jibril was honored at the ICNA Southeastern Regional Convention in Atlanta:

On 29 November 1997, a plaque was presented to Jibril's family during the ICNA Southeastern Regional Convention in Atlanta. The inscription reads: Think not of those who are killed in Allah's Cause as dead. Nay they are alive with their Lord and have their provision (Qur'an 3:169). In recognition of Jibril Abu-Adam (also known as Lawrence Nicolas Thomas) [comments original] for his devotion to His Creator and his ultimate sacrifice on behalf of his fellow Muslims in Kashmir.³¹⁸

³¹³ <https://web.archive.org/web/20010917045929/http://www.geocities.com/~abdulwahid/hinduism/index.html>. Accessed January 3, 2014

³¹⁴ http://en.wikipedia.org/wiki/NIA_Most_Wanted. Accessed January 3, 2014

³¹⁵ "Kashmiri Commander Speaks", *The Message*, October 1997, p. 28, pages archived at <http://www.investigativeproject.org/documents/misc/485.pdf>. Accessed January 3, 2014

³¹⁶ Ama F. Shabazz, "Action Speak Louder Than Words", *The Message*, December 1997, p. 32, pages archived at <http://www.investigativeproject.org/documents/misc/348.pdf>. Accessed January 3, 2014

³¹⁷ Shabazz, *ibid*

³¹⁸ Shabazz, *ibid*

(b) Omar Khalidi

Omar Khalidi was one of the founding members and an ideologue IAMC.³¹⁹ Khalidi routinely viewed Hindus and the Indian state with suspicion. He considered the Archaeological Survey of India, the official archaeology department of India, as “Handmaidens of Hindutva”³²⁰ that manufactures dubious evidence in support of claims that numerous medieval monuments were built upon Hindu, Jain and Buddhist temples. Thus, when the ASI made important discoveries and unearthed fresh evidence supporting the destruction of important Hindu/Buddhist/Jain sites by Muslim invaders and kings, Khalidi blamed them for being biased against Muslims.

According to Khalidi, British Indian Muslims lack significant political unity “partly because many were marginalized at ‘home’, and partly due to the replication of ‘home’ identities based on regional culture and sectarian affiliation.”³²¹ According to Khalidi then, Indian Muslims are facing some sort of identity crisis and lack of political will in the UK owing to their “repression” back in India. Identity and other problems are thus to be traced back to and blamed on “Hindu extremists” running India. Khalidi urged British Indian Muslims to overcome this and unite for a greater political clout. Alas, Khalidi and others in the IAMC and CAG will quickly censure Hindus for some sort of “right-wing conspiracy” if they organize successfully in India, UK or the US.

In 2009, Khalidi wrote an article in *Outlook India* magazine called *Why India is Not a Secular State*. The article laid out highly selective examples to conclude how the Indian state “actually privileges Hinduism over other religions and religious communities.”³²² Khalidi calls the Indian Constitution a “concern of the Brahmin establishment”³²³ and thinks that “[the] motive of the Constitution writers was obvious: to prevent the conversion of Dalits to Christianity or Islam, to ‘reform’ Hinduism to make it palatable to the former untouchables.”³²⁴ He then goes on to write about how “Christian missions and churches have been under attack [for] decades”³²⁵ and how “[hundreds] of mosques are in illegal possession nationwide including in New Delhi, where scores are occupied by the central government.”³²⁶ Similarly, he selectively describes discrimination against Muslims in employment, army as well as in the general cultural atmosphere. According to Khalidi, “[the] ban on cow slaughter deprived thousands of butchers their livelihood even as it stole millions of poor their only source of inexpensive protein. Cow may be sacred to the upper castes, but not so to the Christians, Dalits, and Muslims.”³²⁷ Will Khalidi say the same thing about the virtual ban on pork in countries of the Middle East? In fact, consumption of pork is severely restricted in Islamic countries such as Iran, Saudi Arabia and Pakistan because it is forbidden in Islam.

³¹⁹ In the following article, at a 2010 Annual Fundraising Dinner, former IAMC General Secretary Attaulla Khan praises Omar Khalidi’s contributions to IAMC and acknowledges him as a founding member of IAMC. http://www.muslimlinkpaper.com/myjumla/index.php?option=com_content&view=article&id=2441%3Aevening-for-indian-muslim-advocacy-group-about-accomplishments-expansion&Itemid=17. Accessed January 2, 2014

³²⁰ Omar Khalidi, “ASI is the handmaiden of Hindutva”, October 1, 2010, *rediff.com*, <http://news.rediff.com/column/2010/oct/01/column-asi-is-the-handmaiden-of-hindutva-writes-omar-khalidi.htm>. Accessed January 4, 2014

³²¹ Omar Khalidi, “Crescent obscured: Indian Muslims in Britain”, September 8, 2010, *twocircles.net*, http://twocircles.net/2010sep08/crescent_obscured_indian_muslims_britain.html. Accessed January 2, 2014

³²² Omar Khalidi, “Why India is Not a Secular State”, January 29, 2009, *Outlook India*, online edition, <http://www.outlookindia.com/article.aspx?239584>. Accessed January 4, 2014

³²³ Khalidi, *ibid*

³²⁴ Khalidi, *ibid*

³²⁵ Khalidi, *ibid*

³²⁶ Khalidi, *ibid*

³²⁷ Khalidi, *ibid*

Mohib Ahmad, founder of *Indian Muslims Blog*, offers a rebuttal to Khalidi's article in *Outlook*. Ahmad states that Khalidi "selectively picks and chooses dots to create an ugly picture and then presents it as reality. It is as if Dr. Khalidi has come up with a checklist of carefully drawn items that he keeps checking till he reaches the conclusion that India is not secular."³²⁸ Ahmad also notes:

Dr. Khalidi quotes [the] Hindu Marriage Act (1955) to buttress his claim [of] legislative preference shown to Hinduism.... In reality, some of the biggest critics of the Act were conservative Hindus, including Rashtriya Swayamsevak Sangh [RSS] leaders. If the Act was just an attempt to co-opt Sikhs, Jains and Buddhists into the fold of Hinduism, as Dr Khalidi suggests, wouldn't Hindu leaders have welcomed it with open arms?³²⁹

On the issue of cultural and racial discrimination argued by Khalidi, Ahmad shares the following thoughts:

Indian Muslims, by any stretch of imagination, are not in the same discriminatory situation as blacks were in USA. The community would do well not to pay heed to Dr. Khalidi who, instead of encouraging them to strive for their rights, if and when denied, within a democratic set-up, is curiously bent on proving that they don't have a chance anyway. Dr. Khalidi's essay is an affront to all those Indians who are fighting for the rights of fellow Indians – including those Indians who suffered in Delhi 1984 and Gujarat 2002 – every day to make India a better country. It is an insult to millions and millions of Muslims – like my grandfather – who chose to stay in India because they believed in the idea of India.³³⁰

Khalidi also conveniently ignores the fact that Dr. Bhimrao Ambedkar, one of the most important personalities who fought discrimination and untouchability in Indian society, was one of the drafters of the Indian Constitution. However, Khalidi's agenda is clear in that he is merely interested in a pejorative view of India and Hinduism.

³²⁸ Mohib Ahmad, "India, Secularism, Whatever", *Outlook India*, online edition, February 6, 2009, <http://www.outlookindia.com/article.aspx?239647>. Accessed January 4, 2014

³²⁹ Ahmad, *ibid*

³³⁰ Ahmad, *ibid*

Section 5.02 Biased Stances of IAMC

This section provides a glimpse on some of the events organized by IAMC and point out how IAMC propagates its prejudiced views about the Indian state.

1. In 2008, IAMC organized a lecture tour of Teesta Setalvad and R.B. Sreekumar to discuss their continued efforts to bring “justice” to the victims of the 2002 Gujarat riots. Setalvad’s infatuation with so-called “Hindu Communalism” is well known and she is a favorite source of information for IAMC, FOIL and various members of CAG. However, it is important to note that Setalvad has been found guilty by Indian authorities of cooking up facts related to the Gujarat riots. She has also accepted political contributions by the Congress Party of India, the Communist Party of India (Marxist) and the Communist Party of India, to spew venom against the Bharatiya Janata Party (BJP) during Indian elections.³³¹
2. During April and May of 2010, IAMC organized an 11-city lecture tour on human rights in India, featuring Shafeeq Rehman Mahajir and Mukul Sinha. Both are described as “...two of the most prominent Human Rights lawyers in India.”³³² Mukul Sinha is a favorite of IAMC and other members of the CAG thanks to his role in “exposing” the human rights violations against minorities in Gujarat. Sinha’s dangerous views and Maoist leanings are discussed in Section 5.06 under the 2010 MIT Workshop organized by Omar Khalidi. The April/May IAMC event was introduced with the following line:

In the past several decades India has witnessed mass violence in its various forms including riots, massacres, pogroms and terror attacks (Nellie massacre; anti-Sikh massacres; Ayodhya riots; Bombay bomb blasts; Gujarat pogroms; Orissa riots; Mumbai terror attacks; etc. to quote few).³³³

However, the two speakers and the topics mainly focused on incidents involving Hindu attackers and the failure of the Indian state to provide sufficient protection to minorities. Such events give severely lopsided views about the situation in India.

3. In 2011, IAMC organized a multi-city tour of Harsh Dobhal of Human Rights Law Network (HRLN), discussed in Chapter 9, for various lectures and discussions on *Muslims and the Criminal Justice System in India*.³³⁴ (Dobhal’s Maoist/Communist connections as well as Christian donors are also brought to light in Chapter 9.) Dobhal’s HRLN is also known for its skewed approach in highlighting the “evil acts” of Hindus and the Indian government against minorities. In fact, the event announcement on the IAMC website poses the following questions: “Whether [overrepresentation of Muslims in Indian jails] is the result of profiling by law enforcement or the lack of legal representation for Muslims? Or is it a reflection on societal problems in dealing with class and religion?”³³⁵ Hence, the event has a prejudiced agenda from the beginning – over-representation of Muslims in Indian jails is either due to discrimination by law enforcement agencies owing to lack of legal representation or due to some discrimination based on class/religion by the “upper caste right-wing rulers of India”. It cannot be due to other

³³¹ Setalvad admits to have received 1.5 Crore Rupees from Congress, CPIM and CPI in the following interview - <http://web.archive.org/web/20021217191815/http://www.humanscapeindia.net/humanscape/hs1199/hs1199t.htm>. Accessed January 5, 2014

³³² See the March 30, 2010 news article titled “IMC-USA organizes 11-city North American - lecture tour on human rights in India” on IAMC’s website at <http://iamc.com/news/imc-usa-organizes-11-city-north-american-%C2%ADlecture-tour-on-human-rights-in-india/>. Accessed January 4, 2014

³³³ Ibid

³³⁴ See event announcement titled “Harsh Dobhal Lecture on ‘Muslims and the Criminal Justice System in India’”, July 20, 2011, <http://iamc.com/chapters/maryland/harsh-dobhal-lecture-maryland/>. Accessed January 4, 2014

³³⁵ Ibid

factors. For example, as Omair Ahmad, a Muslim author and activist, points out, one reason that more Muslims are in jails is that the Muslim population of India is concentrated in four states – “Uttar Pradesh, Bihar, West Bengal and Assam, which account for 21% of convicted prisoners and 42% of undertrials (sic) in India jails.”³³⁶ Thus, the Muslim population is concentrated in the states where more people go to jail in general. Ahmad also remarks that “proportionately more Muslims are adjudged ‘innocent’ than Hindus (whose undertrial (sic) to convict ratio is: 69.6% to 70.7% and even Christians (whose undertrial (sic) to convict ratio is 3.8% to 4.2%).”³³⁷ However, given the biased stances of Dobhal and IAMC, such facts are dismissed.

4. On July 13, 2011, IAMC issued a press release regarding the bomb blasts in Mumbai. While it condemned the blasts, it also cautioned everyone against rushing to quick judgments until more facts came out, rather than labeling Islamic extremists as culprits: “Several bomb blasts in recent years led to innocent youth from a specific community being thrown into prison, and still struggling to secure justice, even after the real masterminds confessed.”³³⁸

While the above is a fair statement as no one should prejudice and blame crimes on a particular community, IAMC is not so lenient when it comes to blaming the Hindus. On June 30, 2011, IAMC issued a Press release condemning the “intimidation” of ANHAD, the NGO started by Shabnam Hashmi and whose trustees include Harsh Mander and KM Pannikar. IAMC blindly pronounces the other side (i.e. the officials of the Gujarat government) guilty of harassment and calls it “a characteristic of totalitarian regimes in other parts of the world.”³³⁹ It also goes on to mention that such “intimidation is unfortunately part of an alarming trend of harassment (sic) of human rights defenders such as Teesta Setalvad, Binayak Sen and Fr. Cedric Prakash.”³⁴⁰ Father Cedric Prakash is a Jesuit priest operating as a human rights activist in Gujarat. Prakash is a popular face within various circles that routinely hold India guilty of oppression of Christians, Muslims and Dalits. Prakash is also known for exaggerating facts to fit his agenda. For example, in August 2010, Prakash submitted a written testimonial to the controversial US Commission on International Religious Freedom, in which he intentionally lied that “more than 2,000 Muslims have been killed”³⁴¹ in the riots of Gujarat. Official government records and even reports by independent bodies show that the number was closer to 1000, and not all were Muslims. Prakash, who claims to “champion human rights and freedom of all religions”,³⁴² ignores the fact that the number included over 250 Hindus; also, some 59 Hindus, including women and children, were burnt to death in Godhra, and this incident sparked the riots in Gujarat. While it is sad that many Muslims were killed in the riots, why do Prakash, Setalvad, Hashmi and other “human rights activists” ignore the plight of Hindus, including women and children? Are little children considered “fascist Hindus” and therefore dispensable? Further still, why are they reporting blatantly false information?

³³⁶ Omair Ahmad, “Counter View: A Few Myths, Fewer Facts about Muslims”, August 16, 2007, <http://ibnlive.in.com/news/a-rejoinder-a-few-myths-fewer-facts-about-muslims/46945-3.html?xml>. Accessed January 4, 2014

³³⁷ Omair Ahmad, *ibid*

³³⁸ See Press Release titled “IAMC Condemns Bomb Blasts in Mumbai”, July 13, 2011, <http://iamc.com/press-release/iamc-condemns-bomb-blasts-in-mumbai/>. Accessed January 4, 2014

³³⁹ See Press release titled “IAMC Condemns Intimidation of Human Rights Organization ANHAD”, June 30, 2011, <http://iamc.com/press-release/iamc-condemns-intimidation-of-human-rights-organization-anhad/>. Accessed January 4, 2014

³⁴⁰ *Ibid*

³⁴¹ “Recent Communal Violence in Gujarat, India, and the U.S. Response: FR. CEDRIC PRAKASH, SJ Prepared Testimony”, http://www.uscifr.gov/index.php?option=com_content&task=view&id=1802. Accessed January 4, 2014

³⁴² *Ibid*

5. In April 2006, IAMC created a “Special Digest” on the former BJP-led government, titled “Corruption, Scams and Scandals of the BJP Government.”³⁴³ The Digest contains a litany of articles, opinions, etc. of the various corruption issues during the BJP-led alliance government’s reign in India. As expected, the coverage had a clear political tilt. Moreover, some of the major articles were written by the usual suspects, such as Vijay Prashad and Biju Mathew of FOIL (“Hindutva for a Few Dollars a Day”)³⁴⁴ and Harkishan Singh Surjeet, former General Secretary of the Communist Party of India (Marxist) (“BJP’s Corrupt Face Once Again Bared, Corruption Charges Against BJP Govt; The Day of Reckoning is Not Far Away”).³⁴⁵

The BJP lost the national elections against the Congress in 2006. The Congress government had been in power in India since then. Unfortunately, the IAMC, which considers itself a defender of India’s freedom, democracy and pluralism, has never come up with such a “Digest” or any special coverage of instances of the massive corruption, human rights violations or other issues under the Congress government. Consider the 2G spectrum scandal of 2010, one of the largest scams in India’s history: “[Comptroller and Auditor General of India], the state auditor, estimated India may have lost up to \$39 billion in revenue – equivalent to the Defence (sic) budget – because of violations during the allocation process.”³⁴⁶ What about the Commonwealth Games scandal, a major embarrassment for India on the world scene? What about the Adarsh Housing Society scam, which led to the resignation of the Congress Chief Minister of Maharashtra Ashok Chavan? What about the Oil for Food Program scandal involving Congress minister Natwar Singh? What about the Bofors scandal involving bigwigs of the Congress government such as Prime Minister Rajiv Gandhi? On November 19, 1991, *Schweizer Illustrierte*, one of the most popular Swiss magazines, declared, after an investigation, that according to Russian spy agency KGB’s records “Sonia Gandhi, widow of Rajiv Gandhi, was controlling a secret account with 2.5 billion Swiss francs (equal to \$2.2 billion) in her minor son’s name.”³⁴⁷ Similarly, the KGB records also indicated that “the Gandhi family has accepted political pay-offs from the KGB – a clear case of treason besides bribe.”³⁴⁸ The Congress government has also had more indictments of the highest Cabinet officials than any other government in the history of India, including those of the BJP-led ones.

IAMC’s silence on the Congress government only reinforces the fact that it is politically biased and not a patriotic Indian organization. Could it be that, since the Congress government is seen as generally sympathetic to Muslims and Christians, any of its wrongdoings, no matter how big, can be ignored at the expense of the poor people of India? Does the IAMC not care that when billions of Indian rupees are skimmed away from India, poor people (both Muslims and Hindus) bear the biggest brunt? Or is it that the IAMC does not really care about poor Muslims?

³⁴³ “BJP corruption – Corruption, Scams and Scandals of the BJP governments – April 2006 IMC Special Edition Digest”, http://iamc.com/news-digest/bjp_corruption/. Accessed January 4, 2014

³⁴⁴ Ibid

³⁴⁵ Ibid

³⁴⁶ C.J. Kuncheria and Devidutta Tripathi, “What is the 2G scandal all about?”, April 25, 2011, <http://in.reuters.com/article/2011/04/25/idINIndia-56552020110425>. Accessed January 4, 2014

³⁴⁷ S. Gurumurthy, “Zero tolerance, secret billions”, <http://expressbuzz.com/opinion/columnists/zero-tolerance-secret-billions/236261.html>, January 3, 2011. Copy retrieved from <http://defenceforumindia.com/forum/politics-society/17752-secret-billions-sonia-rahul-gandhi-express-article.html> on January 4, 2014

³⁴⁸ Gurumurthy, *ibid*

Section 5.03 2003 IAMC Convention

In 2003, IAMC organized its first-ever convention in Washington, D.C. In the convention announcement, IAMC noted that “an impressive array of speakers from vastly diverse backgrounds will assemble to hold groundbreaking discussions on issues related to human rights, sectarian violence, militant nationalism and social amity in India.”³⁴⁹ Besides the lack of any speaker to express counter opinions, the dubious diversity can be seen through the roster of speakers. According to the convention announcement, the prominent speakers included, among others, Fr. Cedric Prakash, Praful Bidwai, Dr. Lise McKean, Dr. K.P. Singh, Dr. Angana Chatterji, Smita Narula, P. D. John, Dr. Hari Sharma, and Raju Rajagopal.³⁵⁰

This report has already discussed Cedric Prakash and Angana Chatterji. And, Dr. Hari Sharma was the President of the International South Asia Forum (INSAF), while Raju Rajagopal is the President of Coalition Against Communalism (CAC), according to the announcement.³⁵¹ CAC and INSAF are members of CAG discussed in Chapters 10 and 26 respectively.

Journalist Yatindra Bhatnagar, in writing a summary of the conference, made some interesting observations that highlight the biased nature of the convention:

It was obvious that everything was blatantly one-sided. When I accosted one of the speakers, Satchit Balsari, about his ignoring the stories of, and interviews with, Hindu victims of Godhra, he admitted that he had not done so.

I accosted Praful Bidwai also who had implied that all the alleged social and economic disasters in India are because of Hindutva and Hindu BJP-led governments. He first tried to evade, run away and ignore but, when squarely confronted, admitted that he did not blame the BJP for all the ills, the Congress party was also guilty.

Later, I asked Smita Narula of Human Rights Watch why she had not included a single interview with a Hindu victim of Godhra train burning? She tried to sidestep the issue. She also admitted the lapse, but said something she wanted off the record. I am not divulging the reason she gave for the oversight, but the excuse seems absolutely unconvincing.³⁵²

³⁴⁹ See Press release titled “IMC-USA to hold first-ever convention of its kind on India-related issues”, http://iamc.com/press-release/imc-usa_to_hold_first_ever_convention_of_its_kind_on_india-related_issues/, June 23, 2003. Accessed January 4, 2014

³⁵⁰ Ibid

³⁵¹ Ibid

³⁵² Yatindra Bhatnagar, “Hours of Anti-India, Anti-Hindutva Rhetoric at ‘Indian’ Muslim Meet”, July 30, 2003, *IMC India*, <http://india.indymedia.org/en/2003/07/6236.shtml>. Accessed January 18, 2014

(a) Praful Bidwai

Praful Bidwai is a left-wing political activist in India and founder-member of the Coalition for Nuclear Disarmament and Peace.³⁵³ He is also a favorite of IAMC, FOIL and other members of the CAG. Bidwai has written several articles on FOIL's website³⁵⁴ and his articles are predictably recommended by FOIL and its sister organizations. As the US planned to strike the Taliban and Al Qaeda in the aftermath of the September 2001 terrorist attacks, Bidwai issued a strong note condemning such "unilateral action"³⁵⁵ and chastising India for supporting the US while deploring the Vajpayee (BJP) government's willingness to compromise India's sovereignty.³⁵⁶ Bidwai also blindly endorsed the highly biased report compiled by Campaign to Stop Funding Hate (CSFH) on Indian American charity IDRF, and wrongly accused the charity of diverting money to "finance violent activities in Gujarat state, which in early 2002 witnessed a pogrom of Muslims."³⁵⁷ Bidwai, in line with the whole CAG nexus, is highly selective in his analysis about the 2002 riots as well as about the CSFH report itself.

(b) Lise McKean

Malhotra and Neelakandan (2011) document Lise McKean's hatred toward Hindus and India at length: "Whenever there is unrest in India, she shows up as a commentator to educate American audiences about what is wrong with Indian culture."³⁵⁸ In her book, *Divine Enterprise: Gurus and the Hindu Nationalist Movement* (1995, University of Chicago Press), "She associates everything even remotely connected with Hindu spirituality (such as a cement advertisement featuring a yogi) to the ominous image of Hindu nationalism."³⁵⁹ McKean doesn't even spare the well-respected the Divine Life Society in Rishikesh, India. According to her,

The respectability of the Divine Life Society, no less than sensationalisation (sic) of guru scandals and human sacrifice, however, tends to obfuscate the problem this book addresses: the relation of gurus, religious organizations, and rituals to circuits of power and domination in India.³⁶⁰

Similarly, she accuses Mahatma Gandhi of belonging to a "lineage of Hindu nationalists."³⁶¹ She resonates with the Christian right's demand that US foreign policy be based on protecting the specific interests of non-Hindus in India.³⁶²

³⁵³ <http://www.prafulbidwai.org/index.php?pages/About-Praful-Bidwai>, accessed January 4, 2014

³⁵⁴ See, for example the May 1997 article "Organized Labour (sic)" <http://www.proxsa.org/economy/labor/orglabr.html> as well as "Sept 11, 2011 CNDP Statement" <http://www.proxsa.org/resources/9-11/CNDP-0109-statement.htm>. Accessed January 4, 2014

³⁵⁵ See Praful Bidwai, "Sept 11, 2011 CNDP Statement", <http://www.proxsa.org/resources/9-11/CNDP-0109-statement.htm>; and Praful Bidwai, "Flawed bid to woo overseas Indians", <http://stopfundinghate.org/resources/news/012103AsiaTimes.htm>, January 21, 2003. Accessed January 4, 2014

³⁵⁶ Ibid

³⁵⁷ Praful Bidwai, "Flawed bid to woo overseas Indians", <http://stopfundinghate.org/resources/news/012103AsiaTimes.htm>, January 21, 2003. Accessed January 4, 2014

³⁵⁸ Malhotra and Neelakandan, 258

³⁵⁹ Malhotra and Neelakandan, *ibid*

³⁶⁰ Malhotra and Neelakandan, *ibid*

³⁶¹ Malhotra and Neelakandan, *ibid*

³⁶² Malhotra and Neelakandan, *ibid*

(c) KP Singh

KP Singh is a Dalit activist in India who works with the Christian right wing and evangelical organizations to malign Hinduism and India. He is also associated with PIFRAS (Policy Institute for Religion and State) of Washington, DC.³⁶³ PIFRAS, discussed in Chapter 8, is known for its right-wing Christian leanings and has organized several conferences aimed at highlighting “human rights issues” in India with a strong bias in favor of Christian evangelical efforts in India. At a 2002 symposium on South Asia organized by PIFRAS, Singh made a highly unsubstantiated claim that “since India’s independence, about three million Dalit women have been raped and one million Dalits have been killed.”³⁶⁴

Similarly, Malhotra and Neelakandan note:

In 2004, on the eve of India’s general elections, PIFRAS, along with the Center for the History of Religious and Political Pluralism (University of Leicester, England), organized a panel discussion on ‘India’s National Elections and US Foreign Policy Interests’, where Marxist historian Ram Puniyani was the invited speaker along with Mr. John Prabhudoss, executive director of PIFRAS. The main position presented was that India’s 40 million Christians are threatened by ‘Hindu state governments’ that have passed laws to hold evangelism accountable for coercion.³⁶⁵

In 2008, Singh was one of the main organizers of the International Convention of Dalits and Minorities in New York “to discuss problems faced by Indian minorities and Dalits and find amicable solutions”,³⁶⁶ yet another example of collusion between various players in the highly popular anti-India/anti-Hindu workspace. The conference also featured Teesta Setalvad as one of the main speakers who spoke on “communal combat in the villages and human rights.”³⁶⁷ Ezra Sargunam, the head of the Evangelical Church of India, was also a key speaker³⁶⁸. (Sargunam is further discussed along with FIACONA in Chapter 7.)

³⁶³ See the symposium program and excerpts at http://www.pifras.org/Programs/Past_Programs/Symp2002/symp2002.html. Accessed January 5, 2014

³⁶⁴ Malhotra and Neelakandan 237

³⁶⁵ Malhotra and Neelakandan, *ibid*

³⁶⁶ See announcement in the Yahoo Groups *India Unity* by Singh on Sunday, June 1 2008 at, <http://groups.yahoo.com/group/india-unity/message/25406>. Accessed January 5, 2014

³⁶⁷ See the News Announcement of the Convention at http://www.ambedkartimes.com/the_news.htm. Accessed January 5, 2014

³⁶⁸ See main picture featuring Sargunam and others in the article “Historic Dalit-Muslim Convention in New York”, July 17, 2008, <http://muslimmedianetwork.com/mmn/?p=2552>. Accessed January 5, 2014

(d) P.D. John (John Prabhudoss)

P.D. John is actually John Prabhudoss, the Executive Director of PIFRAS. (Both are discussed in depth in Chapter 8).

(e) Smita Narula

Smita Narula is an associate Professor of Law and a Faculty Director of the Center for Human Rights and Global Justice (CHRGJ) at the school of Law at New York University.³⁶⁹ She has written extensively on the “atrocities against Christians and Dalits” in India and naturally takes a very dim view of Hinduism. She considers caste as a “defining feature of Hinduism”³⁷⁰ in her book *Broken People: Caste Violence against India's 'Untouchables'* (1999, Human Rights Watch). Her writings and testimonials serve as ammunition for many Christian organizations that disguise themselves as fighters of Dalit human rights.

For example, Narula co-founded the International Dalit Solidarity Network (IDSN) in 2000, based in the Netherlands.³⁷¹ IDSN is a powerful organization that works with several Christian organizations around the world to produce atrocity literature equating the Caste System to racial theories. IDSN and CHRGJ have jointly issued several reports and statements to highlight the atrocities on Dalits in India, Nepal and other South Asian countries.³⁷² But, IDSN's true motives are highlighted by Malhotra and Neelakandan (2011). “The group believes that *equating caste with race will open the floodgates to international interventions in India's internal affairs that would help Christian conversions* [emphasis added], and it makes the false claim that Indian Christianity does not suffer from caste biases.”³⁷³

In a 2013 interview with *The New York Times*, IDSN's coordinator Rikke Nohrlind made the erroneous claim that while caste discrimination can be found in Muslim and Christian communities, “...in South Asia caste discrimination has its roots in Hindu philosophy and is sanctioned by the religion.”³⁷⁴

“In 2007, pressured by the sustained anti-India campaigning, the UN selected India as the *first* [emphasis author's] country to be reviewed for human rights violations.”³⁷⁵ IDSN worked with the CHRGJ and the

³⁶⁹ <http://chrgj.org/person/smita-narula/>. Also see Page 2 of “Recasting Justice: Securing Dalit Rights in Nepal's New Constituion”, Center for Human Rights & Global Justice,

http://idsn.org/uploads/media/Recasting_justice_CHRGJ.pdf. Accessed January 5, 2014

³⁷⁰ Smita Narula, “Broken people: Caste violence against India's ‘untouchables’”, (1999, Human Rights Watch), p. 24. Accessed online on January 5, 2014 at

http://books.google.com/books?id=Kd28Ay09adgC&pg=PA196&lpg=PA196&dq=Smita+Narula+hinduism&source=bl&ots=NqOLwzWMme&sig=_lOjSt8EclgEg0TmSxiLuXbHSgY&hl=en&ei=dd4uTvJ_G8SugQePm9WRAQ&sa=X&oi=book_result&ct=result&resnum=6&ved=0CDgQ6AEwBTge#v=snippet&q=Hinduism&f=false

³⁷¹ See Narula's profile on CHRGJ's website at <http://chrgj.org/person/smita-narula/>. Accessed January 21, 2014

³⁷² See a list of publications at IDSN's website archived at <https://web.archive.org/web/20090126063510/http://www.idsn.org/news-resources/publications/>. Accessed January 5, 2014

³⁷³ Malhotra and Neelankandan, 310

³⁷⁴ Malavika Vyawahare, “A Conversation With: Human Rights Activist Rikke Nöhrind”, October 13, 2013, *The New York Times*, accessed online at http://india.blogs.nytimes.com/2013/10/11/a-conversation-with-human-rights-activist-rikke-nhrlind/?_php=true&_type=blogs&_r=0. Accessed January 21, 2014

³⁷⁵ Malhotra and Neelankandan, ibid

National Campaign for Dalit Human Rights [NCDHR] and others organizations like the Lutheran World Federation to submit its own report on India.³⁷⁶

Narula is also affiliated with the Indian Institute of Dalit Studies (IIDS), along with David Haslam of the Dalit Solidarity Network of UK.³⁷⁷ Martin Macwan, of Dalit Shakti Kendra, is the Founding Director, Chairman and Permanent Trustee of IIDS.³⁷⁸ Macwan is also the National Convener for the National Campaign of Dalit Human Rights (NCDHR).³⁷⁹ In 2001, he wrote a lengthy letter to the UN's Third Participatory Committee to World Conference Against Racism and argued for equating caste discrimination to racism and thus call out India's record against racial prejudice.³⁸⁰

"[Narula] also participated in the DFN [Dalit Freedom Network] briefing before the US Congress, under a resolution introduced by right-wing Trent Franks (who is on the DFN board), asking the US government to pressure India on caste discrimination."³⁸¹ DFN's evangelical connections are mentioned in Chapter 4, Section 4.02 (g), and are also discussed in more detail in Chapter 7, Section 7.01 (b).

Finally, Narula is well connected with the inner circle of FOIL and the radical leftists in the New York City area. In 2006, Raza Mir and Ali Mir, veteran members of FOIL, INSAF and CSFH, wrote a short book called *Anthems of Resistance: A Celebration of Progressive Urdu Poetry* (2006, IndiaInk). In the Acknowledgements section, they provide a list the prominent members of YSS, FOIL, FOSA, CSFH, INSAF, SINGH Foundation and many others. Narula is mentioned along with others like Ashwini Rao, Biju Mathew Sekhar Ramakrishnan, Rupal Oza, etc.³⁸² Rupal Oza, a professor at Hunter College in Manhattan and an old-time FOIL member,³⁸³ also acknowledges Narula as part of the inner circle in her book *The Making of Neoliberal India: Nationalism, Gender, and the Paradoxes of Globalization* (2012, Routledge).³⁸⁴

³⁷⁶ Malhotra and Neelankandan, *ibid*

³⁷⁷ See list of Academicians Abroad archived at

https://web.archive.org/web/20120906020235/http://www.dalitstudies.org.in/index.php?option=com_content&view=article&id=75&Itemid=80. Accessed January 5, 2014

³⁷⁸ See list of Board of Trustees in the 2007 IIDS Annual Report (page 4) at

<http://www.dalitstudies.org.in/wp/annual%20report/0307.PDF>. Accessed January 6, 2014

³⁷⁹ See signatories of "LETTER FROM NCDHR" at

<http://wcar.alrc.net/mainfile2.php/Urgent+Appeals/37/?print=yes>. Accessed January 6, 2014

³⁸⁰ *Ibid*

³⁸¹ Malhotra and Neelakandan, 322

³⁸² Mir, Ali Husain and Mir, Raza. *Anthems of Resistance: a celebration of Progressive Urdu Poetry*, (2006: IndiaInk, New Delhi, India), Acknowledgements, p.ix. Accessed online on January 21, 2014 at <http://www.columbia.edu/itc/mealac/pritchett/00urduhindilinks/mirs/00intro.pdf>.

³⁸³ Rupal Oza was a key member of Youth Solidarity Summer (YSS), the youth wing of FOIL and helped organize YSS'99, as seen at the following link: <http://www.proxsa.org/yss/yss99/brochure.html>. Accessed January 21, 2014

³⁸⁴ Oza, Rupal. *The Making of Neoliberal India: Nationalism, Gender, and the Paradoxes of Globalization*, (2012: Routledge, Oxford, UK), Acknowledgements, p.9. Accessed online on January 21, 2014 at http://books.google.com/books?id=3Uz6tDR5L4gC&pg=PT10&lpg=PT10&dq=smi+na+arula+youth+solidarity+summer&source=bl&ots=psGCQ0M7H&sig=Iu2JBuk3rL8TgAbwE48gtM_FESk&hl=en&sa=X&ei=OvPeUtL1KIujsQSnoIGgDg&ved=0CCgQ6AEwAA#v=onepage&q=smi+na+arula+youth+solidarity+summer&f=false

Section 5.04 2005 IAMC Convention

In 2005, IAMC organized its third annual convention in Detroit, Michigan. The list of speakers, among others, included Fr. Cedric Prakash, Omar Khalidi (who was introduced as an Indian Muslim historian and scholar at MIT), Biju Mathew (who was representing the Campaign to Stop Funding Hate), Raju Rajagopal (who was introduced as belonging to an organization called Promise of India), Shrikumar Poddar (who was introduced as a distinguished Hindu scholar), John Prabhudoss, Lise McKean and many others.³⁸⁵ Shrikumar Poddar's activities and the so-called "Hindu" organizations are unmasked in Chapter 11 while Raju Rajagopal is discussed in Chapter 10, Section 10.03 (a).

Congressman John Conyers, who gave the keynote speech and accepted the Malik Al-Shabazz Award from IAMC, equated the struggle of Indian Muslims and other persecuted minorities in India to that of the Civil Rights movement led by Martin Luther King, Jr.³⁸⁶ This is yet another attempt to superimpose racially based discrimination in US on to the internal social issues of India and follows the same pattern of demonizing Hindus and India usually practiced by the radical leftist and evangelical constituents of CAG. In the same convention, Khalidi declared: "What is good for India is good for Indian Muslims and what is good for Indian Muslims is good for India."³⁸⁷ While such statements are not considered "communal" by IAMC or any of the other CAG members, a similar utterance from a Hindu leader would be deemed extremist/fascist.

During the convention, Biju Mathew was given the Tipu Sultan Award for "courageously serving India and India's interests"³⁸⁸ while Raju Rajagopal was given the Bahadur Shah Zafar Award for "promoting pluralism and communal harmony in India."³⁸⁹

Section 5.05 2008 IAMC Convention

The 2008 IAMC Convention focused on the theme of "The Idea of India: Challenges and Prospects."³⁹⁰ However, the idea was to again cast India and Hindus as oppressors of minorities. In yet another malicious attempt to equate clashes in India with the civil rights movement in the US, Congressman Keith Ellison "described the struggle of Indian Muslims as parallel to the struggle of other groups in United States who have fought for civil rights."³⁹¹ Similarly, the convention featured various screenings of documentaries such as "Impunity: A Roadblock to Justice", "Encountered on Saffron Agenda?", and "In the Name of God", along with a documentary on Dalits.³⁹² Another panel on "Strengthening India's

³⁸⁵ See Press release titled "IMC-USA reveals an impressive array of speakers for its third annual convention", May 9, 2008, <http://iamc.com/press-release/imc-usa-reveals-an-impressive-array-of-speakers-for-its-third-annual-convention/>. Accessed January 6, 2014

³⁸⁶ "IMC-USA Convention A Huge Success", October 7, 2005, <http://www.countercurrents.org/india-imc071005.htm>. Accessed January 6, 2014

³⁸⁷ Ibid

³⁸⁸ "IMC Awards", <http://pakistanlink.org/Community/2005/Oct05/07/10.HTM>, accessed January 6, 2014

³⁸⁹ Ibid

³⁹⁰ See Press release titled "IMC-USA National Convention a Huge Success; 'Idea of India' Theme Grips Audience, June 1, 2008, <http://iamc.com/press-release/imc-usa-national-convention-a-huge-success/>. Accessed January 6, 2014

³⁹¹ Ibid

³⁹² Ibid

Secular Democracy” featured Angana Chatterji and Omar Khalidi.³⁹³ Chatterji was then awarded the Tipu Sultan Award for “Courageously Serving India.”³⁹⁴

Earlier, in 2004, Kaleem Kawaja (discussed in Chapter 6, Section 6.02), received the Tipu Sultan Award for the same service as Chatterji while Shrikumar Poddar received the Bahadur Shah Zafar Award “[for] promoting pluralism and communal harmony in India.”³⁹⁵

Section 5.06 2010 MIT Workshop

In April of 2010, Omar Khalidi of IAMC organized a highly contentious workshop at MIT called *Group Violence, Terrorism, and Impunity – Challenges to Secularism and Rule of Law in India*. The workshop is yet another illustration of partnerships between CAG constituents and other organizations to portray India as a serious violator of human rights of minorities, especially Muslims, and the “ruling Hindus” as perpetrators of atrocities against Muslims, Christians and Dalits. India’s local, state and national governments, all democratically elected, are hence dragged by the hair and lambasted in such workshops.

The introduction to the conference states:

In recent decades, group violence, especially communal violence, has become a recurrent theme in the lives of Indians in many parts of the country. Starting with the Nellie, Assam, massacre of Muslims in 1983, (the) anti-Sikh massacres in 1984, communal violence has continued to challenge India’s secular credentials in the Ayodhya riots (1992), Bombay bomb blasts (1993), (the) Gujarat pogrom (2002), and the Orissa riots (2008). There is a rising phenomenon of terrorism, as seen in the Mumbai terror attacks (2008), which lead to societal and State responses that centrally challenge secularism and the rule of law. There is a dire need to study these forms of violence and the impunity enjoyed by its perpetrators.³⁹⁶

The above paragraph is itself an evidence of an already prejudiced agenda of the workshop. While it is true that all these events did occur in India, only the “Hindu atrocities” are highlighted. In addition, the government crackdown on Jihadi terrorism in India is labeled as a challenge to secularism and the rule of law. There is no mention, again, of the involvement of Muslims, Islamic terrorists or Christian missionaries in these riots and clashes. The ethnic cleansing of Kashmiri Pandits in the late 1980s is completely ignored, along with Christian terrorism in Northeastern India. And, Maoist terrorism, one of the biggest threats to modern India, is also noticeably missing as a topic. While the 2002 Godhra riots are a favorite subject of CAG and its partners, they conveniently sideline a similar incident in 2003 on Marad Beach of the Kozhikode district of the Indian state of Kerala.

On 2 May 2003, in the early evening, eight Hindus were hacked to death by a Muslim mob[7] on the beach after reeling in their catch for the day. The killers then escaped into the local Juma Masjid. The Marad enquiry commission’s (Justice Thomas P Joseph) report notes the submission of then Kozhikode Police Commissioner T K Vinod Kumar that hundreds of local Muslim

³⁹³ Ibid

³⁹⁴ Ibid

³⁹⁵ See Press release titled “IMC-USA announces annual awards for excellence in services”, July 20, 2004, http://iamc.com/conventions/imc-usa_announces_annual_awards_for_excellence_in_services-2/. Accessed January 6, 2014

³⁹⁶ “Group Violence, Terrorism, and Impunity–Challenges to Secularism and Rule of Law in India: a Workshop”, posted February 24, 2010, <http://indiaworkshopmit.com/>. Accessed January 6, 2014

women converged on the mosque to prevent the police from entering it to catch the attackers[8].³⁹⁷

The judicial inquiry also implicated the Muslim League for its clear role in the Marad massacre and affirmed “a clear communal conspiracy, with ‘Muslim fundamentalist and terrorist’ organisations (sic) involved.”³⁹⁸ Muslim League leaders such as C. Mayin Haji and P.P. Moideen Koya were also named in the report and were aware of the conspiracy to kill Hindus.³⁹⁹ Curiously, this incident was never brought up by “human rights” activists such as Teesta Setalvad, Shabnam Hashmi, Harsh Mander and many others. Could it be that this was a clear implication of a Muslim body versus a Hindu body and hence not a threat to secularism according to the definition of IAMC and its partners?

In addition, the conference featured several anti-India/anti-Hindu speakers, including Angana Chatterji.⁴⁰⁰

For example, Chinnaiah Jangam, another speaker at the MIT workshop, discussed the atrocities on Dalits in India. In this paper, Jangam blamed all the Dalit problems on Hinduism as well as the Indian state. In fact, an abstract of his paper states:

Therefore this paper further complicates the role of Indian state and its neutral and secular role to understand the cultural and ideological roots that are entrenched within the Hindu ideological consciousness which thereby interpret the atrocities against Dalits as a part of the caste Hindu social process rather than violation of fundamental human rights of its citizens.⁴⁰¹

Mukul Sinha was another speaker at the workshop. Sinha is a Gujarat-based lawyer and one of the founding members of the Jan Sangharsh Manch.⁴⁰² Interestingly, in 2005, he was awarded the “Human Rights Lawyer of the Year” by *Combat Law*.⁴⁰³ *Combat Law* is the magazine run by Harsh Dobhal (who is discussed in Chapter 9). Sinha’s communist leanings are clear as he advocates “the urgent need for mass struggles against American imperialism”⁴⁰⁴ in India. Sinha lashes out against the hardworking Patel community of Gujarat and the Patel NRI communities of the US and UK and accuses the *entire* community of participating in and financing genocides on Muslims. Without an inkling of proof, Sinha states that:

[The] Patels began sponsoring a number of Hindu religious outfits and backing Hindutva organisations in the state, thus presenting themselves as ardent Hindus and, therefore, as ‘high’ castes. One aspect of that newly constructed identity as super-Hindus was a deep hostility towards Muslims. *In fact, the Patels, who comprise more than 30% of the Gujarati population, played a major role in the 2002 anti-Muslim genocide* [emphasis added].⁴⁰⁵

³⁹⁷ See the Wikipedia entry on “Marad Massacre”, http://en.wikipedia.org/wiki/Marad_massacre. Accessed January 6, 2014

³⁹⁸ PI, Rajeev, “Marad report slams Muslim League”, September 27, 2006, *The Indian Express*, online edition, <http://www.indianexpress.com/news/marad-report-slams-muslim-league/13497/>. Accessed January 6, 2014

³⁹⁹ See Kerala Home Minister Kodyeri Balakrishnan’s comments in the following news article: “Kerala tables Marad massacre report”, *Silicon India*, September 27, 2006. Accessed January 6, 2014

⁴⁰⁰ <http://indiaworkshopmit.com/speakers/angana-chatterji/>. Accessed January 6, 2014

⁴⁰¹ Chinnaiah Jangam, abstract of “Caste and Collective Violence: A Study of Atrocities on Dalits in India”. <http://indiaworkshopmit.com/speakers/chinnaiah-jangam/>. Accessed January 6, 2014

⁴⁰² <http://indiaworkshopmit.com/speakers/mukul-sinha-and-nirjhari-sinha/>, accessed January 7, 2014

⁴⁰³ Ibid

⁴⁰⁴ “Hindutva forces are bound to become more aggressive: Mukul Sinha”, November 30, 2007, *Two Circles*, http://twocircles.net/2007nov30/hindutva_forces_are_bound_become_more_aggressive_mukul_sinha.html. Accessed January 6, 2014

⁴⁰⁵ Ibid

Sinha also shares the same penchant as Teesta Setalvad, Shaik Ubaid and others for cooking up facts and declares that “thousands of Muslims were killed in the genocide of 2002.”⁴⁰⁶ The number of Muslim deaths was certainly not in the thousands and even Hindus had died during the 2002 riots.

Another speaker, Meenakshi Ganguly, focused on *Terrorism and Counter Terrorism in India: Illegal Detention, Torture and Killings of Terror Suspects*. While she starts off by discussing terrorism and violence from various groups including Maoists, Hindu extremists, and Muslims extremists, her focus quickly shifts to the criminalization of Indian government and its treatment of Muslims. She surmises that “the Indian government’s response [to terrorism] illustrates a disturbing trend: grave human rights violations are committed as security forces attempt to identify the perpetrators. Abuses occur at every stage of the investigation.”⁴⁰⁷

⁴⁰⁶ <http://indiaworkshopmit.com/speakers/mukul-sinha-and-nirjhari-sinha/>, accessed January 7, 2014

⁴⁰⁷ See abstract of Ganguly’s talk at “Terrorism and Counter terrorism in India: Illegal Detention, Torture and Killings of Terror Suspects”, <http://indiaworkshopmit.com/speakers/meenakshi-ganguly/>. Accessed January 7, 2014

CHAPTER 6. Association of Indian Muslims of America (AIM)

The Association of Indian Muslims of America (AIM) claims in its website that it “...is a non-profit, non-political, IRS tax-exempt, social service, Non-Governmental Organization (NGO) of Muslims from India who live in North America.”⁴⁰⁸ It is based in Maryland. According to the site, the organization seems to have been started in 1985, though the website came into existence only on July 1, 2002 as per WhoIs.net,⁴⁰⁹ roughly four months after the 2002 Gujarat riots.

While the organization claims to be incorporated in Washington, D.C., the following screenshot, from Washington, D.C.’s website shows that the organization’s status has been revoked there:⁴¹⁰

The screenshot shows a web browser window with the URL <https://corp.dcrd.dc.gov/BizEntity.aspx/ViewEntityData?entityId=2791477>. The page header features the District of Columbia logo and Mayor Vincent C. Gray. Below the header is a navigation bar with links: 311 Online, District Residents, Businesses, Visitors, Media, and Online Services. The main content area displays the title "ASSOCIATION OF INDIAN MUSLIMS OF AMERICA (THE) - Initial File Number: 853191". Under the "Main" tab, the "Entity Info" section lists the following details:

Business Name	ASSOCIATION OF INDIAN MUSLIMS OF AMERICA (THE)
Suffix	
Registration / Effective Date	8/30/1985
Commencement Date	8/30/1985
Entity Status	Revoked
Foreign Name	NA
Date of Organization	8/30/1985
State	District of Columbia
Country	USA

The word "Revoked" in the Entity Status row is circled in red.

⁴⁰⁸ <http://www.aimamerica.org/>. Accessed January 7, 2014

⁴⁰⁹ <http://www.whois.net/whois/aimamerica.org>. Accessed January 7, 2014

⁴¹⁰ <https://corp.dcrd.dc.gov/BizEntity.aspx/ViewEntityData?entityId=2791477>. Accessed September 9, 2014

Section 6.01 Some Activities of AIM (and Questioning its Apolitical Claims)

AIM claims to be an apolitical NGO that works on advocacy work related to the causes of Indian Muslims. However, the information below highlights AIM's open political advocacy in addition to the dangerous views of some of the political personalities that it has hosted at its events.

In the February 1-15 Issue of *The Millie Gazette*, AIM carried out an advertisement openly urging India's Muslims to vote for the Aam Admi Party (AAP) of India. Implying that Muslims of India are subjected to more abuses than other citizens of India, the advertisement stated:

An Appeal to Indian Muslim citizens and voters to *support Aam Aadmi Party* [emphasis added] to remove the ills of: corruption, influence peddling, abuse of religion and caste, money power, denial of justice, police brutality, from the society at large in the country. These ills have resulted from gross abuses by most political parties. The majority of Muslims being deprived people are hurt more than others from these ills. Hence, Muslims in large numbers should support AAP that is comprised of good people, and that is trying to cleanse the national political and governance system. *We appeal to all to campaign for AAP, raise funds for them and vote for AAP candidates in the upcoming parliamentary elections* [emphasis added].⁴¹¹

In a Press Release, Kaleem Kawaja, the founder and Executive Director of AIM, clearly appealed to India's Muslims to support AAP with "with funds, volunteers and votes..."⁴¹² In addition, Kawaja admitted: "Several of [AIM's members] in US who hold Indian passport are planning to visit India at election time to campaign for AAP and to raise funds for them in India."⁴¹³

The above statements, along with a copy of the advertisement below, challenges AIM's claim that it is apolitical organization. In fact, the Internal Revenue Service 501(c)(3) rules prohibit non-profit charities from engaging in political activities. According to the IRS:

Under the Internal Revenue Code, all section 501(c)(3) organizations are absolutely prohibited from directly or indirectly participating in, or intervening in, any political campaign on behalf of (or in opposition to) any candidate for elective public office. Contributions to political campaign funds or public statements of position (verbal or written) made on behalf of the organization in favor of or in opposition to any candidate for public office clearly violate the prohibition against political campaign activity. Violating this prohibition may result in denial or revocation of tax-exempt status and the imposition of certain excise taxes.⁴¹⁴

By publishing an advertisement urging Muslim voters to support and raise funds for a political party, AIM cannot claim to be an apolitical organization and may therefore be in violation of US laws.

⁴¹¹ Shivani Vig, "US NGO puts AAP in a spot: Ad urging Muslim voters to support Kejriwal's party creates buzz on Facebook", February 5, 2014, *The Indian Express*, <http://indianexpress.com/article/india/india-others/us-ngo-puts-aap-in-a-spot-ad-urging-muslim-voters-to-support-kejriwals-party-creates-buzz-on-facebook/>. Accessed March 3, 2014

⁴¹² "Indian American Muslim Group Endorses AAP", January 17, 2014, *Caravan*, <http://caravandaily.com/portal/indian-american-muslim-group-endorses-aap/>. Accessed March 4, 2014

⁴¹³ Ibid

⁴¹⁴ "The Restriction of Political Campaign Intervention by Section 501(c)(3) Tax-Exempt Organizations", Internal Revenue Service, <http://www.irs.gov/Charities-&-Non-Profits/Charitable-Organizations/The-Restriction-of-Political-Campaign-Intervention-by-Section-501%28c%29%283%29-Tax-Exempt-Organizations>. Accessed March 4, 2014

NATIONAL

www.indiaexpress.com

The Milli Gazette, 1-15 February 2014 \$

An Appeal to Indian Muslim citizens and voters to support Aam Aadmi Party

to remove the ills of: corruption, influence peddling, abuse of religion and caste, money power, denial of justice, police brutality, from the society at large in the country. These ills have resulted from gross abuses by most political parties. The majority of Muslims being deprived people are hurt more than others from these ills. Hence, Muslims in large numbers should support AAP that is comprised of good people, and that is trying to cleanse the national political and governance system.

We appeal to all to campaign for AAP, raise funds for them and vote for AAP candidates in the upcoming parliamentary elections.



Join the Revolution

AAP

Call: 07798220033

SMS: 07798220033/

08082807715/08082807716

aamaadmiparty.org/join-us

Issued by

Association of Indian Muslims of America

A Non-Profit, Non-Political NGO

Washington DC, USA

As appeared in the
1-15 February 2014 issue
of The Milli Gazette

Source: The Indian Express: http://images.indianexpress.com/2014/02/aapadd_4751.jpg.

In 2008, AIM hosted Uttar Pradesh Congress politician Amaresh Mishra at a meeting at the Northern Virginia Muslim Community Center in Springfield, VA, “to address the upsurge of terrorism in India and the police harassment of Muslims in that context.”⁴¹⁵ Mishra is described as a “prominent Indian journalist and historian.”⁴¹⁶ Mishra is known for his visceral hatred of Hindus and has gone on record in the tech world (Twitter, YouTube, Web articles, etc.) to show his abusive and disturbing language. For example, blogging site *Aam Janata* discussed how Mishra launched a tirade against the then Gujarat Chief Minister Narendra Modi after his speech at *India Today*’s Conclave 13 on March 17, 2013. *Aam Janata* states: “[Mishra] began with bitter criticism over the Gujarat riots that rapidly devolved into outright abuse, rape threats and death threats.”⁴¹⁷ In the video posted on the link at *Aam Janata*, Mishra is giving death threats, rape threats (to @shilpitewari) as well as a threat to shoot Mr. Modi. Mishra's abnormal and violent behavior is also acknowledged by Teesta Setalvad, who calls him a “dangerous individual” and complained about him to the Editor-in-Chief of *Rashtriya Sahara* newspaper Mr. Aziz Burney.⁴¹⁸

But, perhaps the most bizarre claim of Mishra is that the 26/11 Mumbai terrorist attacks were a conspiracy of the RSS, Mosaad and the Indian Intelligence Bureau! On March 28, 2010, Mishra wrote an article in the popular Indian Muslim newspaper the *Milli Gazette*, calling India’s Intelligence Bureau anti-India and anti-Muslim. He then went on to say “[David Headley, the Pakistani American who worked with Lashkar-e-Taiba to plot the Mumbai attacks] holds the key to the fact that 26/11 was not just a mere Lashkar operation – that it was a joint Mossad-CIA operation, conducted with possible ISI and RSS help.”⁴¹⁹ Further, Mishra's Congress roots and bizarre claims come out yet again when he says:

...if the NIA [National Security Agency of India] gets access to Headley, the latter's links with Hindutva organizations – and the whole RSS-Mossad-CIA-ISI-IB nexus – will be exposed. This nexus is working overtime to destabilize the Congress government and undo the commendable work done by the party under the secular leadership of Sonia Gandhi.⁴²⁰

Amazingly, ISI of Pakistan is ready to work with RSS, the Indian Intelligence Bureau and Mossad to plot attacks in India!

One wonders what AIM's agenda and stances are when they honor and invite such colorful personalities to their events and organization.

Similarly, in 2010, AIM supported Omar Khalidi’s MIT Workshop, discussed earlier. AIM’s website describes the workshop as “...a prominent conference on ‘Challenges to Secularism and Rule of Law in

⁴¹⁵ See 2008 entry under “Advocacy and Information” on AIM’s website at http://www.aimamerica.org/advocacy_and_information.html. Accessed January 7, 2014

⁴¹⁶ *ibid*

⁴¹⁷ Vidhut, “Congress Politician Amaresh Misra makes rape threats and death threats on Twitter”, <http://aamjanata.com/congress-politician-amaresh-misra-makes-rape-threats-and-death-threats-on-twitter/>. Accessed January 7, 2014

⁴¹⁸ Teesta Setalvad, “Amaresh Mishra’s web of lies”, *Communalism Watch*, December 15, 2008, <http://communalism.blogspot.in/2008/12/amaresh-mishras-web-of-lies.html>. Accessed January 7, 2014

⁴¹⁹ Amaresh Mishra, “Headley Saga: Mumbai attack was a joint IB-CIA-Mossad-RSS project”, March 28, 2010, *The Milli Gazette*, http://www.milligazette.com/dailyupdate/2010/20100328_003_Headley-Saga-Mumbai-attack-was-joint-IB-CIA-Mossad-RSS-project.htm. Accessed January 7, 2014

⁴²⁰ Mishra, *ibid*

India”⁴²¹ and “...that it was attended by several distinguished academics and journalists from India and US.”⁴²²

Section 6.02 **Kaleem Kawaja**

Kaleem Kawaja is currently the Executive Director of AIM and has been associated with AIM since its founding days and has played an extremely important role in shaping the organization and its views. A biographic introduction of Kawaja on United Muslims of America describes him as the founder and President of AIM.⁴²³ Similarly, Kawaja has been in various roles on the Board, switching from Secretary to Treasurer in different years.⁴²⁴

Kawaja is also the usual spokesperson for AIM on many of the campaigns that the CAG runs.

Kawaja’s prejudiced and warped views on Hindus and India have been well known for many years. In Kawaja’s opinion, Indian Muslims are perpetual hostages of the Hindu majority and the Indian state and that there is a sinister agenda of the former to continue repressing Muslims. In fact, he also believes that the Western world and countries such as the US are enemies of Muslims. Kawaja also holds particular sympathy for the Taliban and their “attempts” to reform Afghanistan and lauds Iran for its reform by using Islamic methods.

In 2002, Kawaja wrote an article called *Brother, can you spare a tear for Taliban?* (*The Milli Gazette*, Vol.3, No. 5).⁴²⁵ Written after the US defeated the Taliban regime in 2001, the article is generally sympathetic toward and sorry for the Taliban. Kawaja describes the defeat of the Taliban as an end to “another bold attempt of Muslims to assert themselves and the Islamic values in their own country.”⁴²⁶ Painting Western countries as enemies of Muslims, he laments that “[it] was foolhardy naiveté that made [the Taliban] ignore the many plans of the enemies of Muslims who were looking for an opportunity to exploit any loophole to ransack the global Muslim community, especially the recent remarkable growth of Muslim communities in Western countries.”⁴²⁷ Similarly, Kawaja again paints Western countries such as the US as enemies of the Muslim community and concludes that “[even] at the last minute [the Taliban] had an opportunity to take actions that could have averted the punitive confrontation that Western countries were trying to impose on the global Muslim community.”⁴²⁸ The fight against Taliban and Al-Qaeda in Afghanistan is somehow considered a plan to punish the global Muslim community.

⁴²¹ See 2010 entry under “Advocacy and Information” on AIM’s website at http://www.aimamerica.org/advocacy_and_information.html. Accessed January 7, 2014

⁴²² Ibid

⁴²³ See the link to “Dr. Kaleem Kawaja” at http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=1776846150&page_url=/www.umanet.org/cms.cfm?fuseaction=articles.viewThisArticle&articleID=122&pageID=159&page_last_updated=2013-02-01T06:31:52&firstName=Kaleem&lastName=Kawaja. Accessed January 7, 2014

⁴²⁴ For example, in the 2002 Tax Filing, Kawaja is both Secretary and Treasurer. See link here: http://pdfs.citizenaudit.org/2003_10_EO/52-1416611_990EZ_200212.pdf. Similarly, in the 2012 Tax Filing, Kawaja is AIM’s Treasurer. See link here http://pdfs.citizenaudit.org/2013_07_EO/52-1416611_990EZ_201212.pdf. Accessed January 7, 2014

⁴²⁵ Kaleem Kawaja, “Brother, can you spare a tear for Taliban”, March 3, 2002, *The Milli Gazette*, <http://www.milligazette.com/Archives/01032002/0103200254.htm>. Accessed on January 7, 2014

⁴²⁶ Kawaja, *ibid*

⁴²⁷ Kawaja, *ibid*

⁴²⁸ Kawaja, *ibid*

Further in the article, Kawaja admires Iran, considering it “...a country that has made major Islamic reforms using Islamic methods...”⁴²⁹

Speaking at a 2002 panel discussion on Indian Muslims in Washington, Kawaja exaggerated the “large-scale violence” against Muslims and the “the connivance of the government machinery with the Hindu fanatic marauders, in the last 50 years.”⁴³⁰ During the panel discussion, he appealed to Muslims in America “...to urge their senators and congressmen to pay attention to the *50-year-long, continued oppression of Muslims in India* [emphasis added].”⁴³¹ Thus, throughout India’s independence, Muslims have only been oppressed and killed by a government run by Hindu fanatics!

The theory that Indian Muslims have always been victims of discrimination by the Indian government and the Hindu majority seems to be the overarching ideology of people such as Kawaja, Ubaid, Khalidi and many others in the CAG. They never seem to look inward at the religious and social problems of their own community and instead blame the “other” (i.e. Hindus) for these problems. According to them, Muslims are always the victims in an ongoing “war” against the community. Interestingly, Dr. Mohammad Ahmadullah Siddiqui, the founder of the now-banned terrorist outfit the Student Islamic Movement of India (SIMI), made a different observation in a 2003 interview on *Rediff*. When asked for his opinion on the perception that India’s Muslims are marginalized, Siddiqui remarked:

I personally am not very comfortable (with this) because that is the general impression that people have about the Muslims in India. When somebody goes there to write or report, in three days of tour from one part of the country to the other that is the kind of story they get. I do not think Muslims are at all marginalised. They cannot be marginalised (sic).

Many people have this impression that there may be a couple of millions of Muslims in India, but they do not have the idea that there are more than 120 million Muslims in India. Such a large population cannot be marginalised (sic).⁴³²

In 2009, Kawaja wrote a post “Why India is not a Secular State?” supporting Omar Khalidi's article questioning India’s secular fabric on *Indian Muslims* blog. The post is yet another example of Kawaja’s erroneous and absurd views about India and Hindus. For example, he gives five reasons for why Muslims are victims of “oppression by Hindus”. One of the reasons, he says, is the lack of – and he calls for it – intervention “...from 53 Muslim countries (other than Pakistan) to say even one word against any of the worst oppression and harassment of masses of Muslims and their institutions in 60 years.”⁴³³ Thus, he claims that “Indian Hindus are quite sure that Indian Muslims have no international sympathizers.”⁴³⁴ Kawaja thus declares the entire Indian Hindu population as savages and fascists hell-bent on cleansing India of its Muslim population. His inflammatory statements and claims indeed mislead a lot of well-meaning Muslims who have been maintaining cordial relations with Hindus and also further aggravate those Muslims who already view Hindus with suspicion.

⁴²⁹ Kawaja, *ibid*

⁴³⁰ Kaleem Kawaja, “Panel discussion on Indian Muslims in Washington”, *The Milli Gazette*, July 15, 2002, <http://www.milligazette.com/Archives/15072002/1507200233.htm>. Accessed on January 7, 2014

⁴³¹ Kawaja, *ibid*

⁴³² Suman Guha Mozumder, “The Rediff Interview/SIMI founder Dr Mohammad Ahmadullah Siddiqui”, September 2, 2003, *Rediff India Abroad*, <http://www.rediff.com/news/2003/sep/02inter.htm>. Accessed January 7, 2014

⁴³³ Kaleem Kawaja, “Is India Really A Secular State?”, February 1, 2009, *Indian Muslims*, <http://indianmuslims.in/is-india-really-a-secular-state/>. Accessed January 7, 2014

⁴³⁴ Kawaja, *ibid*

Another reason for the situation, Kawaja declares, is that since the 1980s, thanks to the resurgence of the BJP and its “religion-based politics”,⁴³⁵ other groups and political parties picked up on that and “...a sort of competition began among them to become more aggressive against Muslims.”⁴³⁶ Now, the entire political establishment in India is the enemy of Muslims. Thus, there is no hope for Muslims, but to fight for their rights.

Another supposed reason given for Muslim victimization is the September 2001 attacks in the US and the “international Islamophobic environment”⁴³⁷ following the attacks. Kawaja maintains that this has given “...an opportunity to the anti-Muslim elements in the Indian government to develop discriminatory policies against Muslims.”⁴³⁸ He completely sidelines all attacks by Islamic terrorists around the world, including India. He seems to conveniently forget the insurgency in Kashmir (actually, he blames that on the Hindus and the Indian government), the 1993 serial bomb blasts in Mumbai (which were coordinated with the help of Muslim terrorists in India) and other numerous attacks, riots and anti-national activities of some of the Muslims in India. And, it is especially disturbing that this article was written in 2009 – Kawaja ignores the 2001 attack on the Indian Parliament, the 2002 terrorist attack on the Akshardham temple in Gandhinagar, 2005 attack on the Hindu holy city of Ayodhya, the 2006 attacks on the Hindu holy city of Varanasi, etc. – all of which happened before the article was published. These attacks happened as a result of close coordination between some Indian Muslims and terrorists from outside, a fact Kawaja simply omits. And, he forgets that Hindus did not come out en mass and butcher Muslims following attacks on their holy sites. Had this been an attack on the Mecca or any of the holy sites of Muslims in other countries, there would have been massive protests, attacks and butchering of people from other communities – if it was established that a Christian, Jew or a Hindu was responsible for such attacks. It would not matter if these communities claim that extremist elements were involved in such an attack.

In conclusion, AIM, its activities and guiding leaders clearly show a highly skewed stance against Hindus and the Indian state. Claiming constant victimization of Muslims at the hands of Hindus and the Indian state, they work in close cooperation with other partners in various coalitions to paint Hindus and India in a negative light. This ensures that the international community and even Muslims continue to view Hindus and India with suspicion and hatred. Furthermore, while AIM claims to be an apolitical organization, it is clearly involved in political advocacy in India.

⁴³⁵ Kawaja, *ibid*

⁴³⁶ Kawaja, *ibid*

⁴³⁷ Kawaja, *ibid*

⁴³⁸ Kawaja, *ibid*

CHAPTER 7. Federation of Indian American Christian Organizations of North America (FIACONA)

FIACONA is another prominent member of CAG with a long history of working together with the FOIL and others in the coalition. FIACONA is perhaps the most influential group of Indian Christians in North America. It has aggressively lobbied the US Government and lawmakers to spread awareness of so-called Hindu atrocities against Christians. It is a leading constituent of the powerful Policy Institute for Religion and State (PIFRAS), discussed in Chapter 8. In fact, both are closely related. FIACONA is busy urging Western intervention in India's internal matters. It projects the Hinduism = caste = racism equation and never tires of saying that all problems of India are the result of Hinduism. However, the information presented in this chapter highlights several things:

1. FIACONA and its constituents are a group of aggressive evangelicals whose main goal is to coordinate with other organizations around the world to implement the Great Commission⁴³⁹ on the people of India. In fact, in a 2008 article, FIACONA chided the so-called anti-Christian activists for standing up against proselytization and denying the "...followers of Jesus who attempt to obey the Great Commission..."⁴⁴⁰
2. FIACONA and its constituents hold a perverted view of Hindus and Hinduism. They have an incessant obsession with the Caste System and ruthlessly equate it to Hinduism on almost every conceivable occasion. Further, they peddle inaccurate and mythical historical accounts in order to establish a long history of Christianity in India.
3. Though they blame Hindus and Hinduism for the plight of Dalits, any attempt by Hindus to help Dalits is viewed with suspicion and deemed as some sort of "evil Brahmin agenda".

FIACONA was established in 2000 in Washington DC, at a meeting of representatives of several Indian Christian organizations, to "...voice against [and spread awareness of] religious persecution and harassment of Christians in India...",⁴⁴¹ and to also ensure "religious freedom" of Christians through "Administrative, Judicial and Legislative institutions..."⁴⁴² In essence, it is a lobby group for Indian Christians in the US to preserve their right to proselytize Hindus in India.

FIACONA is a regular voice in Washington which routinely trades in allegations of widescale persecutions of Christians in India. It provides regular testimonials to the United States Congress by inviting evangelicals known for their aggressive proselytization efforts in the name of "religious freedom". In 2003, Bishop Ezra Sargunam, the Head of the Evangelical Council of India (ECI), represented FIACONA and submitted a memo while providing an update to the United States Department

⁴³⁹ The Great Commission of Christianity is the instruction of the resurrected Jesus Christ to his disciples that they spread his teachings to all the nations of the world. It has become a tenet in Christian theology emphasizing ministry, missionary work, evangelism, and baptism. For further reading, please refer to http://en.wikipedia.org/wiki/Great_Commission. Accessed January 7, 2014

⁴⁴⁰ "Terror in Orissa", A *Christianity Today* editorial, October 10, 2008, <http://www.fiacona.org/newsdetail.php?catid=98&newsid=495>. Accessed January 7, 2014

⁴⁴¹ See the following Press release on FIACONA's old website: "FEDERATION OF INDIAN AMERICAN CHRISTIAN ORGANIZATIONS (FIACONA) IS FORMED IN WASHINGTON", October 28, 2000 <http://indianchristians.us/pressdetail.php?id=9>. Accessed January 7, 2014

⁴⁴² Ibid

of State (DoS) on the alleged violations of human rights of religious minorities.⁴⁴³ Blasting the Anti-Conversion Law, meant to curtail deceptive conversions of Hindus in India, Sargunam pleaded to the US Government to use its influence on India to ensure that the law is repealed.

Sargunam is an aggressive evangelist in India and is the “visionary behind the movement to evangelize and plant churches among all of the people groups of India.”⁴⁴⁴ To see the remarkable progress of Sargunam, as of 2010, “[the ECI has] planted over 3,000 churches across the Indian subcontinent. They have consistently done this at the rate of three churches a week – with a goal of one church a day!”⁴⁴⁵ Sargunam maintains that Christian rites that are culturally appropriate in the Hindu context must be allowed to take roots in order for Christianity to become more palatable to the Hindus and to grow in India. Such strategies find companionship with fellow evangelicals in the US. For example, the Greater Atlanta Christian School, in its study of Hinduism, quotes Sargunam as saying: “Christ must increase, Christianity must decrease...A Christianity which is closely identified with the West must be eventually shipped back to where it came from.”⁴⁴⁶ In 2003, after returning from a conversion event in Patna, India, Sargunam proudly declared:

I just returned from Patna, India, and am sending this praise note from Calcutta, en route Chennai. But the spectacular baptismal event that has dwarfed the others took place in Patna, where we had in all two batches of 135 converts baptized in the river Ganges – in the very ‘Holy river’, where *millions of the idol and demon worshipping pagans go every once in a while to have a holy dip* [emphasis added].⁴⁴⁷

⁴⁴³ “US accused of ignoring HR abuses in India”, August 9, 2000, *Dawn.com*,

<http://www.dawn.com/news/134214/us-accused-of-ignoring-hr-abuses-in-india>. Accessed February 2, 2014

⁴⁴⁴ See entry on Ezra Sargunam at JL Williams’ website, http://www.jlwilliams.org/partners/full_entry/asia_india_-_ezra_sargunam/. Accessed January 5, 2014

⁴⁴⁵ Ibid.

⁴⁴⁶ “Hinduism”, The Greater Atlanta Christian School,

<http://www.greateratlantachristian.org/NetCommunity/Document.Doc?id=4775>, page 51. Accessed January 5, 2014

⁴⁴⁷ Sarma, V. V. S. “Christian Invasion of India - Case Study of Andhra Pradesh”,

<http://www.docstoc.com/docs/35213850/Present-Christian-Invasion-of-India---Case-Study-of-Andhra-Pradesh---DOC>, p.1. Accessed January 5, 2014

Section 7.01 Spotlight on Prominent Members and Advisors of FIACONA

(a) John Prabhudoss

John Prabhudoss is the Executive Director of PIFRAS⁴⁴⁸ and one of the main forces behind FIACONA. PIFRAS is discussed in the next chapter. A Whois.Net site registration search of FIACONA shows him as the registering agent.⁴⁴⁹ In fact, on his personal website, Prabhudoss mentions that he helped form FIACONA and “has held several voluntary positions with FIACONA since its formation until the end of 2008.”⁴⁵⁰ For example, Prabhudoss was the Chairman of FIACONA’s Governmental Affairs Committee in 2003, according to a press release on FIACONA’s old website.⁴⁵¹

Malhotra and Neelakandan (2011) provide interesting information about Prabhudoss. B. Raman, former head of India’s counter-terrorism division of the Research and Analysis Wing (RAW), found Prabhudoss to be a “...man of mysterious conduct and several aliases...”⁴⁵² who:

...calls himself sometimes as John Prabhudoss (when he went to Iraq after the US invasion and occupation) and sometimes P.D. John (when he visited Gujarat after the riots in 2002) and ... he wears two hats. It is also alleged that he uses other aliases such as J.P. Doss.⁴⁵³

Indeed, Prabhudoss is listed as a Member at Large of FIACONA, under the name of “Mr. PD John, DC,”⁴⁵⁴ Similarly, Prabhudoss was a member of the *Sadhbhavana* (goodwill) group of CAG members that traveled to Gujarat after the 2002 riots, along with others such as Shrikumar Poddar, Raju Rajagopal, Satinath Choudhary, Bernard Malik (discussed further below), etc. His profile name was listed as Mr. PD John, Washington, DC.⁴⁵⁵

Prabhudoss’ activities are discussed in greater detail in the next chapter as he is a central figure in the lobby group PIFRAS.

⁴⁴⁸ See the full list of the Board of Directors and The Board of Advisors at http://www.pifras.org/The_Board/the_board.html. Accessed January 7, 2014

⁴⁴⁹ See the WhoIs information at <http://www.ip-adress.com/whois/fiacona.org>. Accessed January 7, 2014

⁴⁵⁰ See section on “Foundations and Organizations” at <http://johnprabhudoss.com/>. Accessed January 7, 2014

⁴⁵¹ “FIACONA CONDEMNS MUMBAI BOMB BLASTS”, August 27, 2003, <http://indianchristians.us/pressdetail.php?id=32>. Accessed January 7, 2014

⁴⁵² Malhotra and Neelakandan, 235

⁴⁵³ Malhotra and Neelakandan, *ibid*

⁴⁵⁴ <http://www.fiacona.org/information.php?page=executive>. Accessed January 7, 2014

⁴⁵⁵ “NRIs Sadbhavana Mission To Gujarat & New Delhi”, *Non-Resident Indians for a Secular and Harmonious India (NRI-SAHI)*, September 7-15, 2002, <http://webcache.googleusercontent.com/search?q=cache:ScRzIvllR6oJ:www.ektaonline.org/nrisahi/press/090702.htm+&cd=13&hl=en&ct=clnk&gl=us>. Accessed January 7, 2014

(b) John Dayal

John Dayal is on the advisory board of FIACONA.⁴⁵⁶ Dayal is famous for demonizing India and Hinduism in the international arena and for supplying atrocity literature to right-wing lawmakers around the world to persuade them to intervene in India's internal affairs. Dayal is also the co-founder and Secretary-General of All India Christian Council (AICC). The Council has direct connections with the Dalit Freedom Network (DFN) via its founder Joseph D'Souza, who is the President of AICC⁴⁵⁷ and its co-founder⁴⁵⁸ along with Dayal. FIACONA considers D'Souza "a champion of Indian Christians"⁴⁵⁹ and wished him "...all success now and in future for his notable work..."⁴⁶⁰ Furthermore, DFN, Christian Solidarity Worldwide (CSW), and Release International (UK) are listed as Sister Organizations of AICC on its website.⁴⁶¹ Joseph D'Souza was also the international President of CSW.⁴⁶² The connections between AICC, DFN, CSW and others exhibit a complex ploy of how such organizations and individuals bring about Western intervention and missionary zeal to the Indian shores.

Malhotra and Neelakandan (2011), in their exhaustive analysis of the nefarious designs of Christian evangelicals in the West via partnerships with Indian Christians, point to several activities of John Dayal, Joseph D'Souza and AICC. They quote Sanal Edamaruku (himself a Christian), the President of Rationalist Association of India, to illustrate the secretive workings of AICC. In 2001, Udit Raj, who is on the advisory board of DFN⁴⁶³ (though he is nominally Buddhist), organized a massive rally in New Delhi, converting thousands of Dalits to Buddhism from Hinduism. Edamaruku notes:

The official organizer of the Delhi meeting was the All-India Conference of Scheduled Castes and Tribes...(the) secret wire-puller and financier of the event, however, was the All-India Christian Council, an outfit of the Evangelical Church, [which comprises] all kinds of neo-Protestant 'born again' and missionary organizations and is dominated by Baptists and Pentecostals.⁴⁶⁴

The hand of missionaries, including AICC, is further explained in a November 5, 2011 article on the event by Christian Solidarity Worldwide (CSW), whose members and directors were also present in solidarity with the other groups. Extolling the destruction of "idols" and the conversions of Dalits into Buddhism for fear of losing their reservation rights, the CSW admits:

The All India Christian Council has been notable in its support of this event, which has also recently received backing from the Roman Catholic's Bishops Conference and the National Council of Churches of India. Speaking from the platform, AICC President Joseph D'Souza *affirmed Christ's love for the Dalits and expressed the total support of the church body* [emphasis

⁴⁵⁶ <http://www.fiacona.org/information.php?page=executive>. Accessed January 7, 2014

⁴⁵⁷ See introduction of Joseph D'Souza at Willow Creek Association's website at <http://news.willowcreek.org/tag/all-india-christian-council/>. Accessed January 7, 2014

⁴⁵⁸ John Dayal refers to D'Souza as one of the co-founders of AICC on his blog entry "From John Dayal — Request for assistance with inputs in writing Book on Persecution of Christians in India", at <http://johndayal.com/category/christianity/>. Accessed January 7, 2014

⁴⁵⁹ See FIACONA's "Presidential" by President Abraham Mammen, on Saturday, February 4, 2012, at http://www.fiacona.org/information.php?page=special_focus. Accessed January 21, 2014

⁴⁶⁰ Ibid

⁴⁶¹ See the list at <http://indianchristians.in/news/content/view/1584/101/>. Accessed January 7, 2014

⁴⁶² Joseph D'Souza, "INSIGHTS FROM THE RINGSIDE, The Chennai Dalit Mass Conversions Of Dec 6th, 2002", December 13, 2002, *ASSIST News Service*, See the brief introduction of D'Souza at the bottom of the Press release. Accessed January 21, 2014

⁴⁶³ See the list at <http://www.dalitnetwork.org/go/?dfn/about/C22/>. Accessed January 7, 2014

⁴⁶⁴ Malhotra and Neelakandan, 223

added]. *Whilst the event was advertised as a Buddhist event, it has opened the door for conversions to other faiths* [emphasis added].⁴⁶⁵

D'Souza, in writing about another mass conversion of Dalits in Chennai on December 6, 2002, lays out the evangelical plans of AICC and CSW:

If the Indian Church seeks to save her life at this time by not coming out into the open and struggle with the Dalits she will lose it. If she loses her life for the Dalits because of Christ she will inherit the soul and heart of India. We have to understand that the 750 million Dalits and Shudras are struggling intensely to create a caste-free society. What spiritual ideology will replace the one that they presently have?⁴⁶⁶

Denouncing peaceful Indian Christians who do not agree with the aggressive evangelical tactics of AICC, CSW and other Indian and Western organizations, D'Souza laments:

The Indian Christian community which boasts itself of being a 'peace-loving' community is by that very nature known as a docile, passive community incapable of proactive just action and involvement in society. This is the reason that until recently the Church was not seen as a natural ally by the Dalits in their struggle for socio-spiritual salvation...⁴⁶⁷

Similarly, reminding evangelicals of their "divine duty" to bring as many people to Christ as possible, D'Souza declares:

It is clear that the Church has no choice but to respond to the open request of the Dalits to receive them into the faith in the many, many locations in Tamil Nadu. If the Church pulls back (which is one of the aims of the anti-conversion law) and does not know how to take the Kingdom of God then the Dalits will move to Islam or Buddhism or any other system that offers them equal human dignity, full spiritual rights and empowerment.

It is important to recognize that the 'macro' extension of the Kingdom of God is at hand in India. The Church will need to obey and follow the principles of the Kingdom of God.⁴⁶⁸

In 2002, Dayal and D'Souza supplied atrocity literature to Congressman Edolphus Towns in his testimony to the US Congress. On February 4, 2002, Towns called for a breakup of Indian territories as a result of the alleged atrocities on minorities of India by the "pro-fascist Hindutva forces of Sangh Parivar."⁴⁶⁹ He concludes that "this is a well-established part of India's ongoing campaign to establish itself as the hegemonic power in South Asia."⁴⁷⁰ Thus, India is declared a bully and an oppressor in South Asia and should be controlled by the US! But, Towns' nonsensical and sinister recommendation to the US Congress is the most shocking element of the testimony. Citing information supplied by AICC, he recommends the following:

⁴⁶⁵ "Thousands gather in Delhi for mass conversion rally", *Christian Solidarity Worldwide*, November 5, 2001, <http://dynamic.csw.org.uk/article.asp?t=news&id=43>. Accessed January 7, 2014

⁴⁶⁶ D'Souza, *ibid*

⁴⁶⁷ D'Souza, *ibid*

⁴⁶⁸ D'Souza, *ibid*

⁴⁶⁹ Edolphus Towns, "MORE INDIAN REPRESSION OF TRIBAL AND CHRISTIAN MINORITIES", February 5, 2002, CONGRESSIONAL RECORD – *Extension of Remarks*, <http://www.gpo.gov/fdsys/pkg/CREC-2002-02-05/pdf/CREC-2002-02-05-pt1-PgE85.pdf>. Accessed January 7, 2014

⁴⁷⁰ Towns, *ibid*

Given these activities, it is time to strike a blow for freedom *by suspending all American aid to India* [emphasis added] until it respects all human rights for all people and *by supporting an internationally monitored vote on independence for Christian Nagaland, for Punjab, Khalistan, for Kashmir (which it promised in 1948)* [emphasis added], and for all the other nations seeking their freedom. *These are very moderate measures* [emphasis added], Mr. Speaker, but they are measures that can go a long way to help promote real freedom and democracy in South Asia.⁴⁷¹

If the balkanization of India is considered a “moderate measure” one can only imagine what Congressman Towns deems as “significant measures!”

In 1998, Towns appealed to the US Congress to declare India a terrorist state, based again on numbers provided by certain “human right groups.”⁴⁷²

In 2006, John Dayal and AICC, along with the Evangelical Fellowship of India, hosted a conference called Transform World: India 2006, in Hyderabad. The conference was a venue “...where Christians of the nation and from around the world can come together to discuss and debate on how to bring the total transformation in the lives, families, communities, villages, towns, cities and nations *through the fullness of Jesus’ love and his teaching* [emphasis added].”⁴⁷³ Hence, the conference was a platform for various evangelical organizations to congregate and plan a common strategy to convert Indians and especially Hindus. In the conference, YSR Reddy, the former Chief Minister of Andhra Pradesh, who notoriously aided missionary activity, remarked as follows:

The Christian missionaries have set a model in bringing transformation in the state of Andhra Pradesh as well as in the whole of the country...The tradition of mission continues in India even after European missionaries have left India.⁴⁷⁴

Luis Bush, Chairman of Transform World and board member of DFN,⁴⁷⁵ was one of the key dignitaries at the event, along with other members of AICC and DFN. Bush is one of the main forces behind the Joshua Project, the massive international evangelical initiative to “...highlight the ethnic people groups of the world with the fewest followers of Christ.”⁴⁷⁶ The Joshua Project believes that “[a]ccurate, regularly updated ethnic people group information is critical for understanding and completing the Great Commission”⁴⁷⁷ of Jesus Christ. Bush was also the International Director for the AD 2000 and Beyond Movement, which sought to “...encourage cooperation in establishing a church within every unreached

⁴⁷¹ Towns, *ibid*

⁴⁷² Edolphous Towns, “INDIA SHOULD BE DECLARED A TERRORIST STATE -- [FROM THE NEWS INDIA-TIMES, AUG. 14, 1998]”, October 6, 1998, *Federation of American Scientists*, https://www.fas.org/irp/congress/1998_cr/h981006-india.htm. Accessed January 7, 2014

⁴⁷³ M. Madhu Chandra, “Chief Minister Inaugurates Transform World: India 2006 at Hyderabad”, *Pakistan Christian Post*, October 27, 2006, <http://www.pakistanchristianpost.com/headlinenews.php?hnewsid=621>. Accessed January 7, 2014

⁴⁷⁴ Chandra, *ibid*

⁴⁷⁵ See the list of the Advisory Board at <http://www.dalitnetwork.org/go?dfn/about/C22/>. Accessed January 7, 2014

⁴⁷⁶ “Joshua Project: Purpose and Mission”, <http://www.joshuaproject.net/joshua-project.php>. Accessed January 7, 2014

⁴⁷⁷ *Ibid*

people group and making the gospel available to every person by the year 2000.”⁴⁷⁸ The AD 2000 and Beyond Movement then transformed into the Joshua Project.⁴⁷⁹

(c) Bernard Malik

Bernard Malik is currently on FIACONA’s advisory board⁴⁸⁰ and was the organization’s President from 2008 to 2010.⁴⁸¹ In fact, the old FIACONA website (www.indianchristians.us) is registered to Malik and was established on December 26, 2001.⁴⁸² Interestingly, the AICC's website address (www.indiachristians.in) is exactly the same as that of FIACONA's old website (except the country suffix), showing another close connection between FIACONA and AICC.

Besides his involvement in FIACONA, Malik is the founder President of the International Council of Evangelical Churches (ICEC).⁴⁸³ ICEC started the Staines International Award for Religious Harmony⁴⁸⁴ in memory of Australian evangelist Graham Staines who was killed in 1999 by a mob in Orissa, India. Staines was involved in conversion of poor tribal villagers in Orissa. In 2000, ICEC presented this award to Archbishop Alan de Lastic, the former President of the Catholic Bishops Conference of India as well as to John Dayal for their work on “human rights” in India.⁴⁸⁵ Similarly, in 2003, ICEC bestowed this award on Teesta Setalvad and Admiral L. Ramdass for having “...championed the cause of secular India and ... been heroic promoters of religious harmony.”⁴⁸⁶ Ramdass works hand-in-glove with the likes of Setalvad, Shabnam Hashmi, Harsh Mander and many other champions of CAG to characterize Hindus and India as oppressors.

(d) Sajan George

Sajan K George sits on FIACONA's advisory board.⁴⁸⁷ He is the President of Global Council of Indian Christians (GCIC), another group that advocates the rights of Christians in India. The council maintains a website (www.persecution.in) that chronicles alleged persecutions of Christians in India.⁴⁸⁸ The council is also featured in many articles that pillory India for alleged religious freedom violations of Christians. In 2009, the United States Commission on International Religious Freedom put India on the Watch List alongside Afghanistan, Belarus, Cuba, Egypt, Indonesia, Laos, the Russian Federation, Somalia, Tajikistan, Turkey and Venezuela.⁴⁸⁹ Interestingly, Bangladesh, Pakistan and China were absent on the

⁴⁷⁸ See Bush’s biography at <http://www.ad2000.org/staff/luis.htm>. Accessed January 7, 2014

⁴⁷⁹ See “Joshua Project: History and Track Record” at <http://www.joshuaproject.net/joshua-project.php>. Accessed January 7, 2014

⁴⁸⁰ <http://www.fiacona.org/information.php?page=executive>. Accessed January 7, 2014

⁴⁸¹ See reference to Malik in the following Press Release: “FIACONA elects Abraham P Mammen as President”, December 17, 2010, <http://www.fiacona.org/newsdetail.php?catid=95&newsid=908>. Accessed January 7, 2014

⁴⁸² <http://www.whois.net/whois/indianchristians.us>. Accessed January 7, 2014

⁴⁸³ See Malik’s profile on ICEC’s website at <http://www.evangelicalcouncil.org/profiles.html>. Accessed January 7, 2014

⁴⁸⁴ http://www.evangelicalcouncil.org/stains_award.html. Accessed January 7, 2014

⁴⁸⁵ http://www.evangelicalcouncil.org/news_events1.html. Accessed January 7, 2014

⁴⁸⁶ Ibid

⁴⁸⁷ <http://www.fiacona.org/information.php?page=executive>. Accessed January 8, 2014

⁴⁸⁸ James Varghese, “Christian Evangelist And Believer Attacked By Hindu Radicals In Madhya Pradesh State, India”, July 29, 2010, *Assist News*, <http://www.assistnews.net/Stories/2010/s10070176.htm>. See the reference to GCIC in the following news article. Accessed January 8, 2014

⁴⁸⁹ “USCIRF Places India on Watch List”, August 12, 2009, <http://www.uscifr.gov/countries/2668.html?task=view>. Accessed January 8, 2014

same list. Applauding this decision along with John Dayal of AICC, George deemed India as a “‘super violator’ of human rights”⁴⁹⁰ in a statement to *Compass Direct News*.

However, the Orissa Christian community leaders (Orissa was the scene of 2008 Kandhamal communal riots) took a strong exception to this report and labeling India as such. Speaking to *The Indian Express*, Orissa Minority Forum President Swarupananda Patra remarked: “Minorities in India have been targets of hate campaign by a small section, but the civil society of the majority community has been extremely cordial and supportive of the minority community in the state...”⁴⁹¹ Similarly, “...Orissa Secular Front said riots in 2002 in Gujarat and Kandhamal in 2008 were painful, but could not be generalised to embarrass the strong secular foundation of India.”⁴⁹² The Christian leaders also pointed out that they had “...initiated the process of peace and harmony to strengthen brotherhood among communities, forgetting the violence that took place after the killing of VHP leader Laxmanananda Saraswati...”⁴⁹³ The spirit and intent shown in these comments are in sharp contrast to how FIACONA and the likes of Sajjan George, John Dayal and other evangelicals portray India. It also displays the sinister designs of FIACONA and its sister organizations in the US and in India.

(e) George Abraham

George Abraham, a member-at-large of FIACONA,⁴⁹⁴ is also the President of the Indian National Overseas Congress (INOC),⁴⁹⁵ part of the Congress Party of India.⁴⁹⁶ Abraham started INOC in 1998 with its first meeting at his house and has been a leading figure in INOC ever since.⁴⁹⁷ Besides being associated with FIACONA for a long time, he is also one of the national coordinators for Non-Resident Indians for Secular and Harmonious Indian (NRI-SAHI),⁴⁹⁸ discussed in Chapter 12. Other prominent members and founders of NRI-SAHI include Shrikumar Poddar of the Vaishnava Center of Enlightenment and other Hindu groups in CAG, along with Shaheen Khateeb, a former IAMC President.

Abraham is also associated with the Indian Christian Forum,⁴⁹⁹ another evangelical member of the CAG, discussed in Chapter 22.

In 2005, FIACONA lobbied the Asian American Hotel Owner's Association (AAHOA) not to invite then Gujarat Chief Minister Narendra Modi to its annual convention. George Abraham, speaking on behalf of

⁴⁹⁰ Vishal Arora, “Officials in India on Defensive at ‘Watch List’ Designation”, August 19, 2009, *Compass Direct News*, <http://www.wfia-fm.com/11607485/print/>. Accessed January 8, 2014

⁴⁹¹ “Orissa Christian leaders take exception to US report”, August 14, 2009, *The Indian Express*, <http://www.indianexpress.com/news/orissa-christian-leaders-take-exception-to-us-report/502123/>. Accessed January 8, 2014

⁴⁹² Ibid

⁴⁹³ Ibid

⁴⁹⁴ <http://www.fiacona.org/information.php?page=executive>. Accessed January 8, 2014

⁴⁹⁵ See Abraham’s picture and re<http://inociusa.org/php/showINOCPhotos.php?linkid=1>. Accessed January 8, 2014

⁴⁹⁶ See reference to INOC’s affiliation with “Indian National Congress” at the former’s website <http://inociusa.org/php/subpage.php?linkid=2>. Accessed January 8, 2014

⁴⁹⁷ “FIACONA congratulates George Abraham on becoming the President of INOC”, March 31, 2012. <http://www.fiacona.org/newsdetail.php?catid=95&newsid=993>. See FIACONA president Abraham Mammen’s comments on the history of INOC. Accessed January 8, 2014

⁴⁹⁸ See reference to Abraham in the following news article: Imtiaz Muqbil, “Non-Resident Indians Hear Warning About Foreign Funding of Sectarian Agendas”, January 22, 2006, *Travel Impact Newswire*, <http://www.travel-impact-newswire.com/2006/01/non-resident-indians-hear-warning-about-foreign-funding-of-sectarian-agendas/#axzz2ppCL62KI>. Accessed January 8, 2014

⁴⁹⁹ See George Abraham’s introduction under “Who Are Sadbhavana”, on NRI-SAHI’s website at <http://www.ektaonline.org/nrisahi/press/090702.htm>. Accessed January 8, 2014

FIACONA, made a rather unsubstantiated claim that Mr. Modi “...planned and executed the massacre...”⁵⁰⁰ Such dangerous conclusions continue to pervert the minds of Christians, Hindus and Muslims in Gujarat and in India even after numerous inquiries have cleared Mr. Modi of any involvement in the riots.

⁵⁰⁰ “Federation of Indian American Christian Organizations commends AAHOA and responds to the developments on Modi visa issue”, March 20, 2005, http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=2010627452&page_url=//www.fiacona.org/Press_Releases/PR20050320.htm&page_last_updated=2008-03-10T21:08:52&firstName=Bernard&lastName=Malik. Accessed January 8, 2014

Section 7.02 FIACONA's Views on Indian History and Hinduism

Since its early years in India, the Church has been concocting all sorts of theories in order to stake its claim on India and its people. In fact, the Church has done this with all native populations, be it in the United States, in Latin America, in Africa or in Asia. The Church's role, along with European colonial powers, to fabricate the Dravidian narrative, is well documented by Malhotra and Neelakandan (2011).

FIACONA and the Indian Christian evangelicals are no exception and in fact follow these fabrications verbatim in order to highlight the idea that Hinduism is foreign to India, that Brahmins were the “evil White Aryans” who oppressed the “Dark Skinned Dravidians”, and that there was really no Hinduism in Southern India.

(a) The Myth of Saint Thomas

An interesting attempt to digest Hinduism into Christian historical narrative and dogma has been underway in India for decades. One of the medieval myths is the arrival of St. Thomas, one of the 12 Apostles of Jesus Christ, in India.

FIACONA, its members and advisers believe in this fabrication by stating the following on their website:

The dawn of Christianity [in] South Asia dates back to the arrival of Saint Thomas [at] Kodungallur in Kerala in 52 AD and establishment of the Seven Churches. He returned to Mylapore, Chennai in 72 AD where he attained martyrdom....The Syrian Malabar Nasrani people are an ethnic community in Kerala, South India. Their tradition goes back to the very beginnings of first-century Christian thought and the seven churches that were established by St. Thomas the Apostle among the natives and the Jewish diaspora in Kerala. They follow a unique Hebrew-Syriac Christian tradition which includes several Jewish elements along with some Hindu customs. Their heritage is Syriac-Keralite, their culture South Indian, their faith St. Thomas Christian, and their language Malayalam.⁵⁰¹

In essence, the Indian Christian community can find its heritage in St. Thomas' arrival and martyrdom in Kerala almost 2000 years ago. According to this myth, St. Thomas was a peaceful apostle who was sharing the message of peace when the local dark-skinned Indians turned on him and killed him. Here in itself, one can see the implicit blame placed on “evil Hinduism” and Brahmins.

Malhotra and Neelakandan (2011) debunk this myth by providing the historical background as well as broad-based evidence (including that from Christian scholars) in order to invalidate this myth. According to them, when this theory was first proposed it was rejected by Christian scholars, for example the famous Jesuit Indologist Fr. Henry Heras (1888-1955), who hotly contested the claim that Thomas' grave had been found in Madras.⁵⁰²

But, in the 1970s, an evangelist named M. Deivanayagam started twisting Tamil classical texts and superimposed Christian meanings on them. “[Though] repeatedly rejected by the well-established Tamil scholars, Deivanayagam's work was promoted by academic bodies that were controlled by Dravidian identity politics. This included the International Institute of Tamil Studies and the specially created Christian Studies Chair at Madras University.”⁵⁰³ This was combined with heavy support from the

⁵⁰¹ <http://www.fiacona.org/information.php?page=history>. Accessed January 9, 2014

⁵⁰² Malhotra and Neelakandan, 89

⁵⁰³ Malhotra and Neelakandan, ibid

Vatican and, all of a sudden, interesting “discoveries” started being made near famous Hindu temples, thus creating social tensions with Hindus.

On the other side, Malhotra and Neelakandan point out that the archbishop of Mylapore manufactured archeological evidence to prove the myth of St. Thomas.

In 1975, he hired a Christian convert from Hinduism to fabricate epigraphic evidence proving the visit of St Thomas to South India. When this hired gun failed, the archbishop sued him in court. The *Illustrated Weekly of India* raised questions alleging corruption in this case.⁵⁰⁴

In the meantime, a Catholic priest claimed that his parish had unearthed a stone cross established by St. Thomas in 57 CE.

The location was close to the ancient Mahadeva temple at Nilakkal, in the sacred eighteen hills of the deity of Sabrimala. Soon, a church with a five-foot granite cross was erected and consecrated by top Catholic clergy, and daily prayers were started.⁵⁰⁵

However, several well known Indians (including Christians) were suspicious of the newly discovered cross. One such person was Dr. C.P. Mathew, who published a letter in a prominent newspaper, which read:

A piece of granite in the shape of a cross [that is] said to have been recovered from the site is going to strike at the very root of communal harmony in the state. If at all it has any significance, it is for the Department of Archaeology [to decide]. Some narrow-minded, selfish Christian fanatics (both priests and laymen) are behind this. The Christian community in general is not interested in this episode.⁵⁰⁶

Naturally, this created tension between Hindus and Christians. The Hindus saw this as an invasion on one of their most sacred pilgrimage sites. All of a sudden, the cross vanished when Hindus demanded an independent inquiry by the Archaeological Survey of India.

But, the myth continues as fact today and the Church has made this a strategic centerpiece in establishing its authority in that part of India and contrast Hindu intolerance with Christian goodness. In 2006, the Roman Catholic Church built the St. Thomas Museum to cement this myth as fact in people's minds. Malhotra and Neelakandan expose the inherent falsity in the figures shown in the Museum. They highlight the fact that one of the figures is identified as Kandappa Raja (Gondophares), the supposed king of Mylapore whom St. Thomas converted.⁵⁰⁷ However, they point out:

...Gondophares was not the king of Mylapore, but the first Indo-Parthian king who ruled over Kabul valley located over a thousand miles away. The museum website dates the sculpture as belonging to the seventh century, but Gondophares ruled in the first century BCE.⁵⁰⁸

Another figure at the Museum shows St. Thomas holding a book in his left hand with the right hand in the “blessing” or “teaching” pose. However, Malhotra and Neelakandan point out that “...since the New

⁵⁰⁴ Malhotra and Neelkandan, 95

⁵⁰⁵ Malhotra and Neelakandan, *ibid*

⁵⁰⁶ Malhotra and Neelkandan, 95-96

⁵⁰⁷ Malhotra and Neelkandan, 97

⁵⁰⁸ Malhotra and Neelkandan, *ibid*

Testament was compiled in the fourth century CE and Bibles in bound-book form became popular only after the printing press was invented in 1455, St Thomas could not have been carrying pocket-sized Bible when he came to India.”⁵⁰⁹ Similarly, “...the altar at the Mount Church of St Thomas displays a painting of Jesus with Mary, clearly belonging to the renaissance period. Yet, the Church declares it to have been brought by Thomas himself and painted by none other than St Luke.”⁵¹⁰

Finally, as testament to the acts of evil Brahmins, a picture placed inside the altar of St. Thomas shows a dark-skinned Hindu with a typical Brahmin hairstyle piercing the apostle from behind while St. Thomas is solemnly in prayer before the cross.⁵¹¹

Thus, despite evidence to prove otherwise, the Church has deliberately fanned this myth to establish its credibility and history in India. And, evangelicals like FIACONA have taken it to form the basis of their belief about Christianity in India. Indeed, John Prabhudoss, the founder of FIACONA, has the following to say on his website about the St. Thomas myth and about Hinduism: “Christianity in the state of Kerala, India, was first introduced by Apostle Thomas in AD 52 much before the modern-day Hinduism, as we know of it today, evolved.”⁵¹²

Similarly, Thomas Oommen, one of the Members-at-Large of FIACONA⁵¹³ and the President of Indian Christian Forum⁵¹⁴ noted in a news article that “...Christianity has had a presence in India for over two millennia. Christianity arrived in India with the coming of Thomas the Apostle during the 1st century.”⁵¹⁵

⁵⁰⁹ Malhotra and Neelkandan, 98

⁵¹⁰ Malhotra and Neelkandan, *ibid*

⁵¹¹ Malhotra and Neelkandan, *ibid*

⁵¹² See section titled “Humble beginnings” at <http://johnprabhudoss.com/>. Accessed January 8, 2014

⁵¹³ See the following Press release mentioning various members and officers of FIACONA: “FIACONA elects a New Team during the 8th Annual General Body Meeting”, June 25, 2008, <http://www.fiacona.org/newsdetail.php?newsid=93>. Accessed January 8, 2014

⁵¹⁴ Oommen is quoted as President of ICF in the following news article: “SONAL SHAH'S APPOINTMENT TO OBAMA TEAM EVOKES PROTEST”, *NRI Today*, <http://www.nritoday.net/national-affairs/465-sonal-shahs-appointment-to-obama-team-evokes-protest>. Accessed January 8, 2014

⁵¹⁵ Oommen's statement is quoted in the following news article: Deena Guzder, “Violence against Indian Christians Raises Alarm in the United States”, September 12, 2008, *The Indian Express*, <http://deenaguzder.com/newly-published-articles/various-publications/indian-express>. Accessed January 8, 2014

Section 7.03 Dalit Christians – An Inconvenient Truth

FIACONA and Christian evangelists continue to harp on the evils of the Caste System and pin the blame on Hinduism and “Brahminic oppressors”. Therefore, one needs to evaluate the following questions – Are the converted lot (i.e. the Dalits and the so-called lower caste Hindus) better off as Christians? Have they been truly emancipated from the ostracism and repression that they faced under the so-called Hindu Caste System?

The information below proves otherwise. It also highlights the fact that the so-called Caste System of India is not a Hindu religious problem, but a social problem prevalent amongst all the religions in India, including Christianity.

Dalit Christians, those Dalits that converted to escape their segregation in the so-called Caste System, are still ostracized by the so-called Upper Caste Christians.

The figure below, from a 2010 BBC article,⁵¹⁶ is an excellent example of how caste hierarchy is practiced in the Church. The picture illustrates a wall that separates the burials of Dalit Christians in Trichy, Tamil Nadu from those of the so-called Upper Caste Christians.



Father Lourdunathan Yesumariyan, a Jesuit priest, lawyer and Dalit activist, highlights the dire situation of Dalit Christians. He says: “In Tamil Nadu, over 70% of Catholics are Dalit converts. But only four out of 18 bishops are from the Dalit-Christian community....In many places influential caste groups have lobbied and made sure that only the person belonging to their caste is appointed as bishop in their diocese.”⁵¹⁷

Similarly, an article in *US Catholic Magazine* points out that though 70% of the Catholic Church population in India is Dalit, only 600 of the 17,000 and six of the 160 bishops are from the Dalit community.⁵¹⁸

⁵¹⁶ Swaminathan Natarajan, “Indian Dalits find no refuge from caste in Christianity”, September 13, 2010, *BBC*, <http://www.bbc.co.uk/news/world-south-asia-11229170>. Accessed January 8, 2014

⁵¹⁷ Natarajan, *ibid*

⁵¹⁸ Megan Sweas, “Caste off: The plight of Catholic Dalits in India”, February 8, 2013, *U.S. Catholic*, <http://www.uscatholic.org/articles/201301/caste-26818>. Accessed January 8, 2014

Even when Christians get married, they specify caste requirements for the matrimonial. Yesumariyan notes: “There are hardly any inter-caste marriages among converted Christians. Until recently, Church-run magazines carried matrimonial advertisements containing specific caste references. Only after our protest [did] they stop it.”⁵¹⁹

RL Francis founded the Poor Christian Liberation Movement in 1990 to fight for the so-called Lower Caste Dalit Christians and to ensure that Dalit Christians are given equal rights in the Church rather than being considered outcasts all over again. Francis argues that while the Church has massive resources at its disposal in India, it has left behind the poor Dalit population in its ambitions of building an empire in India. As he points out:

[The] Church has [the] largest land-holding after the government of India and many such properties are in posh colonies. [It controls] 22% of the educational system and 30% of the health[care] system; despite that poor Christians are dying and our Church leaders are busy fighting for religious freedom and to get special status for their institutions...Dalit Christians [are left far behind]... Hindu Dalits. Hindu society had provided them opportunity to grow whereas [the] Church remained busy building its empire.⁵²⁰

In 2012, Fr. William Premdass Chaudhary wrote a book, *An Unwanted Priest: The Autobiography of Father William Premdass Chaudhary* (2012, Jay Kay Enterprises), a scathing account of the elitist mindset of the Church in India along with the injustice meted out to Dalit Christians.⁵²¹ It also raises questions on how the Church manages its financials. Chaudhary, in his autobiography, points out that the Dalits convert from Hinduism in order to escape discrimination. However, even after their conversion, the situation doesn't improve. According to a review of the book:

The Dalit converts think that they are liberated. But, here too, they don't get any reprieve. As discrimination in the Church system is very subtle, the situation for a Dalit priest like Father William becomes worse and it becomes almost impossible for him to stay in the mainstream of priesthood.⁵²²

From the above examples, it is clear that Dalits face discrimination and segregation even after conversion into Christianity. It is also clear that while Hinduism is continually blamed for all social evils in India, the problem is pan-religious. But, FIACONA and the Christian evangelicals discount this solely because their one-point agenda is of converting all of India into Christianity.

⁵¹⁹ Natrajan, ibid

⁵²⁰ See RL Francis' post dated Friday, March 29, 2013 at http://www.dalitchristian.com/index.php?option=com_content&view=article&id=212:2013-03-29-05-55-29&catid=43:latest-news&Itemid=85. Accessed January 9, 2014

⁵²¹ See a review of the book by *News Wala* at <http://www.newswala.com/India-National-News/An-Unwanted-Priest-an-autobiography-of-Father-William-Premdass-Chaudhary-10690.html>. Accessed January 9, 2014

⁵²² Ibid

CHAPTER 8. Policy Institute For Religion And State (PIFRAS)

This report focused on PIFRAS' connection with FIACONA in the previous chapter. The description/mission of PIFRAS, started by John Prabhudoss of FIACONA, seems disarmingly benign:

To encourage a democratic basis for the interaction between religion and state by promoting an understanding of the role of democracy, human rights and religious freedom in creating sustainable societies.⁵²³

The lofty pitch about “interaction” and “understanding” notwithstanding, the entire board has no notable Hindu representative. The only Hindu on board is Admiral Ramdas, another blue-eyed boy of CAG members. In fact, Admiral Ramdas has worked very closely with the likes of Teesta Setalvad, Shabnam Hashmi and Harsh Mander to lambast Mr. Narendra Modi. In 2003, the International Council of Evangelical Churches (ICEC) conferred on Ramdas and Setalvad the Staines International Award “...in recognition of outstanding achievement in human rights.”⁵²⁴ ICEC's founding father incidentally is Rev. Bernard Malik of FIACONA.

KP Verghese, National Vice President of FIACONA,⁵²⁵ is the current of President of PIFRAS, according to its website.⁵²⁶ In addition, PIFRAS' board includes Bruce C. Robertson, the Chair of South Asia Area Studies at Johns Hopkins University.⁵²⁷ Malhotra and Neelakandan (2011), note the following about Robertson:

[He] is influential among Christian evangelicals, and was also instrumental in giving a controversial grant from the US National Endowment of Humanities to develop a school curriculum on *Ramayana*. The teacher training-manual that resulted included a song portraying Rama as racist, anti-Muslim and oppressor of women, among other things.⁵²⁸

Another board member, Jonathan Glenn Granoff,⁵²⁹ President of Global Security Institute, is actually a Sufi Muslim who studied under Master Bawa Muhaiyaddeen, and received/assumed the name Ahamed Muhaiyaddeen.⁵³⁰ Granoff's views on India and Hinduism are also troubling. In an article, *Sovereign Value of the Golden Rule*, available on PIFRAS' website, Granoff lists India as separate from Kashmir when mentioning conflicts in volatile regions around the world.⁵³¹ Granoff also lists *Mahabharata* as a text of “Brahmanism” when quoting from various world religions on basic ethical principles.⁵³² Thus, “Brahminism” is considered some sort of a religion separate from Hinduism.

⁵²³ http://www.pifras.org/About_PIFRAS/about_pifras.html. Accessed January 9, 2014

⁵²⁴ Under Events, see “Staines International Award For Religious Harmony”,

http://www.evangelicalcouncil.org/news_events1.html. Accessed January 9, 2014

⁵²⁵ <http://www.fiacona.org/information.php?page=executive>. Accessed January 9, 2014

⁵²⁶ http://www.pifras.org/The_Board/the_board.html. Accessed January 9, 2014

⁵²⁷ http://www.pifras.org/The_Board/the_board.html. Accessed January 9, 2014

⁵²⁸ Malhotra and Neelakandan, 236

⁵²⁹ http://www.pifras.org/The_Board/the_board.html. Accessed January 9, 2014

⁵³⁰ Jonathan Granoff, “Interfaith Imperatives Post 9/11. Sovereign Value of the Golden Rule”, PIFRAS, http://www.pifras.org/Reports_Articles/RE_Interfaith_Imeratives/re_interfaith_imeratives.html. See Granoff's introduction in the beginning of the article. Accessed January 9, 2014

⁵³¹ Granoff, *ibid*

⁵³² Granoff, *ibid*

Section 8.01 Activities of PIFRAS

According to Malhotra and Neelakandan (2011), PIFRAS is one of the numerous US institutions that take the atrocity literature manufactured by Christian-funded entities and repackage it in a professionally compelling style to feed it to policymakers in the US.⁵³³ It puts a strong spin on stories to show savagery through sophisticated language of theology and right-wing politics. PIFRAS has done that successfully by spreading awareness of the alleged atrocities of Christians and Muslims in India, but has remained silent on those against Hindus.

In 2002, PIFRAS organized a symposium on South Asia.⁵³⁴ KP Singh, a Dalit activist who is also on the faculty of the University of Washington at Seattle, made a highly unsubstantiated claim that “...since India’s independence, about three million Dalit women have been raped and one million Dalits ... killed.”⁵³⁵

In the same symposium, Prabhudoss, in his opening remarks, compares the conflicts in India to those of the Middle East, Sierra Leone, Central Africa, Kosovo, Chechnya and East Timor, thus equating India with some of the most cruel and violent regions in the world.⁵³⁶

Not surprisingly, Prabhudoss subscribes to the Aryan/Dravidian colonial framework and states that “[the] geographic regions of India are linguistically and culturally distinct. There are more than a dozen major languages, grouped into those of Dravidian South India and Indo-European (or Aryan) North India.”⁵³⁷ This is again an attempt to portray Indian society as a hodgepodge of identities with no common threads binding the “mind-numbing” diversity of the populace. His stance is similar to that taken by Euro-centric philosophers, academics and statesmen in 19th century Europe.

Prabhudoss’ speech is also centered on the agenda that looks at conflicts through a religious lens with a special focus on the “Hindu violence” in India. His speech is peppered with such points. Keen as ever to show something negative about Hindus, he states: “India is essentially a secular state in spite of an *overwhelming* [emphasis added] Hindu population.”⁵³⁸ Hence, that overwhelming Hindu population is naturally an oppressor of minorities. He then goes on to play up the “atrocities” against Christians in India and erroneously declares that the former BJP-led alliance government was on a “full-scale assault on the religious minorities in India until the Indian American Christian organizations in the US got together and made a lot of noise about it.”⁵³⁹ And he warned, for good measure: “Christian church institutions and the Christian population are paying the price for [the silence and inaction of the United States] even today. Many states are passing laws with the help of the Hindu radical parties, which effectively ban all conversions from Hinduism to Christianity.”⁵⁴⁰ Prabhudoss is therefore advocating US intervention in India’s internal matters, especially those related to evangelical Christian work. He is effectively lobbying to ensure a free reign for these evangelicals in their aggressive and devious efforts to convert Hindus to

⁵³³ Malhotra and Neelakandan, 234

⁵³⁴ http://www.pifras.org/Programs/Past_Programs/Symp2002/symp2002.html. Accessed January 9, 2014

⁵³⁵ Malhotra and Neelakandan, 237

⁵³⁶

http://www.pifras.org/Programs/Past_Programs/Symposium_report/Symposium_speeches/PD_John/pd_john.html.

Accessed January 9, 2014

⁵³⁷ Ibid

⁵³⁸ Ibid

⁵³⁹ Ibid

⁵⁴⁰ Ibid

Christianity. He even blames the “pro-Hindu lobby in Washington”⁵⁴¹ for aiding and abetting “Hindu radicals” in India and twisting US foreign policy toward India.

His tirade is then followed by speeches by others like Rep. Joe Pitts, who has strong right-wing evangelical connections. For example, he has opposed the removal of the Ten Commandments from the Chester County courthouse and has been the chairman of the Value Action Team, a group of Republicans that coordinate legislation with the Christian Right.⁵⁴² The same symposium featured speakers such as John Dayal, Lise McKean, Bishop Percy Fernandez (the General Secretary of the Catholic Bishops Conference in India) and many others known for their evangelical connections and/or prejudiced views of the India and Hinduism.⁵⁴³

In 2003, PIFRAS, FIACONA and NRI-SAH (discussed in Chapter 12) invited peace activist Nirmala Deshpande to talk about interreligious harmony.⁵⁴⁴ This session was also geared toward showing Hindus as oppressors of minorities. It is disturbing that Ms. Deshpande swallowed wholesale the propaganda that US-based NRIs are funding hatred in India. “On being asked about the reported flow of funds from sections of the Indian diaspora in the US to groups in India fomenting religious hatred, she said, “in [my] visit to various cities in the US [I] was speaking to the Indian community on such problems.”⁵⁴⁵ One wonders if she actually read FOIL’s half-baked report on the Indian American charity IDRF or whether she was going by the fodder fed by FOIL, PIFRAS and others. One would expect someone like Ms. Deshpande to have done her own research to hear both sides of the story before labeling such charitable works as “problems”.

In another instance, according to Malhotra and Neelakandan (2011),

On the eve of India’s General Elections in 2004, PIFRAS, along with the Center for the History of Religious and Political Pluralism (University of Leicester, England), organized a panel discussion on ‘India’s National Elections and US Foreign Policy Interests’, where Marxist historian Ram Puniyani was the invited speaker along with John Prabhudoss. The main thrust of the discussion was that India’s 40 million Christians are threatened by ‘Hindu state governments’ that have passed laws to hold evangelism accountable for coercion.⁵⁴⁶

Thus, based on the information gathered in this chapter, a few things can be summarized: a) PIFRAS has a strong connection with and support of FIACONA; b) Its members and advisers hold a biased view of Hinduism and India, blaming all problems of India on Hinduism; c) While PIFRAS advocates strongly the rights of Christians and Muslims, such advocacy is muted or absent for Hindus in India, Pakistan or Bangladesh. In fact, PIFRAS is aggressive in its demonizing of India but spares the same treatment to Pakistan or Bangladesh.

⁵⁴¹ Ibid

⁵⁴² See the Section on “Tenure” in Wikipedia at http://en.wikipedia.org/wiki/Joseph_R._Pitts. Accessed January 9, 2014

⁵⁴³ See the schedule at http://www.pifras.org/Programs/Past_Programs/Symp2002/symp2002.html. Accessed January 9, 2014

⁵⁴⁴ http://www.pifras.org/Programs/Past_Programs/Desh_bio/desh_bio.html. January 9, 2014

⁵⁴⁵ Ibid

⁵⁴⁶ Malhotra and Neelakandan, 237

CHAPTER 9. Friends of South Asia (FOSA)

While FOSA claims to be an independent organization, it can be viewed as a “West Coast” extension of FOIL in multiple ways as illustrated in Figure 1 and Table 1 of Chapter 3. For example, Youth Solidarity Summer’s (YSS) website is registered to Ramkumar Sridharan of FOSA. YSS, discussed in Chapter 28, is the youth wing of FOIL and is listed as another independent organization in the CAG. Similarly, Campaign to Stop Funding Hate’s (CSFH’s) site is registered to FOSA. CSFH was started by Biju Mathew and others from FOIL as discussed in Chapter 36.

FOSA was one of the masterminds behind the successful campaign supporting negative and factually inaccurate portrayals of Hinduism in California textbooks. Unfortunately, the organization’s name is ironic. It focuses on delegitimizing the Indian state while “also blaming” the Pakistani government. Criticism of Pakistan is much milder in comparison to that awarded to India. In 2001, one of FOSA’s founders and the main organizer, Ali Hasan Cemendtaur, a Pakistani American⁵⁴⁷ who is also the registrant for the group’s website, wrote an article, *What India Must Do, If Peaceful*, rebuking the Indian government for creating war hysteria.⁵⁴⁸ Arguing for the separation of Kashmir from India, Cemendtaur completely focuses on the Indian side of Kashmir while conveniently forgetting about Pakistan-occupied Kashmir. He challenges India to prove herself as a peaceful country by doing the following:

To show the world her clean hands India should enact the UN resolution of 1948 and hold a plebiscite in Kashmir. The result of that plebiscite would prove that [the] people of Kashmir love India and the so-called Kashmiri separation movement is in fact a creation of Pakistan. This in turn would expose the ‘terrorist’ nature of Pakistan to the world. And that would really ‘teach Pakistan a lesson.’⁵⁴⁹

Notably, the argument of plebiscite only applies to the Indian side and not the Pakistani side according to Cemendtaur. And, he ignores the fact that the four wars fought by India and Pakistan were all initiated by Pakistan. Cemendtaur also blames the Indians for Pakistan’s unwillingness or inability to crack down on terrorist organizations. According to him, “the bellicose attitude of the Indian leadership is making it harder for Pakistan to crack down on the organizations suspected of terrorism.”⁵⁵⁰ He completely sidelines the well-known support provided by the Pakistani army as well as the Pakistani Inter-Services Intelligence (ISI) to many of these extremist and terrorist organizations.

Cemendtaur is supportive of the creation of Pakistan and sympathizes with the leaders, saying: “I understand that the leaders of the Muslim League didn’t want to see the rights of the Muslims trampled in a unified South Asia under the guise of democracy.”⁵⁵¹ Therefore, it was acceptable to divide India to protect the rights of Muslims. Had Hindus argued for a Hindu nation, FOSA, FOIL and CAG would automatically label these Hindus as extremists and fascists.

⁵⁴⁷ See Wikipedia entry on Cemendtaur at http://en.wikipedia.org/wiki/Ali_Hasan_Cemendtaur. Accessed January 9, 2014

⁵⁴⁸ A.H. Cemendtaur, “What India Must Do, If Peaceful”, updated on December 31, 2001, <http://www.paklinks.com/gs/pakistan-affairs/22863-an-indian-says-what-india-must-do-if-peaceful.html>. Accessed January 9, 2014

⁵⁴⁹ Cemendtaur, *ibid*

⁵⁵⁰ Cemendtaur, *ibid*

⁵⁵¹ A.H. Cemendtaur, “A South Asian History (1947-2047), <http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=3629>. Accessed January 9, 2014

Akhila Raman is another prominent member of FOSA and FOIL.⁵⁵² Raman also supports the breakaway of Kashmir from India and is silent on the same from Pakistan or from China.

In 2007, Raman wrote an article, *Kashmir: Terrorism or Freedom Movement?*, deeming Kashmir terrorism as a “...genuine freedom struggle going on against the repressive Indian State by the Kashmiris...”⁵⁵³ The entire article is a blame game against the “cruel Indian army” and the Indian government’s “betrayal of the Kashmiri people”. No discussion is accorded to Pakistan-occupied Kashmir or the piece of Kashmir in possession of China.

⁵⁵² Akhila Raman is the registering agent for CSFH, an initiative of FOIL. In addition, the following links shows a message posted by Akhila Raman on FOIL’s listserve. One can only post if she is a member of the list.

<http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/351>. Accessed January 9, 2014

⁵⁵³ Akhila Raman, “Kashmir: Terrorism Or Freedom Movement?”, March 22, 2007, <http://www.countercurrents.org/kashmir-raman220307.htm>. Accessed January 9, 2014

Section 9.01 Activities of FOSA – Promoting ISI Agents, Among Other Things

An organization's views and positions are showcased by the events it holds, the speakers it invites, the positions it takes, etc. This also holds true for FOSA. This section demonstrates that many of the events organized by FOSA are routine India-bashing and Hindu-bashing events.

In 2003, FOSA, along with Angana Chatterji, organized a discussion on Kashmir at the University of Berkeley. One of the main speakers of the event was Dr. Ghulam Nabi Fai from the Kashmiri American Council.⁵⁵⁴ On Tuesday, July 19, 2011, the Federal Bureau of Investigation of the US arrested Fai on charges of being an agent of ISI, the Pakistani spy agency. Filing the charges, Neil MacBride, the US Attorney in the Eastern District of Virginia, accused Fai of a “decades-long scheme with one purpose – to hide Pakistan’s involvement behind his efforts to influence the US government’s position on Kashmir.”⁵⁵⁵ MacBride also added that “[Fai’s] handlers in Pakistan allegedly funneled millions through the Kashmir Center to contribute to elected US officials, fund high-profile conferences and pay for other efforts that promoted the Kashmiri cause to decision-makers in Washington.”⁵⁵⁶ Similarly, the FBI stated that the group’s objective was “to persuade the US government that it was in its interest to push India to allow a vote in Kashmir to decide its future.”⁵⁵⁷

Further, one Kashmiri forum accused Akhila Raman and Angana Chatterji of holding a highly biased session on Kashmir. Some prominent Kashmiri activists, including those whose families have suffered as a result of ongoing terrorism in Jammu and Kashmir parts in India, were kept away and not allowed to participate in a significant manner; after protesting, one person was given only two minutes while the other was given 20 seconds.⁵⁵⁸ “Akhila Raman was accused of a definite tilt and misstatements in her slide show at the Forum.”⁵⁵⁹ “Her theory that Maharaja Hari Singh was a brutal ruler and the Muslims were subjected to atrocities was vehemently challenged.”⁵⁶⁰ In the session, Dr. Amrit Nehru, a reputed dentist of Los Angeles, who was initially shut out from speaking, blasted the forum for their biases and attempts to bar Kashmiris from speaking on the forum. “He was surprised that the so-called Kashmir lovers have not demanded China to vacate the grabbed part of Kashmir in the East, and the other part gifted by Pakistan to China in the West.”⁵⁶¹

On Jan 24, 2004, FOSA organized an event titled *Secularism & Democracy in India: The Challenges Ahead*.⁵⁶² The key speakers included Asghar Ali Engineer and Angana Chatterji and was co-sponsored by CAG members such as Coalition Against Communalism (CAC), South Asian Progressive Action Collective (SAPAC), Non-Resident Indians for a Secular and Harmonious India (NRI-SAH), Indian Muslim Council (IMC) and Indian Muslim Relief Committee (IMRC). Interestingly, no mainstream Hindu or Indian organizations were invited to or let co-sponsor this “interactive discussion”. The report

⁵⁵⁴ People for Peace in Kashmir, “A Progressive Discussion Forum On Kashmir”, <http://www.countercurrents.org/kashmir-raman280803.htm>. Accessed January 9, 2014

⁵⁵⁵ Charlie Savage and Eric Schmitt, “Pakistan’s Military Plotted to Tilt U.S. Policy, F.B.I. Says”, July 19, 2011, *The New York Times*, online edition, <http://www.nytimes.com/2011/07/20/us/politics/20agent.html>. Accessed January 9, 2014

⁵⁵⁶ Savage and Schmitt, *ibid*

⁵⁵⁷ Savage and Schmitt, *ibid*

⁵⁵⁸ Yatindra Bhatnagar, “Kashmir Sell-out: Indian black-sheep in US”, October 2003, *The Kashmir Telegraph*, <https://web.archive.org/web/20101203105923/http://host.kashmirtelegraph.com/1003/one.htm>. Accessed January 9, 2013

⁵⁵⁹ Bhatnagar, *ibid*

⁵⁶⁰ Bhatnagar, *ibid*

⁵⁶¹ Bhatnagar, *ibid*

⁵⁶² See event announcement at <http://www.friendsofsouthasia.org/events/engineer/>. Accessed January 9, 2014

already discussed Chatterji's positions and ideological leanings. We discussed the activities and views of IMC (now known as IAMC) in Chapter 5 while the others are discussed further in the report.

In 2002, FOSA organized several India-Pakistan Peace Vigils in an attempt to raise "awareness" about the dangers of a nuclear war between the two countries. The events featured Ashish Chaddha⁵⁶³ and Shalini Gera,⁵⁶⁴ among others. Gera and Chaddha are prominent members of FOIL.⁵⁶⁵ Gera is one of the main organizers of CAC, another affiliate of FOIL and FOSA, and wrote an article in *Tehelka* magazine blasting the efforts of Hindus groups to get a fair portrayal of Hinduism in California textbooks.⁵⁶⁶ She is also a spokesperson for CSFH, along with Angana Chatterji, and Ali Mir Raza.⁵⁶⁷

On August 2010, FOSA and Association for India's Development (AID) invited Harsh Dobhal for a discussion on Human Rights in India.⁵⁶⁸ According to the announcement, "Dobhal is the [Managing Editor] of *Combat Law* (www.combatlaw.org), a bi-monthly journal from India that serves as the voice of lawyers and social activists who form the cutting edge of legal activism in India."⁵⁶⁹ *Combat Law* is a publication with Maoist leanings and agrees with the philosophy of the violent and terrorist Naxal movement in India. In the 2006 edition, Colin Gonsalves, one the editors and founders of *Combat Law*, is sympathetic to the Naxalites and states the following: "Today, the Naxalites do, by use of force, what the State legislature and judiciary ought to be doing by taking recourse to the Constitution of India."⁵⁷⁰ Further:

Naxalism then is the natural outcome of the globalization process, which isolates, impoverishes and marginalizes the majority of the working people and pushes them inexorably toward rebellion. The very nature of Capitalism and the imperatives of globalization create militants such as the Naxalites who see force as the only way to defend the right to life.⁵⁷¹

The Maoists, with the help of Pakistani ISI, have been attempting to establish links with Naxalite groups such as the PWG [People's War Group] and the MCC [Maoist Communist Centre] by using the Siliguri corridor in West Bengal.⁵⁷² Such lethal partnerships are seriously undermining the internal security of India. Gonsalves, in his article, hails the Maoist overthrow of the Nepalese government and suggests that India should learn from Nepal.⁵⁷³

⁵⁶³ Hina Wyne, "GLOBAL VIGILS FOR PEACE BETWEEN INDIA AND PAKISTAN CONTINUE IN BAY AREA", April 27, 2002, <http://www.friendsofsouthasia.org/press/releases/042702.htm>. Accessed January 9, 2014

⁵⁶⁴ Wyne, *ibid*

⁵⁶⁵ Anivar Aravind, "FOIL Letter to CPI(M)", December 6, 2006, <http://www.mail-archive.com/greenyouth@googlegroups.com/msg01102.html>. See the list of signatories. Accessed January 9, 2014

⁵⁶⁶ Shalini Gera and Girish Agrawal, "Hindutva goes to school", February 4, 2006, *Tehelka Magazine*, online edition, http://www.tehelka.com/story_main16.asp?filename=op020406Hindutva_goes.asp. Accessed January 9, 2014

⁵⁶⁷ She is mentioned as a spokesperson of CSFH in a press release dated December 13, 2002, at <http://stopfundinghate.org/resources/news/121302SFHPressRelease.htm>. Accessed January 9, 2014

⁵⁶⁸ "A talk by Harsh Dobhal", August 8, 2010, http://www.sanjosepeace.org/calendar_event.php?eid=20100723091522132. Accessed January 9, 2014

⁵⁶⁹ *Ibid*

⁵⁷⁰ Colin Gonsalves, "Constituent Assembly or Counter-Revolution?", September-October 2006, *Combat Law*, Vol. 5, Issue 4, p.13, http://combatlaw.org/wp-content/uploads/combatlaw_volume5_2006/September-October-2006_nepal.pdf. Accessed January 9, 2014

⁵⁷¹ Gonsalves, *ibid*

⁵⁷² "Communist Party of Nepal-Maoist (Incidents involving CPN-M)", *South Asia Terrorism Portal*, <http://www.satp.org/satporgt/countries/nepal/terroristoutfits/index.html>. Accessed January 9, 2014

⁵⁷³ Gonsalves, *ibid.*, p.11

Combat Law addresses the Chairman of the Communist Party of Nepal (Maoist) Pushpa Kamal Dahal Prachanda as “Comrade,”⁵⁷⁴ a popular Communist salutation. Page 16 of the 2006 edition of *Combat Law* features an interview with Prachanda, who became the Nepalese Prime Minister in 2008 after leading an underground militant communist movement for more than two decades. The Maoist “people’s war” had in fact left 13,000 people dead, tens of thousands displaced and much of the Nepal’s infrastructure destroyed.⁵⁷⁵

Dobhal is also a top leader of the Independent People’s Tribunal (IPT)⁵⁷⁶ and in 2010 published a report titled *Report of Independent People’s Tribunal on Human Rights Violations in Kashmir*. The report blasted the Indian government for “ongoing human rights violations” against people of Jammu and Kashmir. According to the report, “[the] tribunal witnessed testimonies from all sections of *Kashmiri* [emphasis original] society, including victims, their family members, social activists, journalists and academicians.”⁵⁷⁷ However, a manner that is routine among members of CAG and their affiliates, the IPT only blasts Indian security forces. One would expect Dobhal, Gonsalves and others, who are key organizers of the Tribunal and Human Rights Law Network (HRLN),⁵⁷⁸ to discuss the security situation in Pakistan-occupied Kashmir or the situation of Hindus in the Kashmir Valley. However, that is completely absent from their analyses and reports.

The HRLN follows a similar line in exposing the “violent abuses of minorities” by Hindus and the Indian State. For example, in introducing its work on “Secularism and Peace”, HRLN prominently discusses violence against Sikhs, Muslims and Christians, but plainly avoids any mention of violence against Hindus.⁵⁷⁹ For HRLN and others, Hindus are never victims of any communal violence in India and hence there is no need to fight for their rights.

Like numerous other NGOs and human rights organizations discussed in this report as well as by Malhotra and Neelakandan (2011), HRLN also receives support from various evangelical and church-based organizations. For example, some of its partners and supporters include Evangelischer Entwicklungsdienst (EED), Christian Aid, Church’s Auxiliary for Social Action, Dan Church Aid, etc. along with several European government agencies.⁵⁸⁰ For example, EED, which translates to “Church Development Service” was an organization of Evangelical Protestant Church of Germany and has now merged with “Bread-for-the-World.”⁵⁸¹ Similarly, DanChurchAid is part of the Danish National Evangelical Lutheran Church.⁵⁸²

⁵⁷⁴ See Page 16 of *Combat Law* at , http://combatlaw.org/wp-content/uploads/combatlaw_volume5_2006/September-October-2006_nepal.pdf. Accessed January 9, 2014

⁵⁷⁵ “Maoist leader becomes Nepalese PM”, August 15, 2008, http://news.bbc.co.uk/2/hi/south_asia/7563816.stm. Accessed January 9, 2014

⁵⁷⁶ See Dobhal’s signature on page 4 of the “Report of Independent People’s Tribunal on Human Rights Violations in Kashmir”. Accessed January 9, 2014

⁵⁷⁷ “Report of Independent People’s Tribunal on Human Rights Violations in Kashmir”, February 20-21, 2010, page 8, http://www.iptindia.org/wp-content/pdf/report/ipt_report%20on%20kashmir.pdf. Accessed January 9, 2014

⁵⁷⁸ See event announcement titled “An Informal Meeting and Discussion with HARSH DOBHAI” at <http://www.friendsofsouthasia.org/>. Dobhal is introduced as “Director of the Human Right Law Network”. Accessed on January 9, 2014

⁵⁷⁹ See the introductory paragraph which discusses these incidents. <http://www.hrln.org/hrln/secularism-and-peace.html>. Accessed January 9, 2014

⁵⁸⁰ A full list of donors is available at http://www.hrln.org/hrln/index.php?option=com_content&view=article&id=675&Itemid=289. Accessed on January 9, 2014

⁵⁸¹ See Google translation of the EED’s German Wikipedia entry at http://translate.google.com/translate?hl=en&sl=de&u=http://de.wikipedia.org/wiki/Evangelischer_Entwicklungsdienst

In 2008, FOSA organized the South Asian Human Rights Film Festival on the 61st anniversary of Indian and Pakistani Independence.⁵⁸³ It scheduled a series of film screenings related to “human rights abuse” in South Asia. Not surprisingly, one of the key speakers was Harsh Mander, who rose to fame following the 2002 Gujarat riots where Hindus and Muslims were killed. However, Mander is solely focused on highlighting the atrocities against Muslims while ignoring the human rights of the 59 Hindus, including women and children, who were burnt alive by a Muslim mob. FOSA, CAG and others like Mander easily dismiss these Hindus, including children, as “fascists” and therefore seem to imply that their lives are not important somehow in comparison to those of Muslim men, women and children. One begs to ask how little children turn into fascists automatically and can thus be sidelined.

Krishen Kak, a retired Indian Administrative Services officer, filed a complaint against Mander in 2003 with the Press Council of India for Mander’s highly irresponsible and rumor-filled article *Hindustan Hamara* (*The Times of India*, March 2002). The Council’s Inquiry Committee, noted:

The article at several points *reiterated rumours* (sic) [emphasis added] that were being circulated at the relevant time. *The truthfulness of the facts mentioned therein had not been established at any point of time* [emphasis added] till then but Shri Mander had chosen to base his views and sentiments on them, and put pen to the opinion thus formed by him...it was expected of the author as a responsible serving officer as well as of the respondent paper of repute like The Times of India to be more restrained and circumspect in pronouncing a denouncement of the whole system in a communally surcharged atmosphere.⁵⁸⁴

Thus, Mander’s penchant for pumping up facts was acknowledged by an independent body. Sadly, major media outlets like *The Times of India* carried Mander’s article without regard to journalistic objectivity.

Mander also enjoys support from some of the evangelical and Christian organizations mentioned above. This is further discussed in Chapter 32, Section 32.01.

In 2007, FOSA, Pakistanis at Stanford, the Center for South Asia (Stanford), and Sanskriti co-sponsored an event called *The Kashmir Issue 60 Years Later: Rethinking the Kashmir Conflict A conversation with Beena Sarwar and Huma Dar*.⁵⁸⁵ Sarwar is a famous Pakistani journalist while Dar is a PhD candidate in South Asian Studies at UC-Berkeley.⁵⁸⁶ Even as the Pakistani perspective was clearly represented, no mainstream or campus Indian organization was invited to represent the Indian side of the story. In 2008, Dar, along with Angana Chatterji and others, wrote to the UN Office of the High Commissioner for Human Rights, highlighting the “Humanitarian Crisis in Jammu and Kashmir” and blasted the Indian government for alleged human rights violations. The letter’s pro-Kashmir independence stance is highlighted when Chatterji, Dar and others cover up Kashmir terrorism as a “pro-independence struggle in Kashmir”⁵⁸⁷ while deeming Indian counterinsurgency operations as “grave abuses of human rights with

[st&prev=/search%3Fq%3DEvangelischer%2BEntwicklungsdienst%2B%28EED%29%26biw%3D1252%26bih%3D587](#). Accessed January 9, 2014

⁵⁸² See “Who We Are” on Dan Church Aid’s website at <http://www.danchurchaid.org/about-us/organisation-and-strategy>. Accessed January 9, 2014

⁵⁸³ See Event Posting at <http://www.friendsofsouthasia.org/>. Accessed January 9, 2014

⁵⁸⁴ Arvind Lavkare, “One Way Street”, November 18, 2003, *Rediff.com*, <http://www.rediff.com/news/2003/nov/18arvind.htm>. Accessed January 9, 2014

⁵⁸⁵ See Event Posting at <http://www.friendsofsouthasia.org/>. Accessed January 9, 2014

⁵⁸⁶ See the event announcement on Stanford’s website at <http://events.stanford.edu/events/113/11355/>. Accessed January 9, 2014

⁵⁸⁷ See the Press Release titled “Humanitarian Crisis in Jammu and Kashmir”, August 12, 2008, posted on South Asia Citizens Web, an affiliate of FOIL, at <http://www.sacw.net/peace/kashmir12Aug08.html>. Accessed January 9, 2014

social, economic, psychological, political, and environmental consequences.”⁵⁸⁸ Signatories to the letter include Amitava Kumar, a key member of FOIL,⁵⁸⁹ Sunaina Maira, another key FOIL member who used to coordinate youth activities of FOIL,⁵⁹⁰ Snehal Singhavi and many others.

In a 2002 interview on *Hardball with Chris Matthews*, Singhavi was exposed for setting a biased agenda for his course called *The Politics and Poetry of Palestinian Resistance*. The course description stated that it “takes as its starting point the right of Palestinians to fight for their own self-determination. Conservative thinkers are encouraged to seek other sections.”⁵⁹¹ The course thus discouraged diverse opinions on the Palestinian conflict. In calling out Singhavi, Matthews mentions that “[in] a public university, [Singhavi is] accepting students on the basis of their political point of view and rejecting others.”⁵⁹² “Civil rights and free speech advocates reacted strongly, calling [Singhavi’s] statements ‘chilling’, and saying that such restrictions do not belong in a university, especially one supported by public funds.”⁵⁹³

FOSA also organized a panel discussion titled *SELF DETERMINATION IN SOUTH ASIA: South Asia's Struggle against US-led Imperialism* featuring Vijay Prashad, Angana Chatterji, Abdul Nayyar, and Snehal Shingavi.⁵⁹⁴ The political and ideological agenda of this meeting is palpably clear not only from the lineup of speakers but also by the discussion’s focus. According to the event announcement, the panelists were to discuss:

The people's struggle against pro-imperialist Indian elites; the implications of the latest nuclear arms trade agreement between India and the US on the people of India, Pakistan, Sri Lanka, and the rest of South Asia, especially women; the role of South Asia in US imperialist ambitions; the other opportunities this presents to build Indian communism and fight the agenda of the global ruling class.⁵⁹⁵

Thus, Indians are labeled as pro-imperialists serving their US masters and endangering the *entire* South Asian region while Kashmiri, Maoist and Naxal terrorist activities are labeled as “the people’s struggles”. Similarly, the event is also pushing the idea that Communism is probably the best solution to save South Asian people from the “imperialist oppression” of India and US.

In conclusion, FOSA is essentially an extension of FOIL and its affiliate organizations within CAG. Like its brethren in the CAG, FOSA is heavily biased against the Indian state and Hindus and supports separatist movements and ideals through ISI agents like Fai and advocacy for Maoist/Communist rule in India. While it is harsh on India on its alleged human rights violations, such treatment is rarely meted out to Pakistan or Bangladesh, though both countries have been guilty of serious documented human rights

⁵⁸⁸ Ibid

⁵⁸⁹ See the November 1, 1998 issue of *Ghadar* at <http://www.proxsa.org/resources/ghadar/v2n1/foil.html>. Kumar is listed as the FOIL point person for anyone interested in writing articles with radical leftist views to major Indian newspapers. Accessed January 9, 2014

⁵⁹⁰ Ibid. In the same issue, Maira is listed as a contact person for organizing youth activities through “solidarity training programs”. This is also illustrated in Chapter III, Table 2 of the report in the list of YSS Members.

⁵⁹¹ “Hardball Interview with Snehal Shingavi”, May 9, 2002, *Campus Watch*, <http://www.campus-watch.org/article/id/49>. Accessed January 9, 2014

⁵⁹² Ibid

⁵⁹³ Tanya Schevitz, “Cramped speech at UC Berkeley / Teacher warns 'conservative thinkers'”, May 10, 2002, *SFGate*, http://articles.sfgate.com/2002-05-10/bay-area/17543159_1_uc-berkeley-free-speech-movement-students. Accessed January 9, 2014

⁵⁹⁴ See the Event Announcement at <http://www.friendsofsouthasia.org/events/selfdeterminationpanel/>. Accessed January 9, 2014

⁵⁹⁵ Ibid

violations and are important constituents of South Asia. Hindus and their rights are rendered disposable and any attempts to bring up such topics are silenced, ignored or frowned upon.

CHAPTER 10. EKTA and Coalition Against Communalism (CAC)

EKTA and CAC are listed as separate members of the CAG. However, this chapter focuses on uncovering the connections between the two and shows the following: a) EKTA and CAC are one and the same; b) They are run by a handful of people like Raju Rajagopal, Shalini Gera and Sunaina Maira; c) They are intimately linked to FOIL and FOSA and host the websites of FOSA, YSS, Organizing Youth!, CSFH, NRI-SAH and other members of CAG.

Section 10.01 EKTA

The organization's goals focus on "[supporting] the artistic endeavors of South Asians in the literary, musical, performing and visual arts; [providing] social and educational services to the South Asian community; [supporting] charitable projects in South Asia; [collaborating] with other non-profit organizations for providing wider support."⁵⁹⁶ Sadly however, EKTA focuses largely on India and the "savagery of Hindus" and promotes events, documentaries, artists and projects that portray India and Hinduism in a seriously negative manner. While there is a cursory discussion or event planning around Islamic extremism in Pakistan and Bangladesh, CAC and EKTA accord a special place to India in decrying the so-called violence against minorities.

EKTA's connections and intentions are also brought to light when this report examines the company it keeps. Under the Resources section of EKTA's site (illustrated below), one finds links to organizations such as FOIL, FOSA, ASATA, CSFH, Organizing Youth!, CSFH, CAC, RadDesi Summer, YSS, and many others. However, EKTA also hosts the websites of CSFH, Organizing Youth!, YSS, CAC, etc. while also funding Organizing Youth!

⁵⁹⁶ <http://www.ektaonline.org/about/index.htm>. Accessed January 16, 2014



Similarly, it hosts the website of controversial film makers Anand Patwardhan and Rakesh Sharma. In 1996, Patwardhan directed a movie, *We Are Not Your Monkeys*, which takes a seriously biased view of the Hindu deity Lord Rama and the Indian epic *Ramayana*.⁵⁹⁷

In addition, EKTA hosts the website of FOSA. What's even more peculiar, EKTA's current website declares: "EKTA is temporarily is (sic) on hiatus. We recommend that you visit Friends of South Asia <http://www.friendsofsouthasia.org/> in the meantime." This message has been displayed since at least November 2, 2010, as per a snapshot of EKTA's main page on the Internet Archive's WayBack Machine.⁵⁹⁸ Thus, though the organization has been on a "temporary" hiatus for over four years, it is prominently featured in various CAG campaigns.

⁵⁹⁷ See a link to the movie's description at <http://patwardhan.com/films/wearenotyourmonkeys.htm>. Accessed January 16, 2014

⁵⁹⁸ <https://web.archive.org/web/20101102013718/http://www.ektaonline.org/index.shtml>. Accessed January 16, 2014

Though EKTA's site registration information has recently changed, a Google Cache snapshot of the site registration shows that EKTA's website was registered to Ramkumar Sridharan and Friends of South Asia.⁵⁹⁹

EKTA is also the fiscal sponsor of Organizing Youth!, one of the other signatories in the CAG. (Organizing Youth! is discussed in Chapter 28.) While Organizing Youth! claims EKTA as a tax-exempt 501(c)(3) organization, EKTA's exemption status was revoked by the Internal Revenue Service as of May 15, 2010.⁶⁰⁰

Furthermore, the illustration below shows glaring similarities between the websites of EKTA and CAC, with both displaying very similar messages. This is not surprising, however, as EKTA hosts and maintains the websites for CAC and other organizations.



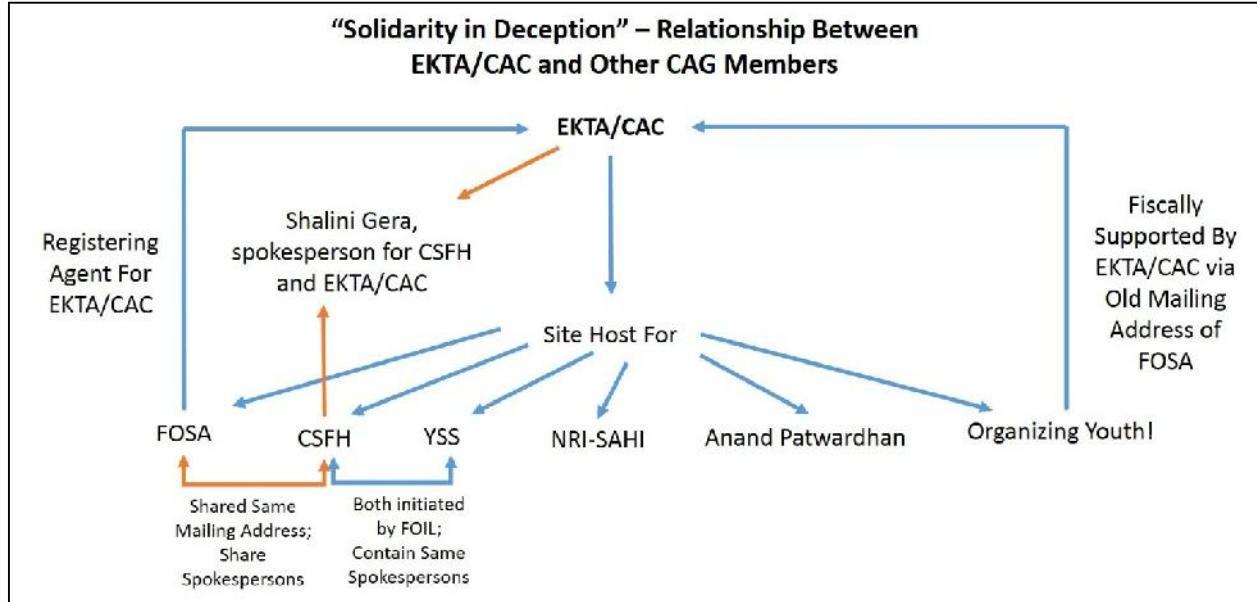
⁵⁹⁹ See the Cached Page at:

<http://webcache.googleusercontent.com/search?q=cache:Ul2cTS5Ly2YJ:dawhois.com/domain/ektaonline.org.html+&cd=1&hl=en&ct=clnk&gl=us>. Accessed January 17, 2014

⁶⁰⁰ See EKTA's revocation information in the "Exempt Organizations Select Check" tool at

<http://apps.irs.gov/app/eos/displayRevocation.do?dispatchMethod=displayRevokeInfo&revocationId=109148&ein=912143894&exemptTypeCode=al&isDescending=false&totalResults=1&postDateTo=&ein1=912143894&state=Al...&dispatchMethod=searchRevocation&postDateFrom=&country=US&city=&searchChoice=revoked&indexOffFirstRow=0&sortColumn=ein&resultsPerPage=25&names=&zipCode=&deductibility=all>. Accessed January 16, 2014

The illustration below summarizes the affiliations between EKTA/CAC and various other CAG members.



Section 10.02 Coalition Against Communalism (CAC)

According to its website, CAC “...was formed in the San Francisco Bay Area in December 1992 in the wake of the Babri Masjid demolition in Ayodhya.”⁶⁰¹ Hence, the entire reason for the formation of this organization was to fight the so-called Hindu extremist forces. The larger focus is on “Hindu

communalism” and not communalism in general as it happens in South Asia. This is also clear from the organization's website and events. It also makes a rather outrageous assumption that Non-Resident Indians living in the US, UK, etc. could have funded the Gujarat riots. In May 2002, CAC posted full page ads in *India Abroad* and *India West* titled *Did Our Generosity Fund the Carnage in Gujarat?*⁶⁰²

The “Contact” section of the website, seen above, also displays a similar message as seen on EKTA's: “CAC is temporarily is (sic) on

hiatus.” Again, this message has existed since at least September 13, 2010, as per a snapshot of CAC's website on the Internet Archive's WayBack Machine.⁶⁰³ Therefore, CAC has also been on a long-term temporary hiatus since over four years.

In addition to the above information, it is also evident that both of these so-called organizations have not been conducting any significant events for several years now and merely use their paper-based identities to lend further support to campaigns and coalitions like the CAG.



⁶⁰¹ See the description of CAC at the bottom of its website: <http://cac.ektaonline.org/about/>. Accessed January 16, 2014

⁶⁰² See a PDF copy of the ad at <http://cac.ektaonline.org/resources/publications/gujarat/GujaratadNRI.pdf>. Accessed January 16, 2014

⁶⁰³ <https://web.archive.org/web/20100913181531/http://cac.ektaonline.org/contact>. Accessed January 16, 2014

Section 10.03 Spotlight on Prominent Members of EKTA and CAC

(a) Raju Rajagopal

Raju Rajagopal is a key activist of the CAG and a driving force behind EKTA/CAC. In fact, information on *Zoominfo* lists him as social activist/worker for EKTA and CAC as well as President of CAC.⁶⁰⁴ Rajagopal was also a speaker at the 2003 IAMC and is listed as the President of CAC in the press release.⁶⁰⁵ Similarly, in an April 22, 2003 appeal on the Gujarat riots by EKTA, Rajagopal signs on behalf of CAC/EKTA.⁶⁰⁶ Thus, it is evident that Rajagopal has been running both organizations along with a handful of other individuals since at least 2003.

Rajagopal was a key player along with FOSA in opposing changes to 6th Grade California textbooks and against portraying Hinduism in the same manner as other major world religions such as Christianity, Judaism and Islam. In his column on *Sulekha*, titled *Christian Evangelism and Hindutva Revisionism (and CA Text Books)*, Rajagopal, while discussing US evangelicals (including President Bush), is sharply critical of the Christian Right and how “...[f]aith-based initiatives, energized as never before, are blurring the lines between poverty alleviation and proselytization.”⁶⁰⁷ Rajagopal therefore comes across as a staunch opponent of aggressive evangelism practiced in India under the veil of “development”. He states: “If there is one issue that rankles even the most secular-minded Hindu – and many Muslims and Christians – it is the aggressive proselytization tactics of evangelical Christians in India, which sometimes pit poor communities, or even family members, against one another.”⁶⁰⁸ Yet, in a blatant display of hypocrisy, a few sentences later, Rajagopal is particularly soft on Graham Staines, the Australian missionary who, along with his sons, was burnt to death by a group of extremists in 1999. While Staines’ murder was certainly ghastly and the Indian government took the right steps to prosecute the guilty, Rajagopal fails to even casually follow through his earlier argument about evangelism and discuss the role of Staines and other missionaries in fomenting trouble in India by converting poor tribals and the so-called Untouchables. Instead, he only slams Hindu groups and blames them for the death of Staines and his sons.

Similarly, Rajagopal validly argues against the insertion of “Intelligent Design” in science textbooks in the US, deeming it an attempt by the Christian Right to further their agenda. However, he is complacent with the fact that his organizations, along with FOSA and others, joined hands with powerful evangelical organizations such as the Dalit Freedom Network, the Dalit Solidarity Forum in the US and others masquerading as champions of the cause of development and human rights in India, to oppose changes to 6th Grade California textbooks and the resulting demonization of Hinduism vis-a-vis other major religions.

In supporting the textbook campaign, Rajagopal argues that “...exposing our children to India’s vibrant pluralistic and ‘argumentative’ traditions, and encouraging classroom discussions on the legacies of racism, caste and gender bias, will serve them better as future citizens, whether of the US or of

⁶⁰⁴ <http://www.zoominfo.com/s/#!/search/profile/person?personId=238386344&targetid=profile>. Accessed January 17, 2014

⁶⁰⁵ See the list of speakers in the IAMC Press release at <http://iamc.com/press-release/iamc-usa-to-hold-first-ever-convention-of-its-kind-on-india-related-issues>. Accessed January 17, 2014

⁶⁰⁶ <http://www.ektaonline.org/events/gujarat2002/report042203.htm>

⁶⁰⁷ Raju Rajagopal, “Christian Evangelism and Hindutva Revisionism (and CA Text Books)”, *Sulekha.com*, http://creative.sulekha.com/christian-evangelism-and-hindutva-revisionism-and-ca-text-books_133988_blog. Accessed January 17, 2014

⁶⁰⁸ Rajagopal, *ibid*

India.”⁶⁰⁹ That may be certainly true in higher grade classroom or a college-grade classroom; however, such “healthy discussions” do not happen in 6th grade classes in the US. Instead, the Hindu/Indian kids only sit with their heads down in utter dismay and feelings of inferiority and may come home crying about how embarrassed they are to be a Hindu. Rajagopal should perhaps avail himself to giggles and other snide reactions of non-Hindus by sitting in the 6th Grade class!

Further, by the same token, Rajagopal should be hollering at the top of his voice at the way Christianity, Judaism and Islam are talked about in the same textbooks. All his rants about evangelical interventions are only limited to issues not impacting Hindus and Hinduism.

Rajiv Malhotra, in his 2006 article in *Little India*, titled *Debating the California Text Book Controversy*, showed the following table to illustrate how all the major religions are talked about in California school textbooks:⁶¹⁰

Topic	How religions are treated in textbooks			
	Islam	Judaism	Christianity	Hinduism
Women are shown equal to men?	Yes	Yes	Yes	No
Oppression of certain groups is discussed?	No	No	No	Yes
Beliefs are considered as historical fact?	Yes	Yes	Yes	No
Own leaders' interpretations are emphasized?	Yes	Yes	Yes	No
Treated as a world religion independently of the social/political issues of any foreign country?	Yes	Yes	Yes	No

Malhotra summarizes his argument astutely by saying:

The sixth-grade classroom is [not the right place] to persecute an American minority culture or a foreign nation....Challenging history is one thing, but intentionally undermining self-respect at an impressionable age is a form of psychological child abuse. The political activism of a cartel of elitist scholars is invading innocent children: It harasses Indian students in class who feel embarrassed and ashamed of their ancestry, especially since American society valorizes identities and traditions. It

⁶⁰⁹ Rajagopal, *ibid*

⁶¹⁰ Rajiv Malhotra, “Debating the California Text Book Controversy”, March 13, 2006, *Little India*, <http://www.littleindia.com/life/1133-debating-the-california-text-book-controversy.html?print>. Accessed January 17, 2014

handicaps the non-Indian students who will grow up to work in a world in which India must be taken seriously and not dismissed as a patient to be cured by the West.⁶¹¹

(b) Shalini Gera

Shalini Gera of FOSA and FOIL is another key force behind CAC. She organized a major petition on behalf of CAC to the National Human Rights Commission of India, asking for strong action against the government of Gujarat in the wake of the 2002 riots.⁶¹² In March 2002, EKTA/CAC and others held a demonstration in San Francisco to protest against the Gujarat riots. Gera was one of the coordinators of the march, along with Akhila Raman of FOSA. Interestingly, just one month after the burning of the Godhra train, Gera, Raman and other members of the CAG already sentenced the Gujarat government and Hindus for their alleged role in the riots. Speaking for EKTA/CAC and other organizers, Gera boldly declared: “This violence was neither spontaneous, nor expressive of a sentiment among the Hindus in Gujarat. It was *pre-planned, meticulously executed, and often carried out in collusion* [emphasis added] with the civic, administrative, and political bodies.”⁶¹³ While Gera and others are outraged by the violence and the riots, they spare neither tears nor sympathy for the Hindus who were roasted alive in the Godhra train.

In 2006, Gera and fellow FOIL member Girish Agrawal wrote an article in *Tehelka* magazine blasting and mocking the efforts of Hindu groups to get a fair portrayal of Hinduism in California textbooks.⁶¹⁴

She is also a spokesperson for CSFH, along with Angana Chatterji, and Ali Mir Raza.⁶¹⁵

(c) Raj Barot

EKTA’s site is registered to Raj Barot, as per the WhoIs.Net website registration search.⁶¹⁶ Barot, a management consultant and lawyer by profession,⁶¹⁷ is also an old-time member of the FOSA/EKTA/CAC nexus. For example, EKTA, FOSA and others organized a “Traveling Film South Asia 2004.” The planning committee, included Barot, Shalini Gera, Ramkumar Sridharan and others.⁶¹⁸ Barot has been active with EKTA/CAC and FOSA since his student days.⁶¹⁹

⁶¹¹ Malhotra, *ibid*

⁶¹² Gera is listed as the main contact in this March 2002 letter to Justice J.S. Verma, the Chairperson of the National Human Rights Commission of India: <http://cac.ektaonline.org/resources/publications/gujarat/gujpet031102.pdf>. Similarly, Gera is also listed as a spokesperson for CAC in the following news article regarding the California Textbooks Controversy: http://www.insidebayarea.com/argus/ci_3584032. Accessed January 17, 2014

⁶¹³ See the March 27, 2002 Press Release titled “March for Peace and Justice in San Francisco”, on Sabrang’s website at: <http://www.sabrang.com/gujarat/statement/statement.htm#27one>. accessed January 17, 2014

⁶¹⁴ Shalini Gera and Girish Agrawal, “Hindutva goes to school”, February 4, 2006, *Tehelka*, http://archive.tehelka.com/story_main16.asp?filename=op020406Hindutva_goes.asp. Accessed January 17, 2014

⁶¹⁵ See CSFH’s Press Release on Friday, December 13, 2002 at <http://stopfundinghate.org/resources/news/121302SFHPressRelease.htm>. Accessed January 17, 2014

⁶¹⁶ <http://www.whois.net/whois/ektaonline.org>. Accessed January 17, 2014

⁶¹⁷ See Barot’s profile at <http://www.linkedin.com/in/rajbarot>. Accessed January 17, 2014

⁶¹⁸ <http://www.ektaonline.org/events/tfsa2004/sponsors.htm>. Accessed January 17, 2014

⁶¹⁹ See Barot signing EKTA/CAC’s petition in support of Anand Patwardhan on January 30, 2002 at 13:14 PM at <http://www.ektaonline.org/petitions/patwardhan/amnh/petition2.htm>. Accessed January 17, 2014

Based on the information presented in this chapter, a few conclusions can be drawn:

1. EKTA runs the websites of many of the organizations/groups listed in the CAG and also supports some of them financially. EKTA itself was registered to FOSA and therefore is an extension of FOSA.
2. EKTA and CAC are one and the same organization. Both have been defunct since at least 2010. In fact, EKTA's non-profit status was also revoked in 2010.
3. EKTA and CAC are run by the same people. Therefore, EKTA/CAC cannot claim to be independent organizations.

CHAPTER 11. The Hindu Organizations Within CAG

One of the most vexing issues that many within the US Hindu community have been grappling with is that they do not know how or why any Hindu organization would support those that demonstrate a visceral hatred toward Hinduism and India or those who hold prejudiced views on both. No major Hindu organization – be it Art of Living, Chinmaya Mission, Ramakrishna Mission, All World Gayatri Pariwar, Arya Samaj, Arsha Vidya Gurukulam, ISKCON, BAPS, Swadhyay Parivar or any temple or Indian cultural organization – supports such coalitions and their crusades against Hindus. Therefore, it is important to ask – Why? Are all these organizations “Hindu extremists” and therefore endorse repression of minorities and the disadvantaged in the society? Or, does the CAG consider these organizations as “Brahminic oppressors” and therefore not fit to join their coalition?

Yet, one finds some Hindu-sounding organizations within CAG. CAG uses these names to proudly bolster its claims that it is a broadbased coalition containing *several Hindu organizations*.

A review of the list of organizations on CAG’s website reveals only three Hindu-sounding organizations – Vaishnava Center for Enlightenment, Dharma Megha and the Vedanta Society of East Lansing. These three organizations provide standing support on every initiative and campaign run by CAG and its constituent members. Thus, CAG’s claim of “several Hindu organizations” is false in more ways than one.

This chapter provides evidence to unmask the true identities of these three organizations and exposes the blatant falsities of CAG. The evidence demonstrates that all the Hindu-sounding organizations are either fake or run by the same three to five individuals since the 1970s, ‘80s and early ‘90s. None of these organizations have any real membership, events, websites, or significant recognition in the Hindu community. These organizations are part of a family of organizations that shows up in support of many campaigns that harp on “Hindu savagery” and the “repressions” of the Indian government.

Furthermore, it also demonstrates that while the individuals running these organizations describe Hinduism in the same manner as most Hindus do and in the same manner that CAG’s nemesis the “Sangh Parivar” does, such individuals are knowingly or unknowingly joining hands with people who consider their definition to be a “fascist Brahmanical Conspiracy” of sort. These individuals are therefore doing an extreme disservice to their faith and culture.

Section 11.03 provides a graphical illustration of the interconnections of all the Hindu sounding organizations used in CAG’s campaigns.

Section 11.01 Vaishnava Center For Enlightenment

The Vaishnava Center for Enlightenment was founded in 1990 by Shrikumar Poddar, K.S. Sripada Raju and Teddy Simmons, Jr., according to the Articles of Incorporation filed with the State of Michigan.⁶²⁰ The picture below shows these three individuals incorporating the organization. Poddar has served its President/Chairman (he uses different titles in different years of filing) since 1990.⁶²¹ Shrikumar Poddar's wife, Mayurika Poddar, served as the Vice President of Vaishnava Center in 2000, as

FOURTH

The members of the church or society shall worship and labor together according to the discipline, rules and usages of the **SANATANA DHARMA** church in the United States of America (or other jurisdiction as the case may be), as from time to time authorized and declared by the **NONE SAME**

(Here insert the name of the higher ecclesiastical body or bodies, if any, authorized to determine such questions.)

FIFTH (Insert any desired additional provision authorized by the Act; attach additional pages if needed.)

SEE ATTACHED ARTICLE V

In witness whereof, we, the parties hereby associating, for the purpose of giving legal effect to these articles hereunto sign our names and places of residence:

Done at the city (or village) of **OKEMOS**
 county of **INGHAM** and State of Michigan,
 this **13th** day of **JUNE 1990**, 19____

This document requires at least three notarized signatures

(Signatures)	(No.)	(Street)	(City)	(State)
<i>Shrikumar Poddar</i>	2601	Cochise Lane,	Okemos,	MI 48864
SHRIKUMAR PODDAR				
<i>K.S. Raju</i>	Box 707,	East Lansing,	MI	48826
K.S. SRIPADA RAJU				
<i>Teddy Simmons, Jr.</i>	6125	Briarwick Ct.	East Lansing,	MI 48823
TEDDY SIMMONS, JR.				

State of **MICHIGAN**
 County of **INGHAM**

Subscribed and sworn to before me this **13th** day of **JUNE 1990**, 19____

by **(1) SHRIKUMAR PODDAR (2) K.S. SRIPADA RAJU (3) TEDDY SIMMONS, JR.**

(All persons signing must appear before the Notary. List Names Fully.)

Marie L. Thibault

⁶²⁰ A copy of the Articles of Incorporation is available at the Michigan State's Department of Licensing and Regulatory Affairs website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0021\STAT0059\91141AGL.TIF. Accessed January 10, 2014

⁶²¹ See the 2013 Certificate of Incorporation at the Michigan State's Department of Licensing and Regulatory Affairs website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D201309\2013273\E0960506.tif. Accessed January 10, 2014

seen from the picture below.⁶²²

MICHIGAN DEPARTMENT OF CONSUMER & INDUSTRY SERVICES CORPORATION AND LAND DEVELOPMENT BUREAU			
Date Received APR 17 2000		(FOR BUREAU USE ONLY) ADJUSTED PURSUANT TO TELEPHONE AUTHORIZATION <i>Peter Sheldon</i> This document is effective on the date filed, unless a subsequent effective date within 90 days after received date is stated in the document.	
Name Peter S. Sheldon		<div style="text-align: center;"> FILED APR 17 2000 Administrator CORP. SECURITIES & LAND DEV. BUREAU </div>	
Address 215 S. Washington Square, Suite 200		EXPIRATION DATE: DECEMBER 31, <i>2005</i>	
City Lansing	State MI	Zip Code 48933	

Document will be returned to the name and address you enter above.
 If left blank document will be mailed to the registered office.

CERTIFICATE OF ASSUMED NAME
For use by Corporations, Limited Partnerships and Limited Liability Companies
 (Please read information and instructions on reverse side)

Pursuant to the provisions of Act 284, Public Acts of 1972 (profit corporations), Act 162, Public Acts of 1982 (nonprofit corporations), Act 213, Public Acts of 1982 (limited partnerships), or Act 23, Public Acts of 1993 (limited liability companies), the corporation, limited partnership, or limited liability company in item one executes the following Certificate:

- The name of the corporation, limited partnership, or limited liability company is:
Vaishnava Center for Enlightenment
- The identification number assigned by the Bureau is:
811-279
- The assumed name under which business is to be transacted is:
International Service Society, a humanitarian service of Vaishnava Center for Enlightenment
- This document is hereby signed as required by the Act.

COMPLETE ITEM 5 ON LAST PAGE IF THIS NAME IS ASSUMED BY MORE THAN ONE ENTITY.

Signed this 14th day of April, 2000

By Mayurika Poddar
 (Signature)

Mayurika Poddar Vice President
 (Type or Print Name) (Type or Print Title)

1
 (Limited Partnerships Only - Indicate Name of General Partner if the General Partner is a corporation or other entity)

⁶²² A copy is also available at the Michigan State's Department of Licensing and Regulatory Affairs at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D0251\00111\00111788.TIF. Accessed January 10, 2014

In 2004, as shown in the image below, Mayurika Poddar then switched from being Vice President to Treasurer, while Sripada Raju became the Secretary and Teddy Simmons assumed the position of Vice

DEPARTMENT OF LABOR & ECONOMIC GROWTH BUREAU OF COMMERCIAL SERVICES - CORPORATION DIVISION																	
NONPROFIT CORPORATION INFORMATION UPDATE																	
1. IDENTIFICATION NUMBER 811279	Year <u>2004</u>																
2. Corporate Name Vaishnava Center for Enlightenment		Trans Info: 3 9822115-1 09/27/04 Chk#: 1492 Amt: \$20.00 ID: 811279															
3. Resident Agent Shrikumar Poddar		FILED NOV 18 2004 By Department Bureau of Commercial Services															
4a. Registered Office Address in Michigan (a P.O. Box may not be designated as the address of the Registered Office) 3505 Coolidge Road, East Lansing, MI 48823																	
4b. Mailing Address of Registered Office in Michigan (may be a P.O. Box) 3505 Coolidge Road, East Lansing, MI 48823																	
5. Describe the purpose and activities of the corporation during the year covered by this report. An educational organization which seeks out truth from responsible sources and passes it on to the reader simply and objectively.																	
If different from President	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 10%;">6.</th> <th style="width: 35%;">NAME</th> <th style="width: 55%;">BUSINESS OR RESIDENCE ADDRESS</th> </tr> </thead> <tbody> <tr> <td>President (Required)</td> <td>Shrikumar Poddar</td> <td>2601 Cochise Lane, Okemos, MI 48864</td> </tr> <tr> <td>Secretary (Required)</td> <td>K. S. Sripada Raju</td> <td>PO Box 707, East Lansing, MI 48823</td> </tr> <tr> <td>Treasurer (Required)</td> <td>Mayurika Poddar</td> <td>2601 Cochise Lane, Okemos, MI 48864</td> </tr> <tr> <td>Vice President</td> <td>Ted Simmons</td> <td>6125 Briarwick Court, East Lansing, MI 48823</td> </tr> </tbody> </table>	6.	NAME	BUSINESS OR RESIDENCE ADDRESS	President (Required)	Shrikumar Poddar	2601 Cochise Lane, Okemos, MI 48864	Secretary (Required)	K. S. Sripada Raju	PO Box 707, East Lansing, MI 48823	Treasurer (Required)	Mayurika Poddar	2601 Cochise Lane, Okemos, MI 48864	Vice President	Ted Simmons	6125 Briarwick Court, East Lansing, MI 48823	If different from officer
6.	NAME	BUSINESS OR RESIDENCE ADDRESS															
President (Required)	Shrikumar Poddar	2601 Cochise Lane, Okemos, MI 48864															
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Vice President	Ted Simmons	6125 Briarwick Court, East Lansing, MI 48823															
Director (Required)		Kaushik Shah, 25 Akashneem, Vastrapur, Ahmedabad, India															
Director		Sarojini Saxena, 2503 Lyman, Lansing, MI 48912															
Director																	
7. The filing fee is \$20.00. Please make your check or money order payable to the State of Michigan. Return report and fee to:																	
Michigan Department of Labor & Economic Growth Bureau Of Commercial Services - Corporation Division P.O. Box 30057 Lansing, MI 48909-7557 (517) 241-6470																	
8. Signature of an authorized officer or agent 		Date _____ Phone (Optional) _____															

President.⁶²³ Vaishnava Center added two other Directors, though the two individuals only appear in the 2004 filing and never after.

In addition to the above information, the organization has no website or any prominent external presence or existence beyond signing its name on petitions and coalitions.

Thus, it is clear that the Vaishnava Center for Enlightenment is nothing more than a paper tiger that is essentially run by a handful of people. Evidently, this is the case with each organization discussed in this chapter.

⁶²³ A copy is also available at the Michigan State's Department of Licensing and Regulatory Affairs at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200411/2004327/00000896.tif. Accessed January 9, 2014

(a) One Organization – Multiple Assumed Names

It is also important to note in the picture above that Vaishnava Center also does business as the *International Service Society*. In fact, according to Michigan State's website, the Vaishnava Center also does business under the following names:⁶²⁴

- INTERNATIONAL SERVICE SOCIETY, A HUMANITARIAN SERVICE OF VAISHNAVA CENTER FOR ENLIGHTENMENT – this name was created on November 4, 2005, and expires on December 31, 2015.
- INTERNATIONAL SERVICE SOCIETY, A HUMANISTIC SERVICE OF VAISHRAVA CENTER FOR ENLIGHTENMENT – this name was created on April 17, 2000, and expired on December 31, 2005.
- VIVEKANANDA CENTENNIAL COMMITTEE – this name was created on October 30, 1992, and expired on December 31, 1997.

However, International Service Society was first incorporated in the state of Iowa in 1974,⁶²⁵ and then moved on to the state of Michigan in 1982.⁶²⁶ Before that, the organization was called International Students Foundation, Inc.,⁶²⁷ incorporated in Iowa in 1974 by Shrikumar Poddar and a few others.

While an organization/corporation can do business with multiple assumed names, International Service Society shows up as a *separate signatory* on many of CAG's campaigns in an attempt to falsely inflate the number of organizations signing a particular campaign or petition.

For example, on July 1, 2008, CAG wrote to then Secretary of State Condoleezza Rice, firmly appealing Ms. Rice to continue denying visa to Gujarat Chief Minister Narendra Modi. The International Service Society is listed as signatory no: 16 while Vaishnava Center is listed as signatory no: 9.⁶²⁸ This behavioral pattern is repeated as seen further below.

⁶²⁴ A list of the assumed names is also available on the Michigan State website at

http://www.dleg.state.mi.us/bcs_corp/adt_corp.asp?id_nbr=811279. Accessed January 10, 2014

⁶²⁵ See Page 1 of the "Application For Certificate of Authority To Transact Business In Michigan" on the Michigan State website at

http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0077\STAT0391\92064AXO.TIF. Accessed January 10, 2014

⁶²⁶ Ibid

⁶²⁷ Ibid, page 6

⁶²⁸ See a copy of the letter on CAG's website at <http://coalitionagainstgenocide.org/press/cag.letter.01jul2008.php>. Accessed January 10, 2014

(b) Hoodwinking Regulators, Media and People

Below are examples of how these individuals use two names of the same organization to deceive the regulators, media and the general public around the world, and create the false impression that legitimate Hindu groups have signed CAG's petitions and campaigns.

1. In the CAG letter of 2008 discussed above, apart from International Service Society and the Vaishnava Center, Dharma Megha, Inc. and Vedanta Society of East Lansing (discussed in Sections 11.02 and 11.03), also belonging to the Poddars and Sripada Raju, appear as signatories no: 6 and no: 25 respectively. Here, the CAG created the impression that four *independent* Hindu organizations have signed the petition urging the US government to deny Mr. Modi the visa.
2. On September 19, 2000, Ram Puniyani of EKTA (a different organization in India) and Citizens Campaign for Harmony and Justice, sent an email asking support for a rally to be held on October 2, 2000, to highlight the "communal violence in Gujarat that shook the secular foundations of India."⁶²⁹ The email asked organizations from around the world to lend their support by endorsing the press release in yet another attempt to show broad international support for the rally. The release, which was prepared two weeks before the rally, was meant to show that various international organizations participated in and supported the rally. On September 20, 2000, Poddar posted an email pledging support from *five* Hindu or Indian organizations – India Foundation, Inc. of Lansing, Michigan; International Service Society of East Lansing, Michigan; Vaishnava Center for Enlightenment Inc. Okemos, Michigan; Bharatiya Educational Foundation, East Lansing, Michigan; Seva International Inc. Lansing, Michigan.⁶³⁰

In addition, he posted five individuals endorsing the rally: "KS Sripada Raju, Shrikumar Poddar, Mayurika Poddar, Amin Tejani and Ashish Goyal."⁶³¹ Sripada Raju and Mr. Poddar together incorporated the Bharatiya Educational Foundation in 1996⁶³² and dissolved it in 2003⁶³³ and Raju was the Vice Chairperson while Poddar the President. Similarly, Poddar is the President of India Foundation as of 2013.⁶³⁴ In fact, he incorporated this organization as Indian Student Association, Inc. in 1970⁶³⁵ but also started calling it India Foundation from 1972.⁶³⁶

More disturbingly, Shrikumar Poddar was the President of India Foundation in 2008, while his wife Mayurika was the Treasurer, Teddy Simmons was a Director and Poddars' son Devesh was

⁶²⁹ See the email chain at the following listserve, <http://lists.topica.com/lists/ActionMumbai/read/message.html?sort=t&mid=1702649666>. Puniyani's email appears at the bottom of the chain. Accessed January 10, 2014

⁶³⁰ Ibid. Shrikumar Poddar's email appears first in the chain. Accessed January 10, 2014

⁶³¹ Ibid

⁶³² A copy of the Articles of Incorporation is available on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=NCO&FILE_NAME=D0235\96164\96164594.TIF. Accessed January 10, 2014

⁶³³ A copy of the Certificate of Dissolution is available on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D200401\2004008\00000356.tif. Accessed January 10, 2014

⁶³⁴ See a copy of the 2013 Annual Report available on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D201309\2013273\E0961074.tif. Accessed January 10, 2014

⁶³⁵ See a copy of the Articles of Incorporation available on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0110\STAT0554\92216801.TIF. Accessed January 10, 2014

⁶³⁶

a Director!⁶³⁷ In 2004, Shrikumar Poddar was also the President and Treasurer while Mayurika Poddar was the vice-President.⁶³⁸ Hence, Shrikumar Poddar has been the President of this organization since 1970. Similarly, Shrikumar was the registered agent and Treasurer (President in the past) of Seva International Inc., which was also a for-profit corporation named as SM Poddar Investment Co. It was incorporated in 1990 by Shrikumar and Mayurika Poddar.⁶³⁹ Seva International had 60,000 shares and the company's purpose was to make profit by selling books and magazines and exporting products and services.⁶⁴⁰

Thus, it is clear that the four Hindu/Indian-sounding organizations listed in support of the rally are in fact paper organizations created/run by the Poddars and KS Sripada Raju, since around the 1970s.

3. Friends of South Asia (FOSA), discussed in Chapter 9, hosted a petition to two key Indian organizations protesting their invitations to Mr. Narendra Modi.⁶⁴¹ This protest letter/petition contains the names of many individuals and organizations in the CAG. India Foundation shows up as no: 14, Vaishnava Center as no: 36 and Vedanta Society of East Lansing as 37, thus creating a fake Hindu endorsement of this petition.
4. On October 6, 2011, a website dedicated to rescuing Binayak Sen, a doctor convicted in 2004 of links to Maoists in India, posted a joint statement by various organizations and individuals condemning his detention and abuse. This family of organizations appears again: Dharma Megha, East Lansing, Michigan; Vedanta Society of East Lansing, Michigan; Vaishnava Center for Enlightenment Inc.; International Service Society; India Foundation, Inc.⁶⁴²
5. On August 24, 2004, Shrikumar Poddar sent an email to then IAMC President Shaik Ubaid, answering his call to confirm endorsement of a resolution by IAMC during its second Annual Conference to pressure the government of India "...to include a vigorous dialogue and debate on issues of peace, communal harmony and the justice system..."⁶⁴³ in the 2005 Pravasi Bharatiya Divas. Poddar immediately told Ubaid to sign up the following individuals and organizations as signatories to the resolution:

Shrikumar Poddar, Acharya Vaishnava Center for Enlightenment, Michigan; Mayurika Poddar, India Foundation, Lansing, Michigan; Dr. K. S. Sripada Raju, Acharya Dharma

⁶³⁷ See the 2008 Annual Report on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D200807\2008210\E0945092.tif. Accessed January 10, 2014

⁶³⁸ See the 2004 Annual Report on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200411\2004310\00001133.tif. Accessed January 10, 2014

⁶³⁹ See the Articles of Incorporation on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0017\STAT0039\91129021.TIF. Accessed January 10, 2014

⁶⁴⁰ Ibid, see page 1 Article II describing the purpose of the organization. Accessed January 10, 2014

⁶⁴¹ "Letter to FIA and GANA Protesting Invitations to Narendra Modi and Ashok Bhatt: Organizational and Individual Endorsements." <http://www.friendsofsouthasia.org/communalism/modivisit/endorsements.html>.

⁶⁴² "Statement condemns abuse of state power and harassment of human rights defenders in India." October 6, 2011, <http://www.freebinayaksen.org/?p=2766>. Accessed January 12, 2014. See the list of "Endorsements (Individuals)" and "Endorsements (Organizations – US&UK)". One can also see "Mayurika Poddar" and "Sripad (sic) Raju" listed as in the individual endorsements.

⁶⁴³ See the text of the original email by Ubaid in message # 2753 at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/2753>. Accessed January 12, 2014

Megha, East Lansing, Michigan; Devesh Darshan Poddar, Director Washington Watch, Michigan and Seva International, Okemos, Michigan; India Development Society, East Lansing, Michigan; ISoS, Lansing, Michigan.⁶⁴⁴

Thus, *seven* paper-based Hindu/Indian organizations were included in the resolution. There is no record of India Development Society anywhere except for petitions and appeals similar to the ones we have already discussed. Interestingly, Poddar and Raju declare themselves as Acharyas (spiritual teachers) of these on-paper organizations.

India Development Society is yet again a signatory, along with some of this family of organizations after the 2008 serial bomb blasts in Ahmedabad and Bangalore, where the signatories "...appealed to the people to maintain peace and communal harmony to defeat the designs of militants."⁶⁴⁵

Shrikumar Poddar is also the Chairperson/President of Washington Watch, according to the 2013 Non-Profit Information Update filing on Michigan State's website,⁶⁴⁶ and also does business as Educational Subscription Service, Inc. as seen in the 2010 filing.⁶⁴⁷ He and his wife Mayurika Poddar incorporated Educational Subscription Service, Inc. in 1967⁶⁴⁸ and Mr. Poddar had been the President/Chairman until its dissolution in 1991.⁶⁴⁹ But, it is even more shocking that, according to a 2013 filing, Washington Watch is also doing business as Seva International!⁶⁵⁰ And, Poddar himself incorporated Washington Watch in 1972.⁶⁵¹ Thus, one person has been running several organizations with family and friends under convoluted assumed names for the past 47 years!

The flip-flop of directorships/officer positions is further evident below.

⁶⁴⁴ See the text of the original email by Poddar in message # 2758 at <http://groups.yahoo.com/neo/groups/india-unity/conversations/messages/2758>. Accessed January 12, 2014

⁶⁴⁵ "NRIs condemn serial blasts in Ahmedabad, Bangalore", July 28, 2008, *The Times of India*, Online Edition, <http://timesofindia.indiatimes.com/world/NRIs-condemn-serial-blasts-in-Ahmedabad-Bangalore/articleshow/3294236.cms>. Accessed January 12, 2014

⁶⁴⁶ See the 2013 "Nonprofit Corporation Information Update" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D201309\2013273\E0965158.tif. Accessed January 12, 2014

⁶⁴⁷ See the 2010 "Certificate of Renewal of Assumed Name" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D201010\2010293\00000410.tif. Accessed January 12, 2014

⁶⁴⁸ See the Articles of Incorporation on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0118\STAT0595\92241598.TIF. Accessed January 12, 2014

⁶⁴⁹ See the "Certificate of Dissolution" on the State of Michigan's website at www.dlegincorporation/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D0118\92254\92254051.TIF. Accessed January 12, 2014
Incorporation 2013 "Certificate of Renewal of Assumed Name" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D201310\2013301\INT00096821.TIF. Accessed January 12, 2014

Incorporation 2013 "Certificate of Renewal of Assumed Name" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=UCO&FILE_NAME=D201310\2013301\INT00096821.TIF. Accessed January 12, 2014

⁶⁵¹ See the Articles of Incorporation on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0083\STAT0423\92087AYU.TIF. Accessed January 12, 2014

In 2004, KS Sripada Raju was the President of Washington Watch and Poddar's son Devesh was the Secretary and Shrikumar Poddar himself was only listed as a "Director", according to Michigan State filings.⁶⁵² But, in 2002, Sripada Raju was the President, Treasurer *and* the Secretary of this organization while Dan Warmels and Devesh Poddar were only Directors.⁶⁵³ One wonders the objectivity of an organization where *one* person has essentially the top three roles and the directors of the organizations continue to switch positions to satisfy regulatory filing requirements!

In the 1972 incorporation filing, Washington Watch also states a rather dubious purpose: "An educational and non-profit management company which seeks truth from responsible sources and passes it on to the reader simply and objectively."⁶⁵⁴ This statement is testament to the lies peddled by this family of organizations for supposedly responsible sources such as CAG and the entire nexus and passing it on as research to the naïve general public. The shady purpose of this organization is further highlighted when in 1988, after being incorporated for 16 years, Washington Watch got into the business of selling and leasing furniture and fixtures! In the 1988 filing, this organization adds the following amendment to its purpose: "*To acquire furniture, fixtures, equipment and other forms of tangible personal property and to use, lease, sell or otherwise dispose of such property* [emphasis added]."⁶⁵⁵ Why does an activist organization have a need to get into the business of furniture and fixtures?

Shrikumar Poddar is also one of the founders of another dubious organization – Non-Resident Indians for a Secular and Harmonious India (NRI-SAHI), also based in Michigan.⁶⁵⁶ In a 2011 petition to the Press Council of India, Poddar signs on behalf of NRI-SAHI.⁶⁵⁷ (NRI-SAHI is discussed in Chapter 12.) But, it is sufficient to say that NRI-SAHI is a baby of Shrikumar Poddar, leaders of Indian American Muslim Council (IAMC), leaders of FIACONA and a few other individuals.

Hence, from the analysis above, the following points can be established:

1. Shrikumar Poddar, Mayurika Poddar, Devesh Poddar and KS Sripada Raju are basically the officers, directors, heads and/or organizers of all of the Hindu-sounding organizations that continue to sign their names on various campaigns initiated by CAG and the nexus of Radical Indian Leftists, Indian Christian Evangelicals and Islamic Advocacy Groups.

⁶⁵² See the 2004 "Nonprofit Corporation Information Update" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200411\2004327\00000895.tif. Accessed January 12, 2014

⁶⁵³ See the 2002 "Nonprofit Corporation Information Update" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200211\2002329\00001124.tif. Accessed January 12, 2014

⁶⁵⁴ See the "Articles of Incorporation" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0083\STAT0423\92087AYU.TIF. Accessed January 12, 2014

⁶⁵⁵ See the 1988 "Certificate of Amendment to the Articles of Incorporation" on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0083\STAT0423\92087AYV.TIF. Accessed January 12, 2014

⁶⁵⁶ In the following news article, George Abraham of Indian National Overseas Congress, NRI-SAHI, FIACONA and Indian Christian Forum describes Shrikumar Poddar as one of the founders of NRI-SAHI. George Abraham, "Tribute", November 29, 2013, *The Indian Panorama*, p. 2, <http://www.theindianpanorama.com/vol7-45.pdf>. Accessed January 10, 2014

⁶⁵⁷ "Citizens Complain to Press Council on Subramaniam Swamy's Article", August 6, 2011, Sabrang Communications India, <http://www.sabrang.com/news/2011/06aug11.htm>. Accessed January 12, 2014

2. This “family” hypes up and legitimizes the “Hindu count” of organizations endorsing these campaigns and those that belong in the CAG, by lying, duplicating and exaggerating their presence. They use organizational names, including ones that don't exist, interchangeably, depending on the place and the petition.
3. These organizations and individuals have successfully duped lawmakers, the media and the American and Indian public at large by hiding the interconnections highlighted above.

(c) The “Family’s” View of Hinduism Vs FOIL’s View of Hinduism

Shrikumar Poddar and KS Sripada Raju are both active with the Bharatiya Temple of East Lansing.⁶⁵⁸ Both have given discourses on various Hindu topics, from Yoga and meditation to Upanishads, Vedas, etc. A cursory view of their talks and writings indicates a pattern that one would expect from typical Hindus who have read about and practiced Hinduism. It is important to note that while Poddar and Raju subscribe to the idea of Hinduism in a manner similar to most Hindus, their fellow CAG members do not. In fact, this nexus would consider such views as those of “Brahmanic oppressors” and a “...narrow version of Hinduism practiced by upper-caste Hindus...” (as demonstrated by FOIL’s views in Chapter 4, Section 4.02.) The examples cited below contrast the views of Poddar and Raju against those held by their comrades in the CAG.

1. When this nexus attacked the youth organization Hindu Students Council in 2007 and 2008, FOIL asserted:

[HSC’s] promotion of *Sanatana Dharma*, with no mention that the deities being worshipped and the form of Hinduism being extolled is a narrow version of Hinduism practiced by upper-caste Hindus who constitute less than a fifth of all Hindus [emphasis added], is one element that should set the alarm bells ringing for anyone who knows something about India and Hinduism, and so mars the otherwise liberal public image that HSC is attempting to project.⁶⁵⁹

Though already discussed in Chapter 4, Section 4.02, this point is relevant for this section because Shrikumar Poddar, a key member of CAG, himself describes Hinduism as *Sanatana Dharma*! In an article on the Lansing Temple’s website, Poddar declares that “...*Sanatana Dharma* refers to the eternal principle that upholds the universe.”⁶⁶⁰ CAG’s arch-nemesis (aka the “Sangh Parivar”) also describes Hinduism as *Sanatana Dharma*.⁶⁶¹ And, the Lansing Temple, which Poddar and Raju are associated with, just like all other Hindu temples and organizations, holds the Vedas in the highest regard by saying “Vedas are the ultimate authority of *Sanatana Dharma* (commonly known as Hinduism).”⁶⁶²

2. Similarly, as a Vaishnava, Poddar shows great reverence for Lord Rama and Lord Krishna and says: “...there is a big difference between us and divine incarnations like [Rama and Krishna]...Divine incarnations are infinitely great...”⁶⁶³

However, as discussed in Chapter 4, Section 4.02 (d), FOIL’s co-founder Vijay Prashad demoted Lord Rama to a mere “iconic figure” and declared that “Ramayana argues for the colonization of the peoples of the subcontinent.” Similarly, in a 2007 article, Prashad attempts to destroy the greatness of the *Bhagavad Gita* by calling it an “experiment in truth” that was composed long

⁶⁵⁸ <http://lansingtemple.org/Contents/btlmasterindex.html?pg=spiritual>. Accessed January 12, 2014

⁶⁵⁹ Campaign to Stop Funding Hate, *Lying Religiously: The Hindu Students Council And The Politics Of Deception*, April 15, 2007, Page 7. Accessed January 12, 2014

⁶⁶⁰ “Not Religion but Sanatana Dharma”, Shrikumar Poddar, p. 1, available on Bharatiya Temple of Lansing’s website at <http://lansingtemple.org/sanatana/topic20.pdf>. Accessed January 12, 2014

⁶⁶¹ See the definition of Sanatana Dharma on VHP’s website at <http://vhp.org/organization/org-sanatana-dharma> and RSS’ website at <http://www.rss.org/knowus/Encyc/2012/10/23/Vision-and-Mission.aspx>. Accessed January 12, 2014

⁶⁶² “Vedas” by C. Adinarayana Reddy, p. 1, <http://lansingtemple.org/sanatana/topic10.pdf>. Accessed January 12, 2014

⁶⁶³ Poddar, *ibid*

after the *Mahabharata* with ideas borrowed from Buddhism. Section 4.02 (g) also highlighted FOIL's interview with Kancha Illaiah, who had this to say about Hinduism:

Hinduism is a religion of violence. All Hindu gods killed their enemies and became heroic images. This is the only religion in the world where the killer becomes god. Whom did they kill? From Brahma to *Krishna* [emphasis added], those who were killed were Dalit bahunas.

M.V. Ramana, a member of FOIL and a founding member of the Alliance for a Secular and Democratic South Asia (ASDSA – discussed in Chapter 14), wrote an article, *The Bomb of the Blue God*, essentially linking India's nuclear tests at Pokhran to the *Bhagavad Gita* based on the famous words uttered by Oppenheimer after the test of the first-ever atomic bomb.

Balmurli Natrajan, another long time member of FOIL, denounces Hinduism and Lord Krishna in his 2007 article in *SAMAR Magazine* thus:

Coming back to Samskara, we see that not surprisingly, *humanist teachings in Hinduism arise not from our host of gods and goddesses whose life stories are many times filled with outrageous kinds of deceit, manipulations, selfishness and greed* [emphasis added]. Instead, all humanist Hindu teachings are from its human and humane gurus, not gods. And the best gurus teach to serve humanity and to not observe distinctions of caste, creed, and even gender in ways that create and reproduce hierarchies or inequalities. *Indeed, when one such God tried to play the role of a guru as seen above in the Gita, the teachings are quite clearly non-humanistic* [emphases added].⁶⁶⁴

In essence, Poddar, Raju and the other members of this family of organizations are acting as willing sepoys of CAG who simply and mindlessly ignore such noxious depictions and stances about Hindus and Hinduism.

(d) Warning by Poddar Jr. to Papa Poddar

In concluding this chapter, it is important to point out what may be an ominous warning by Devesh Poddar to his father Shrikumar. On July 5th, 2008, Devesh (aka Dev) wrote an email to his father, letting him know which organizations have endorsed the petition asking the US government to continue withholding Mr. Narendra Modi's visa. In this email, Devesh cautions: "[D]ad, please be careful in your unwavering and unreciprocal (sic) support of imperialist islamo-fascists."⁶⁶⁵

Looks like Poddar Jr. may have indeed learned a thing or two about the nefarious agenda of this powerful nexus by being in the midst of all the action. Indeed, after 2008, Devesh's name does not appear on any of the organizations discussed in this chapter. Unfortunately, daddy Poddar failed to do so and continues to do major disservice to his Vaishnava tradition and *Sanatana Dharma*.

⁶⁶⁴ Natrajan, Ibid

⁶⁶⁵ See Dev Poddar's email on Saturday, July 5, 2008 6:22 PM in message # 26119 at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/26119>. Accessed January 12, 2014

Section 11.02 Dharma Megha and Vedanta Society of East Lansing

Thus far, the chapter has elaborated the intricate connections between the various Hindu/Indian organizations in the CAG. However, since Dharma Megha and Vedanta Society of East Lansing appear as separate organizations and signatories in the CAG, it is important to analyze them briefly here as well. The analysis shows that they are in fact *one and the same organization*, whose President is Shrikumar Poddar. Below is a picture of the 2013 Non-Profit Corporation Information Update filed by Shrikumar Poddar with the Michigan State Department of Licensing and Regulatory Affairs.⁶⁶⁶

Vers 9.2 (03/09)		
DEPARTMENT OF LICENSING AND REGULATORY AFFAIRS CORPORATIONS, SECURITIES & COMMERCIAL LICENSING BUREAU NONPROFIT CORPORATION INFORMATION UPDATE 2013		
<input checked="" type="checkbox"/> I certify that the board consists of 3 or more directors, and further certify that all directors' names and addresses are previously filed with the Department, and that no changes have occurred in required information since the last filed report.		
Identification Number 708669	Corporation Name DHARMA MEGHA (VEDANTA SOCIETY OF EAST LANSING)	
Resident agent name and mailing address of the registered office DAN WARMELS		
MI The address of the registered office 3505 COOLIDGE ROAD EAST LANSING MI 48823		
Describe the purpose and activities of the corporation during the year covered by this report:		
Electronic Signature		
Filed By SHRIKUMAR PODDAR	Title PRESIDENT	Phone 517-351-5508
<input checked="" type="checkbox"/> I certify that this filing is submitted without fraudulent intent and that I am authorized by the business entity to make any changes reported herein.		
Payment Information		
Payment Amount \$ 20	Payment Date/Time 12/30/2013 09:36:57	Reference Nbr 71315 6800 708669 2013

⁶⁶⁶ The Certificate can also be obtained from the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D201312\2013364\E0934631.tif. Accessed January 12, 2014

DEPARTMENT OF LABOR & ECONOMIC GROWTH BUREAU OF COMMERCIAL SERVICES - CORPORATION DIVISION		
NONPROFIT CORPORATION INFORMATION UPDATE		
1. IDENTIFICATION NUMBER 708669	Year 2004	
2. Corporate Name Dharma Megha (Vedanta Society of East Lansing)		Tran Info: 3 9822117-1 09/27/04 Chk#: 1041 Ast: \$20.00 ID: 708669 FILED NOV 18 2004 By Department Bureau of Commercial Services
3. Resident Agent Dan Warmels		
4a. Registered Office Address in Michigan (a P.O. Box may not be designated as the address of the Registered Office) 3505 Coolidge Road, East Lansing, MI 48823		
4b. Mailing Address of Registered Office in Michigan (may be a P.O. Box) 3505 Coolidge Road, East Lansing, MI 48823		
5. Describe the purpose and activities of the corporation during the year covered by this report. Religious teachings of Hindu faith.		
6.	NAME	BUSINESS OR RESIDENCE ADDRESS
If Officer Not President	President (Required)	Shrikumar Poddar, 2601 Cochise Lane, Okemos, MI 48864
	Secretary (Required)	K. S. Sripada Raju, PO Box 707 East Lansing, MI 48823
	Treasurer (Required)	Shrikumar Poddar, 2601 Cochise Lane, Okemos, MI 48864
	Vice President	K. S. Sripada Raju, PO Box 707 East Lansing, MI 48823
If Officer Not Officer	Director (Required)	Dan Warmels, 3505 Coolidge Road, East Lansing, MI 48823
	Director	
	Director	
7. The filing fee is \$20.00. Please make your check or money order payable to the State of Michigan. Return report and fee to:		

In addition, the visual above shows that K.S. Sripada Raju is the Secretary and Vice President of this organization while Shrikumar Poddar was the President and Treasurer!⁶⁶⁷

Finally, Shrikumar Poddar, his wife Mayurika and Sripada Raju incorporated this organization in 1985 and Mr. Poddar has served as its President/Chairman ever since then!⁶⁶⁸

According to Michigan State Law for Non-Profit Incorporation, an organization has to have at least three directors. This requirement has been graciously fulfilled by the three above, along with Dan Warmels as the registered agent for Dharma Megha/Vedanta Society of East Lansing. In essence, the organization only consists of these four individuals. An image of Page 2 of the Articles of Incorporation is reproduced below.

⁶⁶⁷ The 2004 "Nonprofit Corporation Information Update" can be obtained from the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200411\2004327\00000894.tif. Accessed January 12, 2014

⁶⁶⁸ See page 2 of the Articles of Incorporation on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=STS&FILE_NAME=D0171\STAT1050\93070985.TIF. Accessed January 12, 2014

The members of the church or society shall worship and labor together according to the discipline, rules and usages of the SANATANA DHARMA church in the United States of America (or other jurisdiction as the case may be), as from time to time authorized and declared by the NONE

(Have each the name of the religious body or bodies, if any, authorized to determine such questions)

FIFTH (Insert any desired additional provision authorized by the Act; attach additional pages if needed.)

UPON THE DISSOLUTION OF THE CORPORATION, ASSETS SHALL BE DISTRIBUTED FOR ONE OR MORE EXEMPT PURPOSES WITHIN THE MEANING OF SECTION 501 (c) (3) OF THE INTERNAL REVENUE CODE OR CORRESPONDING SECTION OF ANY FUTURE FEDERAL TAX CODE, OR SHALL BE DISTRIBUTED TO THE FEDERAL GOVERNMENT, OR TO A STATE OR LOCAL GOVERNMENT, FOR A PUBLIC PURPOSE. ANY SUCH ASSETS NOT SO DISPOSED OF SHALL BE DISPOSED OF BY THE COURT OF COMMON PLEAS OF THE COUNTY IN WHICH THE PRINCIPAL OFFICE OF THE CORPORATION IS THEN LOCATED, EXCLUSIVELY FOR SUCH PURPOSES OR TO SUCH ORGANIZATIONS AS SAID COURT SHALL DETERMINE

WHICH ARE ORGANIZED AND OPERATED EXCLUSIVELY FOR SUCH PURPOSES
In witness whereof, we, the parties hereby associating, for the purpose of giving legal effect to these articles hereunto sign our names and places of residence:

Done at the city (or village) of OKEMOS
county of INGHAM and State of Michigan,
this 9th day of SEPTEMBER 1985, 19

At least three persons are required to sign

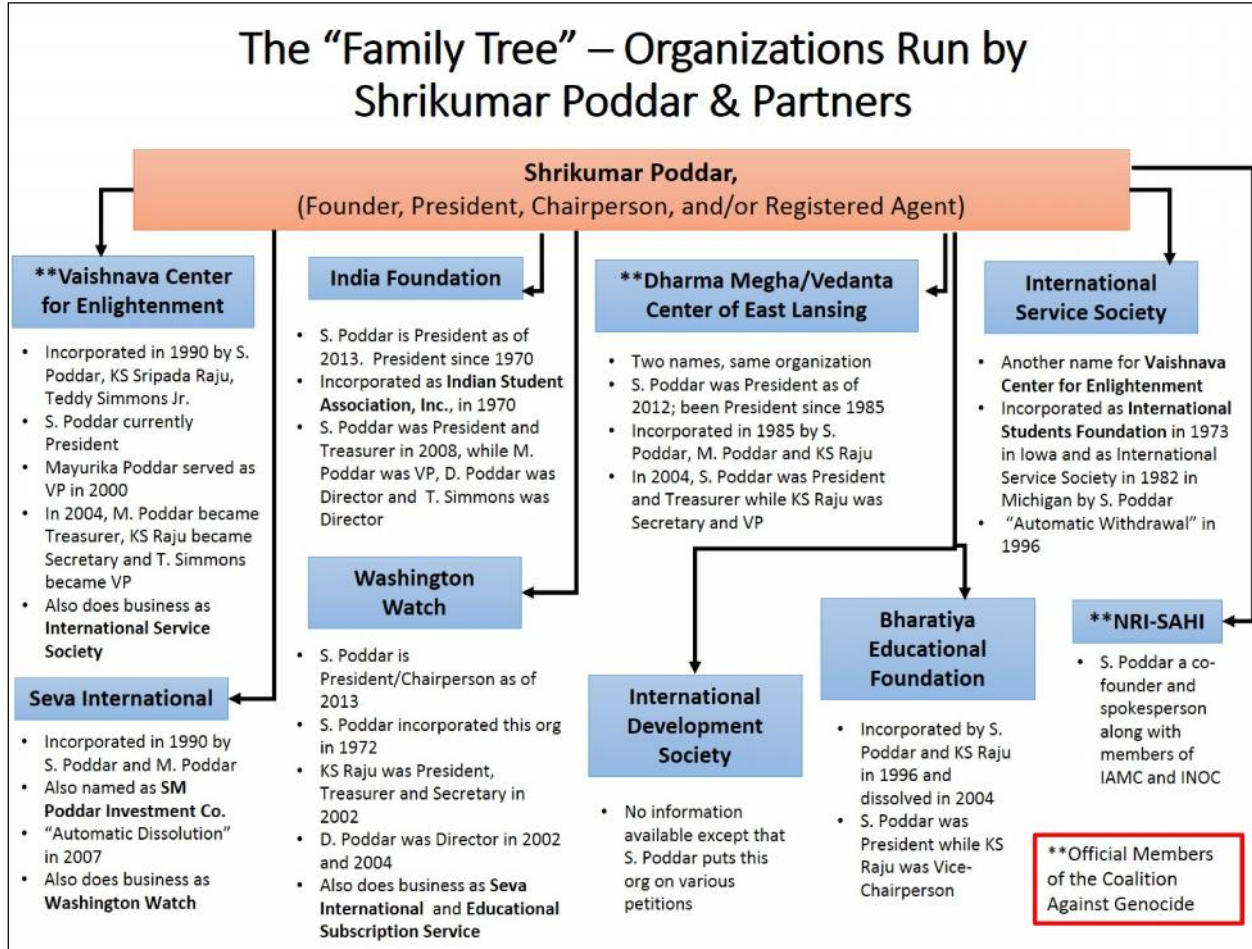
(Signatures)	(No.)	(Street)	(City)	(State)
<u>Shrikumar Poddar</u>	2601	COCHISE LANE, OKEMOS, MICHIGAN	48864	
SHRIKUMAR PODDAR				
<u>Mayurika Poddar</u>	2601	COCHISE LANE, OKEMOS, MICHIGAN	48864	
MAYURIKA PODDAR				
<u>K.S. Sripada Raju</u>	3308	SOUTH CEDAR STREET #11, LANSING, MICHIGAN	48210	
K.S. SRIPADA RAJU				

State of MICHIGAN)
County of INGHAM) ss.

Subscribed and sworn to before me this 9th day of SEPTEMBER 1985, 19

Section 11.03 Dubious Creations of the Poddar Family and KS Sripada Raju

The chart below summarizes how Shrikumar Poddar, a prominent CAG member, along with his family members (Mayurika and Devesh) and KS Sripada Raju, has created multiple shadowy organizations to



project an illusory “Hindu support” within the CAG. Official Members of the CAG are also highlighted.

CHAPTER 12. NRI's for Secular and Harmonious India (NRI-SAHI)

NRI-SAHI is yet another shell organization created by members of the CAG to conjure up an imagery of an innocent coalition of broad-minded Non-Resident Indians sincerely concerned about communal harmony for *all* Indians.

However, NRI-SAHI is run by the representatives of the following CAG organizations – Vaishnava Center for Enlightenment, IAMC, FIACONA and EKTA/CAC. Thus, NRI-SAHI's claim of being an independent organization is yet another farce and a tactic used by CAG to inflate its claims.

Worse, the group doesn't have any other activities or mission apart from hounding Mr. Narendra Modi on the Gujarat Riots and the so-called "Hindutva attempts" at changing history of Hinduism and India. In essence, NRI-SAHI is a miniature incarnation of the CAG as the analysis below demonstrates.

Chapter 3, Figure 1, provided an illustration FOIL's propaganda network at a glance and highlights the complex interlinkages of some of the CAG groups. NRI-SAHI's website is hosted by EKTA/CAC, which was registered to Ramkumar Sridharan of FOSA,⁶⁶⁹ a member organization of FOIL's network. So, while all *four* claim to be independent members of CAG, in reality, they are all intricately connected.

The screenshot below shows NRI-SAHI's website, which has not been updated since 2005. The only things found on the website are: a) The 2005 campaign by FOIL, FOSA and members of the CAG



opposing the appeal of Hindus for an equal treatment of Hinduism with the Abrahamic faiths in 6th Grade California textbooks; b) the 2005 CAG campaign pressuring the US government to deny visa to Mr.

⁶⁶⁹ See the Cached Page at:

<http://webcache.googleusercontent.com/search?q=cache:U12cTS5Ly2YJ:dawhois.com/domain/ektaonline.org.html+&cd=1&hl=en&ct=clnk&gl=us>. Accessed January 17, 2014

Narendra Modi; and c) a 2002 *Sadbhavana* (goodwill) mission to the state of Gujarat by members of CAG to express solidarity of these NRIs with *all* victims of the Gujarat riots. None of the other links such as “Home”, “Actions”, “Resources”, “Press” and “Contacts” currently work.

However, a search of former alternative NRI-SAHI website (nrisahi.ektaonline.org) on the Internet Archive’s WayBack Machine provides working links to the above sections. This shows further evidence of NRI-SAHI’s hollowness. For example, the “Actions” link directs readers to Past Activities that have not been updated since August 2002.⁶⁷⁰ Upon clicking on any of the links there, readers are directed to CAC’s website (cac.ektaonline.org). Similarly, the entire “Resources” section is dedicated to Gujarat riots and has not been updated since August 2002.⁶⁷¹ In the same fashion, the “Press” section has not been updated since September 2002.⁶⁷²

⁶⁷⁰ <https://web.archive.org/web/20080828125506/http://nrisahi.ektaonline.org/actions/>. Accessed January 19, 2014

⁶⁷¹ <https://web.archive.org/web/20080703163247/http://nrisahi.ektaonline.org/resources/>. Accessed January 19, 2014

⁶⁷² <https://web.archive.org/web/20080828125540/http://nrisahi.ektaonline.org/press/>. Accessed January 19, 2014

Section 12.01 NRI-SAHI's Public Faces and Their Affiliations

According to a 2002 article in *The Hindu*, NRI-SAHI was created “[i]n the wake of violent incidents in Gujarat...to lend a helping hand to the victims.”⁶⁷³ The articles show a picture of the following people: Najma Sultana, Raju Rajagopal, P.D. John and Satinath Choudhary. P.D. John is John Prabhudoss and is listed as a representative of PIFRAS and FIACONA in the article. In addition, the article mentions that the group is based in Lansing, Michigan – home to some of Shrikumar Poddar’s other Hindu-sounding organizations.

Similarly, according to another press release, Shrikumar Poddar, George Abraham (of FIACONA and INOC), as well as Shaheen Khateeb and Mohammad Imran (both of IAMC), are listed as the contacts for NRI-SAHI.⁶⁷⁴ Khateeb was President of IAMC in 2011, according to the organization’s press release announcing the 2011 Executive Team.⁶⁷⁵ Similarly, Saeed Patel is listed as a National Coordinator for NRI-SAHI in a November 10, 2008 news article.⁶⁷⁶ Patel is also involved with AFMI (discussed in Chapter 16) and was one of the key volunteers in AFMI’s 18th Annual Convention in 2008.⁶⁷⁷

Another person associated with NRI-SAHI is Sapna Gupta. On May 13, 2004, while replying to an inquiry about NRI-SAHI by an individual named Mandeep Singh Bajwa, Shrikumar Poddar asked him to contact Sapna Gupta, the National Coordinator for NRI-SAHI.⁶⁷⁸ Gupta is also the Coordinator for SAPAC (South Asian Progressive Action Collective), another member of CAG discussed in Chapter 32. And, Gupta is one of the coordinators of Building Bridges of Understanding (discussed in Chapter 18), yet another group listed in the CAG! What’s more, Building Bridges of Understanding is itself another coalition that includes many of the same organizations! In the October 14, 2003 meeting minutes of SAPAC, Aparna Sharma, another SAPAC coordinator, declares that “SAPAC is a member of the NRI-SAHI coalition.”⁶⁷⁹

Raju Rajagopal, listed in the above *The Hindu* article, is also a Coordinator/President of EKTA/CAC.

Finally, the late Najma Sultana was the President of AFMI, according to AFMI’s Press release on her death.⁶⁸⁰

⁶⁷³ “Message of Harmony”, October 1, 2002, *The Hindu*, <http://www.hindu.com/thehindu/thscrip/print.pl?file=2002100100260200.htm&date=2002/10/01/&pr=mp&>. Accessed January 19, 2014

⁶⁷⁴ “Press release: NRI SAHI CONDEMNS RIOTS, MURDER, ARSON AND DESTRUCTION OF PROPERTIES IN MUZAFFARNAGAR DISTRICT IN UTTAR PRADESH. WE ALSO CONDEMN INCITEMENT, RUMOR MONGERING, CIRCULATION OF FAKE TAPES, AND TARGETTING OF MUSLIM COMMUNITY WITH THE PHRASE, ‘LOVE JIHAD’”, <http://www.joychenputhukulam.com/newsMore.php?newsId=33756>. Accessed January 19, 2014

⁶⁷⁵ “IAMC announces New Executive Team”, January 1, 2011, <http://iamc.com/press-release/iamc-announces-new-executive-team/>. Accessed January 19, 2014

⁶⁷⁶ “Obama’s RSS-link aide criticized”, November 11, 2008, *Dawn.com*, <http://www.dawn.com/news/329469/obama-s-rss-link-aide-criticised>. Accessed January 19, 2014

⁶⁷⁷ See the Convention flyer at <http://muslimmedianetwork.com/mmn/wp-content/uploads/ads/afmi-6-23-08.pdf>. Accessed January 19, 2014

⁶⁷⁸ See Message Number 2056 in the India-Unity Yahoo Group at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/2056>. Accessed January 19, 2014

⁶⁷⁹ See bullet # 2 in “Minutes from SAPAC Oct General meeting” on SAPAC’s old mail archive at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html>. Accessed January 19, 2014

⁶⁸⁰ “Dr. Najma Sultana, AFMI’s past-president, is no more”, November 27, 2013, <http://www.afmi.org/dr-najma-sultana-afmis-past-president-is-no-more/>. Accessed January 19, 2014

In conclusion, NRI-SAHI is essentially another coalition within the CAG, formed by members of CAG to deceive the regulators, media and the general public. CAG is therefore lying outrightly and creating new groups out of existing ones.

The table below summarizes the relationships of the various NRI-SAHI members discussed in this section.

NRI-SAHI Coordinator	CAG Organizational Affiliation
Shrikumar Poddar	<ul style="list-style-type: none"> • Vaishnava Center for Enlightenment • Vedanta Society of East Lansing • Dharma Megha
George Abraham	<ul style="list-style-type: none"> • FIACONA
PD John (John Prabhudoss)	<ul style="list-style-type: none"> • FIACONA • PIFRAS
Najma Sultana	<ul style="list-style-type: none"> • AFMI
Saeed Patel	<ul style="list-style-type: none"> • AFMI • EKTA
Raju Rajagopal	<ul style="list-style-type: none"> • CAC
Shaheen Khateeb	<ul style="list-style-type: none"> • IAMC
Mohammad Imran	<ul style="list-style-type: none"> • IAMC
Sapna Gupta	<ul style="list-style-type: none"> • SAPAC • Building Bridges

Section 12.02 NRI-SAHI's Evident Bias

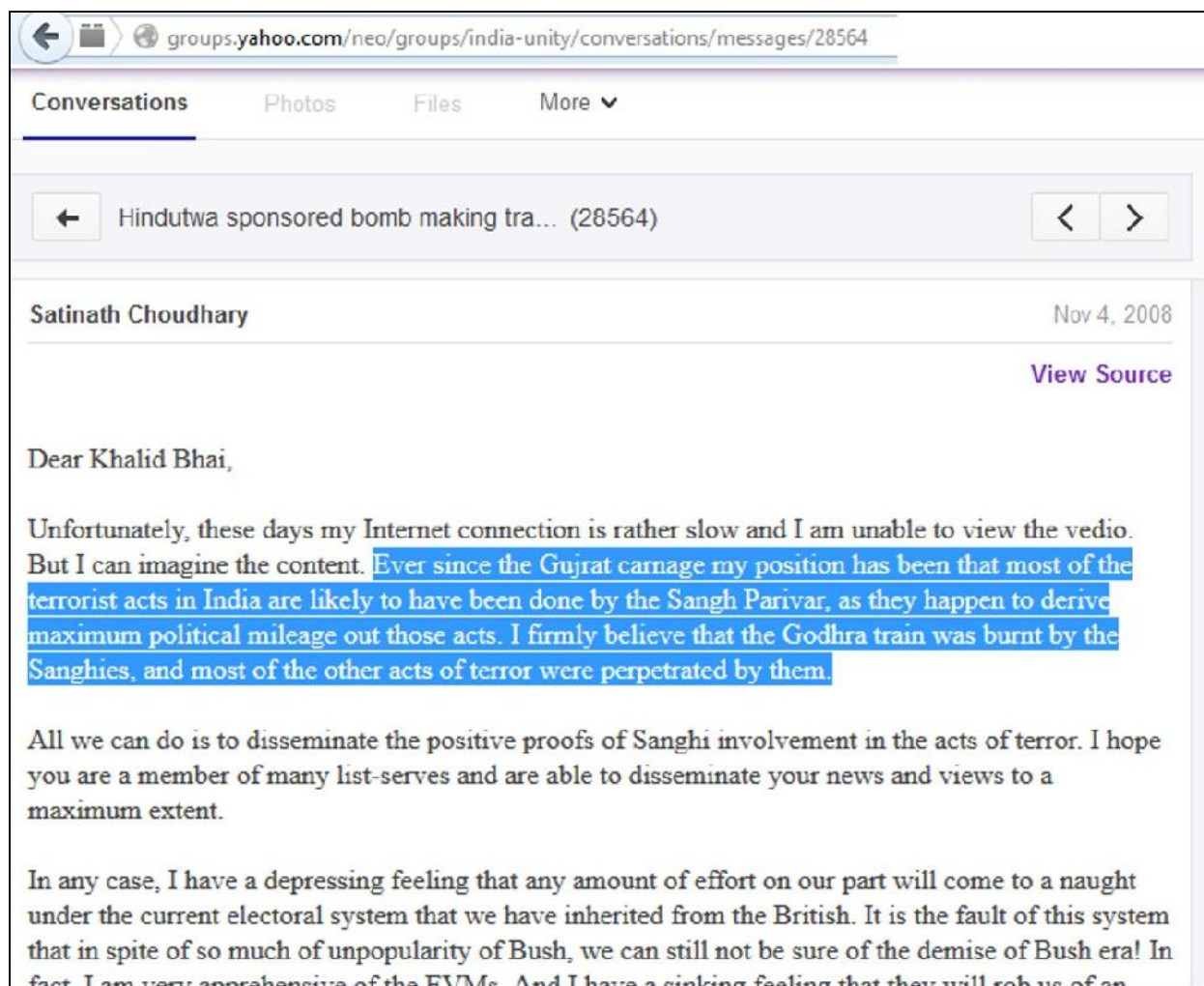
The information below is testament to the crackpot theories and biased claims of NRI-SAHI and its coordinators. One cannot help wonder how such a group can claim to work for “harmony” with *all* sections of the Indian population (including Hindus) when it is clear from their thoughts and actions that they only care about non-Hindus.

1. As mentioned above, Satinath Choudhary is one of the National Co-Coordiators for NRI-SAHI. He is also a Dalit activist who voices concerns about the rights of Dalits, women and minorities in general. But, Choudhary holds unsubstantiated and bizarre views about terror attacks in India. On November 4, 2008, Choudhary, in response to Khalid Azam of IAMC (and a coordinator for CAG), declared:

Ever since the Gujrat (sic) carnage my position has been that *most of the terrorist acts in India are likely to have been done by the Sangh Parivar* [emphasis added], as they happen to derive maximum political mileage out those acts. *I firmly believe that the Godhra train was burnt by the Sanghies, and most of the other acts of terror were perpetrated by them* [emphasis added].⁶⁸¹

A screenshot of the email is provided below for illustration.

⁶⁸¹ See Message # 28564 in the India-Unity Yahoo Group at <http://groups.yahoo.com/neo/groups/india-unity/conversations/messages/28564>. Accessed January 19, 2014



According to Choudhary then, all terror attacks in India, including the Godhra riots, are part of some grand plan of “Hindu extremists” because they want to exterminate all the minorities in India! Somehow, these Hindu groups manufacture Islamic terrorists and Jihadists to attack sites in India to ensure that the Hindu majority community views Muslims with suspicion and hate. Such theories are eerily similar to the ones prescribed by other members of CAG and individuals like Amaresh Mishra, who was invited to the 2008 event hosted by the Association of Indian Muslims (as discussed in Chapter 6).

Choudhary was also part of the 2002 *Sadbhavana* (goodwill) mission⁶⁸² organized by NRI-SAHI to go to Gujarat and other parts of India to lobby support and funds for the Gujarat riot victims. This delegation then created a report of the horrific conditions of Muslims and other minorities after the riots. With this kind of venomous prejudice that informs these organizations’ stances, one cannot help but question the inherent bias in such solidarity and fact-finding missions. Choudhary’s tainted lens can only show him red at the hands of Hindus everywhere he looks.

⁶⁸² “NRIs Sadbhavana Mission To Gujarat & New Delhi”, September 7 –15, 2002, <http://www.ektaonline.org/nrisahi/press/090702.htm>. Accessed January 19, 2014

2. The *Sadbhavana* mission delegates attempted to show that they genuinely cared for *all* riot victims, including the Hindus who were roasted alive in the train. On being asked by a journalist whether they had gone to meet with the family members of those who were burnt alive in the train, the delegates gave a rather feeble answer:

In fact, we are ready to meet the relatives of the Godhra killings, but no one even had a list of the victims until just two weeks back. Some of us will be happy to return to Gujarat to meet them.⁶⁸³

However, two things need to be pointed out here: a) From the statement above, the delegates had *at least two weeks* to make an attempt to meet *even one or two* of the relatives, but they did not work so earnestly for the Hindus; b) Their promise to return to Gujarat to meet the relatives of the Godhra victims was an empty one. None of their press releases or articles or future reports ever showcased any attempts to reach out to the families of the train victims.

3. Teesta Setalvad and other activists exaggerated and even lied about various facts related to the Gujarat riots. Setalvad was chided by the Supreme Court of India's Special Investigation Team for training people to lie and making exaggerated claims about various incidents in the Gujarat riots.⁶⁸⁴ One of them was the case of Kausar Bano. According to the claims, Bano who was pregnant, was gang-raped by a mob, which then gouged out her unborn baby with sharp weapons and threw it in the fire along with her. On March 25, 2010, *India Today* ran an article showing that this claim was fabricated and that the doctor who performed Bano's post-mortem in 2002 had concluded that "...her fetus was intact and that she had died of burns suffered during the riot."⁶⁸⁵ NRI-SAHI had carried Bano's alleged rape and fetus-burning incident as truth in its *Sadbhavana* mission report⁶⁸⁶ to show the savagery of the "Hindu fanatics". While NRI-SAHI had a chance to correct such statements after the fact based on the 2010 news story, neither the group nor the CAG chose to do so.

⁶⁸³ <http://cac.ektaonline.org/resources/articles/AriseAwake!.htm>. Accessed January 19, 2014

⁶⁸⁴ Dhananjay Mahapatra, "NGOs, Teesta spiced up Gujarat riot incidents: SIT", April 14, 2009, *The Times of India*, http://articles.timesofindia.indiatimes.com/2009-04-14/india/28031729_1_riot-cases-r-k-raghavan-riot-victims. Accessed January 19, 2014

⁶⁸⁵ Uday Mahurkar, "Inhuman rights", March 25, 2010, *India Today*, <http://indiatoday.intoday.in/story/Inhuman+rights/1/89840.html>. Accessed January 19, 2014

⁶⁸⁶ "Arise! Awake!! Reflections From Our Trip to Gujarat, Delhi, and Other State Capitals", September 6-24, 2002, *NRI-SAHI: Non-Resident Indians for A Secular & Harmonious India, Sadbhavana Mission to India*, page 4, <http://www.ektaonline.org/nrisahi/resources/publications/AriseAwake!.pdf>. Accessed January 19, 2014

Section 12.03 The Hollowness of NRI-SAHI – Admission by a Member

In concluding the chapter, it is noteworthy to point out the frailty of a group like NRI-SAHI. The screenshot below shows a discussion held on October 14, 2003, at a meeting of SAPAC (discussed in Chapter 32) on how to keep NRI-SAHI running while its founder was in India for only six months! A real organization would not be falling apart just because the founder went to India for six months.

In the screenshot below, members from other groups listed in the CAG agreed to form a “Steering Committee” to tackle the problem above and to run NRI-SAHI in the meantime. Indeed, as discussed above, Shrikumar Poddar (the founder of NRI-SAHI) was in India until about May 2004 when someone asked about NRI-SAHI. He pointed to Sapna Gupta who had agreed to be the National Coordinator for NRI-SAHI. The screenshot below shows that Gupta was one of the people on the Steering Committee along with Imtiaz Uddin of CSDI (another CAG member).

Note also that Aparna Sharma declares in the minutes of the meeting:

One of the main issues was how to keep NRI-SAHI running while its founder is in India/Pakistan for the next 6 months. A steering committee was created that included (among others) Sapna/Shashi (SAPAC); Dr. Lamba (SAGAR); Imtiaz Uddin (CSDI).⁶⁸⁷

⁶⁸⁷ See the Minutes of SAPAC’s General Meeting on October 14, 2003, archived at the following link: <https://www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html>. Accessed January 19, 2014


www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html


Most Visited



Getting Started

Minutes from SAPAC Oct General meeting

Aparna Sharma | Tue, 14 Oct 2003 09:56:18 -0700

2) NRI-SAHI: SAPAC is a member of the NRI-SAHI coalition

-A weekend meeting in mid-September was convened by "Non Resident Indians & Secular

and Harmonious India" (NRI-SAHI) in Chicago. This was a national meeting with organizational reps and individuals from all over the country.

-Sapna and Shashi attended as SAPAC representatives.

-One of the main issues was how to keep NRI-SAHI running while its founder is in India/Pakistan for the next 6 months. A steering committee was created that included (among others) Sapna/Shashi (SAPAC); Dr. Lamba (SAGAR); Imtiaz Uddin (CSDI).

-The general function of this group is to facilitate national action when needed & for

example, signing the "Promise of India" appeal; finding volunteers to go on India/Pak

friendship trips etc.

3) Building Bridges: SAPAC is one of the conveners of a Chicago-based coalition of S.A. groups. The 2 other conveners are South Asian Group for Action & Reflection (SAGAR) and Coalition for a Secular and Democratic India (CSDI).

CHAPTER 13. World Tamil Organisation (WTO)

The World Tamil Organisation (WTO) is actually World Thamiz Organization,⁶⁸⁸ established in 1991, though its website was only created on May 9, 2009, as per the WhoIs.Net registration information search.⁶⁸⁹ Interestingly, that was a week before the Liberation Tigers of Tamil Eelam (LTTE) were defeated by the Sri Lankan military in a major offensive against the separatists. WTO claims that it is “...a political organization [which] actively supports all legitimate actions in favor of Tamil people’s political rights.”⁶⁹⁰ This includes fighting for “...independent, sovereign Tamil Eelam.” *Tamil Eelam* is the name given by Tamil separatists to the state that they dream of creating within Sri Lanka. This is the idea that inspired the LTTE to fight a violent armed civil war in Sri Lanka, a war that ravaged the country and left between 80,000 to 100,000 people dead. WTO aspires to the same goals as those espoused by the likes of LTTE and other separatist organizations.

WTO’s membership in the CAG stems from its hatred for the state of India, which it views as “Aryan/Brahmin oppressors” of the “Dravidian Tamils” and one that opposes the aspirations of Tamils to form a separate state/country. In this framework, various Hindu groups are deemed as agents of “Brahminism” whose sole objective is to eradicate an ethnic Tamil identity/race. In essence, it follows the same ideology of its sister organization, the Federation of Tamil Sangams of North America (FeTNA), as discussed further below. In fact, as seen below, seven of the 11 Officers/Board Members of WTO are either current or past Officers/Board Members of FeTNA. One can therefore infer that WTO is essentially the political lobbying arm of FeTNA.

This chapter also demonstrates WTO’s support for Tamil separatism through agents in India and outside India and concludes with a background on FeTNA and its work to undermine Hindu and Indian interests in India and abroad.

⁶⁸⁸ <http://worldthamil.org/introduction>. Accessed January 13, 2014

⁶⁸⁹ <http://www.whois.net/whois/worldthamil.org>. Accessed January 13, 2014

⁶⁹⁰ <http://worldthamil.org/introduction>. Accessed January 13, 2014

Section 13.01 Ideological Basis of Tamil Separatism

The idea of *Tamil Eelam* is closely tied to the Dravidian movement in Southern India. The Dravidian movement views the so-called “Tamil Religion” as separate and distinct from Hindu religious traditions and thus advocates a fierce separation of the Tamils from the “Hindu Aryans”. The movement considers Tamils as the original Dravidian inhabitants/race of India before the arrival of the Hindu Aryans. Malhotra and Neelakandan (2011) devote several chapters to the colonial/Christian missionary creation of the Dravidian identity in order to further divide the people of India. In essence, the idea was to create a feeling that the original inhabitants of India had been always conquered by outsiders such as the Aryans and that the “original” people of India were followers of a form of Christianity.

The initial development of a theory of the superior Aryan race gained ground in the 18th and early 19th centuries from Europe’s search for a glorified ancestry. European Romanticists, Indologists and German nationalist thinkers, for example, traced their ancestry back to some idealized and “racially pure” European Aryans who were bound to conquer the whole world. Indologists, in particular, classified India in a way that served colonial interests. “The European Aryans were seen as racially pure and blessed with the spiritually superior Christianity, whereas the North Indian Aryans were of mixed breed resulting from European Aryans mixing with inferior natives, resulting from idolatry, polytheism and racial impurity.”⁶⁹¹ “Colonial Indologists developed the discourse that even though the initial Aryan invasion from Europe to the Indian subcontinent had brought an infusion of civilization, the Indians had later degenerated.”⁶⁹²

Malhotra and Neelakandan (2011) provide an excerpt from the *Oxford History of India*, a textbook used for candidates for the Indian Civil Service exams and higher education, to illustrate the prevalent race theories of the time:

[F]rom the Vedic hymns it has been possible to piece together a reasonably coherent picture of the Aryan invaders on their first impact with the black, noseless [flat-nosed] dasyus who comprised their native opponents and subjects.⁶⁹³

However, Dr. Ambedkar, the architect of the Indian Constitution and a pioneering Dalit leader, studied such works (especially Lord Risley’s Nasal Index data) and categorically debunked such racial interpretations:

The measurements establish that the Brahmins and the Untouchables belong to the same race. From this it follows that if the Brahmins are Aryans, the Untouchables are also Aryans. If the Brahmins are Dravidians, the Untouchables are also Dravidians. If the Brahmins are Nagas, the Untouchables are also Nagas. Such being the facts, the theory...must be said to be based on a false foundation.⁶⁹⁴

Still, racial interpretations continued to be used by colonialists and Christian missionaries for their devious agendas. Discussing Bishop Robert Caldwell, one of the pioneering Christian missionaries in Southern India, Malhotra and Neelakandan describe the powerful impact of his work:

⁶⁹¹ Malhotra and Neelakandan, 13

⁶⁹² Malhotra and Neelakandan, 47

⁶⁹³ Malhotra and Neelakandan, 48

⁶⁹⁴ Malhotra and Neelakandan, 60

It established [the] theological foundation for Dravidian separatism from Hinduism, backed by the Church...The concept of dissociating Tamils from mainstream Hindu spirituality provided Caldwell an ethical rationale for Christian proselytization.⁶⁹⁵

Caldwell, Pope and other missionary theologians attacked important Tamil works such as *Thirukural* and *Saiva Siddhanta* and claimed that these were a result of Christian influence. All the negative social practices that were deemed “corrupt” were attributed to Hinduism, while all the positives were the result of Christianity.

[Pope] declared that *Thirukural* was the result of Christian influence, that Thiruvalluvar was a great pioneer who learned ethics from Christianity, and that he was sharing it through his poem so that the simple-minded Tamil people could benefit from Christian ethics.⁶⁹⁶

These theologians would then use *Thirukural* as a powerful weapon to pit Dravidians against the so-called Hindu Aryans “...by claiming that [*Thirukural*] was originally egalitarian and got later contaminated by Hinduism.”⁶⁹⁷ However, *Thirukural*’s statements on egalitarian social norms of Indian society at that time were mixed and strikingly similar to those of other Hindu philosophical works.⁶⁹⁸

Such efforts then gave birth to later Tamil racist politics. Malhotra and Neelakandan further discuss the political atmosphere and attitude by quoting Chanda Mallampalli, a Christian scholar, as follows:

South Indian political culture of non-Brahmanism drew its inspiration from Dravidian ideology; this ideology posited a distinct linguistic and racial identity for south Indians. Non-Brahmin agitators pitted Dravidian culture, which most often championed the Tamil language, against Hindu, Aryan or Sanskritic cultures from the North. Champions of Dravidianism and non-Brahminism drew upon the cultural and linguistic resources provided by missionaries such as Robert Caldwell and G.U. Pope.⁶⁹⁹

Combined with the above, organizations such as the Theosophical Society, “...used its South India base to trigger Buddhist revivalism in Sri Lanka by fashioning a Buddhist-Aryan-Sinhalese identity.”⁷⁰⁰ These Theosophists also promoted the mythical idea of a lost continent called Lemuria. “The Dravidian myth of the Lemurian origins allowed Tamils to claim that they were the indigenous population of Sri Lanka, and to describe the Sinhalese as alien Aryan intruders.”⁷⁰¹

Hence, this dangerous cocktail of colonial/Christian missionary agenda and Dravidian separatist aspirations has resulted in a violent conflict in Sri Lanka along with a strong feeling of separatism in the State of Tamil Nadu in India.

⁶⁹⁵ Malhotra and Neelakandan, 64

⁶⁹⁶ Malhotra and Neelakandan, 70

⁶⁹⁷ Malhotra and Neelakandan, 72

⁶⁹⁸ Ibid

⁶⁹⁹ Malhotra and Neelkandan, 65

⁷⁰⁰ Malhotra and Neelakandan, 79

⁷⁰¹ Malhotra and Neelakandan, 80

Section 13.02 Separatist Support

Indeed, separatist aspirations in Tamil Nadu are prevalent today with multiple regional Dravidian political parties and leaders such as Vaiko of the Marumalarchi Dravida Munnetra Kazhagam Party, who is known for his staunch support of the LTTE. WTO's separatist agenda is also evident by the support it lends to such personalities.

In 2004, WTO organized a meeting in Chicago to honor Vaiko "...for his services to Tamil and Tamil Eelam cause."⁷⁰²

In 2008, Vaiko was arrested on sedition charges when he "...warned that India extending help to protect Sri Lanka's integrity would jeopardise (sic) India's own unity and integrity....[and that] he would be ready to take up arms and fight for the Tamils in the island nation."⁷⁰³ In a March 26, 2000, interview with *Rediff*, Vaiko declared: "My umbilical relationship with the Tamils and LTTE is so strong that I cannot remain a mute spectator...I support the LTTE as it is the only organisation (sic), which has steadfastly fought the persecution of Tamils for five decades."⁷⁰⁴

Another personality in this dangerous geopolitical game is Thol Thirumavalavan, President of the Viduthalai Chiruthaigal Katchi party in Tamil Nadu.⁷⁰⁵ Thirumavalavan is a Dalit activist who advocates for the rights of Dalits in India and against the so-called "Aryan/Brahmin" oppression practiced by the India state. Like Vaiko and others, he is also a staunch supporter of LTTE and the cause of *Tamil Eelam*. In 2009, he declared: "...I only grumble that I am unable to take up arms and fight for LTTE and hence absolutely I do not have any fear of getting arrested for supporting the LTTE."⁷⁰⁶ He also believes firmly that "Eelam liberation can be achieved only through LTTE."⁷⁰⁷

Thirumavalavan also believes that Tamil nationalism can be an emancipator of the Dalits and hence must be upheld vehemently while opposing the so-called "Hindutva" Indian state. In his book, *Uproot Hindutva: The Fiery Voice of the Liberation Panthers* (2004, Popular Prakashan Ltd.), Thirumavalavan takes rather peculiar positions to rally political support. For example, realizing that the idea of "Hindutva" may not appeal to the Southern Indian masses, "he invokes Tamil nationalism as a rallying point"⁷⁰⁸ to win support from Dalits.

⁷⁰² See #6 of the list highlighting WTO's actions for the Tamil cause at <http://worldthamil.org/introduction>. Accessed January 13, 2014

⁷⁰³ S. Vijay Kumar, "Vaiko arrested on charges of sedition", October 24, 2008, *The Hindu*, <http://www.hindu.com/2008/10/24/stories/2008102458440100.htm>. Accessed January 13, 2014

⁷⁰⁴ "I am in contact with Prabhakaran", March 26, 2000, *The Interview/Vaiko*, <http://ia.rediff.com/news/2000/may/26vaiko1.htm>. Accessed January 13, 2014

⁷⁰⁵ See the Wikipedia entry at http://en.wikipedia.org/wiki/Viduthalai_Chiruthaigal_Katchi. Accessed January 13, 2014

⁷⁰⁶ "Thol Thirumavalavan want to take up arms and fight for the LTTE", November 12, 2009, *Asian Tribune*, <http://www.asiantribune.com/?q=node/14124>. Accessed January 12, 2014

⁷⁰⁷ Ibid

⁷⁰⁸ Suresh Nambath, "Politicisation of identity", May 10, 2005, a book review of Thirumavalavan's *Uproot Hindutva: The Fiery Voice of the Liberation Panthers*, *The Hindu*, <http://www.hindu.com/thehindu/br/2005/05/10/stories/2005051000241600.htm>. Accessed January 13, 2014

He also argues that “Caste oppression would miraculously disappear the moment a ‘Tamil government’ is formed in Tamil Nadu.”⁷⁰⁹ Naturally, his definition of Tamil government is based on the Aryan/Dravidian construct that shapes Tamil separatism.

However, as seen in Section 13.01 from Dr. Ambedkar’s deconstruction of racial theories, the idea of a Dravidian/Tamil race is based on outdated colonial interpretations. Yet, Dravidian political parties use these theories to further their own agendas and interests, often combining them with dangerous missionary plans.

In yet another testament of the ideology that WTO subscribes to, in May 2003, the outfit held a convention in Fairfax Virginia for the cause of *Tamil Eelam* where Thol Thirumavalavan was the chief guest.⁷¹⁰

⁷⁰⁹ Nambath, *ibid*

⁷¹⁰ See #6 of the list highlighting WTO’s actions for the Tamil cause at <http://worldthamil.org/introduction>. Accessed January 13, 2014

Section 13.03 WTO and FeTNA

Not surprisingly, WTO is run by current and former Board Members and Officers of FeTNA (Federation of Tamil Sangams of North America), who work closely together to lobby the US government for an independent *Tamil Eelam* and hence supporting LTTE and the separatist movement. From the information below, one can conclude that WTO was set up to lobby support for *Tamil Eelam* because, under US law, FeTNA cannot indulge in political activities without losing its 501(c)(3) Tax-Exempt Status. Thus, WTO is not set up a tax-exempt entity.

1. For example, FetNA's website is registered to Thillai Kumaran,⁷¹¹ who was the President of FetNA in 2007 and 2008.⁷¹² Kumaran is currently on the Advisory Committee of WTO.⁷¹³ He was the voice of FetNA in the vicious 2006 California Textbook campaign launched by FOIL, FOSA and many members of the CAG against Hindu groups and parents who were advocating for an equitable treatment of Hinduism vis-a-vis other major world religions in sixth grade textbooks (more on that below).
2. According to North Carolina State records, WTO is registered by Thani K. Cheran⁷¹⁴ and he is the current Treasurer.⁷¹⁵ Cheran was also the President of FetNA in 1993⁷¹⁶ and is also a Life Member of FetNA.⁷¹⁷ On February 4, 2011, *India Post* carried a scathing article exposing FeTNA's links to LTTE. On Thani Kumar Cheran, the paper noted:

Earlier, another Fetna leader, Dr. Thani Kumar Cheran of Raleigh, North Carolina, was stopped at Chennai International airport on his arrival from the US and prevented from entering after his visa was revoked on arrival. *He was a strong supporter of LTTE and organized many fund raisers to help the militant organization headed by [the] late Velupillai Prabakaran in the 1990s* [emphasis added].⁷¹⁸

3. Selvan Patchamuthu, the current President of WTO,⁷¹⁹ was also the Treasurer of FetNA from 2008 to 2010.⁷²⁰
4. V.G. Dev, the current Vice President of WTO,⁷²¹ was the President of FeTNA in 2005.⁷²²

⁷¹¹ See the WhoIs.net domain registration search of FeTNA at <http://www.whois.net/whois/fetna.org>. Accessed January 13, 2014

⁷¹² A list of Past Presidents is available at <http://www.fetna.org/index.php/2011-12-22-02-18-20/2011-12-22-02-23-38>. Accessed January 13, 2014

⁷¹³ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷¹⁴ See the State Filing at <http://www.secretary.state.nc.us/corporations/Corp.aspx?PitemId=4805707>. Accessed January 13, 2014

⁷¹⁵ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷¹⁶ A list of Past Presidents is available at <http://www.fetna.org/index.php/2011-12-22-02-18-20/2011-12-22-02-23-38>. Accessed January 13, 2014

⁷¹⁷ <http://www.fetna.org/index.php/membership/life-members>. Accessed January 13, 2014

⁷¹⁸ "Indian govt revokes visa of 'pro-LTTE' leader". February 4, 2011, *India Post*, <http://www.indiapost.com/indian-govt-revokes-visa-of-pro-ltte-leader/>. Accessed January 13, 2014

⁷¹⁹ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷²⁰ Koyel Chatterjee, "FeTNA: Fighting for Tamil dialect", July 24, 2008. <http://evview.blogspot.com/2008/07/fetna-fighting-for-tamil-dialect.html>. Article also appeared in *Indian Express* (US and Canada Circulation), on July 25, 2008. See the Executive Board (2008-2010). Accessed January 13, 2014

⁷²¹ <http://worldthamil.org/committee>. Accessed January 13, 2014

5. Naanjil E. Peter, a Member of the Board of Directors of WTO,⁷²³ is the current Treasurer of FeTNA, though he is listed as Naanjil Y. Peter.⁷²⁴
6. Sundar Kuppusamy, a Member of the WTO Advisory Committee,⁷²⁵ is a Life Member of FeTNA.⁷²⁶
7. Arumugan Petchimuthu, a Member of the Board of Directors of WTO,⁷²⁷ is also a Member of FeTNA, according to FeTNA's list of Delegates.⁷²⁸ The WTO website is also registered to Petchimuthu, as per the WhoIs.Net site registration entry.⁷²⁹

Thus, seven of the 11 members of the WTO are current or former Officers/Directors of FeTNA. This is summarized in the Table below.

WTO – The Political Arm of FeTNA?

WTO Committee Member	Current WTO Position	Current/Former FeTNA Position
Selvan Patchamuthu	• President	• Treasurer, 2008-2010
V.G. Dev	• Vice President	• President, 2005
Thani K. Cheran	• Treasurer / Registered Agent	• President, 1993 • Life Member
Thillai Kumaran	• Advisory Committee	• President, 2007-2008
Sundar Kuppusamy	• Advisory Committee	• Life Member
Naanjil E. Peter / Naanjil Y. Peter	• Board of Directors	• Treasurer, 2013
Arumugan Petchimuthu	• Board of Directors • Website Registration Agent	• Delegate Member

⁷²² A list of Past Presidents is available at <http://www.fetna.org/index.php/2011-12-22-02-18-20/2011-12-22-02-23-38>. Accessed January 13, 2014

⁷²³ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷²⁴ See the current Executive Team at <http://www.fetna.org/index.php/2011-12-22-02-18-20/2011-12-22-02-22-26>. Accessed January 14, 2014

⁷²⁵ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷²⁶ <http://www.fetna.org/index.php/membership/life-members>. He is listed as Thiru. Kuppusamy Sundar. Accessed January 13, 2014

⁷²⁷ <http://worldthamil.org/committee>. Accessed January 13, 2014

⁷²⁸ <http://www.fetna.org/index.php/membership/life-members/itemlist/user/42-admin?start=80>. Petchimuthu is a Life Member under Bay Area Tamil Manram, part of FeTNA. Accessed January 14, 2014

⁷²⁹ <http://www.whois.net/whois/worldthamil.org>. Accessed January 14, 2014

Section 13.04 FeTNA – A Background

FeTNA deems itself an umbrella organization consisting of many regional and local Tamil cultural organizations in North America. However, Malhotra and Neelakandan (2011) remark: “While it calls itself ‘a literary, educational, cultural, charitable, secular, and nonpartisan organization’, FeTNA has been accused of supporting the Sri Lankan terrorist group LTTE...”⁷³⁰ Thani K Cheran’s detention and visa revocation at the Chennai Airport was discussed in the previous section. In a similar – but more disturbing development – in 2006, the FBI arrested in Sacra Socrates Nachimuthu (Nachimuthu Socrates), the former President and 2004 Board Member of FeTNA, along with 13 others, for plotting to “...buy weapons for [LTTE] and bribe agents posing as State Department officials to remove the group from a list of foreign terrorist organizations.”⁷³¹ In another instance, “In 2005, according to the *Chicago Tribune*, Illinois Congressman Danny K. Davis went on a FeTNA-sponsored trip to the Sri Lankan Tamil regions and acknowledged that he ‘knew that [FeTNA was] associated with the Tamil Tigers’.”⁷³²

FeTNA is also known for using its academic links “...to spread demonic images of Indian society, with the help of Tamil Nadu-based Dalit activists.”⁷³³ FeTNA was one of the major contributors to the Tamil Chair established at University of Berkeley in California.⁷³⁴ One of the first professors invited by the Chair was Ilakkuvanar Maraimalai, who had previously attended a linguistic conference where he expressed his delight to have learned “many things about the Mormon religion and the Church of the Latter Day Saints.”⁷³⁵ The Mormon Bible reminded him “of a prominent religious literature in Tamil, *Tiruvachagam*...”⁷³⁶ “Like a true Dravidianist, Ilakkuvanar believes that the government of India discriminates against its Tamil citizens and that ‘India remains north’, and that present-day India is a ‘torture camp for religious minorities’.”⁷³⁷

George Hart, the current Chair holder, has used his post to emphasize the separateness of Tamil from Indian traditions. Malhotra and Neelakandan (2011) note:

For instance, he organized a meeting of Western Tamil educators featuring Thomas Malten, whose Tamil Studies department at Cologne University was closely associated with Germany’s Lutheran Church. Other conferences organized by the Tamil Chair often feature papers that deconstruct traditional Tamil images of devotion, in the same manner as is found in modern Dravidian politics... For example, a paper by Hart interprets *Ramayana* as ‘a strange work’ filled with contradictions between ‘Brahminical thought’ and ‘martial valor’... He sees *Ramayana* primarily yet ‘subtly’ as a way to oppress Dravidians ... Hart claims that this was later reflected as

⁷³⁰ Malhotra and Neelakandan, 169

⁷³¹ William K Rashbaum, “13 Tied to Sri Lankan Separatists Are Charged by US. With Aiding Terrorists”, August 22, 2006, http://www.nytimes.com/2006/08/22/nyregion/22tigers.html?_r=0, *The New York Times*. A file copy of the FBI case is also available at <http://webcache.googleusercontent.com/search?q=cache:GYI10nw34G4J:gaming.typepad.com/files/usa-v.-fnu-lnu.pdf+&cd=1&hl=en&ct=clnk&gl=us> and a copy of the follow up sentencing of Socrates is available at http://www.tamilnet.com/img/publish/2011/08/ChandruSocrates_sentencing_argument.pdf. Accessed January 14, 2014

⁷³² Malhotra and Neelakandan, 170

⁷³³ Malhotra and Neelakandan, 169

⁷³⁴ For more information, please see the Background at the following link:

<http://web.archive.org/web/20060718064824/http://tamil.berkeley.edu/Tamil%20Chair/Background.html>. Accessed January 14, 2014

⁷³⁵ Malhotra and Neelakandan, 168

⁷³⁶ Malhotra and Neelakandan, *ibid*

⁷³⁷ Malhotra and Neelakandan, *ibid*

the way that the ‘great military and imperial power of the Cholas was leavened by the Brahminical system that they supported’.⁷³⁸

Indian classical tradition is thus demonized as a means to show the oppression inherent in Indian civilization and culture. This view is similar to the one expressed by Vijay Prashad of FOIL as well as other members the CAG as already discussed.

“FeTNA’s testimony at the California Curriculum Commission made the blatantly erroneous claim that ‘the Early Tamil texts clearly distinguish between Tamils and Aryans’.”⁷³⁹ Malhotra and Neelakandan (2011) provide a full Appendix (Appendix B) in their book to debunk such stances.

Similarly, FeTNA’s Dravidianist ideology is further illustrated in the edits/corrections proposed by the organization to the California Board of Education. One of them urged the Board of Education to:

[C]larify that Sanskrit is not the root of the Dravidian languages so that the text reads, ‘Sanskrit is no longer widely spoken today, but it is the root of many, but not all, modern South Asian languages, which also include Tamil, Kannada, Telugu, and Malayalam belonging to the Dravidian linguistic family’.”⁷⁴⁰

The California Textbook Campaign against Hindu groups was spearheaded by many of the members of the CAG, such as FOSA, CSFH, OY, YSS, EKTA/CAC, FIACONA, IAMC, etc.

FeTNA’s perverse belief in Tamil racial identity is further highlighted, for example, via its 21st Annual Convention in Florida. According to the coverage of the Convention,

The theme of the three-day convention which began on July 4 was ‘*Preserve the Tamil Race by protecting the language* [emphasis added]: Let’s work together to protect the language’. Commenting on the theme before the commencement of the convention, ex-President Thillai Kumaran said, ‘*In order to protect the Tamil race we need to protect the language* [emphasis added] and for that we need to come together and that is what the purpose of the annual conventions are’.⁷⁴¹

On other occasions, “FeTNA has also honored Jagat Gasper, a Catholic propagandist who has used his proximity to Dravidian power centers for Christianizing the Tamil culture.”⁷⁴² Gasper was also listed along with Nachimuthu Socrates in the FBI case above as an intermediary on behalf of LTTE to bribe US officials to get the terrorist label removed.

So the following conclusions are inescapable:

1. WTO appears to be essentially the political/lobbying arm of FeTNA. Seven of WTO’s 11 Committee Members are either current or former Officers/Directors of FeTNA.

⁷³⁸ Malhotra and Neelakandan, ibid

⁷³⁹ Malhotra and Neelakandan, 170

⁷⁴⁰ http://www.friendsofsouthasia.org/textbook/LetterToCAStateBoard_FeTNA.pdf. Accessed, January 14, 2014

⁷⁴¹ Koyel Chatterjee, “FeTNA: Fighting for Tamil dialect”, July 24, 2008. <http://evew.blogspot.com/2008/07/fetna-fighting-for-tamil-dialect.html>. Article also appeared in *Indian Express* (US and Canada Circulation), on July 25, 2008. See the Executive Board (2008-2010). Accessed January 13, 2014

⁷⁴² Malhotra and Neelakandan, 170

2. WTO and FeTNA follow a perverse Dravidian/Tamil racial ideology based on a mix of debunked colonial/missionary theories about Indian people and current Dravidian/Tamil political agendas in India. Within this ideological framework, they work hand-in-glove with other organizations whose mission is to “Break India” or to demonize Hinduism and India for a myriad reasons described throughout this report.
3. WTO and FeTNA aspire to the same ideas of Tamil racial ideology and politics as those that inspired the LTTE. In fact, as shown above, WTO and FeTNA have invited individuals that loudly support the LTTE and advocate the separatist cause. Further, some of the prominent WTO and FeTNA officials have been either arrested by authorities or denied visa for providing support to LTTE.

CHAPTER 14. Alliance for a Secular and Democratic South Asia (ASDSA)

According to its website, ASDSA was formed in January 1993 “[in] response to the rising communalization of South Asian societies...”⁷⁴³ and “in response to the communal violence unleashed throughout South Asia by the destruction of the Babri Masjid in Ayodhya, India in 1992.”⁷⁴⁴ The group mainly consists of Boston area radical leftists associated with FOIL, organizing events around topics such as workers’ rights, economic policies, etc. Interestingly, the group’s myopic definition of “communalization” for *all of South Asia* is based on the 1992 Babri Masjid riots. Other incidents of violence before that time and specifically the large-scale communal clashes, terrorist activities and the ethnic cleansing of Kashmiri Hindu Pandits just a few years before the Babri Masjid incident are not deemed communal clashes or important flashpoints in South Asia. In fact, ASDSA looks at the Kashmir crisis as a “struggle for freedom” from India only and avoids discussions about the Pakistani side of Kashmir.

Under the false rubric of South Asia, groups such as ASDSA focus on communal violence and societal inequities mostly involving Hindus and India and support causes that call for balkanization of India. In essence, India is a simmering pot of troubles, whose people need to be “liberated” from the atrocious “Hindu savages” – such people include Kashmiris, Manipuris, Dalits, tribals and minorities. This is evident (along with the group’s Communist/Maoist leanings) from the list of events that the group has organized along with the literature that it displays on the website.

For example, on March 27, 2011, ASDSA, along with Sanhati.com (an affiliate of FOIL), organized a lecture by Gautam Navlakha titled, “India – The War Within. *A Conversation with Gautam Navlakha.*” Navlakha is well known for his highly biased views on Kashmir and his support for violence by Maoists in India. For example, on July 5, 2013, responding to the hanging of Afzal Guru (who was found guilty in the 2001 Parliament attack), Navlakha lambasts the Indian government for atrocities in Kashmir. “He held the government of India’s reluctance to solve the Kashmir issue as the *main reason* [emphasis added] for spurt in militancy in the recent past.”⁷⁴⁵ There is no mention of terrorist support from Pakistan or any sympathy for the rights of the Kashmiri Pandits. Similarly, there is neither a discussion about the Pakistani side of Kashmir nor any pleas of a solution that includes the Pakistani side of Kashmir or for that matter the piece of Kashmir in possession of China.

But, Navlakha’s hatred for India comes to surface even more when in 2011 he wrote a letter in support of Ghulam Nabi Fai, whose was exposed as an agent of the Pakistani ISI lobbying the US government to exert pressure on India on the topic of Kashmir. Fai pleaded guilty to those charges and was sentenced to two years in federal prison. However, Navlakha played down Fai’s role and actually supported him. According to him:

The amount received [by Fai] \$3.5 million over 1990-2010 is but few hundred US dollars annually, an amount which could not have gone far considering the cost of lobbying in US....I would in all honesty also then wish to point out that when everything said and done Fai Sahib and his colleagues did a marvellous and effective lobbying! Put it another way, Fai Sahib used the

⁷⁴³ <http://www.southasiaalliance.org/overview/backgrou.htm>. Accessed January 14, 2014

⁷⁴⁴ Ibid

⁷⁴⁵ “No solution to Kashmir possible within Indian Constitution, Afzal Guru hanging a historic blunder: Gautam Navlakha”, July 5, 2013, *The Kashmir Walla*, <http://www.thekashmirwalla.com/2013/07/no-solution-to-kashmir-possible-within-indian-constitution/>. Accessed January 14, 2014

limited resources to good use. He is truly someone who with his warm and generous personality acted as a force multiplier for bringing Kashmiri cause before the US public.⁷⁴⁶

Thus, it is clear that Navlakha wants Kashmir to be annexed from India and is willing to support any means necessary for that to happen.

Beyond Kashmir, Navlakha further supports violent separatism in the name of “resistance” by Maoists. On July 15, 2013, in an article on the clashes between Maoists and the Indian government in the Bastar region of Chattisgarh, he justified the Maoist violence and wrote:

We do not think that we ought to condemn their motives or their violent actions... In the context and circumstances we have outlined, and given the fact that the Constitution and the law have failed to bring justice to the victims, the violence of the oppressed, led by the Maoists, is a necessity. Or, to put it differently, in the context and circumstances, the use of violence is a necessary evil.⁷⁴⁷

On November 3, 2012, ASDSA organized a panel discussion, *Democracy, Development, & Displacement: The Struggle of indigenous people in Northeast India and Bangladesh*.⁷⁴⁸ While this discussion focused on the rights of the indigenous people of Northeastern India and Bangladesh, the focus on the Indian topic was the atrocities of the Indian state against the people of the state of Manipur, for example. India is selectively showcased as an oppressor of indigenous people who want a separate country in the northeast part of India. Indeed, one of the panelists was Erendro Leichombam, founder of the Manipur International Center in Boston.⁷⁴⁹ On the center’s website, Leichombam highlights the alleged human rights violations by the Indian army as well as the continued denial of independence and freedom to Manipur. He then blames an “outside Hinduism” along with the Indian state for the destruction of the indigenous ways of life in Manipur and Northeast India and supports call for an independent country away from India. He states:

For what was once a proud self-sufficient kingdom for centuries (with its unique civilization going all the way back to 33 AD), Manipur, today, is like a ‘colony’ of India. The indigenous population feels acute sense of loss, and social despair. Some groups have rejected the ‘imported’ Hindu religion...and have been calling for a ‘revolution’ to return to the former ‘glorious days.’ The essential idea of this revolution is...mainly re-emerging as a nation independent of India. Large proportion of the population still privately sympathizes with the revolutionaries’ core position—self-determination through a UN-backed plebiscite.⁷⁵⁰

While Leichombam argues fervently against the “imported Hindu religion”, he is surprisingly silent on the well-documented growth of Christianity and the aggressive evangelism that are rapidly erasing major chunks of the indigenous culture in Northeastern India and fomenting social unrest.

⁷⁴⁶ “Dr. Fai’s arrest violation of International norms”, December 25, 2011,

http://freemylakshmi.blogspot.com/2011/12/dr-fais-arrest-violation-of_25.html. Accessed January 14, 2014

⁷⁴⁷ Bernard D’Mello and Gautam Navlakha, “Dual Power in a Guerrilla Zone: Two Reigns of Political Violence in Bastar”, June 8, 2013, *MR Zine*, <http://mrzine.monthlyreview.org/2013/dn080613.html>. Accessed January 14, 2014

⁷⁴⁸ See a flyer and description of the event at

http://southasiaalliance.org/activities/displacementMinorities_20121103.pdf. Accessed January 14, 2014

⁷⁴⁹ Ibid

⁷⁵⁰ Erendro Leichombam, “REDEMPTIVE NARRATIVE & MANIPUR”, Manipur International Center, <http://www.manipurcenter.org/redemption-narrative-manipur/>. Accessed February 12, 2014

For example, according to a 2004 Census in India, Nagaland's population was 80 percent Christian, Mizoram's population was 87 percent Christian, Manipur's 34 percent, and Meghalaya's 70.3 percent.⁷⁵¹ This trend has only intensified across the Northeast and other parts of India. The indigenous population is rapidly being converted into Christianity, but folks like Leichombam willfully ignore such statistics and blame India and Hindus for all the ills of the Manipuris or the populations of Northeastern states.

(Chapter 29 provides a few points of the impact of policies of the British government and accompanying Christian Missionaries on the Naga people of the Northeast).

Section 14.01 ASDSA and the FOIL Connection

The close connection between ASDSA and FOIL is highlighted through FOIL's stalwart Abha Sur.

Sur, currently a lecturer in the Program in Women's and Gender Studies at MIT,⁷⁵² is one of the main brains behind ASDSA. In fact, she moderated a 2012 program organized by ASDSA where the organization states her long standing with ASDSA.⁷⁵³ Sur is a long-time FOIL Member and a Vice President of SINGH (Secular India's National Growth and Harmony) Foundation, the fundraising arm of FOIL, along with Biju Mathew and Raza Mir of FOIL.⁷⁵⁴ Sur is also listed as the Main Contact for ASDSA at the India Currents Copper Pages site which lists various Indian organizations in the Boston area.⁷⁵⁵

In 1998, ASDSA organized a joint youth conference called South Asian Solidarity Seminar for Youth 1998 (SASSY 1998) in cooperation with proXsa (Progressive South Asian Exchange Net), FOPA (Forum of Progressive Artists), and SAAAC (South Asian Action & Advocacy Collective). ProXsa is FOIL's old incarnation and website and was discussed in Chapter 4. ASDSA's old website lists a link with more information about SASSY 1998; the contact information states: "For more information contact: <http://www.foil.org/sassy98>, sassy@foil.org or call (617) 497-4099",⁷⁵⁶ referring to FOIL's website for details.

On March 30, 2013, Sur and other prominent members of FOIL, FOSA, CAG, CSFH and other affiliated organizations (Vijay Prashad, Raja Harish Swamy, Ali Mir, Raza Mir, Balmurli Natrajan, Ashwini Tambe,⁷⁵⁷ Sunaina Maira,⁷⁵⁸ etc.) wrote a "Response" in *The Daily Pennsylvanian* on Wharton Business

⁷⁵¹ "Census Reveals Growth of Christianity In Northeast India", September 9, 2004, *Hindu Press International*, <http://www.hinduismtoday.com/blogs-news/hindu-press-international/census-reveals-growth-of-christianity-in-northeast-india/4360.html>. Accessed February 12, 2014

⁷⁵² <http://web.mit.edu/wgs/people/sur.html>. Accessed January 14, 2014

⁷⁵³ See the program announcement at http://www.southasiaalliance.org/activities/displacementMinorities_20121103.pdf. Accessed January 15, 2014

⁷⁵⁴ See under "Directors" at <http://www.singhfoundation.org/> as well as 2012 IRS Form 990EZ at <http://www.singhfoundation.org/irs/singh990ez-12.pdf>. Accessed January 15, 2014

⁷⁵⁵ See the ASDSA entry at <http://www.copperpages.com/indiacurrents/default.asp?mode=browse&area=21&country=U.S.&city=allston&Zip=&miles=50&Category=6&SubCategory=45&SubSubCategory=&keyword=&banners=1&selcity=yes&page=1>. Accessed January 15, 2014

⁷⁵⁶ <https://web.archive.org/web/20010922024852/http://www.alliancesouthasia.org/pos07179.htm>. Accessed February 13, 2014

⁷⁵⁷ See an article by Tambe on FOIL's website at <http://www.proxsa.org/resources/ghadar/v1n1/ashwini.html>. Accessed January 15, 2014

School's decision to disinvite the then Gujarat Chief Minister Narendra Modi and the resulting uproar in the Indian American community. Their almost pathologic hatred for Mr. Modi is clearly evident through this article. While using their university credentials to lend weight to their arguments, they do not hesitate to exaggerate facts and outrightly lie, saying that "[the] findings of the Nanavati-Mehta Commission and the Supreme Court-mandated Special Investigation Team (SIT) found *credible and considerable evidence* [emphasis added] of Modi's complicity in the mass violence against Muslims in Gujarat."⁷⁵⁹

Beyond the Reader Comments exposing the lies in that article, *IBN Live* carried the full script of the Supreme Court's SIT's conclusion absolving Mr. Modi of the allegations.⁷⁶⁰ However, such facts are not relevant for those who have made a profession out of hating Mr. Modi, Hindus and Hinduism.

On March 27, 2002, one month after the Gujarat riots, members of FOIL, INSAF and others worked on a statement condemning the riots and publishing it in major newspapers of India. Hari Sharma of INSAF and SANSAD sent the first draft and urged others to sign as well. Sharma states: "INSAF affiliates in the Boston area ('Alliance for a Secular and Democratic South Asia') have worked on the statement."⁷⁶¹ Among the affiliates who signed the statement were Abha Sur, Nurul Kabir, Daya Varma, Sunaina Maira, Raja Swamy, Sekhar Ramakrishnan, Shalini Gera, Biju Mathews, Sangeeta Kamath and Hari Sharma and others.⁷⁶² In addition, Sharma also appealed: "You can send your reply here or directly to: 'Abha Sur' asur@mit.edu."⁷⁶³ Thus, Sur was clearly a leading figure in the 2002 campaign by radical leftists to undermine Mr. Narendra Modi and exaggerate the "Hindu savagery" of the Gujarat riots.

Another founding member of ASDSA is M.V. Ramana.⁷⁶⁴ He was also a member of FOIL⁷⁶⁵ and is currently a physicist and lecturer at Princeton University's Program on Science and Global Security and the Nuclear Futures Laboratory.⁷⁶⁶

In Issue 13 of *SAMAR Magazine* (another member of CAG discussed in Chapter 30), Ramana, wrote an article, *The Bomb of the Blue God*, essentially linking India's nuclear tests at Pokhran and the first US atomic bomb test to the *Bhagavad Gita* based on the famous words of Oppenheimer. Ramana uses *Bhagavad Gita*'s message selectively and declares:

While the very first images that arose in [Oppenheimer] are a somewhat wrong application of Hindu mythology, *his recollection of the Bhagvad Gita may have been quite pertinent* [emphasis added]. As is well known, *the Bhagvad Gita was supposedly intended to persuade Arjuna to participate in the Kurukshetra battle that resulted in the killing of thousands. Thus, Oppenheimer*

⁷⁵⁸ In the following edition of FOIL's newsletter *Ghadar*, Maira is listed as the main coordinator for FOIL's Youth Solidarity Summer 1997 initiative: <http://www.proxsa.org/resources/ghadar/v1n1/foilbrs.html>. Accessed January 15, 2014

⁷⁵⁹ "Your Voice | Clarifying Modi's record", March 20, 2013, *The Daily Pennsylvanian*, <http://www.thedp.com/article/2013/03/your-voice->. Accessed January 15, 2014

⁷⁶⁰ "Full text: SIT closure report on Gujarat riots", May 10, 2012, *IBN Live*, <http://ibnlive.in.com/news/full-text-sit-closure-report-on-gujarat-riots/256419-3.html>. Accessed January 15, 2014

⁷⁶¹ See the email/statement by Hari Sharma titled "Statement on Gujarat", published on March 27, 2002 at <http://www.sabrang.com/gujarat/statement/statement.htm#27one>. Accessed January 17, 2014

⁷⁶² Ibid

⁷⁶³ Ibid

⁷⁶⁴ See the following 1999 event announcement titled "NUCLEAR WEAPONS AND HUMANITY" on FOIL's website <http://www.foil.org/fopa/fopa-workshops.htm#2>. M.V. Ramana is featured as one of the speakers and FOIL mentions his affiliation with ASDSA and FOIL. Accessed January 22, 2014

⁷⁶⁵ Ibid

⁷⁶⁶ <http://www.princeton.edu/sgs/faculty-staff/m.v.-ramana/>. Accessed January 22, 2014

may well have been trying to rationalize his involvement in the development of a terrible weapon [emphasis added].⁷⁶⁷

Ramana is particularly interested in highlighting the “violence” that the *Gita* supposedly sanctions and how such “violence” is then used to rationalize other horrible acts such as the development of an atomic bomb. According to him, then, Oppenheimer appropriately recalled the *Bhagavad Gita* because it also advocates such destruction!

The Cover Page of the article, shown below, is another testament to FOIL’s bias against Hindus and Hinduism. It paints the image of Lord Krishna on to that of a nuclear bomb and is meant to create suspicion and tacit or subliminal hatred of Hinduism.

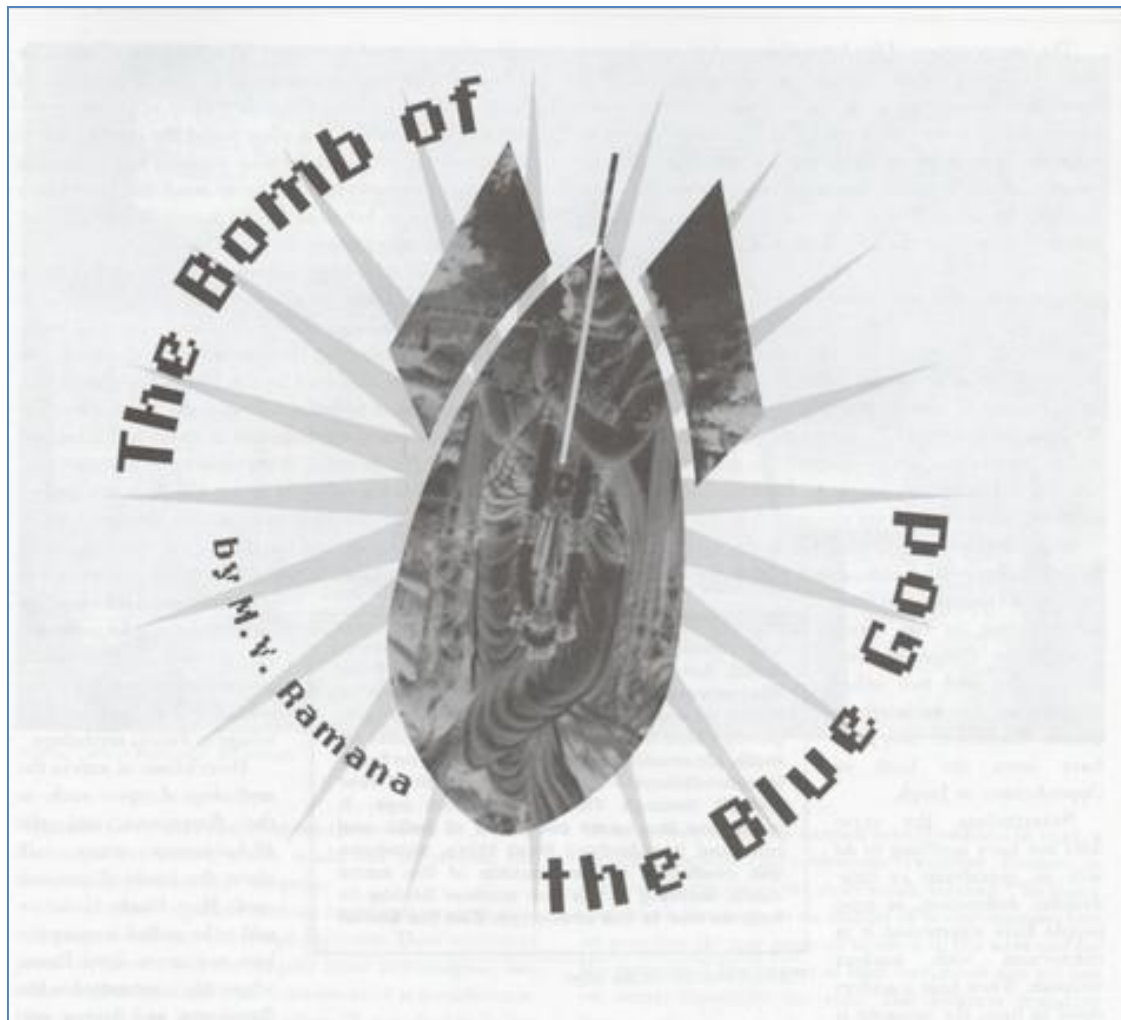
One can only imagine the outrage had FOIL painted an image of Prophet Muhammad or the words “Bismillaah al-Rahmaan al-Raheem” (In or with the name of Allah, the Beneficent, the Merciful) on that of a nuclear bomb and written an article titled *The Bomb of Allah* when Pakistan tested its nuclear bomb! But, using Hindu imagery and deities in a derogatory manner is acceptable for FOIL and its cohorts.

Apart from Sur and Ramana, another prominent member of ASDSA is Nurul Kabir, a Bangladeshi software engineer who is also the registered agent for the group’s website. Kabir is active with the Bangladesh Workers Solidarity Network, which was formed to fight for the rights of garment workers in Bangladesh.

To demonstrate the hollowness of ASDA, a search on MIT Division of Student Life’s website yields no results on the ASDSA’s registration as a campus organization. Nor does the organization have any non-profit status or office. Hence, ASDSA is a loose coalition of a few radical leftists and activists at best, supported by members of FOIL, INSAF and others in the CAG.

⁷⁶⁷ M.V. Ramana, “The Bomb of the Blue God”, Issue 13, Winter/Spring 2001, *SAMAR*, <http://SAMARmagazine.org/archive/articles/36>. Accessed January 22, 2014

Illustration – The Cover Page of the Article *The Bomb of the Blue God* (Source: SAMAR Magazine, Issue 13, Winter/Spring 2001)



CHAPTER 15. Alliance of South Asians Taking Action (ASATA)

Another coalition member of CAG is the Alliance of South Asians Taking Action (ASATA), “a San Francisco Bay Area all-volunteer group working to educate, organize, and empower the Bay Area South Asian communities to end violence, oppression, racism and exploitation within and against our diverse communities.”⁷⁶⁸

The group’s purpose sounds commendable and something that well-meaning, left-leaning, socially liberal youth and adults can resonate with. While the group shows instances where it has participated in discussions, events, etc. that address the issues listed above, the information below shows that it toes the same line of “Hindu savagery” as other children of FOIL.

Section 15.01 ASATA – A New Child of FOIL

A close examination of ASATA shows that it is yet another creature of FOIL. In fact, it is a new incarnation of FOIL initiatives such as Youth Solidarity Summer and Organizing Youth!, (both discussed in Chapter 28).

The Projects Section on its website lists something called “Bay Area Solidarity Summer (BASS)”.⁷⁶⁹ The project is a summer camp aimed at:

...Desi teenagers to learn about progressive issues, gain organizing skills, connect with other South Asian activists and develop themselves into leaders. The all-inclusive camp [aims to provide] space for young people to learn skills on how to be a social activist, as well as learn about issues affecting the South Asian community both locally and globally [emphases added].⁷⁷⁰

On surface, such initiatives appear rather innocuous for South Asian teens. But, the “Learn More” link directs you to BASS’ website (<http://www.solidaritysummer.org/>). Under “Why was BASS formed?” the About/FAQ section clearly states the following:

BASS was formed *because many of us had gone through South Asian youth organizing programs when we were younger* [emphasis added], and we wanted to give back. BASS builds on the *tradition of Youth Solidarity Summer (New York), RadDesi Summer (Austin, Texas), and Organizing Youth (SF Bay Area), as well as our peers in at DC Desi Summer (Washington, DC) and Chicago Desi Youth Rising (Chicago)* [emphases added].⁷⁷¹

⁷⁶⁸ <http://www.asata.org/history>. Accessed January 16, 2014

⁷⁶⁹ <http://www.asata.org/projects>. Accessed January 16, 2014


⁷⁷⁰ Ibid

⁷⁷¹ See the sub-section called “Why was BASS formed?” at <http://www.solidaritysummer.org/aboutfaq.html>. Accessed January 16, 2014

About BASS - Bay Area So x

www.solidaritysummer.org/faq.html

HOME WHO IS BASS? CURRICULUM **FAQ** DONATE FLYER RESOURCES CONTACT



Frequently Asked Questions

What is the mission of BASS?

BASS aims to:

- Expand the network of organizers in the South Asian community fighting for social, economic, and environmental justice
- Build solidarity amongst them by creating a community of support and mentorship
- Create a forum to innovate and share political strategies for a just, equitable, and sustainable world

Who should participate in BASS?

BASS is a great fit for youth ages 15-21 of South Asian heritage who want to learn about building community and gaining skills for social justice. We will adapt the curriculum to make the camp engaging for all participants.

Why was BASS formed?

BASS was formed because many of us had gone through South Asian youth organizing programs when we were younger, and we wanted to give back. BASS builds on the tradition of Youth Solidarity Summer (New York), RadDesi Summer (Austin, Texas), and Organizing Youth (SF Bay Area), as well as our peers in at DC Desi Summer (Washington, DC) and Chicago Desi Youth Rising (Chicago).

All of the above legacy groups are children of FOIL. In essence, the activists that run ASATA and BASS have undergone training via radical leftist programs in New York, San Francisco and other places. These activists have now formed ASATA to extend FOIL's radical leftist thought leadership to a new generation of South Asian Youth. Such activism, as illustrated in the report, subscribes to inaccurate and pejorative notions such as the Hinduism = caste = racism view and propagates the theme that all horrors of South Asia are caused by "Hindu savages" in India.

The information below sheds some more light on the activists involved in ASATA.

The "Who is Bass?"⁷⁷² on ASATA's website section provides short biographies of activists that run this project. One of them is Anirvan Chatterjee, an activist from Berkeley, California.⁷⁷³ BASS' website is also registered to Chatterjee as per a WhoIs.Net Registration Search. The search also reveals the same physical address that shows up in the registration of ASATA.⁷⁷⁴ Hence, Chatterjee is one of the main forces behind BASS and ASATA, which he also discusses on his personal website.⁷⁷⁵

Besides ASATA and BASS, Chatterjee is involved in DESIst, an initiative of FOIL and many of its affiliates in the CAG. He provides a link to the November 2005 issue of FOIL's Mouthpiece, *Ghadar*, on his profile on BASS, for readers to learn more.⁷⁷⁶ The *Ghadar* article states that "The Alliance of South Asians Taking Action (ASATA), and Friends of South Asia (FOSA) are part of this coalition as are others of us as individuals."⁷⁷⁷ What's more, DESIst was formed in September 2005 "...just hours prior to and across the street from a panel entitled Self Determination in South Asia."⁷⁷⁸ Interestingly, this panel was organized by FOSA and featured Vijay Prashad, Angana Chatterji, Abdul Nayyar and Snehal Singhavi (whose views were discussed in Chapter 9 under FOSA).⁷⁷⁹ Besides decrying India's "pro-imperialist elites" and arguing for Self-Determination on Kashmir, the panel discussed opportunities that such situations present "to build Indian communism and fight the agenda of the global ruling class."⁷⁸⁰ Thus, DESIst was a call for anyone interested in anti-American activities that showcased the United States as an imperialist oppressor. Indeed, the *Ghadar* article describes DESIst as "a coalition of [South Asians] who are united against the war and US imperialism in Iraq, Afghanistan, the Philippines, Haiti, Palestine and other nations...who believe that being anti-war (or) anti-imperialist is not a choice but an imperative."⁷⁸¹

DESIst's main contact email is listed as "[DESIST\[at\]southasianprogressive\[dot\]org](mailto:DESIST[at]southasianprogressive[dot]org)".⁷⁸² This group is discussed next.

⁷⁷² <http://www.solidaritysummer.org/who-is-bass.html>. Accessed January 16, 2014

⁷⁷³ See Chatterjee's personal website at <http://www.chatterjee.net/>. Accessed January 16, 2014

⁷⁷⁴ See the Whois.Net search for BASS at <http://www.whois.net/whois/solidaritysummer.org> and for ASATA at <http://www.whois.net/whois/asata.org>. Accessed January 16, 2014

⁷⁷⁵ See Chatterjee's personal website at <http://www.chatterjee.net/>. Accessed January 16, 2014

⁷⁷⁶ See Chatterjee's profile on BASS at <http://www.solidaritysummer.org/who-is-bass.html>. He provides the following link to *Ghadar*'s November 2005 Issue: <http://ghadar.insaf.net/November2005/MainPages/desiST.htm>. Accessed January 16, 2014

⁷⁷⁷ "Cease and DESIst: An Experiment in (re)claiming a Revolutionary Anti-Imperialist Space in South Asian America", Volume 9, November 2005, *Ghadar: a publication of the forum of inquilabi leftists*, <http://ghadar.insaf.net/November2005/MainPages/desiST.htm>. Accessed January 16, 2014

⁷⁷⁸ Ibid

⁷⁷⁹ <http://www.friendsofsouthasia.org/events/selfdeterminationpanel/>. Accessed January 16, 2014

⁷⁸⁰ Ibid

⁷⁸¹ "Cease and DESIst: An Experiment in (re)claiming a Revolutionary Anti-Imperialist Space in South Asian America", Volume 9, November 2005, *Ghadar: a publication of the forum of inquilabi leftists*, <http://ghadar.insaf.net/November2005/MainPages/desiST.htm>. Accessed January 16, 2014

⁷⁸² Ibid

Chatterjee was involved in the South Asian Progressive Collective.⁷⁸³ The initiative's website is also registered by Chatterjee.⁷⁸⁴ The group has not had any activity over the past 10 years and its only claim to fame were two conferences organized in 2003 and 2004 respectively, the years after the 2002 Gujarat riots. The website is fairly empty and barely contains any information about the group and its activities. There is hardly any information on the 2003 conference, except that it was the group's first one and was attended by some 150 people. While the *Asian Week* link doesn't work anymore, an Internet Archive's WayBack Machine Search to retrieve the link demonstrates that this conference was organized by various members of the CAG, including "*Alliance of South Asians Taking Action (ASATA), the Coalition Against Communalism, Ekta*, [emphasis added] South Asian Sisters, Third World Majority, 3rd I: South Asian Independent Films and Trikone."⁷⁸⁵ The article also highlights two things – a) It quotes Chatterjee as a member of ASATA, thus showing that Chatterjee has been involved with ASATA for at least the past 11 years; b) The event was organized at the California Institute of Integral studies where FOIL stalwart Angana Chatterji used to be a professor.

The South Asian Progressive Collective provides some information about the 2004 Conference, along with topics and organizers, as shown in the figure below.

South Asian Progressive Conference 2004

Over 100 people attended the second annual South Asian Progressive Conference in San Francisco on May 23, 2004.

You can read notes from some of the panels:

- [Being Progressive Inside 'n Out](#)
- [South Asian, Arab, and Muslim Civil Rights Issues Post-9/11](#)
- [The Role of Men in the Struggle Against Domestic Violence](#)
- [Minority Rights and Sexual Minority Activism in India](#)
- [Grassroots Public Health in India](#)
- [Issues Around Mental and Public Health](#)

South Asian Progressive Conference 2004
Sun. May 23th, 2004
9:00 am - 5:00pm

California Institute for Integral Studies
1453 Mission St. (@ 10th)
San Francisco

[Parking/Transit Info](#)

Near [Civic Center BART](#) and [MUNI](#). [Details...](#)

Cost: \$10 (includes lunch)
Nobody turned away for lack of funds

In January 2003, 150 diverse South Asians from the San Francisco Bay Area came together to discuss issues like domestic violence, art and activism, labor rights, queer visibility, communal violence, people's movements in South Asia, organizing in the South Bay, and anti-war civil disobedience strategies.

Join us at our second annual SAPC conference on May 23, 2004, as we keep working to build a strong, vibrant, South Asian progressive community.

The SAPC conference is:

- a place to learn about the diverse South Asian progressive community
- a forum to network with other people and organizations
- open to all discussion topics -- come talk about the issues that move you
- only \$10, including lunch (nobody turned away for lack of funds)

Come to speak, listen, and participate! We will be using a [flexible form of facilitation](#) where most of the agenda for the gathering will be created by those who come that day, so consider what you would like to discuss on the theme above, and bring your passion, ideas, and engagement. You will leave the day with a better understanding of each other's work, new ideas about how to collaborate with one other, and action items to make this happen!

See [pictures from last year's conference!](#)

Questions? [Email us.](#)

[Ask a question](#)
[Call for proposals](#)

Conference organized by:

- [3rd I Films](#)
- [Alliance of South Asians Taking Action](#)
- [American Muslim Voice](#)
- [Association for India's Development, Bay Area Chapter](#)
- [Association of South Asian Political Activists](#)
- [Coalition Against Communalism](#)
- [Ekta](#)
- [Friends of South Asia](#)
- [Maitri](#)
- [Narika](#)
- [Organizing Youth](#)
- [South Asian Development Alternatives Network](#)
- [South Asian Sisters](#)
- [Trikone](#)

⁷⁸³ Chatterjee mentions involvement in this initiative on his person website <http://www.chatterjee.net>. The initiative's website is <http://www.southasianprogressive.org/>. Accessed January 16, 2014

⁷⁸⁴ <http://www.whois.net/whois/southasianprogressive.org>. Accessed January 16, 2014

⁷⁸⁵ Ji Hyun Lim, 'South Asian Progressive Gathering Hopes to Set Agenda for Activism', Jan 24th – Jan 30th, 2003, *Asian Week*, archived at the *Wayback Machine Internet Archive*, https://web.archive.org/web/20090201061505/http://www.asianweek.com/2003_01_24/bay_progressive.html. Accessed January 16, 2014

Again, this is typical of the usual cocktail of Hindu/India bashing, the recipe of which is jointly fathered by Association for India's Development (AID), EKTA/CAC, FOSA, Organizing Youth!, and others. While there was a clear push for advocacy of the rights of Muslims and Arabs in the wake of 9/11 terrorist attacks, as one of the sessions shows,⁷⁸⁶ the group's anti-India bias is evident in one of the sessions titled "Minority Rights and Sexual Minority Activism in India."⁷⁸⁷ In this session, each minority group such as gays and lesbians, Muslims, Indian Catholics and Sikhs laments about its problems and so-called "oppression" in India. The Muslim section is clearly a focus on the 2002 Gujarat riots and the "Hindu savagery" with such inaccurate and exaggerated statements as:

Hindu armies/fighters were very familiar with and good at identifying Muslim homes – a well-known fact – because of state backing. Lists were faxed and printed with names of [the Muslim] businesses – extremely systematic, well-concerted plans were executed with no protection from the police at all....The violence was so intensified in Gujarat because the BJP ruled there longer than any other place.⁷⁸⁸

If these are merely summary notes, one wonders what else was discussed in such a conference. In addition, what or who was the data source behind such far-fetched conclusions?

Besides Anirvan Chatterjee, BASS' website also lists Anantha Sudhakar, an Assistant Professor at San Francisco State University.⁷⁸⁹ She is also a member of *SAMAR*, The South Asian Magazine for Collective Action and Reflection. *SAMAR* is a member of the CAG, and is discussed in Chapter 30, and contains radical leftist writings from many of the prominent FOIL members. For example, Balmurli Natrajan, a long-time FOIL member wrote a derisive article on the *Bhagavad Gita* and Hinduism in *SAMAR*, which was discussed in Chapter 4, Section 4.02 (c). In fact, *SAMAR* contains writings from Chatterjee, Sudhakar and Simmy Makhijani, another BASS volunteer discussed below.⁷⁹⁰

Another person listed as a BASS activist is Simmy Makhijani. Among other things, "she has completed her Ph.D. course work in Anthropology and Social Change at the California Institute of Integral Studies, and is currently working to complete her dissertation."⁷⁹¹ CIIS was the home of FOIL stalwart Angana Chatterji. Makhijani was an active voice in the 2005 California Textbook Campaign arguing against a fair portrayal of Hinduism in 6th Grade California Textbooks.⁷⁹²

To conclude, ASATA is nothing more than another incarnation of FOIL youth organizations such as Youth Solidarity Summer, Organizing Youth! and RadDesi. In fact, FOIL has successfully managed to groom several Indian American youth into radical left-wing activism and a pejorative view on Hinduism and India, as evidenced by the comments and works of Chatterjee, Makhijani, and others in ASATA/BASS. While these "radical desis" stand up strong for topics like Islamophobia and "US imperialism" in the Middle East and India, they are seldom found shedding a tear for their Hindu brethren whose religion and culture are heavily misunderstood and prejudiced against. In addition, gender and sexuality issues in Pakistan and Bangladesh are almost never discussed or highlighted, thus giving the

⁷⁸⁶ http://www.southasianprogressive.org/2004/notes/civil_rights.html. Accessed January 16, 2014

⁷⁸⁷ http://www.southasianprogressive.org/2004/notes/minority_rights_india.html. Accessed January 16, 2014

⁷⁸⁸ Ibid

⁷⁸⁹ <http://www.solidaritysummer.org/who-is-bass.html>. Accessed January 16, 2014

⁷⁹⁰ <http://SAMARmagazine.org/archive/topics/diasporamigration>. See the list of Authors in the "Filter by Author" section on the bottom left. Accessed January 16, 2014

⁷⁹¹ Ibid

⁷⁹² "Victory over Hindu nationalists in California textbooks rewrite", February 28, 2006, http://www.friendsofsouthasia.org/textbook/FOSACACPressRelease_022806.html. Makhijani is quoted, for example, arguing against the supposed 'rewriting of history'. Accessed January 16, 2014

unsuspecting audience and youth volunteers an overarching impression that such problems are prevalent only in India and sanctioned by Hinduism.

CHAPTER 16. American Federation of Muslims of Indian Origin (AFMI)

According to its website, AFMI was founded in 1989 “...to improve the socio-economic status of the underprivileged Indian Muslim minorities through education.”⁷⁹³ In this capacity, AFMI is involved in relief work as well as educational initiatives aimed at the Indian Muslim community in India, US and Canada. One of its other goals is to stand up for a “...stable democratic, secular and progressive India where human rights of all are preserved and no one is discriminated on the basis of their caste, religion, language or region.”⁷⁹⁴ “AFMI works in close cooperation with all those forces that believe in all these principles.”⁷⁹⁵ However, AFMI has rarely worked with any major Hindu organization on this goal. Working with the so-called “progressive and secular” forces of CAG is a different matter.

AFMI also serves as an umbrella organization containing representatives from Association of Indian Muslims in America (AIM), Indian Muslim Relief Charities (IMRC), Consultative Council of Indian Muslims (CCIM) and others. AIM and IMRC are official members of CAG, while CCIM is featured in several petitions/campaigns conducted by members of CAG and has been known for its support of the Student Islamic Movement of India (SIMI).

In its 20th Annual Convention, AFMI invited Shabana Azmi, Javed Akhtar, Asaduddin Owaisi, and Maulana Mohd. Madni, leader of Jamiat-ul Ulema Hind to “...share their words of wisdom and advice.”⁷⁹⁶ Both Shabana Azmi and Javed Akhtar are well known for their so-called progressive views. Azmi, for example, had special admiration for the late M.F. Husain, one of the most controversial Indian painters. Hussain famously painted a naked Lord Hanuman fighting Ravana with Sita sitting on Lord Hanuman’s thigh; a naked Goddess Lakshmi sitting on top of Lord Ganesha; a naked Goddess Durga on her lion; a naked Goddess Saraswati and a fully clad Muslim king with a naked Brahmin.⁷⁹⁷ Azmi felt that Husain was not against Hindus at all. According to her: “It wasn’t the aam aadmi [common man] who wanted Husain out of the country. I know what a true lover Husain was of India.”⁷⁹⁸ Husain’s “love” was apparently so strong that he paraded India’s most revered deities and personalities internationally in a manner that continues showing Hinduism as an “exotic-erotic” religion that can be ridiculed by anyone in the world. Husain did not paint any Muslim personality negatively nor did he choose to simply paint a nude woman. One can only imagine the uproar had Husain painted a naked Virgin Mary or a picture of Prophet Muhammad.

Azmi’s polemical views were once again highlighted when she claimed in 2008 that she was denied an apartment in Mumbai because she was a Muslim and that the Indian democracy is unfair to Muslims. Her views sound very similar to those held by Omar Khalidi of IAMC and AFMI (see below), Kaleem Kawaja of AIM, some other members of AFMI and a whole host of other so-called “activists”. Exposing

⁷⁹³ <http://www.afmi.org/aboutus.asp>. Accessed January 16, 2014

⁷⁹⁴ Ibid

⁷⁹⁵ Ibid

⁷⁹⁶ See a copy of the “Message from Convention Chair Rizwana Khan” at <https://web.archive.org/web/20130809074130/http://afmi.org/messages.asp>. Accessed January 16, 2014

⁷⁹⁷ See copies of Husain’s paintings at <http://webneel.com/mf-husain-paintings-art-controversy-indian-artist>. Accessed January 16, 2014

⁷⁹⁸ “Husain was a true lover of India: Shabana”, June 11, 2011, *Deccan Herald*, <http://www.deccanherald.com/content/168106/husain-true-lover-india-shabana.html>. Accessed January 16, 2014

her bias on the housing issue, people from the Indian film industry called a press conference in Mumbai to denounce her views.⁷⁹⁹ Producer-director Shashi Ranjan reminded Azmi:

There are certain Parsi societies that do not allow non-Parsis. In Bandra, there are many societies that do not allow non-Christians. There are some who do not allow Hindus who eat non-vegetarian food. I do not condone this. But that doesn't mean secularism and democracy of our country is in danger.⁸⁰⁰

But, AFMI's disturbing ideological leanings are further highlighted by the presence of Asaduddin Owaisi and the acknowledgment he received from the Convention Chair in the message above. He can be seen speaking at the Convention in a 2010 *Rediff* article covering the event. According to the article, "Owaisi received the Excellence Award from AFMI for his 'visionary leadership and effective representation of a minority, especially those of Muslims, in the Indian Parliament'."⁸⁰¹

Owaisi is a highly controversial leader in India whose Islamist and anti-Hindu tirades have been well known for some time. During the Assam clashes involving ethnic Bodos and illegal Bangladeshi Muslim immigrants, Owaisi, in his highly controversial speech in the Indian parliament, warned the Central government and Members of Parliament that, if the Bangladeshi illegal migrants are not rehabilitated, India will face a third wave of radicalization among Muslim Youth!⁸⁰² It didn't matter to Owaisi whether India's sovereignty is at stake or that illegal immigrants are causing issues in ethnic tribal areas – his only concern was that these immigrants are Muslims and should therefore be given whatever they needed. Worse, he blatantly ignores historical facts and ethnic cleansing incidents of Hindus and other minorities in Bangladesh when he states: "...when Bangladesh was created, Muslims were three crore; Hindus were three crore [that is, 30 million]. As of now, Muslims in Bangladesh are 13 crore; and Hindus in Bangladesh are 1.5 crore. Sea cannot swallow so many Hindus of Bangladesh! Where have they gone?"⁸⁰³ Thus, he implies that rather than Hindus being ethnically cleansed, they simply migrated to India illegally.

Owaisi's crazy antics were also highlighted when he was seen beating up voters during a general election.⁸⁰⁴ Further, in a July 7, 2012 tweet (illustrated in the figure below thanks to a blogger named Piyush at *Thinker's Pad*), Owaisi considers the Indian army as terrorists who should be shot dead.⁸⁰⁵

⁷⁹⁹ Linah Baliga, "Film fraternity livid over Shabana Azmi's comment", August 21, 2008, *DNA*, <http://www.dnaindia.com/mumbai/1184725/report-film-fraternity-livid-over-shabana-azmis-comment>. Accessed January 16, 2014

⁸⁰⁰ Ibid

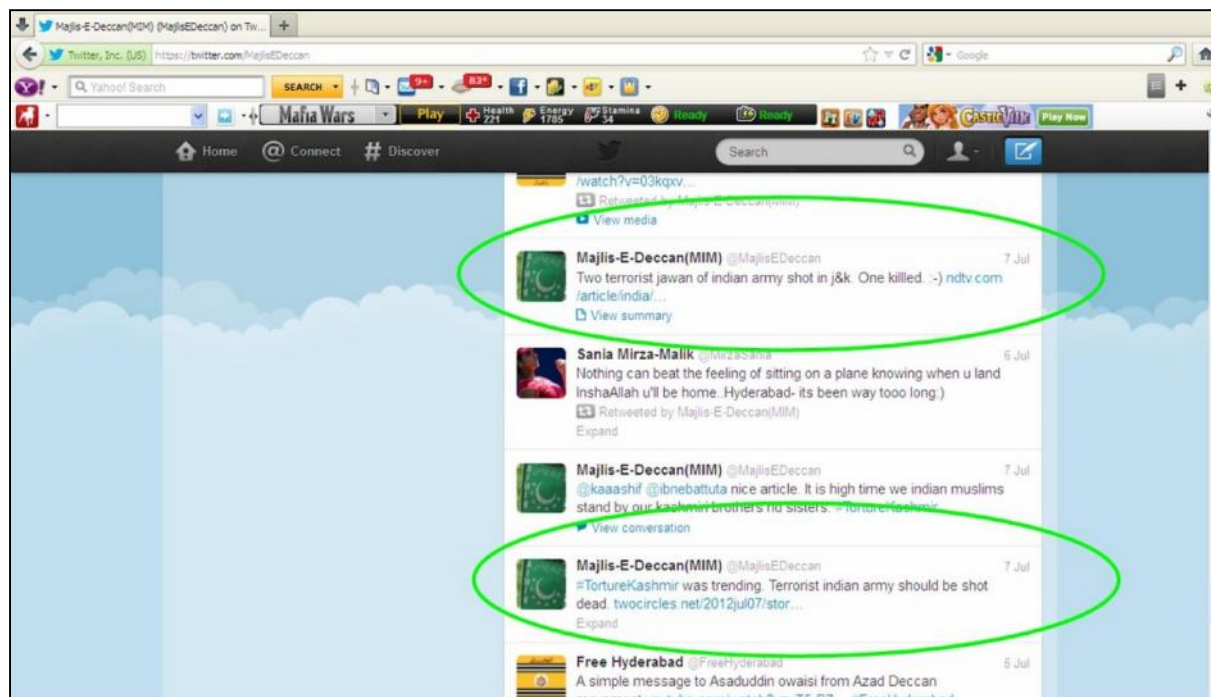
⁸⁰¹ "Muslim convention in US discusses Ayodhya", November 3, 2010, *Rediff.com*, <http://www.rediff.com/news/report/muslim-convention-in-us-discusses-ayodhya/20101103.htm>. Accessed January 16, 2014

⁸⁰² "Asaduddin Owaisi's speech in Lok Sabha over ethnic violence in Assam", January 10, '13, *indiatoday.intoday.in* <http://indiatoday.intoday.in/story/asaduddin-owaisi-speech-in-lok-sabha-over-ethnic-violence-in-assam/1/241684.html>. Accessed January 16, 2014

⁸⁰³ Ibid

⁸⁰⁴ "MIM Leader Asaduddin Owaisi beating voters during General Elections", *IBTL*, December 28, 2012 <http://www.ibtl.in/video/6636/mim-leader-asaduddin-owaisi-beating-voters-during-general-elections/>. Accessed January 16, 2014

⁸⁰⁵ The illustration and further analysis of Owaisi's views is available at the following blogging site: <http://thinkers-pad.blogspot.com/2012/08/asaduddin-owaisi-khilafat-20.html>.



The above illustration shows two disturbing tweets by Owaisi's AIMIM: a) "Two terrorist jawans of Indian army shot in J&K. One killed :)" and b) "Terrorist Indian army should be shot dead."

Lastly, does AFMI not know Owaisi's family history and the history of his political party? Or does AFMI sympathize with Owaisi and his family's political/extremist views?

Owaisi's family party, the All India Majlis-e-Ittehadul Muslimeen (AIMIM), was originally known as Majlis-e-Ittehadul Muslimeen (MIM), which advocated for a dominant Muslim country rather than integration of Hyderabad into India.⁸⁰⁶ The party set up a paramilitary youth group known as *Razakars* to fight against India and resist India's attempts to merge Hyderabad into the Indian Union after Independence and to force its merger with Pakistan instead. The *Razakars* brutally killed Hindus in Hyderabad for their resistance well as their intentions to merge with the Indian Union. In an article in *The Hindu*, the sole survivor of a small village from that time, N. Mallaiah, recalled the brutalities of the fanatics on August 27, 1948: "They plundered everything. The armed men molested women, killed sheep and killed able-bodied men just for pleasure. They looted every village en route..."⁸⁰⁷ According to the other survivors who had similar stories to tell, "...on that single day, the *Razakars* killed over 70 people in the village."⁸⁰⁸

AIMIM's troublesome and anti-national activities are further elaborated in a study by the South Asia Analysis Group. For example, AIMIM's predecessor, MIM was revived in 1957 in Hyderabad and a

⁸⁰⁶ See the Wikipedia Page for AIMIM at http://en.wikipedia.org/wiki/All_India_Majlis-e-Ittehadul_Muslimeen. Accessed January 16, 2014

⁸⁰⁷ Gollapudi Srinivasa Rao, "Survivor of Razakars' brutality reminisces", September 14, 2013, *The Hindu*, <http://www.thehindu.com/news/national/andhra-pradesh/survivor-of-razakars-brutality-reminisces/article5126155.ece>. Accessed January 16, 2014

⁸⁰⁸ Ibid

decade later it petitioned the Indian government for the foundation of a purely Muslim State on India's eastern coast.⁸⁰⁹

By inviting and honoring people with such bloody family histories, AFMI endorses and sympathizes with their Islamist agenda.

Section 16.01 Spotlight on Some Prominent AFMI Members

Omar Khalidi, whose writings were discussed in Chapter 5, Section 5.01 (a), was the regional Vice President of AFMI, according to AFMI's statement in a press release mourning his death.⁸¹⁰

But, the most prominent member of AFMI is Dr. Abdul Rahman Nakadar, an alumnus of Aligarh Muslim University in India.⁸¹¹ Nakadar is one the founding members, trustees and guiding lights of AFMI, as seen in a message written by Nakadar and Convention Chair Rizwana Khan, during the 20th Annual Convention.⁸¹² Unfortunately, many of these leaders, founders and activists continue to subscribe to and peddle the ludicrous theory of an ongoing "Hindu conspiracy" against Muslims. For instance, during a panel discussion titled "Muslims in India" at the June 2002 Annual Convention of American Muslim Council (AMC), Nakadar makes a rather dangerous statement while speaking on the 2002 Gujarat riots. He describes the violence against Muslims as a "preplanned genocide" and that the Indian and Gujarat governments were complicit with this genocide!⁸¹³ He deliberately ignores such facts as below:

Immediately after the Godhra train burning, on the evening of 27 February 2002, the Gujarat Chief Minister summoned an emergency meeting of top-ranking officials of the government, took steps to deploy the Rapid Action Force (RAF), the State Reserve Police and the local police at sensitive points. Since the troops at Ahmedabad Cantonment had been deployed at the border in view of the attack on Parliament earlier, the Chief Minister requested the then Defence Minister telephonically (sic) on 28 February 2002 to immediately deploy army battalions to tackle the situation, which was done immediately.⁸¹⁴

Such facts have also been verified by other individuals and critics of Mr. Narendra Modi. Madhu Kishwar, the founder of *Manushi*, a popular women's rights magazine, and an initially strong critic of Mr. Modi, provides interviews and statistics about Mr. Modi's and Gujarat government's engagement with the Muslim community during after the Godhra riots.⁸¹⁵ She also interviewed prominent Muslims such as

⁸⁰⁹ R. Upadhyay, "Provocative Politics of AIMIM", January 4, 2013, South Asia Analysis Group, <http://www.southasiaanalysis.org/node/1113>. Accessed January 16, 2014

⁸¹⁰ "Omar Khalidi dies in an accident, community at a great loss", November 30, 2010, *The Milli Gazette*, <http://www.milligazette.com/news/163-omar-khalidi-dies-in-an-accident-community-at-a-great-loss>. Accessed January 16, 2014

⁸¹¹ See the AMU Newsletter Volume 2, Issue1, Page 7, on April 20, 2009 at <http://www.amudirectory.com/Files/volume-2-issue-1.pdf>. Accessed January 16, 2014

⁸¹² See "Message from Convention Chair Rizwana Khan", available at <https://web.archive.org/web/20130809074130/http://afmi.org/messages.asp>

⁸¹³ Kaleem Kawaja, "Panel discussion on Indian Muslims in Washington", *The Milli Gazette*, <http://www.milligazette.com/Archives/15072002/1507200233.htm>. Accessed January 16, 2014

⁸¹⁴ Ram Jethmalani, "Let truth be known about Modi", *The Sunday Guardian*, <http://www.sunday-guardian.com/analysis/let-truth-be-known-about-modi>. Accessed January 16, 2014

⁸¹⁵ Madhu Kishwar, "Modinama 1: Narendra Modi through the Eyes of Gujarati Muslims, Christians and...", *Manushi*, <http://www.manushi.in/articles.php?articleId=1685&ptype=campaigns&pgno=1#.UtmXRrQo7IX>. Accessed January 17, 2014

Najma Heptullah (the grand-niece of freedom fighter Maulana Abul Kalam Azad) and Zafar Sareshwala (who once filed a case against Mr. Modi in the International Criminal Court).

Kishwar also shares the following stats she gathered from various media outlets as well as the Special Investigation Team appointed by the Supreme Court of India:⁸¹⁶

- 5,000 people were rescued from Noorani mosque by the Ahmedabad police
- 240 persons were saved at Sardarpura in Mehsana district and shifted to safe places
- 450 lives were rescued in Pore and Nardipur villages and shifted to safer places
- 200 persons were saved in Sanjoli village
- 1,500 persons were rescued from Fatehpura village in Vadodra district
- 3000 people were saved and shifted from Kawant village

Yet, the Islamic advocacy groups and radical Indian leftists of CAG deliberately suppress such statistics to continue with their theories about alleged Hindu savagery against Muslims, Dalits, Christians and other minorities in India.

The AMC conference also featured Kaleem Kawaja of AIM on the same panel, where he implored Muslims to urge their “senators and congressmen to pay attention to the *50-year-long, continued oppression* [emphasis added] of Muslims in India.”⁸¹⁷

In another example of the partnership amongst members of this nexus, Nakadar was a prominent speaker in the 2002 Symposium on South Asia, organized by PIFRAS (discussed in Chapter 8). Nakadar’s speech was laden with hyperbolic and inaccurate statements. Decrying the Gujarat government for its alleged role in the 2002 riots and the “ongoing repression” of minorities, Muslims, Dalits and Christians in India, Nakadar declares:

Gujarat, the second most prosperous and an industrial friendly state, recently witnessed the most horrible crime in its history....*For the last 50 years there has been a constant attempt to subjugate and capitulate the minorities, Muslims, Christians, Dalits and others* [emphasis added]. In Gujarat alone in three weeks of mayhem against the minorities, *over 5,000 Muslims have been killed and 1.5 billion worth of Muslim businesses torched, looted or destroyed* [emphasis added]...The forces that turn against Muslims in Gujarat can also turn against all other religious minorities.⁸¹⁸

The above is also mixed with statements meant to alarm US and international investors about the supposed horrific law and order situation in Gujarat and in India. Interestingly, Gujarat has not witnessed a single riot since 2002 and Foreign Direct Investment (FDI), while slowing, has not been severely impacted.

Nakadar has also been the unifying force behind several Islamic advocacy groups under the umbrella of AFMI. Writing about AFMI’s origins, Nakadar describes his roles in forming and uniting several Muslim

⁸¹⁶ Kishwar, *ibid*

⁸¹⁷ Kawaja, *ibid*

⁸¹⁸ See Nakadar’s speech titled “Impact of nationalism on trade policies, on the developing market economy and democratic principles & International investment; US-SOUTH ASIA TRADE RELATIONS” at http://www.pifras.org/Programs/Past_Programs/Sumposium_report/Symposium_speeches/Nakadar/nakadar.html. Accessed February 13, 2014

organizations “...under the auspices of [Association of Indian Muslims in America, AIM-MI]”.⁸¹⁹ In 1988, AIM-MI, as it was then known, called a convention in Detroit to form a national federation uniting several Muslim organizations with representation from the Consultative Council of Indian Muslim (CCIM) in Chicago, the Indian Muslim Relief Committee (IMRC, discussed in Chapter 24) of San Francisco and Association of Indian Muslims in America of Washington DC (discussed in Chapter 6) and others.⁸²⁰ In fact, the writing displays a picture of AFMI’s first meeting, containing Nakadar of AFMI, Kaleem Kawaja of AIM, Manzoor Ghori of IMRC and many others. Thus, it is evident that AFMI is an umbrella organization of representatives of some of the other organizations in the CAG.

It is people and organizations like these that continue to fan the flames of communal divide between Hindus and Muslims by projecting mirages of “a perpetual Hindu conspiracy” against Muslims and “continued large-scale oppression” of Muslims in India.

⁸¹⁹ Read Nakadar’s description of AFMI’s history at <http://www.afmi.org/how-afmi-came-into-being/>. Accessed January 16, 2014.

⁸²⁰ Ibid.

CHAPTER 17. Association of South Asian Progressives (ASAP)

The Association of South Asian Progressives (ASAP) is another shadowy outfit with no website, no Facebook group, nor any other publicly available information. However, ASAP's name is used in a few places, mostly in radical leftist initiatives and in conjunction with FOIL, YSS, INSAF, SAMAR, Desi Rising Up and Moving (DRUM), etc.

In June 2002, ASAP participated in a "Stop the War" campaign with other radical leftist organizations.⁸²¹ The Contact Information listed in the link is that of the New York Taxi Workers Alliance, associated with FOIL co-founder Biju Mathew.⁸²² This campaign was conducted the year after the horrific September 2001 attacks in New York. FOIL, ASAP and others desperately lumped Gujarat along with Palestine, Afghanistan and Iraq in its appeal of "WAR IS NOT THE ANSWER," to bring international attention to the Gujarat riots. It was clearly an attempt to muddy the waters by some sort of claim that a "war" was being waged in Gujarat against Muslims by "Hindu extremists" and the "imperialist Indian government".

Beyond this, no other information on ASAP is available on the Internet. Thus, this group is another non-existent organization used by the CAG and FOIL to add another name to their rosters. Beyond the above information and signature on campaigns run by the CAG, FOIL and their affiliates, ASAP does not have any independent existence.

⁸²¹ See the event announcement "Bklyn 6/9 Rally to Stop the War, Detentions", posted on June 4, 2002 at <https://groups.google.com/forum/#!msg/misc.activism.progressive/RmRSip68dr8/kb5F1hzFOTUJ>. Accessed January 16, 2014

⁸²² See the "Book Description" section of Mathew's book *Taxi!: Cabs and Capitalism in New York City* on Amazon.com at <http://www.amazon.com/Taxi-Cabs-Capitalism-York-City/dp/0801474396>. Accessed January 16, 2014

CHAPTER 18. Building Bridges of Understanding Coalition (BB)

BB is yet another example of the deceptive strategies deployed by the CAG to fool the regulators, media and the general public. In essence, BB is just another coalition of members and organizations of the CAG and not another independent organization as the CAG claims.

To illustrate this, the December 2003 newsletter on the website of the CSFH (discussed in Chapter 36), calls its readers' attention to a new initiative "...which celebrate[s] pluralism, promote[s] understanding between communities and engender[s] participatory forms of democracy."⁸²³ The CSFH reports:

On November 8, 2003, more than 40 people from all over Chicago, representing a variety of organizations, met in Darien, Illinois, to begin the process of 'building bridges' among different communities to promote pluralism, secularism, democracy and communal harmony. *This meeting was sponsored by six groups active in the Chicago metropolitan area — Coalition for Secular and Democratic India (CSDI), South Asian Progressive Action Collective (SAPAC), South Asia Group for Action and Reflection (SAGAR), Indian Muslim Council-USA (IMC-USA), World Tamil Organization (WTO) and Sikh American Heritage Organization (SAHO) [emphasis added].* The aim of the meeting was to develop a common understanding of shared goals, and to determine what efforts should be undertaken in order to effectively achieve these ends. By the end of the meeting, a whole host of objectives, action plans and structures were defined — both in India and in North America — including activities on the internet, future meetings and workshops, dialogues to further understanding, rapid mobilization to react to events, and raising awareness. *The group has tentatively adopted the name 'Building Bridges' [emphasis added], and invites anyone who agrees with the spirit of the meeting to join them in this effort.*⁸²⁴

The contacts listed for Building Bridges in the CSFH Newsletter include: Imtiaz Uddin (CSDI)...Harinder Lamba (SAGAR)...Rasheed Ahmed (IMC-USA)...Shashi Menon (SAPAC).⁸²⁵

Thus, at least five CAG member-bodies are part of this organization, as shown above.

In yet another example, on February 24, 2004, Imtiaz Uddin sent an invitation to a lecture by Ram Puniyani, whose views are discussed at several places in this report. In this email, Imtiaz Uddin admits: "...CSDI as an integral constituent of 'Building Bridges' forum in Metropolitan Chicago has invited him to meet with us and share his views on promotion of communal harmony in India..."⁸²⁶

All the above amply demonstrates that BB is yet another dubious organization created by the same people in the CAG. CAG lies blatantly and puts BB's name as a signatory on its list of 'broad' organizations.

⁸²³ "Saffron Dollar December 2003", December 17, 2003, The Campaign to Stop Funding Hate, [http://stopfundinghate.org/resources/Saff\\$Dec2003.htm](http://stopfundinghate.org/resources/Saff$Dec2003.htm). Accessed January 16, 2014

⁸²⁴ Ibid

⁸²⁵ Ibid

⁸²⁶ See email titled "Fwd: Mark your Calendars for Dr. Puniyani in Chicago on April 4 (Sunday)", forwarded by Shashi Menon on SAPAC's list at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00330.html>. Accessed January 16, 2014

CHAPTER 19. Center for Study and Research in South Asia (CERAS)

CERAS (in French - *Centre d'Étude et Ressources d'Asie Sud*) is based at McGill University and founded by Marxist activist Daya Varma, a professor of Pharmacology and Therapeutics, along with fellow activist Feroz Mehdi.⁸²⁷ However, the current website is blank on any of its activity since 2001.⁸²⁸ Hence, its current existence as an organization is questionable. It seems that Varma and Mehdi have now shifted their focus to other Marxist ventures, discussed below.

CERAS is intricately linked with FOIL and ASDSA and has been working on various initiatives with the two for many years now. In addition, CERAS is the main driving force behind another FOIL affiliate and member of the CAG – the International South Asia Forum (INSAF). (INSAF is discussed in Chapter 26.) In fact, INSAF was formed in 1999 at a CERAS Conference and the *INSAF Bulletin* (which is what INSAF turned into) is run by Daya Varma and others from CERAS. The website for the *INSAF Bulletin* is registered to Feroz Mehdi.

What's more, INSAF (www.insaf.net) hosts the website of FOIL's mouthpiece *Ghadar*, FOIL's listserve as well as features websites of EKTA, another member of CAG discussed in Chapter 11.

CERAS's Marxist ideological leanings make it follow the same line of attack as the one taken by FOIL members and other radical leftists. CERAS blames the BJP government for all the communal problems in India (except, the 1984 anti-Sikh riots) and seems to overlook the numerous political problems and communal riots prior to BJP's rise to power.

In a 2001 interview in the *McGill Reporter*, the election of the BJP as the party forming the government over ten years ago, troubled Daya Varma because he deemed this as "...the progressive Hinduization of India."⁸²⁹ In his view, one political party, ruling in a coalition government that is *democratically* elected by the people of India, has the amazing power of forcing some sort of "extremist Hindu agenda" on the entire population of India!

Varma also has a peculiar take on Hindu identity. On adoption and assertion of a Hindu identity by the youth, Varma is fairly punitive toward Hinduism and declares: "In youth there is always a question of identity one way or another; often religious identity is the identity. We don't want youth to become part of these backward religious ideas..."⁸³⁰ Yet, in the entire article, Varma makes no mention of the backward ideas of Islamic fanaticism adopted by the youth in India, Pakistan, USA or Canada for that matter.

Similarly, Varma declares that "...since the election of the BJP minority government, India has engaged in increasing military confrontation with Pakistan, with both powers testing nuclear weapons in recent

⁸²⁷ Mark Reynolds, "The quiet voice of Daya Varma", June 7, 2001, *McGill Reporter*, <http://www.mcgill.ca/reporter/33/17/varma/>. Accessed January 16, 2014

⁸²⁸ CERAS' website (*CERAS Newsletter*) at <http://ceras.alternatives.ca/index.html> features the last issue of *CERAS Newsletter* as of Fall 200-Winter 2001. Similarly, a WayBack Machine Internet Archive of August 8, 2003 shows the same static page at <https://web.archive.org/web/20030808081346/http://ceras.alternatives.ca/index.html>. Accessed February 15, 2014.

⁸²⁹ Reynolds, *ibid*

⁸³⁰ Reynolds, *ibid*

years.”⁸³¹ But, Varma ignores the fact that the biggest wars between Pakistan and India were fought before the election of the BJP government – and, during those times, the Congress was in power. Similarly, all of the wars were provoked by Pakistan’s attacks on India. Pakistan attacked India again in 1999 without any intervention or aggression by India. And, Pakistani soldiers continue to provide cover to militants and terrorists who want to cross into India and wreak havoc.

CERAS’ pejorative views on India and Hindus are illustrated further. In 1999, CERAS organized a “North American Conference on Peace and Human Rights in Pakistan and India.”⁸³² In its promotional materials, CERAS pins the blame for communal problems on India and the Hindu organizations but does not mention anything about riots and attacks by Muslim fanatics. In fact, CERAS’ intense dislike for the BJP is clear since the organization dedicates two paragraphs of its promotional material solely to the BJP and the “Hindu extremist” elements, while making a few passing remarks about the Taliban and other extremists in Pakistan. Though Beena Sarvar of Pakistan was one of the speakers in the conference, there is much greater weight given to personalities such as French writer Christophe Jaffrelot and his book, *The Hindu Nationalist Movement in India* (1998, Columbia University Press).

⁸³¹ Reynolds, *ibid*

⁸³² See message titled “Daya Verma, CERAS Montreal” by Jennifer Henderson on August 11, 1999 the SASSY List at <http://groups.yahoo.com/neo/groups/sassy/conversations/topics/913>. Accessed January 16, 2014

Section 19.01 Daya Varma and the Maoist Connection

Varma migrated to Canada in the late 1950s and got involved in the anti-Vietnam war movement, in the same way SANSAD founder and fellow Marxist Hari Sharma did. (SANSAD is discussed in Chapter 31). Varma's radical Marxist reputation and views are highlighted in a 2004 interview by *Montreal Serai*. He says that his reason for involvement in the anti-Vietnam war activist was "...not so much because it was a war of aggression by the US but more so because it was against communists."⁸³³

But, it was the Naxalite movement and the Chinese support for it that enamored Varma even more. He admits:

Perhaps because of the Chinese support for Naxalbari armed struggle, I became a Maoist. As a result I got linked to crazy or less crazy Maoists. *Even after realizing that many of these outfits were opportunists or reflected juvenile enthusiasm rather than a commitment to revolution* [emphasis added], I remained a Maoist."⁸³⁴

The Naxalite movement has been deemed as the biggest national security threat by the former Prime Minister of India Dr. Manmohan Singh. While Varma admits that in retrospect the movement had no future and failed because of changing times, it was still a "...glorious chapter in Indian people's struggle..."⁸³⁵

Thus, CERAS follows a Marxist/Maoist ideology in the same vein as many other South Asian organizations and individuals in the CAG. In the name of human rights and secularism, these individuals intend to impose an outdated and defunct communist approach on India's problems. Combined with a tainted view of Hinduism and Indian state/history, they resort to bigotry and consider the two as oppressors of minorities (both social and religious) and hence deserving the strongest opposition. While they garner sympathy for the blacks of USA or indigenous people of Africa and Australia, they do not provide the same to Hindus, who have had a long history of oppression by outside forces from the Greeks to Islamic rulers to the British. This maltreatment of Hindus also stems from their bigoted view of Hinduism as a foreign "Aryan" religion that destroyed the so-called indigenous "Dravidian" population of India.

⁸³³ Rana Bose, "searching for a new paradigm: dr. daya varma reflect", 2004, *Montreal Serai*, http://montrealserai.com/archives/2004_Volume_17/17_3/Article_9.htm. Accessed January 16, 2014

⁸³⁴ Bose, *ibid*

⁸³⁵ Bose, *ibid*

CHAPTER 20. Coalition for a Secular and Democratic India (CSDI)

Another questionable organization, CSDI has no website and no major activities (apart from dutifully signing petitions in the CAG and creating other coalitions like Building Bridges).

Imtiaz Uddin, a nuclear engineer from the Chicago area, is one of the driving forces behind CSDI. In a March 24, 2005 statement released by Shabnam Hashmi of ANHAD, Imtiaz Uddin signs his name as Executive Director of CSDI.⁸³⁶

On February 25, 2005, Imtiaz Uddin sent an email inviting people to a lecture by Marxist historian Ram Puniyani, who is well known for his anti-Hindu and anti-India views and is discussed in several places throughout this report. In this email, Mr. Uddin admits “...CSDI [is] an integral constituent of [the] Building Bridges forum in Metropolitan Chicago...”⁸³⁷

The deception is again evident in other places – for example Imtiaz Uddin signed as representative of both CSDI and BB in a 2006 Resolution for Pravasi Bharatiya Divas (a gathering of people of Indian origin in India). In this resolution, organizations and individuals in the CAG called upon the Indian government to initiate “...a vigorous dialogue and debate on issues of peace, communal harmony, social justice and the justice system, and to provide better opportunities for interactions between the NRI participants and the NGO/social movements sector working on grass roots development/socioeconomic justice work”.⁸³⁸

Apart from the above, it is unclear how many members CSDI has and what activities CSDI conducts *independently* beyond signing petitions as a member organization of CAG.

⁸³⁶ See signature number 75 on the ANHAD statement titled, “Text of citizens statement re the Indian Prime minister's comments in the Rajya Sabha following refusal of US visa to Narendra Modi”, March 24, 2005, <http://www.sacw.net/DC/CommunalismCollection/ArticlesArchive/anhad21032005.html>. Accessed January 17, 2014

⁸³⁷ See email titled “Fwd: Mark your Calendars for Dr. Puniyani in Chicago on April 4 (Sunday)”, forwarded by Shashi Menon on SAPAC’s list at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00330.html>. Accessed January 16, 2014

⁸³⁸ See email titled “A Resolution on Pravasi Bhartiya Diwas”, on August 27, 2004, sent by Hari Sharma of SANSAD on the India-Unity Group at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/2778>. Accessed January 17, 2014

CHAPTER 21. Foundation For Pluralism

The Foundation For Pluralism was started in 1993 by Mike Ghouse, a prominent Indian Muslim activist and motivational speaker in Dallas.⁸³⁹ Ghouse is also the President of the Foundation, whose overall objective is “promoting [a] culture of religious, political and social pluralism.”⁸⁴⁰ In this endeavor, Ghouse works with all major and minor religions/religious groups to create a sense of harmony and acceptance amongst them. He maintains four websites and 27 blogs and has published numerous articles on various issues from a moderate Muslim’s perspective, in order to remove popular misperceptions about Islam and the Muslim community.⁸⁴¹ So, he is a popular writer and speaker and his views, messages and arguments find a wide, mainstream audience.

Ghouse and the Foundation’s work can be held in high regard on inter-faith matters. However, their exaggerated views on the Gujarat riots as well as lack of strong advocacy for Hindu genocides/massacres are highly disturbing. While he has strong views on Gujarat riots, the 1984 Anti-Sikh riots and things like the Jewish Holocaust, Ghouse is comparatively silent on the massacres of Hindus in Pakistan during Partition, massacres of Hindus in Bangladesh, the ethnic cleansing of Kashmiri Pandits, etc. It is unfortunate that such individuals, who may mean well for the world, are often stuck in such prejudiced views or are fed misinformation. Similarly, it is puzzling that Ghouse and the Foundation, who claim to stand for pluralism, associate with the CAG, whose members are known to have deep-seated hatred for Hindus and Hinduism, as shown throughout this report.

Ghouse’s and the Foundation’s exaggerated views on the Gujarat riots are illustrated below.

On October 22, 2007, Ghouse wrote an article on his blog on “Gujarat Massacre & Justice”. Resorting to hyperbole typical of many members of CAG, Mr. Ghouse declared:

Immediately following the Godhra incident, the State of Gujarat witnessed the *ugliest of all genocides in human history* [emphasis added] butchering and burning pregnant women and children by the extremists killing nearly 1,500 people and leaving thousands homeless.⁸⁴²

While the Gujarat riots were certainly ugly and painful for both the Muslim and Hindu communities, deeming them as the *ugliest of all genocides* clearly misleads his readers and the general public. Ghouse conveniently forgets the list of genocides that his Foundation’s “Holocaust & Genocides” initiative created in 2009.⁸⁴³ He lists individuals and groups like Mao (78 million killed), Jozef Stalin (23 million killed), Adolf Hitler (12 million), Pol Pot (1.7 million) and many others.⁸⁴⁴ Any individual who has read about the genocides of the world will clearly see Ghouse’s bias when he compares the Gujarat riots with such exterminations.

In the same article, Ghouse compares Hitler and Mr. Narendra Modi, saying “Both of them had an iron-clad grip on some of their people, both of them brought economic prosperity while one was annihilating Jews, the other was tacitly letting Muslims be butchered.”⁸⁴⁵ Again, Ghouse’s lack of objectivity is clear –

⁸³⁹ <http://www.foundationforpluralism.com/aboutus.asp>. Accessed January 17, 2014

⁸⁴⁰ See “About” section on the left at <http://www.foundationforpluralism.com/index.asp>. Accessed January 17, 2014

⁸⁴¹ Read Ghouse’s bio at <http://www.foundationforpluralism.com/MuslimSpeaker.MikeGhouse.asp>. Accessed January 17, 2014

⁸⁴² Mike Ghouse, “Gujarat Massacre & Justice”, October 22, 2007, Foundation For Pluralism, <http://wisdomofreligion.blogspot.com/2007/10/gujarat-massacre-justice.html>.

⁸⁴³ <http://holocaustandgenocides.blogspot.com/2009/10/genocides.html>. Accessed January 17, 2014

⁸⁴⁴ Ibid

⁸⁴⁵ Ibid

he compares a man who oversaw the killing and cleansing of millions of Jews to a man who has been cleared of allegations of involvement in the Gujarat riots that killed *both* Muslims and Hindus! In addition, Ghouse ignores facts such as the following given by Ram Jethmalani, as discussed earlier:

Immediately after the Godhra train burning, on the evening of 27 February 2002, the Gujarat Chief Minister summoned an emergency meeting of top-ranking officials of the government, took steps to deploy the Rapid Action Force (RAF), State Reserve Police, [and the] local police at sensitive points. Since the [troops] at Ahmedabad Cantonment had been called at the border in view of the attack on Parliament earlier, the Chief Minister requested the then Defence Minister telephonically (sic) on 28 February 2002 to immediately deploy army battalions to tackle the situation, immediately.⁸⁴⁶

Similarly, Madhu Kishwar, the founder of *Manushi*, a popular women's rights magazine who initially derided Modi on the Gujarat riots, provided an analysis on Mr. Modi's and the Gujarat government's record during the riots. As already mentioned, she interviewed many prominent Muslims, including Zafar Sareshwala, Najma Heptullah and others to come to her conclusion about Mr. Modi. When Sareshwala asked Mr. Modi whether he considered 60 lakh (6 million) Muslims as part of the 5 crore Gujaratis, he replied:

Of course you are mine. Among the 5 crore Gujaratis you are included. When I bring Narmada water into Sabarmati River, do I stop it flowing through [the] Muslim settlement of Juhapura? Who are the biggest beneficiaries of Sabarmati waters near Nehru Bridge?⁸⁴⁷

Najma Heptullah had this to say about Mr. Modi:

At the height of [the] riots, I got a phone call from the Aga Khan's office that a colony of Khoja Muslims in the midst of Hindu areas feared attacks. She phoned Advani who was then the Home Minister in Vajpayee's NDA government. Advani in turn talked to Modi. Within minutes, Modi called me and said: 'Najma ben [sister Najma], please don't worry. I will personally oversee this and ensure their safety.'⁸⁴⁸

Such facts and counterpoints on Mr. Modi are ignored by Ghouse and the CAG in their attempts to equate him to Hitler and other mass murderers of the world.

Similarly, in a November 2013 article in *The Huffington Post* discussing Mr. Modi and the future of India, Ghouse compares the Gujarat riots to the genocides in Rwanda and Bosnia.⁸⁴⁹ This is yet another exaggerated attempt to equate the deaths and destruction in the Rwanda genocide (where over 500,000 people were killed) to those in Gujarat.

In 2009, protesting Oman's decision to invite Mr. Modi, Ghouse and organizations of the CAG wrote a strong letter to the Sultan of Oman and the Omani citizens. The letter, among other things, claimed that

⁸⁴⁶ Ram Jethmalani, "Let truth be known about Modi", *The Sunday Guardian*, <http://www.sunday-guardian.com/analysis/let-truth-be-known-about-modi>. Accessed January 16, 2014

⁸⁴⁷ Madhu Kishwar, "Modinama 1: Narendra Modi through the Eyes of Gujarati Muslims, Christians and...", *Manushi*, <http://www.manushi.in/articles.php?articleId=1685&ptype=campaigns&pgno=1#.UtmXRrQo7IX>. Accessed January 17, 2014

⁸⁴⁸ Kishwar, *ibid*

⁸⁴⁹ Mike Ghouse, "India's Future, Narendra Modi, Muslims and Moving Forward", November 4, 2013, *Huffington Post*, http://www.huffingtonpost.com/mike-ghouse/indias-future-narendra-mo_b_4177079.html. Accessed January 17, 2014

“Mr. Modi *presided over and orchestrated widespread riots* [emphasis added] in which about 2,000 hapless Muslims were massacred and more than 200,000 were rendered homeless.”⁸⁵⁰ Once again, wild exaggerations are inserted into arguments to force the international community to distance itself from Mr. Modi. In the earlier instance, Ghouse argued that more than 1,500 *people* were killed, while in this instance he is arguing that 2,000 *Muslims* were killed.

Ghouse has provided special coverage to and highlighted the plights of Sikhs in the 1984 riots, deeming the events as genocide. For example, in September 2012, Ghouse and his Foundation’s initiative, “Holocaust & Genocides”, hosted an event titled *6th Annual Reflections on Holocaust and Genocides* which focused on “Sikh Massacre of 1984.”⁸⁵¹ However, Ghouse and his Foundation or initiatives have never bothered to organize such a prominent event to highlight the plight of Hindus in Pakistan, India or Bangladesh.

The event also featured a keynote address by Dr. Amarjit Singh⁸⁵² of the Khalistan Affairs Center in Washington D.C. According to its website, “[Khalistan Affairs Center] was created...to promote the vision and creation of a sovereign Sikh state.”⁸⁵³ According to the Center, “Khalistan [a separate country for Sikhs] is the *only solution* [emphasis added] to curb future atrocities against the Sikhs and to put an end to the current colonial policies instituted by the Indian State in Punjab.”⁸⁵⁴ Thus, the Center lobbies support for Khalistan and seeks interventions by Western countries to pressure for a break-up of Punjab and Kashmir. Khalistan Affairs Center also considers India as the “...world’s largest dynastic, dystopian, Neo-Nazi, demoNcracy [the Center’s word for a ‘demonic version’ of democracy].”⁸⁵⁵ In November 2009, Khalistan Affairs Center organized a protest along with Ghulam Nabi Fai and the Kashmir American Council during former Prime Minister Manmohan Singh’s visit to the United States, where Amarjit Singh urged President Obama to pressure India to recognize Khalistan. According to Singh, “The only way [freedom for Sikhs] is possible is through the establishment of an independent sovereign nation, Khalistan, which will also act as a buffer state between arch rival nuclear nations India and Pakistan.”⁸⁵⁶ However, such Sikh separatists never focus their attention on the atrocities that Sikhs faced in Pakistan and mostly demand the separation of the Indian state of Punjab.

It is unfortunate that Ghouse, who claims to be a patriotic son of India, gives prominence to such individuals who bristle with hatred for India. Moreover, it is truly unfortunate that such individuals hold highly biased opinions that depict “Hindu savagery” and join coalitions containing members who equate Hinduism with fascism, racism, etc. and a religion that should be erased from the world. Clearly, Ghouse will not sign up for a coalition that demonizes Jews or Muslims, equates Judaism with fascism or supports racism.

⁸⁵⁰ “Universal Respect for Human Rights without Borders: Petitions the Government of Oman”, September 28, 2009, *Sabrang Alternative News Network*, <http://www.sabrang.com/news/2009/28sept09two.htm>. Accessed January 17, 2014

⁸⁵¹ See “6th Annual Reflections on Holocaust and Genocides”, Tuesday, September 18, 2012, <http://holocaustandgenocides.blogspot.com/2012/09/6th-annual-reflections-on-holocaust-and.html>. Accessed January 17, 2014

⁸⁵² Ibid. See Dr. Amarjit Singh’s name announced as the Key Note speaker on the bottom left side

⁸⁵³ See “About Us” on the KAC website at http://www.khalistan-affairs.com/wp/?page_id=2. Accessed January 17, 2014

⁸⁵⁴ Ibid

⁸⁵⁵ “SIKH, KASHMIRI & CHRISTIAN READERS VISITING INDIA BEWARE!”, Khalistan Affairs Council, <http://www.khalistan-affairs.com/wp/?p=1026>. Accessed January 17, 2014

⁸⁵⁶ “Kashmiris, Sikhs to protest during Singh’s US visit”, November 23, 2009, Khalistan Affairs Council, <http://www.khalistan-affairs.com/wp/?p=338>. Accessed January 17, 2014

CHAPTER 22. Indian Christian Forum (ICF)

Indian Christian Forum (ICF) deems itself to be yet another “...umbrella organization for Indian American Christians in US that promotes human rights and religious freedom in India.”⁸⁵⁷ According to a coverage of ICF, the organization was founded by FIACONA member Thomas Oommen⁸⁵⁸ “...after the murder of Australian missionary Dr. Graham Staines and his two young sons, Philip and Timothy, in Orissa where they were caring for leprosy patients.”⁸⁵⁹ Essentially, ICF was formed to highlight “Hindu savagery” against Christians in India, on the same line as FIACONA and PIFRAS. Indeed, “The Forum, which claims a membership of 5,000 in the tri-state region, was established to create awareness in the United States of persecution against India’s minorities and influence Indian authorities to curtail fundamentalist groups.”⁸⁶⁰

Surprisingly, an organization claiming membership of 5,000 does not have a functioning website. While the current website (www.indianchristianforum.org) does not work and its domain is available for purchase as per WhoIs.Net registration search,⁸⁶¹ a search of the website on the Internet Archive’s WayBack Machine demonstrates that ICF is essentially an extension of FIACONA. The last archived snapshot of the website is as of March 4, 2012.⁸⁶² Hence, the site has not been working for over two years. The site also shows that ICF follows the same ideology and modus operandi of highlighting the “widespread (persecution of) Christians” in India.

⁸⁵⁷ See description of ICF in the following news article: “SONAL SHAH’S APPOINTMENT TO OBAMA TEAM EVOKES PROTEST”, *NRI TODAY*, <http://www.nritoday.net/national-affairs/465-sonal-shahs-appointment-to-obama-team-evokes-protest>. Accessed January 17, 2014

⁸⁵⁸ See the 2008 FIACONA Press release on the election of Oommen on the new Board: “FIACONA ELECTS A NEW BOARD”, June 21, 2008, <http://indianchristians.us/pressdetail.php?id=49>. Accessed January 17, 2014

⁸⁵⁹ Deena Guzder, “Violence against Indian Christians Raises Alarm in the United States”, September 12, 2008, originally published in *The Indian Express*, <http://deenaguzder.com/newly-published-articles/various-publications/indian-express>. Accessed January 17, 2014

⁸⁶⁰ Guzder, *ibid*

⁸⁶¹ <http://www.whois.net/whois/indianchristianforum.org>. Accessed January 18, 2014

⁸⁶²

Section 22.01 ICF – An extension of FIACONA’s tentacles

The information below points to the fact that ICF is essentially run by board members of FIACONA. According to the March 4, 2012 archive of the website,⁸⁶³ Abraham Mammen was the General Coordinator of ICF. Mammen is the current President of FIACONA.⁸⁶⁴ Similarly, Oommen was listed as the General Secretary and he is a member of FIACONA; P.V. Varghese was ICF’s Treasurer and also a member of FIACONA.⁸⁶⁵ George Abraham was the Public Relations Coordinator of ICF and is a Member at Large of FIACONA.⁸⁶⁶ He is also the founding member of the Non-Resident Indians for Secular and

The screenshot shows the homepage of the Indian Christian Forum (ICF) website. The header includes the ICF logo and the text "INDIAN CHRISTIAN FORUM An Organization Committed to a Secular India". Below the header is a navigation menu with links like Viewpoints, Media, Guestbook, Feedback, Contact, Photogallery, Share With a Friend, and Back Home. A search bar and a calendar are also visible. The main content area lists the following roles and names:

- General Coordinator**: Mr. Abraham Mammen
- General Secretary**: Mr. Thomas T. Oommen
- Treasurer**: Mr. P.V. Varghese
- Public Relations**: Mr. George Abraham
- Coordinators**:
 - Rev. Wilson Jose
 - Rev. Dr. Itty Abraham
 - Mr. V. M. Chacko
 - Mr. Baby Uralil
 - Mr. Zach Thomas
 - Mr. Dodson Kaithamangalam
 - Mr. Aby Mathew

A red oval labeled "FIACONA Board Members" is positioned to the right of the list. Arrows point from this oval to the General Coordinator, General Secretary, Treasurer, Public Relations, and the first three Coordinators (Rev. Wilson Jose, Rev. Dr. Itty Abraham, and Mr. V. M. Chacko).

Democratic India (NRI-SAH), another member of CAG, discussed in Chapter 12. Rev. Wilson Jose, Rev. Itty Abraham and V. M. Chacko are listed as Coordinators of ICF but Wilson Jose and Itty Abraham are also Members at Large of FIACONA while Chacko is a Regional Vice President of FIACONA (listed as Varghese Chacko on FIACONA’s website).⁸⁶⁷

⁸⁶³ <https://web.archive.org/web/20120304015458/http://www.indianchristianforum.org/>. See “Organizers” from the Menu on the left. Accessed January 18, 2014

⁸⁶⁴ See the list of Board Members at <http://www.fiacona.org/information.php?page=executive>. Accessed January 18, 2014

⁸⁶⁵ See the 2008 FIACONA Press release on the election of Oommen on the new Board: “FIACONA ELECTS A NEW BOARD”, June 21, 2008, <http://indianchristians.us/pressdetail.php?id=49>. Accessed January 17, 2014

⁸⁶⁶ See the list of Board Members at <http://www.fiacona.org/information.php?page=executive>. Accessed January 18, 2014

⁸⁶⁷ See the list of Board Members at <http://www.fiacona.org/information.php?page=executive>. Accessed January 18, 2014

This further proves that seven of the 11 officers of ICF are also officers/board members of FIACONA. Hence, ICF is run by the same people that run FIACONA. This is further confirmed by the fact that ICF admits that it is a member of FIACONA!⁸⁶⁸

The above information once again undermines CAG's claims that it is a broad coalition of organizations. The figure below is a snapshot of ICF's old website and is meant to illustrate the fact that ICF is essentially run by officers and members of FIACONA.

⁸⁶⁸ <https://web.archive.org/web/20120304015458/http://www.indianchristianforum.org/>. See "Organizers" from the Menu on the left. ICF lists that it is a Member of FIACONA

CHAPTER 23. Indian Muslim Educational Foundation of North America (IMEFNA)

IMEFNA is an organization supposedly geared to helping economically weak Muslims students in India. Apart from developmental work, IMEFNA has the same mission as the other Muslim advocacy groups in the CAG. Indeed, IMEFNA and its members are regular signatories to the various campaigns run by this nexus. The analysis below sheds some light on its leadership, its affiliations as well as the campaigns it has participated in.

Khursheed Mallick is the Founder and President of IMEFNA.⁸⁶⁹ He is also the Founder of the American Muslim Physicians of Indian Origin (AMPI).⁸⁷⁰ In 2008, IMEFNA and AMPI were signatories to a letter warning President Obama about Sonal Shah, who was selected by the President to be a part of his Transition Board.⁸⁷¹ While the Indian American community was elated with this appointment, IMEFNA, AMPI and the other “Concerned Indian Americans” continued to harp on Ms. Shah’s associations with the Vishwa Hindu Parishad of America ten years earlier! It didn’t matter if someone was involved in an organization almost a decade ago. And, it didn’t matter to such organizations that Ms. Shah was appointed by the President for her economic and business credentials! For example, on November 6, 2008, *Zee News* hailed Shah’s appointment to the Transition Board, clearly mentioning her credentials as an “...an eminent economist who [headed] Google’s philanthropic arm...”⁸⁷² Similarly, the news article points out that she was chosen because she is an individual with “...significant private and public sector experience who will offer [her] expertise in her respective field to Obama’s team.”⁸⁷³ Further, Sonal Shah was named *India Abroad*’s “Person of The Year” in 2003. These are only a few attestations of Ms. Shah’s merits. But, this nexus has no use for them thanks to its obsessive hatred towards Hindus and Hindu organizations.

This “Coalition of Concerned Indian Americans” also came down like a ton of bricks on the Ekal Vidyalaya Foundation in their hatred, evident from the above 2008 letter to President Obama. But, this nexus only projected selective information to advance its agenda. It did not respect the fact that Ekal Vidyalaya has received several national and international awards and that it has had a board of esteemed luminaries including Abid Hussain, former Indian Ambassador to the US, Hema Malini, the famous Bollywood actress and dancer, and Subhash Chandra, Chairman of Essel Group and Founder of Zee TV.⁸⁷⁴

Another individual associated with IMEFNA is Hyder Khan, the Secretary of IMEFNA.⁸⁷⁵ Khan is also a Trustee of the IAMC, according to a 2012 announcement.⁸⁷⁶ And, he served as the National Vice

⁸⁶⁹ See the list of the Board of Directors at <http://imefna.org/about-us>. Accessed January 18, 2014

⁸⁷⁰ See AMPI’s Business Profile at <http://businessprofiles.com/details/ampi-american-muslim-physicians-of/IL-65597055>. Accessed January 18, 2014

⁸⁷¹ <http://sanghsamachar.wordpress.com/2008/12/08/letter-to-president-elect-obama/>. Accessed January 18, 2014

⁸⁷² “Sonal Shah appointed Obama’s transition team adviser”, November 6, 2008, *Zee News*, <http://zeenews.india.com/Nation/2008-11-06/481417news.html>. Accessed January 18, 2014

⁸⁷³ Ibid

⁸⁷⁴ See Ekal Vidyalaya Foundation’s Wikipedia Entry at http://en.wikipedia.org/wiki/Ekal_Vidyalaya. Accessed January 18, 2014

⁸⁷⁵ See the list of the Board of Directors at <http://imefna.org/about-us>. Accessed January 18, 2014

⁸⁷⁶ “Gujarat still starved of justice 10 years after carnage says Indian American Muslim group”, February 28, 2012, <http://iamc.com/news-digest/iamc-weekly-news-roundup-march-5th-2012/>. Accessed January 18, 2014

President and Spokesperson for IAMC in 2010.⁸⁷⁷ Khan is also the Chairman of Supporters of Human Rights in India (SHRI)⁸⁷⁸, another member of the CAG, discussed in Chapter 33. Finally, Khan himself is one of the main spokespersons for the CAG, as per a 2008 Press release by the coalition confirming that the US State Department will not give Mr. Narendra Modi a visa to the US.⁸⁷⁹

In essence, Khan has an active role and leadership in at least four organizations/groups discussed in this report. This is yet another example of how key CAG members and individuals run or play active roles in multiple organizations in the CAG. Thus, such evidence seriously dents CAG's claims that it is a coalition of broad-based organizations.

⁸⁷⁷ See Hyder Khan's statement in the following Press release: "Indian American Muslims demand transparent investigation of the murder of Advocate Shahid Azmi", February 16, 2010, <http://iamc.com/press-release/indian-american-muslims-demand-transparent-investigation-of-the-murder-of-advocate-shahid-azmi/>. Accessed January 18, 2014

⁸⁷⁸ See Hyder Khan signing as Chairman in the following letter to Former US Secretary of State Condoleezza Rice by the Coalition Against Genocide: <http://coalitionagainstgenocide.org/press/support/irpp.rice.php>. Accessed January 18, 2014

⁸⁷⁹ "US State Department confirms Modi will not be given visa", August 28, 2008, <http://coalitionagainstgenocide.org/press/cag.pr.28aug2008.php>. Accessed January 18, 2014

CHAPTER 24. Indian Muslim Relief and Charities (IMRC)

IMRC deems itself to be an advocacy and relief organization for India's Muslim population.⁸⁸⁰ It provides opportunities for Muslims in India to improve their social and economic statuses as minorities and exercise their rights. IMRC also follows the signature line of other CAG group to pillory Hindu groups for their so-called "human rights violations" and "savagery". In addition, it works very closely with the other Muslim organizations that are part of the CAG.

IMRC was co-founded by Manzoor Ghori, who has been the Chairman since its inception in 1981.⁸⁸¹ He is currently the Executive Director of the organization.⁸⁸² Ghori signs both as President (page 2) and as CEO (page 8) of IMRC in the 2012 Tax Form 990.⁸⁸³ Hence, he is a pivotal figure in IMRC.

Ghori has been a regular speaker at several events of IAMC, along with many other "human rights" activists who denounce India and Hindus. Violence in India is routinely given a "Hindu angle" while other religious communities are not subjected to such sharp scrutiny. For example, Ghori was on a panel in the 2003 IAMC Convention whose agenda read as follows:

Religious fanaticism poses a grave and imminent danger to the survival and safety of India and its citizens and will have a drastic effect on world peace. The brutal Gujarat pogrom conducted as 'an experiment' was a success in the eyes of the Hindutva ultranationalists, which they plan to repeat all over India.⁸⁸⁴

The Convention Theme was "India after Gujarat: Democracy or Religious Fanaticism," essentially implying that India as a nation has changed for the worse after the 2002 Gujarat riots. No other riots, terrorist attacks, insurgencies, etc. in Gujarat or anywhere else in India has had a more significant impact on the nation.

Indeed, Mr. Ghori actually spoke on the panel entitled "India After Gujarat". The convention was discussed at length in Chapter 5, Section 5.03.

The convention also made an exaggerated claim: "This is the first time that Indians of all religious affiliations and political orientation will have assembled together in the US."⁸⁸⁵ However, the convention's aim was evident from the roster of speakers and their political affiliations. In addition, no major Hindu organization or community leader was present in any of the panels or sessions, and Hindus/Hinduism were represented by Shrikumar Poddar, who was addressed as "Distinguished Hindu

⁸⁸⁰ <https://www.imrcusa.org/about-us/>. Accessed January 18, 2014

⁸⁸¹ See Ghori's introduction at the Islamic Society of North America's website, <http://www.isna.net/manzoor-ghori.html>, Accessed January 18, 2014

⁸⁸² <https://www.imrcusa.org/about-us/>. Accessed January 18, 2014

⁸⁸³ See a copy of Form 990 at https://bulk.resource.org/irs.gov/eo/2012_10_EO/27-0058132_990_201112.pdf. Accessed January 18, 2014

⁸⁸⁴ See a cached version of the 2003 IAMC Convention at http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=-1838754541&page_url=/www.imc-usa.org/book/export/html/178&page_last_updated=2009-05-29T21:57:59&firstName=Manzoor&lastName=Ghori. Accessed January 18, 2014

⁸⁸⁵ Ibid

Scholar, Vaishnava Center for Enlightenment.”⁸⁸⁶ There was barely a discussion of the human rights violations against Hindus in India.

Journalist Yatindra Bhatnagar, in writing his summary of the convention pointed to his interaction with Mr. Ghori after the latter’s session, to highlight some of the half-truths that were being presented at the convention:

When [Ghori] said a million Muslims have been killed, I asked Ghori for a clarification as to where, and when, a million Muslims were killed in India? His reply was that the number includes those killed during the Partition of India, and since then. Some clarification! Some consolation!⁸⁸⁷

Ghori and others in the CAG use such out of context conclusions and half-baked statements to exaggerate the plight of Muslims in India and feed the ongoing theories that Muslims in India are at a danger of genocide as experienced in Gujarat.

Besides IMRC, Mr. Ghori was also a key force behind the establishment of AFMI along with Abdul Nakadar and Kaleem Kawaja.⁸⁸⁸ Thus, a core group of such individuals within the CAG continue to peddle hyped up theories of “Muslim victimization”.

⁸⁸⁶ Ibid

⁸⁸⁷ Yatindra Bhatnagar, “Hours of Anti-India, Anti-Hindutva Rhetoric at ‘Indian’ Muslim Meet”, July 30, 2003, *IMC India*, <http://india.indymedia.org/en/2003/07/6236.shtml>. Accessed January 18, 2014

⁸⁸⁸ See the picture of a meeting to establish AFMI under “How AFMI Came Into Being” at <http://www.afmi.org/how-afmi-came-into-being/>. Accessed January 18, 2014

CHAPTER 25. Indian Progressive Study Group of Los Angeles (IPSG-LA)

It seems that the radical leftist community continues to invent/reinvent groups and organizations to accomplish its agenda. The IPSG-LA is certainly no exception. This group has been defunct since around 1997. Further, the information below shows the group's Maoist leanings as in its support for the celebration of the Naxalbari (Naxalite) uprising in India.

Though the name shows that it was an LA-based group, it maintains no website or major presence in cyberspace or otherwise. Its main website was being run out of Columbia University in New York.⁸⁸⁹ In addition, IPSG-LA was part of the Association of Indian Progressive Study Group (AIPSG), as per the *Charcha* blog run by AIPSG.⁸⁹⁰ According to the blog, IPSG (Indian Progressive Study Group) was formed in 1968, while AIPSG was formed in 1990 by Hardial Bains, founder and national leader of the Communist Party of Canada (Marxist-Leninist) (CPC-ML) and the President of the People's Front of Canada.⁸⁹¹ However, there is no discussion about the difference between the two. For example, why is one an "association" of the same group?

Further, IPSG's Columbia University website has been defunct since around 1997,⁸⁹² while the *Charcha* blog maintained by AIPSG hasn't had any posting since May 6, 2009. Links to the old AIPSG (www.geocities.com/aipsg) don't work and the domain (aipsg.org) is available for purchase as per a WhoIs.Net registration search.⁸⁹³

Thus, it is evident that IPSG-LA, AIPSG and IPSG are all defunct since atleast after 2009. But while the groups are no longer in existence, it is important to highlight their Maoist/Communist leanings.

In 2005, Raj Mishra and Rajesh Gopalan of AIPSG/IPSG wrote an extensive post on the *Charcha* blog, marking the 80th anniversary of the Communist movement in India.⁸⁹⁴ In it, they discuss the birth of IPSG and AIPSG, and also seek inspiration from the Communist Ghadar Party of India (CGPI), which is a far-left political party of India (not to be mistaken with the Ghadar Party, formed by Indian Revolutionaries in the US). They state that "[t]he work of the Communist Ghadar Party, which turns only 25 years old on December 25, 2005, must be commended within these circumstances [of disunity among communist groups in India]."⁸⁹⁵

CGPI's radical views are clearly stated on its website. For example, CGPI advocates a purely communist India and does not seek any compromise or conciliation between capitalism and socialism. It deems the idea of India as a nation as "...illusion-mongering..."⁸⁹⁶ and declares that India is "...neither democratic

⁸⁸⁹ For example, see the 1996 Newsletter of IPSG-LA, one of the only pieces of information available for this group. http://www.columbia.edu/cu/ipsg/la_newsletter.html. Accessed January 18, 2014

⁸⁹⁰ "In Memory of Hardial Bains (1939-1997)", August 24, 2007, *Charcha*, <http://aipsg.blogspot.com/2007/08/in-memory-of-hardial-bains-1939-1997.html>. Accessed January 18, 2014

⁸⁹¹ Ibid

⁸⁹² <http://www.columbia.edu/cu/ipsg/>. For example, when one clicks on the "Newsletter" Section of the website, the last Newsletter of IPSG-LA was produced in August 1996, while the last Newsletter of IPSG-LA was produced in June 1997. Accessed January 18, 2014

⁸⁹³ <http://www.whois.net/whois/aipsg.org>. Accessed January 18, 2014

⁸⁹⁴ Raj Mishra and Rajesh Gopalan, "Eighty Years of Communism in India", December 25, 2005, *Charcha*, <http://aipsg.blogspot.com/2005/12/eighty-years-of-communism-in-india.html>. Accessed January 18, 2014

⁸⁹⁵ Mishra and Gopalan, ibid

⁸⁹⁶ <http://www.cgpi.org/about>. Accessed January 18, 2014

nor secular but [merely] the bulwark of the colonial legacy, an instrument of capitalist-feudal exploitation and imperialist plunder.”⁸⁹⁷

AIPSG/IPSG is also a supporter of the Communist Party of India (Marxist-Leninist) and draws its ideological inspiration from that party’s actions, such as the Naxalite movement. The party’s blog features a translation of a piece written on September 4, 1969, by party leader and ideologue Charu Majumdar and deems the party as the party of armed struggle based on Mao Tse-Tung’s and Stalin’s thoughts and works.⁸⁹⁸ CPI-ML essentially advocated an armed struggle against the Indian government and is the fountainhead of the Naxalite/Maoist movement in India today. For example, according to the translated excerpt:

NAXALBARI represents the first ever application of Mao Tse-tung Thought on the soil of India... This new political era in India can be understood only by what Comrade Stalin said about the Chinese revolution, that is, *in India today armed revolution has begun its battle with armed counter-revolution. Waging revolutionary war has, therefore, become the only and main tactic of the revolutionary masses* [emphasis added]. A correct leadership is essential for waging this revolutionary war successfully. It is precisely for this reason that the Communist Party of India (Marxist-Leninist) has been established. Unless we understand this new situation in India, we can have no understanding of the significance and work of the revolutionary Party. *That is why our Party is the party of armed struggle, the party which will lead the Indian people’s democratic revolution to victory* [emphasis added].⁸⁹⁹

www.columbia.edu/cu/ipsg/a_conf_fray97.htm

1:30pm - 5:30pm
UCLA, Los Angeles

Session I:

50 Years After Independence

Fifty years after the transfer of power by the British, the majority of the people of South Asia continue to be subject to grinding poverty and live under the shadow of imminent violence. In the past month, a study has indicated that South Asia is the poorest regions of the world in terms of poverty, illiteracy and human development. Today, the people of the region continue to be prey to new and old divisions, while South Asia ranks as one of the most heavily militarised regions in the world. The papers and discussions in this session will be a contribution to the overall assessment and summation being made at this time of the experience of the last fifty years.

Session II:

30th Anniversary of Naxalbari

In the last fifty years of formal independence, all the struggles that the Indian people have waged, be it on Narmada, GATT, communal massacres or human rights - point to the centrality of the question of political power. In this entire period, the Naxalbari movement stands out as the singular event in Indian history that sought to actually change the character of political power in India in a fundamental way from the hands of the well-to-do and into the hands of the deprived. Papers in this session will discuss the experience of Naxalbari and the developments since then in the context of the overall struggle for the empowerment of the Indian people.

For further information, please contact IPSG - Los Angeles at:
(310) 391-0692 (phone/fax) or by email: ipsg@ucla.edu

Organized by the Association of Indian Progressive Study Groups
Earl Hall, Columbia University, New York, NY 10027

In 2010, India’s Prime Minister Manmohan Singh said Naxalite/Maoist extremism was “...the biggest internal security challenge and it is imperative to control left-wing extremism for the country’s

⁸⁹⁷ Ibid

⁸⁹⁸ “Fight Against The Concrete Manifestations of Revisionism”, February 16, 2013, Communist Party of India (Marxist-Leninist), <http://cpindiaml.wordpress.com/tag/naxalbari/>. Accessed January 19, 2014

⁸⁹⁹ Ibid

growth.”⁹⁰⁰ However, groups like CPI (M-L) advocate a violent overthrow of India’s “ruling class” and ushering in modes of governance modeled after Mao and Stalin.

To further illustrate AIPSG/IPSG’s support for the Naxalite movement, in 1997, the group organized a conference on 50th Anniversary of India’s Independence. However, one of the main sessions (as seen in the figure above) was actually commemorating the 30th Anniversary of the Naxalite movement!

AIPSG/IPSG considered the Naxalite movement as “...the singular event in Indian history that sought to actually change the character of political power in India in a fundamental way from the hands of the well-to-do and into the hands of the deprived.”⁹⁰¹ In fact, in the Conference Proceedings and a book called *Ending the Legacy of Division*, Rajesh Gopalan of AIPSG/IPSG actually discusses how many of the Naxalite/Maoist groups trace their origin to the Naxalbari period and dislike the “...‘peaceful and parliamentary path’ to political power...”,⁹⁰² the quotations implying that the author views democratic/parliamentary forms of activism with derision. Similarly, in an ominous note, Gopalan declared that “[m]any others are working hard to create the conditions and prepare the ground-work for future struggles.”⁹⁰³ His sinister remarks sound strikingly similar and are reflective of the current internal conflicts in India where the Maoist movements are busy building a ‘red corridor’ across the country for an eventual civil war.

Thus, two things are evident:

1. IPSG-LA/AIPSG/IPSG is a defunct fringe group, which has had no website and has held no major events or activity at least since 2009, except for dutifully signing its name in the CAG pronouncements.
2. IPSG-LA/AIPSG/IPSG derives inspiration from a Communist/Maoist ideology that supports violent armed conflict in India to liberate the country’s people from “Capitalist-feudal exploitation and imperialist plunder”. It seems to completely ignore the bloody and violent history of Communist/Maoist movements around the world and the failed nation-states that inflicted Communism/Maoism on their people.

⁹⁰⁰ “Naxalism biggest threat to internal security: Manmohan”, May 24, 2010, *The Hindu*, <http://www.thehindu.com/news/national/naxalism-biggest-threat-to-internal-security-manmohan/article436781.ece>. Accessed January 19, 2014

⁹⁰¹ http://www.columbia.edu/cu/ipsg/la_conf_may97.htm. Accessed January 19, 2014

⁹⁰² Rajesh Gopalan, “Opposition, Insurgency and the Quest for a New Political Power”, August 2, 1997, *Ending the Legacy of Division*, Association of Indian Progressive Study Groups, http://www.columbia.edu/cu/ipsg/eld/eld_main.html. Accessed January 19, 2014

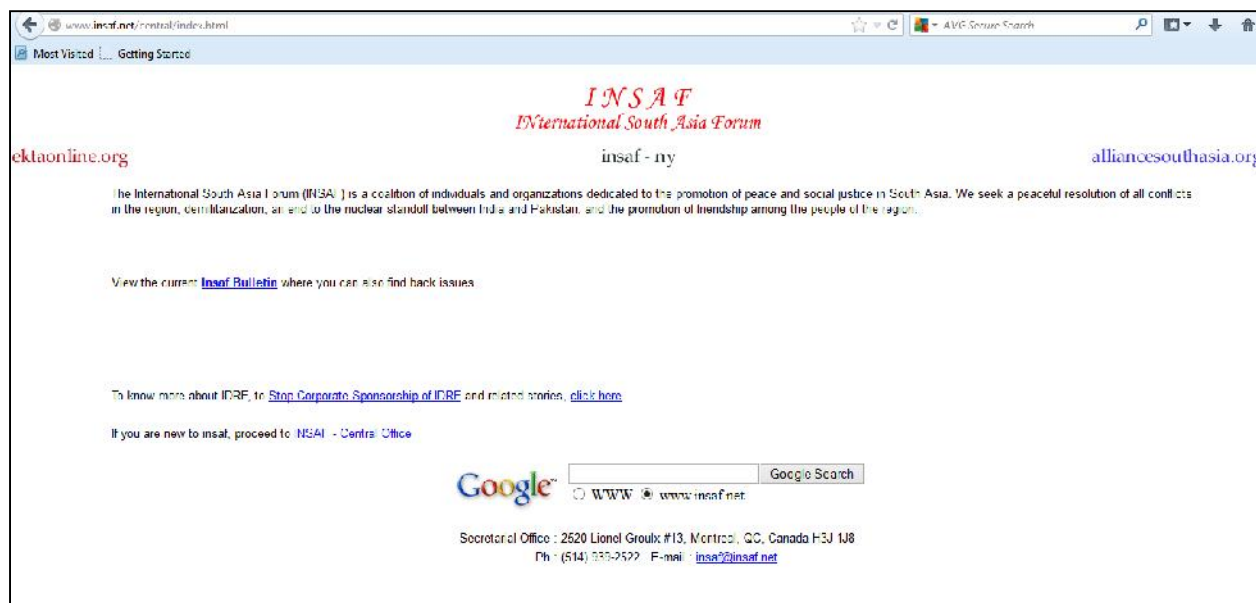
⁹⁰³ Gopalan, *ibid*

CHAPTER 26. International South Asia Forum (INSAF)

INSAF is another major example of how FOIL and its partners employ deceptive strategies to create groups that sound and look independent but are not. The information below sheds more light on the fact that INSAF is a creation of FOIL members sitting in Canada and the US.

INSAF claims to be yet another coalition of “...individuals and organizations dedicated to the promotion of peace and social justice in South Asia...[who] seek a peaceful resolution of all conflicts in the region, demilitarization, an end to the nuclear standoff between India and Pakistan, and promotion of friendship among the people of the region.”⁹⁰⁴

However, as shown by the figure below, the website is fairly empty and only directs users to go to their bulletin (more on it below). Furthermore, the only article that INSAF felt worthy of being featured on its website is FOIL’s vicious attack that damned the Indian American Charity, IDRF. And, the website features two additional links – ektaonline.org, belonging to EKTA, discussed in Chapter 11; and, alliancesouthasia.org, the old website of ASDSA, a key INSAF affiliate discussed in Chapter 14.



In addition, a snapshot of the website by the Internet Archive’s WayBack Machine shows that this page has remained the same since March 8, 2010 – for over four years!⁹⁰⁵

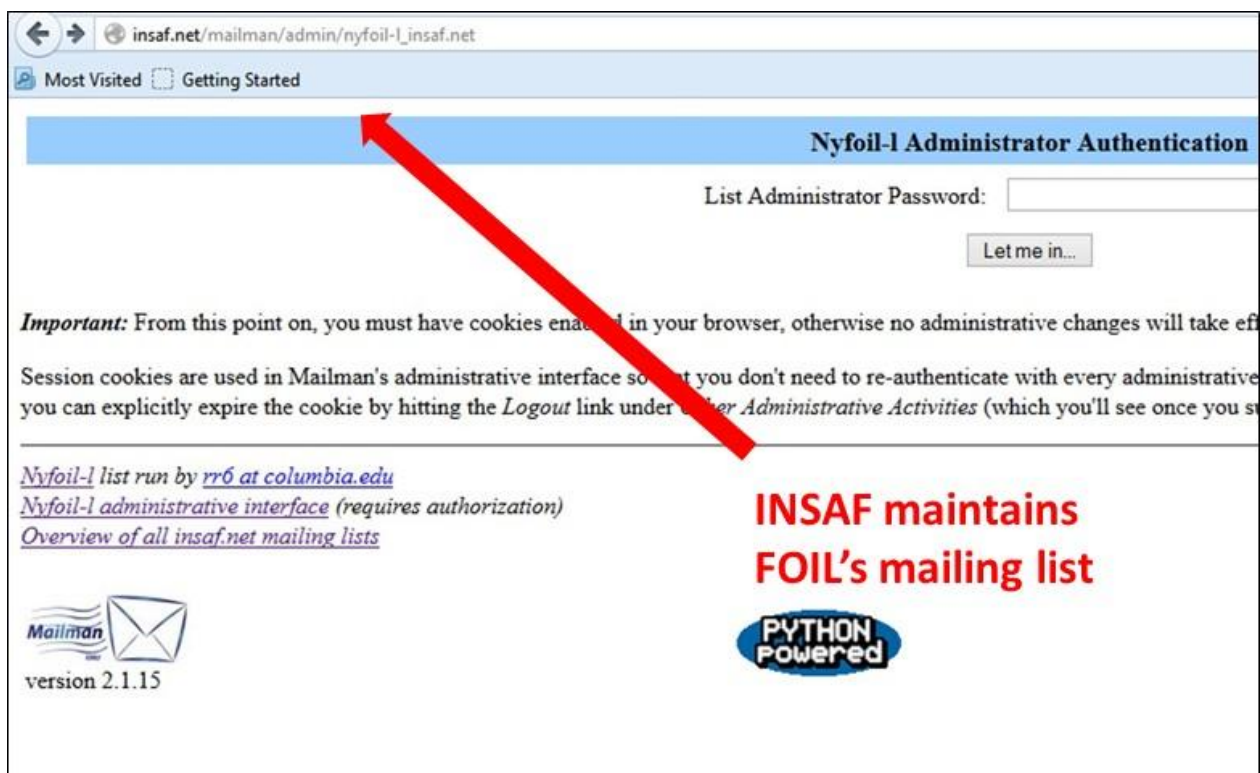
⁹⁰⁴ <http://www.insaf.net/central/index.html>. Accessed January 19, 2014

⁹⁰⁵ <https://web.archive.org/web/20100308113224/http://www.insaf.net/central/index.html>. Accessed January 19, 2014

Section 26.01 INSAF – FOIL’s Portal for Canada-US Radical Leftist Collaboration

In 2005, Biju Mathew, the co-founder of FOIL, admitted that INSAF is part of FOIL’s beehive when he declared in an interview discussing FOIL’s initiatives: “We also have a website (www.insaf.net) devoted to discussion of issues relating to South Asia from a leftist perspective.”⁹⁰⁶

Similarly, INSAF's website is registered to Shekhar Ramakrishnan and the SINGH Foundation, the fundraising arm of FOIL. Ramakrishnan is also the main registrar for FOIL’s website as well as several others. (This is highlighted in the illustrations in Chapter 3 as well as in the introduction of Chapter 4). What’s more, INSAF hosts FOIL’s mouthpiece *Ghadar*⁹⁰⁷ as well as FOIL’s old listserve (as seen from the figure below). Similarly, a WayBack Machine Search shows that Ashwini Rao and Junaid Rana of FOIL were listed as the main contacts for INSAF’s New York activities.⁹⁰⁸



Hence, INSAF is not a separate organization as the CAG claims on its roster.

⁹⁰⁶ Yoginder Sikand and Biju Mathew, “Stop Funding Hate”, <http://www.countercurrents.org/comm-mathew120805.htm>, August 12, 2005. Accessed January 7, 2014

⁹⁰⁷ See <http://ghadar.insaf.net/>. Accessed January 19, 2014

⁹⁰⁸ <https://web.archive.org/web/20030609224947/http://insaf.net/central/insafny/insafny.html>. Accessed January 19, 2014

According to its old website, INSAF was founded in 1999 at a conference on South Asia, organized by the Montreal based South Asia Research and Resource Center (CERAS), another member of the CAG discussed in Chapter 19.⁹⁰⁹ The connections between FOIL, CERAS and SANSAD (discussed in Chapter 31) are exposed when one examines INSAF's coordination committee elected in 2001⁹¹⁰ – the late Hari Sharma, founder of SANSAD, was the President, Vinod Mubayi (President of SINGH Foundation)⁹¹¹ was the Vice President, Abha Sur of SINGH Foundation and ASDSA was the Vice President and Daya Varma, President of CERAS, was the Secretary. Finally, INSAF's member-groups include ASDSA, EKTA, SANSAD and CERAS, among others.⁹¹²

Section 26.02 INSAF Bulletin

The current website of INSAF asks readers to visit (<http://www.insafbulletin.net/>) to find its latest bulletins. Thus, INSAF has now transformed into *INSAF Bulletin*. That is, this group, which claims to be independent, only survives now as a bulletin run by people from CERAS and FOIL. The website is registered to Feroz Mehdi,⁹¹³ who is also coordinator for CERAS, according to the CERAS newsletter.⁹¹⁴ Daya Varma of CERAS and Vinod Mubayi of SINGH Foundation are Editors of *INSAF Bulletin*.⁹¹⁵

INSAF Bulletin features the all-too-familiar diatribes against Narendra Modi, the BJP, etc. while staying fairly mild or mute in its attack on the Congress government or any other political party in India. Writings by Marxist historian and Hinduphobe Ram Puniyani are also featured in the bulletin, along with those by others, including INSAF's Varma and Mubayi. Their hatred for Mr. Modi and the BJP government shows throughout the bulletin. And, they do not hesitate to exaggerate facts and transform half-truths into convincing arguments.

In the January 2014 bulletin, Varma and Mubayi, while discussing the defeat of the Congress Party and the rise of Mr. Modi, compare the two thus:

Rahul Gandhi is an object mostly of jokes and *while his mother Sonia commands some respect, she is a far cry from a dynamic campaigner* [emphasis added]. *Narendra Modi, on the other hand, is quite possibly a criminal with blood on his hands and has very disturbing features of a possible fascist dictator* [emphasis added]; but in the prevailing culture he is able to project an image of a strong leader aided by a pliant media, in particular among TV anchors and the Hindi language [P]ress, as well as a zealous army of RSS-trained robots...to a large section of the

⁹⁰⁹ See "Founding Declaration" at the old INSAF website at <http://www.insaf.net/central/insaf-old/decla.html>. Accessed January 19, 2014

⁹¹⁰ See a list of the Committee Members at <http://www.insaf.net/central/insaf-old/commitee.html>. Accessed January 19, 2014

⁹¹¹ See the list of Directors of SINGH Foundation at <http://www.singhfoundation.org/>. Accessed January 19, 2014

⁹¹² See the full list of Member groups at <http://www.insaf.net/central/insaf-old/members.html>. Accessed January 19, 2014

⁹¹³ <http://www.whois.net/whois/insafbulletin.net>. Accessed January 19, 2014

⁹¹⁴ Dolores Chew & Gabrielle Collu, "India after the Ballot Count", *Ceras Newsletter*, <http://ceras.alternatives.ca/13/ballot.htm>. Accessed January 19, 2014

⁹¹⁵ See INSAF Bulletin 141, January 2014 at <http://www.insafbulletin.net/>. Accessed January 19, 2014

communalized Hindu middle-class youth in the cities, he has the image of a ‘can-do’ leader who will sweep aside all obstacles.⁹¹⁶

Beyond the offhand dismissal and name-calling of Mr. Modi, Mubayi and Varma also decry the youth that support Mr. Modi’s vision of development for India. The millions of Indian youth – sick and tired of dynastic rule, decades of corruption and mismanagement and thus supporting someone who has shown a record of progress – are automatically deemed as fanatics!

Similarly, writing about the August 2013 Muzaffarnagar riots, Mubayi and Varma squarely blame the BJP and “Hindu communal forces” for fomenting the riots, deeming the riots “...simply the opening salvo of killer Modi’s election campaign....It is a tried and tested strategy that paid off big for Modi and the BJP in the elections in Gujarat following the 2002 pogrom of Muslims.”⁹¹⁷ In this article, they are predictably soft on the other political parties and players. They deliberately omit the fact that Samajwadi Party leader Azam Khan was on the hot seat for pressuring the police to release the Muslims accused in the death of two Hindu youth, Sachin and Gaurav.⁹¹⁸ Furthermore, a sting operation conducted by *Headlines Today* shows that the cops were deliberately told by Azam Khan to “go slow” on handling the riots and let the situation unfold itself.⁹¹⁹ To add to this, on October 9, four police officers registered charges against Azam Khan, where they declared:

...Khan had them punished because he was upset that seven Muslims had been arrested for allegedly killing [the] two brothers in the village of Kawal on August 27. They have said in court that under pressure from the minister, their bosses ordered the release of the suspects immediately.⁹²⁰

A *Firstpost* report on September 12, 2013 clearly “...points to [provocative] comments made by Qader Rana of the Bahujan Samaj Party [while] addressing the Muslim panchayat, Saeed-Ur-Zama of the Congress party and Rashid Siddiqui of the Samajwadi Party.”⁹²¹

In their anxiety to crucify the BJP and Narendra Modi, organizations such as INSAF, FOIL, IAMC and the entire nexus deliberately choose not to focus on such points. By focusing on the “Hindu side” and blaming the whole episode on “Hindu extremism”, this nexus continues to fan the flames of hatred between the Hindu and Muslim communities.

⁹¹⁶ Vinod Mubayi and Daya Varma, “CONGRESS TROUNCED IN PROVINCIAL ELECTIONS: WHAT’S NEXT?”, January 2014, *INSAF Bulletin* 141, <http://www.insafbulletin.net/archives/2170>. January 19, 2014

⁹¹⁷ Vinod Mubayi and Daya Varma, “MUZAFFARNAGAR 2013 – A TASTE OF THINGS TO COME”, October 2013, *INSAF Bulletin* 138, <http://www.insafbulletin.net/archives/date/2013/10>. Accessed January 19, 2014

⁹¹⁸ “Azam Khan had interfered with police probe, Jats tell Congress leaders”, September 18, 2013, *The Times of India*, http://articles.timesofindia.indiatimes.com/2013-09-18/india/42182220_1_azam-khan-congress-leaders-jats. Accessed January 19, 2014

⁹¹⁹ “Cops expose Azam Khan’s role in Muzaffarnagar violence”, September 18, 2013, *Headlines Today*, <http://headlinestoday.intoday.in/programme/muzaffarnagar-riots-operation-riot-for-votes-azam-khan-uttar-pradesh-police/1310384.html>. Accessed January 19, 2014

⁹²⁰ Anant Zanane, “Police officers take on Azam Khan in court over Muzaffarnagar riots”, October 10, 2013, *NDTV*, <http://www.ndtv.com/article/india/police-officers-take-on-azam-khan-in-court-over-muzaffarnagar-riots-430232>. Accessed January 19, 2014

⁹²¹ “Muzaffarnagar riots: The inciteful speeches that fanned rioters’ fury”, September 12, 2013, *Firstpost*, <http://www.firstpost.com/politics/muzaffarnagar-riots-the-inciteful-speeches-that-fanned-rioters-fury-1103789.html>. Accessed January 19, 2014

CHAPTER 27. Manavi – An Organization for South Asian Women

Manavi was founded in New Jersey in 1985 to address issues faced by South Asian women in the US. It has organized events in and around the tri-state area to raise issues concerning domestic violence and abuse, on behalf of South Asian women. While its mission is admirable, it is deeply unfortunate that Manavi associates itself with the CAG, many of whose members and organizations have clearly disturbing political and extremist agendas. More bafflingly, it is not clear why Manavi chose to involve itself in political issues in India when its mission is to address problems faced by South Asian women in the US. And, why is Manavi solely focusing on such issues in India and no other South Asian country? After all, it deems itself as a South Asian organization.

In 2004, Manavi, along with other South Asian women's groups, wrote an *Open Letter to the Women of Gujarat*, denouncing the 2002 Gujarat riots. In line with the other members of the CAG, Manavi labels the riots as "...state-sponsored genocide..."⁹²² and a "...pre-meditated attack"⁹²³ on the Muslim community. These statements are glaringly similar to those issued by other members of the CAG such as IAMC, FOIL, etc. and are not based on any real investigation or report. Even though it has been proven that the attack on the Godhra train sparked widespread riots and the then Chief Minister Narendra Modi did not "sponsor" this, Manavi chose to rely on selective data and half-truths fed by other members and supporters of the CAG. While Manavi, in the letter, mentions "[it wishes] to convey to the women of Gujarat that [they] have not forgotten them,"⁹²⁴ there is no sympathy for, or even a casual mention of the Hindu women who were brutally burnt in the mob attack on the train. Manavi did not issue any statements or sympathetic appeals in 2002 when it was known that many women and children were roasted alive in the burning train.

Similarly, in March 2005, Manavi joined other members of the CAG to protest Narendra Modi's speech in New York. During the protest, Anu Gurnani of Manavi declared: "We condemn the *state-sponsored violence and systematic targeting of women and children* [emphasis added] that took place under Modi's leadership."⁹²⁵ Sadly, Manavi is never seen protesting with similar fervor regarding violence and oppression of women in Pakistan, Bangladesh or in instances within the Indian Muslim community. What about the women and children burnt in the train? Or, how about the gang rape on December 2, 2012 of a six-year-old Hindu girl, Wijenti Meghwar on a street in the Sindh Province of Pakistan?⁹²⁶ Rape and violent conversion of Hindu women have become commonplace in Pakistan and members of the minority Hindu community are fleeing Pakistan every day. Similarly, *The Indian Express*, "citing a report by the Society for the Protection of the Rights of the Child (SPARC), claims that nearly 2,000 women from minority sects, including Hinduism, were 'forcibly converted to Islam through rape, torture and kidnappings' in 2011 alone."⁹²⁷ In the same manner, a blog of Bangladeshi Hindus reports that, on March 19, 2010, Anju Rani Das, a 16-year-old girl, was gang-raped by eight Muslim men after being kidnapped

⁹²² "Open Letter to the Women of Gujarat", *Manavi Newsletter*, Volume XV, Issue 1, Spring 2004, pages 9-10 <http://www.manavi.org/documents/manavinewsletter2004.pdf>. Accessed January 19, 2014

⁹²³ Ibid

⁹²⁴ Ibid

⁹²⁵ See the following Press release on IAMC's website: "Indian Muslim Council-USA (sic) Participates in Pluralism Rally", March 20, 2005, http://iamc.com/press-release/indian_muslim_council-usa_participates_in_pluralism_rally/. Accessed January 19, 2014

⁹²⁶ Abbas Kassar, "PAKISTAN: The rape of 6 year old girl and the negligence of the police and doctors", *Asian Human Rights Commission*, <http://www.humanrights.asia/opinions/columns/AHRC-ETC-006-2013>. Accessed January 19, 2014

⁹²⁷ Angela Millar, "Hindu girls still targeted for rape in Pakistan: world remains silent", January 6, 2013, *EuropeNews*, <http://europe-news.dk/en/node/62604>. Accessed January 19, 2014

from her brother's custody.⁹²⁸ And, according to a 2011 article in *Mid-Day*, a Bangladeshi court sentenced 11 men for the gang rape of an adolescent Hindu girl in 2001.⁹²⁹

Manavi and the other women organizations in the CAG remain silent when it comes to protesting such horrific status of Hindu women in Pakistan and Bangladesh. As an organization claiming to represent *all* South Asian women, shouldn't Manavi be equally concerned about the desperate situation of the *Hindu women* in South Asia?

It is equally important to ask: Do *all* Manavi members endorse its association with groups and individuals that demonize India and Hinduism as well as hold Hindu deities in contempt? Or, is this a design of some members of Manavi? Does Manavi support the idea that all problems of South Asia are a result of India and Hinduism? Why does Manavi hobnob with groups and individual members of the CAG that have gone on record calling Hinduism "Spiritual Fascism", calling Hindu deities "incestuous" and "colonizers", sympathizing with terrorist organizations and supporting an armed violent struggle in India? Does Manavi tacitly endorse such statements and ideologies?

Section 27.01 Manavi and The FOIL Connection

Manavi's connections to FOIL go back to the late 1990s via key coordinators. For example, Miabi Chatterji, a key past coordinator of Manavi, served in a similar capacity at the Youth Solidarity Summer (YSS, discussed in Chapter 28, Section 28.02).⁹³⁰ In 2005, Chatterji represented YSS in a protest against then Gujarat Chief Minister Narendra Modi, along with Anu Gurnani of Manavi.⁹³¹

Similarly, in 2002, Manavi organized a *Peace Rally for South Asia* (screenshot below) along with FOIL, INSAF, SAMAR Magazine, YSS and other radical leftist groups to call a halt to the military conflict between India and Pakistan and the surge of troops at the India-Pakistan border after the 2001 attack on Indian Parliament by Pakistan-based terror groups Lashkar-e-Taiba and Jaish-e-Mohammed.⁹³² While denouncing the troop surge, Manavi and others did not demand Pakistan to end its support for such terrorist groups. Furthermore, it is important to note that Manavi is getting involved in South Asian geopolitical issues and thus steering away from its intended mission (which is to help battered South Asian women in the US). Again, Manavi doesn't seem to join any mainstream Hindu or Indian organization in protests related to Kashmiri Pandits, the situation of Hindus in Pakistan and Bangladesh, or the attacks on Indian Parliament, the Akshardham temple, Mumbai and so on.

⁹²⁸ Dr Radhasyam Brahmachari, "Kidnapping of Hindu Girls for Raping or Conversion and Marriage to Muslims", *Hindus of Bangladesh*, <http://hindubd.blogspot.com/2010/05/kidnapping-of-hindu-girls-for-raping-or.html>. Accessed January 19, 2014

⁹²⁹ "Bangladesh court jails 11 for gang rape of Hindu girl", May 5, 2011, *Mid-Day*, <http://www.mid-day.com/news/2011/may/050511-Hindu-girl-raped-bangladesh-convicted.htm>. Accessed January 19, 2014

⁹³⁰ See the list of Key YSS Volunteers at <https://web.archive.org/web/20030822095025/http://www.proxxa.org/yss/yss2003/collective.htm>.

⁹³¹ See the March 21, 2005 Press release by Coalition Against Genocide titled "COALITION AGAINST GENOCIDE REAFFIRMS STRUGGLE AGAINST EXTREMIST HINDU GROUPS" at <http://www.coalitionagainstgenocide.org/press/msg.pr.21mar2005.pdf>. Accessed on January 21, 2014

⁹³² See the following message #2 posted in the "South Asia Citizens Wire - Dispatch #1 | 22 February 2002" on INSAF's website: http://insaf.net/pipermail/sacw_insaf.net/2002/001286.html. Accessed February 14, 2014

Note: Relevant CAG Members are highlighted in boxes below.

insaf.net/pipermail/sacw_insaf.net/2002/001286.html

Please Post Widely

One Million Dead In 1947
 Half-Million Dead In 1971
 How Many Millions In A Nuclear War?

 Peace Rally for South Asia
 SUNDAY, FEBRUARY 24TH
 5:30 PM - 7:30 PM
 37th Rd. and 74th St. - Jackson-Heights
 Subway: E/F/G/R/7 to Roosevelt Ave./74th St.

 PEOPLE OF ALL COMMUNITIES ARE WELCOME.

Hundreds of thousands of troops are stationed on the Bangladeshi,=20
 Indian and Pakistani borders, while families from border towns are=20
 being forced to leave their homes. While the militaries stand on the=20
 brink of war for national pride, people all over South Asia continue=20
 to suffer from poverty, homelessness, joblessness and hunger. This is=20
 what our governments call progress.

Join us to protest the military conflict between the Indian and=20
 Pakistani governments. While the governments and militaries=20
 sacrifice our lives, our rights, and our hopes, show them that we=20
 people demand peace and justice. Show them that we the people are=20
 united in the belief that war is not the answer.

1. No Military Conflict: Remove All Troops From the Borders
2. No More Nuclear Build-up: Money For Social Programs And=20
 Education, Not for Military And War
3. Solidarity Among People And Cross-Border Relations
4. U.S. Out Of The Region

Sponsoring Organizations (list in formation): Andolan, DRUM, FOIL,=20
 INSAF, Iran Forum, Manavi, New York Taxi Workers Alliance, NYC=20
 Coalition for Peace and Justice Steering Committee, SAMAR Magazine,=20
 SAYA, South Asians Against Police Brutality and Racism, Workers=20
 Awaaz, Youth Solidarity Summer.

CHAPTER 28. Organizing Youth (OY) & Youth Solidarity Summer (YSS)

This chapter looks at OY and YSS as one and the same organization because they have been started and supported by FOIL, FOSA and EKTA. While CAG claims that YSS and OY are separate groups, facts prove otherwise. In addition, both groups have been defunct for many years and their former operatives have now spawned initiatives such as the Bay Area Solidarity Summer (BASS), a project of ASATA, discussed in Chapter 15.

The website YSS has not been updated since 2007,⁹³³ while the website for OY has not been updated since 2005.⁹³⁴ In addition, as shown by the website links, they both share the same website.

Section 28.01 Organizing Youth (OY)

OY was a San Francisco-based group started by members of FOIL, FOSA, EKTA, etc. While this group was a “signatory” to the CAG’s rabid agenda, the following facts demonstrate that it is a non-existent group that was a mere extension of FOIL and its attempts to groom youth into an ideology that promotes hatred and disgust toward Hinduism and India:

1. A WhoIs.net site registration search www.youthsolidarity.org (which hosts both OY and YSS, as www.youthsolidarity.org/oy/ and www.youthsolidarity.org/yss), shows that it is registered to Ramkumar Sridharan and FOSA.⁹³⁵ Similarly, the site is hosted by EKTA.⁹³⁶
2. According to its website, OY’s purpose was “to provide radical political education and training to South Asian youth...”⁹³⁷ OY’s target audience was “...South Asians between the ages of 17 and 23 [or thereabouts] who are looking for alternatives to the dominant socio-political and economic ideologies...[who] have questions regarding or are interested in frameworks of leftist analysis and politics of dissent...”⁹³⁸ Working under the wraps of “social injustice, racism, religious bias, gender bias, etc.”,⁹³⁹ OY was primarily interested in indoctrinating youth in the radical leftist ideology espoused by FOIL and its affiliates.
3. Under the question “Why and when was OY! formed?”⁹⁴⁰ the group traced its inspiration and beginnings to YSS and FOIL. For example, “OY! has been inspired by the success of the Youth Solidarity Summer, which is a project of the Progressive South Asian Exchange (ProXsa) in New York.”⁹⁴¹ ProXsa, as discussed before, is another name for FOIL.

⁹³³ <http://www.youthsolidarity.org/yss/>. Accessed January 19, 2014

⁹³⁴ <http://www.youthsolidarity.org/oy/index.htm>. Accessed January 19, 2014

⁹³⁵ <http://www.whois.net/whois/youthsolidarity.org>. Accessed January 19, 2014

⁹³⁶ See the footer of the OY website at <http://www.youthsolidarity.org/oy/index.htm> with words “© Organizing Youth (OY!), 2004. Site hosted by ektaonline.org”. Accessed January 20, 2014

⁹³⁷ <http://www.youthsolidarity.org/oy/index.htm>. Accessed January 20, 2014

⁹³⁸ Ibid

⁹³⁹ Ibid

⁹⁴⁰ See #3 in the Frequently Asked Questions at <http://www.youthsolidarity.org/oy/2005/faq/#3>. Accessed January 20, 2014

⁹⁴¹ Ibid

4. In 2005, during the California textbook controversy, OY was part of the coalition that lobbied against a fair portrayal of Hinduism in those textbooks. In the usual strategy followed by FOIL and its affiliates to hoodwink regulators, media and the general public, Jhumpa Bhattacharya and Ramkumar Sridharan signed a letter on behalf of OY.⁹⁴² Sridharan, discussed before, belongs to FOSA. OY rejected most of the edits suggested by the Hindu groups and parents. Their prejudices against Hindus and Hinduism comes starkly across in the following stance it has taken in the letter:

The Hindu groups suggested edits reflecting that women in ancient India had different rights than men, and that there were prominent women sages associated with the Vedas:

Hindu Groups: “Men had different duties (dharma) as well as rights than women. Many women were among the sages to whom the Vedas were revealed.”⁹⁴³

OY: “It is necessary to highlight patriarchy in Indian and other civilizations in order to sensitize children to gender inequalities. Ancient Indian women had very limited access to education, were denied inheritance or property, and were excluded from positions of authority.”⁹⁴⁴

The issue of gender inequality is a much more advanced subject than those usually taught in a 6th grade textbook; and even scholars do not agree on the subject when it comes to ancient Indian society. Further, there is clear evidence that women such as Gargi, Lopamudra and Maitreyi commanded respect in the Vedic times.

It is quite hypocritical that OY and the coalition have argued so vehemently against Hinduism on this point while they are completely silent on the patriarchy practiced in the Abrahamic religions. What’s more, in the same letter, OY maintains that “Hinduism and Ancient South Asian culture...represent many different strains of philosophies, ideologies and practices...”⁹⁴⁵ However, they only pounce on the Caste System, the status of women, etc. in India – all the usual points used by FOIL and the CAG to demonize Hinduism. Again, this nexus has no similar criticism of Islam, the other major South Asian religion. They have never registered a protest against textbooks on Islam and demanded to show aspects such as treatment of women in Islamic society, treatment of minorities/non-believers, genocides in South Asia, etc.

⁹⁴² See a copy of the letter sent to the California School Board at http://www.friendsofsouthasia.org/textbook/LetterToCAStateBoard_OY.pdf. Accessed January 20, 2014

⁹⁴³ Ibid, page 3

⁹⁴⁴ Ibid, page 3

⁹⁴⁵ Ibid

Section 28.02 Youth Solidarity Summer (YSS)

YSS was a youth wing of FOIL. According to the YSS Workbook, it was started in 1996 by members of FOIL (also called ProXsa) in response to what they deemed as “...the growth of the Hindu right in the United States and its growing influence on South Asian youth in schools and colleges”.⁹⁴⁶ However, its old website, retrieved through a search in the Internet Archive’s WayBack Machine, declares that it was founded in 1997.⁹⁴⁷

YSS’ main website (www.proxsa.org/yss) has been unchanged/non-functional since 2008.⁹⁴⁸ But it also maintained another website as discussed above. In its workbook, YSS calls itself merely a “collective” and hence not a true organization as the CAG would rather have it. From its workbook, YSS seemed to be a coalition of only 15-20 active members who worked on a potpourri of radical leftist issues. The workbook states:

The YSS collective consists of 15-20 active members working in a range of progressive social movements and organizations, including labor rights groups, the lesbian/gay/bisexual/transgender/two-spirit movement, anti-domestic violence organizations, feminist groups, organizations working on issues of racial and economic justice, environmentalist organizations, immigrant rights organizations, the movement against the prison industrial complex, radical youth organizations, radical spoken word, performance art, and dance.⁹⁴⁹

On page 8, YSS itself declares that it “...is not an independent tax-exempt [501(c)(3)] organization...”⁹⁵⁰ thus showing yet again that it is not a separate organization.

Pages 10 and 11 of the Workbook further show its FOIL connections. In fact, this is a “Who’s Who” list of many prominent members and spokespersons of groups listed in the CAG. The list below shows some of the YSS alumni and their affiliations in the CAG:⁹⁵¹

⁹⁴⁶ “Youth Solidarity Summer (YSS) Workbook”, page 1,

<http://www.proxsa.org/yss/yss2003/YSSWorkbookV1.0.pdf>. Accessed January 20, 2014

⁹⁴⁷ <https://web.archive.org/web/20020829205858/http://www.proxsa.org/yss/>. Accessed January 21, 2014

⁹⁴⁸ See for example, a WayBack Machine Internet Archive Search of <https://web.archive.org/web/20080920094151/http://insaf.net/yss/>, which redirects to <http://www.proxsa.org/yss>. The latter has remain unchanged since at least June 20, 2008. Accessed January 21, 2014

⁹⁴⁹ Ibid, page 6

⁹⁵⁰ Ibid, page 8

⁹⁵¹ Ibid, pages 9-10

YSS Member	Group Affiliation
Ali Mir (Ali Hussain Mir)	FOIL, CSFH, <i>SAMAR</i>
Amita Swadhin	FOIL
Ashwini Rao	FOIL, CSFH, INSAF, CAG
Biju Mathew	FOIL, CSFH, INSAF, ASDSA, CAG
Rahul De	FOIL, <i>SAMAR</i>
Raju Rajan	FOIL
Raza Mir (Mir Ali Raza)	FOIL, INSAF, <i>SAMAR</i>
Saba Waheed	FOIL, <i>SAMAR</i>
Sangeeta Kamat	FOIL, , CSFH, INSAF
SP Udayakumar	FOIL
Sunaina Maira	FOIL, INSAF, ASDSA
Vijay Prashad	FOIL, CSFH, CAG

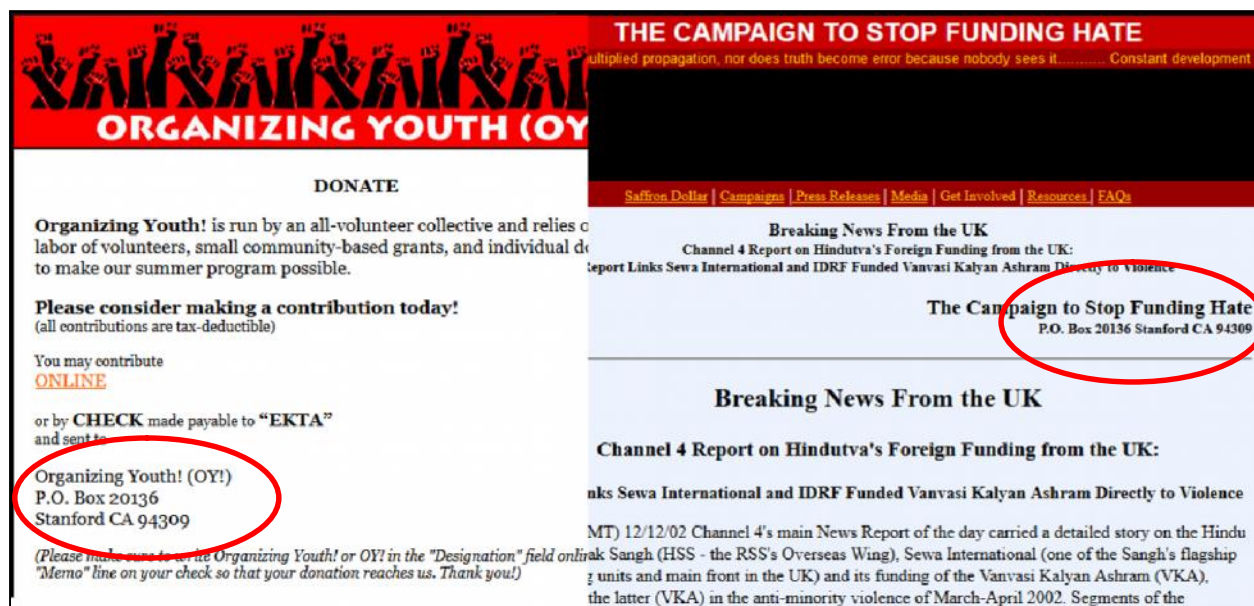
Section 28.03 Funding Sources of OY and YSS

Both OY and YSS were funded by FOIL and its affiliates like EKTA, along with grants from some other Marxist groups. In the “donate” section of its website, OY provides a peculiar description of how it is sponsored or supported. In soliciting donations, OY declares:

OY! is fiscally sponsored under the 501(c)3 umbrella of EKTA. We are not funded by EKTA but by small community-based grants and individual donations.⁹⁵²

In essence, EKTA was the financial clearinghouse of OY since it did not have an independent tax status, besides providing support such as hosting its website.

In yet another twist, OY asks the check to be made payable to EKTA and sent to an address belonging to the Campaign To Stop Funding Hate (CSFH, discussed in Chapter 36)! While the address had been changed in recent years, a March 10, 2005 snapshot available at the Internet Archive’s WayBack Machine displays the address that belongs to CSFH.⁹⁵³ The figure below illustrates the address match from the sites of OY and CSFH.



As for YSS, page 9 of its manual declares that its funds “...are managed through the SINGH Foundation, our fiscal sponsor.”⁹⁵⁴ SINGH Foundation is the financial clearinghouse and fundraising arm of FOIL. In addition, the Foundation mentions that it is a fiscal sponsor of YSS.⁹⁵⁵

⁹⁵² <http://www.youthsolidarity.org/oy/donate/>. Accessed January 20, 2014

⁹⁵³ For OY, see <https://web.archive.org/web/20050111001253/http://www.youthsolidarity.org/oy/donate/>. For CSFH, see <http://stopfundinghate.org/FxH/121202SFHPressAdv.htm>. Accessed January 20, 2014

⁹⁵⁴ “Youth Solidarity Summer (YSS) Workbook”, page 9, <http://www.proxxa.org/yss/yss2003/YSSWorkbookV1.0.pdf>. Accessed January 20, 2014

⁹⁵⁵ See the website at <http://www.singhfoundation.org/activities.html>. For example, on YSS, SINGH’s website says: “Another activity of the foundation is to be the fiscal sponsor for fledgling grassroots groups in the South Asian community in the United States. We have sponsored... Youth Solidarity Summer, a summer program for South Asian youth, held for a week each summer for a number of years in New York;” Accessed February 14, 2014

In summary, OY and YSS were the youth initiatives of FOIL and its affiliates in the CAG and not independent organizations as claimed by CAG. OY and YSS also demonstrate the intentionally hidden links between the various organizations spawned by FOIL and its affiliates such as FOSA and EKTA/CAC, and how these organizations support/run each other.

CHAPTER 29. South Asian Collective (SAC) & Students for Bhopal (SFB)

SAC and SFB are included in the same chapter here as they are associated with Ravi (Ra) Ravishankar, a spokesperson for the CAG and CSFH and a long-time member of FOIL. As the chapter shows SAC is a defunct student organization since around 2005, though one is hard pressed to see much activity even before it became defunct. Secondly, while SFB is a fairly large organization, its connection with CAG is suspect – the organization’s mission is completely unrelated to that of the CAG. Could it be that Ravishankar is including SFB’s name to lend additional credibility to the coalition?

(Ravishankar’s vitriolic animosity toward Hindus and Hinduism was highlighted in Chapter 4).

Section 29.01 South Asian Collective (SAC)

SAC is a non-existent group pretending to be real in the same fashion as some outfits in the CAG. The organization, such as it is, was active at the University of Illinois at Urbana-Champaign about a decade ago when Ravishankar was a student there. A search on UIUC’s website for actively Registered Student Organizations⁹⁵⁶ yields no results on SAC. This was also confirmed by a phone call to the Center for South Asian and Middle Eastern Studies at the University of Illinois at Urbana-Champaign, along with an email (see screenshot below), on February 14, 2014. Hence, it is clear that it is not a registered student organization. However, a WayBack Machine Search⁹⁵⁷ provides some information about SAC’s UIUC days in 2002 and 2003. According to the archived pages, SAC was primarily a group for “...constructive dialogue about issues that affect South Asians, both in the sub-continent and the diaspora...particularly



⁹⁵⁶ <https://illinois.collegiatelink.net/organizations>. Accessed January 20, 2014

⁹⁵⁷ <https://web.archive.org/web/20021031005228/http://www.uiuc.edu/ro/SAC/>. Accessed January 20, 2014

concerned with problems that have reached almost endemic proportions in South Asia – religious and national sectarianism, nuclearization, to name a few.”⁹⁵⁸ Like its FOIL brethren, its focus was mostly “Indian atrocities” and “Hindu extremism”.

Of the four events that the website displays, one of them is a September 8, 2002, screening of Anand Patwardhan’s film *Jung Aur Aman (War and Peace)*⁹⁵⁹ which runs down Indian nationalism and hardly brings into focus that all the wars fought on the subcontinent for the past 60 plus years have been provoked by Pakistan and China. Patwardhan, whose site is hosted by CAG member and FOIL affiliate EKTA, is also famous for his Dalit song *We Are Not Your Monkeys*, which takes a highly pejorative view of Lord Rama and the Ramayana.⁹⁶⁰ While Patwardhan has toiled hard to show the so-called “atrocities” of the Indian state, he has never worked as earnestly to show the dire situation of Hindu Pandits in Kashmir, or of Hindus in Pakistan and Bangladesh.

The focus of another event, titled *Not In the Name Of Hinduism – A plea to condemn Hindutva*, held on September 15, 2002,⁹⁶¹ which purportedly aimed to draw “...notice to the politicization of religion and the persecution of minorities in South Asia”,⁹⁶² is – not surprisingly – only the Gujarat riots. Yet again, the event selectively focuses on extremism that only involves Hindus and India. The description also gives a skewed view of the Gujarat “pogrom” as having “...taken the lives of *more than 2,000 Muslims* [emphasis added]...”⁹⁶³ while blithely ignoring the loss of Hindu lives.

A third event is the October 9, 2002 screening of a movie titled *IF GOD BE WITH US*, directed by Shankar Borua. The movie’s theme focuses on India’s “atrocities” against the Naga people of Northeast India and calls for a separate country for the Naga people. While Malhotra and Neelakandan (2011) have laid out the nefarious plans of Christian evangelicals in India, others such as Franke (2008) have pointed out that the Indo-Naga war was a result of British colonial plans and that the Nagas did not exist as a distinct people and had always maintained cordial relations with the people from the plains.⁹⁶⁴

Through British categorization and the drawing of administrative boundaries, the people of the hills became the Nagas, now separated from the people of the plains. In short, the British and missionaries then made the Nagas into Christian nationalists and implanted in them their hatred for the Indians.⁹⁶⁵

However, such important colonial machinations are ignored by those who have an ideological agenda of portraying India as an explosive concoction of distinctive religious and cultural groups.

⁹⁵⁸ Ibid, see the “About Us” Section of the website

⁹⁵⁹ Ibid, see the “Past Events” Section of the website

⁹⁶⁰ <http://www.patwardhan.com/films/wearenotyourmonkeys.htm>. Accessed January 20, 2014

⁹⁶¹ See the “Past Events” Section of the website at

<https://web.archive.org/web/20021031005228/http://www.uiuc.edu/ro/SAC/>. Accessed January 20, 2014

⁹⁶² Ibid, click under the event to read the description. Accessed January 20, 2014

⁹⁶³ Ibid

⁹⁶⁴ Franke, Marcus, *War and Nationalism in South Asia: The Indian State and the Nagas*, (Routledge, 2008) , p.3, accessed online on January 20, 2014 at

http://books.google.com/books?id=p3jRGm4IAyWC&pg=PA47&lpg=PA47&dq=indo-naga+war&source=bl&ots=cZoxXHguXT&sig=U4pA_4WChGBIveFVLf-P2WegWGU&hl=en&sa=X&ei=Sd_dUpyhOYnQsATopIH4Ag&ved=0CCcQ6AEwADgU#v=onepage&q=indo-naga%20war&f=false

⁹⁶⁵ Franke, ibid

Similarly, a WayBack Machine search of a different website of SAC shows that the organization has not organized any events since 2006.⁹⁶⁶

In the link above, a few events can be highlighted. One is an April 12, 2006 event featuring FOIL stalwart Biju Mathew, titled *Biju Mathew – ‘Cabs & Capitalism’*, and another is an announcement of SAC joining the CAG.⁹⁶⁷

Section 29.02 Students For Bhopal (SFB)

SFB is an international organization that advocates justice for the victims of the terrible 1984 gas tragedy for which Union Carbide (now part of Dow Chemical) is squarely to blame.⁹⁶⁸ The cause is commendable given the lives that were lost and the pathetic situation of the survivors and their families even today. But, SFB’s connection with CAG has nothing to do with the former’s mission. In fact, it has more to do with certain SFB members’ (Ravishankar’s) connections with FOIL. It is shocking that SFB allowed its name to be associated with a controversial coalition like the CAG.

Section 29.03 The FOIL Connection

While SFB is a legitimate organization, its participation in the CAG is questionable as CAG’s mission is quite different from that of SFB. One cannot help but wonder whether certain members of the organization are using its name to hype up the “diversity and broad appeal” of CAG.

A WhoIs.net site registration search of SFB shows that it was created on June 25, 2003, and is registered to Ryan Bodanyi.⁹⁶⁹ And, according to the relevant Wikipedia entry, Bodanyi founded the organization in 2003.⁹⁷⁰ Thus, Bodanyi has been a central figure in fighting for compensation and justice for the victims of the disaster.

Though Bodanyi is not directly connected with FOIL, he wrote an article in FOIL’s mouthpiece *Ghadar* on the ongoing fight for the Bhopal gas victims.⁹⁷¹ But, more importantly, Ravishankar of FOIL was involved with SFB at UIUC, according to SFB’s old website.⁹⁷² The UIUC link from SFB’s old website shows Ravishankar and SAC spearheading the 2004 SFB events at UIUC.⁹⁷³

⁹⁶⁶ <https://web.archive.org/web/20100616163042/https://netfiles.uiuc.edu/ro/www/SouthAsianCollective/>. Accessed February 14, 2014

⁹⁶⁷ Ibid

⁹⁶⁸ Read more about SFB on Wikipedia at http://en.wikipedia.org/wiki/Students_for_Bhopal. Accessed January 20, 2014

⁹⁶⁹ <http://www.whois.net/whois/studentsforbhopal.org>. Accessed January 20, 2014

⁹⁷⁰ http://en.wikipedia.org/wiki/Students_for_Bhopal. Accessed January 20, 2014

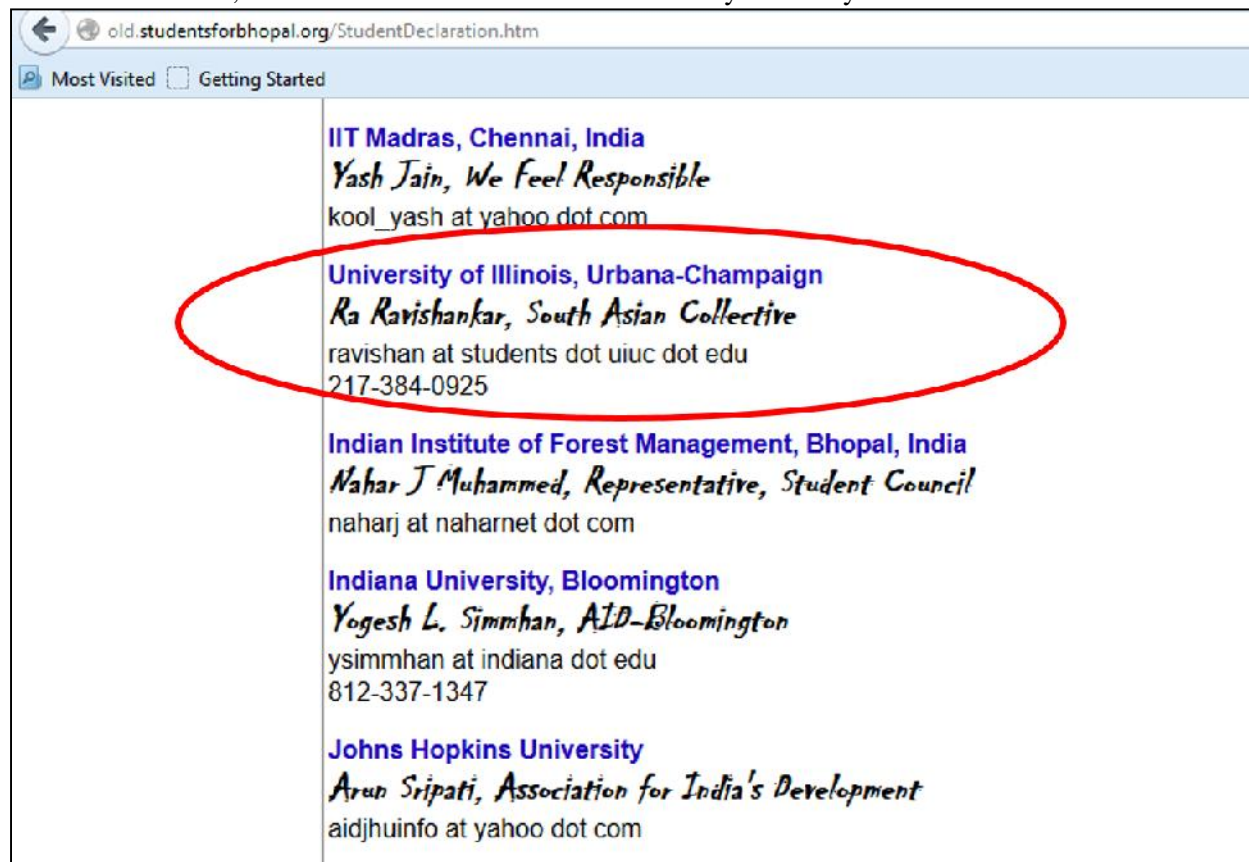
⁹⁷¹ Kamayani Swami and Ryan Bodanyi, “Challenging Corporate Callousness and State Indifference: The Ongoing Struggle for Justice in Bhopal”, *Ghadar: a publication of the forum of inquilabi leftists*, Volume 8, April 2005, <http://ghadar.insaf.net/April2005/MainPages/bhopal.htm>. Accessed January 20, 2014

⁹⁷² <http://old.studentsforbhopal.org/ActiveUniversities.htm>. See the entry under University of Illinois, U-C.

Ravishankar is listed as the main contact for SFB’s activities at University of Illinois. Accessed January 20, 2014

⁹⁷³ <http://old.studentsforbhopal.org/Illinois.htm>. Accessed January 20, 2014

The screenshot below shows Ravishankar signing as a representative of SAC on a SFB declaration. Hence, SFB's involvement in CAG is most likely driven by Ravishankar.



Thus, a few conclusions are inescapable:

1. SAC has not been existent since at least 2006. It was spearheaded by Ravishankar, a dedicated member and representative of FOIL, CSFH and CAG.
2. SFB's name is perhaps being used by the likes of Ravishankar to bolster CAG's appeal to the mainstream audience and to the people that CAG usually petitions. In reality, SFB's mission (i.e. advocating for the Bhopal tragedy victims) has nothing to do with CAG's activities.

CHAPTER 30. South Asian Magazine for Action and Reflection (SAMAR)

SAMAR is listed as one of the signatories to the CAG agenda. Though the magazine is registered as a non-profit organization with the State of New York,⁹⁷⁴ it is spearheaded by and contains writings and collaborations from many of the same group of people from FOIL and other radical leftist organizations listed in the CAG. Hence, yet, again, CAG's claim that this is a broad-based and independent organization is a farce.

According to its website, *SAMAR* was first launched in 1992 in print edition "...to give voice to progressive and radical perspectives on issues affecting the South Asian community such as communal violence and the plight of working class South Asians."⁹⁷⁵ Indeed, the magazine is replete with articles from well known radical leftists such as Vijay Prashad, Biju Mathew, Angana Chatterjee, Balmurli Natrajan and various other members of FOIL. The current editorial team includes Beena Ahmad, Surabhi Kukke, Ahalya Satkunaratnam, Anantha Sudhakar, Virali Modi-Parekh, and Saba Waheed.⁹⁷⁶ The information below provides examples of various Editors, Editorial Associates and Contributors of *SAMAR* that are or were part of FOIL.

Section 30.01 *SAMAR's* Editors, Contributors and Advisors – The FOIL Connection

To understand *SAMAR's* ideological allegiance to the CAG, one need not look hard. Just browse the various issues of the magazine and it becomes obvious that many of its Editors, Editorial Associates and Contributors are from FOIL.

For example, Saba Waheed, one of the current editorial members, was actively associated with the Youth Solidarity Summer (YSS), FOIL's youth wing, and has been on the editorial board since at least 2003.⁹⁷⁷ Similarly, Surabhi Kukke, another editorial member, was also actively involved with the YSS.⁹⁷⁸ A sample list of various Editors, Editorial Associates and Contributors is provided in the next section.

The information below highlights some of the writings of prominent FOIL and CAG members in *SAMAR* to illustrate the magazine's ideological tilt.

In Issue 16 of *SAMAR*, dated December 16, 2003, Angana Chatterji of FOIL and CSFH, wrote an article, *Challenging the Foreign Exchange of Hate*,⁹⁷⁹ lambasting the India Development and Relief Fund

⁹⁷⁴See *SAMAR*, Inc. information on the New York State Division of Corporations at http://appext20.dos.ny.gov/corp_public/CORPSEARCH.ENTITY_INFORMATION?p_nameid=2038547&p_corpid=1979125&p_entity_name=SAMAR&p_name_type=%25&p_search_type=BEGINS&p_srch_results_page=2. Accessed January 23, 2014

⁹⁷⁵ <http://www.SAMARmagazine.org/about>. Accessed January 21, 2014

⁹⁷⁶ Ibid

⁹⁷⁷ See the list of YSS Organizers at the following link of YSS' old website: <https://web.archive.org/web/20030822095025/http://www.proxsa.org/yss/yss2003/collective.htm>. Accessed January 22, 2014

⁹⁷⁸ See the YSS 1999 event information at: <http://www.proxsa.org/yss/yss99/brochure.html>. Accessed January 22, 2014

⁹⁷⁹ Angana Chatterji, "Challenging the Foreign Exchange of Hate", December 16, 2003, Issue 16, *SAMAR*, <http://www.SAMARmagazine.org/archive/articles/136>. Accessed January 22, 2014

(IDRF), as a follow-up to and propagation of the FOIL and CSFH report, wrongly accusing IDRF of channeling donations to fund extremist organizations in India. In addition, Chatterji takes readers on a ride by asserting that the “members of [CSFH] are an *independent and diverse group* [emphasis added] of Indian and Indo-American professionals in the United States who seek to educate Indian-American communities about the potential appropriation of their money by fundamentalist groups who use it to fund hate campaigns against minorities.”⁹⁸⁰

In Issue 19 of *SAMAR*, dated January 24, 2005, Chatterji is featured yet again, spewing venom at Hindu groups while also viewing Hinduism with contempt in her article *Becoming in Diaspora*. For Chatterji, South Asian immigrant politics is all about Hindu nationalism. She has no room to discuss such radical groups in Bangladesh, Pakistan, Nepal and the like, except the quest for an independent Kashmir. She views development work done by organizations like Ekal Vidyalaya with suspicion and wrongly accuses them of indoctrinating tribals into Hinduism,⁹⁸¹ while commending YSS for doing good “anti-oppression work.”⁹⁸² Then, in the concluding paragraph, she showers praises on the various radical leftist organizations that have been discussed throughout this report, as well as those in the CAG. Commending FOIL, she declares that it “[creates] openings for vibrant politicization, building and intervening upon family, community, cultural arrangements, education, in ways that support change and confront history.”⁹⁸³ As seen throughout this report, FOIL’s and YSS’s ways of dealing with such “politicization” and “confronting history” include: vehemently supporting biased views of Hinduism and India; endorsing the Hinduism = Spiritual Fascism equation; calling *Ramayana* a book of colonizers; and, calling *Bhagavad Gita* a non-Hindu text with questionable teachings, among many other things.

In Issue 28 of *SAMAR*, dated February 25, 2008, Balmurli Natrajan of FOIL and CSFH, wrote an article, *Letter to a Progressive Hindu*, essentially pouring his hatred of Hindus and Hinduism in the form of several categorizations/generalizations and accusations.

Natrajan accuses the Gujarati-American NRI population of funding some sort of hate agenda of Mr. Narendra Modi. He states:

Modi enjoys a messianic hero status among his NRI supporters in the US, particularly with Gujarati-Americans, many of whom actively legitimized and financially supported Modi in the recent elections through web-based campaigns such as www.supportgujarat.org. Here, Modi and the state of Gujarat are constructed *not* as hate-mongering perpetrators of human rights violations, but rather icons of *charisma* (Moditva or Modi-ness), neoliberal *nationalism* (Vibrant Gujarat based on Development or the so-called economic success of Gujarat), and *democracy* (defined simply as security versus terrorism with no regard for state terrorism or civil liberties) [emphases original].⁹⁸⁴

Hence, Natrajan equates attempts by Gujarati-Americans to support development and progress in Gujarat to some sort of support for hate-mongering perpetrators of human rights violations. It doesn’t matter to Natrajan that the hundreds of thousands of Gujarati-Americans are supporting a person who has brought significant development to their home state. It doesn’t matter to Natrajan that Mr. Modi was

⁹⁸⁰ Chatterji, *ibid*

⁹⁸¹ Angana Chatterji, “Becoming in Diaspora”, January 24, 2005, Issue 19, *SAMAR*, <http://SAMARmagazine.org/archive/articles/194>. Accessed January 22, 2014

⁹⁸² Chatterji, *ibid*

⁹⁸³ Chatterji, *ibid*

⁹⁸⁴ Balmurli Natrajan, “Letter to a Progressive Hindu”, February 25, 2008, Issue 28, *SAMAR*, <http://SAMARmagazine.org/archive/articles/255>. Accessed January 22, 2014

democratically elected multiple times by the people of Gujarat. Natrajan has only one agenda – lynch Mr. Modi for the Gujarat riots.

In the same essay, Natrajan accuses the youth organization, Hindu Students Council (HSC), of following some sort of extremist Hindu agenda. Natrajan also blasts Hindu groups and community members who protested the bizarre psychoanalytical interpretations of Hindu deities and saints by the Wendy Donigers, Paul Courtright and Jeffrey Kripals of the world. Similarly, Natrajan feels that the chanting of the Rigveda in the US Senate some years ago “...legitimized caste-based thinking contained in the Rig Veda.”⁹⁸⁵

Further in the essay, Natrajan demonizes Lord Krishna and Hindu deities by misinterpreting the word *sankarasya* from the *Bhagavad Gita* as well as the stories of Puranas and Hindu deities. He then essentially encourages the so-called progressive Hindus to reject the entire *Bhagavad Gita* based on *one verse* taken out of context to fit his agenda.

Then, he makes a rather shocking claim:

Coming back to *Samskara* [a novel he discusses in the article earlier], we see that not surprisingly, *humanist teachings in Hinduism arise not from our host of gods and goddesses whose life stories are many times filled with outrageous kinds of deceit, manipulations, selfishness and greed* [emphasis added]. Instead, all humanist Hindu teachings are from its human and humane gurus, not gods. And the best gurus teach to serve humanity and to not observe distinctions of caste, creed, and even gender in ways that create and reproduce hierarchies or inequalities. Indeed, *when one such God tried to play the role of a guru as seen above in the Gita, the teachings are quite clearly non-humanistic* [emphasis added].⁹⁸⁶

Not surprisingly, *SAMAR's* articles lack any such criticism of Christianity or Islam in South Asia. In the 20 plus years of existence of *SAMAR*, Natrajan and other contributors/editors have not said anything about verses in the Quran that are often used by Islamists and terrorists to wage wars against infidels. Neither have they said anything about verses used by Christian evangelicals to convert Hindus and other non-Abrahamic followers in India and around the world.

In contrast to such poor representations of Hinduism and Hindus, consider the portrayal of Islam in *SAMAR's* articles.

In Issue 40 of *SAMAR*, dated May 31, 2013, Hamzah Saif wrote a book review of FOIL member Saadia Toor's *The State of Islam: Culture And Cold War Politics In Pakistan* (2011, Pluto Press). Saif is very cautious about blaming any of the problems of Pakistan or the situation of minorities there on Islam. Instead, Saif calls Toor's book “...a forceful corrective to the dialogue on Pakistan even before one flips the cover...”⁹⁸⁷ Saif defends Islam in Toor's book and states that the problem is not Islam but rather “...successive governments' opportunistic and myopic employment of Islam, often in contradictory ways, to enervate challenges to the ruling elite.”⁹⁸⁸ The paragraph states as follows:

⁹⁸⁵ Natrajan, *ibid*

⁹⁸⁶ Natrajan, *ibid*

⁹⁸⁷ Hamzah Saif, “Book Review: The State of Islam: Culture And Cold War Politics In Pakistan by Saadia Toor”, May 31, 2013, Issue 40, *SAMAR*, <http://SAMARmagazine.org/archive/articles/434>. Accessed January 22, 2014

⁹⁸⁸ Saif, *ibid*

Far from a country bound to a trajectory of increasing religiosity...Toor presents a history of Islam and Pakistan characterized by ‘contingency, contradictions, breaks and spikes’ (3). Neither inherently locked into retrograde Islamism, nor awaiting salvation through modernity, *Pakistan’s rightward drift is a story of successive governments’ opportunistic and myopic employment of Islam, often in contradictory ways*, [emphasis added] to enervate challenges to the ruling elite.⁹⁸⁹

One yearns to find such spirited defense for Hinduism in *SAMAR* or in any of the writings of FOIL and its affiliates. Would they say that the social problems of India (e.g. the Caste System) are really “opportunistic and myopic employment of Hinduism?” Instead, they harp on the Caste System and the notion of patriarchy as if those sum up all of Hinduism and that the issues are a result of Hinduism. And, government policies such as the development of the atomic bomb are mapped on to references in the *Bhagavad Gita*, as seen by M.V. Ramana’s *SAMAR* article *The Bomb of the Blue God*, discussed in Chapter 14, Section 14.01.

Similarly, *SAMAR*’s entire collection of articles on the topic of “Communalism” centers on Hindus, Gujarat riots and communal problems that are caused by Hindus only. No discussions of involvement of Muslims in any riots in India, Bangladesh or in Pakistan. No mention of the communal atmosphere created by evangelical Christians in tribal areas or in rural India. No sympathy or spirited appeals for Kashmiri Pandits or the Hindu victims of the numerous riots in India and elsewhere in South Asia.

⁹⁸⁹ Saif, *ibid*

Section 30.02 FOIL Members as Editors or Contributors of SAMAR

As can be seen from the table below, many FOIL members have been involved with *SAMAR* and have shaped its evolution from Day One. In essence, *SAMAR* has been another medium for FOIL to share its radical leftist thought leadership through the print and online media and to blame everything that goes wrong on the so-called “Hindu extremism” and “Indian state atrocities”.

Issue	Date	Examples of Editors/Editorial Associates/Contributors	Link
2	Summer 1993	Anannya Bhattacharjee, Chandana Mathur, S. Shankar, Linta Varghese, Purnima Bose, Amitav Kumar	http://www.saadigitalarchive.org/item/20130130-1282
3	Summer 1994	Anannya Bhattacharjee, Purnima Bose, S. Shankar, Linta Varghese, Vijay Prashad	http://www.saadigitalarchive.org/item/20130130-1281
4	Winter 1994	Anannya Bhattacharjee, Chandana Mathur, S. Shankar, Balmurli Natrajan, Vijay Prashad, Ved Vatak	http://www.saadigitalarchive.org/item/20130127-1256
6	Summer 1996	Chandana Mathur, Purvi Shah, S. Shankar, Vijay Prashad, Arvind Rajagopal, Anannya Bhattacharjee	http://www.saadigitalarchive.org/item/20121212-1149
8	Summer/Fall 1997	Chandana Mathur, Anannya Bhattacharjee, S. Shankar, Purnima Bose, Balmurli Natrajan, Vijay Prashad, Arvind Rajagopal	http://www.saadigitalarchive.org/item/20130130-1280
9	Winter/Spring 1998	Chandana Mathur, Anannya Bhattacharjee, Balmurli Natrajan, Vijay Prashad, Arvind Rajagopal	http://www.saadigitalarchive.org/item/20130127-1252
12	Fall/Winter 2000	Anannya Bhattacharjee, Chandana Mathur, Arvind Rajagopal, S. Shankar, Purnima Bose, Sunaina Maira, Balmurli Natrajan, Vijay Prashad,	http://www.saadigitalarchive.org/item/20130220-1304
13	Winter/Spring 2001	Chandana Mathur, Raza Mir, Sujani Reddy, Linta Varghese, Sunaina Maira, Balmurli Natrajan, Vijay Prashad, Arvind Rajagopal, Annanya Bhattacharjee, S. Shankar	http://www.saadigitalarchive.org/item/20130131-1283
14	Fall/Winter 2001	Chandana Mathur, Raza Mir, Sujani Reddy, Purnima Bose, Sunaina Maira, Balmurli Natrajan, Vijay Prashad, Arvind Rajagopal	http://www.saadigitalarchive.org/item/20130309-1318
15	Summer/Fall 2002	Chandana Mathur, Raza Mir, Sujani Reddy, Anandaroop Roy, Saba Waheed, Amitava Kumar, Sunaina Maira, Balmurli Natrajan, Vijay Prashad, Arvind Rajagopal, Junaid Rana, Rahul De, Ashwini Tambe	http://www.saadigitalarchive.org/item/20120614-707
39	2/8/2013	Saba Waheed, Surabhi Kukke, Ananatha Sudhakar	http://samarmagazine.org/archive/articles/428
41	10/23/2013	Saba Waheed, Surabhi Kukke, Ananatha Sudhakar	http://samarmagazine.org/archive/articles/441

CHAPTER 31. South Asian Network for Secularism and Democracy (SANSAD)

SANSAD is a Canada-based group with ties to INSAF and CERAS. In fact, the founder of SANSAD was the first President of INSAF. SANSAD is yet another body that routinely demonizes India and Hinduism based on a Marxist/Maoist worldview combined with outdated and racist theories about Hinduism.

Founded in 2000 by the late Hari Sharma,⁹⁹⁰ a known Marxist/Maoist scholar and activist in the Vancouver area, it initially was known as Non-Resident Indians for Secularism and Democracy (NRISAD) formed in 1993 after the demolition of the Babri Masjid in 1992.⁹⁹¹

SANSAD's website shows Daya Varma of INSAF and CERAS is one of the current directors of SANSAD.⁹⁹² Chinmoy Banerjee, the President of SANSAD since 2011,⁹⁹³ has also been associated with SANSAD for a long time.

According to an obituary posted in *INSAF Bulletin*, Hari Sharma drew great inspiration from the Naxalite movement in India.⁹⁹⁴ In fact, he maintained contacts with many of the groups until his death. Mourning his death on March 18, 2010, Santosh Rana, the General Secretary of the Communist Party of India (Marxist-Leninist), published an obituary in the party's mouthpiece *New Democracy*, declaring Sharma as an eminent Marxist-Leninist who held on to his belief in the ultimate victory of socialism even after the "...the collapse of the Soviet Social Imperialism and the restoration of capitalism in China."⁹⁹⁵

On June 13, 2010, after the death of Sharma, SANSAD elected a new board to run the organization. At that Annual General Meeting, the new board passed a seven-point resolution calling an end to various oppressions on minorities in South Asia.⁹⁹⁶ Sadly, the resolution had no appeal on behalf of Hindu and Christian minorities who have been subject to ethnic cleansing, rape, torture and forcible conversions in Pakistan or Bangladesh. But, true to its Marxist/Maoist roots, it chided the Indian government for oppressing the tribal people and demanded that the Indian government "...cease its military operations against the adivasis, remove the label of 'terrorist' from the CPI (Maoist) and engage in negotiations to seek a political solution to the issues involved."⁹⁹⁷ Thus, SANSAD argued for giving the Maoists a freer hand in carrying out violent attacks and conflicts in India in order to overthrow the government and establish a "New Democratic Rule" that adheres to Communism.

⁹⁹⁰ See bottom of the announcement of a lecture titled "HARI SHARMA MEMORIAL LECTURE 2012" in memory of Hari Sharma, <http://www.insafbulletin.net/archives/1572>. Accessed January 23, 2014

⁹⁹¹ <http://sansad.org/sansad/our-history/>. Accessed January 23, 2014

⁹⁹² See the list of the 2013 SANSAD Board at <http://sansad.org/>. Accessed January 23, 2014

⁹⁹³ "SANSAD NEWS RELEASE JULY 25, 2011", July 25, 2011, <http://www.insafbulletin.net/archives/1031>. Accessed January 24, 2014

⁹⁹⁴ Chin Banerjee, Harinder Mahil, Raj Chouhan, Daya Varma, Vinod Mubayi, Charan Gill, "HARI SHARMA: 1934-2010" <http://www.insafbulletin.net/archives/728>. Accessed January 23, 2014

⁹⁹⁵ A copy of the obituary can be accessed on INSAF's website at <http://www.insafbulletin.net/archives/723>. Accessed January 23, 2014

⁹⁹⁶ Ka Frank, "Resolutions from SANSAD Meeting in Vancouver, B.C.", *Frontlines of Revolutionary Struggle*, <https://revolutionaryfrontlines.wordpress.com/2010/06/22/resolutions-from-sansad-meeting-in-vancouver-b-c/>. Accessed January 24, 2014

⁹⁹⁷ Ibid

Indeed, according to the South Asia Terrorism Portal, the intentions of CPIM were clearly delineated in a Press statement dated October 14, 2004, by General Secretaries of the People's War Group and Maoist Communist Centre of India (both have merged to create the Communist Party of India – Maoist):

The immediate aim and programme of the Maoist party is to carry on and complete the ...ongoing and advancing New Democratic Revolution in India as a part of the world proletarian revolution by overthrowing the semi-colonial, semi-feudal system under the neo-colonial form of indirect rule, exploitation and control... *This revolution will be carried out and completed through armed agrarian revolutionary war, i.e. protracted people's war with the armed seizure of power remaining as its central and principal task, encircling the cities from the countryside and thereby finally capturing them* [emphasis added].⁹⁹⁸

SANSAD's tirade against the Indian government is evident in yet another 2008 resolution passed at an event titled *Crisis for Minorities in India: Kashmir and Orissa*⁹⁹⁹ at Langara College, in Vancouver, Canada. It made India look like an oppressive dictator and essentially argued for self-determination of the people of "Indian-administered Kashmir". The resolution declared that "...the people of Indian-administered Kashmir have been consistently denied the right of political self-determination and genuinely democratic self-expression..."¹⁰⁰⁰ and that "...the systematic denial of their aspirations has compelled the people of Kashmir to take up arms as the only means of self-determination available to them..."¹⁰⁰¹ In spite of being a South Asian organization, SANSAD conveniently leaves out Pakistan-occupied Kashmir and the need to look at all the pieces together rather than focusing on just the Indian side of Kashmir. Furthermore, there is no sympathy toward or outrage against the systematic ethnic cleansing of Kashmiri Hindu Pandits out of the Valley; and no mention is accorded to the terror outfits supported by Pakistan.

In the same forum, SANSAD argues for Canadian intervention and use of diplomatic pressure to force India off Kashmir.

⁹⁹⁸ "Communist Party of India-Maoist (CPI-Maoist): Incidents and Statements involving CPI-Maoist: 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014", South Asia Terrorism Portal, http://www.satp.org/satporgtp/countries/india/terroristoutfits/CPI_M.htm. Accessed January 24, 2014

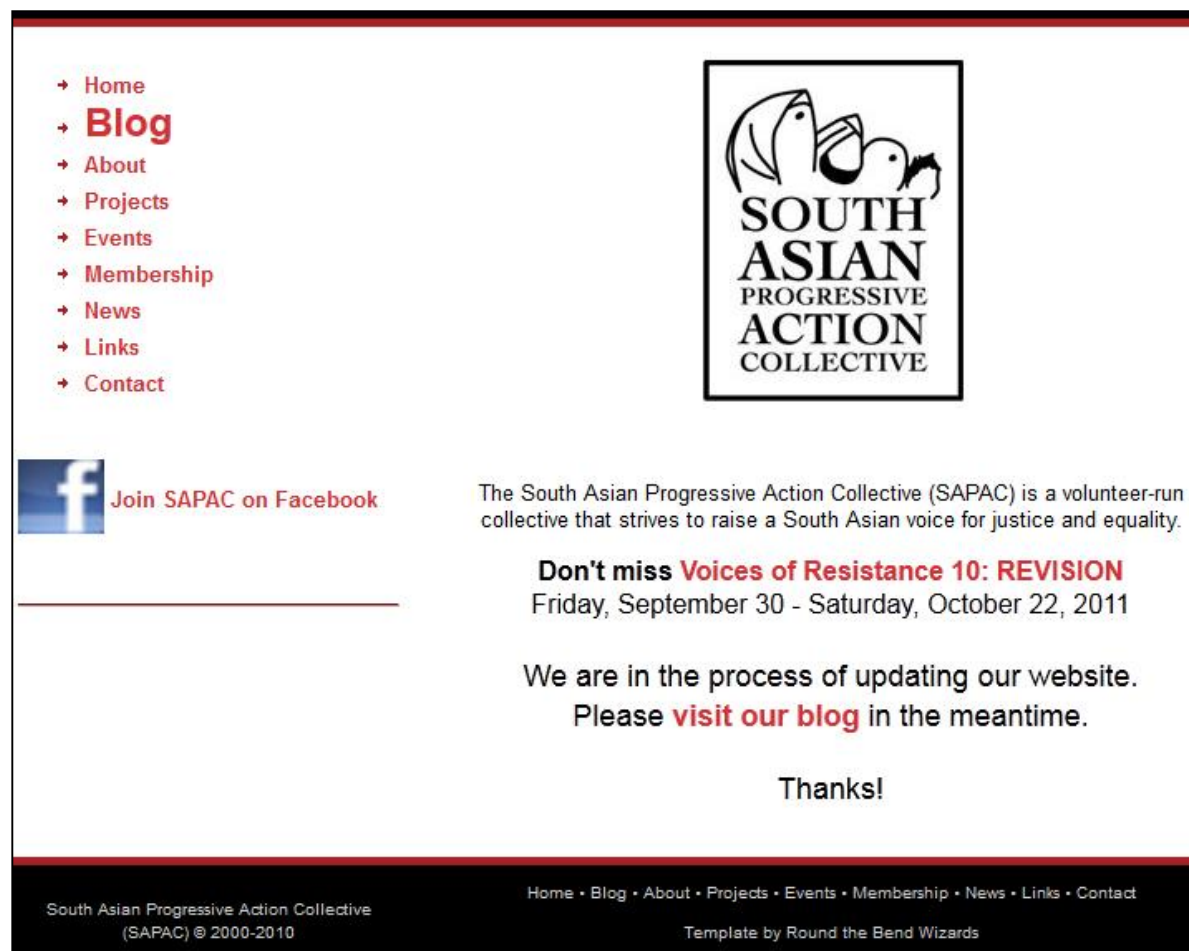
⁹⁹⁹ "RESOLUTIONS adopted at the SANSAD forum : Crisis for Minorities in India - Kashmir and Orissa:" September 23, 2008, *Communalism Watch*, <http://communalism.blogspot.com/2008/09/resolutions-adoped-at-sansad-forum.html>. Accessed January 24, 2014

¹⁰⁰⁰ Ibid

¹⁰⁰¹ Ibid

CHAPTER 32. South Asian Progressive Action Collective (SAPAC)

SAPAC was formed just after the turn of this century by a group of radical leftists in Chicago “...to create a space for progressive South Asians to unite and take action on issues pertaining to the Diaspora.”¹⁰⁰² Their work centered on promotion of “...harmony among South Asian communities, social and economic justice, tolerance of difference, gender equity, and political mobilization to reach these



goals”.¹⁰⁰³ However, as shown below, most of SAPAC’s work relating to communal harmony had a heavy tilt toward highlighting issues that are India-specific, while barely touching on communal issues in Pakistan and Bangladesh. Significantly, SAPAC has not been active over the past few years. Their main page has not been updated since 2011, and contains an alibi of a message: “We are in the process of updating our website. Please visit our blog in the meantime.”

According to their blog, their last real meeting was held on December 5, 2011.¹⁰⁰⁴ In fact, on January 27, 2013, SAPAC’s blog lamented whether it will remain active or not. Their last big project was in October 2011 and beyond that, they admit they have only “...signed on to national advocacy letters from partner

¹⁰⁰² <http://www.sapac.org/about.htm>. Accessed January 24, 2014

¹⁰⁰³ Ibid

¹⁰⁰⁴ See post titled “SAPAC Meeting Tonight!” on December 5, 2011 at <http://www.sapac.org/blog/>. This is the last real meeting announcement posted on the blog. After December 5, 2011, all posts promote events happening elsewhere and those conducted by other organizations. Accessed January 24, 2014

organizations such as [South Asian Americans Leading Together – SAALT], in response to issues like immigration and violence against South Asians.”¹⁰⁰⁵

This is illustrated in a screenshot of their blog below.



While it continues to maintain a Yahoo! Group with 395 supposed members as of October 21, 2013,¹⁰⁰⁶ SAPAC admits, "...in the last year, [our] actual on-the-ground work in Chicago has been stagnant...[we]

¹⁰⁰⁵ See post titled "The Future of SAPAC" on January 27, 2013 at <http://www.sapac.org/blog/>. Accessed January 24, 2014

¹⁰⁰⁶ http://groups.yahoo.com/neo/groups/SAPAC_Chicago/info. Accessed October 21, 2013

are now at a crossroads. Many of [our] Core members have moved on to other cities or other priorities. In our current state, we do not feel we can sustain the organization, despite the important work we do.”¹⁰⁰⁷

Thus, it is evident that SAPAC is inactive and only using its name to add weight to various petitions and campaigns, including those of the CAG.


Section 32.01 SAPAC Projects and Events

One of its three main project themes is “Education/Combating Communalism”. But their idea of communalism, however, is focused mostly on “Hindu extremism” and demonizing India. For example, one of the projects describes how SAPAC is concerned about all manners of communalism such as those involving “Hindus and Ahmadiyas in Bangladesh; Muslims, Christians, Sikhs, and Dalits in parts of India and Hindus in Kashmir; Hindus, Sikhs, and Shias in Pakistan.”¹⁰⁰⁸ But, one would be at a loss to find any substantial SAPAC activity addressing instances of intolerance apart from “Hindu extremism”.

Apart from the “India-Pakistan Unity Events,” the only other major projects/initiatives that materialized under this theme are “Building Bridges” (discussed in Chapter 18) and “Coalition Against Genocide.” Interestingly SAPAC mentions that it was *formerly* a part of CAG, thus raising questions about its current affiliation.

¹⁰⁰⁷ See post titled “The Future of SAPAC” on January 27, 2013 at <http://www.sapac.org/blog/>. Accessed January 24, 2014

¹⁰⁰⁸ See topic titled “Combating Intolerance” at <http://www.sapac.org/blog/projects/education-and-combating-communalism/>. Accessed January 24, 2014


www.sapac.org/blog/projects/education-and-combating-communalism/

Building Bridges

SAPAC members are taking a leading role in organizing this region-wide collaborative of groups from the Indian Diaspora to address the issue of rising communalism in India. Building Bridges has organized dialogues on communalism, hosted speakers from India, participated in letter writing campaigns, hosted screening of films dealing with these issues, and coordinated political action when Indian dignitaries visit the Chicago area.

To get involved or learn more, please [email us](#).

Coalition Against Genocide

SAPAC was a member of the [Coalition Against Genocide](#) and called the community to take action to protest the U.S. visit of Mr. Narendra Modi, the Chief Minister of Gujarat. Mr. Modi and his state apparatus have been indicted by Indian and international human rights organizations for their sponsorship of and complicity in the ethnic cleansing and pogroms against the Muslim community in Gujarat during February – March 2002.

[Listen](#) to SAPAC member Sapna Gupta discuss the goals of the Coalition Against Genocide on the Asia Pacific Forum on New York City's WBAI 99.5 FM on March 15, 2005.

Independence Day Unity Events

For the last several years, SAPAC has maintained a presence at the Indian and Pakistani Independence day celebrations as a voice for peace. We have co-sponsored a peace float, walked with banners and posters, and registered voters. In the future we hope to plan an event that will create a space for those from India and Pakistan to celebrate independence together.

SAPAC's website and blog do not feature any large-scale documentary screening, conferences, panels, speaker engagements, and suchlike on the violence against Hindus and other minorities in Pakistan and Bangladesh. The title of South Asia only applies when putting on shows, performances, exhibits, etc. For communal violence or problems, only India and Hindus are cherry-picked for suspicion and scrutiny. And, SAPAC's focus on communal violence was particularly sharp during its formative years (2003 to 2005), that is, right after the 2002 Gujarat riots. Hence, all the communal violence screenings are dedicated to Gujarat riots and the "Hindu terror", as if no terrorism or such situations ever existed before (save for the 1984 anti-Sikh riots in Delhi).

On April 4, 2004, SAPAC, along with Building Bridges of Understanding, organized a talk by Ram Puniyani. Here, Puniyani is described as a "...dedicated humanist devoted to promoting communal harmony and social justice in India."¹⁰⁰⁹ Puniyani, however, makes a living out of mercilessly battering Hindus in the guise of protecting secularism.

For example, on June 20, 2011, Puniyani wrote an article eulogizing the controversial painter M.F. Hussain, who died on June 9, 2011. He called him the "most celebrated painter of India, *a thorough Indian and understanding Hindu culture much more than any of his detractors* [emphasis added]."¹⁰¹⁰ Hussain was famous for painting nude pictures of Hindu goddesses and deities as well as biased portrayals of Hindus in his paintings. Puniyani's statements also demonstrate his debased views on Hinduism.

¹⁰⁰⁹ See event titled "April 4, 2004: Conversation with Dr. Ram Puniyani of India's EKTA Organization" at <http://www.sapac.org/events.htm#2004>. Accessed January 24, 2014

¹⁰¹⁰ Ram Puniyani, "M.F. Husain: Victim of Intolerance", June 3, 2011, *TwoCircles.net*, http://twocircles.net/2011jun20/mf_husain_victim_intolerance.html. Accessed January 24, 2014

In September 2001, Puniyani wrote on the FOIL website on the reasons for the terrorist attacks on the United States. He essentially sympathizes with the terrorists and concludes that America had it coming. He praises Cuban dictator Fidel Castro and agrees with his views that “American establishment itself has given encouragement and even sponsored terrorist groups in different countries at different times.”¹⁰¹¹ Not surprisingly, Puniyani can find only one praiseworthy voice of restraint among all the people and leaders of the world – the Communist dictator Castro.

In the same article, Puniyani considers the Taliban and Al-Qaeda as “disadvantaged groups”¹⁰¹² and opines that “[surely] the present dastardly act of terrorists is a sad reminder that even disadvantaged groups, who are nowhere equal to the might of the most powerful nation can occasionally puncture the high-handedness of bullies.”¹⁰¹³ Thus, according to Puniyani, the attacks of 9-11 were really out of desperation and retaliation against the “bully” United States and have nothing to do with extremist views of Islam.

On May 1, 2004, SAPAC organized a screening of the controversial movie *Final Solution*, which is a take on the Gujarat riots. SAPAC maliciously declares that 2,500 Muslims [emphasis added] were killed in the riots,¹⁰¹⁴ while the official figures are closer to 1,000, with around 200 Hindus among those killed. On November 5, 2004, SAPAC helped in the organization of the screening again, this time with other groups like Indian American Muslim Council (IAMC).¹⁰¹⁵

On June 24, 2005, SAPAC organized a talk by Harsh Mander on “...strengthening Indian democracy and promoting social justice...”¹⁰¹⁶ Once again, the focus was India and Hindus.

Harsh Mander rose to fame after the 2002 Gujarat riots where both Hindus and Muslims were killed. However, Mander is ruthlessly focused on highlighting the atrocities against Muslims while ignoring the human rights of the 59 Hindus, including women and children, who were burnt alive by a Muslim mob. (His penchant for pumping up facts was highlighted in Chapter 9, Section 9.01).

In 2002, Mander, along with 202 others, signed a clemency petition floated by Ajmal Kasab’s lawyer Yug Mohit Chaudhary to the Indian President (Kasab was a Pakistani terrorist who killed scores of people in the 2008 Mumbai attack).¹⁰¹⁷ The petition argued that “...keeping Kasab in jail for the rest of his life and treating him like a human being allows for the possibility of him regaining his humanity, repenting his crime and atoning for the harm he has caused...”¹⁰¹⁸ Then the petition went rhetorical, even lyrical: “In the land of Buddha, Mahavira and Gandhiji, let it not be said that there is no place left in our hearts for mercy or that the national conscience can only be satisfied by the killing of Kasab.”¹⁰¹⁹ It is appalling and

¹⁰¹¹ Ram Puniyani, “Tackling The Terrorist Menace”, September 2001, *proXsa net*, <http://www.proxsa.org/resources/9-11/index.html>. Accessed January 24, 2014

¹⁰¹² Puniyani, *ibid*

¹⁰¹³ Puniyani, *ibid*

¹⁰¹⁴ See event titled “November 5, 2004: Screening of Final Solution and Q&A with Director Rakesh Sharma” at <http://www.sapac.org/events.htm#2004>. Accessed January 24, 2014

¹⁰¹⁵ *Ibid*

¹⁰¹⁶ See event titled “June 24, 2005: Shri Harsh Mander” at <http://www.sapac.org/events.htm#2005>. Accessed January 24, 2014

¹⁰¹⁷ Full petition along with the names of signatories is available at <http://www.scribd.com/doc/122520120/Complete-List-of-203-people-who-Signed-mercy-petition-for-Kasab-TraitorsExposed-Via-BSKS-India>. Accessed January 24, 2014

¹⁰¹⁸ Mayura Janwalkar, “More than 200 people wanted Ajmal Kasab pardoned”, November 21, 2012, *The Indian Express*, <http://www.indianexpress.com/news/more-than-200-people-wanted-ajmal-kasab-pardoned/1034158/2>. Accessed January 24, 2014

¹⁰¹⁹ Janwalkar, *ibid*

saddening that these people and groups argue with such fervor and lofty philosophical points for a terrorist who was parading around the town, killing people ruthlessly and enjoying doing so! The fact that all of India (save these 203 people and a handful of other sympathizers) was shocked and angered by his blood-thirst and was rightfully seeking to teach the murderer a lesson doesn't matter a bit to these individuals.

Journalist Sandhya Jain exposes yet another side of Mander.¹⁰²⁰ He is a member of the Working Group of Justice Foundation Kashmir Centre of UK, according to the Foundation's website.¹⁰²¹ This Foundation (which was determined as one of three "Kashmir Centers" that are linked to the Pakistani ISI during Ghulam Nabi Fai's arrest in 2011) works to pressure the British government's policies toward India on Kashmir and publishes information that is heavily biased against India while remaining silent on the Pakistani side of Kashmir. The atrocity literature highlighted on the Foundation's website is entirely directed against India. And as is usual for such platforms, there is no mention of atrocities against the hundreds of thousands of Kashmiri Pandits.

It is also important to note that Ghulam Nabi Fai, who was sentenced for two years in prison by the United States for being a Pakistani ISI spy, was also a prominent officer of the Justice Foundation Kashmir Centre, according to his profile on World Kashmir Awareness Forum's website.¹⁰²² In the profile, Fai is also sharing a photo with the Pakistani Prime Minister at a Kashmir Conference. Similarly, according to an August 2011 article in the newspaper *The Hindu*, the Foundation "...helped to fund a trip to Kashmir by Lord Ahmed, a Labour peer; Andrew Griffiths, a Conservative MP; and Simon Danczuk, a Labour MP."¹⁰²³ The trips were intended to put further pressure on India on the Kashmir issue.

As a final example, SAPAC's dislike for India, Hinduism and Hindus is displayed further when, on April 4, 2004, Shashi Menon, one of SAPAC's Core Coordinators, forwarded an article on Kancha Ilaiah to SAPAC's readers. The article, *Dalit literature will replace Sanskrit: Ilaiah*, has the usual hate literature about India, Hinduism and Hindus that Ilaiah is famous for. For instance, in the article, Ilaiah declared at a national seminar that "Hinduism as a socio-religious force was going to die within the next hundred years and no force would be able to prevent that."¹⁰²⁴

Further down the article, Ilaiah boldly declares the following:

The Vedas, the Upanishads and the *Gita* have not inspired nationalism in Indians. 'In fact, the reading of a holy book was not a part of the Hindu tradition. Christians read the Bible, Muslims the Koran. The number of people reading the Bible in India was on the rise. But I have not seen so many people reading the *Gita*. If there had been no Bible and Koran in India, the nation would not have got freedom. If there had been no English, India would not have been a nation...' ¹⁰²⁵

¹⁰²⁰ Sandhya Jain, "Separatists in high places: Harsh Mander", February 20, 2013, *Niti Central*, <http://www.niticentral.com/2013/02/20/separatists-in-high-places-harsh-mander-48550.html>. Accessed January 24, 2014

¹⁰²¹ <http://www.justicefoundation.co.uk/welcomeDetail.php>. Accessed January 24, 2014

¹⁰²² See the profile of Fai at <http://www.kashmirawareness.org/Article/View/7135/profile-dr-ghulam-nabi-fai>. Accessed January 24, 2014

¹⁰²³ "Now, Fai's U.K. links in focus", August 2, 2011, *The Hindu*, <http://www.thehindu.com/news/international/now-fais-uk-links-in-focus/article2316964.ece>. Accessed January 24, 2014

¹⁰²⁴ See email titled "Fwd: [india-unity] Dalit literature will replace Sanskrit: Ilaiah" on April 4, 2004 at <https://www.mail-archive.com/sapac@www.residentlounge.com/msg00436.html>. Accessed January 24, 2014

¹⁰²⁵ Ibid

Apart from the India-centric documentaries, talks and topics listed above, SAPAC fails to have other similar documentary screenings and talks by human rights activists, film makers, artists, experts, etc. on the boiling issues in other South Asian countries such as Pakistan, Bangladesh and Sri Lanka.

In fact, on March 1, 2004, a former member of SAPAC's mailing list regretted the biased nature of SAPAC's programs and agenda. Restating SAPAC's mission statement from the website, he remarked:

It seems that a disproportionate amount of energy goes into [Mission # 2 - The government exploitation and condonement of communal violence and violence against women in South Asia]. What about the other Missions? As Asian-Americans, which of these are more relevant, more pertinent to us? Its important to hear more than just what [Shabana Azmi's] PR schedule is for the next week, what [Mallika Sarabai] had for breakfast, or what F.U.D. R. Thapar is spewing again. How about discussions on the foreign policy of Kerry or Edwards? These two individuals may have a far greater impact on our lives than Romila ever will.¹⁰²⁶

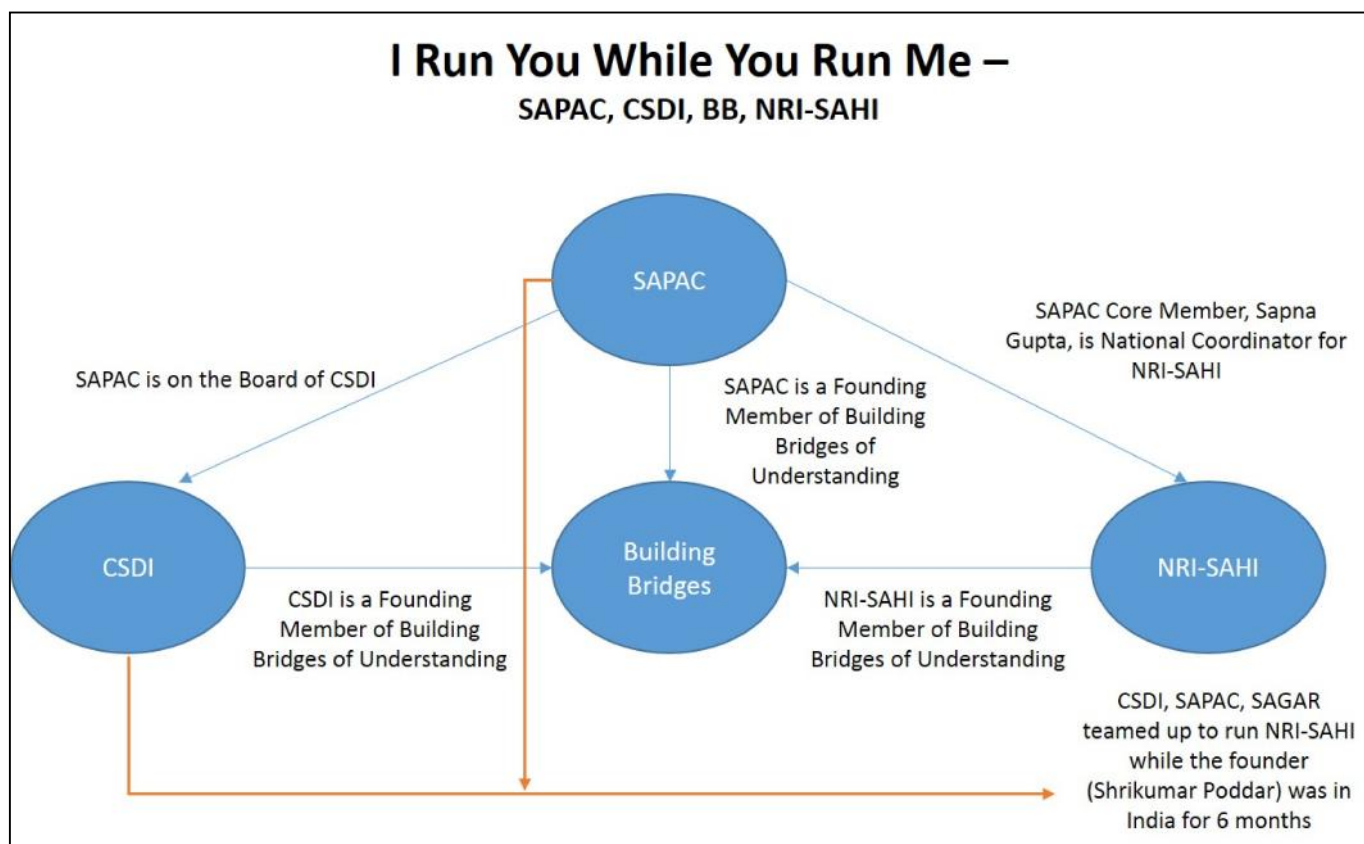
¹⁰²⁶ See March 1, 2004 email titled "RE: Romila Thapar: HT: Future of Indian past" at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00340.html>. Accessed January 24, 2014

Section 32.02 How SAPAC Helps Run Other CAG Organizations

This section highlights how SAPAC and other members of the CAG help run each other. SAPAC and its members are also founding members of other groups or have key roles in other groups within CAG.

As has been demonstrated in several places throughout this report, CAG's claim of being a coalition of diverse and broad-based groups is a myth to dupe the regulators, media and the general public.

The illustration below summarizes the linkages between each of these organizations. The analysis follows the illustration:



1. On December 17, 2003, the Campaign to Stop Funding Hate (CSFH), another member of CAG (discussed in Chapter 36), calls its readers' attention to a new initiative "...[to] celebrate pluralism, promote understanding between communities and engender participatory forms of democracy."¹⁰²⁷ CSFH reports the following:

On November 8, 2003, more than 40 people from all over Chicago, representing a variety of organizations, met in Darien, Illinois, to begin the process of 'building bridges' among different communities to promote pluralism, secularism, democracy and communal harmony. This meeting was sponsored by six groups active in the Chicago metropolitan area – Coalition for Secular and Democratic India (CSDI), *South Asian Progressive Action Collective (SAPAC)*, [emphasis added], South Asia Group for Action and Reflection (SAGAR), Indian Muslim Council-USA

¹⁰²⁷ See December 17, 2003 Newsletter titled "Saffron Dollar" at <http://stopfundinghate.org/resources/Saffron/Dec2003.htm>. Accessed January 24, 2014

(IMC-USA), World Tamil Organization (WTO) and Sikh American Heritage Organization (SAHO)...The group has tentatively adopted the name 'Building Bridges', and invites anyone who agrees with the spirit of the meeting to join them in this effort.¹⁰²⁸

Shashi Menon of SAPAC is listed as a key contact for the above initiative in the CSFH newsletter.

2. Similarly, April 23, 2004, Aparna Sharma, a founder of SAPAC, sent some notes from SAPAC's meeting, in which she mentions how "...SAPAC members have taken a leading role in organizing this region-wide collaborative of groups from the Indian Diaspora to address the issue of rising communalism in India".¹⁰²⁹ She was referring to the Building Bridges for Understanding coalition.
3. As per its October 14, 2003 meeting's minutes, SAPAC is a member of another coalition – Non-Resident Indian for Secular and Harmonious India (NRI-SAH).¹⁰³⁰ (NRI-SAH was discussed in Chapter 12). Sapna Gupta, a core member of SAPAC, is also listed as a National Coordinator of NRI-SAH by co-founder Shrikumar Poddar in an email dated May 13, 2004.¹⁰³¹ Similarly, Gupta was listed as one of the key speakers and a representative of NRI-SAH at the 2004 Indian American Muslim Council (IAMC) Convention.¹⁰³²
4. Further, the minutes of the October 14, 2003 meeting reveal the bogus nature of organizations like NRI-SAH and how all these outfits work together to run one another. SAPAC writes:

One of the main issues was *how to keep NRI-SAH running while its founder is in India/Pakistan for the next 6 months* [emphasis added]. A steering committee was created that included (among others) *Sapna/Shashi (SAPAC)* [emphasis added]; Dr. Lamba (SAGAR); Imtiaz Uddin (CSDI).¹⁰³³

5. Finally, on March 29, 2004, Aparna Sharma, in her meeting minutes, announced, "Coalition for a Secular and Democratic India (CSDI), another member of the 'Building Bridges', is seeking 501c3 status. SAPAC will have representation on their board..."¹⁰³⁴

The above information suggest rather strongly that SAPAC helps run three organizations: It is a key founding member of Building Bridges, along with five other CAG organizations; a leading SAPAC member is the National Coordinator for NRI-SAH; and, SAPAC also sits on the board of CSDI.

Thus, CAG's claim that the three are truly independent and 'broad-based' organizations is false.

¹⁰²⁸ Ibid

¹⁰²⁹ See point # 4 of the email titled "SAPAC April Meeting Minutes" on April 23, 2004 at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00490.html>. Accessed January 24, 2014

¹⁰³⁰ See point # 2 of the email titled "Minutes from SAPAC Oct General meeting" on October 14, 2003 at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html>. Accessed January 24, 2014

¹⁰³¹ See email from Poddar on May 12, 2004 at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/2050>. Poddar declares: "Dear Friend Mandeep: Please contact our national coordinator Sapna Gupta for full details and website address...I was in India until last week...Regards, Shrikumar Poddar." Accessed January 24, 2014

¹⁰³² See Press release Titled "IMC-USA reveals an impressive array of speakers for its convention", July 26, 2004, published online on May 9, 2008 at <http://iamc.com/conventions/imc-usa-reveals-an-impressive-array-of-speakers-for-its-convention-2/>. Accessed January 24, 2014

¹⁰³³ See point # 2 of the email titled "Minutes from SAPAC Oct General meeting" on October 14, 2003 at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00007.html>. Accessed January 24, 2014

¹⁰³⁴ See point # 8 of the email titled "SAPAC March General Meeting Minutes" on March 29 2004 at <http://www.mail-archive.com/sapac@www.residentlounge.com/msg00411.html>. Accessed January 24, 2014

CHAPTER 33. Supporters of Human Rights in India (SHRI)

SHRI is a St. Paul, Minnesota-based group and a continuing illustration of CAG's exaggerations. In essence, SHRI is run by a clutch of trustees and members of the Indian American Muslim Council (IAMC). Further, though SHRI is a registered 501(c)(3) organization and was incorporated in the state of Minnesota in 2004, it does not have any substantive existence of its own – no website (www.shri-usa.org has not been operational since around 2008), no major independent events except for signing petitions and issuing Press Releases, and no significant membership. In addition, according to the Minnesota Business & Lean System, SHRI's status is inactive and the organization was 'involuntarily dissolved' on January 26, 2006. Similarly, the organization has not filed a Form 990 with the IRS since 2010.

According to its old website, found using the Internet Archive's WayBack Machine, SHRI was created "...to promote and protect human rights of *all Indian people* [emphasis added], to promote respect for

The screenshot displays the Minnesota Business Record Details for "Supporters of Human Rights in India". The page includes a navigation bar with "File Amendment or Renewal" and "Order Copies" buttons. The business information section lists the following details:

Minnesota Business Name	Supporters of Human Rights in India
Business Type	Nonprofit Corporation (Domestic)
File Number	884806-2
Filing Date	04/27/2004
Registered Office Address	3008 University Ave St Paul MN 55414 USA
MN Statute	317A
Home Jurisdiction	Minnesota
Status	Inactive
Registered Agent(s)	(Optional) None provided

Below the business information is a "Filing History" section with a table listing the following entries:

Filing History	
04/27/2004	Original Filing - Nonprofit Corporation (Domestic)
04/27/2004	Nonprofit Corporation (Domestic) Business Name
01/26/2006	Involuntary Dissolution - Nonprofit Corporation (Domestic)

pluralistic nature of India.”¹⁰³⁵ The organization was registered with the IRS in 2005. However, while it has a catchy Hindu-sounding acronym, SHRI's focus is on violations of human rights of Muslims, and not Hindus, in India. SHRI has not worked with any major Hindu organization to fight for justice for the 59 Hindus that were burnt alive in the Godhra train in 2002 or for the right of Kashmiri Pandits to have a dignified life in the Kashmir valley and return home safely.

¹⁰³⁵ <http://web.archive.org/web/20080118115159/http://shri-usa.org/default.asp>. Accessed January 24, 2014

The organization also appears to be a part of IAMC's and CAG's strategy to create additional paper alliances to continue assaulting Mr. Narendra Modi.

According to IRS records, the organization is registered under Syed Ghazi Akailvi,¹⁰³⁶ listed as the Chairman of SHRI in a 2007 CAG Press release¹⁰³⁷ and in a 2008 SHRI Press release.¹⁰³⁸

However, Hyder Khan, the national Vice President, Trustee and Spokesperson for IAMC¹⁰³⁹ is the primary driving force behind SHRI. He was the Chairman of SHRI¹⁰⁴⁰ when the group was formed. Mr. Khan is also one of the spokespersons for CAG.¹⁰⁴¹

SHRI's purpose is further exemplified by the following information:

On March 21, 2005, Shabnam Hashmi of ANHAD and a whole coterie of individuals associated with the CAG and other ideologically aligned organizations and groups, reprimanded the Indian Prime Minister Manmohan Singh for standing up against the United States government's decision to deny Narendra Modi a visa.¹⁰⁴² It didn't matter to these individuals and organizations that Mr. Singh, a member of the Congress Party of India, was defending the electoral process and the Constitution of India along with the country's right to run its internal affairs by denouncing the US government's decision to disrespect a democratically elected Indian official. These individuals and organizations only cared for their ideological agenda – ensuring Mr. Modi's fall in any manner possible. Hyder Khan, Chairman of SHRI, was one of the signatories (No. 108) to this letter.

In conclusion, SHRI is nothing more than a shell organization whose main purpose is to bolster claims and activities of the CAG and call for the dismissal of Mr. Modi. It is run by a ranking member of the IAMC whose sole focus is alleged human rights violations of Muslims, especially those related to 2002 Godhra riots in Gujarat, even though its name implies a falsely broader mission.

¹⁰³⁶ See the 2010 "Exempt Organizations Select Check" for SUPPORTERS OF HUMAN RIGHTS IN INDIA at <http://apps.irs.gov/app/eos/displayEPostcard.do?dispatchMethod=displayEpostInfo&ePostcardId=1213018&ein=201067094&exemptTypeCode=al&isDescending=false&totalResults=2&postDateTo=&ein=201067094&ein1=201067094&dispatchMethod=displayEpostInfo&ePostcardId=971844&state=All...&postDateFrom=&country=US&city=&searchChoice=ePostcard&indexOfFirstRow=0&sortColumn=ein&resultsPerPage=25&names=&zipCode=&deductibility=all>. Accessed January 24, 2014

¹⁰³⁷ See the October 26, 2007 CAG Press Release titled "OUTRAGED INDIAN AMERICANS DEMAND THE DISMISSAL OF GUJARAT STATE GOVERNMENT IN INDIA" http://insaf.net/pipermail/sacw_insaf.net/2007/002497.html. Accessed January 24, 2014

¹⁰³⁸ "Supporters for Human Rights in India Condemn Terror Attacks", November 28, 2008, *Engage Minnesota*, <http://engagemn.com/2008/11/28/supporters-for-human-rights-in-india-condemn-terror-attacks/#comments>. Accessed January 24, 2014

¹⁰³⁹ See the following IAMC Press Release titled "Indian American Muslims demand transparent investigation of the murder of Advocate Shahid Azmi" on February 14, 2010 at http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=6402098391&page_url=//iamc.com/press-release/indian-american-muslims-demand-transparent-investigation-of-the-murder-of-advocate-shahid-azmi/&page_last_updated=2012-10-05T11:59:52&firstName=Hyder&lastName=Khan. Accessed January 24, 2014

¹⁰⁴⁰ See the February 21, 2005 Press Release by CAG at <http://coalitionagainstgenocide.org/press/support/irpp.rice.php>. Accessed January 24, 2014

¹⁰⁴¹ See the August 28, 2008 Press Release by CAG at http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=1738816829&page_url=//www.coalitionagainstgenocide.org/press/cag.pr.28aug2008.php&page_last_updated=2013-06-18T09:07:54&firstName=Hyder&lastName=Khan. Accessed January 24, 2014

¹⁰⁴² "Apology demanded from PM Manmohan for humiliating Indians by his irresponsible statement on Narendra Modi", March 21, 2005, *The Milli Gazette*, <http://www.milligazette.com/dailyupdate/2005/20050322.htm>. Accessed January 24, 2014

CHAPTER 34. The Organization of Universal Communal Harmony (TOUCH)

TOUCH is listed as another independent organization in the CAG. It was registered as an independent Tax-Exempt 501(c)(3) organization in Virginia; but, its tax-exempt status was revoked in May 2012.¹⁰⁴³ Similarly, in its October 25, 2004 bulletin, the IRS also cited TOUCH for failing to maintain its status as a non-profit/charitable organization.¹⁰⁴⁴ In fact, TOUCH hasn't filed a Form 990 since 2005. Thus, TOUCH seems to be a questionable organization that has failed to impress the IRS about its non-profit status.

The information below sheds light on TOUCH's linkages with other organizations/members of CAG.

According to an article on the website of the United Muslims of America, Kaleem Kawaja of the Association of Indian Muslims of America (AIM), (discussed in Chapter 6), was the Founder and President of TOUCH.¹⁰⁴⁵ Kawaja is listed as one of the Past Presidents of TOUCH.¹⁰⁴⁶ He is also one of the core members of the CAG.¹⁰⁴⁷

What's more, TOUCH has no website, holds no significant independent events except for signing and organizing with fellow CAG and other Muslim organizations, and has no significant membership. A broad internet search, along with queries into IRS records, yields only the names of a few members/coordinators of TOUCH – Kaleem Kawaja, Sushila Gidwani-Buschi, Gajanan Deshmukh, D.G. Patel and Prithvi Ratra. Sushila Gidwani-Buschi is a feminist economist, who is a founding member and the former North American Regional Vice President for the Global Organization of People of Indian Origin (GOPIO).¹⁰⁴⁸

Gidwani-Buschi is active in the same causes as those that are dear to the CAG. Such individuals typically have a knack for demonizing and/or belittling Hinduism and its deities via selected episodes and instances from the entire gamut of Hindu philosophical, spiritual and historical writings. To them, these instances are the *defining* features of Hinduism and Indian philosophical thinking.

¹⁰⁴³ See the IRS information for TOUCH at <http://apps.irs.gov/app/eos/revokeSearch.do?ein1=52-2090656&names=&city=&state=All...&zipCode=&country=US&exemptTypeCode=al&postDateFrom=&postDateTo=&dispatchMethod=searchRevocation&submitName=Search>. Accessed January 24, 2014

¹⁰⁴⁴ "Announcement 2004-85 Foundations Status of Certain Organizations", October 25, 2004, *Internal Revenue Bulletin: 2004-43*, http://www.irs.gov/irb/2004-43_IRB/ar15.html.

¹⁰⁴⁵ See a brief bio of Kaleem Kawaja at UMA's website <http://www.umanet.org/cms.cfm?fuseaction=articles.viewThisArticle&articleID=122&pageID=159>. Accessed January 24, 2014

¹⁰⁴⁶ See a copy of the 2005 IRS Form 990 at http://990s.foundationcenter.org/990pf_pdf_archive/522/522090656/522090656_200512_990PF.pdf. Accessed January 24, 2014

¹⁰⁴⁷ Mr. Kawaja is listed as one of the main contacts in the following Press release from CAG dated November 28, 2008: <http://www.coalitionagainstgenocide.org/press/cag.pr.28nov2008.pdf>. Accessed January 24, 2014

¹⁰⁴⁸ See GOPIO's announcement titled "DR. SUSHILA GIDWANI-BUSCHI APPOINTED AS NORTH AMERICAN REGIONAL VICE PRESIDENT OF GOPIO", at http://www.gopio.net/news_063004.htm. Accessed January 24, 2014

On December 16, 2005, Giwani-Buschi, in email exchanges between herself, Kaleem Kawaja and others on the India-Unity Yahoo! Group, declares that Lord Rama “...is not a god but a male chauvinist...”¹⁰⁴⁹ In the same message, Ms. Gidwani-Buschi also misinterprets Lord Krishna’s teachings of Dharma and criticizes him for his “...promotion of war based on duty before family love and affection...”¹⁰⁵⁰ However, her conclusions here are contradictory to an earlier part of her email where she admits that the “*Mahabharata* and *Ramayana* are Hindu epics which reflect the Indian societies and value structures of their time and portray whole gamut of human emotions and human viciousness.”¹⁰⁵¹ If the two epics are reflections of value structures of *their time*, why is Ms. Gidwani-Buschi insistent on re-interpreting/misinterpreting Lord Rama and Lord Krishna in the frame of *current value structures* or her myopic view of value structures? Furthermore, if these two Hindu epics portray a *whole gamut* of human emotions, why is she only focusing on those emotions that demonize Hinduism when interpreted selectively? Her view of Hinduism is disturbingly similar to that held by other members of CAG.

She then makes a startling and provocative conclusion about the massively popular 1980s television serials *Ramayana* and *Mahabharata*: “I strongly feel that nationally televised serials of Mahabharata and Ramayana have contributed a great deal to the creation of the current communal and religious disharmony on (sic) in India.”¹⁰⁵² Without an iota of proof, Gidwani-Buschi superimposes communal disharmony of the 1980s and early 1990s on to these critically acclaimed television serials!

In summary, TOUCH is a paper organization masquerading as a broad-based one. Besides its questionable IRS non-profit status, TOUCH is run by a handful of individuals; the organization does not have any website and has not conducted any major independent event of its own besides signing petitions within the CAG and other initiatives. In addition, some of the board members of TOUCH have clearly prejudiced and inaccurate views of India, Hinduism and Hindu deities.

¹⁰⁴⁹ See Topic # 7366, Message 1 by Ms. Gidwani on December 16, 2005 at <http://groups.yahoo.com/neo/groups/india-unity/conversations/topics/7366>. Accessed January 24, 2014

¹⁰⁵⁰ Ibid

¹⁰⁵¹ Ibid

¹⁰⁵² Ibid

CHAPTER 35. The Sikh Organizations Within CAG

CAG contains two Sikh organizations that stand together with others to advance their own agendas. As this chapter bears out, one of the organizations (SAHO) is virtually nonexistent as it has no website, no broad-based board or membership, a dissolved registration status and no major independent events of its own to its credit except those held with other Sikh organizations or signing its name in initiatives like CAG. It also supports the Khalistani separatist movement to carve out the State of Punjab from India. The second organization (VFF) openly champions the Khalistani cause and is also dedicated to producing atrocity literature against the Hindus and the Indian government.

It is ironic, to say the least, that these Sikh organizations are part of a coalition whose National Coordinator (George Abraham) is the President of the Indian National Overseas Congress (INOC). INOC, as already stated, is a part of the Congress Party of India, whose leaders and activists were widely involved in the massacres of Sikhs in the 1984 Delhi riots. Khushwant Singh, a noted critic of the Congress Party's involvement in the riots, had the following to say about the "Sangh Parivar" and the RSS, the archrivals of CAG:

It must be acknowledged that some leaders of the Sangh parivar and the RSS, including A.B.Vajpayee, went out of their way to help the Sikhs. So did men like Ram Jethmalani, Soli Sorabjee and a few others.¹⁰⁵³

Thus, these Sikh bodies' support for a coalition that contains members of the party held responsible for the 1984 anti-Sikh riots is itself a testament to their hypocrisy.

It is also important to categorically state that the 1984 riots were an unfortunate blot on the history of Hindu-Sikh harmony that goes back to the days of the Sikh Gurus. The perpetrators of the 1984 anti-Sikh riots, such as Jagdish Tytler, Sajjan Kumar and others should be brought to justice. And the tragic events that happened in Delhi in 1984 should in no way be allowed to be exploited by elements that demand balkanization of India; it is simply unacceptable by any patriotic Indian or those who believe in the sovereignty of India.

¹⁰⁵³ Khushwant Singh, "Victory to the Mob", August 22, 2005, *Outlook India.com*, <http://www.outlookindia.com/article.aspx?228338>. Accessed February 14, 2014

Section 35.01 Sikh American Heritage Organization (SAHO)

Sikh American Heritage Organization (SAHO) is an Illinois-based organization that was registered in the state in 1993 by Rajinder Singh Mago, a prominent Sikh community member in Illinois and a member of CAG. Mago was also the President of SAHO in 1994. However, the organization's registration has been "involuntarily dissolved" since 1995 (see illustration below). Similarly, no IRS records were found for SAHO. And, its former website (www.sikhamerican.org) has been defunct since about June 2006, as per a Wayback Machine Search.¹⁰⁵⁴ SAHO is also not seen organizing any independent events or is not "visible" except at those mostly held by Mago or in press releases and petitions put forth by the CAG. Hence, one wonders in what capacity SAHO can genuinely claim to have any sort of existence.

WWW.CYBERDRIVEILLINOIS.COM

JESSE WHITE
SECRETARY OF STATE

CORPORATION FILE DETAIL REPORT

Entity Name	SIKH AMERICAN HERITAGE ORGANIZATION INC.	File Number	57622784
Status	DISSOLVED		
Entity Type	CORPORATION	Type of Corp	NOT-FOR-PROFIT
Incorporation Date (Domestic)	12/30/1993	State	ILLINOIS
Agent Name	RAJINDER SINGH MAGO	Agent Change Date	12/30/1993
Agent Street Address	5N620 CHAMBELLAN LANE	President Name & Address	
Agent City	WAYNE	Secretary Name & Address	INVOLUNTARY DISSOLUTION 05 01 95
Agent Zip	60184	Duration Date	PERPETUAL
Annual Report Filing Date	00/00/0000	For Year	1994

[Return to the Search Screen](#)

Mago has been active in various capacities, ranging from President of the Punjabi Cultural Society of Chicago to Trustee Emeritus of the Council or a Parliament of World Religions, to Co-Chair or Asian American Coalition of Chicago, etc.¹⁰⁵⁵ He is also on the board of the Sikh Religious Society of Chicago.¹⁰⁵⁶

¹⁰⁵⁴ http://web.archive.org/web/20060315000000*/http://sikhamerican.org. For example, clicking on the June 16, 2006, snapshot gives you the following error: "Forbidden You don't have permission to access /web/20060616071553/http://www.sikhamerican.org/ on this server." Accessed January 20, 2014

¹⁰⁵⁵ A list of various positions is available at <http://www.zoominfo.com/p/Rajinder-Mago/67776547>. Accessed January 20, 2014

¹⁰⁵⁶ See the bottom of the following op-ed on the Oak Creek Gurudwara shooting by Mr. Mago at <http://www.svabhinava.org/meccabenares/RajinderSMago/OakCreekGurdwaraOpEd-frame.php>. Accessed January 20, 2014

However, Mago is also supportive of the balkanization of India and has made a habit of breast-beating about the so-called “atrocities” of the Indian state and Hindus against minorities such as Sikhs, Muslims, Christians and the Dalits. Mago supports the Khalistan separatist movement in the name of “human rights violations” against Sikhs in India, in particular the entry of the Indian army into the Golden Temple to flush out terrorists and the 1984 anti-Sikh riots. Khalistan separatists aim to break away the State of Punjab from India. However, the movement rarely speaks of the State of Punjab in Pakistan and the atrocities that Sikhs have faced in Pakistan. Or, the torture of Sikh Gurus by Muslim Kings in pre-independence India. These separatists try to follow in the footsteps of fellow separatists who advocate secession of Kashmir from India, but not from Pakistan. In fact, Khalistani separatists are known to work with their Kashmiri counterparts in their common cause – which of course is to fight against India.

On June 5, 2005, the Sikh Religious Society (of which Mago is a member), along with the Institute for Conflict and Peace Studies (IFCAPS), organized the “Third Sikh Holocaust Memorial” events in Chicago, to highlight the “holocaust” against Sikhs in India.¹⁰⁵⁷

At the conference, IFCAPS deemed the entry of the Indian troops into the Golden Temple as the “Third Sikh Holocaust (Ghalughara)”¹⁰⁵⁸ and the “The attack on Sikhs following the death of Indira Gandhi”¹⁰⁵⁹ as the Fourth Sikh Holocaust.

The event featured Dr. Amarjit Singh of the Khalistan Affairs Center in Washington, D.C.¹⁰⁶⁰ who gave myriad reasons for the separation of Punjab from India. Khalistan Affairs Center maintains that “Khalistan is the only solution to curb future atrocities against the Sikhs and to put an end to the current colonial policies instituted by the Indian State in Punjab.”¹⁰⁶¹ Thus, the center lobbies support for Khalistan and seeks interventions by Western countries to pressure for a break-up of Punjab and Kashmir. Khalistan Affairs Center also considers India as the “...world’s largest dynastic, dystopian, Neo-Nazi, demoNcracy (sic) [the center’s word for a ‘demonic version’ of democracy].”¹⁰⁶²

In November 2009, the Center organized a protest along with Ghulam Nabi Fai and the Kashmir American Council during Prime Minister Manmohan Singh’s visit to the United States, where Amarjit Singh urged President Obama to pressure India to recognize Khalistan. Singh, as already noted, said on the occasion: “The only way this is possible is through the establishment of an independent sovereign nation, Khalistan, which will also act as a buffer state between arch rival nuclear nations India and Pakistan.”¹⁰⁶³ Fai, as discussed in this report in various places, was arrested in 2011 by the FBI and pleaded guilty on charges of being a Pakistani spy lobbying against India.

¹⁰⁵⁷ “Third Sikh Holocaust Memorial Events in Chicago”, June 5, 2005, <http://www.sikhsangat.com/index.php/?topic/11711-third-sikh-holocaust-memorial-events-in-chicago-f/>. Accessed January 24, 2014

¹⁰⁵⁸ Ibid

¹⁰⁵⁹ Ibid

¹⁰⁶⁰ http://www.khalistan-affairs.com/wp/?page_id=2. Accessed January 24, 2014

¹⁰⁶¹ Ibid

¹⁰⁶² “SIKH, KASHMIRI & CHRISTIAN READERS VISITING INDIA BEWARE!”, November 28, 2012, <http://www.khalistan-affairs.com/wp/?p=1026>. Accessed January 24, 2014

¹⁰⁶³ “Kashmiris, Sikhs to protest during Singh’s US visit”, November 23, 2009, <http://www.khalistan-affairs.com/wp/?p=338>. Accessed January 24, 2014

The relationship between Amarjit Singh and Rajinder Singh Mago is further highlighted by the following fact: Singh was the Chairman of the Punjabi Cultural Society of Chicago as of 2012 and Mago was the past President.¹⁰⁶⁴

Section 35.02 Voices for Freedom (VFF)

VFF is a New York-based Sikh organization whose primary objective is to highlight human rights violations against Sikhs in India, to ensure justice to the victims of the 1984 riots as well as the so-called continued atrocities of the Indian State against Sikhs. VFF actively lobbies US, UK and Canadian lawmakers to pressure India on these matters. In its attempts, VFF appears to be ideologically aligned with the Khalistan separatist movement that swears by a separate Sikh country carved out of India. The organization also promotes a highly biased view of Hindus and Hinduism that centers on the conclusion that Hinduism is essentially oppressive and the lynchpin of all the problems of India and should thus be abolished.

In its pursuit of raising awareness of issues facing the Sikhs, VFF has formed an unholy alliance with members of the CAG and others whose core mission is to “break” India.

In 2011, VFF petitioned the US Commission on International Religious Freedom (USCIRF) to deem India a “Country of Particular Concern” and force the Indian government to address the so-called human rights violations against Sikhs.¹⁰⁶⁵ VFF was also joined by the IAMC in the testimony to USCIRF, where IAMC highlighted the “atrocities” against Muslims by the Indian government, particularly by the government of Gujarat.¹⁰⁶⁶

While the organization believes that “...international standards of human rights apply to all people equally, and that vigilance and timely organized [d]emonstration can prevent the tragedies of the past centuries from recurring...”,¹⁰⁶⁷ its activities do not reflect desire to fight for the human rights of Hindus in Kashmir, for example. In fact, the opposite is true. VFF and like-minded organizations categorically blame India and the Indian Army for all the ills of Kashmir while completely discounting the ethnic cleansing and genocide of Kashmiri Hindus happening in the valley and supporting secession of Kashmir from India.

On December 30, 2009, VFF carried an article on the Tenth International Kashmir Peace Conference held in Washington DC on July 29, 2009.¹⁰⁶⁸ The article argued that the problems of Kashmir were a direct result of India’s stubbornness, and quotes Harinder Baweja of *Tehelka* magazine as saying that “Kashmir is a humungous human tragedy...that the main reason for the lingering dispute was ‘India’s mind-set’.”¹⁰⁶⁹ There is no significant mention of aggravation by Pakistan or any discussion of human rights of Kashmiri Pandits at this conference. But, what gives away the biased nature of this so-called peace conference is

¹⁰⁶⁴ <http://www.pcschicago.org/aboutus.php>. Accessed January 24, 2014

¹⁰⁶⁵ “VFF Updates USCIRF Executives. India placed on Watch list in USCIRF’s annual report 2011”, May 13, 2011, <http://voicesforfreedom.org/news/vff-updates-uscirf-executives/>. Accessed January 25, 2014

¹⁰⁶⁶ “IAMC Responds to USCIRF’s Annual Report on International Religious Freedom”, May 9, 2011, <http://iamc.com/press-release/iamc-responds-to-uscirfs-annual-report-on-international-religious-freedom/>. Accessed January 25, 2014

¹⁰⁶⁷ <http://voicesforfreedom.org/voices-for-freedom/>. Accessed January 25, 2014

¹⁰⁶⁸ See post titled “Kashmir is a humungous human tragedy says Harinder Baweja” on December 30, 2009 at <http://voicesforfreedom.org/news/kashmir-is-a-humungous-human-tragedy-says-harinder-baweja/>. More information about the conference can be found at <http://www.twf.org/News/Y2009/0729-Kashmir.html>. Accessed January 25, 2014

¹⁰⁶⁹ Ibid

that it was organized by Ghulam Nabi Fai and the Kashmiri American Council. Besides Fai, the conference prominently featured Angana Chatterji, a regular at such events, along with key representatives of FOIL, CSFH, FOSA, CAG and such other outfits.

None of these organizations incorporate Pakistan-occupied Kashmir in their calls for an independent Kashmir nor have they ever lobbied so hard for the rights of Kashmiri Pandits to live peacefully and with dignity in the Kashmir Valley.

But, perhaps the most disturbing aspect of VFF's agenda is its promotion of a highly demeaning view of Hinduism and Hindus. On December 30, 2009, VFF carried an elaborate article by Braj Ranjan Mani, *Neofascism, Human Rights and Social Democracy*,¹⁰⁷⁰ which was also part of a speech that Mani gave at a VFF event in Chandigarh, India. Describing Mani as a "...noted scholar...",¹⁰⁷¹ VFF agreed with the view that "...neo-brahmanism is the root cause for the present [non-egalitarian] social and political climate of the country."¹⁰⁷² In Mani's opinion, every imaginable modern-day problem of India is caused by some sort of fascist "brahmanical" Hinduism practiced by the "brute elite" higher castes!

Mani's intense hatred for Hinduism and India is clearly evident in the article and in his book *Debrahmanising History: Dominance and Resistance in Indian Society* (2005, Manohar). In a series of convoluted arguments, he labels Hinduism as some sort of a "neo-fascist brahmanic religion" that has oppressed all the people of India through thousands of years and continues to do so. According to him,

Contrary to the popular notion of a liberal, tolerant, inclusive religion—concocted and disseminated by the caste elites—Hinduism is a mere euphemism for the caste-centric Vedic-brahmanism which was earlier known as *Sanatana Dhrama (sic)* or *Varnashrama Dharma* [Emphasis original].¹⁰⁷³

In his diatribe against Hindus and Hinduism, Mani does not spare even Hindu philosophical works like the Upanishads or Indian leaders such as Gandhi and Radhakrishnan, blaming the latter two for remaining "...enthralled by the philosophical grandeur of brahmanical Hinduism..."¹⁰⁷⁴

On May 31, 2011, Mani wrote a similarly disturbing article for Truthseekers International, an aggressive Christian evangelical organization "committed to Spiritual and Social Freedom for India's Oppressed."¹⁰⁷⁵ The organization, registered to a Methodist Missionary named Grant McFarland in Texas,¹⁰⁷⁶ cunningly uses Hindu/Indian philosophical ideas and personalities to convert the so-called Dalits, Untouchables and Other Backward Class people in India. For example, it preaches and distributes pamphlets that say "...Phule, Kabir, and other historical Indian figures were followers of Jesus."¹⁰⁷⁷ This is so because they preached a "one True God" that was against caste and, hence, that God is Jesus Christ. Truthseeker's vile attempts at painting Hinduism as an oppressive religion in order to pave a smoother

¹⁰⁷⁰ "Neofascism, human rights and social democracy", December 30, 2009, <http://voicesforfreedom.org/reports-and-publications/neobrahmanism-human-rights/>. Accessed January 25, 2014

¹⁰⁷¹ "VFF confers Guru Tegh Bahadur Human Rights Award on Justice Bains", December 30, 2009, <http://voicesforfreedom.org/reports-and-publications/vff-confers-guru-tegh-bahadur-human-rights-award-on-justice-bains/>. Accessed January 25, 2014

¹⁰⁷² Ibid

¹⁰⁷³ "Neofascism, human rights and social democracy", December 30, 2009, <http://voicesforfreedom.org/reports-and-publications/neobrahmanism-human-rights/>. Accessed January 25, 2014

¹⁰⁷⁴ Ibid

¹⁰⁷⁵ <http://www.truthseekersinternational.org/>. Accessed January 25, 2014

¹⁰⁷⁶ <http://whois.domaintools.com/truthseekersinternational.org>. Accessed January 25, 2014

¹⁰⁷⁷ <http://www.truthseekersinternational.org/literature/>. Accessed January 25, 2014

way for Christianity in India is peppered with all sorts of lies and twists. In yet another example, Truthseekers calls the story of Lord Rama and Goddess Durga, during the festivals of Navratri and Dusshera, outright lies concocted by evil Brahmins. According to them, "...Durga was actually a prostitute hired by the Brahmins to kill the native king of India, Mahishasura."¹⁰⁷⁸

Though the organization is run by Indian Christians in India, the strings are pulled by the Methodist Church in the United States.

Writing for Truthseekers International, Mani describes Mahatma Gandhi as "...the patron-saint of caste-brahmanic culture."¹⁰⁷⁹ Utterly disregarding Mahatma Gandhi's immense sacrifices and struggles for uplift of the poor, he concludes:

Gandhi was not what he posed himself to be, or what historians claim he was. Gandhi was pro-caste. He was not the champion of the poor and caste-oppressed. Gandhi was a diehard casteist, a devout Hindu, who subscribed to the brahmanical worldview of caste. His politics and priorities were grounded in the Hinduisation of Indian culture and society. His anti-colonial politics was part of his more fundamental politics of pro-caste Brahmanism.¹⁰⁸⁰

In essence, Mani follows the same line of perverted thinking as others like Kancha Illaiah and Satinath Choudhary, considering Hinduism as nothing more than a cesspool of illegitimate rituals and hegemonic practices.

In the conference article discussed earlier, VFF describes Mani as follows:

[He] has emerged as one of the top thinkers who dared to challenge the larger brahmanic paradigm of society that the official Indian establishment is in love with. His work is being viewed among the academia as a major contribution in contemporary times towards construction of an emancipatory pedagogy.¹⁰⁸¹

¹⁰⁷⁸ "How Truthseekers International is fighting against cultural terrorism", November 17, 2013, <http://www.truthseekersinternational.org/how-truthseekers-international-is-fighting-against-cultural-terrorism/>. Accessed January 25, 2014

¹⁰⁷⁹ Braj Ranjan Mani, "Phule, Gandhi, and India's culture war", May 31, 2011, <http://www.truthseekersinternational.org/phule-gandhi-and-india%e2%80%99s-culture-war/>. Accessed January 25, 2014

¹⁰⁸⁰ Mani, *ibid*

¹⁰⁸¹ VFF confers Guru Tegh Bahadur Human Rights Award on Justice Bains", December 30, 2009, <http://voicesforfreedom.org/reports-and-publications/vff-confers-guru-tegh-bahadur-human-rights-award-on-justice-bains/>. Accessed January 25, 2014

CHAPTER 36. Campaign to Stop Funding Hate (CSFH)

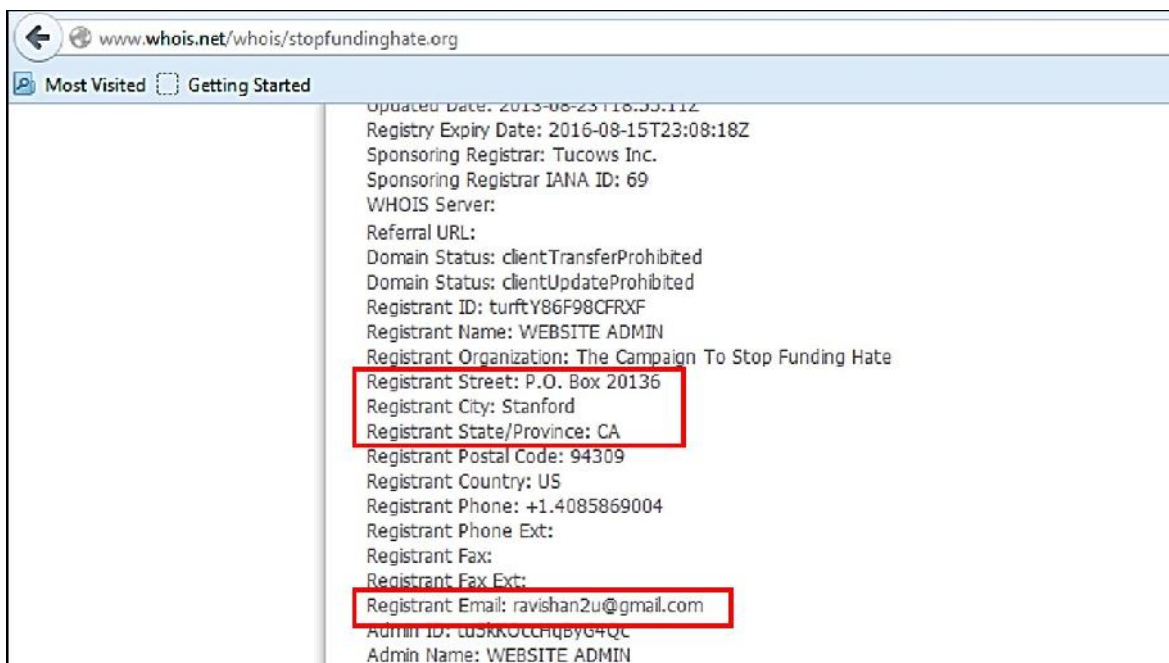
As discussed earlier, CSFH is an initiative of FOIL and is famous for the attacks on the Indian American charity, India Development and Relief Fund (IDRF) as well as the American youth organization Hindu Students Council (HSC). FAQs on CSFH's website describe it as a diverse group of people of Indian origin living and working in India and the United States.¹⁰⁸² However, the information below shows that this is another smokescreen attempt of FOIL and the CAG to deceive the regulators, media and the general public. In fact, FOIL used the CSFH campaign to successfully deceive large corporations like Cisco and IBM to pull out their support for IDRF and dupe some college students in believing that HSC is an extremist organization.

1. On August 12, 2005, Biju Mathew, co-founder of FOIL, openly declared that CSFH “was an initiative of the FOIL group”¹⁰⁸³ during an interview with Yoginder Sikand.
2. The CSFH spokespersons include Biju Mathew, Angana Chatterji, Shalini Gera, Vinay Lal, Balmurli Natrajan, Ra Ravishankar, Ashwini Rao, Raja Swamy, Ali Mir, and Samip Mallick. All of them are FOIL members.¹⁰⁸⁴
3. In addition, as shown in the illustrations below:
 - a. CSFH's website is registered to Ravi (Ra) Ravishankar's email address.

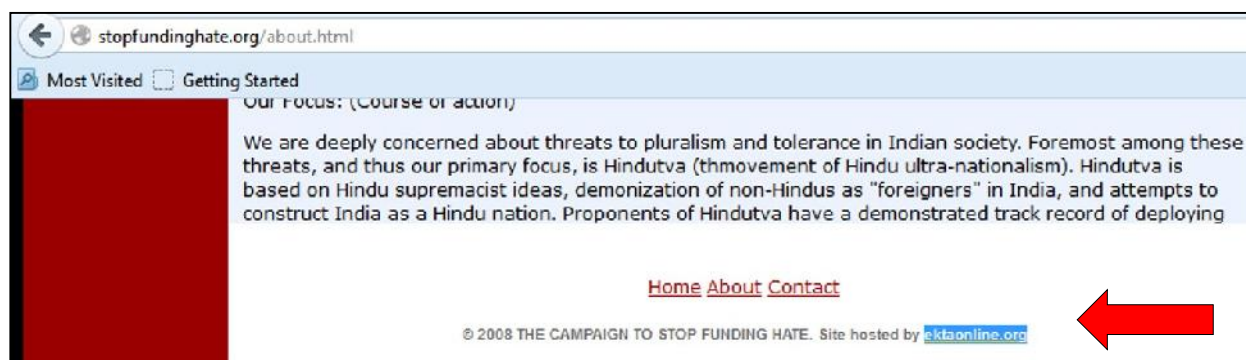
¹⁰⁸² <http://stopfundinghate.org/faq.html>. Accessed January 25, 2014

¹⁰⁸³ Yoginder Sikand and Biju Mathew, “Stop Funding Hate”, August 12, 2005, <http://www.countercurrents.org/comm-mathew120805.htm>. See Question #3 “How did the Campaign to Stop Funding Hate Start”. Accessed January 25, 2014


¹⁰⁸⁴ See the following Press Release on CSFH's website listing Shalini Gera, Angana Chatterji and Ali Mir as CSFH spokespersons: <http://stopfundinghate.org/resources/news/121302SFHPressRelease.htm>. In addition, the “About the Authors” section on the website of the April 2005 Edition of FOIL's mouthpiece *Ghadar* lists Biju Mathew, Raja Swamy and Ra Ravishankar as members of CSFH: <http://ghadar.insaf.net/April2005/MainPages/authors.htm>. Finally, Vinay Lal is listed as a spokesperson for CSFH in this the following Press release <http://stopfundinghate.org/resources/news/011003IndiaWest.htm> while Ashwini Rao and Samip Mallick are listed as CSFH spokespersons in the following May 26, 2007 Press release http://hsctruthout.stopfundinghate.org/PRs/pr_Question1.html. Accessed January 25, 2014





- b. CSFH's website is hosted by EKTA, another FOIL affiliate discussed in Chapter 11, which itself is registered to the organization FOSA, another affiliate of FOIL.



- c. As shown below, CSFH, EKTA, Organizing Youth! and FOSA had the same addresses in Stanford, CA.

 insaf.net/pipermail/sacw_insaf.net/2002/001308.html

 Most Visited  Getting Started

[sacw] SACW #1 | 10 Jan. 02

Harsh Kapoor aiindex@mnet.fr
Thu, 10 Jan 2002 00:57:49 +0100

- Previous message: [\[sacw\] SACW | 09 Jan. 02](#)
- Next message: [\[sacw\] SACW #2 | 10 Jan. 02](#)
- Messages sorted by: [\[date \]](#) [\[thread \]](#) [\[subject \]](#) [\[author \]](#)


South Asia Citizens Wire #1 | 10 January 2002

Article in SJ Mercury news:
"South Asia gets attention of expatriates: Area residents urge peace=20 in homelands", L.A. Chung, San Jose Mercury News, Jan 8 2002.
<http://www0.mercurycenter.com/columnists/chung/docs/chungpeace08.htm>

Petition links:

Representation to Indian PM
http://www.petitionOnline.com/PM_nowar/petition.html

Representation to Pakistani President
<http://www.petitionOnline.com/toor/petition.html>

Friends of South Asia
P.O. Box 20136 Stanford, CA 94309
Email : FOSA_US@Y... 

Press contacts for the rally information:
Akhila Raman: 510-649-8719
Saadia Toor: 415-643-0305

THE CAMPAIGN TO STOP FUNDING HATE
multiplied propagation, nor does truth become error because nobody sees it Constant development i

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or by **CHECK** made payable to "EKTA"
and sent to

Organizing Youth! (OY!)
P.O. Box 20136
Stanford CA 94309

(Please make sure to write Organizing Youth! or OY! in the "Designation" field on the back of your check so that your donation reaches us. Thank you!)

Breaking News From the UK
Channel 4 Report on Hindutva's Foreign Funding from the UK:
Report Links Sewa International and IDRF Funded Vanvasi Kalyan Ashram Directly to Violence

The Campaign to Stop Funding Hate
P.O. Box 20136 Stanford CA 94309

Breaking News From the UK
Channel 4 Report on Hindutva's Foreign Funding from the UK:
Report Links Sewa International and IDRF Funded Vanvasi Kalyan Ashram Directly to Violence

MT) 12/12/02 Channel 4's main News Report of the day carried a detailed story on the Hindu nationalist group, the RSS's Overseas Wing, Sewa International (one of the Sangh's flagship units and main front in the UK) and its funding of the Vanvasi Kalyan Ashram (VKA), the latter (VKA) in the anti-minority violence of March-April 2002. Segments of the

CSFH claims: "We are bound by one common goal: an India without hatred, where people are not persecuted because of their faith or political beliefs."¹⁰⁸⁵ Yet, its campaigns were targeted only at cultivating hatred for and misinformation about Hindus and Hinduism. This is illustrated by the views, writings and political leanings of the organization's members in the preceding chapters.

¹⁰⁸⁵ <http://stopfundinghate.org/faq.html>. Accessed January 26, 2014

CHAPTER 37. Muslim Youth Awareness Alliance (MYAA)

MYAA is a Riverview, Michigan-based organization incorporated in February 1995 by three individuals – Quaid Saifee, Mohammed Yousuf and Nazir Ahmed, as per the Corporate Entity Documents available at the Michigan State website. The illustration below highlights the names and addresses of the incorporators from page 2 of the Articles of Incorporation.¹⁰⁸⁶ However, the name is misleading as it

ARTICLE IV			
1. The address of the registered office is:			
14925 BROOKVIEW DR. #4,301	RIVERVIEW	Michigan	48192
(Street Address)	(City)		(ZIP Code)
2. The mailing address of the registered office, if different than above:			
P.O. BOX 42197	Detroit	Michigan	48242
(Street Address or P.O. Box)	(City)		(ZIP Code)
3. The name of the resident agent at the registered office is:			
NAZIR AHMED			

ARTICLE V	
The name(s) and address(es) of the incorporator(s) is (are) as follows:	
Name	Residence or Business Address
Quaid J. Saifee	35211 Drakehurst Pl #204 Farmington MI 48335
Nazir Ahmed	14925 Brookview Dr #4,301 Riverview MI 48192
Mohammed Yousuf	5200 Anthony Wayne Dr #1306 Detroit MI 48202

indicates some sort of Muslim youth organization. While that may have been the case about 18 years ago, MYAA's board certainly does not consist of youth. And, Saifee, Yousuf and Ahmed have served as President, Vice President and Secretary/Treasurer interchangeably since 1995!¹⁰⁸⁷ Quaid Saifee is the President of Wit Inc., a web business intelligence company in Michigan, according to his LinkedIn Profile.¹⁰⁸⁸ Mohammed Yousuf is owner of another software company, Esoft World Com LLC.¹⁰⁸⁹ And, Nazir Ahmed is a Physical Therapist with Preferred Physical Therapy, PC.¹⁰⁹⁰ Both Yousuf and Ahmed

¹⁰⁸⁶ The Articles of Incorporation can be found at the following link at the State of Michigan's Department of Licensing and Regulatory Affairs:

http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=NCO&FILE_NAME=D0231\95059\95059543.TIF. Accessed January 26, 2014

¹⁰⁸⁷ For example, see the 1999 Non-Profit Information Update listing the Saifee as President, Ahmed as Secretary/Treasurer and Yousuf as Vice President/Director:

http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R0110\99342\99342213.TIF. See the 2102 Non-Profit Corporation Information Update listing Saifee as President:

http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=WEB&FILE_NAME=D201210\2012276\E0932658.tif. Accessed January 26, 2014

¹⁰⁸⁸ <http://www.linkedin.com/in/quaidisaifee>. Accessed January 26, 2014

¹⁰⁸⁹ See Yousuf as the Company Contact for Esoft World Com LLC at the following link on Manta:

<http://www.manta.com/c/mmyzbbl/esoft-world-com-llc>. Accessed January 26, 2014

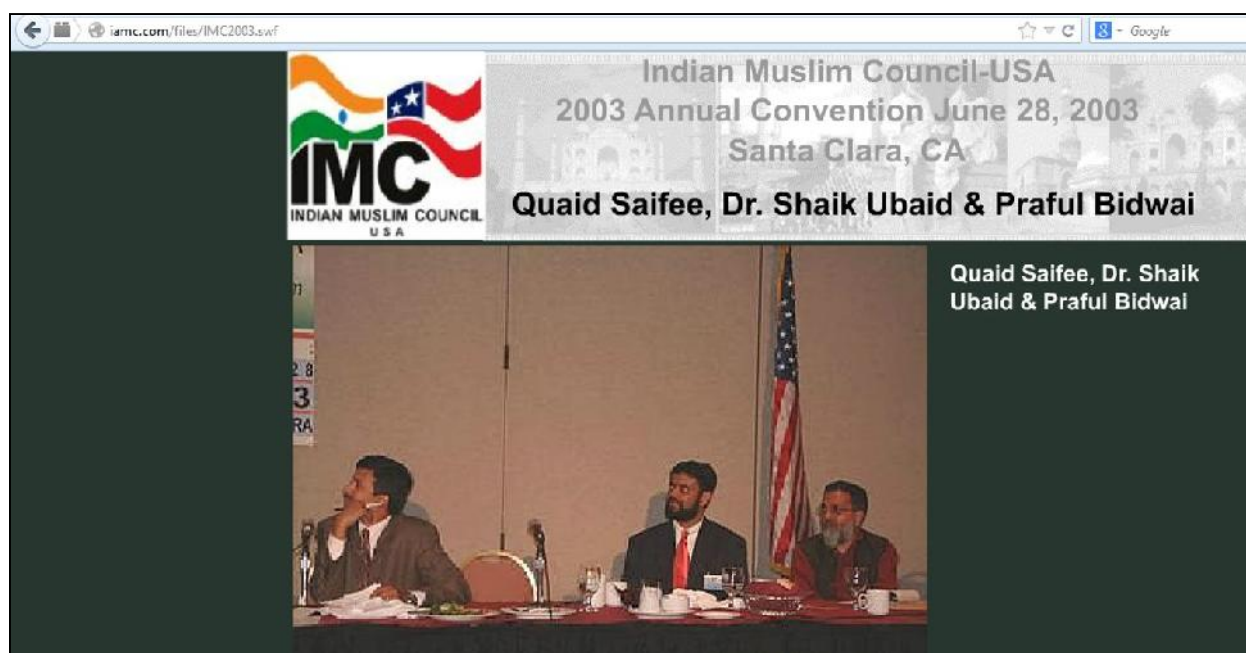
¹⁰⁹⁰ See Ahmed as the Registered Agent for the company at <http://www.bizapedia.com/mi/PREFERRED-PHYSICAL-THERAPY-PC.html>. Accessed January 26, 2014

use these coordinates as their addresses in MYAA's 2007 Tax Filing.¹⁰⁹¹ Thus, all three individuals are clearly not youth and easily in their 40s.

Secondly, MYAA does not have any active website or any significant membership. It has no records of any major events. Nor did it have any other registered officials in the past 18 years except for the three mentioned above.

Thirdly, it seems to have one main purpose – to raise money for Indian Muslim Relief and Charities (IMRC), as discussed in Chapter 24. For example, from 1998 to 2005, MYAA raised between \$3,600 and \$6,000 for IMRC, as per Michigan State filings.¹⁰⁹² It is, therefore, a puzzle whether the organization does any serious activity beyond supporting another CAG member. Indeed, based on the fact that the same three persons have been running the organization for over 18 years, it is clear that MYAA is nothing but a mostly paper-based organization run by a handful of individuals.

Further, Saiffee was a prominent speaker at the 2003 and 2004 IAMC conventions. In the picture below, Saiffee is seen on the panel with Shaik Ubaid of IAMC and Praful Bidwai.



Hence, it is evident that MYAA is another shell organization run by a handful of individuals that work with other CAG outfits that are out to demonize India and Hindus. While the name misleads the readers to conclude it is a youth organization, in reality, these three main individuals have been running the organization for over 18 years.

¹⁰⁹¹ See a copy of the Tax Filing on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/image.asp?FILE_TYPE=MAO&FILE_NAME=R200709\2007262\00000659.tif. Accessed January 26, 2014

¹⁰⁹² The filings can be found on the State of Michigan's website at http://www.dleg.state.mi.us/bcs_corp/results.asp?ID=732263&offset=0&page_name=corp. Accessed January 26, 2014

CHAPTER 38. Sneha

Sneha is a Connecticut-based organization founded by Dr. Shyamala Raman, a Professor of Economics and International Studies University of St. Joseph, West Hartford, Connecticut. Similar to Manavi, Sneha focuses on domestic violence issues facing South Asian women in the US, particularly in the Connecticut area. Yet, Sneha is a member of the CAG, whose agenda is very different from that promoted by Sneha. Hence, it is also unclear why Sneha chose to lend its support to the coalition. Or, is Sneha's name being used by one or two of its members to bolster CAG's credibility?

It is indeed saddening that Sneha supports the CAG and the nexus' rabid anti-India and anti-Hindu views. Again, as in the case of Manavi, why does Sneha focus only on the "Hindu extremist" violence in India while ignoring even worse situations in other countries in South Asia? While it is important to stand up for violence against women, why is violence against Hindu women in Pakistan and Bangladesh ignored? Do Hindu women not deserve the same treatment as Muslim women in South Asia? Has Sneha raised its voice for the Hindu women who died in the Godhra train inferno?

In 2005, Sneha, Manavi and a few other South Asian women groups endorsed a CAG letter denouncing the Asian American Hotel Owners Association's decision to invite then Gujarat Chief Minister Narendra Modi.¹⁰⁹³ The letter contained several highly exaggerated and inaccurate claims of violence against Muslim women, such as "...the tearing open of women's vaginas and wombs, forcing the abortion of fetuses..."¹⁰⁹⁴ Such hyperbole has been proven inaccurate by various testimonials and evidences. For example, on March 18, 2010, *The Times of India* reported that the story of Kausar Bano, whose womb was allegedly ripped open and the fetus dangled on the tip of a sword by the rioting mob, was proven wrong by the testimony of Dr. JS Kanoria who conducted a post-mortem of Bano's body on March 2, 2010.¹⁰⁹⁵ Similarly, on April 14, 2009, *The Times of India* carried an article on how the Supreme Court of India's Special Investigation Team severely censured activist Teesta Setalvad and other NGOs for exaggerating information on the 2002 Gujarat riots. The SIT, submitting a report before the Supreme Court bench, noted:

Many incidents of killings and violence were cooked up, false charges were levelled against then police chief P C Pandey and false witnesses were tutored to give evidence about imaginary incidents...¹⁰⁹⁶

Sneha and other organizations like Manavi have either not bothered to look at such information and restate their stances or have decided to ignore an alternative side of the matter before blindly endorsing CAG's statements. Besides, none of these South Asian women organizations has ever signed similar protests by Bangladeshi or Pakistani Hindu organizations seeking justice for victims of rape and forcible conversions of Hindu women, including girls who are six or seven years old. Hindus and Hindu women, it seems, are dispensable.

¹⁰⁹³ <http://www.coalitionagainstgenocide.org/press/support/womens.orgs.php>. Accessed January 26, 2014

¹⁰⁹⁴ Ibid

¹⁰⁹⁵ "Doc's testimony nails lie in Naroda Patia fetus story", March 18, 2010, *The Times of India*, http://articles.timesofindia.indiatimes.com/2010-03-18/india/28148300_1_fetus-womb-naroda-patia. Accessed January 26, 2014

¹⁰⁹⁶ Dhananjay Mahapatra, "NGOs, Teesta spiced up Gujarat riot incidents: SIT", April 14, 2009, *The Times of India*, articles.timesofindia.indiatimes.com/2009-04-14/india/28031729_1_riot-cases-r-k-raghavan-riot-victims. Accessed January 26, 2014

CHAPTER 39. Conclusion

This report has thus provided an exhaustive analysis of the true activities of organizations, groups and individuals within the CAG and the nexus of Hinduphobic forces. The investigation has unearthed several important facts:

1. Many of the so-called “organizations” are either paper-based, defunct, or run by the same group of people that make up other organizations in the CAG – for example, the Forum of Inquilabi Leftists (FOIL), the Indian American Muslim Council (IAMC), the Vaishnava Center for Enlightenment and the Federation of Indian American Christian Organizations of North America (FIACONA). By inflating its numbers, CAG is deceiving the regulators, media and the general public.
2. Some of the organizations, groups and individuals are Christian evangelicals masquerading as champions of Dalits to hold Hindus and India hostage for “human rights violations” and “persecution”. They are well-connected with right-wing Christian organizations and personalities in the West who view India as the “land of heathens, ripe for harvesting”.
3. Some of these organizations, groups and individuals advocate mindlessly demeaning views on Hinduism and India. Members of this nexus openly endorse Hinduism as “Spiritual Fascism” and Hindu deities as “colonizers” and “oppressors”; they also endorse outdated racial theories that brand Hinduism as an alien “Aryan” religion that has suppressed the original “Dravidian” inhabitants of India.
4. Some of these organizations, groups and individuals are openly sympathetic to or support terror groups, terrorists, Pakistani ISI agents, banned organizations and anti-national forces in India in the name of secularism and human rights.
5. Operating under the rubric of South Asia, they *disproportionately* deprecate India and Hindus as “neo-fascist oppressors” while remaining relatively mild (or even totally silent) in their criticism of Pakistan and Bangladesh as well as the Muslim majority populations of these countries. Whereas they advocate strongly for the Muslim and Sikh victims of the 2002 Gujarat riots and the 1984 Delhi riots respectively, such advocacy is silent for the Hindus who died in these riots along with Hindus in Jammu & Kashmir, Pakistan and Bangladesh.
6. In addition, they widely produce and propagate atrocity literature with exaggerated statements and half-truths to portray India as a cesspool of problems ripe for international intervention or even balkanization.

Thus, CAG is a politically, religiously and ideologically motivated coalition operating under the false pretext of genocide activism. CAG exaggerates numbers and presents one-sided arguments, solely focusing on the 2002 Gujarat riots, while ignoring all the previous riots in Gujarat and other parts of India (except the 1984 anti-Sikh riots) as well as the true genocides in other parts of South Asia (e.g. Bangladesh). Interestingly, such a coalition was only formed in 2002, while India has had a long history of Hindu-Muslim riots prior to the rise of the Bharatiya Janata Party (BJP) and Mr. Narendra Modi.

Appendix – A Tabular Summary of CAG Organizations

This section contains tables summarizing important information about all the CAG organizations discussed in the report. The table breaks down each organization into the following statuses:

- **Active** – An organization is currently active and conducts events *independently* and not merely lending its name to the CAG. It has some combination of the following features: an active website, blog, Facebook group or email list, active registration status with a government agency, IRS Tax Records, etc.
- **Defunct** – An organization used to exist in some “active” capacity described above, but no longer does. It has either been inactive for at least two years – whether online, on the ground or a combination.
- **Paper-based** – An organization that merely exists on paper and does not conduct any *independent* events. Such an organization can be registered to a government agency; however, such registration is done by a single individual or a handful of individuals to merely create the organization and use the name for dubious activities, such as signing petitions, registering protests, etc. In reality, the organization has no other purpose. The organization has no real membership, website, activities (except as described above), no recognition in the general community, etc.
- **Questionable** – An organization whose existence is in question for various reasons. For example, an organization is “Questionable” for a combination of the following reasons: it has lost its website domain, its website has been defunct (though it still owns the domain), or it has lost its IRS Tax-Exempt Status. While it had an active website or an email list several years ago, it doesn’t utilize those anymore and has instead converted into an almost “Paper-Based” status.

The tables also mentions affiliations of the organizations. For example, is a CAG organization connected in any shape or form or run by another CAG organization?

Similarly, the table highlight key personalities associated with each organization and those that are mentioned in the report.

Finally, the tables provides information on websites of each of the CAG organizations if they exist today or have existed in the past, as well as some useful notes to highlight further information about each of them.

Some important stats to be observed from the table:

- **17 Organizations** are affiliated with the Forum of Inquilabi Leftists (FOIL). Either they are directly a part of FOIL or are run by FOIL members.
- **6 Organizations** are affiliated with the Indian American Muslim Council (IAMC). Here, prominent IAMC members run these organizations.
- **3 Organizations** are run directly by Shrikumar Poddar, the most active Hindu representative of the CAG.
- **14 Organizations** are **Defunct**.
- **3 Organizations** started by Shrikumar Poddar and partners are purely **Paper-based**.
- **7 Organizations** are **Questionable** in their existence.

Organization	Status	Affiliation	Key Personalities Referenced	Website	Notes
Alliance for a Secular and Democratic South Asia (ASDSA)	Active	FOIL (Radical Leftist)	Abha Sur, Nurul Kabir, M.V. Ramana	http://www.southasiaalliance.org	Extension of FOIL in Boston Area
Alliance of South Asians Taking Action (ASATA)	Active	FOIL (Radical Leftist)	Anirvan Chatterje, Anantha Sudhakar, Simmy Makhijani	http://www.asata.org http://www.solidaritysummer.org	A new incarnation of the Youth Wings of FOIL
American Federation of Muslims of Indian Origin (AFMI)	Active		Abdul Rahman Nakadar, Kaleem Kawaja, Omar Khalidi	http://www.afmi.org/	Umbrella Organization containing members of AIM and IMRC
Association of Indian Muslims of America (AIM)	Active	AFMI	Abdul Rahman Nakadar, Kaleem Kawaja	http://www.aimamerica.org/	
Association of South Asian Progressives (ASAP)	Defunct	FOIL (Radical Leftist)	Biju Mathew		
Building Bridges of Understanding Coalition (BB)	Defunct	Multiple	Imtiaz Uddin, Sapna Gupta, Rasheed Ahmad, Harinder Lamba, Shashi Menon	None	A Coalition formed by five CAG organizations SAPAC, CSDI, IAMC, WTO and SAHO
Campaign to Stop Funding Hate (CSFH)	Defunct	FOIL (Radical Leftist)	Biju Mathew, Angana Chatterji, Shalini Gera, Vinay Lal, Balmurli Natrajan, Ravi (Ra) Ravishankar, Ashwini Rao, Raja Harish Swamy, Ali Mir, Samip Mallick	http://stopfundinghate.org/	Project of FOIL; no activity since 2008 except CAG; site hosted by EKTA; registered to FOSA's address
Center for Study and Research in South Asia (CERAS, Montreal)	Questionable	FOIL (Radical Leftist); SANSAD	Daya Varma, Feroz Mehdi	http://ceras.alternatives.ca/	Intricately linked to FOIL, INSAF and ASDSA; website has no activity since 2001
Coalition against Communalism (CAC)	Defunct	FOIL (Radical Leftist)	See EKTA below	http://cac.ektaonline.org/	See EKTA below
Coalition for a Secular and Democratic India (CSDI)	Questionable		Imtiaz Uddin	None	No independent activity except CAG Membership
Dharma Megha	Paper-Based	Vedanta Society of East Lansing	Shrikumar Poddar, Mayurika Poddar, KS Sripada Raju, Dan Warmels	None	Paper-based creations of Shrikumar Poddar and partners
EKTA	Defunct	FOIL (Radical Leftist)	Raju Rajagopal, Shalini Gera, Raj Barot, Sunaina Maira	http://www.ektaonline.org/	Runs website of several CAG Members such as FOSA, CAC, OY, YSS, NRI-SAH, CSFH, YSS
Federation of Indian American Christian Organizations of North America (FIACONA)	Active	FOIL (Radical Leftist)	John Prabhudoss (P.D. John), John Dayal, Bernard Malik, Sajan George, George Abraham, Abraham Mammen, Thomas Oommen, Itty Abraham, Wilson Jose, Varghese Chacko, P.V. Varghese	www.fiacona.org	
Forum of Inquilabi Leftists (FOIL)	Questionable	FOIL (Radical Leftist)	Vijay Prashad, Biju Mathew, Angana Chatterji, Raja Harish Swamy, Ravi Ravishankar, Ashwini Rao, Vinay Lal, Balmurli Natrajan, Abha Sur, Rajasekhar Ramakrishnan, Shalini Gera, Sunaina Maira, Girish Agrawal, Sangeeta Kamat, Ali Mir, Raza Mir, Vinod Mubayi, Smita Narula, Junaid Rana	www.foil.org www.proxsa.org	Mothership of Radical Indian Leftist organizations; true organizational existence questionable; websites have not been updated since 2002

Organization	Status	Affiliation	Key Personalities Referenced	Website	Notes
Foundation For Pluralism	Active		Mike Ghouse	http://www.foundationforpluralism.com/	
Friends Of South Asia (FOSA)	Defunct	FOIL (Radical Leftist)	Angana Chatterji, Akhila Raman, Ramkumar Sridharan, Anirvan Chatterjee, AH Cemendaur	www.friendsofsouthasia.org	Force behind EKTA, CAC, CSFH, OY, ASATA; interlinked with FOIL
Indian Christian Forum (ICF)	Questionable	FIACONA (Christian Evangelical)	Thomas Oommen, George Abraham, Abraham Mammen, P.V. Varghese, Wilson Jose, Itty Abraham, Varghese Chacko	None	Seven of the eleven officers of ICF are also officers/board members of FIACONA; website is defunct
Indian Muslim Council-USA (IMC-USA) (now known as Indian American Muslim Council, IAMC)	Active		Shaik Ubaid, Omar Khalidi, Shaheen Khateeb, Hyder Khan, Syed Azmatullah Quadri	http://www.iamc.com/	
Indian Muslim Educational Foundation of North America (IMEFNA)	Active	IAMC (IMC-USA); SHRI	Khursheed Mallick, Hyder Khan	http://imefna.org/	
Indian Muslim Relief and Charities (IMRC)	Active	AFMI	Manzoor Ghori	http://www.imrcusa.org/	
Indian Progressive Study Group of Los Angeles (IPSG-LA)	Defunct		Hardial Bains, Raj Mishra, Rajesh Gopalan,	http://www.columbia.edu/cu/ipsg http://aipsg.blogspot.com/	Supported violent Maoist movements in India; linked to Communist Party of Canada (Marxist-Leninist)
International South Asia Forum (INSAF)	Defunct	FOIL (Radical Leftist); SANSAD; CERAS	Biju Mathew, Abha Sur, Daya Varma, Vinod Mubayi, Feroz Mehdi, Shekhar Ramakrishnan, Hari Sharma, Ashwini Rao, Ali Mir, Junaid Rana	http://www.insaf.net/central/index.html http://www.insafbulletin.net/	Active only as INSAF Bulletin
Manavi (An organization for South Asian women)	Active		Miabi Chatterji, Anu Gurnani	http://www.manavi.org/	Has been working with FOIL and its affiliates since the 90s; supports political activities of CAG while remaining silent on the rights of Hindu women
Muslim Youth Awareness Alliance (MYAA)	Questionable	IAMC (IMC-USA), IMRC	Quaid Saiffee, Mohammed Yousuf and Nazir Ahmed	None	No independent activity; run by 3 members since 18 years

Organization	Status	Affiliation	Key Personalities Referenced	Website	Notes
NRI's for Secular and Harmonious India (NRI-SAHI)	Defunct	Vaishnava Center for Enlightenment, IAMC, FIACONA, EKTA, CAC, SAPAC	Najma Sultana, Shrikumar Poddar, George Abraham, Raju Rajagopal, John Prabhudoss (P.D. John), Satinath Chaudhary, Shaheen Khateeb, Mohammad Imran, Saeed Patel, Sapna Gupta	http://www.ektaonline.org/nrisahi/	Coalition started by CAG Members - Vaishnava Center for Enlightenment, IAMC, FIACONA, EKTA, CAC, SAPAC; no real activity except for names in Press Releases; website not updated since 2005
Organizing Youth (OY)	Defunct	FOIL (Radical Leftist)	Ramkumar Sridharan, Jhumpa Bhattacharya	www.youthsolidarity.org/oy/	Youth Wing of FOIL; sponsored by EKTA and FOSA
Policy Institute For Religion And State (PIFRAS)	Active	FIACONA (Christian Evangelical)	John Prabhudoss (P.D. John), K.P. Verghese,	http://www.pifras.org	
Sikh American Heritage Organization (SAHO)	Questionable		Rajinder Singh Mago	http://www.sikhamerican.org/	No independent activities; State registration expired; website defunct since 2006
Sneha (A network for women of South Asian origin)	Active			http://sneha.org/content/publish/default.shtml	Supports political activities of CAG yet remains silent on rights of Hindu women
South Asian Collective (SAC)	Defunct	FOIL (Radical Leftist)	Ravi (Ra) Ravishankar	http://www.uiuc.edu/ro/SAC/ https://netfiles.uiuc.edu/ro/www/SouthAsianCollective/	Defunct since 2006; not active per UIUC Student Registration Office
South Asian Magazine for Action and Reflection (SAMAR)	Active	FOIL (Radical Leftist)	Beena Ahmad, Surabhi Kukke, Ahalya Satkunaratanam, Anantha Sudhakar, Virali Modi-Parekh, Saba Waheed, Angana Chatterji, Vijay Prashad, Linta Varghese, Balmurli Natrajan, Chandan Mathur, Anannya Bhattacharjee, S. Shankar, Purnima Bose, Amitav Kumar, Ved Vatak, Arvind Rajagopal, Vijay Prashad, Sunaina Maira, Raza Mir, Sujani Reddy, Anandaroop Roy, Junaid Rana, Ashwini Tambe, Rahul De	http://samarmagazine.org/ http://www.saadigitalarchive.org/browse/source/samar-magazine	Editorial Collective has had a historic membership of FOIL Members
South Asian Network for Secularism and Democracy (SANSAD, Canada)	Active	CERAS	Hari Sharma, Daya Varma, Chinmoy Banerjee	http://sansad.org/	Intricately connected to CERAS

Organization	Status	Affiliation	Key Personalities Referenced	Website	Notes
South Asian Progressive Action Collective (SAPAC)	Defunct	FOIL (Radical Leftist)	Sapan Gupta, Aparna Sharma, Shashi Menon	http://www.sapac.org/	No real activity since 2011
Students For Bhopal (SFB)	Active	Questionable	Ryan Bodanyi, Ravi (Ra) Ravishankar	http://www.studentsforbhopal.org/	Unclear if SFB's involvement is being forged by CAG
Supporters of Human Rights in India (SHRI)	Defunct	IAMC (IMC-USA)	Hyder Khan	www.shri-usa.org	No independent activity; dissolved state registration; website defunct since 2008
The Organization of Universal Communal Harmony (TOUCH)	Questionable		Kaleem Kawaja, Sushila Gidwani-Buschi, Gajanan Deshmukh, D.G. Patel, Prithvi Ratna	None	No website; non-profit status revoked in 2012
Vaishnava Center for Enlightenment	Paper-Based		Shrikumar Poddar, Mayurika Poddar, KS Sripada Raju, Devesh Poddar, Teddy Simmons Jr.	None	Paper-based creations of Shrikumar Poddar and partners
Vedanta Society of East Lansing	Paper-Based		Shrikumar Poddar, Mayurika Poddar, KS Sripada Raju, Dan Warmels	None	Paper-based creations of Shrikumar Poddar and partners
Voices for Freedom (VFF)	Active			http://voicesforfreedom.org/	
World Tamil Organisation (WTO)	Active	FetNA (Federation of Tamil Sangams of North America)	Selvan Patchamuthu, V.G. Dev, Thani K. Cheran, Thillai Kumaran, Sundar Kuppusamy, Naanjil Peter, Arumugan Petchimuthu	http://worldtamil.org	Unofficially, the political lobbying Arm of FetNA
Youth Solidarity Summer (YSS)	Defunct	FOIL (Radical Leftist)	Biju Mathew, Vijay Prashad, Ali Mir (Ali Hussain Mir), Amita Swadhin, Ashwini Rao, Rahul De, Raju Rajan, Raza Mir (Mir Ali Raza), Saba Waheed, Sangeeta Kamat, SP Udayakumar, Sunaina Maira, Miabi Chatterji	www.foil.org/yss www.insaf.net/yss http://www.youthsolidarity.org/yss/	Youth Wing of FOIL