

From: Save India From Corruption <contact@saveindiafromcorruption.org>

Subject: Diana Eck who ousted Swamy, supports Tariq Ramadan who calls woman police officer a bitch, in one video ask for vengeance of Allah

To: President@harvard.edu, mike_smith@fas.harvard.edu

Date: Friday, 23 December, 2011, 0:39

Dear President Faust, Dr. Mike Smith,

I thought I pass information on Diana Eck and her support to Tariq Ramadan, calling him 'deepest and most articulate Muslim thinkers' as well as her support to Roxbury Mosque in Boston area. Read below with video links of their actual sayings.

Given below is latest news item of Tariq Ramadan calling a woman police officer in Paris, a 'bitch', simply because she stopped him to enter a prohibited area. He is himself acknowledging that he also called others who came to support the officer as 'bastards'. In yet other video (see below) which was translated, Tariq Ramadan is calling for divine vengeance of Allah in Kashmir, Palestine and other areas.

I am sending this to point out how our 'liberal' academia are lost or deliberately acting with some goals. Lot of this information is present in the media and the net. Equally bizarre is Diana Eck support to Roxbury Mosque which was secretly videotaped asking followers to go out and commit violence, 'pick up the gun and the sword' (see video below). This Mosque is funded by Saudi and sponsored by Islamic relief, a group with longstanding terrorist connections. Yusuf Qaradawi, the former trustee of this mosque preaches (see video below) that Jews should be exterminated even if a Jew is on wheelchair, homosexuals to be executed, Muslims beat their wives.

Sadly, these so called liberals like Diana Eck instead of associating with truly moderate Muslims who want reform, support the radicals (some of them who are slick like Tariq Ramadan who talks with different tongues based on their audience and country), instead of facing the hate teachings from Islamic scriptures (did they ever read them) that are being used to turn ordinary Muslims into terrorists, they engage in useless interfaith dialogues.

It is time Harvard to study the motives of the liberals like Diana, Sugata Bose, who on one hand give uninhibited support to people like Tariq and perceived wrongs done to them (e.g, US denied Tariq a visa) or to radical Mosques, in being totally silent on the victims of Islamic terrorism which Dr. Swamy is trying to address. More worse is their obfuscating the truth to get support to their goals whatever they maybe. When Dr. Swamy clearly asks Muslims to join the war against Islamic fanatics, it was described that he is targeting the whole community (how can he ask for Muslim support if he is targeting whole community) , when he clearly said that Masjids build right on temple grounds or adjacent to it to be demolished, it was again and again reported by her and Harvard Crimson that Dr. Swamy said Mosques to be demolished. Mosque is place of worship where as Masjid is place of prayer which even Saudi Arabia says can be demolished where necessary.

By discrediting Dr. Swamy, Harvard discredited itself. When the faculty violates the FAS guidelines setup by the university, then administration need to step in. Worse still, Harvard Crimson openly brags that Dr. Swamy stood for Hindu right and he would derive influence because of being Harvard faculty and therefore deprive him by using this as an excuse. For one thing, at least the cat is out of the bag. Is this new way of ethics and operatives at Harvard?

Contrary to the puerile article in Harvard Crimson, Dr. Swamy who got his Ph D from Harvard at 24 is an embellishment to Harvard too. If Harvard should fight against, it should fight against other Harvard alumni in India, Dr. Swamy is exposing at risk to his life, one is Kapil Sibal who is perennial liar and is now putting controls for free media and free speech because young people are speaking against corruption, or Chidambaram who is the prime mover of the 40 billion dollar scandal in India, the scandal which Time magazine says among the top ten worst cases of political corruption in the human history!! Harvard, you got your foot wrong.

Or is this way to pave for Dr. Faust visit to India and get their support for Harvard center in India as an exchange from current corrupt Indian administration (whose corruption Dr. Swamy is exposing at risk to his life)? Does Harvard realize the corruption in India which Dr. Swamy is fighting causes loss of jobs in US (e.g, the billions worth of military aircraft deal that resulted in resignation of US ambassador to India,

caused loss of 22,000 high tech jobs in US. It was given to France which does not even have technology versus US which has the aircraft build!! US laws does not permit bribing whereas Europe does not, especially France industry is known to bribe).

This is a case that will never be out of Harvard history. It will be a shame forever. Wait for more.

IT IS TIME HARVARD GIVE A CLOSE LOOK AT THE SO CALLED LIBERALS AND GET THEM OUSTED BEFORE IT IS TOO LATE.

Regards,
Satya for Save India From Corruption

1) Diana Eck recent article supporting Tariq Ramadan

http://www.politico.com/arena/perm/Diana_Eck_EEEAFDCB-79DD-4DD3-BBE8-D1D5781FFA85.html

Diana Eck, Professor of Comparative Religion and Indian Studies, Harvard:

The Continued Blockade of Tariq Ramadan

It is deeply disappointing that this week a U.S. District Attorney, David Jones, arguing now on behalf of the Obama administration, repeated the frightening logic of the Bush administration in continuing to deny a visa to Tariq Ramadan, one of Europe's deepest and most articulate Muslim thinkers. The case, which was taken up in 2006 by the ACLU on behalf of the American Academy of Religion and other scholarly organizations, is now called Academy of Religion v. Napolitano and is being heard by a panel of three judges in New York.

Four years ago, the Department of Homeland Security declared Ramadan had "endorsed" or "espoused" terrorism. Thus, he could not be permitted to take up a professorship of Peace Studies at Notre Dame and his visa was revoked. This astonished those of us in the academy that have actually read Ramadan's work and see his voice as consistently engaged with the project of western Islam and democracy, reformulating a contextual interpretation of Islam for our time and our western societies.

At that time, the basis on which he was denied was the "ideological exclusion" provision of the Patriot Act, a provision that could be interpreted so broadly as to be a danger to the very enterprise of debate and exchange in a free society. The supposed danger was largely the concoction of the usual Islamophobic sources, implying that because Ramadan's grandfather was the Egyptian reformer and founder of the Islamic Brotherhood, Hassan al Banna, Ramadan must be a radical and dangerous thinker. But when challenged by the New York District Court in 2006 to come up with evidence for this charge, the "endorsing terrorism" language was dropped.

At issue now were not his ideas, but his generosity. Now, they said, he had donated \$1336 in 2000 and 2002 to a French charity providing humanitarian aid to Palestinian refugees. It was deemed "material support" to terrorists. Was it a legal Swiss and French charity? Yes. Was it on the American list of banned charities? No, not until two years after he made the donations.

By now, however, we had new statute, passed in 2005, that applied retroactively to donations made in the past, unless one could provide "clear and convincing evidence" that one did not know the organization provided aid to terrorists. Should he have known that a Palestinian relief fund would be blacklisted in the future? Yes, deemed a consular officer in Bern in 2005.

The ACLU persisted and appealed the case to a Federal District court in New York. In December 2007, the U.S. District Judge upheld the decision to deny him a visa, leading us deeper into this absurd Kafkaesque drama. The crux of the new ruling was another twist: consular non-reviewability. As the court put it, mysteriously, "The decision of a consular officer to deny a visa is final and is not reviewable. It is not entirely clear why this is so -but it is." This is a political, not a judicial matter, so they say. So much for the leverage of justice.

Now, arguing on behalf of the Obama administration, the Assistant U.S. Attorney stood upon the principle of consular non-reviewability and argued that reversing the decision on Ramadan's visa denial would lead to a "quagmire" of requests for such reversals.

Those of us who know Ramadan's work in the American academic community are aghast at the convolutions and implications of this shell-game of justice. Ramadan is one of the leading exponents of a serious dialogue between Islam and the West, encouraging young European Muslims not to shun civic life, but to become involved as citizens, to participate in democratic processes, and to engage with Christians, Jews, and secularists to be a "rich, positive, and participatory presence" in society. He is one of the most powerful exponents of a reformist, self-critical, spiritual, and dialogical Islam. He speaks to the dilemmas of young Muslims in the West and to those of all faiths who recognize the importance of bridge-building across the chasms that divide us.

While he has been called a Muslim Martin Luther, he is much more a Muslim Reinhold Niebuhr, a theologian and ethicist articulating a moral compass and social ethic for Muslims in a complex world. His 2006 article, "Manifesto for a New 'We'" gives encouragement to all of us who hope for a fair, multi-religious democratic society.

It is astonishing to see the Obama administration pursuing this same course of exclusion. Speaking personally, it is disturbing for me, as former President of the American Academy of Religion, to see our adversary in this case is now Janet Napolitano. Far from protecting us from whatever potential threat is imagined in our quest for "homeland security," this publicly visible injustice continues to damage the image of the United States and imperils the very spirit of debate and inquiry in a free society.

2) Tariq Ramadan, calls a woman police officer at Paris airport a 'bitch' for stopping from entering prohibited area and calls other police officers as 'bastards'. Tariq acknowledges it.

Charles Johnson

Wed Jun 6, 2007 at 10:36 am PDT • Views: 243

Slick European Islamist spokesman Tariq Ramadan, currently the object of a large media legitimization campaign aimed at getting him into the US, has pleaded guilty of "insulting a public agent" in an altercation with a female police officer at a French airport, and has been fined [2500 euros](#).

(Hat tip: Flying Dutchman.)

UPDATE at 6/6/07 10:55:57 am:

More information on the incident at The Terror Finance Blog: ["Moderate" Muslim Tariq Ramadan was detained, charged and ordered to trial in France after insulting a police officer.](#)

Tariq Ramadan, the so-called "moderate" Islamic "intellectual", was briefly detained and charged for "insulting a public agent" on Sunday at Paris Roissy Charles de Gaulle International Airport, while in transit to London.

From informed police sources, we have learned that when Ramadan tried to enter a prohibited area, a young policewoman stopped him. He began shouting at her and was then taken into police custody; the officer filed a complaint against him.

While in custody, he admitted the offense and was ordered to appear before a criminal court of Bobigny on April 6. Tariq Ramadan faces up to 6 months of imprisonment and 7,500 Euros of penalty.

UPDATE:

Tariq Ramadan in his own words: According to the own Tariq Ramadan's account of his detention in Paris last week, published by a Swiss newspaper today, he acknowledged he insulted a policewoman, calling her a "bitch" after she stopped him from going through a security gate without a boarding pass. When a second police officer arrived to assist the first, Ramadan admitted he shouted "you are real

bastards". Ramadan claims he had to spend the whole night in a dirty cell because of the police "overzealousness".

3) Video of Tariq Ramadan asking for 'Vengeance of Allah in Palestine, Kashmir'. Tariq is a slick operator who is careful to speak with different tongues to different audience.

NOTE: In 1989, 350,000 Kashmiri Hindus were driven out overnight at threat of death and rape with Mosque blaring all around face death and rape or leave. They are still living in squalid camps as refugees in their own country after 20+ years!!!

http://www.youtube.com/watch?v=XGA94E-FqD4&feature=player_embedded

4) Video of Qaradawi, former trustee of Roxbury Mosque preaches to kill Jews even on wheel chair, execute homosexuals and Muslim men to beat their wives.

http://www.youtube.com/watch?v=xQdkLSO_I-8&feature=player_embedded

5) Video of Roxbury Mosque urging followers to 'pick up the gun and the sword' in context of arrests of local Islamic extremists Aafia Siddiqui and terror suspect Tarek Mehanna.

http://www.youtube.com/watch?v=qUYIHRRaPmA&feature=player_embedded

6) Diana Eck praising Roxbury Mosque in Boston

Harvard religion professor Diane Eck: "Boston is part of Islamic world" December 27, 2006

http://www.boston.com/news/globe/ideas/articles/2006/12/24/good_neighbors/

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Boston is part of the Islamic world. Looking to the future, the vision of an Islamic Center dedicated to interfaith outreach and education at the crossroads of Boston is worth the commitment of Christians, Jews, and Muslims.

Good neighbors

Interfaith dialogue is not happy hand-holding premised on agreement. It is the kind of encounter we need to build a society that bridges our deepest differences.

By Diana L. Eck | December 24, 2006

IN "THE MIGHTY AND THE ALMIGHTY," Madeleine Albright writes how she often scribbled on her briefing papers, "Learn more about Islam."

I agree, and that's not just Islam in the abstract, but Islam as practiced by countless and diverse Muslims all over the world, including here in Boston. In a world and a city of many faiths, learning and working together with people of all religions is no longer the odd specialty of those who practice "interfaith dialogue." Ready or not, as Albright sensed, it is one of the critical skills we need for today's world.

For most of us, the first step in learning about Islam should be meeting our Muslim neighbors. There are nearly 30 Islamic centers in the Boston area and a dozen university Islamic societies. The opportunities to encounter our neighbors are many and local. In Cambridge, it might be the Daughters of Abraham book group; in Wayland, the regular interfaith visits to Friday prayers at the Islamic Center of Boston.

In Sharon, high school students of the Interfaith Youth Leadership Program are at the forefront of dialogue. This largely Jewish suburb is also home to one of the Boston area's large Islamic centers and is a living laboratory of small-town interfaith relations. In the Sharon program, students steer straight into the

big issues: stereotyping, religious conflict, faith, and prayer. The point is not to agree, not even to find common ground, but rather to learn to listen through their differences. Most important, they build lasting friendships.

In Revere this past October, the Muslim founders of the Boston Dialogue Foundation hosted the first-ever Iftar banquet for dozens of city officials. It was a historic opportunity for Revere citizens to learn more about Islam from their Muslim neighbors as they broke the Ramadan fast with them. As Mayor Thomas Ambrosino put it, "They might be different than we're used to, but they're doing good things, right here in Revere."

Still, much work remains. At the heart of Boston in Roxbury Crossing stands the magnificent shell of what will eventually be the Islamic Society of Boston's landmark mosque, as yet incomplete. Progress is swamped by the well-publicized accusations of the David Project, a Jewish advocacy group, about the mosque's funding and leadership and the ensuing litigation against the David Project by the Islamic Society of Boston. Meanwhile, Jewish-Muslim relations in Boston have become tense, undermining honest and difficult dialogue at the very time we need it most.

Last month, as I stood under the great dome of the mosque at Roxbury Crossing, I prayed, as a Christian, for its speedy completion. In 2006, it should not surprise us to learn that the so-called "Islamic world" is not somewhere else. Boston is part of the Islamic world. Looking to the future, the vision of an Islamic Center dedicated to interfaith outreach and education at the crossroads of Boston is worth the commitment of Christians, Jews, and Muslims.

Interfaith dialogue is not happy hand-holding premised on agreement. It is the kind of encounter we need to understand our deepest differences and build a society that bridges them. Our local efforts to overcome ignorance and fear may not be able to solve the searing conflicts of the wider world, but we can make a big difference in the climate of Boston.

Diana L. Eck is professor of comparative religion at Harvard University, director of the Pluralism Project (pluralism.org), and author of "A New Religious America: How a 'Christian Country' Has Become the World's Most Religiously Diverse Nation" (2001). ■

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