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**Report Compiled For  
Organisations Supporting And Upholding  
Freedom Of Religion, Human Rights And Democracy  
Across The Globe**

# **Conversion and Anti-Conversion in India Today**

**Edited by ANUJA PRASHAR**  
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November 2006

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## Executive Summary

This unique research study brings together evidence from various sources across the globe and examines Conversion and Anti-Conversion issues in India today. This report should be seen as the first stage in such an assessment around the questions of,

- the role of Christian Evangelical organisations in the process of polarisation of religious societies, which is beginning to emerge in India and else where today.
- organisational and structural links between evangelical organisations, aid agencies and Western political parties.

The evidence of this report raises questions about the role of political support for the global Christian evangelical movement. Some evidence for the resulting social implications of this process are also presented.

Hindu organisations in the UK and USA (see list of contributors, comments from faith leaders across the globe in Appendix B), concerned at an intervention by UK members of parliament on behalf of evangelical organizations, framed in terms of religious freedom, democracy & human rights, sought further information and clarification within this context. An independent research project was undertaken by academics, social analysts, and observers from across the globe, to produce this evidence based report.

There is extensive evidence that UK and USA based Christian multi-national aid and faith organisations, through their own networks of Christian organisations within India, have a clearly stated agenda for conversion of socially disadvantaged people in Asia and Africa and a global imperialistic mission. Empirical evidence gathered indicates increasing growth in conversions in India recently, leading to the term '**Christian aggression**' becoming common amongst observers of this phenomena. The evidence in this report brings into question the purpose of social humanitarian aid, by these Christian aid organisations, in the third world and in India in particular.

Loughborough MP Andy Reed met with the Deputy High Commissioner for India in London to voice concerns over current laws in India. He suggested they restricted religious freedom. Reed, and Conservative MP Gary Streeter, presented a letter of support, signed by a cross party group of 16 UK MPs. (See Appendix A - list of ministerial declarations for their connections with India and/or Evangelical Christian movements.)

The letter of support was also sent to the Prime Minister of India, President of India and representatives of the National Commission for Minorities in India, as well as the National Commission for Human Rights in India.

Andy Reed states he was contacted by concerned constituents in Loughborough and has worked closely with the India officer of Christian Solidarity Worldwide, where he sits on the board. Reed was urged to draft the letter of support, to seek greater support in Parliament and plan the delegation to meet with the Indian Deputy High Commissioner.

The research evidence of this report suggests that the main Evangelical Christian focus of conversion practices to Christianity, within India, are based upon three social phenomena. These encompass, and are framed within, institutional structures and the social processes of:

- Exclusion and privilege that justify humanitarian aid, presented in the form of religious capacity building, as a solution to polar class & ethnic positioning of the indigenous people of India;
- A globalising agenda of the Evangelical Christian Church, supported by a political expression of Christian-Democratic imperialism; and
- A denigration of non-Christian religions and particularly the Hindu religion and way of life, and the objectifying and racialising of rural lifestyles in India.

This report is set up in three sections, to provide key issues, empirical evidence and social implications within these three areas of research. The appendix section of the report provides extra information on possible social theory and a historical perspective within which the Christian evangelical movement may be further assessed. A short summary of the 16 MPs declarations are also included in the appendix section.

### **Section A. Global scale of Christian evangelical operations**

The evidence in this report suggests that the Christian evangelical movement operates through Multinational corporations, structured as a well organized and coordinated network of grassroots organisations. The trans-national links of **Christian Solidarity Worldwide** and the project plan and methodology of the **Joshua 2000 and beyond project**, to the Christian organisational networks in India, also indicate a highly focused and globally managed project for global conversion to Christianity. The other main trans-national organisations observed in this report are, **OMS International USA & UK**, which is linked to the **Evangelical Church of India** and **Solid Rock Ministries of Colorado Springs, USA**, which is linked to **Mission of Joy in India**. There are several others also mentioned within the report.

The evidence of this report suggests exploitation and targeting of vulnerable rural people and also clearly demonstrates how this Christian Evangelical group does not have respect for other religions and cultural ways of life, which contradicts the values of universal human rights and religious freedom for all. The methodology employed by the **7<sup>th</sup> Day Adventist church** in India, is the case study in this report because it most clearly demonstrates how the 'Dalit' population is particularly targeted for conversion to Christianity. The recent growth of **Maranatha Volunteers International**, who help to implement the **church planting** and **25 Villages and 50 Villages conversion programmes** in India, are discussed in detail within this case study.

## **Section B. Political and structural support for Christian evangelical movement**

The Christian aid agencies, such as **CARE** and Christian educational training programmes (**S. Asian development partnership UK**), are also linked to the activities of UK members of parliament, and European and global governance structures, through funding and support for their projects. **Christian Solidarity Worldwide**, based in the UK, **Konrad Adenauer Foundation**, based in Germany, and **World Vision USA & UK**, which all acknowledge Christian-based values, all play a significant role in acquisition of funding and political support for evangelical organisations.

The political currency of the ideological signifier of Christianity, as practiced and preached by the global Evangelical movement, becomes more apparent over time and especially when we realise that studies in the past, of these organisations, do not always account for the 'natural' or self-evident conflation of 'Westernness/Whiteness' with 'Christianness' as has been suggested by eminent scholars and U.S. foreign policy advisers such as Walter Russell Mead. (See appendix C for more social theory).

The report also presents evidence about funding and contributions to Christian NGOs in India. The reporting of the use and application of these aid funds is also discussed. A short case summary of the **Ford Foundation**, a non-Christian aid organisation funded from the USA, is provided as a comparison for the working style and contribution made, to infrastructure, agricultural, educational, developmental and research projects, in India over the past 40 years.

The links and affiliations of members of parliament and government officials (See appendix A) to these various Christian organisations raises the question of the implementation of democracy and the possibility of **privileging the position of Christian-Democratic values as opposed to universal democratic values**. The activities of UK members of parliament (Appendix A) also indicate strong links between Christian organisations, the **Christian Democrats** and the **International Democratic Union**, whose founding members are the main conservative parties of the UK, Germany, France and America.

## **Section C. Denigration and exclusion of other faiths by Christian evangelical faith**

A discussion on the racial colonial construction of the term 'Dalit' is also included, along with empirical economic data on the condition of Scheduled castes of India. The evidence refutes the data and presentation made in a recent speech by Conservative member of parliament, Andrew Selous on the Dalit issue. There is also some evidence of the so-called 'Dalit' response to evangelical work in India, that suggests racial and ethnic discrimination and tensions exist within the Christian Evangelical movement.

There are examples within the report of denigration, discrimination and prejudice towards other religions by Christian Evangelical organisations, in a collection of events reported

by the media in India. It has not been possible to include the vast quantity of these reports and only seven incidents are included to illustrate the tensions. There is also, within this report, an analysis of some of the Christian organisations' literature and website material, which reveals a negative attitude towards India and other non-Christian religions within India. There is ample evidence of the denigration of Hinduism and Islam, within this literature. It has not been possible to present all the data within this report but a complete bibliography of websites is included later for further reference, should it be required.

This research report is the first of its kind and we do not suggest that it is a comprehensive study of these issues. Based upon the evidence produced, it recommends:

- In order to encourage and facilitate Interfaith and International dialogue for the emerging trans-national communities of Indian origin within Europe and USA, there should be a clarification of the position of political parties and Western political activity, with regards to the global networks of the Christian Evangelical movement in India and other developing countries,
- More academic and investigative research to be carried out to address the hermeneutic and epistemological paradigms, resulting in contradictions that arise from the implementation of Christian philosophical principles, to underpin the institutions of a global secular civil society.
- More distinction between the separate roles of religious conversion practices and humanitarian aid services and the implementation of an ethical model of social work to be developed, for the benefit of those who most need it, with an emphasis on sustaining community cohesion and stability in India and trans-national communities across the globe.

I would like to acknowledge the following individuals and organisation for their contributions, without which the production of this report would not have been possible.

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I would also like to acknowledge the support and encouragement of faith community leaders, from the UK & across the globe, who provided their comments about conversion for inclusion in this report. Please see a listing of these comments on Page 50 of report.

## **INTRODUCTION :**

### **Do Christian Evangelists In India Uphold The Indian Constitution & The Law Of The Land?**

Mahatma Gandhi had remarked that "... the advent of a missionary means the disruption of a family, and even when outward conditions of dress, manners, language and drink are unaffected, vilification of the Hindu religion, though subdued, remains. Hindu families may squabble like any other, but religio-cultural fissures cut at the heart of the Indian group society, engendering great anguish."

In a 1977, judgment in the Rev. Stanislaus versus the State of Madhya Pradesh, the court had upheld the constitutional validity of conversion-prohibiting laws enacted by Madhya Pradesh and Orissa. clarifying that "organised conversion, whether by force or fraud, or by providing allurements to people taking advantage of their poverty and ignorance is anti-secular." The Court further said that respect for all religions was the basis of Indian secularism, whereas conversion was grounded in religious intolerance. The Indian Constitution quite specifically frowns on conversions which disturb the peace.

The Vatican's stand that the fundamental right to practice and propagate religion includes the right to convert, was an issue considered and rejected by the Indian Supreme Court.

The two states, which were then controlled by the Congress, had passed anti-conversion laws in 1967 and 1968, respectively. What the Constitution grants is not the right to convert another person to one's own religion, but to transmit or spread one's religion by an exposition of its tenets, the court had ruled.

Besides Orissa and Madhya Pradesh, three other states have anti-conversion law in the statute. They include Chhattisgarh, which retained the law after the bifurcation, Arunachal Pradesh and Gujarat.

Tamil Nadu, too, had passed a law in 2002, but repealed it when the DMK (elected party) succeeded in projecting the law as one aimed at minorities in the state.

#### **The Current Situation in India (S. Gurumurthy)**

Churches in India have been campaigning recently that the anti-conversion laws passed by Madhya Pradesh and Orissa States decades earlier and by the Rajasthan and Chhattisgarh Governments in recent times are unconstitutional. But long before, in 1977, a five-judge Constitution Bench of the Supreme Court overruled a challenge to the anti-conversion laws of MP and Orissa. The Pope's own agencies in India had challenged the laws. The Court firmly told the soul-harvesters that the religious freedom under the Indian Constitution was limited to the right to propagate one's faith and did not extend to converting other faithfuls.

The Pope wears two hats – one religious, as the global pontiff of the Catholics, and the other political, as the head of Vatican State. The second one gives him and the Catholic faith a global political and diplomatic status that no other faith can match. As the head of the Vatican State, the Pope relates to all heads of State as a political equal and more.

When the present Pope's predecessor, John Paul II, came to India, he proclaimed that the Church planted the Cross on Europe first, then on the Americas and Africa and now, he said, it was Asia's turn to bear the Cross! Asia was ripe, he said, for harvesting the souls – read heathens – for Christ.

In Latin America, John Paul II abused the Protestant Christians as “wolves” for targeting the Catholics for conversion! Why the hate for conversions in Latin America and love for it in Asia? Simple, the more efficient conversions by Protestants in Latin America are endangering the Catholics, but Asia, with its huge and weak rural population, offers itself, almost competition-free, for the Church to convert.

Working on his predecessor's intent to plant the Cross in India, the new Pope Benedict XVI has moved further and virtually abused India for growing religious intolerance and for impeding the church work by anti-conversion laws. In May 2006, when the new Indian ambassador to the Vatican, Amitava Tripathi, presented his credentials to the Pope as the head of the Vatican state, the Pope shocked him by saying that Indian laws against conversions offend freedom of faith and should be rejected as unconstitutional.

This angered even the normally timid, secular Indian establishment to react sharply, call in Vatican's chargé d'affaires in Delhi and tell him sternly of the Indian Government's strong disapproval of the Pope's conduct.

Has the Pope the moral authority to fault others for lack of religious freedom? In the Pope's own Vatican State, no faith other than his own is allowed. If the Papacy regards even other Orthodox and Protestant Christians as heretics, where is the question of freedom for idol worshipping heathens to whom the Bible itself denies freedom. The Vatican Constitution is named as ‘Apostolic Constitution’, that is constitution of Christian missionaries! Spain, where until now Catholicism has been the state religion, has again a treaty with the Papacy. Will the Pope allow freedom of faith in the Vatican and sermonize on freedom to those countries?

The Madhya Pradesh Government did not wake up one fine morning and pass this law. In the 1950s it had appointed a committee headed by Justice Neogi, which included a Christian member who was also a Gandhian, to study allegations of forcible and fraudulent conversions of tribal and illiterate people by foreign missionaries. The committee submitted a voluminous, unanimous report detailing fraudulent conversions by the Church. The MP Government, then under the Congress party, merely enacted the recommendations of the Neogi committee. The pontiff of Indian secularism, Pandit Jawaharlal Nehru, was then the Prime Minister.



The Supreme Court of India has declared that religious conversion is not part of religious freedom in the Indian Constitution and Indian anti-conversion laws are constitutional. But the Pope asserts the other way round, that is, conversion is part of freedom of faith in the Indian Constitution and Indian anti-conversion laws are unconstitutional. The question is: who is supreme in India – the Pope or the Supreme Court?

### **The current situation in the West today**

The recent public support and multi-party mandate for Christian Evangelical practices in India, issued by a group of 16 members of parliament in the UK, led by Andy Reed MP, illustrates how deeply embedded these trends are. One may therefore enquire into how the secular principle of the British Government is being upheld, when there is apparent support for these evangelical paradigms across all British political parties. The United Kingdom's elected parliamentary officials are not alone in the support of Christian Evangelical work.

Pope Benedict XVI, on 11<sup>th</sup> May, 2006, stated that the precise aim of divine intervention is to coerce people into conversion, and he explained that, "Nations must learn to read in history a message from God." This gives profound influence for the credibility of Christian Evangelical practices, based upon a Western dominated account of History. The Pope adds, with the use of racialised terminology reminiscent of the colonial era, that "History is not in the hands of dark forces of chance, or of merely human choices."

These sentiments appear to have been affirmed by the United Nations two days later. UN special rapporteur on freedom of religion, Asma Jahangir, opposed the draft Bills proposed by the Sri Lankan Government, at the behest of Buddhist monks, that would end the exploitation of Tsunami victims by "Christian missionaries who offer money and jobs to entice poor Buddhists to change their religion." Sri Lanka has a Buddhist majority population.

In light of the rigor of reflection, legislative analysis, and the long history of the Indian government and the Indian people's engagement with these issues, it is somewhat of a surprise that British members of parliament, The Pope as Head of the Vatican State, American and global governance structures of the United Nations, still seek to undermine the secular constitution of India.

For instance, for all organizations wishing to uphold religious freedom and democracy as universal principles, it would be completely unacceptable if the Indian government or that of any other country, were to try and impose the plural and universal principles of Vedic or Islamic philosophy onto the British, American or German constitution and laws, founded upon the current significant socio-economic presence of populations of Indian origin in these countries.

## **SECTION A. Global scale of Christian evangelical operations**

### **Christian Evangelical Networks**

It is quite clear that activities of social humanitarian service and conversions by Christian missionaries are quite intermingled. Especially in rural and tribal areas, there is hardly a case where one happens without the other. The real question is what is the real motivation behind these activities.

Some believe that Christian missionary activity is purely a humanitarian effort of the missionaries and that tribal populations adopt Christianity due to the service of missionaries. Others feel that conversion to Christianity is a core theme and the ultimate goal of all service activities of the Christian missionaries.

The obvious issue is the one of overseas funding received by these organisations in India. While some feel that this is a humanitarian aid to the poor and needy, others are convinced that these funds are collected and channeled specifically for the purpose of conversions.

Dr Vijay Chauthaiwale carried out a study on this issue by studying a few Multi- national Christian organisations working in India, either directly from their websites, or through their 'front' organisations in India.

One of the largest is the **Evangelical Church of India** which belongs to **OMS International**, which Dr. Chauthaiwale calls the "Mother Organisation". Visiting the OMS International website you get an idea that those who have concerns, that money is channeled for only the purposes of conversion across the whole globe, may be right. The OMS motto is the imperialistic slogan "**Reaching Nations for Christ.**" The scale of operations is impressive.

The **OMS International UK** website even tells us how they acquire their funds and that the globalising purpose of the organisation is, "In Latin America, Europe and Euro Asia, Africa and Asia we are actively involved in training and preparing national believers for evangelism, church planting and training trainers through partnerships with national denominations. This approach has become a major growth area for OMS International and in 2005:

- **103,464 people made a decision for Christ**
- **21,592 were baptised**
- **431 new congregations were established**
- **10,592 people were involved in lay leadership training**

**OMS International**  
Reaching Nations for Christ.

**Sending countries:**

\*[United States\(HQ\)](#) [Australia](#) [Canada](#) [New Zealand](#) [South Africa](#) [United Kingdom](#)

**Receiving countries**

<a href="#">Angola</a>	<a href="#">China</a>	Belarus	<a href="#">Brazil</a>
<a href="#">Burkina Faso</a>	<a href="#">Hong Kong</a>	<a href="#">Estonia</a>	<a href="#">Colombia</a>
<a href="#">Burundi</a>	<a href="#">India</a>	<a href="#">Hungary</a>	<a href="#">Cuba</a>
<a href="#">Cameroon</a>	<a href="#">Indonesia</a>	<a href="#">Ireland</a>	<a href="#">Ecuador</a>
<a href="#">Central African Republic</a>	<a href="#">Japan</a>	<a href="#">Kazakhstan</a>	<a href="#">Haiti</a>
<a href="#">Chad</a>	<a href="#">Korea</a>	<a href="#">Russia</a>	<a href="#">Mexico</a>
<a href="#">Congo</a>	<a href="#">Malaysia</a>	<a href="#">Spain</a>	<a href="#">Uruguay</a>
<a href="#">Democratic Republic of the Congo</a>	<a href="#">Myanmar</a>	<a href="#">Ukraine</a>	
<a href="#">Ivory Coast</a>	<a href="#">Nepal</a>		
Liberia	<a href="#">Philippines</a>		
<a href="#">Mozambique</a>	<a href="#">Taiwan</a>		
Namibia	<a href="#">Vietnam</a>		
<a href="#">Rwanda</a>			
Sierra Leone			
<a href="#">Tanzania</a>			

(Source : OMS International website <http://www.omsinternational.org/> )

“Through a central fund, developed by Christian businessmen, finance is made available to train national believers toward establishing healthy, self-reproducing local churches. Throughout the world, shepherds and mentors are passing on the skills of evangelism and church multiplication and are seeing a great harvest.

Opportunities to become involved are available anytime. We still need to see the central fund increase as demand always outstrips supply. What an investment opportunity for those who wish to see an eternal return. Believe with us that the UK might raise 1 million pounds per annum towards this powerful ministry.”

(<http://www.omsinternational.co.uk/ecc/>)

The **Evangelical Church of India (ECI)** was established in India in 1954. The main targets of the (ECI), in their own terms ‘**responsive people**’, are the **oppressed and suppressed classes of Hindu society**. The ECI has multiplied churches by hundreds in slums, among the scheduled castes and scheduled tribes in the cities and villages of India. **"We must go to where the fish are found ...where the fish bite the bait on the hook", declares the Evangelical Church of India.**

Dr. Chauthaiwale, who conducted a large research study into Evangelical organisations in India, reports that it is evident from the logo of the ECI, that depicts a cross deeply entrenched in the lotus and where lotus represents the seat of Hindu Gods. The inference is very clear and ECI openly admits, **"Christ and Cross must ultimately take the seat of these mythological deities and thereby Christianity should become deeply rooted in the culture of India"**.

Dr. Chauthaiwale also studied the "**Mission of Joy**" (MOJ). This is a non-profit organisation registered under the trade name of **Solid Rock Ministries of Colorado Springs**. It is based in Colorado, USA and all donations to the MOJ are tax deductible.

The mission statement explained by a spokesperson was, "It is our desire to bring the gospel to a million unreached believers and provide temporary and permanent assistance to orphans." The Chauthaiwale study shows that MOJ have opened three orphanages in Tenail, Nasaraopet and Vijiwada. MOJ also supports numerous Indian-born missionaries. The organisation has a target of sending a hundred new missionaries a year into the mission field. It also builds churches and provides food to the needy. MOJ also conducts approximately 25 evangelistic programs in the remote villages of India every year. In winter 1994 alone, MOJ "saw more than 10,000 Hindus and Muslims commit their lives to Christ."

The Chauthaiwale report also suggests that the most systematic planning in the area of conversions is documented by the USA-based organisation **AD2000 and Beyond Movement**. The organisation's '**Joshua Project 2000**' lists 216 people or groups throughout the world, which they consider "Priority-I" people. Of these 216 groups, there are nine tribes of India (Bhilala, Binjhware, Chero, Kavar/Kamari, Lhoba, Majhwar, Panika, Shin or Sina, and Sikkimese Bhotia).

**Shri Peter Wagner, coordinator of AD2000 United Prayer Mobilisation Network** observes, "Of all the nations in the world, India has the highest potential of fruitful investment of evangelistic efforts." **The Joshua Project 2000** also identified the North India Hindi belt as "the core of the core of the core" and put forward a systematic study of this region making a strong appeal for focus on this region in order to complete the unfinished work of evangelization.

The Chauthaiwale report states that **AD2000** puts forward five reasons for "**Why North India?**"

1. It is major population centre. It represents 40% of the Indian population.
2. It is a political centre.
3. It is the most deprived area of India. AD2000 even discusses "Bimaru" ("sickness", short for Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh)
4. It is the religious hub of India.
5. It has the smallest Christian presence in all of India.

Dr. Chauthaiwale concludes: "We tried to search the missionary literature available on the internet to study their views and plans with respect to India. None of the statements quoted above have been drastically edited. On the basis of this, it is difficult to assume that Christian missionaries in India work in the rural and tribal areas solely for the upliftment of these people."

"On the contrary, their principal motive of social activities is none other than conversions. Even though several Christian denominations are working independently,

they have indeed formed an umbrella organization (**AD2000**) in order to co-ordinate their efforts in this direction. It can therefore be concluded that concerted international efforts are underway for conversions of soft targets among Hindus.”

**“For those who believe that conversions take place due to a change of faith by an individual, the open declaration by the Christian organisations about their mass conversion efforts will certainly come as a rude shock.** At least for these Christian organisations, social service and conversions are two sides of the same coin. None can exist without the other.”

The Chauthaiwale report quotes from the websites and highlights the goals and achievements of the **Church in 75,000 Pin Codes: Action Plan**, which targets North India in particular.

1. **ECI** had already set up 900 churches in North India by 1998. The original target was 1,000 by the year 2000.
2. **Gospel of Asia** has targeted 100 unreached people groups out of 200 groups defined by "Joshua Project".
3. **OM India (Operation Mobilisation)** plans to present gospel through literature to 100 million (ten crore) people.
4. **Association of Pentecostals** is planning to establish a church for every one of 75,000 Pin Codes by year 2000.
5. The **Friends missionary prayer band** has developed "**Hindi heartland penetration strategy**" to mobilise 1,000 new missionaries.
6. **India Reach** plans to reach 500 million (50 crore) people through direct mail.
7. **Gospel of Asia** plans to train 100,000 missionaries; 10,000 of which were targeted by year 2000.
8. The **Charismatic New Life Churches** plan to "plant" a church in every district of India.

The Chauthaiwale report concludes that all these organisations have come together under a loosely-organised umbrella, "**North India Harvest Network (NIHN)**". The stated mission of this network is "**Plug, Prem and be NICE**".

**Plug** = People in every Language in every Urban centre in every Geographic division.

**Prem** = Prayer, Research, Equipping & training and Mobilisation

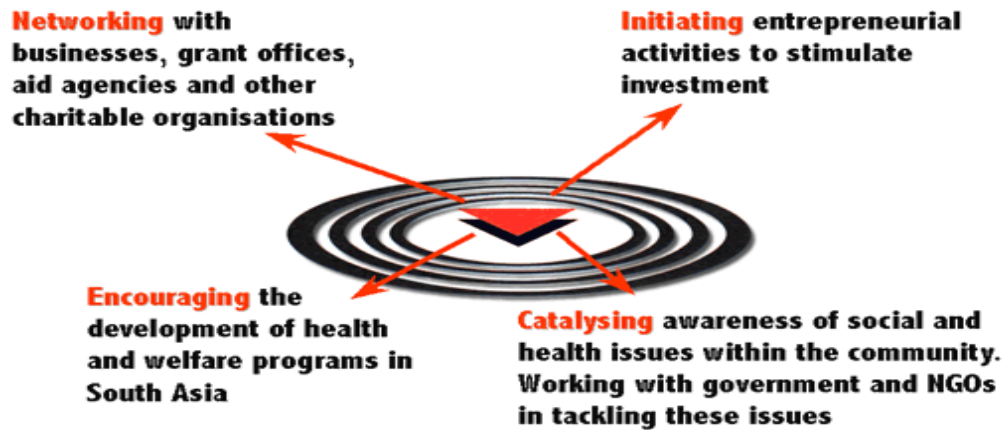
**NiCE** = Networking, Initiative, Catalyst and Encouraging the missionaries.

The **South Asian Development Partnership** in the UK is one of the most famous organisations amongst Hindus in the UK, no doubt because of its charismatic Indian leader Mr. Ram Gidoomal. Born into a Sikh family, Mr. Gidoomal is a self made millionaire who converted to Christianity and has devoted his time to many philanthropic works and projects that promote race and ethnic relations in Britain.

**Image From South Asian Development Partnership Website:**

(Source : <http://www.southasian.org.uk/index.html> )

We aim to be **N.I.C.E.** - **N**etworking, **I**nitiating, **C**atalysing & **E**ncouraging



The website of the organisation states that “**South Asian Development Partnership (SADP)** is a group of Asian and UK business professionals based in South England. South Asian Development Partnership exists to facilitate and catalyze entrepreneurial initiatives in the UK and South Asia.” It was therefore surprising the website found an elaborate image explaining how the principle of **NICE** can be applied to SADP working. This is the same principle, along with **PREM** and **PLUG**, that Evangelical Christian organisations in India and the **AD 2000 and beyond movement** use for their missionary and conversion work. If there is a link between the SADP and Indian evangelical movements, what is it and how do these programmes fit into the developmental programmes of Asian and UK professionals?

Further investigation of the SADP website revealed that Ram Gidoomal has written a few books to explain Hinduism and one of them has been analysed by one of the contributors later in this report. One book Co-authored with Robin Thompson is called ‘**A way of Life – Introduction to Hinduism**’. Robin Thompson is an Evangelical Christian Minister with **South Asian Concern (SAC)**, a Selsdon Baptist Church, whose Global mission statement is “In the New Testament, Jesus made a point of ministering to all nations, talking with the Samaritan woman, curing the Roman Centurion's servant and so on. We are told to 'go unto the whole world'. **At Selsdon Baptist, we believe it is a vital part of our purpose as a church to reach out across the globe.**”

Here we have two UK based organisations SADP & SAC which clearly are Christian organisations and one of which (SAC) clearly states it's purpose is to teach and convert people to Christianity with an emphasis upon conversion in South Asia and South Asian people. The other (SADP), with a business and development agenda, employs missionary 'tools' to implement it's projects. This may be further evidence that affirms Dr Vijay Chauthaiwale's conclusion that Evangelical conversions cannot be done without targeting disadvantaged and under developed communities and people.

**EMPERICAL EVIDENCE GATHERED**  
(source :[www.christianaggression.org](http://www.christianaggression.org))

**Conversion Facts**

- US \$145 billion is spent annually for missionary activities.
- Every year, churches around the world perform US \$1.1 billion worth of research in 3,000 languages, covering 180 religious topics for conversion purposes.
- Missionary literature in today's libraries encompasses 175,000 different titles in 500 languages, increasing by 4 newly published works every day.
- The average cost of Christian conversion is \$330,000 for each and every convert.
- From only 3 million in year 1500, the number of Christians involved in missionary activities has grown to 648 million worldwide. 54% are non-white (showing the focus on training of indigenous missionaries).
- There are only 818 ethno-linguistic peoples or tribal groups which have never been targeted by any Christian agency.
- It costs Christians 700 times more money to convert someone in rich developed countries, such as Switzerland, than in poor developing countries, such as India. (That is why India is being heavily targeted).
- Each day, 10,000 Chinese are converted to Christianity due to missionary tactics.
- Each year 3.5% of Africans (6 Million) convert to Christianity.
- The three poorest countries in the world, measured by per capita GDP, are all 40-70% Christian (notice how Missionaries target the poorest populations).
- In 1972, there were 26 indigenous missionary agencies in India. As of 1997, there are more than 200.
- In India, it is estimated that 5,000 people are converted to Christianity everyday. That's one person every 17.28 seconds!

**Christian Population Statistics**

**China:**

1950 - 1 Million → 2003 - 100 Million (to be consistent this should be stated in percentage terms)

**South Korea:**

1945 - 2.2% Population → 2003 - 49% Population

**Papa New Guinea:**

1950 - < 1% Population → 2003 - 97% Population

**Africa:**

1900 - 1.7% Population → 2003 - 55% Population



Zaire - 90% Christian

### Is India Next?

2003 - < 3% Population → 2060 - ???

#### In India:

<i>State</i>	<i>Hindu %</i>		<i>Christian %</i>	
	<b>1961</b>	<b>1991</b>	<b>1961</b>	<b>1991</b>
<b>Arun. Pradesh</b>	- -	37.0	- -	10.2
<b>Assam</b>	71.3	67.1	2.4	3.3
<b>MP</b>	93.9	92.8	0.5	0.6
<b>Manipur</b>	61.6	57.6	19.4	34.1
<b>Meghalaya</b>	18.2	14.6	35.2	64.5
<b>Nagaland</b>	9.3	10.1	52.9	87.4
<b>Orissa</b>	97.5	94.6	1.1	2.1
<b>Sikkim</b>	66.6	68.3	1.7	3.3
<b>Tamil Nadu</b>	89.9	88.6	5.2	5.6
<b>Tripura</b>	76.0	86.5	0.8	1.6
<b>Lakshadweep</b>	1.0	4.5	0.2	1.1

#### French journalist Francois Gautier suggests that:

“Christian conversions in India seem to have gone into overdrive since the last election. More than 4,000 foreign Christian missionaries are involved in conversion activities across different states. In Tripura, there were no Christians at independence in 1947. There are 120,000 today; a 90% increase since 1991.

“The figures are even more striking in Arunachal Pradesh, where there were only 1,710 Christians in 1961 but 1,2 million today, as well as 780 churches! In Andhra Pradesh, churches are coming up every day in far flung villages and there was even an attempt to set-up one near Tirupati.

“More than 20,000 people have lost their lives to insurgency in Assam and Manipur in the past two decades. As recently as last week, (Should state date) four paramilitary Assam Rifles soldiers were killed in an ambush yesterday (yesterday or last week – contradictory) by the outlawed United National Liberation Front (UNLF).”

#### Belgian scholar Koenraad Elst points out that:

“When over a thousand Hindus are killed and a quarter million Hindus ethnically cleansed in Kashmir, the world’s media doesn’t even notice but watch the worldwide hue and cry when a few local riots take place and a few missionaries are killed by unidentified tribal miscreants. Christian Naga terrorists have been killing non-Christians for decades on end and this has never been an issue with the world’s media, except to bewail the ‘oppression’ of the Nagas by Hindu India.”



## **Reported Evidence through Media Coverage Of Events**

These are a few selected pieces of evidence from a vast number of examples collected by the research project team.

### **1) Tirupati, July 19, 2006 (New Indian Express)**

The Venkateshwara temple in Tirupati is considered as the most sacred religious place for all Hindus in the country. Local Hindus are concerned that some elements are engaged in conversion and propagating Christianity within the Tirupati temple.

The protestors, in a memorandum, have urged the President of India, A P J Abdul Kalam, to look into the matter seriously and take measures to dismiss the Andhra Pradesh government, led by Rajashekhar Reddy, to protect the dignity of Hinduism.

They further alleged that a portion of the land surrounding the Venkateshwara temple in Tirupati, was 'gobbled up' by the government to 'spare it for a non-Hindu community'. The move of the Andhra Pradesh government, regarding propagation of Christianity in Tirupati, was 'hurting' the sentiments of Hindus in the country, they said.

Pramod Acharya and Manjunath Patil led the agitation and a large number of members participated in the procession. In Dharwad too, members of the Hindu Sena, Dharwad unit, took out a procession, to protest against the alleged propagation of Christianity inside the Tirupati temple.

### **2) Tamil Nadu, May 29, 2006 (IST Rediff)**

Two bills for repealing the controversial anti-conversion law and Tamil Nadu Essential Services Maintenance Act, enacted by the previous All India Anna Dravida Munnethra Kazhagam government, were introduced in the Tamil Nadu assembly on Monday without being opposed.

The bill was not opposed by the Marumalarchi Dravida Munnethra Kazhagam and Dalit Panthers of India members, who are in alliance with the AIADMK. The suspended AIADMK members were not present. The Tamil Nadu Prohibition of Forcible Conversion of Religion Ordinance was promulgated on October 5, 2002, prohibiting conversion from one religion to another by the use of force or by allurement or by fraudulent means. This Ordinance was replaced by an Act later. However, the AIADMK government decided to repeal the law and an Ordinance for this was promulgated on May 18, 2004.

3) **Tirumala/Tirupati**, August 1, 2006 (Esteem Channel, Sudarshan TV)

Harassment and Torture by TTD Vigilance and Officials, of TV journalist Mr. Om Prakash Agarwal - Excerpts from his personal testimony:

“I went to Tirupathi on instructions from senior executives to cover a program on religious propaganda in Tirupathi-Tirumala for our channel, based on reports from various leading dailies in South India (ie. Vijay Karnataka, Samyukata Karnataka, Indian Express and many more print and electronic media).”

“I went to Tirupathi on the 29th to cover the episode. I made some coverage in the local Tirupathi area on the 29th and on the Morning of the 30th, I went to Tirumala Hills to cover the program with a local escort by the name of Damodaran, aged 20-22 Years, who was familiar with the local language and place. Damodaran had arranged a vehicle to take me to Tirumala. We first went to the foothills known as Alipiri around 10:45am (30th July) and we reached Tirumala around 12:20pm. I got down near Krishna-Arjun park, at the entrance of Tirumala, to take few shots of some shops selling crosses and other items.”

“Based on information received, I left for Papavisham where there were reports of conversions taking place. We searched all the place in Papavinasham but could not gather any information. Later we left for a place called Balaji Nagar, on the outskirts of Tirumala. We enquired from various sources the route to Balaji Nagar, as it was in the news for propagation and other religious activities.”

“At around 3pm, we entered Balaji Nagar searching for houses conducting Sunday prayers. Balaji Nagar is a very large residential area with about 1,000 - 2000 houses but after searching for almost an hour, we could not trace anything. We continued our search and finally, around 4:15pm, we came across few houses where cross marks were put outside the houses. We immediately stopped our vehicle and I took video shots of 2-3 houses which were all together. After taking shots, we went further to enquire if there were any Christian families in the locality.”

“When we were just talking to the ladies, two people came to us and enquired who we were. I said ‘I am a reporter and he is my escort from Tirupathi’. They did not believe us. They alleged that we only painted crosses and were shooting the film, They caught hold of us and, within a fraction of a second, over 60 people gathered at the venue and harmed us physically. They took away our belongings, containing our handycam, mini dvs, microphone set, channel ID and bag containing clothes and cash.”

“After a few moments, the Vigilance Department Officials of TTD arrived. They too harmed us and snatched away our mobile phone and took into custody all our belongings. Later they took us to the Vigilance Office, led by Nagu Reddy (V.C.O), in Tirumala and beat me and my escort Damodaran. After some time, we were taken to joint executive

officer Shri Dharma Reddy, where we were also beaten with sticks and were booted by this Nagu Reddy (Vigilance officer), his assistants (Murthy and others), and Dharma Reddy.”

“Later they (officers) began to see our video footage. We had taken a few shots in Tirumala selling cross items. The Vigilance Officer asked me to accompany him to pin point the shop where it was sold. They took me in a high security vehicle as a criminal to the shop. I pin pointed the shop from where Crosses were sold.”

“The shop keeper was bought to the vigilance office and he was made to say by the executive officer and vigilance officer that it was I who gave him the cross to sell. The shopkeeper was threatened to tell lies as he was at their mercy. We were shocked seeing this behavior of the officials who are all out to fabricate cases against us for shooting this film in Tirumala.”

“At around 2:00am on the morning of the 31<sup>st</sup>, we were sent to II town police station in Tirumala. The Sub Inspector interrogated us and we apprised him about all the events which took place and placed all the facts before him. After giving him a statement, he provided us with a place to sleep and said he would come back in the morning.”

“On the 31<sup>st</sup>, at 8:00am, DSP of Tirumala Shri. Satyanarayana had come to the station to interrogate us, he interrogated us for around half an hour and left the place. Again around 1:30pm, we were shifted to the DSP office and there we were interrogated by the Superintendent of Police Shri. Gopal Krishna. We put all the facts before him. He was convinced by it and he openly expressed, in the presence of other officials, that we were Innocent.”

#### **4) Andhra Pradesh, May 24, 2006, (largest circulated Telugu Daily in Andhra Pradesh)**

a) 21 May, when there was an unprecedented rush at the Badrachalam Temple on account of Hanumath Jayanthi, some evangelical missionaries entered the temple and pasted evangelical wall posters making Hindu devotees angry. Some members of an organisation called Vikasa Tarangini immediately reported to the Temple Board Chairman who in turn filed a police case. According to the law, other religious activity cannot take place within 200 yards (600 ft) of a religious place. But thanks to the pseudo-secularism power in Andhra Pradesh, the Christian missionaries are above the law. They have been emboldened after their fellow evangelist, Dr Y Samuel Rajasekhar Reddy, became the Chief Minister of the state

b) Y Samuel Rajasekhar Reddy (YSR), Chief Minister of Andhra Pradesh, a practicing Seventh Day Adventist, had 350 farmhands converted by the Adventists on his own farm, and is now building a church for them. Reddy is openly pro-missionary and anti-Hindu. Last year, when it was found that a church was being constructed on lands belonging to the famous Bhadrachalam Rama Temple, given to a Christian organisation for setting up a school, the Chief Minister prevented restoration of the land to the temple. So now the church is coming up and conversion activity is in full swing at an exceedingly sacred Hindu site. What happened on 21 May, is only the culmination of one small episode in the mischievous evangelization process initiated by YSR last year.

##### 5) Chennai, April 26, 2002 (Francois Gautier: The Pioneer)

“For nearly three centuries, India has been the target of a massive conversion drive. It is even more so today, as Christianity is dwindling in the West: There are less and less people going to churches and very few youth willing to become priests and nuns, without speaking of the paedophilia scandals racking the American Church. The Vatican is thus looking for new converts in the Third World, particularly in India, where people have such an innate aspiration to spirituality. Indeed, the Pope has earmarked this new millennium as ‘The Evangelisation of Asia’. And it is in the North-East that this evangelization is meeting with the most success.”

“But conversions in India of low caste Hindus and tribals by Christian missionaries are sometimes nothing short of fraudulent and shameful. American, Australian, or Norwegian missionaries are investing huge amounts of money in India, which come from donation drives in their countries, where gullible Christians think their dollars or Euros are going towards uplifting poor and uneducated Indians”.

“It is common in Kerala, for instance, particularly in the poor coastal districts, to have ‘miracle boxes’ put in local churches. The innocent villager writes out a paper mentioning his wish: A fishing boat, a loan for a house, fee for child's schooling... And lo, a few weeks later, the miracle happens! And, of course, the whole family converts, making others in the village follow suit! Missionaries also make extensive use of "miracle" prayer meeting tricks, where a glib preacher persuades naive tribals that a miracle is happening in their midst, while encouraging them to convert.”

“One such fake ‘miracle’ prayer meeting, called the ‘Gangtok Prayer Festival 2002’, is being organised in Gangtok (at Guards Ground), from April 26 to 28. It will be conducted by Dr Paul Dinakaran (he runs **Jesus Calls** from Chennai), who is famous for leading these ‘miracle’ meetings all over India. Who is behind the drive? There are three US-based Christian fundamentalist organisations. The first is **Bible For The World**; second, **Common Global Ministries Board**; and third, **United Church Board for World Ministries**.”

## 6) S. Karana (Outlook, India)

- a) A few months back, some missionaries tried to distribute religious books denigrating Hindu gods to the students from the poor sections of the society and that too during the recess time in one of the schools in Shimogga. Due to some bold and sensible students this was exposed and the culprits were handled properly, before handing them over to the Police.
- b) The recent news coming from a small town known as Belthangady in the South Kanara district with Mangalore as its Main city. The missionaries distributed a book to all the students for a price of 20/Rs. each while the same was sold to the Christian students at R.10. This is sheer discrimination. It was given during the Moral Lessons class and the children were strictly ordered not to take that book home. The reason for that is in the name of Moral Lessons, it contained the teachings of Jesus and the Hindus were shown as orthodox and having a million gods, Gods from ape to elephant and the gods who kill too. This came to light as one girl student informed her parents and the whole town agitated against this activity. The worst thing that the book said was, Hindus enjoyed eating the cow meat.

## 7) Parumala, 2 August, 2006 (Haindava Keralam)

In Parumala, St. Grigorias Nursing college, owned by the Christian management is torturing students under the fanatic principal Sister Sally. All 149 students in the college are now on strike against the management asking for the Principal to be suspended. Hindu students were not allowed to go to temples and cannot pray even in the hostel rooms. Two students who went to participate Bali Tharpanam (doesn't make sense – is there a word like in missing?) were suspended. A strict warning is issued to Hindu and Muslim students to participate in Church prayers.

## SOCIAL & HISTORICAL IMPLICATIONS OF EVANGELICAL ACTIVITY

### A Case Study Of Seventh Adventist Church In India

(source: Adventist News Network and websites listed in bibliography)

The Seventh Day Adventists group was created in the 1920s in Texas. It was formed as a Christian group that linked evangelising to the Second coming of Christ. The purpose of the whole organisation was, and still is, to convert everyone on the planet, to Christianity, in preparation for the second coming of Christ. The Founding leader was also the leader of the **Bulgarian 7<sup>th</sup> Advent Orthodox Church**. In 1929, a split occurred in the leadership and a small battle ensued which involved actual guns and violence. Eventually, a splinter group emerged called the **Davidians**, under the leadership and guidance of **David Koresh** who later had an apocalyptic vision and the cult grew into an organisation which eventually came to a major clash with the FBI and Texas Law on **February 28th, 1993, in Waco, Texas**.

The Seventh Day Adventists continued to grow and flourish and have retained the purpose of conversion as their primary objective up until today. The following quotes, referring to The Seventh Day Adventists' ongoing work in India, are evidence for this.

#### **The Department Report City Evangelism of the Seventh Day Adventists,**

Quotes from pg.78 & 48

“Southern Asia Division is entering a new era, a new epoch in its history. It is entering a golden age in evangelism. **The field is ready for harvest. What Jesus said: “The harvest is plentiful, the workers are few (Luke 10:2)”** is true today in India. Jesus continued **“Ask the Lord for harvest, therefore, to send out workers to the harvest field”(Luke 10:2)** I believe it is the answer to our prayer that the **Lord of harvest sends 38 teams of reapers** this year.

We need to continue to pray. We need the help of the **world field** for the harvest

***This should be most important sign for the nearness of the Second Coming of the Christ, which is taking place right in our time”***

“We need to ask our Lord to lead us in the right direction in the coming year in our endeavour for evangelism. I would like to thank the Lord and the Division for giving this privilege to play a little part in this great and mighty work of **bringing light to the dark corner of our great land of India.**”

The real success story of the Seventh Day Adventist Church in India starts with Canadian national, **D.R. Watts, President for the South Asian Division of Seventh Day Adventists**, who had been residing in India on a Business Visa. By his own admission, Mr. Watts receives his monthly salary in US dollars, but had not taken

Reserve Bank of India permission to exchange his dollars. His work in India is evangelism and he operated out of the Hosur office of the Seventh Day Adventists.

**When Watts arrived in India in 1997, the Seventh Day Adventist Church had a membership of 2.25 lakh (1 lakh = 100,000) persons after a lifespan of 103 years. Within 5 years of his arrival SDA membership shot up to 7 lakhs.** How did this happen? If the purpose of Christian Missionary work is the betterment and empowerment of the disadvantaged in India then is their approach working and developing more cohesive and modern societies in India? This is Dorothy Watts's own account of the **Methodology used for conversion of whole villages.**

On the Canadian University College site, under current news, Dorothy Watts wrote as follows: (<http://www.cauc.ca/OldCUC/Pages/Life@cuc/Realstuff/News/25Village.html>)

### **The 25-Village Program** --by **Dorothy Watts**

In the 1970s while **president of the South India Union, D.R. Watts** began praying for some way to reach the nearly 600,000 villages of India with the gospel at a faster rate than was presently possible. Calls were coming to enter villages; but at the current rate of entering new places it would **take hundreds of years to reach all of the villages of India.** Then, too, he was concerned about **the difficulty new Christians had when accepting Christ** as it often meant leaving their village and family and starting anew somewhere else without the traditional support of the extended family. "Lord, there must be some way to overcome all of these obstacles", he prayed.

As he prayed about the matter and **considered the Indian family and village system structure, he began to see a way to work within the culture.** That idea developed into The 25-Village Program and The 10-Village Program.

#### **The plan was this:**

Five sets of laymen, going out two by two, under the direction of a regular pastor, and exploring the villages in an area of a district. **The idea was to find 25 villages in close proximity to each other, where the people were of the same family groups and castes that would enable them to have social relations and find marriage partners.** After the 25 villages were chosen, the teams visited in each village, approaching first the leaders of the village, and inviting them to send two of their leaders to a 10-day seminar to be held at a nearby resort area. The leaders would come at our expense and be housed and fed and we would share with them the concepts of better living that we were willing to share in their villages if they invited us. But they were told, **"We don't want to come unless it is something that you approve of. So please come and listen to what we have to say, and see what you think. Then if you want us, we will visit your village. And if you don't want us, we won't come to you village."**



Leaders then came together, and for ten days they had seminars from early morning until evening, going over all of the doctrines of the Christian faith. By the end of the meetings most of the leaders would be asking if they could baptize them. "No", the reply would be. **"You go back and share these truths with the people in your village. Then invite us to come and hold some meetings for your people. You must find the place, and guarantee there will be no disturbances in the meetings"**. Twenty-five evangelistic campaigns are then held simultaneously.

As a result, there would be 25 new congregations raised up with 50 to 100 members in each village. Now the converts had relatives and extended family in 24 other villages where they could go to find marriage partners and for the support they would need in their new way of life. **We found that seldom with this plan was there much interference from rowdies because the leaders had given their pledge to take care of things and help us with the meeting.**

When D.R. Watts returned to India in **1997**, this plan was again revived and also modified to accommodate The 10-Village Program which in many cases is easier to fund and to manage.

In **1998**, there were **17 Ten Village Programmes** conducted in India and 170 new congregations were established, and **9,337 were baptised from those 17 programs.**

In **1999**, forty such programs were conducted, and between **30 and 40 thousand people came into the church as a result of this innovative approach to village evangelism in India.**

Callum Brown explains the rise of modernity as the catalyst that takes away power from the Churches and the resulting reaction of the Church leaders that gave rise to the concept that Industrialisation, and the rise of urban centres of trade, took people away from religion and Church. "Church and Land were tied together, whilst in towns municipality and church were also closely, though more complexly, bound....To attend church was to participate in a parade of power, to submit symbolically to God and to Mammon. The two were not at odds, but in cahoots.....This system started to ramble in the 18<sup>th</sup> Century.....Britain was being changed by new wealth, by increasing trading and manufacturing, creating a society with a sharpened awareness that Tie economic bonds which tied people to parish, land and landowner were dissolving." (C.G.Brown. Pg 22-24. 2001)

If Callum's theory is accepted for this purpose, then we can suggest that the movement of rising conversion numbers we are witnessing in Indian villages, is one where the Churches are regaining power by exploitation of the Rural village cultural spaces of India.(See Appendix C for more social theory of religion).

The success of the Watts couple and the flourishing business of proselytisation, with the deployment of the 25 Village Plan, was further enhanced by the arrival and support of the Maranatha Volunteers international organisation. This also coincided with a shift in



operations to add to the **10 Village** and **25 Village corporate plans of the Adventists**, which had been implemented in 2001 during the reign of the TDP political party in Naidu. **The new 50 village plan has been implemented under state** government of Chief Minister, Y Samuel Rajasekhara Reddy.

**"Before Maranatha came to India we had been baptising an average of 1,000 people every month", says Dr. Ron Watts, President of the Southern Asia Division. "When Maranatha came to India the numbers started growing. Last year, 5,000 a month. In the first six months of 2000 we have been baptising 10,000 people per month".**

**Maranatha Volunteers International, a non-profit organisation, based in Sacramento, California**, has two main, complementary, goals, says **Kyle Fiess, Maranatha Marketing Director**: "We work to provide urgently needed buildings for the Seventh-day Adventist Church around the world and, at the same time, we provide opportunities for volunteerism."

Reporting from India, **Don Noble (on a tourist visa )**, **president of Maranatha Volunteers International**, co-sponsor of the mega evangelistic outreach, said that on the final day of the public outreach, **January 20, (2001,)** **the total number of baptisms reached 15,018 in Ongole, Andhra Pradesh.**

Commenting on the report from India, **Pastor Jan Paulsen, president of the Adventist Church worldwide**, said, "The reports that have been coming out of Ongole, India, are a powerful testimony to what God can do through servants wholeheartedly committed to him. *The field is ripe for harvest. There is no doubt about that.* Good plans have been laid. Many have prayed for the reaping. And yet the outcome almost takes one's breath away!"

Paulsen could hardly hide his excitement on hearing the news. He said, "The Lord's blessings can take matters so far beyond our expectations. *Did we dare to think that 15,000 to 20,000 new decisions for Christ would be made and expressed in baptism?* I praise the Lord for his everlasting presence with his people, and I thank you, his servants, for your commitment and for the energy and resources you have given to this outreach initiative."

"What we witnessed in Ongole and the area churches is beyond any expectations. When we had our last event of the evangelistic campaign on Sabbath [Saturday] evening, *those who attended were in excess of 40,000 people,*" Nobel reported.

According to **Pastor Michael Ryan, director of Global Mission, the Seventh-day Adventist Church's international outreach department**, which coordinated the India evangelistic initiative, some 100 Global Mission pioneers completed training and shared the gospel of Jesus Christ in 50 villages surrounding Ongole beginning in September 2000. Addressing a group of local Global Mission pioneers, he said, "Never in my experience have I seen an evangelistic campaign of this size."

**The Fjarli family, from Medford, Oregon,** went on their first Maranatha project in 2001. Following several meetings with Maranatha Volunteers International, the Fjarlis, who own a construction company, **Southern Oregon Builders,** began fundraising to sponsor church construction in 50-villages where missionary pioneers were already working. The plan is to build 1000 churches at a rate of 1 a day. They also raised money to support a major evangelism effort in the area where the Maranatha churches would be built. Teams, led by Merlin and Jo Ann Fjarli, joined the local people in visiting people in the villages, praying with them and inviting them to evening meetings. In an interview with Maranatha in 2003, Son of Merlin & Jo Ann, **Bruce, was preparing for his third 50-village effort to India.**

Merlin Fjarli is supported by his two sons, Clint and Bruce. Bruce travels on a tourist visa to India to construct churches and Joanne Fjarli travels to India 8 times in three years and assists Ron and Dorothy Watts to convert close to 50,000 people to Christianity. Merlin makes money in the USA, Joanne converts people in India and Bruce builds them churches.

**Maranatha Volunteers International is working with the Fjarli family again for the ninth 50-village evangelism effort in India.** In February 2005, Maranatha advertises that it needs 30-36 people to be a part of this exciting event that has the potential to impact thousands of people who have never heard of Jesus Christ. This was the message for recruitment. As part of the 100 village program, a new church, or prayer hall, will be constructed by Maranatha in each village

Volunteers will be divided into five teams of five to six volunteers. Each team will be responsible for outreach and evangelism for a cluster of ten villages. Teams need a preacher, health-care speaker, people to greet at the evangelism meetings, and people who will pray with those attending the meetings. **Children's ministry leaders** are also welcome.

During a conversation at the **ASI Spring Fellowship,** Merlin Fjarli from Medford, Ore., said that when they first went to India in October 2001, they could finance a church, built with the help of Maranatha volunteers, for between \$3,500 and \$10,000, depending on its size. Today, because of the strength of the rupee and increases in building material costs, a church seating 150 people would cost \$5,000, a church seating 250 people would cost \$7,500 and a church seating 400 people would cost \$11,000. While this is still a bargain by American standards, it is costing more to provide churches for our newly baptised brothers and sisters in India. So far, 750 churches have been built.

## 100 Village Effort Closes in India

December 12, 2005



On November 13, 2005, another 100 village Maranatha evangelism effort, led by the Fjarli family, came to a close in India. The project, which covered 100 villages, drew a total of 23,500 on the last night of the meetings.

Sixty-one volunteers participated in the effort, dividing into seven teams to cover the 100 villages. Among those who volunteered were representatives from Adventist-laymen Industries and Services (ASI) and Gospel Outreach.

***A journalist doing research on how permissions were obtained for the vast numbers of churches being built reports that a rough estimate at \$ 5,000/church X 1,000 churches leaves you with a turnover of \$5million. At 1,000 churches in 1,000 days, \$5m turnover is not bad at all for 1,000 days of work. One need not take the cost of land into account because most of these churches are built illegally on Poromboke lands or on Mandir lands.***

The great American lead campaign for 'harvesting of souls' seemed to be coming to an end when, in 2003, the Ministry of Home Affairs issued a deportation order on Ron and Dorothy Watts and sent the same to the Tamil Nadu State Government, where Watts operated mainly in Hosur district (formerly part of Dharmapuri district). This deportation order was in response to allegations made against Watts for proselytisation and conversion activity which were in breach of the Constitution and Law of India.

## **The Ron Watts Legal Case History:**

The State Government ordered the Dharmapuri District Collector to deport Ron Watts and his American wife, Dorothy Watts. A deportation order against him dated 05/09/2003 Letter No: 3608/A1/2003-1 given by Tmt R.Vasantha, B.A., Under Secretary to Government, Public (Foreigners) Department, Secretariat, Chennai-600 009, addressed to the Collector of Dharmapuri and received by the collector on 12 Sept, 2003.

*The Deportation Order is as follows:*

Sub: Foreigners - Leave India Notice- David Roland Watts and his wife Mrs. Dorothy Mary Watts  
Ref: From the Government of India, MHA, New Delhi, Letter No: 17016/3/98/ F.VII dated 2/7/2003.

However, Ron Watts managed to have his deportation waived and remained in the country until the case was re-opened when complaints were received from two petitioners. The complaints were petitioned by :

1. Petition dated 10-02-2005 of Dr. K.J.Moses, Secretary-Southern Asia Division of the Seventh Day Adventist Church, Post Box 2- HCF, Hosur-635110, Tamil Nadu.
2. Petition dated 16-02-2005 of Vellayani Sundara Raju, Advocate, High Court of Kerala, II Floor, Edasseri Building, Cochin-31

Dr. K.J. Moses testimony categorically asserted that D.R. Watts committed fraud on the Constitution. He also said that D.R. Watts has spent Rs.1 Crore and 30 Lakhs as bribes for many people, including bureaucrats, for his safe retention in India.

According to advocate Vellayani Sundara Raju, D.R. Watts is in fact a danger to the Nation and a cancerous cell embedded in the spiritual body of the SDA denomination in India. Mr. V.S.Raju established, through recorded and oral evidence, that D.R.Watts has been indulging in the business of conversion of common man to Christianity by offering petty cash concessions and also through allurements to give employment to educated persons in the denominational schools and hospitals functioning in India; sending youth for education at the Spicer Memorial College, Pune, and also for arranging marriages between young men and women belonging to SDA.

Raju further stated that when D.R.Watts came to India and assumed charge of the office of President of the Southern Asia Division of the SDA in 1997, it had a membership of 2,25,000 persons only for its 103 years of existence. But within a span of 5 years, due to the illegal and unethical methods adopted by D.R. Watts and his agents, the SDA membership has shot up to 7 lakhs. Within a span of 5 years, 5 lakh baptisms he made and thereby 5 lakh conversions. Document no.5 produced by the 2nd petitioner establishes the above facts.

Mr. V.S. Raju also produced documents that stated that even in 1997 the activities of D.R. Watts were strongly condemned by VHP leaders like Sri Giriraj Kishore and Sri Ashok Singhal. Naming D.R. Watts, Sri Giriraj Kishore went to the extent of stating that D.R. Watts was named as a CIA agent, bringing huge amounts of foreign funds through ISI Pakistan, with a portion given for terrorist activities in the North-East. Sri Singhal alleged, on 15th December, 1997 (*in India Today*), that D.R. Watts brought 700 Crores of Rupees for effecting conversions in India.

Mr. V.S. Raju also stated that in June 2002, 250 villagers of Madurai district of Tamilnadu were baptised and got converted to Christianity by D.R. Watts and his agents, which prompted the Tamilnadu Government to enact the Anti-conversion Law in Tamilnadu.

Documents were produced as evidence. Document No. 1 established that as many as 40 foreigners came and conducted evangelism in various centres of Indian States including Kerala (Pathanamthitta District) and 8 other places in Kerala and effected large numbers of conversions. According to the 2nd Petitioner, under the leadership and guidance of D.R. Watts, as many as 8 lakhs of persons were converted to Christianity mainly from Tenaly, Ongole, Nalgonda etc., of Andhra Pradesh, Kerala, Karnataka and Tamil Nadu. In document no.3, a paper presented by the Secretary of the Southern Asia Division, in the Pastors Conference of SDA, held a Kottarakkara from 25th to 28th January, 2005, it is mentioned that more than 500,000 baptisms were effected by D.R. Watts from 1997 to 30th September, 2005.

Mr. Raju concluded that forcible conversions made by D.R. Watts are against the provisions of Article 25(1) and (2) of the Constitution of India and that D.R. Watts has functioned against his Visa norms; acts which are highly illegal and punishable. Mr. V.S. Raju also requested the court take action against 5 pastors named Shri J. Titto, Shri Pothen Kurien, Shri Babu Judson, Shri S. Stanley and Shri K.J. Varghese under Sections 13 and 14 of the Foreigners Act. As pastors and functionaries of Kerala, they all supported the illegal activities of D.R. Watts.

In response to the evidence gathered, B. Mohanan, District Magistrate, at Pathanamthitta, when writing to the Chief Minister of Kerala, requested that this matter be further investigated by the Government of India, in view of the National Security threat accruing from foreign visitors endangering the country by such acts of treachery.

**By its order dated 06/07/2005, The Madras High Court has directed the Superintendent of Police, Krishnagiri District, Krishnagiri, to seize the travel documents of Ron Watts and Dorothy Mary Watts and to deal with them in accordance with law.**

The High Court issued directions to the Superintendent of Police, Krishnagiri District, to execute the Leave the Country Notice of the Ministry of Home affairs, New Delhi, Letter

No: 17016/3/98/ F.VII dated 2/7/2003 and the orders dated 05/09/2003 Letter No: 3608/A1/2003-1 given by the Under Secretary to Government, Public (Foreigners) Department, Secretariat, Chennai-600 009.

The current rate of Church building in Naidu and Andre Pradesh are unknown and unrecorded on the Seventh Day Adventist Church's websites. Below are figures of conversion results for 2 week sessions for volunteers referred to as **DATES OF CRUSADE**. (Source : <http://www.maranatha.org/programs/1000churches/default.aspx>)

Union	Section/ConCre	Name of the City	Speaker	Date of Crusade*	No of Baptisms
Central India Union	W.Andhra N Andhra	Zaheerabad	Tom Cusack	Jan21-Feb5	601
		Kakinada	Randy Robinson		1273
		Rajahmundry	Phil Jones	Jan7-22	953
		Eiuru	LesJoties	Mar4-18	578
		Visakapatoatt	Petw/Fowkr	Oct6-21	724
	Madhe a	John Freedman	March3-8	3382	
5 Andra	N.E Region	Tenali	Mac Lenius	Jan 7-22	356
		Nandigama	Joe Storey	Nov 19-Dec 25	2920
		Guntur	Edward Reid	Mar 11-25	304
		Machilipatnam	Dale Leamon	Jan 13-29	440
		Vijayawada	Ric Swaningson	Jan 7-22	560
		Repalle	West Olfert	April 1999	585
	Vizianagaram	Don Williams	Feb 15-27,2000		
	S.R. Region	Cuddapah	Alonzo Wanger	March 17-April 01	
	A.Region	Ahmadnagar	David Prest		530
NE.India Union	Manpuri	Imphal			
	Mao	Aizwal	Melvin Santos	Mar 20 -Apr 2000	140
		Aizwal	J Kurtaraf	Sep 10-24, 1999	133
	Khasi	Shillong		Mar 25- Apr 15	93
	WBengal	Arambagh			
South India Union	N. India	Jalendhar	Ken Crawford	Mar 4-18 2000	63
		Amritsar		Mar 1999	123
	N Tamil Nadu	Erode	Adrian Peterson	Mar 31-Apr 15	93
		Pondichery	Glen Hill	Mar 10-25	201
		Trichy	Steve Cromwell	Mar 3-18	161
	S.Tamil Nadu	Nagercoil	Keith Jacobson	Mar 3-18, 2000	265
		Dindigul	Rohn Hixson	Feb 4-19	325
		Tirunelveli	Lyndon De Witt	Mar 3-18	435
	N.Kerela	M adur ai	Kurt Johnson	Mar 11-25,2000	465
		Perumbavoor	Ed Lassmsn	Feb 15, 2000	37



The Seventh Day Adventist Venture is only one such programme with Evangelical activities today in India. There are many, many more and as Dr. Chauthaiwale's report suggests, they are all part of the same network, delivering the **Plan of the AD 2000 and Beyond movement, which has its roots in the Southern States of America.**

K.P. Yohannan is the founder and president of **Gospel For Asia**. Born in a remote village of South India, K.P. Yohannan's personal journey toward spiritual reality began at the age of eight when he gave his heart to Christ. From 1974 to 1979, K.P. attended Criswell Bible College in Dallas, Texas, where he earned his B.A. in Biblical Studies. The Mission for this organisation is **church planting** in the unreached regions of Asia. Gospel of Asia plans to train 100,000 missionaries, including 10,000 by 2005.

**OM India (Operation Mobilisation)** plans to present gospel through literature to 100 million (ten crore) people.

**Association of Pentecostals** is planning to establish a church for every one of 75,000 Pin Codes by year 2000.

**Friends missionary prayer band** has developed "**Hindi heartland penetration strategy**" to mobilise 1000 new missionaries.

**India Reach** plans to reach 500 million (50 crore) people through direct mail.

**Charismatic New Life Churches** plan to "plant" a church in every district of India.

### **NGOs In India And Their Relationship With Europe And America.**

Another significant source for evangelical activity is through Christian based NGOs funded from abroad.

**Christian Aid** "sends financial help to over 700 evangelistic ministries based in lands of great poverty or where evangelical Christians are a persecuted minority. Priority is given to supporting those which work among unreached peoples where hitherto our Lord has had no people for His name."

**CARE** (Christian Action for Research and Education) "has a large programme for India. The Sustainable Tribal Empowerment Project (STEP) is an integrated process oriented project that will work with the tribals to significantly improve health, education, income and food security. STEP is a 7 year project, funded by European Commission, and will target 200,000 tribal households. The project will be implemented in the tribal areas of Srikakulam, Vizianagaram, Vishakhapatnam and East Godavari." CARE has provided several Members of Parliament with Assistants. (See Appendix A)

## **SECTION B. Political, financial and structural support for Christian evangelical movement**

### **Is there the possibility of a political connection ?**

The evidence in this report suggests that the form and structure of the Evangelical networked movement, operating in India today, resembles that of Multi-national corporations based in the Western World. Lesley Sklair, Economist at the London School of Economics, suggests that trans-national corporations are controlled by owners and executives that operate outside the constraints of national boundaries, independent of State authority, acting effectively as the shapers and controllers of globalization today.

Research is often commissioned before evangelical or developmental programmes in India are initiated, by large Christian-based human rights organisations and Christian-based political parties or foundations, started by Christian philanthropists. Funding for projects is often approved and disseminated through Governmental organisations, in partnership with these independent research or human rights organisations. Listed below are a few with interests in India today and connections with British members of parliament (see Appendix A).

The networks and linkages of all the associated evangelical organisations are complex and reach into many of the global governance structures that exist today. The **Evangelical Fellowship of India** website tells us “EFI founded in 1951, crosses cultural and geographical boundaries and links Indian Christians with the worldwide Christian community. A charter member of the World Evangelical Alliance, which has membership in 120 countries and is an NGO with special consultative status with the **Economic and Social Council of the United Nations.**” (<http://www.efionline.org/>)

The **Konrad Adenauer Foundation based in Germany** is related to the Christian Democratic movement. Having emerged from the 'Society for Christian Democratic Education Work' founded in 1956, it was named after the first Chancellor of the Federal Republic in 1964. It “offers political education, conducts scientific fact-finding research for political projects, grants scholarships to gifted individuals, researches the history of Christian Democracy, and supports and encourages European unification, international understanding, and development-policy cooperation.” ([http://www.kas.de/1641\\_webseite.html](http://www.kas.de/1641_webseite.html))

This foundation has funded UK members of parliament to attend conferences and visits to various parts of the world on issues of religious freedom and has sponsored members of parliament and other officials to attend conferences of the Christian Democrats Union. (See Appendix A)

**Christian Solidarity Worldwide (CSW)** is a **human rights** organisation based in **New Malden, Surrey**, specialising in **religious freedom**. CSW works on behalf of those



**persecuted** for their **Christian** beliefs and promotes religious liberty for all. The organisation **began in 1979 as the UK branch of the Swiss based organization, Christian Solidarity International**. It adopted the name Christian Solidarity Worldwide in **1997**. Christian Solidarity Worldwide has sponsored UK members of parliament and other officials to attend meetings and conferences of the Christian Democrats Union (see Appendix A).

**World Vision** is another Christian Charity, which also funds members of parliament to attend Christian Democrat conferences, trips abroad for education and training (see Appendix A). The website states its mission and funding arrangements as: “World Vision is one of the world's leading relief and development agencies. It is a Christian charity currently helping people in nearly 100 countries in their struggle against poverty, hunger and injustice, irrespective of their religious beliefs. World Vision receives the financial support of the UK Government, the European Union, charitable trusts, corporate supporters - in addition to almost 70,000 people who sponsor children in poor communities overseas.” (Source : <http://www.worldvision.org.uk>)

“The **International Democratic Union (IDU)** is a working association of over 80 Conservative, Christian Democrat and like-minded parties, of the centre and centre right.” Member parties listing (source : <http://www.idu.org/>)

#### EUROPE

**Austria** - People's party

**Bosnia & Herzegovina** – Party of Democratic progress

**Croatian** Democratic Union

**Cyprus** – Democratic Rally

**Czech Republic** – Civic Democratic Party

**Denmark** – Conservative People's party

**Estonia** – 1) Pro Patria Union ; 2) Res Publica

**Finland** – National Coalition Party

#### EUROPE

**France** – Union pour Mouvement Populaire

**Germany** – 1) Christian Democratic Union  
2) Christian Social Union

**Greece** – New Democracy

**Hungary** – Fidesz Hungarian Civic Union

**Malta** – National Party of Malta

**Norway** – Conservative Party

**Serbia & Montenegro** – Democratic party of Serbia

#### EUROPE

**Slovenian** Democratic Party

**Spain** – Popular party

**Sweden** – Moderate party

**United Kingdom** – Conservative & Unionist Party

#### AFRICA

**Tanzania** – Chama Cha Democrazia na Mandeleo

#### N.AMERICA

Conservative party of **Canada**

**U.S.A** – Republican Party

#### S.AMERICA

**Chile** – Independent Democrat Union

**Columbia**- Conservative Party

**El Salvador** – Nationalist Republican Alliance

**Guatemala** – National Advancement Party

**Honduras** – National Party

#### ASIA PACIFIC

**Australia** – Liberal Party

**Korea** – Grand National Party

**New Zealand** – National Party

**Republic of China** - Kuomintang

#### CENTRAL AND N.ASIA

**Azerbaijan** – National Independence party

**Russia** – Union of Right forces

#### SOUTH ASIA

**Sri Lanka** – United National Party

The **Christian Democratic Union of Germany (CDU - *Christlich Demokratische Union Deutschlands*)** is the largest **conservative political party** in **Germany**. A right-of-center Christian party, the CDU is also a member of the **International Democrat Union**. Formed in **1983**, the International Democrat Union (IDU) provides a forum in which **political parties** holding similar beliefs, can come together and exchange views on matters of policy and organisational interest, so that they can learn from each other, act together, establish contacts and speak with one strong voice to promote policies around

the globe. **Founding members of the IDU included** former **Prime Minister of the United Kingdom, Margaret Thatcher**, then **Vice President of the United States, George H. W. Bush**, **Jacques Chirac**, now **President of France**, and then German **Chancellor, Helmut Kohl**. amongst many others.

## **Government and private funding support for the Christian evangelical movement.**

### **The Home Ministry Of India's Monitoring Of Foreign Contributions:**

The **Foreign Contributions Regulations Act 1976** (FCRA) of India, requires all foreign contributions to NGOs and other organisations to be declared and regulated. The **FCRA 2002-03 report**, published by the Ministry of Home Affairs, gives total contributions received from abroad by NGO's in India.

(source : [http://mha.nic.in/fcra/annual/summary\\_2002\\_2003.pdf](http://mha.nic.in/fcra/annual/summary_2002_2003.pdf))

**The 2002-03 Highlights** (Currency in Rupees: 1 Crore = 10 million rupees = 100 lakhs):

1. Total contributions received by NGO's in India during the year 2002-03 was Rs 5,046 crs.
2. Highest state is Delhi 881 crs, Tamil Nadu 775 crs and Andhra Pradesh 630 crs in that order.
3. Largest donor countries are U.S.A 1,680 crs, Germany 715 crs and U.K.683 crs in that order.
4. Leading donors were Ford Foundation U.S.A 122crs, World Vision International U.S.A 90 crs and Foundation Vincent Spain 90 crs.
5. Largest recipients of contributions were World Vision Tamil Nadu 98 crs, Rural Development Trust Andhra 80 crs and Sri Sathya Baba Trust Andhra 60 crs.
6. The top recipient districts were Chennai 363 crs, Bangalore 358 crs and Mumbai 284 crs.

#### **Trends reported –**

1993-94      1,865 crs,  
1999-2000    3,924 crs,  
2002-03      5,046 crs.

Researcher's summary analysis of foreign contributions:

1. **U.S. & Germany** governments are both Christian majority populations and are the top donor countries. (Germans pay an income tax to the Church.)
2. **Tamil Nadu and Andhra Pradesh** seem to be the focus for major missionary activity.
3. **World Vision International** is the premier Christian NGO and top receiver of funds from abroad.
4. **Chennai** is an area of focus for foreign funds.
5. Christian NGOs dominate the list of top recipients for foreign funding.
7. There are **only 2 Muslim associations amongst the top recipients**:
  - Saifee Hospital, Mumbai
  - Aga Khan foundation, Delhi.

## **Multinational Networked Structures For Global Christian Evangelical Work**

**Conversion is Big Business** and appears to have the same structure, network, project methodology and volume of funding as that of any globalising corporation. The sums indicated by the Indian Home Ministry, Foreign Contribution Regulation report and the numbers of evangelical organisations and evangelical personnel, including the Church construction companies, in a networked system is substantial (see section below for figures). The vast volume of literature on the practise and management of Missionary and Evangelic work indicates that it is a thriving business which is professionally organised.

One of the best sellers for this industry is the **Mission Handbook 2004-2006** - U.S. and Canadian Protestant Ministries Overseas Tool Kit, published by EMIS and authored by Dotsey Welliver and Minnette Northcutt. It retails at a price of \$49.95.

This book is a strategic planning tool for mission agencies. The Mission Handbook helps you “prepare your ministry for tomorrow by providing you with useful information that addresses today's mission concerns: the role of the church in missions, mission personnel placement, financial planning and trends and analysis.”

**The Evangelical network in the USA.** This research discovered that the numbers of Evangelical churches, with their associated universities and colleges, are vast. The Lutheran Church’s website alone showed 24 Lutheran bodies or synods, and if you click on one of these and choose a City anywhere in the Country you get a local listing. I chose Dallas, Texas and got a listing of 10 Lutheran Churches immediately. The **Holy Cross Lutheran Church** has an outreach programme to Africa and Asia called **ABLAZE**, which is committed to igniting 100 million hearts with the Gospel.

(Source : <http://www.lcms.org/pages/internal.asp?NavID=9374#1> )

### **Christ’s Great Commission:**

*“Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20).*

**Ablaze** began as a vision of **LCMS World Mission**, to involve every member of the LCMS, its partner church bodies, and partner **mission agencies**, in one focused and concentrated effort to share the good news of Jesus Christ with those who do not yet know him. By joining together in this effort, not only would those who hear and receive the message of salvation in Christ be transformed by it and brought into the body of Christ, but church bodies, mission organisations and congregations would be strengthened as members grow in discipleship through mission involvement. Additionally, all Lutheran resources would be strategically coordinated, so that more can be accomplished in mission to the glory and honor of their one, true God. It was the desire of LCMS World Mission to give this vision away — to ignite a spark that would

become a mission movement of individuals, groups, congregations, etc., all committed to the goal of reaching 100 million previously un-reached and un-committed people, with the Gospel, by 2017 - the 500<sup>th</sup> anniversary of the Reformation.

**The scale of networks of Evangelical churches in the USA is incredibly large and they all have a global mission to convert everyone to Christianity.**

**For a more comprehensive listing of all registered Evangelical churches in the USA go to <http://www.demographia.com/db-relig.htm> where the growth of these Churches is recorded and measured by Demographia.**

**The evangelical network within the UK is also large.** A preliminary search for UK Evangelic organisations at, [http://www.eden.co.uk/directory/evangelism\\_resources\\_97.html](http://www.eden.co.uk/directory/evangelism_resources_97.html) uncovered:

- **10 church planting organisations** that operate inside and outside the UK, some of whose stated primary aim is “Planting the seed of the Gospel into relational networks of un-churched urban people” or “Recruiting, equipping, deploying and networking self-financing teams, to plant churches in under-churched urban communities.”
- **153 listed evangelical agencies** operating inside the UK whose purpose is to “Provide training, encouragement and resources to men seeking to bring others to faith in Jesus”, or “Inter-church area-wide missions teaching the Church to communicate; mentoring young evangelists”, or “Evangelizing and discipline overseas students in Cambridge and training those involved”, or “Evangelistic youth outreach through creative arts, church-based missions, schools work, community involvement and training”, or “Offering friendship and events to international students of all faiths or no faith.”
- **32 independent evangelist organisations** whose stated purposes are to “Preach the Gospel, writing and publishing evangelistic literature, evangelism training”, or “Using activity programmes for adults to provide a platform for evangelism”, or “International ministry of evangelism and Bible teaching; prison ministry in the UK”, or “Association of independent evangelists, linked to the Metropolitan Mission in Andra Pradesh, India.”
- **20 teaching and preaching agencies** some of whose stated purposes are “Providing audio teaching tapes, Bible study programmes, Bible correspondence courses, annual ministers conference”, or “Teaching ministry on biblical economics, releasing individuals, ministries and the churches into financial blessing”, or “Exposing the papacy; promoting, defending and maintaining the Bible and Protestantism worldwide”, or “Enthusing, enabling, establishing local

churches in evangelism and discipleship through Bible teaching and outreach programmes.”

- **36 city & town missions** some of whose stated purposes are “City centre and district evangelism, social concern, district visitation, literature distribution, work with asylum seekers”, or “Church ministry with social work in the north of London”, or “Evangelistic outreach, worship and training, social caring, retirement flats for elderly people”, or “Evangelism through home visitation, door-to-door, hospitals, prisons, open air witness, Gospel, youth, children's meetings.”

Much of this evidence indicates that, even within developed countries, the evangelical churches target working with the most vulnerable in society and, more often than not, with an emphasis upon those of foreign origin. This again supports Dr. Chauthaiwale’s theory that social work for Evangelical Christians is fundamentally bound up with conversion and the conversion of the most vulnerable members of society.

### **Evangelical Churches in Germany :**

The **Evangelical Church in Germany** (**German** *Evangelische Kirche in Deutschland*, abbreviated as *EKD*) is a federation of 23 **Lutheran, Reformed and United** churches in their respective regions. The listings are as numerous as those in the USA and too many to list here. If you look at the site under the heading of **Church growth** you see evidence of a highly organised and well planned strategy and organisational methodology.

### **Church Growth ‘Tool Kit’ for Evangelical Church in Germany**



The political currency of the ideological signifier of Christianity, as practiced and preached by the Evangelical global movement, becomes more apparent over time and especially when we realise that studies in the past, of these groups/populations, do not account for the 'natural' or self evident conflation of 'Westernness/ Whiteness' and Rationality with 'Christianness'. A deeper investigation of Walter Russell Mead's concepts of an American protestant revival and expansion of power and its links with Europe, in particular Germany and the UK, may provide some of the answers to the questions this report raises.

Also, often dismissed, is the interpretation of Eastern philosophical concepts within Western discourses, particularly in relation to or in contrast to Christian concepts and paradigms. The conflation of ancient Vedic social organisational systems with the underdevelopment of sections of social strata in India today, requires an unpacking of this racialised religious discourse. The subject is touched upon within the section of 'Dalit' issues but a full discussion is not within the scope of this report. It deserves a fuller investigation than this report provides.

It is also important to understand the role that these philosophical and ideological Christian paradigms play within the intra-networks and networking processes of the self defined trans-national Evangelical agenda, evidenced as highly organised and with clearly defined objectives, based upon a particular historical association of State and Church. The evidence revealed about the links between Christian organisations and the Christian-Democrat or conservative political parties also requires further investigation and research which is outside the scope of this report and one of the key recommendations arising from the report.

## **CONTRAST CASE HISTORY OF NON-CHRISTIAN FUNDING & SOCIAL IMPACT**

### **Ford Foundation, The Largest Non-Christian Funder & Its Historical Relationship With India:**

(source Ford Foundation website: 40 Years: A Learning Curve (The Ford Foundation in India, 1952-1992))

**This short summary is provided in the report as a contrast to illustrate the engagement of a non-Christian aid agency and its engagement with India and the development of Indian infrastructure, within a partnership relationship, that demonstrates the principles of interdependency.**

In January 1951, as one of his first actions in office, Hoffman asked Madame Vijayalakshmi Pandit, India's Ambassador to Washington, if he might visit India to discuss with Prime Minister Nehru the possibility of Ford Foundation assistance in building democracy in India. The record of discussions of the Gaither report in January 1950 shows clearly that the Foundation's trustees were deeply concerned about the Communist takeover in China and the broadening of the still new conflict between Soviet-led communism and the Western democracies that was already being called the "cold war". Hoffman believed that world peace "might well be determined by what happened in India". Chester Bowles, soon to become the American Ambassador to New Delhi, had reported to Hoffman his own enthusiastic views about India's plans for development and the Indian Government's receptivity to new ideas and technology.

The Prime Minister welcomed the proposal for a Hoffman visit. In August 1951 Hoffman and a small group of associates traveled to India where they met with Nehru three times. On other occasions the group met with Finance Minister C. D. Deshmukh, the Deputy Chairman of the Planning Commission V.T. Krishnamachari and private sector leaders including the industrialists J.R.D. Tata and G. D. Birla.

The Foundation's first grants in India were approved in December 1951. They totaled \$3,725,000 over three years, to support the community development programme and to strengthen Allahabad Agricultural Institute and other institutions as centres for training agricultural leaders. Ensminger returned to India in January 1952 and established a small office in the Ambassador Hotel in New Delhi. The uninterrupted 40 year period of grant making that followed, is the oldest overseas program of the Ford Foundation. During this time, the Foundation has committed about \$275 million to Indian development.

In opening the India office, in 1952, the Foundation became the largest, although not the first, American foundation to establish an overseas programme. In the 1920s and 1930s, the Rockefeller Foundation had carried out admirable work in the education and health fields in China. The early Rockefeller supported research in plant genetics, in Mexico in the 1940s and 1950s, prepared the ground for the high yielding wheat varieties that revolutionised agricultural production in the 1960s.



The conviction that government should be the lead change agent dominated the entire early course of economic and social development in India. The Community Development Programme, in spite of a few critics and doubters who believed that a government-run program wouldn't work (the doubters included Laxmi Jain, J. R. D. Tata and G. D. Birla), was carried out essentially as a government project and finally incorporated into the cabinet as a Ministry (later abolished when the official programme fell into disfavour). Although internal Foundation discussions had anticipated that considerable support should go to Indian private agencies, all the major grants were in fact made to the Government of India.

On the subject of Ford Foundation support to the Indian Government, Ensminger wrote in 1971: "The Foundation's approach was to assist India develop its institutional infrastructure, essential to success in developing a viable economy and a viable democratic form of government. The Foundation, therefore, had no bias either for or against the involvement of government in India's nation-building program. To me it was logical and a matter of commonsense to accept the wisdom."

In broad terms, the Foundation's grants during the first two decades of its work in India mostly supported government programmes. The second two decades represent a decline in direct support for government programmes, although some remain today, along with a search for alternative paths of development. Today, the largest portion of Foundation grants in India goes to non-governmental organisations.

As for the substance of the grant programme, in spite of large changes in focus, style and grant recipients, over a 40-year period, major commitments can be grouped in four rough categories: food production, rural poverty and sustainable agriculture; family planning and population, child survival and reproductive health; education and culture, rights and governance; and planning and management.

The Foundation has employed a variety of methodologies in its development work in India. It has trained thousands of Indians, commissioned studies and reports, funded innovative projects, helped build institutions and supported networks of people and institutions working on common problems. Frequently it has combined all these methods in pursuit of a given objective. Grant funds have been used for research, training, fellowships, buildings, laboratory equipment, staff support, foreign expatriate costs, logistical support, publications and, in fairly rare cases, endowment.

The four decades of the Foundation's experience in India offer a treasury of material for students of development. The history is perhaps particularly pertinent today as the world uncertainly enters a period in which all sides demand reform, reconstruction and the building of new institutions. It is not unlike the years after the Second World War, when Independent India began to build a nation.

## SECTION C. DENIGRATION AND EXCLUSION OF OTHER FAITHS BY CHRISTIAN EVANGELICALS

### The So Called 'Dalit' Issue (A. Prashar):

Christian aid, funding organisations and even UK members of parliament state that they are committed to upholding religious freedom in India and for 'Dalits' in particular. Amongst intellectuals studying Vedic/Hindu social systems, the term *Dalit* is pejorative and considered to be a colonial construction and not reflective of the Vedic meaning of 'Caste' or *Varna* as depicted within ancient scriptures. Peter van der Veer of the London School of Economics says, "The idea that caste is the basis of Indian social order and that to be a Hindu is to be a member of a caste became an axiom in the British period. What actually happened during that period was probably a process of caste formation and more rigid systematisation due to administrative and ideological pressure from the colonial system, which reminds us of the so-called 'secondary tribalisation' of Africa." (*Gods on Earth*, p.11)

Mahatma Gandhi used the term Harijan for those of disadvantaged social and family networks. Sashi S. Sharma, scholar of History of Religion and Philosophy, asserts that the notion of 'untouchability' - often associated with the ancient social group of Shudra, who were barred from studying the Vedas due to unhygienic occupations, lifestyles or the practice of eating meat - is also often mentioned within the evangelical or human rights discourse, but cannot be supported by historical accounts by foreign visitors or evidence from the *dharmashastras* (scriptures) as is often claimed. Gerhard Schweitzer argues, "For lack of historical and scriptural source material, it is completely unknown when this greater category of 'untouchables' on the lowest rungs of the social ladder was established. No high-caste author of the past millennium either seems to have found it necessary to discuss the question in any form in his writings. Probably this greater category has only come into being during the 8<sup>th</sup> or 9<sup>th</sup> Century, so it is truly a young phenomenon." (*Indien*, p. 21) This subject requires a deeper discussion which is not within the scope of this report.

However, the political significance of the terms and associated historical and perceived wisdom surrounding this 'Dalit' issue are apparent from the evidence gathered. The term Dalit or Shudra or Untouchable are terms not used by officials or Indian society in India, who rather use the term Schedule Caste, which is made up of three categories within this grouping, none of which correspond to any Vedic or Hindu systems of social ordering described in any historical accounts or religious scriptures. Therefore, the use of the word 'Dalit' or 'caste' and its assumed association with Vedic or Hindu religious practices today needs to be re-evaluated to gain the appropriate current operational definition of family networks, in order to retain any hermeneutic validity within the discourse of Human Rights and Religious freedom.

A clear distinction between Varna (occupational status associated with merit or quality – a system of values) and Jati (family network - functional) needs to be made explicit to appreciate the axiomatic use of the term Dalit in human rights discourse today. The Connecting Hindus report 2006, commissioned by the Hindu Forum of Britain, funded by the Home Office and produced by the Runnymede Trust of the UK, suggests, “We have noted above the diversity within Hindu traditions and communities. It has been posed as a challenge to create a unifying voice because of the range of approaches to the faith and certain traditions being closely linked to a geographical location and tradition.”

A further contributing factor to the diversity of traditions is varna (caste). The ancient Hindu system of *Varna* is based on division of labour to accommodate work done by priests and teachers (brahmanas), soldiers and administrators (kshatriyas), businessmen and farmers (vaishyas), and artisans and workers (shudras). This system, which was migratory and based on work and occupation later, gave rise to a parallel hereditary system called *Jati* (family networks).

There is an urgent need for further discussion and unpacking of this complex historically biased and epistemological ambiguity and use of the terms Caste and Dalit. The resulting contradictions become apparent with the following example of the use of the term ‘Dalit’ in western political discourse of human rights and the grassroots empirical reality of social groupings of the urban and rural populations of India.

**MP Andrew Selous (Conservative)** stated in a recent speech:

"The caste system means that 90 per cent of those living below the official poverty line in India are the Dalits or, as we know them, the untouchables. There are some 260 million Dalits in South Asia, and I pay tribute to the **Dalit Solidarity Network** for its work in keeping this issue in the public eye. Caste discrimination is a gross human rights violation."

It is not clear who the "Dalits" are that Mr. Selous is referring to. He is perhaps referring to the Scheduled Castes and Scheduled Tribes together. According to the Indian Census 2001, the Scheduled Castes constitute about 16% of Indian population and Scheduled Tribes about 8%. They together constitute about 24% of the Indian population which tallies with the figure of 260 million population that he is citing. However, the 90% figure is a grave error and doesn't even take into account other social groupings within the population which also exist below the poverty line.

According to the **1999-2000 National Sample Survey Data (India)**, on the percentage of persons below poverty line (BPL), which is taken to be a monthly household consumption level of Rs 329 in the Rural and Rs 458 in the Urban areas, the figures are :

(See Table on next page)

**Population Distribution Of Those Below Poverty Line (Bpl) In India.**

([http://mospi.nic.in/login\\_correct1.htm?rept\\_id=sarvekshana\\_86&type=NSSO](http://mospi.nic.in/login_correct1.htm?rept_id=sarvekshana_86&type=NSSO) )

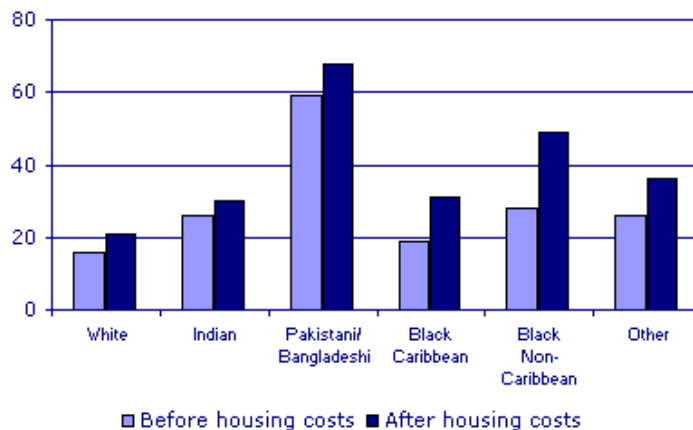
RURAL	BPL	URBAN	BPL
Schedule caste	<b>23.00%</b>	Schedule caste	<b>6.00%</b>
Schedule Tribal	<b>15.30%</b>	Schedule Tribal	<b>22.70%</b>
Other backward class	<b>37.50%</b>	Other backward class	<b>33.90%</b>
Muslim	<b>11.80%</b>	Muslim	<b>28.00%</b>
Christian	<b>1.60%</b>	Christian	<b>1.70%</b>
Sikh	<b>0.40%</b>	Sikh	<b>0.90%</b>
Other religion	<b>0.80%</b>	Other religion	<b>2.10%</b>
Hindu upper caste	<b>9.60%</b>	Hindu upper caste	<b>4.70%</b>
<b>TOTAL</b>	100.00%	<b>TOTAL</b>	100.00%

Mr. Selous, on behalf of his party, also advocates that “We should encourage the work of **Plan International** , “a Christian organisation” and similar organisations. My party believes that more aid should be directed through NGOs, charities and the private sector, as such organisations are often more efficient, effective and, sometimes, accountable than the Governments to whom aid is given.”

This evidence of transcending the authority of National Governments is in keeping with Lesley Skliar’s suggestion that the trans-national globalising organisations have bureaucrats who promote their global agendas and therefore are shaping the processes and outcomes of globalisation. In this particular case, it would appear that the process is being driven by erroneous information which supports the false and ambiguous notion of humanitarian aid linked to the practice of Christianity conflated with religious freedom, as opposed to the practice of a Hindu caste practice.

**Low Income - Low income for 60% of Pakistanis/Bangladeshis in UK**

Great Britain  
Percentages



Is lower income for minority groups a unique experience to India? The table above, from UK Census data 2001, suggests that economic development of minorities is not an issue related exclusively to religious practices. Further research would unpack this issue.

(Source : <http://www.statistics.gov.uk/cci/nugget.asp?id=269>)

“People from minority ethnic groups were more likely than white people to live in low-income households in 2000/01. There was considerable variation among the different minority ethnic groups.

Pakistanis and Bangladeshis were much more likely than other groups to be living on low incomes. Almost 60 per cent of the 1 million people in this group were living in low-income households before housing costs were deducted. This increased to 68 per cent after housing costs.

A substantial proportion (49 per cent) of Black Non-Caribbean households also lived on low incomes after housing costs had been deducted. However, the risk of low-income for this group was much less pronounced in comparison with other ethnic groups if income before housing costs is used.

The white population were least likely to be living in low-income households, 16 per cent did so before housing costs were deducted and 21 per cent after housing costs.”

Social development of disadvantaged social groups is not the same purpose stated by the Evangelical church, whose mission is to “Bring Christ’s word to those who have not heard it before.” Or “Claim Nations for Christ”. In this manner, the two issues of human rights to religious freedom and social development of disadvantaged social categories and the conversion of Dalits appear to be two separate issues. However, when the intention of so called ‘Dalit’ development is linked and indeed conflated with conversion to Christianity in practice within the villages, as illustrated by the Seventh Day Adventist’s case study, the issue becomes one. Within the evangelical movement of India this is apparently the case and the understanding of this situation is most often also described in terms that make the two issues one.

The term ‘untouchable’ caste; the word ‘caste’ itself, of Latin origin, has been used to describe within the Hindu society, those that historically in ancient times held positions of occupation that warranted their segregation from larger society for hygienic and social health reasons. This is no longer the case for this ‘caste’ of people in India who have jobs in all areas of the labor force today. ‘Dalits’ in the villages of India, however, do still, on the whole, occupy positions of menial labor and are usually farm workers.

The construction of the concept of Dalits, in western political and social discourse, is also evidence of a tendency for those who use this term to exoticise and objectify their subjects. Even when the Church is raising funds for its own work, the ideology of orientalism and denigrated positioning of the Indian people is often validated within the discourse of sharing the gospel message. “Your help can enable the Church to survive and grow in the most difficult circumstances.” The **Barnabas Fund** website tells us “There are Churches in hostile environments that are being built up through the training and support of pastors and evangelists, and the provision of resources such as Bibles and

Sunday School materials. £1,500 (sterling) will allow a small congregation to rent a room for worship services for one year.” (<http://www.barnabasfund.org/howcanyouhelp.htm>)

The ‘hostile environments’ described in this manner, may actually have been created through the practise of conversion and not because they are essentially hostile environments. The tribal group, known as Sarna in Ranchi, Jharkhand, has demanded that the reservation facilities provided to tribal Christians be stopped immediately. The Kendriya Sarna Samiti (KSS), one of the prominent organisations, has taken the lead in making the demand. Supporting the view, Arjun Oraon, another tribal leader, said "The Christian missionaries convert our people with allurement and then force them to follow their culture, tradition, mode of prayer and other things." Arjun added, "The tribal Christians should not be clubbed with us as it will pose a danger to our existence. They are provided all facilities by the missionaries and we cannot compete with them. If this continues, then the spirit of reservation will not work in our favour." (*New Kerala*, Aug 24, 2006)

### **An Example Of An Official Dalit Response in India:**

A Dalit response to the involvement of European and American Evangelical organisations in India: (source <http://www.saxakali.com/southasia/PCLM.htm>)

### **Presidential Address Of Mr. R.L. Francis On The Occasion Of The National Assembly Of Dalit Christians, At The Speaker Hall, Constitution Club, Vitthalbhaipatel House, Rafi Marg, New Delhi, 2003.**

“Church leadership has been running more than 40,000 health, educational and other social organisations in the country. After Government of India, Church has the largest proportion of land in the country. The Church has some of the best educational institutions in its control, which cater to the needs of affluent and elite sections at the cost of Dalit Christians and poorer sections. Even in Delhi, the Capital of India, the number of Dalit Christian children in Church-run schools is negligible. Till today, Church has not been able to establish or form any Educational Council for Dalit Christians in the country. In other words, the entire wealth of the Church is being controlled and only by high class Christians. Christian money, their real estate and all other means are being utilised for the benefit of others by neglecting Dalit Christians or poorer sections.”

“Church leadership opposes the policy of reservations for Dalit Christians in missionary schools and organisations while they have been demanding the same from the Government at the Centre. Bishops monopolising the Church estates are treating it as their own property and are indulging in its sale-purchase as per their own sweet will even without the consent of the community. Church leadership does not give Dalit Christians equal treatment. The amount of funds received by the Church for the development of

Dalit Christians is never disclosed to the community nor does it give any indication as to how this amount has been utilised. Church Diocese or the local priests never disclose the actual number or socio-economic condition of Dalit Christians in their respective areas.”

**Resolutions Passed Unanimously At The 4th National Assembly Of Dalit Christians Organised By Poor Christian Liberation Movement On 6/8/2003, In The Speakers Hall, Constitution Club, V.P. House, Rafi Marg, New Delhi:**

**I Resolution:**

Demands of Dalit Christians as contained in the New Delhi Declaration, released by the Movement on 19 June 2002, should be adopted and conceded by the Catholic Bishops Conference of India (CBCI), the National Council for Churches in India (NCCI) and other Church bodies immediately.

**II Resolution:**

This Assembly unanimously believes that evangelism cannot be a measurement of a society's socio-economic development. Therefore, evangelism programmes should be suspended for 100 years and funds thus saved be utilised for the development and welfare of Dalits and deprived sections and creating awareness amongst them.

**III Resolution:**

In church-run schools, colleges, technical institutions and other vocational organisations, reservation of seats for Dalit Christians as well as other Dalits should be provided immediately. A time-bound programme of action should be chalked out to implement a meaningful education plan.

**IV Resolution:**

Both Protestant and Catholic Church leadership should issue a White Paper on

- i) Participation of Dalit Christians in the present Church structure; and
- ii) Socio-economic condition of Dalit Christians in respective Dioceses of the country.

By its own admission, **Christian Solidarity Worldwide** also acknowledges a dichotomous situation emerging within the Christian Church's attitude towards Dalits: “It is deeply unfortunate that some churches operate separate congregations for the upper and lower castes, but the Christian community is becoming increasingly aware of the need to support Dalits in their struggle for justice and the need to fully integrate those adhering to Christianity.” ([www.csw.org](http://www.csw.org) – Country profile India – 2006)

It would encourage and facilitate Interfaith and International dialogue, for the emerging trans-national communities of Indian origin, within the UK and USA, to seek clarification of the position of political parties and western political activity, with the intention to dispel any concerns raised by Faith communities about the party links with a Christian Democrat agenda, that is also synonymous with the Christian evangelical global agenda, that negates the universal democratic values upheld by all democratic countries, including India.



Evidence gathered of the Christian evangelical perspective Of Hinduism and other religions:

**Christian Solidarity Worldwide’s perspective.**

(source : [www.csw.org](http://www.csw.org) Country profile of India – January 2006)

“Religious hostility is not new in India, with her bloody history of ‘Communal’ violence since Independence in 1947, particularly between Hindus & Muslims.”

“Unknown to much of the world Dalits live under a large degree of segregation from upper caste society in what is often described as a “hidden” apartheid. “

**Southern Baptist prayer guides:**

(source : [http://www.religioustolerance.org/sbc\\_pray2.htm](http://www.religioustolerance.org/sbc_pray2.htm))

"The *International Mission Board of the Southern Baptist Convention (SBC)* has published a series of prayer guides tied to non-Christian religions and their observances. The guides are intended “to assist Baptists to pray for the salvation of all persons through the gospel of Jesus Christ, and to learn about other religions in order to reach their adherents for Christ.”

Chandrakant Panse is a co-organiser of *New England Hindus Against Religious Intolerance*. About 60 people staged a peaceful march, outside the **Beacon Hill Baptist Church on Cambridge Street in Boston, MA**. They carried signs saying: "*Respect All Religions*" and "*Intolerance is Un-American*". Ms. Panse said: "*We're asking the Baptists to retract their malicious attacks on the Hindu religion and its people.*" The group was protesting a Hindu prayer guide distributed by the **International Mission Board of the Southern Baptist Convention**. Some of the guide statements are:

*"Hindus seek power and blessing through the worship of gods and goddesses and the demonic powers that lay behind them."*

*"Hindus lack a concept of sin or personal responsibility."*

*"...the darkness in their Hindu hearts that no lamp can dispel."*

*"...demonic powers lie behind Hindu gods."*

*"...more than 900 million people lost in the hopeless darkness of Hinduism."*

*"Walking through the streets of India during Divali is a sobering reminder of the power of darkness that lies over this land."*

*"Mumbai [India] is a city of spiritual darkness. Eight out of every 10 people are Hindu, slaves bound by fear and tradition to false gods."*

*"Satan has retained his hold on Calcutta through Kali and other gods and goddesses of Hinduism. It's time for Christ's salvation to come to Calcutta."*

*Hindus live under "the power of Satan."*

*The Courier-Journal* : Peter Smith  
(<http://forum.cygnusstudy.com/showthread.php?t=2411>)

### **Leaders Urge Southern Baptists To Pray For Conversion Of Muslims**

Followers of Islam are "hopelessly lost without Christ", Denomination's president says, in a letter coinciding with the end of Ramadan.

In a campaign reminiscent of controversial conversion efforts timed for major Jewish and Hindu holidays, Southern Baptist leaders are urging members to fast and pray for the conversion of Muslims on Sunday, the end of the Islamic holy month of Ramadan.

In an open letter to Southern Baptists, Denomination president James Merritt and other leading officers wrote: "The vast majority of Muslims do not support the atrocities committed in the name of Islam, but 1.2 billion Muslims are hopelessly lost without Christ. If Christians do not plead with God on their behalf, who will?"

### **Quote from HHR Analysis of two books written by Ram Gidoomal, South Asian Development Programme -**

"Conversion in essence is what drives Gidoomal and the SADP. He is by no means a unique phenomenon, but one that is perhaps so dangerous because of the sometimes superficial humanitarian and interfaith characteristic which he gives to his work. If he wishes to use Christian principles to tackle issues such as crime, family breakdown, homelessness and other social ills, as well as the wider areas of education, health and transport, then by the rules of democracy he should be given his chance. Even if he wishes to convert all Hindus to Christianity and believes that Hindu Dharma is a dead religion, which can offer no salvation, then he has the right to say so. But the moment he tries something more sinister, such as deliberately omitting historical facts, urging censorship by means of avoiding debate, and at times outputting open dishonesty, then it is the right and duty of any self-respecting individual to expose this."

(source : Hindu Human Rights

<http://www.hinduhumanrights.org/articles/ramgidoomal.html>)

### **"Chapatis for Tea." by Ram Gidoomal & Margaret Wardell, South Asian Development Partnership.**

*Chapatis*, p.8 How do Christians relate to Hindus around them? Christ's command is clear. He said "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples" (Matthew 28:18). We also read in Acts 4:12 "Salvation is to be found through Him alone; in all the world there is no one else whom God has given who can save us."

*Chapatis*, p.14 We need to respect Hindus but not the Hindu religion as a whole.

*Chapatris*, p.5 Hinduism has no room for any person or belief that claims to be unique, so no human being can easily persuade Hindus that Jesus is the only way to God. It may seem therefore that any attempt to approach them with the gospel is doomed to failure. But such pessimism reckons without the power of the Holy Spirit. If we witness faithfully and pray for our Hindu friends, the Holy Spirit will convince them of the truth about Jesus in their innermost hearts.

*Chapatris*, p.146 Let a Hindu become a follower of Christ rather than “a Christian”. It’s all the same to us but a less threatening concept to a Hindu.

*Chapatris*, p.139 Hindus do not distinguish clearly between history and legend. For Christians the fact that Jesus was a real flesh and blood man who lived in Palestine at a time is important. A Hindu sees little difference between the stories of Krishna and Rama (which seem legendary to us) and those about Jesus. However, the stories of the former grew from literary origins whereas those of Jesus are based on accounts of actual eye witnesses.

*Chapatris*, p.41 – 42 Even though people may claim they only practice the physical exercise of yoga, they are under the influence of their teacher. Most teachers are heavily influenced by Hindu philosophy and into goal of absorption into Brahman. They inevitably pass this on to their pupils. It also centres on oneself, emphasising self-realisation, self-fulfilment, self-knowledge and even salvation, rather than salvation through Christ. It also teaches that all religions are equally valid ways of discovering God. This conflicts with the Christian teaching that salvation is found through Christ alone. Therefore Christians should not be involved in yoga.

**Karma ‘N’ Chips, by Ram Gidoomal & Mike Fearon, South Asian Development Partnership,**

*Karma ‘N’ Chips*, p.152 Hinduism has become like a tampon or sponge that keeps absorbing without ever becoming saturated.

*Karma ‘N’ Chips*, p.85 The Ramayana and Mahabharata are epic poems, uncovering profoundly important eternal truths in mythological form. . . . These mythologies are profoundly important for Asian culture, because of their great moral teaching and the grounding they provide in social ethics. Yet, at the end of the day, they are stories. They didn’t really happen, and Krishna and Rama were never ‘real’ people

*Karma ‘N’ Chips*, p.84 In Ayodhya, a pile of rubble where a mosque once stood – and 1,100 graves throughout India – offer mute testimony to the actions of certain zealous Hindus whose view of religion led them into an orgy of death and destruction.

## **Socio-Political impact as evidenced by comments From Faith Communities Around The World:**

The Vatican and the World Council of Churches (WCC), an umbrella group for hundreds of mainstream protestant, anglican and orthodox churches, meeting in Italy, hopes to find an acceptable middle ground between demonstrating one's faith and aggressive proselytism. They have launched a three-year project to develop a shared code of conduct on the touchy issue of conversion (May 2006).

### **Swami Nirliptananda, UK**

“Hinduism believes in co-existence and does not denigrate or criticise the practices of other faiths. Conversion is directly opposed to co-existence as well as religious tolerance, harmony and mutual respect. Today, the battle is between two proselytising religions and the rest are held at ransom and being drawn into it.”

### **Bernie Farber, CEO of the Canadian Jewish Congress**

"I don't think we can ever get away from Christianity not wanting to spread the word of Jesus. That's what Christianity is all about. The real problem has been how they've done it over the centuries. If they're now going to go about trying to do such a thing without causing the kind of intolerance and pain that's been caused, especially to our community, that's probably not a bad thing."

### **Sri Swami Dayananda Saraswati, Arsha Vidya Gurukulam, India/USA.**

“There is no cultural form unconnected to religion. Destruction of culture is destruction of religion. Destruction of religion is destruction of culture. If this destruction is not violence, what is violence? I say conversion is violence. It is rank violence. It is the deepest violence. Suppose somebody is *ashastrapaani* (*unarmed and defenceless*) and you kill him, it is not correct. Karna in the Mahaabhaarata uses this argument when he was completely unarmed. Talking to Arjuna, he said, I am an *ashastrapaani*; you should not hit me now. Krishna had to tell him that Karna was not unarmed, but he was duly disarmed. There is a lot of difference between the two. Krishna had to convince him.

So here, a Hindu is an *ashastrapaani*. A Jewish person is an *ashastrapaani*. A Buddhist is an *ashastrapaani*. A Parsi is an *ashastrapaani*. That is, they are all non-aggressive. When you try to convert them, it is like hurting an *ashastrapaani*.

You cannot ask me to change the genius of my culture, the genius of my religion. It is the tradition of my culture and religion that I do not convert. It is not a situation where you convert and I convert. And the one who has a better organisation is going to convert more numbers of people. It is not a percentage game of the market.”

### **Sudharshan Bhatia , President National Council of Hindu Temples, UK**

“Conversion contradicts the principles of religious freedom. Hindus do not proselytise and stand against all forms of conversion practices. Conversions take away the dignity of your own identity and self worth.”

**Dr. Raman Gokal , Professor Manchester University, UK.**

"Conversion is, in fact, a major disruption of peoples' lives. It does disrupt families. Even though we may give a theology of conversion that can soft pedal all those issues, the truth is, the issue is controversial because it is disruptive, a disorientation, and something that has caused a lot of complications in many peoples' lives. The converters are passionate, in many cases arrogant, and know exactly what should be done. The approach is couched in niceties, in the guise of compassion, but for all intent and purposes they play on the weaknesses of vulnerable people."

**Mindelle Jacobs , Canada.**

"If Christians are worried about offending people while looking for converts, there's a simple solution: stop proselytising. It annoys a heck of a lot of people. I realise making such a plea is like spitting into the wind. Christianity is based on the notion of spreading the gospel. It's just that, as a Jew, I've always had difficulty swallowing such an approach. Jews don't go out looking for converts, although, God knows, we're so outnumbered we could use some more."

**Ron Banerjee, Director of the Hindu Conference of Canada.**

"We don't approve of conversion, period. We don't think that there is a polite way of doing it. They're trying to find a very sophisticated and a very nice-looking knife with which to slit our throats. The code-of-conduct project is simply an attempt to sugar-coat an unacceptable practice."

**Dhiru Shah, India Awareness Foundation, USA**

"Any religious conversion carried out by deceptive and fraudulent methods, as it is being done in India by Evangelical Christians and Muslims, should be considered as a crime against humanity and must be punishable as per the laws of the country. Such conversion robs a person of his dignity, identity, culture, and heritage and therefore must be condemned by all civilised people."

**Dr. Ghirdhari Bhan, Chairperson of World Council of Hindus, UK**

"It has become fashionable these days for the proselytisers to say that it is their human right to preach their faith to people of other faiths, to seek their conversion. But seeking other people's conversion to one's own faith, per se, is an attack on the human right of other people's freedom of thought and expression.

The belief that one's faith is the only true faith leads to intolerance of other faiths and drives some people to proselytise. In the name of God, religious zealots, using oppression

persecution and violence, have, in the past, inflicted immense misery and harm upon individuals, communities and nations.

Proselytisation involves extolling one's own faith, very often denigrating and vilifying other faiths. It causes social discord, within families and within communities. It leads to interfaith ill will. In the world today, if we are to have long-lasting peace and goodwill among people of various faiths, there must be no place for proselytisation.”

**Seva Singh Mandala, Chair for Council of Sikh Gurdwars in Birmingham, UK**

“Sikhs are strongly opposed to the practice of conversions. We believe social cohesion and interfaith dialogue cannot occur comfortably, because the principles of proselytisation and conversion create fear. Sikhs have always opposed conversion and our Gurus gave their lives fighting for the rights of people to practice their own religion and paths of spiritual development.

Conversion practices take advantage of people who are vulnerable. Instead of helping disadvantaged people, it makes it a conditional aid under the guise of conversion.”

**Dr. Rao, Balaji Temple, Birmingham, UK**

“The saddest thing is happening in Tirupati, our most sacred temple, where the sanctity of the *mandir* is being systematically destroyed.

Conversion must stop because it is being done by fraudulent and coercive means. This is not about spiritual development and social development, it has become a political game.

Social harmony and spiritual upliftment can only happen when there is respect and non-violent means of dialogue.”

**Dr. Dilip Lakhani , Vivekanand Centre**

**Conversion is a perversion**

“Hinduism being a pluralistic religion condemns the idea of making anyone switch religions. The idea of conversion from one religion to another is seen as a perversion by the Hindus. Hinduism opposes all forms of proselytising. A Hindu should become a better Hindu and a Christian should become a better Christian rather than be pressurised to switch religions.”

## Conclusion

In the globalising 21<sup>st</sup> Century, to ensure authentic religious freedom, human rights for all of society and the authority of democratic nations, we need an ethics of respected diversity and pluralism to become the foundation for all institutions in both the West and the East. The current human rights discourse could consider new formulations for accommodating the needs, expectations and practices of a wide spectrum of faiths, to move towards the application of more truly “universal” and inclusive framework.

Principles of human rights form the essential foundations of most civil societies and their Constitutions. The ethical foundations of human rights, pluralism and respected diversity will ensure that all groups, big and small, can be confidently assured of their religious freedoms.

Based upon the evidence produced in this report it is recommended that there is:

- A clarification of the position of political parties and Western political activity, with regards to the global networks of the Christian Evangelical movement in India and other developing countries, in order to encourage and facilitate Interfaith and International dialogue for the emerging trans-national communities of Indian origin within Europe and USA.
- More academic and investigative research to be carried out to address the hermeneutic and epistemological paradigms, resulting in contradictions that arise from the implementation of Christian philosophical principles, to underpin the institutions of a global secular civil society.
- More distinction between the separate roles of religious conversion practices and humanitarian aid services and the implementation of an ethical model of social work to be developed, for the benefit of those who most need it, with an emphasis on sustaining community cohesion and stability in India and trans-national communities across the globe.

The research evidence of this report suggests that the main Evangelical Christian focus of conversion practices to Christianity in India, is based upon three social phenomena. These encompass, and are framed within, the discourses of exclusion, reflecting polar class and ethnic positioning; a globalising agenda of the Evangelical Christian Church, supported by a political expression of Christian democratic imperialism; and a denigration of the Eastern religions and particularly the Hindu religion and way of life.

The evidence of this report suggests that the form and structure of the evangelical networked movement in India today, resembles that of multi-national corporations based in the western world. The evidence suggests that the universal democratic principle is



also challenged by the methodology of funding and networked organisations employed by the Evangelical movement in India today.

The report raises the question of how the developmental or Christian aid organisations in the UK are connected to the developmental NGOs and Christian evangelical organisations in India. What are the funding structures and the channels for sending to “receiving” countries such as India? This report therefore recommends further research be carried out to seek answers to these questions.

It would encourage and facilitate interfaith and international dialogue, for the emerging trans-national communities of Indian origin, within the UK and USA, to clarify the position of political parties and western political activity, with the intention of dispelling any concerns raised by the faith communities of India, about a Christian Democratic global agenda that negates the universal democratic values upheld by all democratic countries, including India.

The debate and issue of conversion, with its many complexities and various stakeholders, is becoming increasingly important within the social processes defining today’s trans-national identities, when you consider the increasing and alarming trend of institutionalising these evangelical Christian paradigms into the main framework of western governance structures. These trends raise concern and necessitate a re-evaluation and deeper engagement with the academic and social implementation of the concepts of secularism and religious authority.

Freedom of religion is guaranteed under the Indian constitution, but the Supreme Court has ruled that the right to propagate does not mean the right to convert. India, through its Legislative and Executive, has made it abundantly clear that it will not tolerate the interference of outsiders into its internal affairs. Hindu organisations from across the globe, in a show of solidarity, have also questioned and challenged the interference of British members of parliament in the debate on anti-conversion laws in India. Every country must legislate and make laws in its national interests.

The recent public support and multi-party mandate for Christian evangelical practices in India, issued by a group of 16 members of parliament in the UK, led by Andy Reed MP, illustrates how deeply embedded these trends are. One may therefore enquire into how the secular principle of the British Government is being upheld, when there is apparent support for these evangelical paradigms across all British political parties. The report recommends a greater openness and frankness about these issues in order to stem the rise of any divisions in British society.

The political currency of the ideological signifier of Christianity, as practiced and preached by the global evangelical movement, becomes more apparent over time and especially when we realise that past studies of these groups/populations do not account for the ‘natural’ or self evident conflation of ‘Westernness’ with ‘Christianness’.

Also, often dismissed, is the interpretation of Eastern philosophical concepts within Western discourse, particularly in relation to, or in contrast to, Christian concepts and paradigms. It is also important to understand the role that these philosophical and ideological Christian paradigms play within the intra-networks and networking processes of the self defined trans-national evangelical agenda, evidenced as highly organised and with clearly defined objectives based upon particular historical associations of State and Church. The report therefore recommends that more academic research be carried out to address the hermeneutic and epistemological paradigms and contradictions that arise from the implementation of Christian philosophical principles, to underpin a global secular civil society.

The relationship between religious freedom and socio-economic development is blurred through the evangelical paradigms and this leads to several ambiguities within the national, international, religious and communal discourses. The deeper understanding of social organisation and family networks of Hindus is essential for unpacking the very complex social and historical construction of the concept of Dalits. Without this clarification, these ambiguities may become the cause of ruptures in Indian society as some of the evidence suggests.

“It is to people like this that **Gospel for Asia** workers and volunteers are reaching out with the comfort of God’s love. Even as they bind up physical wounds in medical camps, staffed by volunteer doctors, and distribute food and clean clothes to survivors, they are committed to providing each family with a New Testament and literature pointing them to hope in Jesus.” (<http://www.gfa.org/gfa/latestnewsarticle?wid=2579>)

The contrast provided by the example of the work of the Ford Foundation illustrates the engagement of a non-Christian aid agency and its engagement with India and the development of Indian infrastructure. The emphasis on social empowerment and research for infrastructure development, to benefit the large number of disadvantaged sections of society in the urban and rural spaces of India, may provide possible insights for a better model for humanitarian aid to be imported into India.

The ambiguity of the role of religious belief and humanitarian aid needs to be cleared up and the implementation of an ethical model of social work be developed, for the benefit of those who most need it . This model will become essential for sustaining community cohesion and stability in India and the trans-national societies of the 21<sup>st</sup> Century.

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**Members of parliament who signed the letter to the Indian High Commission, drafted by Andy Reed MP, asking for increased support for religious freedom in India.**

A summary of their declared affiliation with India, S. Asia, Christian Evangelical organisations or Christian aid organisations (source: Ministerial declarations website).

**1. David Amess (Conservative)**

David Amess, MP for Southend West, will be leading a delegation of members of parliament to meet Pope Benedict XVI on the morning of Wednesday 22nd February (what year). Mr Amess and the other MPs will be presenting the Pope with an illuminated address which reads as follows:

*'Your Holiness,  
We the undersigned Parliamentarians, applaud your stand on pro-life and family issues. We, as representatives in the United Kingdom Parliament, will do all we can to protect the sanctity of life and the integrity of the family. We are also heartened and congratulate you on your first Papal Encyclical where you highlight the meaning of love. These are challenging times for us all. Society's values are changing rapidly. We wish you well with your endeavours to promote the sanctity of life and family values.'*

Mr. Amess said: "I think it is very important that members of the British Parliament meet the Pope at an early stage of his papacy, in order to encourage him and show support in the challenges which he has been presented with".

Member of the 1922 Committee.

**2. Joe Benton (Labour)**

In September last, I was invited by the Labour Friends of India Group to participate in a fact-finding tour of India. This was an interesting and extremely hard working visit. However, I did actually learn much about India, its culture and its horrendous poverty. I trust I will be able to put my experience to some future use to alleviate third world poverty in some way. (from his website)



### **3. John Bercow (Conservative) – Member, International Development Committee**

Member of 1922 committee.

Parliamentary adviser to Christian Solidarity Worldwide. (£10,001-£15,000) until 1 November, 2005, and has at least two visits to the Thai/Burmese Border paid for by CSW.

### **4. David Burrowes (Conservative)**

“That this House expresses its profound concern that Mr. Abdul Rahman is facing the death penalty in Afghanistan, after being charged with converting from Islam to Christianity; calls on the Afghan government to respect both its own constitution which guarantees its citizens' rights to choose their own faith and the international human rights treaties, which also guarantee this right, which Afghanistan has signed; and calls on the Government to make immediate representation to the Afghan government on this matter, given the UK's significant financial and military support for Afghanistan.”

### **5. Alistair Burt (Conservative)**

In Members interests:

**Has been to Italy to attend meetings of Christian Democrats, paid for by the Konrad Adenauer Foundation**

Very big conference held recently in Kolkota regarding Hindu-Christian Amity.

Also been to Mozambique, paid for by **World Vision**.

And under sponsorship, material support:

Provision of a research assistant from **CARE** (Christian Action for Research and Education), whose costs I share equally with CARE.

### **6. Jeremy Corbyn (Labour)**

In his peacekeeping roles, he has attended and spoken at human rights peace conferences, including Beijing, Mumbai, New Delhi, Rwanda, UN/Geneva and other parts of Europe.

## 7. Jeffrey Donaldson (Democraetic Unionist)

Under Sponsorship and Interests:

- From beginning November 2000, I have benefited from the assistance of a research assistant who is participating in an intern scheme operated by the **Christian Group CARE**, who pay an allowance towards his daily living costs.

**8. David Drew** Under Members Interests/Overseas Visits: 30 August-7 September 2005, to Pakistan to study the plight of religious minorities, paid for by **Christian Solidarity Worldwide**. (Registered 22 November 2005)

2-6 April 2006, to Nigeria, to study religious conflict, paid for by **Christian Solidarity Worldwide**. (*Registered 20 April 2006*)

5-6 April 2004, to Geneva, to draw attention to issues of human rights in the DPRK (North Korea). The flight and overnight hotel accommodation was paid for by **Christian Solidarity Worldwide**. (Registered 7 May 2004)

## 9. Rob Marris (Labour) questions asked

To ask the **Secretary of State** for Foreign and Commonwealth Affairs if she will make representations to the Indian Government calling for Dalit Christians to be enumerated among the Scheduled Castes; and if she will make a statement.

## 10. John MacDonnell (Labour)

## 11. Andy Reed (Labour)

Under Sponsorship,

I have the services for four days a week of an intern sponsored by **CARE (Christian Action, Research and Education)**.

14-22 November 2003, to China as part of a delegation to discuss human rights issues, paid for by the Bible Society. (Registered 17 December 2003)

## 12. Mark Pritchard (Conservative)

**13. Andrew Selous (Conservative)** from a speech he made recently,

“A spectacular example of success in improving education is in Bangladesh, and is exemplified by the work of **Plan International**, one of the world's largest development organisations, founded in Britain in 1937. Plan sets up remedial classes for two hours a day before school. Primary education only lasts for two hours a day anyway in Bangladesh, and as a result of Plan's work 86 per cent of the children have seen the 12-week course through to the end, which has resulted in a thirtyfold increase in children achieving grade A and a 94 per cent drop in children obtaining grade D. The district council leader for the area concerned has been so impressed that he is introducing that idea throughout his district. Plan is lobbying the Bangladeshi Ministry of Education to introduce the idea nationally.

We should encourage the work of Plan and similar organisations. My party believes that more aid should be directed through NGOs, charities and the private sector, as such organisations are often more efficient, effective and, sometimes, accountable than the Governments to whom aid is given. Government-to-Government aid money can mean—not always—that control of how it is spent is lost. The most striking example is the Tanzanian Government; when they were given £3 billion in debt relief to be spent on health and education, they spent the money instead on a new air defence system”

And from the same speech...

“The caste system means that 90 per cent of those living below the official poverty line in India are the Dalits or, as we know them, the untouchables. There are some 260 million Dalits in south Asia, and I pay tribute to the **Dalit Solidarity Network** for its work in keeping this issue in the public eye. Caste discrimination is a gross human rights violation. What steps are the UK Government taking to make that point to the Indian Government? Does the Minister agree that without the attainment of rights, Dalit poverty is unlikely to be eradicated?”

**14. Caroline Spelmen (Conservative)**

under sponsorship:

The salary of my research assistant is met by **Christian Action, Research and Education (CARE)**.

and overseas trips:

18-24 April 2002, to India to visit fair trade projects. Flights and accommodation met by **Oxfam**. (Registered 22 July 2003)

## 15, Gary Streeter

### *Sponsorship or financial or material support*

- From 1 October 1998, funding for a researcher/adviser has been made available by a number of small Christian charitable trusts and from 19 October 1998 I have the benefit of a research assistant provided by **CARE (Christian Action Research Education)**.

### *6. Overseas visits*

- 27 June-4 July 2000, to Colombia as part of a cross-party delegation paid for by **Christian Aid**. (Registered 21 July 2000)

## 16, Steve Webb (Labour)

- Intern provided by **Christian Charity, CARE**.

**Hindu Christian Forum - UK**

Hindus And Christians In Britain

An Agreed Statement Of Goodwill

We have met together as Hindus and Christians in a spirit of friendship and mutual learning to discuss the interaction of our two faith communities in Britain. While we recognise that there are many areas which require continuing discussion between us, we find that we can agree on the following points:

1. We respect one another's faiths as sources of spirituality and of ethics, while acknowledging our differences of belief and practice.
2. We affirm the importance for both our communities of religious freedom:
  - (a) Freedom to worship according to the practices of one's own faith
  - (b) Freedom to teach the tenets of either faith
  - (c) Freedom for those who wish themselves to change their belief after due deliberation and thought, and as an expression of genuine spiritual commitment
  - (d) Freedom for those who do not wish to change their faith to be left alone to practice either religion without further intrusion.

We recognise that the balancing of one another's interests in the exercise of these freedoms can be a sensitive matter. There is a fine line between laudable enthusiasm and destructive fanaticism, and anyone can cross that line, whether deliberately or unintentionally.

3. We believe that it is necessary to repudiate strategies for conversion, which are coercive or manipulative.
  - (a) Medical, educational, and social welfare services must not be misused to facilitate conversions. In particular:

- (b) Conversions must not be sought through force, fraud, threat, illicit means, grant of financial or other aid, or exploiting a person's poverty, ill health, mental weakness or without due consideration.
  - (c) The methods employed to propagate either religion should be explicit and acceptable to the two communities. They must not be of such a kind as to encroach on the freedom of religion of citizens.
  - (d) Persons contemplating to change their faith should be advised to consider carefully the impact their decision may have on themselves, their family, and their community.
4. We unequivocally condemn all attacks on places of worship and on members of religious groups; we disown individuals or organisations responsible for such attacks, and we urge responsible and accurate reporting of these events by the media.

We believe it is very important that Christians and Hindus should meet together to listen to one another's concerns and to affirm their respect for one another, and we invite our fellow believers of both faiths to engage together in dialogue, mutual learning, and service of the community.

Signed by 24 members, of the Hindu-Christian forum, representing various Hindu and Christian organisations.

**WORKING PAPER PRESENTED 21<sup>st</sup> March 2007**

**CRUSADES, COLONISATION & CONVERSION**

**Strategies for global appropriation**

**ANUJA PRASHAR**

**Executive Director TH**

**The rise of the Christian Far Right will have alarming consequences for India, UK and the globe during the 21<sup>st</sup> Century :**

The findings of the report – **Conversion & Anti-conversion in India today** - suggest that the main Evangelical Christian focus of conversion to Christianity in India, is based upon three social phenomena.

- Exclusion and privilege, justifying humanitarian aid as solution to polar class and ethnic positioning of the indigenous people of India;
- A globalising agenda of the Evangelical Christian Church, supported by a political expression of Christian democratic imperialism;
- A denigration of non-Christian religions and particularly the Hindu religion and way of life.

The Independent Report, with contributors from the USA, India and UK, reveals the enormous scale of a coordinated Global Christian Evangelical operation and the alarming methodology used, that targets the poor and sick of India. Most significant for social stability is recognising and stemming the political support this emergent 'aggressive action' has gained recently. The Report's evidence reveals how The Joshua Project is the central headquarters for this multinational operation, within the Christian Evangelical global network, that uses 'CHURCH PLANTING' methods to build One church per day in Indian Villages and convert whole family networks using Caste or Jati. This method perpetuates Caste differences and simply reinforces stratification of Indian village society.

The traditional intellectual and socio-economic paradigms, that frame a discourse of human rights, religious freedom and democracy, and also uphold the Evangelic Christian aggression witnessed in the 21<sup>st</sup> Century, is no longer congruent with the ideology of a universal humanity, and needs to be re-evaluated when seeking answers to some of the more complex questions arising out of this study. A global Christian Evangelical agenda hidden behind calls for Religious Freedom & Human Rights are exposed in the finding of this report. (Full report at [www.t-identity.com](http://www.t-identity.com) )

The evidence in this report suggests that the form and structure of the Evangelical networked movement (Joshua Project) resembles that of multi-national corporations based in the West. Lesley Sklair, Economist at the London School of Economics, suggests that transnational corporations are controlled by owners and executives that



operate outside the constraints of national boundaries, independent of State authority, acting effectively as the shapers and controllers of globalization today.

Danièle Hervieu-Léger, a leading specialist in the sociology of religion and director of studies at the School of High Studies in Social Sciences in France, suggests a theory of Religion as a 'chain of memory' and explains the complexities of the relationship between religion and society. The political support, indicated with the Report, for the global Evangelical Church organisations is significant and suggests a strong relationship between religion and political society in Europe & USA today.

Hervieu-Léger takes the traditional secularisation theory of inevitable decline of religion in industrial society and expands upon it to include the revival of the apparent religiosity of the present day. She therefore proposes that the secularisation of the traditional European society, pre industrialization, is simply the forerunner to the reconstruction of religious structures that take account of the modern condition.

**The cumulative evidence of this report goes some way to confirm Hervieu-Léger's theory and suggests that Western Neo-Liberal secularism is revealing a Christian foundation of the past, which incorporates the Colonial and Post-Colonial experience, with it's conditional racist and class conscious semantic discourse. The Case of Dalit Solidarity Network being positioned and presented as an authentic Dalit organisation, when it is actually a 'front' for the Christian Aid organisation, speaks directly to this discourse.**

Lesley Sklair, of LSE London, also suggests that transnational organisations, derive inequitable economic benefit and can produce a residual negative effect of social and economic polarisation within the countries in which they operate. In these cases of Indian conversions to Christianity from Hinduism, Buddhism, Sikhism and Islam, the process may produce increasingly polarised and stratified positions within Indian society, which does not address the issues of poverty and hunger, but rather leads to an increase in the risk of social instability. The emphasis of the Joshua Project to 'use caste' divisions, as practised by the Seventh Day Adventist Church in the case of the report, to produce large numbers of converts will only strengthen social and political divisions in India and cause greater social instability.

Callum Brown FRSE, Professor of Religious and Cultural History and Head of Department at the University of Dundee, explains the rise of modernity as the catalyst that takes away power from the Churches and the resulting reaction of the Church leaders, that gave rise to the concept that Industrialisation and the rise of urban centres of trade took people away from religion and Church. If Callum's theory is accepted for this purpose, then we can suggest that the rising numbers of converts in Indian villages associated with the 'Church planting' methods, is one where the Christian churches are regaining social and political power by exploitation of the rural village cultural spaces of India.

William Carroll & Colin Carson's empirical work on elite corporate-policy groups, suggests a current networked transnational formation indicative of the social forces that shape globalisation, and which have a strong and centralised Euro-North American bias. If this theory is extended to the multi-national Evangelical organisations, we also see a strong centralised power elite exists within the Christian Solidarity Worldwide that links Parliamentarians, Clergy with Business interests. The sponsorship of the Dalit Report, claiming Caste prejudice within UK Indian society, by a subsidiary of the Cadbury's Corporation is one such example of the class influence of these corporate policy lobby groups. Mission India is uniquely interesting for not having any clergy on their board of trustees or management staff.

Bastiaan van Apeldoorn proposes that transnational classes are supported by state power and the projection of that power internationally. The representation of the Boards of the various Evangelical Christian groups indicates a class bias with a stated political agenda, such as in the case of Mission India, which comprises of all businessmen, with no clergy member and a mission statement to claim India for Jesus.

Combining The Carroll & Carson model with Apeldoorn's model it would confirm the evidence of the Report, that the Evangelical Christian organisations promote a more structuralist and regulationist Christian International political agenda possibly supported by state power, as in the case of the UK, through the very close links with the Conservative party and access to powerful class elite groups.

Many Indian scholars and researchers suggest that religious conversion arising from 'Church Planting' Christian Evangelising groups in India, is leading to serious threats to social stability and the Indian pluralistic way of life. Anti-conversion laws are therefore necessary to protect National social stability, pluralist inclusive philosophy and a secular government which is democratically supported by a population made up of 83% Hindu, 11% Muslim & remaining 6% made up of Sikh, Buddhist, Jains, Jewish, Christian and other religions. Eight States of India now have Anti-Conversion Laws in place.

## **KEY CONCERNS FOR THE 21<sup>st</sup> CENTURY**

- There is ample evidence for a highly organised and powerful global Christian Evangelical multi-national networked organisation, which has become embedded within the political apparatus of the UK.
- Under the guise of Humanitarian Aid, Religious Freedom and Human Rights this Global Christian Evangelical movement is quickly becoming a driver for social unrest and instability in India, by forging ahead with a strategy for re-labelling the poor of India as 'Christians'

- The recent development of reports and interventions by British MPs and Christian Far Right organisations within the UK, also have the potential for disrupting the social harmony and productive integrated Indian society, residing within the UK today.

## WHAT CONSTITUTES FUNDAMENTALIST CHARACTERISTICS

Steve Bruce, *Fundamentalism*, 2000 (Case studies of various religious groups)

- Fundamentalism arise in traditional cultures but they are not traditional in any simple sense. Fundamentalisms are radical revisions of the past provoked by changes that threaten the continuity of the tradition. Thus they are reactive.
- The goal of resistance is to recreate the excitement and commitment of the original believing community. They appeal to some social strata more than others
- Fundamentalists often occupy an ambivalent socio-economic status, either recently excluded from power or recently upwardly mobile but prevented from fulfilling their newly raised aspirations
- Because the establishments the fundamentalists oppose, control the major forms of technologies and social structures, the dissidents are often at the forefront of exploring alternative technologies
- Proliferation of religious articulations of social injustice and political domination and so reacts to effect dissolution of institutions
- Religious mobilization, that seems to have a socially compensating function to deal with a loss of spiritual orientation of society.
- In its secular forms, compensation function, religion effects social dis-functionalities while claiming to organise social cohesion.

### **Comments from Walter Russell Mead in interview on his article "God's Country" September 27, 2006 : Council on Foreign Relations**

Mainline Protestants are the ones that probably most of us are the most familiar with, They're groups like Episcopalians, Presbyterians, Methodists. This group has been shrinking in numbers, and to some degree in influence, for some time.

- If you look at the world of conservative Protestantism, which is where there has been growth in power and in numbers lately, I think it's important to stress there are two different aspect—two different kinds of conservative Protestantism: there's fundamentalism and there's evangelicalism.

- Fundamentalism tends to be very Calvinist. It is often wedded to—fundamentalists are often torn between wanting, in a sense, to conquer and remake the state. If you're looking for people in American Christianity who are sort of theocratic in their aspirations, they're often fundamentalists - they separate themselves denominationally and socially from the broader society.
- The middle group of evangelicals share a lot of the doctrines of fundamentalists. They tend to believe in the literal inspiration of the Bible. Many, though not all, evangelicals would not, for example, accept Darwinian evolution because they believe that it conflicts with the Book of Genesis.
- The big difference, in a way, between fundamentalists and evangelicals is that evangelicals are willing, and eager even, to make alliances across religious and denominational lines.
- In general there is probably a greater comfort with market forces among evangelicals than there used to be, and that evangelicals don't feel as alienated from the corporate economy as they used to feel, in general.

The sheer size of the Protestant population and the salience of the changes in sort of the balance of power—internal balance of power in Protestants, and we're having a big effect. 40 percent of George Bush's vote in 2004 came from evangelicals, and evangelicals constitute—about 78 percent of the people who self-identify as evangelicals voted for Bush. There are other elements in American evangelical—think the missionary tradition. You know, America has been exporting large numbers of Protestant missionaries since very early in the 19th century. These have been important in the history of many countries around the world. They've also been very important in forming American attitudes toward various countries.

Details of the multinational organisations that constitute and lead the Christian Far Right within the UK and across the globe.

## **JOSHUA PROJECT** – Source [www.joshuaproject.net](http://www.joshuaproject.net)

Stated purpose:

- **Strategic** - We help mission strategists who ask, "Where is the greatest need?" Our desire is to help focus the Church on the most spiritually needy ethnic people groups.
- **Effective** - We seek to leverage and maximize the effectiveness of other Kingdom resources by helping identify and reduce duplication of effort between ministries through information sharing.
- **Comprehensive** - **Our emphasis is on comprehensiveness, to see that the Church is initially established in all the world's ethnic people groups.**

**HISTORY –**

At the beginning of this decade, researchers reported that more than 2000 different evangelization plans by Christian organizations and denominations focused on the year 2000. The AD2000 & Beyond Movement first gained attention at the international missions conference Lausanne II in Manila in 1989. The Movement then spread rapidly around the globe to help catalyse these evangelism plans that focus on the year 2000. (<http://www.ad2000.org/ad2kbroc.htm>)

Monday, October 23, 1995 - Source <http://missionfrontiers.org/1995/1112/nd951.htm>  
**Ralph D. Winter Founder of the U.S. Centre for World Mission describes his vision for JOSHUA PROJECT 2000 and Beyond, after Korea Mission success.**

“O.K, people may say, so what if 60,000 university students in Korea get all excited about missions? Well, you know students everywhere...they are our true world citizens. They are eager to keep up with the students in other countries.

In 1996 we may see not just students in Korea rising to the challenge, but students around the globe also putting their shoulders to the task. The events presented in this issue of Mission Frontiers if rightly understood, constitute not just a Korean oddity but a global reality!”

**What is Joshua Project 2000? : Luis Bush, International Director of the AD2000 and Beyond Movement** - <http://missionfrontiers.org/1995/1112/nd953.htm>

“Joshua Project 2000 is a global cooperative strategy, focused on the least evangelised peoples of the world. It seeks to engage every church, agency, denomination & Christian from every country in the world in an effort to implement the goal of "A church for every people and the gospel for every person by AD2000.”

Joshua Project 2000 is global and developed in a dramatic moment at the Global Consultation on World Evangelisation (GCOWE) in Seoul in May 1995.”

**Rick Wood Managing Editor for Mission Frontiers says -**

With this issue of MF we are doing something we have never done before for anyone. We have given the entire magazine over to the AD2000 and Beyond Movement for the introduction of **Joshua Project 2000--the largest, most credible, comprehensive global plan** ever devised to reach the **unreached peoples**. This is the five-year battle plan of the AD2000 and Beyond Movement **to establish a pioneer church-planting movement within 1,700 peoples.**

How do I begin to **convey the importance, magnitude and scope of this cooperative effort. Never before in Christian history has there been such a large movement** with so many sincere believers, churches denominations and agencies working together toward the common goal of a church for every people. This level of global cooperation is

unprecedented. I believe that with the launch of Joshua Project 2000, God has given us a divine opportunity that we dare not miss. Like the Joshua of old, we have the divine calling and opportunity to enter the Promised Land. Today, we face the Promised Land of the unreached peoples. (<http://missionfrontiers.org/1995/1112/nd953.htm>)

### ***Countries with the most 'Least-Reached' people groups***

<i>Country</i>	<b>Total Ethnic Groups</b>	<i>Least-Reached Ethnic Groups</i>
India	2,334	2,031
China	498	412
Pakistan	387	372
Bangladesh	350	331
Nepal	315	292

### **WHY USE CASTE ?** Source [www.joshuaproject.net](http://www.joshuaproject.net)

The word "caste" is actually a corrupted Portuguese word, and the more useful term for sociological groupings is Jati. "Jati" as used in India is a very close fit to the Lausanne / USCWM definition for "people group" which states:

**"For evangelisation purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."**

Language lists were what well-meaning workers saw and worked from, and **low caste workers naturally wished to de-emphasize a caste focus**. Now, It will require a total re-education for pastors and national workers to again think in community terms.

Even the tribal groups in India do not have majorities that speak the language named after the tribe. The Santal comes closest, but have less than 50% of their numbers speaking the language. In summary, one single (language-focused) list will not work for South Asia if we want to truly represent people in their social groupings as they see themselves. We have to fit in with them, not squeeze them to fit us.

### **CHRISTIAN SOLIDARITY WORLDWIDE**

**Andrew Reed MP, member of the Board of Trustees, petitioned the Indian High Commission on behalf of the Christian Evangelical Movement in May 2006 to suggest that Indian Anti-Conversions Laws were in breach of Religious Freedom, Human Rights And Democracy. The letter issued to IHC was signed by Andy Reed (Labour) David Amess (Conservative) Joe Benton (Labour) John**

**Bercow(Conservative) David Burrowes (Conservative) Alistair Burt (Conservative) Jeremy Corbyn (Labour) Jeffrey Donaldson (Democratic Unionist) David Drew (Labor) Rob Marris (Labour) John MacDonnell (Labour)) Mark Pritchard (Conservative) Andrew Selous (Conservative) Caroline Spelmen (Conservative) Gary Streeter (Conservative) Steve Webb (Liberal Democrat)**

**Stated purpose of CSW :** source [www.csw.org.uk](http://www.csw.org.uk)

- Voice for the voiceless
- Human Rights organisation specialising in religious freedom. CSW works on behalf of those persecuted for their Christian beliefs and promotes religious liberty for all
- Partnership now includes CSW-**Australia**, CSW-**Hong Kong**, CSW-**USA**, the **Norwegian Mission to the East**, the **All India Christian Council**, the **Danish European Mission**, CSW Burkina Faso and Justice et Solidarité Mondiales (**France**).

**Board of Trustees :**

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David Taylor

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Ernest Leyland

**Analysis of Board of Trustees :** 2 MPs ; 2 Ex- MPs; 2 members of the Lords ; 5 members of Clergy;1 Ex-British Secretary of State;1 Ex-deputy Conservative Party.

**Jonathan Aitken (President) :** Born in **Dublin** to **Sir William Aitken** (himself a Conservative MP) and **Penelope Aitken**, daughter of **John Maffey, 1st Baron Rugby**. He attended **Eton College** and read law at **Christ Church, Oxford**. **Minister of State for Defence Procurement** under **John Major** in **1992**. **Chief Secretary to the Treasury** in **1994**, a **Cabinet** position, but resigned in **1995**, to defend himself against accusations that whilst serving as Minister of State for Defence Procurement he violated ministerial rules by allowing an Arab businessman to pay for his stay in the **Paris Ritz**. Married twice with three children, one of whom is a previously unacknowledged daughter by **Soraya Khashoggi**, ex-wife of arms dealer **Adnan Khashoggi**.



(Source : Special report the Aitken Case - <http://www.guardian.co.uk/aitken>)

In April 1995 Jonathan Aitken promised to use the "sword of truth" against the Guardian and sued the newspaper for libel in a row over his dealings with Saudi arms traders. In 1999 he was convicted for 18 months and went to prison for seven months for perjury after he was revealed to have lied repeatedly. (<http://www.guardian.co.uk/aitken>)

During his stay in prison, Aitken claimed to have rediscovered the Bible, learned **Greek**, and became a student of **Christian theology** at **Oxford University**. "I want to tell people about the things that I saw because, to me, it is the Gospel in action." And his future? "I am going to complete the degree externally and I am going to give my life over to ministry in the broad sense of the word."  
([http://news.bbc.co.uk/1/hi/uk\\_politics/2133337.stm](http://news.bbc.co.uk/1/hi/uk_politics/2133337.stm))

Aitken's comeback into British Politics was vetoed by Conservative Party leader **Michael Howard** in 2004.

**Sir Andrew Green** Member of Board of Trustees : **Is also Founder of the controversial organisation called Migration Watch** and said that he first became aware of the problem (**of immigrants from outside the EU**) when he was the Foreign Secretary's principal adviser on the Middle East in the mid 90s. At that time he spent two years trying, on the Prime Minister instructions, to remove from Britain Islamic extremists who were claiming asylum but was frustrated by the British courts.

On retirement he was able to look into matters further. He found that the net inflow of migrants from outside the EU was approaching 200,000 a year or 2 million every decade. (The latest government figures show that in 2004, this inflow was 268,000). He decided that this was a matter which should be brought to public attention and so founded Migration Watch UK towards the end of 2001.

(Source : <http://www.migrationwatchuk.org/profiles.asp>)

**Recent activities of CSW with its India Branch demonstrate a lack of respect for Indian Law and India's democratic process**  
(source <http://www.aiccindia.org/newsite/>)

The All India Christian Council, birthed in 1998, exists to protect and serve the Christian community, minorities, and the oppressed castes.

Christians and Dalits decided to challenge the Himachal Pradesh Freedom of Religion Act 2006 in the High Court at a state-wide meeting organized by All India Christian Council at Shimla on February 22, 2007.

The Governor of Himachal Pradesh, Shri Justice Vishnu Sadashiv Kokje, signed the state law on February 19, 2007. The Bill was passed by the state legislature on December 19, 2006. The law is unique as it was generated and passed by the secular Congress party. Himachal Pradesh is the eighth state in India to pass an anti-conversion law.

**Social unrest and incidents of violence and breaches of the Law seem to be a constant feature on Christian Evangelical websites. Below an example.**

### **Pastors beaten up, Christians victimised in Punjab**

From our correspondent (source [www.aiccindia.org](http://www.aiccindia.org)) Feb 2007

Three pastors have been arrested and charged with attempts on the lives of Vishwa Hindu Parishad (VHP) activists at Bathinda in Punjab. They have been sentenced by a district magistrate to 24 days police custody under section 307 of Indian Penal Code.

According to sources, the allegations are false and the facts contradict the reports in the local media which carried stories fabricated by VHP and Bajrang Dal activists.

**MSIISON INDIA website also reports constant arrests and violence which indicate how their activities cause social unrest and anxiety within India.**

**In direct contrast, their own reporting also highlights how Hindu Leaders and the Hindu Community in India are making strides towards harmony and peace.**

### **Thousands of Hindus vow to end caste divide**

From our correspondent ([www.aiccin.org](http://www.aiccin.org))

Railway porters in their trademark red uniform, Hindu holy men in saffron robes, social activists and large numbers from the middle class - all joined hands in New Delhi as **spiritual guru Sri Sri Ravi Shankar launched a campaign to end centuries of discrimination against Dalits.**

Leaders of several social groups from within the Hindu community, the Dalits included, were among the 4,000 who gathered at an open air theatre in Pragati Maidan in New Delhi on 9 March 2007 evening and took a pledge to end the caste divide that Ravi Shankar warned would harm India's progress in the long run.

**A seven-point action plan that Ravi Shankar unveiled at the meeting** and which the thousands of men and women accepted with their right hands outstretched included an immediate end to the ban on the entry of Dalits into Hindu temples in parts of India.

The other aspects of the "action plan" were ending the practice of keeping separate utensils for the use of Dalits in eateries and also providing religious and spiritual education to Dalit children. "The anger of the past should not engulf us and divide the country. The fear and communication gap between communities is what is keeping us apart," he said in a brief address, first in English and then in Hindi. "We must accept the reality and reconcile the differences."

"What we have started today will resonate across the country and unite the people. When leaders come together and take a vow, the people will follow them," Ravi Shankar added. "My main concern is how to bring people together."

## **DALITS, CHRISTIAN SOLIDARITY WORLDWIDE & SLAVERY**

Christian Solidarity Network is sponsoring a Delegation of Converted Christians from India to lobby European and UK governments, to coincide with the commemoration of 200 years of the abolition of Slavery. The emotive language used and the linkage of poverty in India with Slavery is an effective strategy for initiating 'moral panics' similar to those generated about youth cultures, immigration and wearing of the Hijab.

The first linking of Dalit poverty to the notion of slavery was put forward in a Book by **V. T. Rajshekar**; Clarity Press, 1987 "The Black untouchables of India". Under Rajshekar's leadership the Dalit Voice organisation formulated an Indian variant of **Afrocentric** pseudohistory, similar to that of the **Nation of Islam** in the USA. *Dalit Voice* has published articles about "Zionist conspiracies" regarding **Hitler** and the **Third Reich**. They have also supported the **Iranian** regime and **Mahmoud Ahmadinejad's denial** of the **holocaust**. He was also the first to claim that the Jews and the Brahmins of India have the same ethnic origin. He alleges that Jews are "oppressing the Muslims" today and the "Brahmins are persecuting the original inhabitants of India". His allegations are perceived as **anti-Semitic**, as well as **anti-Hindu**, and **anti-Brahman**. In **1986** Rajshekar's passport was confiscated because of "**anti-Hinduism** writings outside of India." The same year, he was arrested in **Bangalore** under India's Terrorism and Anti-Disruptive Activities Act.

(Source :<http://www.csw.org.uk/latestnews/article.php?id=605>)

A delegation of Indian activists on behalf of the Dalit (formerly 'untouchable') community will be visiting London, Brussels, Edinburgh and Oslo during the UK commemorations of the bicentenary of the abolition of the slave trade. They will be highlighting the plight of the 250 million-strong Dalit and tribal communities in India, who are the main victims of modern forms of slavery in that country.

Members of the delegation March 2007 include:

Dr Joseph D'souza; Dr Kancha Ilaiah; Indira Athawale ; Moses Parmar;

Christian Solidarity Worldwide's Chief Executive, Mervyn Thomas, says: "As we reflect on events 200 years ago in the UK, this is a critical time to re-examine modern forms of slavery and the slave trade. It is unrealistic to do this without

looking at India, where millions are enslaved or suffer brutal labour exploitation. Perhaps there is more slavery in India than anywhere else in the world today. The victims of these horrific abuses are, overwhelmingly, the outcast Dalits, whose pleas we can ignore no longer.”

**To suggest that the Schedule Caste of India are slaves in the 21<sup>st</sup> Century is to completely ignore their status as citizens of India, the provisions made for them within India under the Law in reservations within schools, public institutions of work and all those of Dalit backgrounds who enjoy the increasing opportunity for social mobility that has become visible in India today. The notion that A people who are free to vote and have legal status and protection under the Law are slaves, is inflammatory and divisive. The linking of the family network structures of Jati to the trading of human beings and all the associated ramifications of these implications can only cause chaos and disharmony for future generations of all Indian society.**

## **DALITS & HINDUS PROACTIVELY DEAL WITH DALIT ISSUE**

**Times of India – 31<sup>st</sup> August 2006 NEW DELHI:** Ideological chalk and cheese shared dais when firebrand Dalit poet Namdeo Dhasal and Rashtriya Swayamsevak Sangh chief K Sudarshan came together at a book release function in the Capital on Wednesday. The internationally renowned poet and Dalit leader is the founder president of Maharashtra's Dalit Panther that has traditionally been at odds with the RSS. The Dalit Panther has for long looked upon the RSS as representing the Brahmanical order. Ironically, Dhasal said he was initially reluctant to share the dais with the RSS chief as "Leftist friends would pounce upon me with abuses and accusations that I have shifted camp, but I don't care, because I have only one mission -- to strengthen national unity and social integrity. This can't be achieved if we remain divided in thousands of castes and sub-castes and keep pouring venom against each other. Neither can politics help eradicate castes, which rather thrive on casteist divisions." Dhasal reiterated, "Yes, I do feel the fight to eradicate caste has to be fought by Dalits and Caste Hindus together carrying forward the traditions of Adi Shankra, which got broken somewhere in between."

RSS chief K .Sudharshan said , "The pain of our people has to be understood honestly. The Dalits are our own flesh and blood , but because of some ill practises and social evils the practise of untouchability has brought havoc on those whe were an integral part of and defenders of dharma. This has to be corrected through our actions and deeds now”.

**Dalit Rally We will NOT convert & will remain Hindu - Times of India – 15<sup>th</sup> October 2006 NAGPUR:** BSP leader Mayawati on Saturday doused cold water on the mass conversion rally organised by All-India Christian Council and All-India Confederation of SC/ST Organisations on World Freedom of Religion Day by marching off and holding a parallel meeting which attracted huge crowd.

Responding to her critics who had been questioning her refusal to embrace Buddhism to follow the path of Ambedkar, whose legacy she claims to be carrying forward, she told a crowd of 40,000, unprecedented in non-election season, that she would not convert till she achieved the goal of becoming the first Dalit prime minister of India.

Mayawati also justified her plans to associate with higher Hindu castes saying that whoever deplored the abhorrent caste-system and helped her in empowering the downtrodden, was welcome into her party. "This is the only way to achieve the mission on which Ambedkar set forth," she declared.

### **Presidential Address Of Mr. R.L. Francis On The Occasion Of The National Assembly Of Dalit Christians, Rafi Marg, New Delhi, 2003.**

"Church leadership has been running more than 40,000 health, educational and other social organisations in the country. After Government of India, Church has the largest proportion of land in the country. The Church has some of the best educational institutions in its control, which cater to the needs of affluent and elite sections at the cost of Dalit Christians and poorer sections. Even in Delhi, the Capital of India, the number of Dalit Christian children in Church-run schools is negligible. In other words, the entire wealth of the Church is being controlled and only by high class Christians. Christian money, their real estate and all other means are being utilised for the benefit of others by neglecting Dalit Christians or poorer sections."

## **DALIT SOLIDARITY NETWORK UK**

### **Published the report No Escape - Caste Discrimination in the UK**

(source India Times 4 July 2006)

#### **LONDON: Many Indian communities in Britain are blighted by caste discrimination, a report claimed on Tuesday.**

The report said many of the 50,000 Dalits in the UK suffer discrimination from other castes in terms of jobs, healthcare, politics, education and schools. Researchers were told how couples who marry outside their own caste face "violence, intimidation and exclusion". According to a report in the 'Guardian', David Haslam of the Dalit Solidarity Network, who organized the research, says, "Dalits across the UK felt that within the Indian community, their identity was based on caste and that the caste system was very much in operation."

This report was sponsored by Barrows Corporation, made up of a survey of closed leading questions, was responded to by 130 people. Barrows is owned by the Cadbury's group who's Board of Directors all belong to the family, and are all Quakers. Quakers are a Christian Evangelical group founded in USA, with currently approx 43% of their membership from Africa.

## WHO ARE Dalit Solidarity Network UK ?

If you click on their website you are surprised to discover that they are part of Christian Aid and sit within their WORLD section.

(Source <http://www.christian-aid.org.uk/world/where/asia/dalits/dalsolnet.htm>)

They work on Dalit issues in collaboration with :

Ambedkar International Institute

Ambedkar Centre for Justice & Peace

Amnesty International

Anti-Slavery International

Voice of Dalit International

**HOW DO THEY WORK?** “ Inspired by Christian values, we believe that all people have the right to a full and decent life. We give aid on the basis of need, not religion, ethnicity or nationality. We work across divides of religion and culture – under the Taliban in Afghanistan and today in the midst of conflict, through religious strife in India, and in the first months after the toppling of Saddam Hussein in Iraq – to provide hope and a better future for hundreds of thousands of people”. (<http://www.christian-aid.org.uk/world/how/how.htm>)

Dalit Solidarity Network UK is not a Dalit Organisation, but a wholly UK and Ireland based Christian organisation, called **Christian Aid**. Christian Aid provides funds for Voice of Dalit International and to Ambedkar Center for Justice and Peace in UK, global volunteer charity organization with its Global Headquarters at Tunkhannock, PA, USA. Christian Aid supports a number of organisations that focus on the empowerment of dalit communities. They include Activists for Social Alternatives (ASA) in Tamil Nadu and Prajwala (meaning 'society to enlighten') in Andhra Pradesh. Another Christian Aid partner Sakshi, based in Andhra Pradesh, documents dalit human rights abuses for lobbying and campaigning purposes.

An example of the type of Business organisations, based in USA with offices in UK operating on the Conversion of India today, on tourist visas –

**MISSION INDIA** (Source: [www.missionindia.org](http://www.missionindia.org))

### *Board of Directors*

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**Mr. Bruce Cheadle**

Business Consultant & Founder of Prayer Fire Ministries – Affiliate of Catch Fire Ministries which was taken to court in Australia for breach of Law and vilifying Islam.

**Mr. Rick DeBoer**

Member of K & R L.L.C.

**Mr. Robert Little**

Consultant, Sinclair Oil, Retired – Utah, USA, seventh largest oil company in the United States.

**Mr. Darrel Gray**

President of 20th Century Foods – USA based firm

This organization is a multinational operation which does not appear to have a specified Christian denomination and is also State wide within the USA. They have some associations with the Fire Ministries of Australia, who were taken to court by a Muslim representative group for denigration and discrimination towards Islam. This court case splintered the Church and finally resulted in a public dissassociation of the Australian Church from the Fire Ministries and the Australian Christian Far Right.

MISSION INDIA - **WHY INDIA ?** **Source :** [www.missionindia.org](http://www.missionindia.org)

Until the last generation, India was a **forgotten nation** on the far side of the world. Today it has leaped into the foreground as one of the most important players in world events. India will soon surpass China as the world's most populous nation. **One of every six people on earth lives in India.**

A **nuclear standoff** makes the border between India and Pakistan one of the most dangerous places in today's world.

Poverty in **India's slums and rural villages is among the worst** in the world. As Christians, we cannot ignore these needs. India contains one fourth (412 million) of the 1.6 billion people on earth **who never heard the Gospel.**

***CARE – Is a limited company with offices at Westminster & pays for the PAs for several British MPs.***

The Festival of Light, as CARE was known then, started as a vision for drawing attention to moral pollution in Britain, and pointing people to Jesus. Peter Hill, a missionary returning from India in 1969, shared his thoughts and prayers with other Christians and a national event was planned.



In 1983 the Executive Committee took the decision to change the name of NFOL to **CARE (Christian Action Research and Education)**. In 1988 CARE moved to 53 Romney Street in Westminster, nearer to the Houses of Parliament, and began to develop into the form in which it is found today. Departments such as CARE for Life and Caring Services became part of CARE as a recognition of the importance that Christians should be able to show active care as well as campaigning for moral standards in our society (Source: <http://www.care.org.uk/group/group.aspx?id=10607>)

## **World Vison**

is another Christian Charity, which also funds members of parliament to attend Christian Democrat conferences and trips abroad for education and training (see Appendix A of Conversion report). The website states its mission and funding arrangements as: "World Vision is one of the world's leading relief and development agencies. It is a Christian charity currently helping people in nearly 100 countries in their struggle against poverty, hunger and injustice, irrespective of their religious beliefs. World Vision receives the financial support of the UK Government, the European Union, charitable trusts, corporate supporters - in addition to almost 70,000 people who sponsor children in poor communities overseas." (Source : <http://www.worldvision.org.uk>)

**World Vison Intenational is the highest reciever of funds from abroad in India, according to the Home Ministry of India.**

## **CONCLUSION:**

There is ample evidence for a highly organised and powerful global Christian Evangelical multi-national networked organisation, which has become embedded within the political apparatus of the UK.

Under the guise of Religious Freedom and Human Rights this movement is quickly becoming a driver for social unrest and social instability in India.

The recent development of reports and interventions by British MPs and Christian Far Right organisations within the UK, also have the potential for disrupting the social harmony and productive integrated Indian society, residing within the UK today.

**A Brief History Of Christian Missionary & Hindu Relations In India (V. Sundaram)**

Some of the earliest encounters between Hinduism and Christianity took place not in India but in those parts of West Asia, North Africa and Southern Europe, which comprised the Roman Empire at the dawn of the Christian era. There is evidence, archeological as well as literary, that Hinduism had made its presence felt in Greco-Roman Religions and philosophies long before Jesus was born. It was widely believed in the ancient Western world that the Greeks had learnt their wisdom from the Brahmanas of India. Evidence of Hindu colonies in some leading cities of the Roman Empire is also available. Hindu temples had come up wherever Hindu merchants and traders had established their colonies. Christianity did not fail to notice this Hindu presence as soon as it became a force in the Roman Empire. We find Saint Hippolytus attacking the Brahmanas as a source of heresy as early as the first quarter of the 3rd century.

Right from the very early days of Christianity, Hindu Temples were viewed by the Christian Priests as the most vibrant and visible symbols of what they called 'Brahmana Religion'. They became targets of Christian attack like all other Pagan temples. To quote Dr R C Majumdar, the eminent historian: "According to the Syrian writer Zenob, there was an Indian colony in the Canton of Taron on the upper Euphrates, to the west of Lake Van, as early as the 2nd century B.C. The Indians had built two temples containing images of Gods about 18 to 22 feet high. When, in about A.D. 304, St. Gregory came to destroy these images, he was strongly opposed by the Hindus. But he defeated them and smashed the images, thus anticipating the iconoclastic zeal of Mahmud of Gazini."

Historians of the Roman Empire have documented the large scale destruction of thousands of Pagan temples by Christianity from the 4th century onwards. According to Majumdar it cannot be ruled out that many of these temples were places of Hindu worship. The word 'Pagan' is a comprehensive term in Christian parlance and covers a large variety of religious and cultural expressions, which are non-Christian in character.

Ancient Christianity and Judaism had been present in India from earlier periods. Historical proofs exist of the presence of the Cochin Synagogue at least from 69 CE. The orthodox Syrian Christians date back to at least 340 or 400 CE. Likewise, many in India do not know that the Arab Muslims were in the west coast of India as traders starting from 800 CE. Their successors in Kerala today are called Moplahs and they speak no Arabic or Urdu. The most important encounter, for the purpose of this paper between Hinduism and Christianity commenced with the coming of Christian missionaries to Malabar, after Vasco da Gama found his way to Calicut in A.D. 1498. It took a serious turn in A.D. 1542 when Francis Xavier started his inquisition in India.

The proceedings have been preserved by the Christian participants. They make the most painful reading in the history of Christianity in India. Francis Xavier had come with the

firm resolve of “uprooting Paganism from the soil of India and planting Christianity in its place.” His sayings and doings have been documented in many biographies and cited by every historian of the Portuguese period in the history of India.

Francis Xavier came to the conclusion that Hindus are an “unholy race and they are liars and cheats to the very backbone. The Indians being black themselves, consider their own color the best. They believe that their gods are black. On this account the great majority of their idols are as black as black can be, and moreover are generally so rubbed over with oil as to smell detestably, and seem to be as dirty as they are ugly and horrible to look at.” So much for Francis Xavier's civilized and humane tolerance of the Hindus. He wrote to Rome to install inquisition in Goa immediately and it all started in an organised way in 1560 and continued till 1812.

In 1560 Viceroy's building in Goa was modified to become the 'palace of inquisition' with 200 cells with residence of the first inquisitor, house of secret, house of doctrine, any number of cells, and other special ones: of secret, of penitence; of perpetual confinement; of the tortures etc. Those officially responsible for inquisition were endowed with powers higher than those of Viceroys. I would like to present below a summarised calendar of events under the umbrella of Inquisition from 1560 to 1812.

Apr-2, 1560: Viceroy D. Constantino de Bragança ordered that all Brahmins should be thrown out of Goa and other areas under Portuguese control.

Feb-7, 1575: Governor Antonio Morez Barreto issued orders that the properties of those Hindus whose “presence was prejudicial to Christianity” should be confiscated.

1585: The Third Concilio Provincial adopted a resolution asking the king of Portugal to banish from Goa “the Brahmins, physicians and other infidels” whom the Church finds as an obstacle to convert “the heathens” to the “only true faith.”

Jan-31, 1620: Portuguese government ordered that “no Hindu, of whatever nationality or status he may be, can or shall perform marriages in this city of Goa, nor in the islands or adjacent territories of His Majesty.”

1625: Governor Francisco Barreto, issued orders to “bar Hindus from seeking employment” in the Portuguese held Indian territory and Portuguese officials were ordered not to “use the services of any infidel in matters of his office anyway.”

To quote from the pages of Joao Felix Pereira (19th century) in *Historia de Portugal*, “This Portuguese inquisition, this tribunal of fire, thrown on the surface of the globe for the scourge of humanity, this horrible institution, which will eternally cover with shame its authors, fixed its brutal domicile in the fertile plains of the Hindustan. On seeing the monster everyone fled and disappeared, Moguls, Arabs, Persians, Armenians, and Jews. The Indians even, more tolerant and pacific, were astounded to see the God of Christianity more cruel than that of Mohammed, deserted the territory of the

Portuguese”

During 1940-1945 a Holocaust took place in Europe that was met with a wall of silence and indifference by the then Papacy personified by the then Pope, Pius XII. Maybe one of the reasons for this indifference to such wholesale slaughter, from the Church, was that it reminded it of its own history of torture and slaughter; otherwise known in the history books as the Inquisition. While the European Inquisition has been well chronicled, the Inquisition in Asia, notably in Indian Goa, has been dusted under the covers of official Catholic and World History.

The Holy Inquisition against the Hindus in Goa from 1560 to 1812. Portuguese Judges Magalhães and Lousada in Vol 2 of their *Annaes Marítimos e Coloniais* have given a graphic account of Portuguese Catholic cruelty, bestiality, brutality, inhumanity and savagery: “The terrors inflicted on pregnant women made them abort....Neither the beauty or decorousness of the flower of youth, nor the old age, so worthy of compassion in a woman, exempted the weaker sex from the brutal ferocity of the supposed defenders of the religion; There were days when seven or eight were submitted to torture. These scenes were reserved for the inquisitors after dinner. It was a post-prandial entertainment.”

The Goan inquisition is regarded by all contemporary portrayals as the most violent inquisition ever executed by the Portuguese Catholic Church. It lasted from 1560 to 1812, though in Europe it ended by 1774. Historian Alfredo De Mello has described the directors of the Goan Inquisition as “nefarious, fiendish, lustful, corrupt religious orders which pounced on Goa for the purpose of destroying paganism and introducing the true religion of Christ.”

This historical account of the Roman Church's record of organised cruelty in India, during the last 2000 years, is not an end; not even the beginning of the end, but only the end of the beginning of the missionary endeavor in India.