

Critical Race Theory

What is it, and why does the right-wing hate it so much?

Abdul El-Sayed,

First published in
"The Incision".

Why are Black babies two times as likely to die before their first birthdays? Why are Black mothers three times as likely to die having them? Why are there so few Black millionaires in a society where so many white men are billionaires?

The answer to these systematic differences in wellbeing among Black and white Americans can't simply be explained by individual acts of overt racism. Biological explanations ("Black people are more likely to have gene X...") are



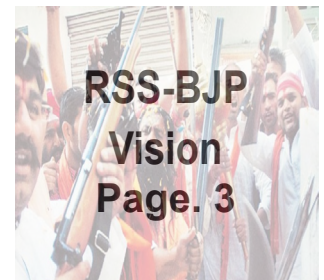
(Photo by ANDREW CABALLERO-REYNOLDS/AFP via Getty Images)

consistently disproven by the evidence. And cultural explanations ("Black people choose...") —

which are inherently racist — don't pass muster either. Take, for example the fact that infants born

to college-educated Black parents are still twice as likely to die as those born

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Lina Khan Named Chairwoman Of Federal Trade Commission, Youngest In History

By: Rehan Qamar

President Joe Biden named Lina Khan, a well-known critic of Big Tech chairwoman of the Federal Trade Commission in June. Khan was voted in across party lines 69 to 28 as commissioner. In her position, she investigates antitrust violations, deceptive



trade practices, and data privacy lapses in Silicon Valley and throughout corporate America.

With her appointment, Khan makes history as not only the first Muslim to hold the position but

the youngest person in history to be sworn into the position.

"I look forward to working with my colleagues to protect the public from corporate abuse,"

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Zahid Quraishi Confirmed As First Muslim In U.S. History To Serve As A Federal Judge

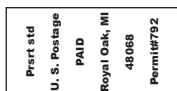


By: TMO Staff

Joining hundreds of firsts that Muslim Americans have seen

in the past five years is Judge Zahid Quraishi. He was confirmed by the

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American Healthcare Devalues Black People

By: Abdul El-Sayed

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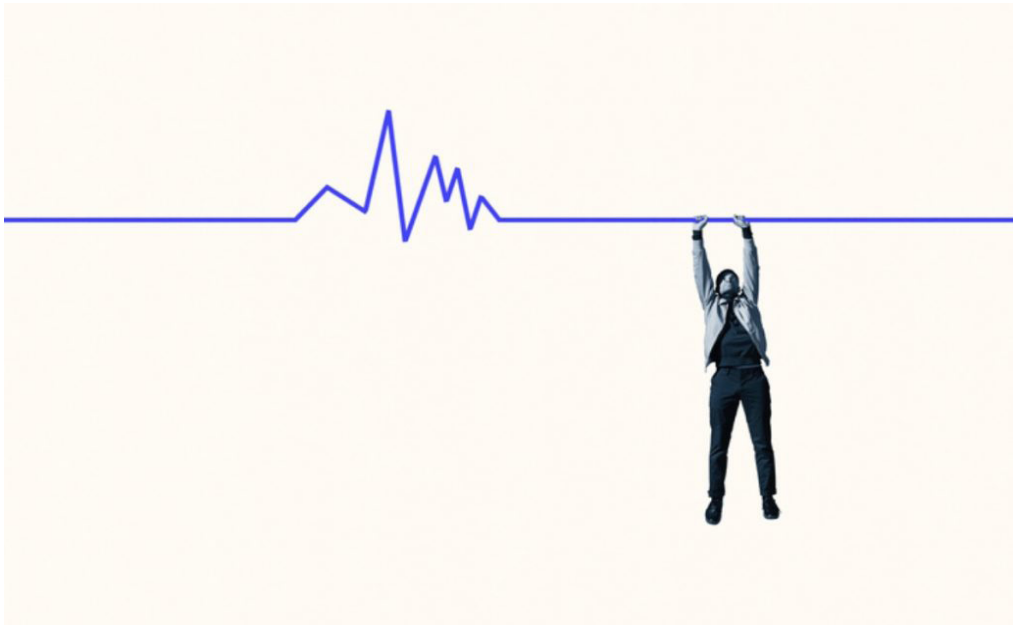
America’s stratified health insurance system values care for the average Black child at 27% of care for the average white child.

On its face, American healthcare is ineffective and inefficient. We live, on average, six years shorter than the average person in Japan. Our infant mortality rate is near the bottom of the member countries in the Organisation for Economic Co-operation and Development — 33 out of 36.

But those averages mask a particular shame on the part of our health-care system: the stark inequalities in health by race in this country. A now famous article by the Institute of Health Metrics & Evaluation, argues that rather than a single “America,” when we’re describing health status, it’s probably more appropriate to describe eight different Americas. The life expectancy gap between the eight? Nearly 21 years. COVID-19 exacerbated those differences. Black and Latinx Americans were 2-3 times as likely to die of COVID-19. And in the first half of 2020, average U.S. life expectancy dropped by a year from 78.5 to 77.5 years — but dropped 2.1 years among Black folks, from an already lower 74.9 to 72.8 years. That suggests that not only were Black Americans more likely to die, but they were more likely to die younger.

Healthcare isn’t the only reason Black Americans suffer worse health than their white counterparts — but it is one of the most important.

Most of health is about the places that people live their lives: the air they breathe, the water they drink, the schools they get to go to and the jobs they work, the homes and neighborhoods they live in. All of these shape our health in mutually reinforcing ways. And structural racism shapes all of them.



Consider the quality of public schools. I graduated from an incredible, well-funded public high school in the suburbs of Detroit. Years later, as Detroit’s health director, I walked into a public elementary school not 30 minutes from the school I went to. I wrote about it in *Healing Politics*: ...I personally inspected a number of city schools

after the teachers’ union in the district conducted a massive sickout to draw attention to the poorly kept facilities. Walking into a first-grade classroom at 11:00 a.m., I saw six-year-olds huddled together in coats because the boilers in their building didn’t work. I found a dead mouse in the corner near an entryway. And when we walked into the gym—the place that those kids were supposed to be able to go play on frigid mornings like this one—you could see the mold growing underneath the floorboards. You could smell it wafting in the air.

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Op Ed: RSS-BJP Vision Of Hinduism Poses A Threat To World Peace



By: Dr. Aslam Abdullah

Hindu religious leaders have to decide whether they would allow their faith to become an instrument of hate and violence, or a spiritual path of coexistence and tolerance. The vision of Hinduism as promoted by the BJP-RSS led government in India and followed by their subsidiaries in different parts of the world highlight a significant threat to world peace. Over the last eight years, India has witnessed a rise in violence against people belonging to the non-upper caste population of India, especially against Muslims, Dalits, Christians, Buddhists, Sikhs, and liberals. The attackers had affiliations with the BJP-RSS leadership directly or indirectly. They found protection in law enforcement agencies and judicial institutions. The media applauded their hateful and violent talks and presented them as national heroes.

The BJP-RSS vision of India focuses on the idea of a Hindu Rashtra or nation. Therefore, India is for Hindus, and if non-Hindus want to live in India, they have to live as second-class citizens. In their analysis, Christians and Muslims are either foreign invaders or forcibly converted Hindus who betrayed the caste-hierarchy of their faith and broke rank with the way of life introduced by the upper-caste Brahmins. Additionally, Muslims created their homelands in Pakistan

and Bangladesh, and their presence in India is a threat to Hinduism and India.

When the BJP-RSS talks of Hinduism, they refer to the vision of Hindu upper-castes and values, as Dalits never enjoyed equality and humanity under any Hindu rulers. Even today, Dalits have their places of worship, and their presence in Brahman-controlled temples is unwelcome.

However, the upper-caste-controlled BJP-RSS fails to explain the rise of Jainism, Buddhism, and Sikhism. These three faith traditions challenged the notion of Brahman supremacy and perpetual inequality based on caste. In the BJP-RSS vision, these three faiths are indigenous, even though they rip apart the foundation of Hinduism as presented in its holy scriptures.

The tirade against Christians and Muslims is the beginning of a never ending cycle of violence that would engulf India if the ideology of BJP-RSS elites succeeds. Jain, Buddhists, and Sikhs would also pay the price of challenging the ethos of Hinduism and would find it difficult to survive in an upper-caste-controlled India.

The Hindutva vision has severe implications for the world. The campaign against Christians and Muslims would not stop in India. It would spread in the region and the world. After all, the proponents of

this vision believe that the world once was Hindu; Christians and Muslims forcibly converted it to their faiths.

Hindu upper castes associated with the BJP and RSS elites believe that they are purest. Hence, they promote the idea of racial superiority and agree with Hitler's notion of the supremacy of the Aryan race. They assert that due to strict caste hierarchy, they maintain the purity of the Aryan race. It explains their closeness to white supremacists and neo-Nazi groups in Europe and the US. The support that white nationalists have enjoyed from RSS subsidiaries in the West speaks of the influence of the racially biased ideology.

Hitler promoted his racial superiority ideology through democratic means, proving that this system of government is not a guarantee to stop violence and hatred. The RSS-BJP led elites also rely on democracy to promote hate and violence. Like Hitler, they would not stop lynching non-upper caste Hindus, making their opponents their next target. Their presence in the US and Europe poses a threat to world peace. The sooner the world realizes it, the safer it would make itself. Their presence in interfaith dialogues constantly threatens genuine discussions among the faiths for peace and harmony.

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Summary Of Religion In India Data By Pew Research Center



By: Dr. Aslam Abdullah

Religion in India: Tolerance and Segregation Indians say it is important to respect all religions, but major religious groups see little in common and want to live separately WASHINGTON, D.C. (June 29, 2021) –

The following is the synopsis on Religion In India by the Pew Research Center.

More than 70 years after India became free from colonial rule, Indians generally feel their country has lived up to one of its post-independence ideals: a society where followers of many religions can live and practice freely. It is the major finding of a new Pew Research Center survey. India's massive population is diverse as well as devout. Not only do most of the world's Hindus, Jains, and Sikhs live in India, but it also is home to one of the world's largest Muslim populations and millions of Christians and Buddhists.

The survey of religion across India, based on nearly 30,000 face-to-face interviews of adults conducted in 17 languages between late 2019 and early 2020 (before the COVID-19 pandemic), finds that Indians of all these religious back-

grounds overwhelmingly say they are very free to practice their faiths. Moreover, Indians see religious tolerance as a central part of who they are as a nation.

Across the major religious groups, most people say it is essential to respect all religions to be "truly Indian." And tolerance is a religious and civic value: Indians have unity in the view that respecting other religions is an important part of what it means to be a member of their religious community.

Apart from these shared values, several beliefs cross religious lines. Not only do a majority of Hindus in India (77%) believe in karma, but an identical percentage of Muslims do, too. A third of Christians in India (32%) – together with 81% of Hindus – say they believe in the purifying power of the Ganges River, a central belief in Hinduism. In Northern India, 12% of Hindus and 10% of Sikhs, along with 37% of Muslims, identify with Sufism, a mystical tradition most closely associated with Islam. And the vast majority of Indians of all major religious backgrounds say that respecting elders is very important to their faith. Yet, despite sharing certain values and religious beliefs –

and living in the same country, under the same constitution – members of India's major religious communities often don't feel they have much in common with one another. Most Hindus see themselves as very different from Muslims (66%), and most Muslims return the sentiment, saying they are very different from Hindus (64%). There are a few exceptions: Two-thirds of Jains and about half of Sikhs say they have a lot in common with Hindus. But generally, people in India's major religious communities tend to see themselves as very different from others.

This perception of difference reflects in traditions and habits that maintain the separation of India's religious groups. Many

Indians, across a range of religious groups, say it is very important to stop people in their community from marrying into other religious groups. Roughly two-thirds of Hindus in India want to prevent interreligious marriages of Hindu women (67%) or Hindu men (65%). Even larger shares of Muslims feel similarly: 80% say it is very important to stop Muslim women from marrying outside their religion, and 76% say it is very important to stop Muslim men from doing so. Indians also overwhelmingly form friendships within their religious community – this is true not only among Hindus and Muslims but also among small religious groups like Sikhs and Jains. A

large majority (86% of Indians overall, 86% of Hindus, 88% of Muslims, 80% of Sikhs, and 72% of Jains) say their close friends come mainly or entirely from their religious community.

In many ways, Indian society resembles a "patchwork fabric" with clear lines of separation between religious communities. Fewer Indians go so far as to say that their neighborhoods should consist only of people from their religious groups. Still, many would prefer to keep people of certain religions out of their residential areas or villages.

For example, many Hindus (45%) say they are fine with having neighbors of all oth-

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The US-Iran Conflict

By: Zaid Aleem

According to a spokeswoman for the US-led military mission in Syria, rockets landed near a US military facility in eastern Syria on Monday, forcing US forces to fire back, a day after the US carried out airstrikes on Iranian-backed militias, CNN reports.

The origin of the rockets has not been confirmed, and the official could not say how many projectiles were fired. A US defense official with direct knowledge of the rocket fire said it is “likely” they were launched by Iranian-backed militias operating in the immediate area, near Deir Ezzor in eastern Syria. Some missiles did strike US troops in the immediate vicinity.

“U.S. Forces in Syria were attacked by multiple rockets. There are no injuries and damage is being assessed,” Col. Wayne Maratto, a spokesman for the US-led mission in Syria, tweeted.



Maratto later added in a second tweet that, “U.S. Forces in Syria, while under multiple rocket attack, acted in self-defense and conducted counter-battery artillery fire at rocket launching positions.”

Following a recent spate of attacks against US military facilities and

personnel in Iraq by a new class of Iranian-made drones that US officials say can evade US surveillance and defenses, the White House announced on Sunday that it had directed the military to conduct defensive precision airstrikes against facilities used by Iran-backed militia groups in the

Iraq-Syria border region. President Joe Biden, addressing at the White House during an official visit by outgoing Israeli President Reuven Rivlin, alluded to some US legislators who believe he overstepped his authority by ordering the strikes on Sunday and want Congress to sanction

military action. The alleged response took occurred on Monday at an oil field site known as “Green Village” in the wider security zone where some 900 US forces are stationed to protect and support local Syrian rebels fighting ISIS.

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Juneteenth To Be A Federal Holiday

By: TMO Staff

According to CNN, The House is expected to vote Wednesday on legislation that would establish June 19 as Juneteenth National Independence Day, a US federal holiday commemorating the end of slavery in the United States.

After passing the Senate unanimously on Tuesday, the bill is anticipated to pass the House. Sen. Ron Johnson of Wisconsin, a conservative, had previously rejected it in 2020, but despite his reservations, he lifted his opposition this week.

In a tweet, House Majority Leader Steny Hoyer congratulated the bill's bipartisan supporters, including Democratic Rep. Sheila Jackson Lee of Texas, Republican Sen. John Cornyn of Texas, and Democratic Sen. Ed Markey of Massachusetts.

"I look forward to bringing this bill to the Floor, and urge bipartisan support," Hoyer wrote.

The legislation has gained momentum after



the Black Lives Matter protests sparked by the police killing of George Floyd last year and the Democrats' takeover of the White House and Congress.

The bill will be sent to President Joe Biden's desk to be signed into law once it passes.

Major General Gordon

Granger declared the end of slavery in Galveston, Texas, on June 19, 1865, in line with President Abraham Lincoln's 1863 Emancipation Proclamation. Juneteenth became a Texas state holiday in 1980. Every state except South Dakota has recognized Juneteenth as a national holiday in the decades afterward,

although only a few states have made it a paid holiday.

"We commemorate Juneteenth as the day that word of emancipation finally reached enslaved people in Texas in 1865, but we know the struggle for true Black liberation continues," said Senator Markey. "This legislation

to make Juneteenth a federal holiday is but one step we can take to begin to right the wrongs of the past in order to ensure equal justice in the future. Today we commemorate. Tomorrow, we fight."

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| COUNTRIES | GOAT | BIG ANIMAL SHARE |
|---|------|------------------|
| Afghanistan | 200 | 95 |
| Albania | 160 | 150 |
| Anguilla | 310 | N.A. |
| Bangladesh | 150 | 85 |
| Burundi | 110 | 70 |
| Cambodia | 200 | 120 |
| Central African Republic Refugees in Chad | 120 | 70 |
| Central African Republic Refugees in Mali | 130 | 70 |
| Chad | 130 | 70 |
| Congolese Refugees in Kenya | 75 | 50 |
| Democratic Republic of Congo | 120 | 50 |
| Djibouti | 260 | 90 |
| Ethiopia | 110 | 70 |
| Ethiopian Refugees in Kenya | 75 | 55 |
| Gambia | 120 | 70 |
| Ghana | 145 | 85 |
| Guyana | 200 | 120 |
| Haiti | 145 | 125 |
| India | 155 | 55 |
| Indonesia | 135 | 130 |
| Iraqi Refugees in Jordan | 185 | 225 |
| Jamaica | 160 | 290 |
| Jordan | 185 | 225 |
| Kashmir (Azad) | 145 | 80 |
| Kashmir Valley | 145 | 90 |
| Kenya | 75 | 50 |
| Lebanon | 195 | 225 |
| Malawi | 110 | 70 |
| Mali | 150 | 70 |

| COUNTRIES | GOAT | BIG ANIMAL SHARE |
|---------------------------------|------|------------------|
| Morocco | 210 | N.A. |
| Myanmar (Burma) | N.A. | 85 |
| Nepal | 205 | 75 |
| Pakistan | 150 | 80 |
| Palestinian Refugees in Jordan | 185 | 225 |
| Peru | 95 | 75 |
| Philippines | 165 | 165 |
| Rohingya Refugees in Bangladesh | 150 | 85 |
| Rohingya Refugees in India | 165 | 55 |
| Rohingya Refugees in Indonesia | 190 | 160 |
| Sierra Leone | 210 | 105 |
| Somalia | 95 | 60 |
| Somali-Land | 100 | 70 |
| South Africa | 130 | 105 |
| South Sudan Refugees in Kenya | 75 | 50 |
| Sri Lanka | 145 | 60 |
| Syrian refugees in Jordan | 185 | 225 |
| Syrian Refugees in Turkey | 200 | N.A. |
| Tanzania | 70 | 55 |
| Trinidad & Tobago | 310 | 290 |
| Tunisia | 195 | 280 |
| Turkey | 200 | N.A. |
| Uganda | 70 | 55 |
| Venezuelan Refugees in Peru | 95 | 75 |
| Vietnam | N.A. | 150 |
| Yemeni Refugees in Djibouti | 260 | 90 |
| Yemeni Refugees in Jordan | 185 | 225 |
| Yemeni Refugees in Somalia | 100 | 75 |

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'Go Back To Pakistan!' New York Parents Harass Muslim Student And Family After Graduation Speech

By: Aysha Qamar

Graduations are a time for celebration, not only for those achieving the milestone but their family members and friends alike. But unfortunately, not all students are treated the same way or given the respect they deserve. Instead of being able to enjoy her high school graduation peacefully with her peers, a hijab-wearing Muslim student was subjected to harassment and boos from parents and peers alike.

To make matters worse, the school's principal blamed the student—identified as Huda—for the reactions she received because she mentioned Palestine in a speech she gave to students. According to the Council on American-Islamic Relations (CAIR) New York chapter, the speech Huda gave was approved by the principal prior to the incident.

The chapter is now demanding that school officials publicly apologize and take corrective action following the incident. According to CAIR-NY, The Wheatley School provided false information to both parents and the public, ultimately contributing to the bullying and harassment of the student and her family. The June 20 incident has garnered a social following for not only being Islamophobic, but anti-Palestinian and anti-immigrant under the hashtag #WeStand-ForHuda.

As graduate speaker, 17-year-old Huda gave a speech calling on students to learn about international affairs, including human rights violations in Palestine and China. She was not only met with hostility during the speech itself but told to "go back to Pakistan" by a parent during the graduation ceremony, according to CAIR-NY. Huda had made her Pakistani heritage known during the speech.

"Educate yourself about international dilemmas, including the ethnic cleansings of



Palestinians and Uighur Muslims. Families are continuously torn apart and real human lives are being lost but ignored," Huda said in her speech.

"Educate yourself on the widespread issues that plague our planet and threaten our very existence in the long run: Consider global warming with the gravity that it needs to be looked at with. And never stop speaking about these issues until they are resolved," she continued.

Parents in the audience not only booed Huda but chanted, "We support Israel." According to CAIR-NY, following the speech one parent was even caught on video questioning the student about Hamas.

Additionally, Huda's family was subject to harassment, against which school officials took no action. One male parent allegedly became so aggressive that security officials and a police detective had to escort him away from the family.

But instead of supporting the family and student, the principal allegedly blamed Huda for her mention of Palestine in her speech. He claimed that he allegedly failed to review the speech before approving it. This comment has sparked controversy as to why a speech that mentions learning about international issues would not be approved.

But that's not the only is-

sue: Following the graduation, the school sent two emails to parents. In both emails, the school claimed that Huda's speech was not approved despite the principal's acknowledgment of it and accused her of diverting away from her approved speech.

The email by the principal read:

"Unfortunately, one of the student speakers diverted from the remarks that had been originally approved by the Graduation Speech Committee who made the selections, presenting personal views on the Israeli-Palestinian conflict.

"I want to be clear that the injection of such remarks was absolutely inappropriate to the graduation ceremony, as would be any political statements during a celebration solely intended to acknowledge our seniors and their many achievements and accomplishments as members of our Wheatley School community. The comments were not part of the approved speech. I apologize that such a wonderful ceremony became marred for many people in attendance due to those remarks."

Nowhere did the principal or school acknowledge the harassment or bullying Huda and her family faced. According to CAIR-NY, the email sent made matters worse and contributed to more hate towards the family.

Only after being called out by CAIR-NY on June 22 did the principal, identified as Dr. Feeney, note that he should have held "the adults to task" and condemned the parents' actions.

Due to the harassment and bullying, Huda has suffered from severe anxiety, which has resulted in her having to make a trip to the hospital. Her family lives in fear of the threats and harassment they have faced.

"It is shocking to see the East Williston School District, The Wheatley School and Principal Dr. Feeney abdicate their fundamental duty to provide a safe and supportive environment for all students and families, including Huda and other Muslims," said CAIR-NY Legal Director Ahmed Mohamed.

"The East Williston School District and The Wheatley School must address their anti-Muslim bias. It is clear they do not care about their Muslim students. Instead of supporting a vulnerable Muslim student, they chose to target, vilify and smear her to the entire school community. It is abhorrent and must be called out."

The organization is using the hashtag #WeStand-WithHuda to garner support for the student and remind her that she is not alone.

According to a recent report by CAIR-MA, 60% of Muslim students

in Massachusetts have reported being mocked, verbally harassed, or physically abused because of their Islamic faith. Reports in other states have found similar results. According to a survey conducted in California, 1 in 3 Muslim students do not feel safe, welcomed, and respected at school, with almost a third of students reporting that school staff made offensive comments about Islam or Muslims at school.

Recommendations that schools implement cultural competency training for both teachers and staff members have been made because often, students are not the only ones contributing to this anti-Muslim behavior. About 40% of survey respondents in the Massachusetts study said school officials also made offensive comments about Islam or Muslims.

Amid rising reports on Muslim students being bullied and harassed, CAIR is pushing for Congress to pass the Safe Schools Improvement Act. The act would prohibit bullying and harassment based on a student's religion, race, color, national origin, sex, disability, sexual orientation, or gender identity. According to CAIR, at this time there is no federal law that directly addresses bullying.



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Op Ed: 23 Houston Imams Align With Zionist Rabbis To Equate Freedom Fighters With Zionist Aggressors

By: TMO Staff

Concerned with its deteriorating image in the US, the Israeli Ministry of Intelligence has asked the country's diplomatic staff to triple its efforts to divert the attention from the war crimes in Gaza and use religious forums to lower the critical voices. The Israeli foreign minister recently admitted that his country was losing its edge in promoting the official narrative. Along with the cabinet ministers, he has asked the Ministry of Intelligence to use all possible resources and assets to justify the legitimacy of the aggression by the apartheid state.

The Ministry of Intelligence is a government ministry in Israel based on the US Intelligence agency's model.

It maintains contact with the intelligence organizations and ensures that they execute the directives of the political echelon and formulate a work plan for the intelligence community, in coordination with the intelligence community heads of all its members. Its task is to design and synchronize national projects that relate to the intelligence community in its entirety, acting as a mediator between the heads of the various organizations in the intelligence community.

In addition, the Ministry of Intelligence develops and creates civilian intelligence, which deals with broader aspects of national security. This intelligence supports planning and strategic decision-making processes. Through its diplomatic staff, it works closely with Rabbis who use interfaith forums to stifle any discussion on Israel.

The recent statement circulated by Houston, TX's Shariq Ghani of the Minaret Foundation on the Israeli aggression in the Holy Land seems to have the imprints of the Israeli intelligence. Twenty-three Imams from among 209 Masajid and Musallas and 28 Rabbis of the 40 synagogues in Houston



issued a statement that describes the killing in Gaza as an event.

The six-point statement puts together the aggressor and the aggressed upon in the same category. They cunningly avoid reference to the leading causes of the aggression, do not use the word occupation, and try to justify the illegal settlements and forcible ejection of Palestinians from their homes by giving the occupiers the right to explain its unlawful actions.

The statement does not talk about human rights violations, violation of international law, continuous expansion, and the targeted killing by the apartheid state.

One of the signatories Waleed Basyouni, an Egyptian by ethnicity, issued a justification of the statement by equating it with the Sunnah of the Prophet. He referred to Hilful Fudul (an agreement between various tribes of Arabia in the pre-Islamic era) and the Prophet's dealings with the people of the Book to claim that his Imams' actions were proper.

Basyouni cunningly avoided the real issue and justified his dealings with the Zionists who have tried to support the occupation and aggression in the name of Judaism.

He conveniently ignored

the fact that the state of Israel is an apartheid state determined to displace the Palestinians from their land, as it has done that in the last 73 years of its existence. He, along with 22 other Imams, also neglected the ground realities in the occupied land. Except for one, all other 22 Imams come from a non-Palestinian background. No one has given them a right to speak on behalf of Palestinians. They live in the comfort of the Western world and enjoy their status based on their claim of religious knowledge. Yet, in this statement, they overlooked the basics of the faith, speaking the truth. They, in the words of the Quran, mixed truth with falsehood. "And do not overlay the truth with falsehood, and do not knowingly suppress the truth." 2:42

By equating the suffering Palestinians with the aggressive Zionists in bombing the unarmed citizens, they overlaid the truth with falsehood. By not recognizing the illegal occupation, they knowingly suppressed the truth.

No one in Houston gave these Imams the right to sit down with the Rabbis and declare Palestinians guilty of violence in the occupied land. No one endorsed their position to support the Rabbis plea,

not to mention the name of Israel as an aggressor.

Did the Imams (many affiliated with ISGH) consult the ISGH to sit with the Rabbis? The Muslim Houstonians' body had ceased all interaction with the interfaith group after the Gaza invasion by the Zionists.

Did they discuss the statement with their congregants and ISGH board members?

Did they try to find out the connections between the Israeli intelligence Ministry and officials with the Rabbis?

Did they ask the Rabbis to condemn the apartheid policies of Israel?

Were they honest to themselves when discussing the Palestinian issue with the Rabbis?

The Imams under or affiliated with ISGH, who signed this statement, violated their affiliated organizations and employers' agreement. If they feel so passionate about absolving Israel from any crime in Palestine, they should resign from their positions and join the Rabbis in singing the praise of the apartheid state.

They should be honest with themselves. Many are on record in denouncing Jews and Judaism in their conversation with their congregants. They see this statement as

political maneuvering to appease the Rabbis for their future status and careers.

If their commitment to God were a matter of concern for them, they would have questioned the Rabbi's sense of justice and peace regarding the apartheid policies. They remained silent on these issues and could not see the apparent link between the apartheid and Rabbis. They are not qualified to lead the Muslim community.

The Masajid these Imams represent should issue a show-cause notice before terminating their contract or releasing them from their board positions. The community should avoid them in their religious gatherings. They are unreliable, and the Friday sermons' podium is too sacred to be given to such people who violate their contract with God.

If you want to write for TMO,

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Former Minneapolis Police Officer Derek Chauvin Sentenced To 22.5 Years For Murder Of George Floyd

By: TMO Staff

The day has finally come: The sentencing of former Minneapolis police officer Derek Chauvin, who was convicted of murdering George Floyd when he kneeled on Floyd's neck for more than nine minutes on May 25, 2020. Chauvin has been sentenced to 22 and a half years in prison, despite pleas from the Floyd family and prosecutors' requests for a 30-year or more sentence. But the truth is, despite how long he remains locked up, the family will not receive the justice they deserve because Floyd is no longer with them.

When sentencing Chauvin, Hennepin County District Court Judge Peter Cahill gave his condolences to the family and said the sentence was "not based on emo-



attribution: Getty Images

tion or sympathy."

"But at the same time I want to acknowledge the deep and tremendous

pain that all the families are feeling, especially the Floyd family. You have our sympathies," Cahill

said. "It has been painful throughout Hennepin County, throughout the state of Minnesota, and

even the country. But most importantly we need to recognize the pain of the Floyd family."

Biden Cancels \$500 Million In Student Debt For Victims Of For-Profit School Fraud

By: TMO Staff

Another action taken by the Biden administration to resolve a backlog of over 100,000 forgiveness requests leftover from the Trump administration is the cancellation of \$500 million in student loan debt for 18,000 former ITT Tech students who were cheated by the now-defunct for-profit college, according to CNN.

According to the Department of Education, ITT Tech, which closed in 2017 after losing federal financing, deceived students about how much they might expect to earn after graduation and the ability to transfer credits.

The announcement comes three months after the Biden administration announced that it would forgive \$1 billion in student loan debt for approximately 73,000 defrauded students who were deemed eligible for relief under former Education Secretary Betsy DeVos but only received partial loan forgiveness after she changed the cancellation calculation.



Borrower Defense is a program that permits students who have been cheated by their education to apply for debt relief. When large for-profit institutions like Corinthian and ITT Tech closed during the Obama administration, the forgiveness procedure was streamlined. Some Democratic offi-

cials, like Senate Majority Leader Chuck Schumer and Massachusetts Senator Elizabeth Warren, believe Biden's efforts on student loan debt do not go far enough and are pushing for a blanket cancellation of \$50,000 per borrower.

So far, Biden has defied the pressure, although

he has stated that he would back a proposal by Congress to eliminate the \$10,000 per borrower cap. Biden earlier this year extended a pandemic-related suspension of federal student loan payments until October.

"It appears the Biden Administration genuinely wants to help people

who are owed discharges," said Alex Elson, vice president for policy and co-founder of the non-profit Student Defense and a former attorney at the Department of Education who helped establish the Borrower Defense program.

*Cont. from page 4.
Religion In India*

er religions – be they Muslim, Christian, Sikh, Buddhist, or Jain. But an identical share (45%) say they would not be willing to accept followers of at least one of these groups, including more than one-in-three Hindus (36%) who do not want a Muslim as a neighbor. Likewise, among Jains, most (61%) say they are unwilling to have neighbors from at least one of these groups, including 54% who would not accept a Muslim neighbor.

Additional key findings include:

- The survey finds that Hindus tend to see their religious identity and Indian national identity as closely intertwined: Nearly two-thirds of Hindus (64%) say it is very important to be Hindu to be “truly” Indian.

- Most Hindus (59%) also link Indian identity with Hindi – one of the dozens of widely spoken languages in India. And these two dimensions of national identity – being able to speak Hindi and being a Hindu – are closely connected. Among Hindus who say it is very important to be Hindu to be truly Indian, fully 80% also say it is very important to speak Hindi to be truly Indian.

- On balance, more Indians see diversity as a benefit than view it as a liability for their country: Roughly half (53%) of Indian adults say India’s religious diversity benefits the country, while about a quarter (24%) see diversity as harmful, with similar figures among both Hindus and Muslims. • India’s Muslims almost unanimously say they are very proud to be Indian (95%). They express great enthusiasm for Indian culture: 85% agree with the statement that “Indian people are not perfect, but Indian culture is superior to others.”

- About a quarter of Muslims say their community faces “a lot” of discrimination in India (24%). The share of Muslims who see widespread discrimination against their community is similar to the share of Hindus who say Hindus face wide-

spread religious discrimination in India (21%).

- Sikhs are overwhelmingly proud of their Indian identity. A near-universal share of Sikhs say they are very proud to be Indian (95%), and the vast majority (70%) say a person who disrespects India cannot be a Sikh. And like India’s other religious groups, most Sikhs do not see evidence of widespread discrimination against their community – just 14% say Sikhs face a lot of discrimination in India.

- Sikhs are more likely than other religious communities to see communal violence as a huge problem. Nearly eight-in-ten Sikhs (78%) rate communal violence as a major issue, compared with 65% of Hindus and Muslims.

- The survey finds that most Indians do not perceive widespread caste-based discrimination. Just one in five Indians say there is a lot of discrimination against members of Scheduled Castes, while 19% say there is a lot of discrimination against Scheduled Tribes, and somewhat fewer (16%) see high levels of discrimination against Other Backward Classes. Members of Scheduled Castes and Scheduled Tribes are slightly more likely than others to perceive widespread discrimination against their two groups.
- Most Indians from other castes say they would be willing to have someone belonging to a Scheduled Caste as a neighbor (72%). But a similarly large majority of Indians overall (70%) say that most or all of their close friends share their caste.

- Overall, 64% of Indians say it is very important to stop women in their community from marrying into other castes. About the same share (62%) say it is very important to stop men in their community from marrying into other cultures’ castes.

- The vast majority of Indians, across all major faiths, say that religion is very important in their lives. And at least three-quarters of each major religion’s followers say they know a great deal about their religion

and its practices. Indian Muslims are slightly more likely than Hindus to consider religion very important in their lives (91% vs. 84%). Muslims also are modestly more likely than Hindus to say they know a great deal about their own religion (84% vs. 75%).

- Significant portions of each religious group also pray daily, with Christians among the most likely to do so (77%) – even though Christians are the least likely of the six groups to say religion is very important in their lives (76%). Most Hindus and Jains also pray daily (59% and 73%, respectively) and say they perform puja daily (57% and 81%), either at home or at a temple

- Nearly all Indians say they believe in God (97%), and roughly 80% of people in most religious groups say they are certain that God exists. The main exception is Buddhists, one-third of whom say they do not believe in God. Still, among Buddhists who do think there is a God, most say they are certain in this belief.

- While belief in God is close to universal in India, the survey finds a wide range of views about the deity or deities that Indians believe in. The prevailing view is that there is one God “with many manifestations” (54%). But about one-third of the public says: “There is only one God” (35%). Far fewer say there are many gods (6%). • The survey asked all Indian Hindus who say they believe in God which god they feel closest to, and the vast majority of Hindus selected more than one God or indicated that they have many personal gods (84%). It is true not only among Hindus who say they believe in many gods (90%) or in one God with many manifestations (87%) but also among those who say there is only one God (82%). The God that Hindus most commonly feel close to is Shiva (44%). In addition, about one-third of Hindus feel close to Hanuman or Ganesha (35% and 32%, respectively).

- Many Indians embrace beliefs not traditionally

associated with their faith: Muslims in India are just as likely as Hindus to say they believe in karma (77% each), and 54% of Indian Christians share this view. In addition, nearly three in ten Muslims and Christians say they believe in reincarnation (27% and 29%, respectively).

- Most Muslims and Christians say they don’t participate in Diwali celebrations, the Indian festival of lights, traditionally celebrated by Hindus, Sikhs, Jains, and Buddhists. But substantial minorities of Christians (31%) and Muslims (20%) report that they celebrate Diwali.

These are among the key findings of a Pew Research Center survey conducted face-to-face nationally among 29,999 Indian adults. Local interviewers administered the survey between November 17, 2019, and March 23, 2020, in 17 languages.

The survey covered all states and union territories of India, with the exceptions of Manipur and Sikkim, where the rapidly developing COVID-19 situation prevented fieldwork from starting in the spring of 2020, and the remote territories of the Andaman and Nicobar Islands and Lakshadweep; these areas are home to about a quarter of 1% of the Indian population.

The union territory of Jammu and Kashmir was covered by the survey, with no fieldwork conducted in the Kashmir region itself due to security concerns. Therefore, the margin of sampling error for the full sample of 29,999 respondents is plus or minus 1.7 percentage points.

This study, funded by The Pew Charitable Trusts and the John Templeton Foundation, is part of a larger effort by Pew Research Center to understand religious change and its impact on societies worldwide. The remainder of the new report explores the survey’s findings in more detail. Chapter 1 describes Indians’ views on religious freedom and discrimination.

Chapter 2 examines

religious diversity and pluralism in India.

Chapter 3 explores religious segregation and views on interreligious marriage.

Chapter 4 reports on Indian attitudes about caste.

Chapter 5 examines components of religious identity in India.

Chapter 6 looks more closely at the role religion plays in Indian nationalism and politics.

Chapter 7 describes religious practices in India.

Chapter 8 analyzes how religion passes on to children.

Chapter 9 offers details about the survey’s findings on religious clothing. Chapter 10 takes a closer look at food and religion.

Chapter 11 explores religious beliefs in India.

Chapter 12 describes Indians’ beliefs about God.

To read the full report in English, go to: <https://www.pewforum.org/2021/06/29/religion-in-india-tolerance-and-segregation> To read the report’s overview in Hindi, go to: https://www.pewforum.org/wp-content/uploads/sites/7/2021/06/PF_06.29.21_India_overview_Hindi.pdf Methodology (in English): <https://www.pewforum.org/2021/06/29/appendix-a-methodology-12> Survey topline (in English): https://www.pewforum.org/wp-content/uploads/sites/7/2021/06/PF_06.29.21_India_topleveline.pdf For more information about the study or to arrange an interview with the lead researchers, Associate Director of Research Dr. Neha Sahgal and Research Associate Jonathan Evans, please contact Anna Schiller at aschiller@pewresearch.org or 202-419-4514.

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CONTINUED STORY

Cont. from page 1.
Zahid Quraishi.

Senate on Thursday to a lifetime seat on a U.S. district court, making him the first Muslim American federal judge in U.S. history.

Senators voted 81-16 to confirm 46-year-old Quraishi to the U.S. District Court for the District of New Jersey. He was nominated by President Joe Biden in March, according to a press release from the White House, and is Biden's third confirmed judicial nominee. Quraishi also received the strongest bipartisan vote so far.

His appointment is historical because to date, more than 4,200 people have served as Article III judges, but not one has been Muslim.

"Mr. Quraishi will be the first American Muslim in United States history to serve as an Article III federal judge. The third largest religion in the United States, and he will become the first to ever serve as an Article III judge," Senate Majority Leader Chuck Schumer said, according to United Press International. "We must expand not only demographic

diversity, but professional diversity, and I know that President Biden agrees with me on this, and this will be something that I will set out to do."

Prior to his appointment, Quraishi served as a magistrate judge for the U.S. District Court for the District of New Jersey, the same court to which he was appointed. In addition to being the first Muslim to serve in his position nationwide, the son of Pakistani immigrants will also serve as the first Asian American on the federal bench in New Jersey.

"Another barrier has been broken, and it has been broken in New Jersey," said Gov. Phil Murphy. "I congratulate the newest member of the federal bench for the District of New Jersey, Judge Zahid Quraishi, on becoming the first Muslim federal judge in our nation's history. As a Captain in the United States Army, an attorney in private practice, an Assistant United States Attorney, and a federal magistrate judge, Judge Quraishi has built a strong and commendable legal record. I know that all who enter his courtroom in search of justice

will benefit from his experience, his knowledge, and his commitment to the law."

Not only was Quraishi involved in the New Jersey judiciary prior to his appointment but after graduating from Rutgers Law School, he gave up his law practice to join the Army after the Sept. 11 attacks. He served two tours in Iraq in support of Operation Iraqi Freedom in 2004 and 2006. In 2019, he was appointed as a U.S. magistrate judge for the District of New Jersey, the first Asian American to also serve in that position in the state.

"I just find that to be unbelievable; I think it speaks to his really amazing public service," Carl Tobias, a professor of law at the University of Richmond, told NPR.

Quraishi is not only the third confirmed judge nominated by Biden, but one of his first nominations announced in March. Others nominees include the first AAPI woman to serve on the U.S. District Court for the District of D.C., and the first woman of color to serve as a federal judge for the District of Maryland. Acknowledg-

ing his history-making nomination after the president's announcement in March, Quraishi said, "I would prefer to be the hundredth, if not the thousandth. I understand what it means to the community."

Biden's nominations followed a vow to become the U.S. president with "the most judges by July of the first year of a President's first term in over 50 years," according to a press release. "I look forward to continuing to make nominations at a historic pace and working closely with the Senate on many more confirmations," Biden added.

At this time there are more than 80 current vacancies on the U.S. district and appellate courts, with another 30 seats expected to open in the coming weeks and months, according to CBS News. Biden announced more nominees to the courts Tuesday and confirmed he is on track to have the most judges confirmed in a first-year presidential term.

Muslim advocates and others nationwide applauded Quraishi's appointment, noting what it means to Muslim

Americans and youth nationwide. "He is a model for the outstanding contributions that Pakistani and Muslim Americans make to this country every day. We are grateful to President Biden for nominating him, and to members of the Senate for confirming him today," said Dr. Ijaz Ahmad, chairman of the American Pakistani Public Affairs Committee.

While the confirmation is important in terms of representation, it is also important to remember that federal courts were created more than 230 years ago. While change has been slow, it is finally coming.

"This is history," Sen. Cory Booker said, "to achieve something that should have been achieved a long time ago." He emphasized that Quraishi is "a person of patriotism who happens to be Muslim."

Congratulations to Quraishi on his historical appointment, and congratulations to the many others who identify with marginalized communities and will follow in his footsteps!

Threat Of The Delta Variant

By: TMO Staff

A health expert warned CBS's "Face the Nation" that the Delta variant of Covid-19, which is thought to be more transmissible and deadly than other strains, is likely to spread in some US areas, according to CNN.

"It's not going to be as pervasive," Dr. Scott Gottlieb, former commissioner of the US Food and Drug Administration, said Sunday. "It's going to hyper-regionalized. There's certain pockets of the country where you're going to have very dense outbreaks."

Those pockets will be ones with low vaccination rates and low rates of prior infection, Gottlieb said, like in many rural and southern communities.

According to the US Centers for Disease Control and Prevention, Covid-19 has been immunized



against 46.1 percent of the entire US population. With fewer than 35 percent of their population completely vaccinated, Alabama, Arkansas, Louisiana, Mississippi, and Wyoming are among the states with the lowest immunization rates.

The national figure is far short of the 70 to 85 percent of the population that experts, including

Dr. Anthony Fauci, estimate will need to become immune to the virus through vaccination or prior infection to control its spread — and with vaccine rates declining, some officials are concerned that the US will fall short of that goal.

To prepare for a possible epidemic, Gottlieb suggested that governors increase healthcare

resources in susceptible areas and that leaders launch a grassroots vaccination drive in the autumn.

"People who are going to be convinced to get vaccinated by Tony Fauci, or the surgeon general — or me for that matter — probably are already vaccinated," he noted. "We need to get vaccines into the hands of doctors,

make it easier for doctors to supply vaccines in their offices."

According to the John Hopkins University data, the United States has over 33.5 million confirmed cases of Covid-19 including over 600,000 deaths at the time of writing.

Cont. from page 1.
Criticle Race Theory

to college-educated white parents. So how do we explain these systematic differences?

What is Critical Race Theory?

That's where Critical Race Theory (CRT) comes in. It posits that these overwhelming racial differences aren't the consequences of individual racist slights. Rather, they are the consequence of implicit bias that shapes the laws and contours of institutions in ways that systematically discriminate against Black people and other people of color — in short, systemic or structural racism.

We find structural racism in the ways that we allow redlining by the Federal Housing Administration more than half a century ago to shape school funding through property taxes today. We find it in the location of pollutant-spewing factories in those predominantly Black redlined communities. We find it in the old boys' clubs that often implicitly, if not explic-

itly, exclude women and people of color that open doors to certain jobs. Critical Race Theory implies that our laws and institutions perpetuate racial differences in outcomes across society. These laws and institutions directly harm people of color — but, in doing so, they also benefit those against whom they do not discriminate. That benefit is referred to as "white privilege." White privilege has been twisted by its critics to imply that every white person is more privileged than every Black person. Rather, it implies that there is some underlying baseline level of privilege in not being discriminated against by society's laws and institutions.

Why does the right-wing hate CRT?

To be sure, some of the opposition of CRT is rooted in frank racism. America's most extreme rightwing has embraced a white identitarian politics that casts this country in ethnic terms. "Blood & soil" movements seek to define America as a country for white people.

Any effort that seeks to

promote equity — particularly as a matter of public policy — raises their hackles. The irony here is that their opposition validates CRT's precepts: they are implicitly admitting that society and its institutions tend to advantage white people, and maintaining — even deepening — that status quo is a goal of their movement. What's more, they attempt to cancel CRT because they understand that discriminatory laws and institutions didn't arise on their own, rather society's cultural norms and narratives have fed and watered them. Silencing any critical discussion of race is simply about protecting that advantage. The fact that "race" is right there in the name makes CRT a prime target for attack.

But not all of the opposition to CRT is rooted in direct antipathy for Black people. Much of it is about absolution from implied guilt. And that rests in the way that the rightwing constructs its worldview. The fundamental kernel of conservative thought is the belief in individual agency. Former British Prime Minister Marga-

ret Thatcher summed it up in an interview with a women's magazine in 1987:

They are casting their problems at society. And, you know, there's no such thing as society. There are individual men and women and there are families. And no government can do anything except through people, and people must look after themselves first. It is our duty to look after ourselves and then, also, to look after our neighbours.

In that telling of society, society doesn't exist, individuals control their own destinies, and the government should just get out of the way. When individuals succeed, it is because of their own hard work. When they fail, it is because of their laziness, bad choices, or bum luck.

You can see the fault lines with CRT emerging: Not only does CRT posit that society does exist, but implies that it exerts forces on people that are independent of their own actions—and that these forces differ by race, gender, class, country of origin, etc. CRT at

once attacks the myth of individual agency, implicitly robbing people of the full credit of their accomplishments and implies that the forces from which they benefited directly opposed others.

But because conservative thought doesn't recognize the role of society in shaping outcomes, CRT's critiques of racially discriminatory laws and institutions get translated back to individual terms. Systemic racism gets translated into individual racism; recognizing white privilege gets warped into "teaching my kids they're racist just because they're white," as one aggrieved white parent put it at a school board meeting over CRT in Loudoun County, Va.

But here's the irony: CRT doesn't imply that all white people are racist. Rather, it implies that they have a choice about their relationship to the structural racism that holds down so many people of color. Ignoring it doesn't make it go away, it just gives it power. To make it go away, one must dismantle it — which is the point of CRT in the first place.

Cont. from page 1.
Lina Khan

Khan said in a statement at the time. Khan had widely expressed fear of how tech companies were using their power to dominate markets. Her appointment came as a victory for progressive activists who wanted Biden to take a harsher

approach with big companies. One month into her position, Khan is already making headlines for what people are calling "controversial" meetings. Most recently, she was tasked with 30 days to rewrite a blockbuster antitrust lawsuit against Facebook, after a judge

ruled that the commission had failed to make its case in its first attempt. Additionally in a meeting, Amazon requested the FTC recuse Khan from any cases involving the company, referencing her previous criticism of it and other big tech firms. The spotlight

remains on Khan as she plays her role in holding big tech accountable as she promised. Throughout her career, Khan has been dedicated to redefining the way American law treats monopoly power, she previously worked as a professor at Columbia Law School and counsel

to the House Judiciary Committee. At the House Judiciary Committee, she worked on a number of important antitrust issues with much of her work published in the Columbia Law Review, Harvard Law Review, University of Chicago Law Review, and Yale Law Journal.

Cont. from page 2.
American Healthcare

Why the huge disparity between the school I got to go to and the one I had to inspect? Structural racism. We still fund our schools from property taxes. Property taxes are a function of property value — themselves a function of property investment compounded over time. Those investments started with the federal government. Long ago, homeowners in the community in which I grew up were eligible for Federal Housing Administration loans. Those same FHA loans were not given to Black

homeowners in redlined communities like the one where the school I inspected was located. The difference between the education I received and the one children at the Detroit elementary school received is the difference of that initial federal government investment plus interest. I got that education because I lived in a predominantly white neighborhood in a high-income suburb. They didn't because they lived in a predominantly Black neighborhood segregated into existence by the very policy that now accounts for the dilapidated nature of their school. Hospitals and healthcare

facilities follow a very similar pattern. And that's because, like property taxes, health insurance is embedded with systemic racism. Think about this: 57% of Black children are on Medicaid, the government health insurance program for low-income people. That compares to only 32% of white children. Medicaid reimburses for medical service at about half the rate of private insurance, on average. If you follow that math, it means that caring for the average Black child is worth about 29% as much as the average white child in the healthcare system. Let me translate that more clearly: Our health-

care system literally values Black childrens' bodies at less than a third of the value of white childrens' bodies. Beyond the clear moral failure of that fact alone, it has catastrophic consequences as it reverberates throughout the healthcare system. Doctors and hospitals don't go and don't stay where they can't make money in our profit-oriented healthcare system. (It's no wonder that the 19 rural hospitals that were shut down during the pandemic predominantly served rural Black folks.) But here's the upshot: our absurdly ineffec-

tive, unequal healthcare system is also the most expensive in the world, costing nearly 19% of the entire economy. That also makes it the least efficient. And that means that even as our healthcare system fails to value Black lives itself, it also prevents us from investing in keeping them healthy in the first place. With so much of our economy sequestered into healthcare, we can't find the money to invest in public health — so much of which is critical to protecting Black folks.



AFMI



The last year was a tough one for many people around the world. For the second time in a row, we will be observing Ramadan in a pandemic. Millions have been left destitute & without income because of the pandemic & its effect on the Indian economy.

In this last year, AFMI has been reaching out with support to the neediest in India

AFMI's initiatives in the last year include: Should read as follows

- ❖ Provided safe drinking water to thousands of flood-affected families in Hyderabad.
- ❖ Launched safe drinking water facility in Rajasthan which currently supports twenty-two villages.
- ❖ Provided meals to thousands of families across India.
- ❖ Helped teaching and other staff of schools with income supports.
- ❖ Provided scholarships to students.
- ❖ Helped schools with construction projects in Gujarat, Uttar Pradesh, Maharashtra, and elsewhere.
- ❖ Provided ventilators to hospitals in Gujarat.
- ❖ Provided shelter and clothing to families affected by the pandemic and economic distress.



The need is great, & our resources limited. Let us come together & resolve to do whatever we can to improve the conditions of the needy. Through our collective efforts, we can work wonders.

Please donate generously to AFMI's projects which have real-life impacts on thousands of lives. Donations can be made securely online at www.afmi.org

May these blessed days be a means for us to connect with our Lord and our community, & to share together in gratitude.

Ramadan Mubarak!

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