



defending human rights in the courts and beyond

October 20, 2022

To,

Justice (Retd.) A.K. Sikri Chairperson,
News Broadcasting & Digital Standards Authority (NBDSA)
C/o News Broadcasters Association
Mantec House, C-56/5, 2nd Floor,
Sector 62, Noida - 201 301
(authority@nbanewdelhi.com)

Cc: Ms Annie Joseph,
For and on behalf of NBSA News Broadcasting & Digital Standards Authority
C/o News Broadcasters Association

Subject: Complaint against the ‘Black and White Show’ aired on Aaj Tak on September 30, 2022

Respected Sir,

We, at Citizens for Justice and Peace (CJP) are deeply concerned about the contents of the show titled ‘Black and White Show’ anchored by Sudhir Chaudhary that aired on Aaj Tak on September 30, 2022 and are hence preferring a complaint against the same.

Before going into the contents of the show, we would like to bring to your notice that we have sent our complaint to the channel on October 6, 2022 in this regard. We have not received any response by them till date, i.e. October 19, 2022. As the channel has not responded and has not accepted or denied any violations of the guidelines and the law, we are now escalating and filing this complaint with NBDSA.

Copy of CJP’s complaint to the channel dated October 6, 2022 has been marked and annexed hereto as Annexure A

[[This show is still 20 days later after telecast available online and on YouTube it shows that it has been watched by 357K (3,57,00,000) persons. The show may be viewed here: <https://www.youtube.com/watch?v=lGGqEH-Y4BQ>]]

[[Since the entire video is quite large, 3 GB, we are not attaching a copy though we have downloaded it and it is available with us]]



About the show

At the outset, we would like to state that the said Hindi news show had themes of communal divide throughout its narrative and did not try to mask this in any manner, with the host Sudhir Chaudhary manipulating facts and actively participating in the communal diatribe. The show was first flagged off by the host with a communally polarising question: *Muslim yuvaon ka garba ke pandolon mei jaane ka maksbad akhir hai kya?* (What is the reason for Muslim youth to go to *garba* pandals?) The opening remark itself being brazenly divisive and the narrative of the show carries on with the same to a whole another level. The host has made no attempts to mask his and his channel's prejudice against Islam and its followers questioning why Muslims should take interest in participating in a festival that is celebrated by Hindus. The concept of unity in diversity has clearly been lost upon the channel and its host and they seem to have forgotten that in India all festivals are celebrated by households and in the public sphere by people belonging to all religions. In fact, one can find more stories of harmony in festivals than any other time of the year and it is festivals that bring people together irrespective of their religious background or otherwise.

Extracts from the show:

0:15-1:27 minutes time stamp

Breaking news to aapne babut suni hogi, lekin aaj hum aapke liye ek breaking vishleshan karenge. aaj hum aapko garba pandalo mein muslim ladkon ki maujudagi par ho rahe vivaad ke baare mein bataen jiske baare mein desh mein log baat kar rahe hain charcha kar rahe hain. (You must have heard a lot of breaking news, but today we will do a breaking analysis for you. Today we tell you about the controversy over the presence of Muslim boys in *garba* pandals, which people in the country are talking about.)

..lekin koi bhi samachar channel aap ko iske baare mein bata nahi raha navratri ke dauran ahmedabad aur indore ke kai garba pandalo se ye shikayate ayi ki vah kuchh muslim ladke apna hindu naam rakh kar een pandalo mein ghuss gaye. (But no news channel is telling you about it. During Navratri, there were complaints from *Garba* pandals in Ahmedabad and Indore that some Muslim boys got entry in these *pandals* by keeping their Hindu names.)

..aur jab unki sandigdh paristhitiyon ko dekhate hue unben pakade gaye toh hindu mahasabha ke logon ne pita and iske baad unben police ke havale kar diya gaya (And when they were caught in view of their suspicious circumstances, they were beaten up by the people of Hindu Mahasabha.)

...aur jab unki sandigadh paristhitiyon ko dekhate hue unhe pakade gaye toh hindu mahasabha ke logon ne pita. iske baad unben police ke havale kar diya gaya (Now the people opposing this move is claiming that Hindu extremism is torturing the Muslim youth in the guise of *garba* and the situation has come to such an extent that it is now being written at the gate of many *garba pandals* that entry for Muslim boys is prohibited.)

aur pravesh se pable logo ke id card ki janch karen ja rahe hain. jab ki sthaniye logo ka samal ye hai ki ye muslim ladke apna dharm chhupa kar akhir vah kiss mansha se aana chahte hain. (And before entering, the ID card



of the people is going to be checked. The question of the local people is that why do these Muslim boys want to come to the *garba pandal* by hiding their religion?)

8:00 minutes time stamp

...*breaking news to aapne babut suni hogi, lekin aaj hum aapke liye ek breaking vishleshan karenge. us khabar ka vishleshan karenge ji par hamare desh mein aaj kal babut bahas ho rahi hai.* (You must have heard a lot of breaking news, but today we will do a breaking analysis for you. We will analyze that news, but there is a lot of debate in our country these days.)

...*aur vah khabar hai garba karyakramon mein muslim yuvakon ke upar lagayi gayi rok.* (And that news is the ban imposed on Muslim youths in *garba* programs)

...*Pichle hafte se ab tak 7 se zada aise mamle saamne aa chuke hai jahan muslim yuvako ke saath ya toh maar peeth ki gayi hai ya police ne unhe giraftaar kar liya hai.* (Since the last week, more than 7 instances have been reported where Muslim boys have either been beaten up or were arrested by the police)

...*inn sab ghatnaon ke baad humare desh ka ek khaas varg yeh keh raha hai ki muslim yuva ka garba karyakramon mein jaan apradh kese ho sakta hai?* (After all these incidents, a certain section of our country is saying that how can there be a crime in the *garba* programs of Muslim youth?)

...*Humara toh dharam nirpeksh desh hai, humare desh mei ek samvidhan hai aur uss samvidhan ke tehaet aise desh mei muslim yuvaon ko aise apna nishana kese bana sakte hain?* (We have a secular country, we have a constitution in our country and how can the leaders of that constitution target Muslim youth in such a country?)

...*Inn baton ko sunkar aapko bhi aisa lagega ki humare desh mei hindu tyoharo ke naam par muslim samudiyay par atyachaar shuru ho gaya hai. Lekin kya yeh sach hai ya iska koi dusra pehlu bhi hai. Toh dusra pehlu kya hai yahi batane hum aapke saamne aye hai.* (Listening to these things, you will also feel that atrocities have started on the Muslim community in the name of Hindu festivals in our country. But is this true or is there any other side to it? So what is the other aspect, we have come here before you to tell you.)

...*yeh muslim yuva akhir garba pandalo mei jana kyu chahte hai aur kya iske peeche love jihad ka maksad ho sakta hai? Kyuki abhi tak jitney bhi aaropi mile hai unhone apna naam badal kar hindu naam rakh kar inn karyakramo mei hissa liya hai.* (Why do these Muslim youth want to go to *Garba* pandals and can love jihad be the motive behind it? Because all the accused have been found in these programs by changing their names to Hindu names.)

...*Inn ladko ko naam badal kar chori chipe jaane ki kya zarurat hai. Inn garba pandalo mei muslim ladke hi kyu jaa rahe hai? Muslim ladkiyan kyu nahi?* (Why do these boys need to change their names and go secretly? Why are only Muslim boys going to these *garba* pandals? Why not Muslim girls?)

...*Garba koi sanskritic karyakaram ya live concert nahi hai. Garba navratri ke tyohaar se juda ek dharmic anushthaan hai jisme hindu deviyon ki aarti se pehle unhe prashan karne ke liye nritya kiya jata hai, jo dharmic bhavnao se juda hua hai.* (*Garba* is not a cultural event or live concert. *Garba* is a religious ritual associated



with the festival of Navratri in which before the *aarti* of Hindu goddesses, dance is performed to question them, which is associated with religious sentiments.)

...*Lekin aaj kal agar aap dekhenge toh humare desh ka ek khaas varg isse aise pesh kar raha hai jese inn dharmic anushthano mei muslim yuvayon ka hona unka ek samvidhanic haq hai aur yeh adbhikaar unse cheena jaa raha hai.* (But nowadays if you see, a certain section of our country is presenting it as if these being present in these religious institutions is a constitutional right of the Muslim youth which is being taken away from them)

...*Aaj jo log keh ke muslim yuvayon ka i-card check karna gaerkanoni hai. Aaj hum unn tamam logo se yeh puchna chahate hai ki jab delhi ke shabeen bagh mei naye kanoon ke khilaaf, nagrikta kanoon ke khilaaf andolan ho raha tha, aur vaha aane wale logo ka bhi i-card check kiya jaa raha tha, tab yeh sawaal kyu nahi uthaya gaya?* (Today, those who say that it is illegal to check the I-cards of Muslim youth, we want to ask all those people that when there was an agitation against the new law, against the citizenship law, and the I-card of the people coming there was also being checked, then why was this question not raised?)

...*Main aapko apna tajurba bata sakta hu jab maine khud shabeen bagh mei jaane ki koshish kit hi toh mujhe jaane nahi diya gaya tha. Aur tab maine yeh prashn uthaya tha ki shabeen bagh ki uss sadak par jana mera samvidhanic adbhikaar hai, toh humme kese roka jaa sakta hai. Lekin tab nahi jaane diya.* (I wasn't allowed to go. And then I raised the question that it is my constitutional right to go to the road of Shaheen Bagh, so how can we be stopped. But then he didn't let me go)

...*Aur sochiye, jin logo ko bharat mata ki jai kehne mei aapatti hai aur jo log rashtra gaan par khade hone se inkaar karte hai, aaj vahi log garba pandalo mei jaane ki maang kar rabe hai.* (And imagine, those who have any objection to saying Bharat Mata Ki Jai and those who refuse to stand on the national anthem, today the same people are demanding to go to *Garba pandals*.)

12:10 minutes time stamp

...*Pichle dino Ahmedabad mei aayojit ek karyakaram mei bajrang dal ke karyakartaon ne kuch muslim yuvaon ke saath maar peeth ki.* (Recently, some Muslim youths were beaten up by members of the Bajrang Dal, at the programme organized in Ahmedabad)

...*Inn logo par aarop tha ki apni pehchaan ko chipa kar hindu naamo ke saath iss aayojan mei pravesh kiya aur baad mei iss karyakarm ke dauran apne mobile phone se yeh kuch hindu ladkiyon ke videos bana rabe the.* (These people were accused of hiding 5 their identity and entered the event with Hindu names and later during this work, they were making videos of some Hindu girls from their mobile phone.)

...*Lekin durbhagya dekhiye iss khabar ko leke humare desh mei bas itni charcha hui ki Ahmedabad mei kuch Muslim ladko ko garba karyakaram mei shamil hone se roka gaya aur jab who shamil hue toh unhe peeta gaya.* (But unfortunately, there was so less discussion in the country about this news that some Muslim boys were stopped from joining the Garba program in Ahmedabad and when they joined, they were beaten up.)

...*Lekin aapko kisi ne nahi bataya hoga ki yeh ladke apna naam badal kar, pehchaan badal kar aur dharam badal kar kyu gaye aur vaha jaa kar yeh kar kya rabe the.* (But no one would have told you that these boys had



entered by changing their name, changing their identity and changing their religion, and what they were doing by going there.)

...Ahmedabad ki tarah indore ke jis pandal se inn ladko ko police mei hirasat mei liya, un sabhi ladko ne abhi apne galat naam register mei likhwaye the aur aarop hai ki yeh ladke bhi inn pandalo mei hindu ladkiyon ki videos bana rabe the, tasveerein kbeench rabe the, jiske baad logo ko inn par shaq hua aur logo ne inhone pakda aur police ke hawale kar diya. (Like Ahmedabad, all the boys from the pandal in Indore from where these Muslim boys were detained by the police, all those boys had written their wrong name in the register and it is alleged that these boys were also making videos of Hindu girls in these *pandals*, taking pictures, after which people got suspicious of them and people caught them and handed them over to the police.)

Halaki inn saari ghatnaon ke baad ab naubat yeh aa gayi hai ki Madhya Pradesh ke garba pandalon ki police ne suraksha badhayi hai. (All these incidents have come to light and the police have increased the security of garba pandals in Madhya Pradesh.)

...Indore aur Bhopal mei pandalon ke bahar hindu rashtriya sanghathon ke log poster leke khade hai ki yaha gaer hindu logo ke pravesh par paabandhi hai. Gujarat ke kayi pandalon ke bahar tilak kiya jaa raha hai. (Outside Indore and Bhopal *pandals*, people of Hindu Rashtriya Sanghas are standing with posters that there is a ban on the entry of non-Hindu people here. Tilak is being done outside many pandals in Gujarat.)

...Yaha ek sawal yeh bhi hai ki islam dharam mei jis naach gaane ko, sangeet ko varjit mana gaya hai aur murthi pooja ko islam ke khilaf bataya gaya hai, akhbir uss islam ko manne wale ladke inn pandalo mei kyu jana chahte hai. (There is also a question here that Islamic religion, in which dance song, music has been considered forbidden and idol worshipping has been considered against any slam, after all that, the Muslim boys want to go to these pandals)

...Kyuki inn pandalon mei toh murti pooja bhi hoti hai, garba bhi hota hai, naach bhi hota hai aur gaana bhi hota hai. Iss baat ko pata karne humari team ke 2 log Madhya pradesh ke pandaalon mei gaye jaha jaake unhe 2 baatein pata chali. (Because in these *pandals*, there is idol worship, *garba* dance, and songs. To confirm these talks, two people from our team went to Madhya Pradesh's *pandals* where they found out two things.)

...Pehli ki yeh saare ladke garba kbelne nahi balki vaha hindu ladkiyon se dosti karne ke liye vaha par aate hai kyuki jo garba nirtya hai who ek group mei kiya jata hai aur uss dauran yeh ladke hindu ladkiyon ke beech aaram se ghul mil jaate hai aur fir unse dosti karne ki koshish karte hai. Aur yeh pehli baar nahi ho raha hai. (Firstly, all these boys do not play Garba but come there to befriend Hindu girls because the Garba which is dance done in a group and during that time these boys mix comfortably among Hindu girls and then try to befriend them. And this is not happening for the first time.)

...Aaj jab humne iss issue par research kiya, toh humne paya ki varsh 2002, 2004, 2009, 2012 aur 2021 mei bhi aisi kayi ghatnaein ho chuki hai jaha muslim ladko par love jihad ke aarop lage hai aur har saal iss mudde par kaafi bebas hoti hai lekin iss saal iss mudde ko ek alag hi rang de diya gaya hai. (when we did our research, we found that in the year 2002, 2004, 2009, 2012 and 2021, similar incidents took place where Muslim men wherein accused of love jihad. And every year there is a lot of debate on this issue but this year the issue has been given a different colour.)



...Saudi arab ke jis mecca mei islam ki utpatti hui, jo islam dharam ka Kendra hai, aaj vaha gaer musulmon ko prवेश karne ki ijaazat nahi hai. Lekin yahi log chahte hai ki unhe hindu dharam ke tamam anushthano mei bina kisi apatti ke shamil hone diya jae. (Islam originated in Saudi Arabia's Mecca, which is the center of Islam religion, where today non-Muslims are not allowed to enter. But these people want them to be allowed to participate in all the rituals of Hindu Religion without any objection.)

...Yaani yeh log isse apna samvidhanik adhikaar samajh rabe hai jabki yeh mamla dharmik bhavnao se juda hua hai. (That is, these people are considering it as their constitutional right, while this matter is related to religious sentiments.)

...Muslim samuday ke jo log apne dharam ki auraton ke liye hijab ko zaruri mante hai aur unhe pardah mei rakhna chahte hai, aaj who khud keh rabe hai ki agar muslim ladke ne garba ke pandon mei hindu ladkiyon se dosti kar bhi li toh konsa bada pahad tot gaya. (Those of the Muslim community who consider hijab as important for the women of their religion and want to keep them within *pardah*, today they themselves are saying that even if Muslim boys make friends with Hindu girls in *garba pandas*, then what is the big deal?)

These extracted transcripts (**with reference to the time stamp**) of the show where utterly brazen remarks have been made by the host along communal lines which go not only against the ethics of journalism and two principles of self-regulation but threaten to destroy the secular fabric of the country; which has in any case been under threat because of shows like these.

What the show entailed

The host's specific questions like *Inn garba pandalo mei muslim ladke hi kyu jaa rabe hai? Muslim ladkiyan kyu nahi*, are completely unwarranted and baseless. Does the host know how many Muslim girls are involved in participation/playing *garba* in these *pandalos*? Is there any data to backup such claims being made on national television?

Another contentious comment made by the host was - *Aur sochiye, jin logo ko bharat mata ki jai kehne mei aapatti hai aur jo log rashtra gaan par khade hone se inkaar karte hai, aaj vahi log garba pandalo mei jaane ki maang kar rabe hai*. (And imagine, those who have any objection to saying Bharat Mata Ki Jai and those who refuse to stand on the national anthem, today the same people are demanding to go to Garba pandalos.) Clearly this is a presumptuous comment which lays bare the prejudice of the host and his intention to alienate the minority community and create feelings of hatred against it. One does not need to read much into this comment other than the fact that it is meant to incite Hindus against Muslims. It appears that the host, through every comment, is pushing his and the channel's communal agenda to the teeth and has left no stone unturned to portray the Muslim community in bad light.

The host also brings the entire religion and its philosophy in question wherein he says - *Yaha ek sawal yeh bhi hai ki islam dharam mei jis naach gaane ko, sangeet ko varjit mana gaya hai aur muthi pooja koi slam ke khilaaf bataya gaya hai, akhir uss islam ko manne wale ladke inn pandalo mei kyu jana chahte hai*. (There is also a question here that Islamic religion, in which dance song, music has been considered forbidden and idol worshipping has been considered against any slam, after all that, the Muslim boys want to go to these pandalos).



The host also presents “data” that the channel’s team went to the pandals and found that Muslim boys are befriending Hindu girls. By any measure, is making friends across the religious divide, a crime? Is boys and girls becoming friends a point of news? The host also makes ludicrous comments about non-Muslims not being allowed at Mecca, then why do Muslims want to participate in *Garba*. It is clear and apparent how the host is trying to grab on every straw that allows him to incite hatred and communalise certain reported incidents.

The host also says - *Yaani yeh log isse apna samvidhanik adbhikar samajh rabe hai jabki yeh mamla dharmik bhavnao se juda hua hai.* (That is, these people are considering it as their constitutional right, while this matter is related to religious sentiments.) It is utterly unclear how people from all walks of life coming together to celebrate a festival hurts anyone’s religious sentiments.

The host also made contentious comments against Muslim community - *Muslim samuday ke jo log apne dharam ki auraton ke liye hijab ko zaruri mante hai aur unhe pardah mei rakhna chahte hai, aaj who khud keh rabe hai ki agar muslim ladko ne garba ke pandon mei hindu ladkiyon se dosti kar bhi li toh konsa bada pabad tot gaya.* (Those of the Muslim community who consider hijab as important for the women of their religion and want to keep them within pardah, today they themselves are saying that even if Muslim boys make friends with Hindu girls in garba pandas, then what the big deal is).

Even after highlighting the impact that Aaj Tak has on its audience, the channel has not replied to our complaint. We, thus, highlight the codes of ethics and principles of self-regulation that have been violated by the ‘Black & White’ show.

Violations of Law and Guidelines

The Violations of NBSA principles

Following are some of the codes of ethics and principles of self-regulation as laid out by the NBSA, violated by the Aaj Tak:

SECTION – 1

FUNDAMENTAL PRINCIPLES

- 1) Professional electronic journalists should accept and understand that they operate as trustees of public and should, therefore, make it their mission to seek the truth and to report it fairly with integrity and independence. Professional journalists should stand fully accountable for their actions.
- 3) News channels recognize that they have a special responsibility in the matter of adhering to high standards of journalism since they have the most potent influence on public opinion. The broad principles on which the news channels should function are, therefore, as stated hereinafter.
- 4) Broadcasters shall, in particular, ensure that they do not select news for the purpose of either promoting or hindering either side of any controversial public issue. News shall not be selected or designed to promote any particular belief, opinion or desires of any interest group.



6) Broadcasters shall ensure a full and fair presentation of news as the same is the fundamental responsibility of each news channel. Realizing the importance of presenting all points of view in a democracy, the broadcasters should, therefore, take responsibility in ensuring that controversial subjects are fairly presented, with time being allotted fairly to each point of view. Besides, the selection of items of news shall also be governed by public interest and importance based on the significance of these items of news in a democracy.

SECTION – 2

PRINCIPLES OF SELF REGULATION

1. Impartiality and objectivity in reporting:

Accuracy is at the heart of the news television business. Viewers of 24 hour news channels expect speed, but it is the responsibility of TV news channels to keep accuracy, and balance, as precedence over speed. If despite this there are errors, channels should be transparent about them. Errors must be corrected promptly and clearly, whether in the use of pictures, a news report, a caption, a graphic or a script. Channels should also strive not to broadcast anything which is obviously defamatory or libelous. Truth will be a defense in all cases where a larger public interest is involved, and in even these cases, equal opportunities will be provided for individuals involved to present their point of view. This also applies in cases where television channels report on those holding public office, though by virtue of doing so, no person can claim immunity from scrutiny from or criticism by news channels.

2. Ensuring neutrality:

TV News channels must provide for neutrality by offering equality for all affected parties, players and actors in any dispute or conflict to present their point of view. Though neutrality does not always come down to giving equal space to all sides (news channels shall strive to give main view points of the main parties) news channels must strive to ensure that allegations are not portrayed as fact and charges are not conveyed as an act of guilt.

9. Racial & Religious Harmony:

9.1 Racial and religious stereotyping should be avoided.

9.2 Caution should be exercised in reporting content which denigrates or is likely to offend the sensitivities of any racial or religious group or that may create religious intolerance or disharmony.

3. Law & Order, Crime & Violence

3.3 Reports on crime should not amount to prejudging or pre-deciding a matter that is, or is likely to be, sub judice. Violations of Indian Penal Code

Further, the inflammatory and unverified content of the show amounts to inciteful, hate speech which is a punishable offence under various sections of the Indian Penal Code (IPC):



Sections 153A [promotion of enmity between different groups on grounds of religion, race, place of birth, residence, language, etc., and doing acts prejudicial to maintenance of harmony],

295A [deliberate and malicious acts, intended to outrage religious feelings of any class by insulting its religion or religious beliefs],

298 [uttering, words, etc., with deliberate intent to wound the religious feelings of any person] and

505 (1) and (2) [publication or circulation of any statement, rumour or report causing public mischief and enmity, hatred or ill-will between classes].

Violations

The content of the show, with usage of words like *hijab brigade*, (term used for sub dividing muslim women wearing scarf or covering their head) *saazish*, (conspiracy) *shiksha mei shariyat*, (personal law over education) *dangayiyoo* (rioters) was downright offensive, aimed at ridiculing one particular community, amounting to hate speech and instigate communal violence.

The channel also stands in violation of the **Cable Television Network Rules, whereby the programme Code under Rule 6 states that**

(1) No programme should be carried in the cable service which:-

(c) Contains attack on religions or communities or visuals or words contemptuous of religious groups or which promote communal attitudes;

(e) Is likely to encourage or incite violence or contains anything against maintenance of law and order or which promote anti-national attitudes;

(h) Contains anything affecting the integrity of the Nation;

(i) Criticises, maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country;

In the case of ***Amish Devgan vs. Union of India and others [Writ Petition (Criminal) No. 160 OF 2020 decided on December 7, 2020]***, the Supreme Court held thus,

“The unity and integrity of the nation cannot be overlooked and slighted, as the acts that ‘promote’ or are ‘likely’ to ‘promote’ divisiveness, alienation and schematism do directly and indirectly impinge on the diversity and pluralism, and when they are with the objective and intent to cause public disorder or to demean dignity of the targeted groups, they have to be dealt with as per law....Such threats not only insidiously weaken virtue and superiority of diversity, but cut-back and lead to demands depending on the context and occasion, for suppression of freedom to express and speak on the ground of reasonableness. Freedom and rights cannot extend to create public disorder or empower those who challenge integrity and unity of the country or promote and incite violence.”

“In this context, it is necessary to draw a distinction between ‘free speech’ which includes the right to comment, favour or criticise government policies; and ‘hate 10 speech’ creating or spreading hatred against a targeted



community or group....The object of criminalising the latter type of speech is to protect the dignity (as explained above) and to ensure political and social equality between different identities and groups regardless of caste, creed, religion, sex, gender identity, sexual orientation, linguistic preference etc.”

Pravasi Bhalai Sangathan v. Union of India (writ petition (c) no. 157 of 2013) decided on March 12, 2014,

In this case, the petitioners found the existing hate speech legislation to be insufficient and requested that the State should implement stricter regulations and take immediate action against those who promote hate speech. However, the Court stated that enforcing existing rules would significantly reduce the problem of hate speech.

We, thus, humbly urge this esteemed Authority to take cognizance of this show aired by Aaj Tak and take necessary action against them for spreading misinformation and fake news and also in the process hurting the religious sentiments of the minority community.

Prayers

We humbly urge the NBDSA to:

1. Direct Aaj Tak to remove this program from all their social media accounts and website.
2. Direct Aaj Tak to issue a public apology on its channel for spreading misinformation and communal agenda while abdicating its duty to present verified news to its viewers. This apology should be widely telecast and displayed commensurate to the coverage and promotion of the initial broadcast itself.
3. Direct Aaj Tak to refrain from broadcasting or posting any such content which would contravene the tenets of our constitution which promotes harmony, dialogue and fraternity between all sections of Indians
4. Take any other action against Aaj Tak that it may deem appropriate

Declaration to be given as per Regulation 8.4

- The facts stated in the complaint are true and correct to the best of our knowledge and belief.
- We have placed all relevant facts before the NBSA and have not concealed any material facts.
- We confirm that no proceedings are pending in any Court of law or other Tribunal or Statutory Authority in respect of the subject matter complained of before the NBSA.
- We shall inform the NBSA forthwith if during the pendency of the inquiry before the NBSA the matter alleged in the complaint becomes the subject-matter of any proceedings in a Court of law or other Tribunal or Statutory Authority.



defending human rights in the courts and beyond

Yours sincerely,

Nandan Maluste, CJP President

Teesta Setalvad, CJP Secretary

List of Annexures

Annexure A- Copy of CJP's complaint to the channel dated October 6, 2022