



Research article

ISSN 2582-0214

**THE ROLE OF HATE SPEECH IN KANDAMAL GENOCIDE: COMBATING HATE WITH JESUS' TEACHING AS TRANSFORMATIONAL LEADERSHIP APPROACH**

N. Varun Deepak

*Research Scholar , Department For Advanced Theological Studies, Sam Higgin Bottom University of Agriculture, Technology and Sciences*

Email: [varun4christ@gmail.com](mailto:varun4christ@gmail.com)

Doi: <http://dx.doi.org/10.54513/BSJ.2022.4208>

ARTICLE INFO

ABSTRACT



**Article history:**

Received 07-06-2022

Accepted : 26-06-2022

Available online: 30-06-2022

**Keywords:**

*Hate-speech,  
Kandhamal, Violence,  
Holy Communion,  
Prayer, Love.*

Hate speech is a global threat. History has witnessed a widespread massacre in many countries as an outcome of hate speech and India is no exception. The climate of hate that has engulfed the current Indian government (Bharatiya Janata Party) is expressed time and again in the form of a speech by the people in power leading to a nationwide breach of peace. India being a home to multi-culture, ethnic, linguistic and religious groups, the tone and tenor of words used by those in power, has flared large scale of violence in many instances. The aim of the paper is three fold. Besides exploring the global understanding of hate speech and anti-Christian rhetoric, the paper highlights hate speech that has caused the kandamal genocide (2008) destroying and devastating the lives of the marginalized Christian community and to promote a transformational leadership approach to develop people of influence with values, dignity and respect for human life.



## 1. The Inception of the term Hate Speech

The term ‘hate speech’ was coined by a group of legal scholars in the late 1980s in the United States. The term originated in a context where harmful racist speech was prevalent. In the article *Public Response to Racist Speech: Considering the victims story* (1989) Mary Matsuda first used the term ‘hate speech’. Alexander Brown says “...her central purpose in using the term ‘hate speech’ was to highlight the way in which the legal system in United States failed victims of harmful racist speech by providing them with inadequate means of seeking redress, civil or criminal”<sup>1</sup>

The article carried is a list of legal cases with specific examples showing the shallowness of laws in countering hate speech. This work of legal scholar Matsuda has ignited many legislators and legal professionals to work on the term hate speech. The modern world has realized the importance and impact of hate speech and the measures needed to combat. Today the information of hate speech is easily channeled to common man through televisions, internet, newspapers and social media.

During the drafting period and adoption of Universal Declaration of Human Rights (UDHR) by the United Nations following the World War II, there was heated discussion whether or not to allow for restrictions on the right to freedom of expression. The Nations were motivated to do everything within their capacity and power to prohibit hate and intolerance to prevent what happened in Nazi Germany would never happen again.

The origin of UN Convention on the Elimination of All Forms of Racial Discrimination (CERD) which came into effect in 1969 was a reaction to a wave of anti-Semitic attacks in Germany and was seen as a necessary agency to counter colonialism and apartheid. Any attempt of discrimination based on the idea of racial supremacism is condemned according to Article 4. Strong directive principles were provided to criminalize hate speech and hate crimes including financing of racist activities and to prohibit and criminalize membership in organizations that promote and incite racial discrimination<sup>2</sup>.

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<sup>1</sup> Alexander Brown, “What is Hate Speech? Part 1: The Myth of Hate”, *Law and Philosophy* (March 2017): accessed May 15, 2020, <http://creativecommons.org/licenses/by/4.0>

<sup>2</sup> Jona Adalheidur Palmadottir Luliana Kalenikova “Hate Speech; an overview and recommendations for combating it” *Icelandic Human Rights Centre*.



## 2. Mapping The Definitions of Hate Speech

Academic attempts to define hate speech begins with Richard Delgado's famous article *Words that Wound*, in which he defines racist speech as "language that was addressed to him or her by the defendant that was intended to demean through reference to race"<sup>3</sup>. Building on Delgado's work, Mary J. Matsuda maintains hate speech as a criminal matter and requires action when the rhetoric is of "racial inferiority directed against a historically oppressed group"<sup>4</sup>. While Delgado focuses on 'demeaning', Mary uses the word 'inferior' in defining hate speech.

Calvin Massey defines hate speech as "any form of speech that produces the harms which advocates for suppression ascribe to hate speech: loss of self-esteem, economic and social subordination, physical and mental stress, silencing of the victim and effective exclusion from the political arena"<sup>5</sup>. For him, the word 'suppression' is important. On the other hand, Mayo Moran understands hate speech as "speech that is intended to promote hatred against traditionally disadvantaged groups"<sup>6</sup>. According to Mayo, the word 'promote' is crucial.

In *Hate Speech: Is there a Case for Banning?* Bhikhu Parekh, identifies three essential features to form a definition of hate speech: identifying, stigmatizing and viewing as hostile. It is observed that Parekh's definition lacks the intent of harm or incite. Finally, Alice Marwick and Ross Miller came up with three general elements in defining hate speech: Content based, Intent based and Harms based<sup>7</sup>.

In the light of the given definitions the researcher defines "*hate speech is an exertion of an inhuman ideology that denies identity and dignity of life, aims to annihilate a community of faith, ethnic group or a race using violence by its adherents who are deprived of morality and humanity*". Hate speech creates an atmosphere of fear putting lives in constant jeopardy. India has witnessed a huge upraise in hate speech since 2014 fostering fear

<sup>3</sup> Richard Delgado, *Words that Wound: A Tort Action for Racial Insults*,

<sup>4</sup> Mary J. Matsuda, "Public Response to Hate Speech: Considering the Victim's Story", *Michigan Law Review*, vol. 87, No 8, Legal Story Telling (Aug 1989): 2323

<sup>5</sup> Calvin R. Massey, "Hate Speech, Cultural Diversity, and the Foundational Paradigms of Free Expression", *Hasting College of the Law Review* (1992): 129.

<sup>6</sup> Mayo Moran, "Talking about Hate Speech: A Rhetorical Analysis of American and Canadian Approaches to the Regulation of Hate Speech", *Wisc Lar Review* (1994):149-150

<sup>7</sup> Alice Marwick & Rose Miller, "Online Harassment, Defamation and Hateful Speech: A Premier of the Legal Landscape" (2014), <http://ir.Lawnet.fordham.edu/cgi/viewcontent.cgi>



and usage of violence against minorities. The member of ruling party of India and RSS leader Rajeshwar Singh has openly stated “Muslims and Christians will be wiped out of India by 31<sup>st</sup> December 2021”. He further added “we have decided that Islam and Christianity will be finished in India by 2021, this is the pledge taken by my colleagues, and this is our pledge”<sup>8</sup>

### 3. The Global Anti-Christian Rhetoric

Anti-Christian speech is evident not only in countries where Christianity is a minority but even in countries where Christianity is the dominant faith. Richard Moon in his book: *Putting Faith in Hate* writes “anti-Christian speech most often involves criticism or ridicule of the beliefs of Christians. The harm that may stem from this speech is not the marginalization of the group or the risk of violent action against its members, but instead the hurt or humiliation experienced by the group’s members when what they regard as sacred is denigrated”<sup>9</sup>

A gay publication of England has violated English Blasphemy law when it published a poem depicting a same-sex encounter involving Jesus and sexual acts performed on his crucified body. The jury executed sanctions on the poem to prevent hurt and outrage of Christians.<sup>10</sup> In Austria, Otto-Preminger-Institute announced the release of its film Council of Heaven in which Mary, the mother of Jesus was depicted as a “loose woman”, God as “Senile” and Jesus as “Cretinous”. The immediate action of the Austrian authorities to seize the film prior to its screening was to prevent the disparagement of religious doctrine.<sup>11</sup>

In France, a journalist argued that the Roman Catholic Church was responsible for promoting a doctrine that contributed to anti-Semitism and Holocaust. The European Court on Human Rights held that the conviction breached freedom of expression under the Convention and was not “gratuitously offensive”<sup>12</sup>. An Anglican Bishop in Australia has called for prosecuting a public arts gallery under Blasphemy prohibition laws for displaying a plastic crucifix in a jar of urine labeled “Piss Christ”

<sup>8</sup> “Muslims and Christians will be wiped out of India.” *Subrangindia.in*. 14 Dec.2014.

<sup>9</sup> Richard Moon, *Putting Faith in Hate: When Religion is the Source or Target of Hate Speech* (Cambridge: Cambridge University Press, 2018), 6.

<sup>10</sup> *Ibid.*,7

<sup>11</sup> *Ibid.*,7

<sup>12</sup> *Ibid.*,8



#### **4. Hate Speech in India**

Attacks against Christianity in India have been in the form of killings priests, sexual assault of nuns and physical destruction of Christian institutions, schools, churches, colleges and cemeteries. The attacks against Muslims in 1992-93 or 2002-03 in Gujarat and attacks against Christians are part of a concerted campaign of the right wing Hindu organizations, namely: *Vishwa Hindu Parishad (VHP)*, *Bajrang Dal*, Bharatiya Janatha Party (BJP) the present ruling party in India. All these Hindu organizations are part of *Sangh Parivar* controlled by the RSS.

Anti- Christian speech and violence has been recorded in many states of the country since the last decade of twentieth century and continued in a large in the first decade of twenty-first century and continues. Madhya Pradesh, Karnataka, Rajasthan, Gujarat, Bihar, Chhattisgarh, Jharkhand, New Delhi, Punjab, Tamil Nadu, Uttar Pradesh and Kerala are the states where violence against Christians is reported time and again. The violence has often been severe and all pervasive. Violence against the Christian community is ostensibly intended to intimidate Christian missionaries and other religious leaders against religious conversions to Christianity and thereby retain a Hindu political constituency that could be tapped to gain political power.

In the Indian context, hate speech can be perceived in two ways. Firstly, it may be considered as a “concentrated expression of sectarian-communal ideology”. Secondly, hate speech can be perceived as being based on the politics of exclusion. This exclusionary policy can be based on a number of factors like religion, region, linguistic considerations etc. Hate speech is usually the outcome of the politics of divisiveness and is a weapon in the hands of those who thrive on identity politics

##### **4.1 The Ideology behind Anti-Christian Hate Speech in India**

The ideology behind the anti-Christian wave in India is the ideology of Rastriya SwayamSevak Sangh (RSS) which originated in 1925. The core of RSS ideology is to obliterate Christians and Muslims from India. The ideologue and the former chair of RSS, M.S.Golwakar in his work “Our Nationhood” wrote of admiration for Adolf Hitler and suggested that ‘race purification’ carried out by Hitler was a perfect example to be followed by Hindu Nationalists in dealing with India’s Christians and Muslims. They should be denied



basic citizen rights and whoever does not believe in Ram (the Indian god) is desh-drohi (anti-national)<sup>13</sup>. Golwakar wanted to model Hindu Rastra or Hindu Nation on Hitler's totalitarian fascist pattern. Golwakar writes "Christians and Muslims must adopt the Hindu culture and language and share in its aspirations by losing all consciousness of their separate existence, forgetting their foreign origin. If they do not do so, they live merely as outsiders, bound by all the codes and conventions of the Nation, at the sufferance of the Nation, and deserving no special protection, far less any privilege or rights. There are only two courses open to the foreign elements, either to merge in the national race or adapt its culture, or to live at its mercy so long as the national race may allow them to do so and to quit the country at the sweet will of the national race. This is the only sound view on the minorities' problem"<sup>14</sup>.

The explosion of hate towards Christians is very much evident in the ideology of RSS. The present BJP Government in India is an offshoot of RSS, executing its ideology on a much larger scale with political power and influence.

## **5. Kandhamal Genocide**

Kandhamal is one of the poorest districts in the state of Odisha, located in the hilly forest area. The massacre carried out by the Hindu fundamentalists against Christians brought Kandhamal to global recognition in the year 2008. The purported trigger for the violence in Kandhamal commencing on 24 August 2008 was the murder of Swami Laxmanananda (a Hindu guru) the previous day. On 23<sup>rd</sup> August, 2008, Swami was killed at his ashram along with four other including three fellow leaders of VHP. Despite the media's announcement the next day, quoting police sources that Maoist involvement in the killings was suspected, the RSS including the BJP alleged that "extremist Christian groups" were responsible for the violence. Though Maoist groups claimed responsibility for the killing of the Hindu Swami, yet the Hindu organizations blew the trumpet accusing Christians which lead to the greatest attack on Christians since India's independence. In other words, the RSS used the killing of Swami as an excuse to carry out its politics of hate against Christians. The attacks on Christian community started on the morning of 24<sup>th</sup> August 2008 and continued till the end of September 2008.

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<sup>13</sup> Savera, *RSS the National Movement and its Continuing Communal Agenda* (New Delhi: Communist Party of India, 2015), 6-7

<sup>14</sup> M.S. Golwakar, *We or Our Nationhood Defined*, (Nagpur: Bharat Publications, 1939), 35.



### 5.1 The Hate Speech and Slogans that incited Kandhamal Genocide

The following slogans were used to incite massacre and violence against Christians in Kandhamal: First, *Bajarang Bali ki Jai*, which means invoking the name of monkey god Hanuman in Hindu mythology to give victory in killing Christians; Second, *Jai Shri Ram*, this is calling out the name of another hindu god Ram and declaring allegiance to him and killing a Christian in the name of hindu god; Third, *Bharat maata ki jai*, meaning mother India, a personification of India as mother goddess. This slogan was developed during the British rule in India and slowly became part of freedom struggle and into an icon of nationalism and adopted by Hindu nationalists; Fourth, *Swami Lakshmananda amar rahe*, meaning live forever; Fifth, *Bidesh dharma hatao, Hindu rastra badhao*, meaning eliminate a foreign religion and create a Hindu nation. The RSS and BJP has polluted the Indian minds projecting Christianity as a foreign religion which must be eliminated. This is the very ideology of RSS to wipe out Christianity and establish India as a Hindu rashtra; Six, *Christian mananku maro* meaning, kill Christians. This is calling the Hindu fundamentalists to take the life of Christians; Seven, *Christian magya sala mananku maro, hano, kato, rape karo*, this is a extreme vulgar usage of language against Christians meaning, kill, slaughter, behead and rape all those who belong to Christianity.; Eight, *Christian dharma chaliba nahi* meaning, Christian religion will not remain. This is the determination installed in the Hindu fundamentalists by the RSS and its adherents; Nine, *Christian ghora jail diya* meaning, burn the Christian houses. The ideology is to deprive Christians of shelter to live and drive them out permanently; Ten, *Christian rakhiba nahin* meaning, there should not be any Christian; Eleven, *Christian bideshi mananku mara, ei tharu todidia* meaning, thrash the Christian foreigners and chase them out from the area. This is a clear expression of how Christians are perceived in India. The RSS ideology views Christianity as a foreign religion and its followers are foreigners in India; Twelve, *Christian dharma nahi chalega* meaning, Christianity is not acceptable anymore; Thirteen, *London jao Christians* meaning, all Christians go back to London; Fourteen, *Hindu Hindu bhai bhai* meaning, Hindus alone are brothers.<sup>15</sup>

<sup>15</sup> Ram Puniyani, “National People’s Tribunal on Kandhama:Final Report” (New Delhi:2010), 27.

<sup>16</sup> Ibid.,90



## **5.2 The result of the Hate speech**

The venom of hate speech against Christians has unleashed a brutal massacre in Kandhamal destroying and burning three hundred and fifty churches; looting, dismantling and burning six thousand five hundred dalit Christian houses; killing and burning more than hundred people; raping, molesting and abusing more than forty women and displacing fifty six thousand people. Many Christian institutions, schools, vocational training centers were completely destroyed. The genocide has left many as orphans, widows and shattered the lives of countless minority Christians. According to the Study on Livelihood and Standard of Living, it is found that: 60% are not able to continue their traditional occupation after the violence; 84% had to walk 2-3 km for work; 38% have lost their employment permanently; 38% get low wages because they do not get work after violence; 62% did not possess any land; 74% do not have adequate supply of water. The victims did not use the common community tap for water because they are scared of the Hindus who use the same community tap; 72% did not have electricity; 42% did not involve in any agriculture activities after he violence.<sup>16</sup>

To escape the genocide many fled to forests and remained in forests for weeks without food and water abandoning their land, houses, property and valuables. Many women had miscarriages due to running and walking into forests for days. Many infants and elderly lost their lives in forest whose deaths were not recorded. Latter they made their way to the relief camps and many left to other states like Andhra Pradesh and Kerala. Till today many Christians could not return to their respective places due to fear and the condition of reconversion. The RSS and its affiliated Hindu organizations leaders have made it mandatory to reconvert to Hinduism, if any Christian wishes to return to kandhamal. The then Vishwa Hindu Parishad Leader Pravin Thogadia stated there is no place for Christians. If Christians don't become Hindus, they have to go. We don't care where they go. They must leave Orissa (Odisha now)

## **6. The Leadership in Forefront of Genocide**

The Kandhamal genocide revealed how people in power and influence can create chaos in society and destroy social harmony for their religious and political gain. The leadership of RSS and the BJP were very successful in inciting their adherents against the minority



Christians. The National People's Tribunal has recorded the role of elected BJP leaders and local village leaders who were in charge of genocide.

### **6.1 Public Officials**

According to the victim-survivors at National People's Tribunal, all public officials were irresponsible in delivering their duties. The police had been silent spectators of the violence and failed to exercise their due diligence in protecting Christians from the violence. The police even refused to lodge FIR's, delayed registration of FIR's have registered omnibus FIR's and/ or did not register FIRs to assist the perpetrators escape the clutches of law. Some of them participated in the violence as well as in destroying the evidence and threatening witnesses from testifying in court, in order to scuttle processes of justice. While the role of police was much criticized, both by victim-survivors as well as in reports of field studies presented before the Tribunal, there are also several references to the culpability of Tasildars, Block Development Officers, District Magistrates and Panchayat leaders.<sup>17</sup>

The Multiple Action Research group illustrated the complicity of the police and refers to suspension of five police officials for misconduct and negligence of duty with regard to the case of sexual assault of Sister Meena. It also refers to the letter of A.K.Upadhyay, IPS to the state government, accusing thirteen police officials of dereliction of duties in protecting the life and properties of Christians including the former Director General of Police, Gopal Nanda.

### **6.2 Religious and Political Outfits**

The Multiple Action Research group report observes the role of the RSS, BJP, Bajrang Dal, and VHP as being part of the violent mobs that attacked Christians. The research reports "the role of Hindutva organizations in fuelling and orchestrating the carnage has been officially acknowledged. In response to a question posed in the Legislative Assembly, the Chief Minister of Orissa- Naveen Patnaik candidly admitted through a return response, that it has been found from the investigation that members of the RSS, VHP and Bajrang Dal were involved in the violence. The Chief Minister also disclosed that police arrested eighty five people from the RSS, three hundred and twenty one members from the VHP and one hundred

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<sup>17</sup> Ram Puniyani, "National People's Tribunal on Kandamal: Final Report" (New Delhi:2010) ,31.



and eighteen Bajrang Dal members in the attacks. He admitted that only twenty seven people from these groups were still in Jail”<sup>18</sup>

## **7. Understanding Transformational Leadership**

Transformational Leadership is defined as a leadership approach that causes change in Individuals and social systems. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders. Transformational leadership enhances the motivation, morale and performance of followers through a variety of mechanisms. These include connecting the followers sense of identity and self to the mission and the collective identity of the organization; being a role model for the followers that inspires them; challenging followers to take great ownership for their work and understand the strengths and weakness of followers, so he leader can align followers with tasks that optimize their performance.<sup>19</sup>

James MacGregor Burns first introduced the concept of transforming leadership in his descriptive research on political leaders, but this term is used in organizational psychology as well. According to Burns transforming leadership is a process in which leaders and followers help each other to advance a higher level of morale and motivation. Moreover this transforming approach creates significant change in the life of people and organizations by redefining values, perceptions. Transforming leaders are idealized in the sense that they are a moral exemplar of working towards the benefit of the team, organization or community.<sup>20</sup>

### **7.1 Four Elements of Transformational Leadership**

According to an empirical study of Bass model of transformational leadership, four elements are observed: First, Individualized consideration, where leaders attends to each followers needs, acts as a mentor or coach to the follower and listens to followers concerns and needs and gives empathy and support; Second, Intellectual stimulation, where the leader challenges the assumptions, stimulates and encourages creativity in the followers and views unexpected situations as opportunities to learn; Third, Inspirational motivation where leaders with inspirational motivation challenge followers with high standards and provides a view that

<sup>18</sup> Saumya Uma, *Kandhamal: The Law Must Change its Course* (New Delhi: Multiple Action Research Group)

<sup>19</sup> C.D.Pielstick, *The Transforming Leader: A meta-ethnographic analysis*, *Community College Review*, 26(3), 15-20

<sup>20</sup> J.M.Burns, *Leadership*, (New York: Harper & Row, 1978), 26-28.



followers have a higher and strong sense of purpose giving optimism about future; Fourth, Idealized influence where leader lays the foundation for high ethical behavior gaining respect and trust.

## **8. The Teachings of Jesus: A Transformative Leadership Approach**

The first century world is a world of ethnic and racial conflicts backed up with hate and prejudice. The Greeks and the Romans were viewed as gentiles by the Jews with hostility. The early church which was formed on the foundation of the resurrection of Christ, inviting all races who believed, had witnessed racial and ethnic conflicts within the church (Acts 6:1/ Acts 15). On the other hand, Samaritans were a segregated community, disregarded and disrespected based on their identity by the Jews.

The Jews under the ironfisted authority of the Roman Empire had experienced huge pain, grief, sorrow and turmoil, longing for liberation from the Roman power. Many Jews lost their sons and daughters in war and slavery. The economic, social and racial oppression has made the lives of Jews miserable. The inception of insurgents from Jewish community against the Roman government stands as a testimony to a climate of revenge in the hearts of Jewish community. In such context, the teaching of Jesus, asking people to love their enemies and to pray for those who persecute ( Mat 6:43-44); love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you (Luke 6:27-28), were revolutionary. The ideology of Jesus projects and supports the view of a society with communal, racial and ethnic harmony. Yet, the very church founded on the rock of Christ suffers with ethnic and racial tension till today. Having said that it has to be accepted that the teachings of Christ still remains to be inspirational and revolutionary. The teachings of Christ opened a way of thought and life style with new options and methodology to combat hate in humanity in order to create a civilized society by transforming individuals and leaders.

### **8.1 Combating Hate with Good**

As discussed above, words matter. Hate and hate speech eventually leads to hate crimes destroying and devastating lives. Jesus proposes a counterproductive method calling to combat hate with good and thereby preventing hate speech from becoming hate crime. The ministry of Jesus to the Samaritans recorded in John chapter 4, is an audacious act dismantling hate in the hearts of his Jewish disciples towards Samaritans and making feel



Samaritans to be part of God's Kingdom and goodness. The prevailing racial and ethnic hatred between Jews and Samaritans haven't stopped Jesus in exercising his will to create a society of harmony. In response to the question, posed by a teacher of law: who is my neighbor? Jesus opens the story of a Good Samaritan, portraying Samaritan as the highest ideal thereby challenging the racial and ethnic hatred towards Samaritans Luke 10:25-37. This can be viewed as an intellectual stimulating answer to the question posed by an intellectual teacher of law. Thirdly, when Jesus was confronted and prohibited from entering into Samaritan village, the immediate response of the disciples to call down fire from heaven and destroy Samaritans stands as a witness to the existing hostility and hatred between Jews and Samaritans. The role of Jesus in creating a society of harmony is clearly evident where he did not incite disciples against Samaritans and condemned their hatred. Fourthly, observing Jesus on the cross surrounded by a climate of hate, the promise Christ makes to the thief next to him is another example of combating hate with good because even the thief heaped insults on Christ (Mark 15:32), yet Christ rewarded him with eternity when he believed. Thus Jesus can be viewed as transformational leader challenging the culture of hate.

## **8.2 Combating Hate with Prayer**

Understanding Jesus as a transformational leader impacts today's leaders who are policy makers, influencers including church leaders. The episode of traditionally ascribed Christ's first saying on the cross is a reflection and fulfillment of Christ's teaching. Christ asking his followers to pray for those who persecute them (Mathew 5:44/ Luke 6:27-28) is seen on the cross where Christ brings all who hate and persecute him to the father in prayer. This could be the strategy of Christians who are persecuted globally bringing their persecutors and those who hate them to the lord in prayer. Though the inability to forgive those who hate and persecute him is evident in the scene, yet their hate did not stop Christ in bringing them to the father's throne in prayer. Combating hate with prayer serves as an example of victim's inability to tolerate hate and seeking external power, a power from the higher realm to handle the situation. Jesus' methodology of prayer could also be viewed as preventing the victim from committing harm and revenge. Jesus' discipline of solitude with his father early in the morning could also be viewed as seeking the heavenly help in combating hostility and hate of Jewish leaders who are haunting to find fault and corner him.



Acts 7 records the religious hate crime committed by the Jewish leaders on Stephen. He was stoned to death by the members of the Sanhedrin who exploded with hate. The closing moments of Stephen's life is note worthy where he combated the hate of his persecutors with prayer calling on a higher realm help and bringing them to the throne of God. Taking enemies to the throne of God in prayer is exercised by Stephen as preached by Jesus (Mat 5:44) and practiced on the cross. Therefore combating hate with prayer can be seen as a new strategy exemplified by Christ in a first century world.

## **Conclusion**

Hate speech is a direct assault on the image of God. Biblical world view promotes the idea that human beings are created in the image of God. Any speech that promotes exclusion or labels as the other is dangerous. Any ideology inspired by a religion or an individual which undermines another person is a threat to human race. In Kandhamal genocide, the wounds of the victims' families and the victim-survivors are still fresh. It often leads to the question how can one commit crimes against humanity in the name of god? What good is religion which calls you to take the life of another human? Has religion made man more dangerous to society? In the light of these questions, the ideology behind every behavior has to be given a thought. Christianity presents a dignified version of human being or answers the question what it means to be a human?

Christian world view presents the possibility of unity of all races and nationalities under one solemn activity: the Holy Communion. This sacred sacrament dispels the ideology of hate and unites all races and ethnic groups under one single covenant making them all equal before the New Covenant table, where the identity based on caste, class, race, gender, rich, poor, educated, uneducated, master, slave, Jew, gentile is broken and a new identity is created as children of God. But, the question remains has the church understood this message? If so we would not still have churches divided on the basis of ethnic and caste and race back grounds. Today the problem is twofold, the hate coming from non-Christian world and on the other hand hate within the church.

Through the transformational leadership approach of Jesus' teaching, hate can be challenged at the grass root level. On the other hand, hate promoted by larger political outfits has to be brought to justice. In dealing with the issue of hate, primarily one has to study the



root causes for hate speech and confront in all possible form on all possible platforms. It is very important to respond effectively to the impact of hate speech so that it would not take lives of people. Every individual has the responsibility to keep hate speech from escalating incitement to discrimination, hostility and violence. Hate speech has to be condemned by promoting common humanity where the pattern of respect, dignity and opportunity to every human is undoubtedly made possible and a world where human being is recognized just as a human but not on the identity.

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