

RELIGIOUS FREEDOM

Book of Abstracts

FREEDOM OF EXPRESSION,
HATE SPEECH,
RELIGIOUS FREEDOM

A Human Rights Perspective

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BOOK OF ABSTRACTS

FREEDOM OF EXPRESSION, HATE SPEECH
& RELIGIOUS FREEDOM

A Human Rights Perspective

December 8-9, 2022
New York, NY, USA



This publication includes the abstracts accepted for presentation at the online conference titled *Freedom of Expression, Hate Speech, and Religious Freedom: A Human Rights Perspective* held on December 8-9, 2022. The conference was organized by the UNEQUAL World Research Center, IPSEC, and UN Liaison Office for IRLA and SDA.

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FREEDOM OF EXPRESSION, HATE SPEECH & RELIGIOUS FREEDOM

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Preface

Hate speech is an ongoing problem in all societies, both online and offline. As history has shown, atrocity crimes are sparked by hate speech. A growing trend of hatred and intolerance toward people who are perceived as different increases the potential to incite violence and severe human rights violations. Ethnic and religious minorities, migrants, refugees, and others who are perceived as unwelcome are often targets of hate speech and discrimination. This conference took place around the *International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of this Crime*, and brought together representatives from various fields with a significant influence on their societies.

Among the speakers were experts from international organizations, faith-based NGOs, and academics from 25 countries, who shared their experience and expertise on freedom of speech, hate speech, and religious freedom, as well as on different topics related to these main topics that impact our daily lives. A key objective of this conference was to examine hate speech from several perspectives and discuss the importance of freedom of expression and freedom of religion or belief as fundamental components in building peaceful and respectful communities.

In the journey to counter hate speech, there are tough challenges. The work of promoting the values of tolerance and diversity is vital, considering the state of our world today. NGOs, human rights defenders, media and internet corporations, educators, public institutions, faith leaders, and individuals have an important role in raising awareness, promoting understanding, tolerance, respect, and inclusivity, and helping those marginalized achieve their rights.

We would like to express our appreciation to all participants for their valuable involvement in the conference, and session chairs/moderators for their assistance and professionalism. Special thanks to all guest speakers for their outstanding presentations and valuable insights.

On behalf of the organizers,

Nelu Burcea, PhD

Religious
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December 8–9, 2022

FREEDOM OF EXPRESSION, HATE SPEECH
& RELIGIOUS FREEDOM

A Human Rights Perspective

FREEDOM OF EXPRESSION, HATE SPEECH
& RELIGIOUS FREEDOM

A Human Rights Perspective

TABLE OF CONTENTS

<i>Freedom of Expression and Religious Freedom protects the Integrity and Dignity of the Human Being</i>	8
LIBERATO BAUTISTA	
<i>Challenges to Freedom of Expression and Religious Freedom</i>	9
NELU BURCEA	
<i>Protecting Religious or Belief Minorities against Incitement to Hatred</i>	10
MICHAEL WIENER	
<i>Freedom of Expression, Hate Speech, and Religious Freedom</i>	11
ROBERT KAYINAMURA	
<i>Religious Freedom Denied: A Warning Sign on the Path to Mass Atrocities</i>	13
JEREMY P. BARKER	
<i>Can Human Rights Law Adequately Respond to Hate Speech across Diverse Political and Governance Contexts and Legal Traditions?</i>	14
WISSAM AL-SALIBY	
<i>Objections to Laws Against Defamation of Religion: A Template for Thinking About Hate-Speech Regulation</i>	15
NICHOLAS P. MILLER	
<i>Freedom of Expression, Hate Speech, and Religious Freedom: A Human Rights Perspective</i>	16
DIANE ALA'I	
<i>Human Dignity: The Foundation of Freedom of Religion or Belief in Practice</i>	17
JONATHAN K. AMMONS	
<i>Human Rights Online: Towards a New Generation of Human Rights in the Virtual World</i>	18
JULIA M. PUASCHUNDER	
<i>The Right to Express Religious Beliefs in a Secular State</i>	19
TERESA FLORES CHISCUL	
<i>The Crime of Aggression - Accountability in International Law Versus Impunity</i>	20
TITUS CORLĂȚEAN	
<i>The Consequences of Hate Speech on Ethnic Minorities - Understanding the Implications of Extremism and Violence Against the Tamil Population</i>	21
RATHIKA SITSABAIESAN	
<i>Blessing Weapons as Hate Speech</i>	22
MARIAN GH. SIMION	

<i>Religious Intolerance and Hate Speech: When Countries are the Aggressors</i> JONATHAN GALLAGHER	23
<i>Political Retaliation in the Form of Hate Speech Against the Church in Nicaragua</i> ROSSANA MUGA GONZALES	24
<i>The Offense of Incitement to Hatred or Discrimination Provided in the Romanian Criminal Code</i> NICOLETA-ELENA HEGHEŞ	25
<i>Mongol</i> UUGANAA RAMSAY	26
<i>Challenges of Preventing Hate Speech on Social Media</i> DENISE BURRILL SIMION	27
<i>Artificial Intelligence as a Tool for Detecting Hate Speech</i> BARTOSZ LEWANDOWSKI	28
<i>‘A Voice in the Wilderness’: A Literary Deconstruction of an Essay by AI GPT3 and an Interview with AI LaMDA</i> SOLOMON PAUL SURENDRA BONDLA	29
<i>Counter Mute Witness to Hate Speech</i> RADHA PAVITRA YALAMARTI, GANESHA K S	30
<i>Tweeting Metaphors: A Critical Analysis of Turkish Media Coverage of Fled People</i> UTKU BOZDAG	31
<i>A Conceptual Review of Religious Freedom for Employed Women’s Contributions to Family Investment Decision-Making in India</i> RAMYA H P, DEEPAK R	32
<i>Graphic Narrative’s Power to Break the Silence of The 1965-1966 Massacres in Indonesia</i> ANASTASIA JESSICA ADINDA SUSANTI	33
<i>Islamic and Western Concepts of Freedom of Speech and Expression: A Comparative Analysis</i> MUHAMMAD SULEMAN NASIR, ALMAS AHMAD	34
<i>Freedom of Expression during Disastrous Situations</i> LAILA MAHMOUD MONTASER	35
<i>Rethinking of Religion and Religious Liberty Through the Lens of Dr. B.R. Ambedkar</i> RUMA MUKHERJEE	36
<i>A Study of Legal Boundaries on Freedom of Expression and Hate Speech: A Human Rights Perspective</i> ARUNA SHUKLA, SANDEEP OJHA	37
<i>A Study on Usage of Social Media Applications in the Teaching-Learning Process</i> ROOPA U, K.G HEMALATHA	38
<i>Freedom of Expression in the Age of Artificial Intelligence</i> YUVARAJ HALAGE, BHARATH KUMAR K K	39
<i>Revisiting the Problem of Elderly Abuse and Elderly Care Laws in India - A Critical Analysis</i> SANDEEP OJHA, MS. SHUBHA, ARUNA SHUKLA	40

FREEDOM OF EXPRESSION, HATE SPEECH & RELIGIOUS FREEDOM

A Human Rights Perspective

December 8–9, 2022

<i>Non-violence, Peace and Human Rights: Revisiting Gandhian Thoughts on Exploitation</i> PRIYA BHALLA	41
<i>Artificial Intelligence Model in Detecting Hate Speech in Social Media Platforms</i> NITHYA S M, GANESH K S	42
<i>The Christian towards Hate Speech</i> MIROSLAW A. MICHALSKI	43
<i>Discourse Analysis of Online Violence in the Instagram pages of Iranian Female Microcelebrities: Case Study of 2022 Unrests</i> ZEINAB SHOJAEIAN	44
<i>Influence of Social Media on Religious Tours</i> GANESHA K S, GANAPATI B SINNOOR	45
<i>State-driven Hate Speech: From Nazi Germany to Date</i> MARCO MARSILI	46
<i>Misconceptions of Religious Moderation: Critical Analysis Study of Muslimah Media Center Youtube Channels</i> M. RIYAN HIDAYAT, MUHAFIZAH EL-FEYZA	47
<i>The Impact of Extremist Shiite Discourse on Peace and Security in the Middle-East</i> OSMAN MOHAMED	48
<i>Values of Scripture and Hate Speech</i> IOAN-GHEORGHE ROTARU	49
<i>Values of Scripture and Hate Speech Contestation of the Ideology of Islamic Community Organizations in Indonesia (1905-1945)</i> ROMA WIJAYA	50
<i>Demonizing Baha'is to Justify Crimes against Them - A Common Historical Tactic Used By Oppressive Iranian Governments</i> RAHA SABET SARVESTANY	51
<i>Difficulties with Expressing the Free Will in Ukraine due to Russian War Aggression: Civil Law Context</i> VIKTOR SAVCHENKO	52
<i>Reflection on the Hate Speech in the Contemporary Society</i> THIERRY VALLE	53

Freedom of Expression and Religious Freedom protects the Integrity and Dignity of the Human Being

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Abstract: Religion is recognized as an essential and indelible dimension of human existence, and it must be protected from political vagaries or from the authoritarian predilections of political or sectarian powers. Religious freedom and freedom of expression are constitutive of our concept of human rights and therefore are considered primarily “protective” ideas. Freedom of religion and freedom of expression are co-constitutive within the human rights framework, and hate speech is considered an assault on this fundamental understanding. What religious liberty seeks to create is simply the freedom and the democratic space within which people can freely believe or not believe, and freely express their beliefs as part of their contribution to the creative maintenance and advancement of common life for all. The idea of religious liberty is part of the whole structure of ideas that protects the integrity and dignity of human beings. As a political idea, it recognizes the other aspects of human life that are beyond the pale of political consideration and control, or the “recognition that humans have ends and loyalties beyond the State.” This paper aims to demonstrate the importance of religious freedom for the development of human communities and the maintenance of a just, sustainable, secure, and peaceful world. Indeed, if we are to contribute to the viability of human existence and the sustainability of the planet—people and the planet, to use the language of the SDGs—the values arising from religious and sacred texts must be summoned in the service of developing and promoting the multilateral regimes of both human rights and sustainable development. Religious freedom is not an exclusive and separate realm of human freedom and human rights from which religious groups can extract privileges from the state or project privileges under the cover of religious texts and reasoning. Religious freedom must therefore be part of the fabric of rights and freedoms granted to all human beings in order for them to fully express and develop their humanity. In this way, the concern against hate and hate speeches, including those supported or artificially justified by religious rhetoric, should be seen as a concern for the integrity and dignity of all human beings.

Keywords: religious freedom, human dignity, hate speech, society

Challenges to Freedom of Expression and Religious Freedom

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Abstract: The spread of digital technologies has significantly transformed the global communication and information environment. In the age of the Internet, freedom of expression has never been greater, but unfortunately, it is also deeply affected. As communication technologies have evolved, new concerns have arisen about how best to emphasize the importance of free speech, how to protect people against new forms of interference or regulation, and how to respond in a way to protect human rights. Challenges to freedom of expression, including hate speech, disinformation, restrictions, media and internet shutdowns, are widespread and have led to instability, violence, and other human rights violations. Restricting freedom of expression in order to maintain peace and stability or to protect certain religions and ideologies may worsen existing problems and lead to violence. The importance of freedom of expression is closely related to religious freedom. This article emphasizes the importance of religious freedom, which constitutes the core of most other rights, being considered an intimate right to worship and an important point in the free expression of one's faith. Unfortunately, religious and ethnic minorities are the groups most often targeted by hate speech today. The purpose of addressing hate speech is not to restrict or prohibit freedom of expression. The right to freedom of expression is and should remain one of the most fundamental components of individual fulfillment in society. This addresses the importance of awareness of the effect of hate speech that can incite violence, with disastrous effects for society and individuals exposed to hate speech. A range of stakeholders plays a role in addressing hate speech today, including the public sector, the media, civil society, religious leaders, academics, human rights experts, and regional authorities. These stakeholders must promote mutual respect and dialogue to prevent incitement to hatred and violence.

Keywords: freedom of religion or belief, freedom of speech, hate speech, religious minorities

Protecting Religious or Belief Minorities against Incitement to Hatred

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Abstract: This article provides an overview of the trajectory of hard law norms and soft law standards for protecting religious or belief minorities against incitement to hatred. On December 9, 1948, the UN General Assembly adopted the Convention on the Prevention and Punishment of the Crime of Genocide, which protects religious groups against “direct and public incitement to commit genocide” and other acts (Article III). On the following day, the General Assembly adopted the Universal Declaration of Human Rights, which guarantees everyone’s freedom of thought, conscience, religion or belief (Article 18), and it also requested a thorough study of the “problem of minorities.” The legally-binding 1966 International Covenant on Civil and Political Rights requires States parties not to deny persons belonging to religious minorities the right to profess and practice their own religion (Article 27) and it prohibits any advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence (Article 20). The 1992 Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities aims at protecting the existence and the religious identity of minorities. Though the 1992 Declaration does not explicitly address incitement to hatred, this historic lacuna has been filled through subsequent soft law standards. The 2012 Rabat Plan of Action flags that minorities and other vulnerable groups constitute the majority of victims of incitement to hatred, while members of minorities are also persecuted through the abuse of vague domestic legislation, jurisprudence and policies on hate speech (para. 11). Furthermore, the 2017 Beirut Declaration and its 18 commitments on “Faith for Rights” include the specific pledges of faith-based actors to denounce any incitement to hatred (commitment VII) and to defend the rights of all persons belonging to minorities to participate equally and effectively in cultural, religious, social, economic and public life (commitment VI).

Keywords: religious or belief minorities, freedom of religion or belief, hard law and soft law

Freedom of Expression, Hate Speech, and Religious Freedom

Robert Kayinamura

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Abstract: Hate speech is the epitome of intolerance and the trigger for hostility and violence. The devastating effect of hatred is sadly nothing new. Rwanda has seen the dire implications of hate speech, which climaxed into the 1994 genocide against the Tutsi. Hate speech is a precursor to genocide. Genocide is hence a predictable outcome of hate speech. Today hate speech and intolerance have adopted a new modus operandi, with digital platforms that instantaneously spread intentional disinformation and manipulative rhetoric, making way for immense and hostile social unrest, which can lead to incitement to hate crimes and genocide. This interconnected world can easily amplify large-scale stigmatization of specific groups for the purpose of political gain, further strengthening an imbalance amongst the marginalized. The widespread lack of truthful discourse, ethnic tensions, and a population laced with hateful messages create a breeding ground for the heinous crimes that we see today. Hate speech harms human integrity and as a result, our societies. Its prohibition must be examined and enforced globally. The international community must address this imminent issue with a sense of urgency and discomfort. A lack of combative measures and a bystander approach to hate speech is abhorrent as it further weakens nations by legitimizing division among groups. Balancing the promotion of freedom of speech and the condemnation of hate speech presents a challenge to combatting hatred. While maintaining freedom of expression is vital to a free society, when hate speech is permeated and amplified, it is no longer considered free speech. Frameworks to combat the hate speech pandemic aren't lacking. The 2012 Rabat Plan of Action and the 2019 UN Strategy and Plan of Action on Hate Speech have been designed to detect when the threshold between freedom of expression and hate speech has been breached and concretized in the form of incitement to physical harm. Article 20, paragraph 2 of the International Covenant on Civil and Political Rights (ICCPR) states that "any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law." In her most recent report, the Special Rapporteur on the promotion and protection on the right to freedom of opinion and expression has denounced hate speech and the issue of weaponization of information during armed conflict. Yet, despite the plethora of existing international mandates and frameworks, we have not adopted any legal recourse to condemn hate speech in certain areas, in particular, in DRC, where Anti-Rwanda hate speech with conspiracy theories flooding social media, is creating an amplified stigmatization of Congolese Tutsi and persecution similar to that of pre-genocidal times. The UN, the European Union, and the African Union have failed to prosecute this ongoing criminal activity. More work needs to be done to stop and condemn the hate speech which has created the condition for imminent genocide in DRC. We cannot accept that multilateral platforms only act on atrocities when they align with stakeholder interests. In other words, we cannot allow impunity while denouncing hate speech and incitement



FREEDOM OF EXPRESSION, HATE SPEECH
& RELIGIOUS FREEDOM

A Human Rights Perspective

December 8–9, 2022

to atrocity. The politicization of organs such as the Universal Periodic Review do not bring forth meaningful and constructive change but instead pushes for an agenda that protects the most powerful. Special Mandate holders need to get the proper support to address the challenges they are assigned to report on, rather than them being dictated by major stakeholders. To conclude, the inadequate means to combat hate speech on a global scale lead to incitement to hate crimes and violent conflict. More must be done from a preventative standpoint. Consequences for perpetrators of hate speech must be imposed, and ramifications for those who promote persecution must be enforced on a global level.

Keywords: human integrity, hatred, hate speech, intolerance

Religious Freedom Denied: A Warning Sign on the Path to Mass Atrocities

Jeremy P. Barker, PhD

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Abstract: Since the United States of America signed the Convention on the Prevention and Punishment of the Crime of Genocide (1948), it has formally recognized eight genocides. The latest of these, announced by Secretary of State Antony Blinken on March 21, 2022, was the recognition of acts of genocide and crimes against humanity committed against the Rohingya community in Burma. As is the case with the genocide against the Rohingya community in Burma, as well as the genocide designation against the Uyghur community (2021) and against Yazidi, Christians, and others in Iraq and Syria (2016), violent acts of genocide were first preceded by violations of religious freedom and repression of other fundamental rights on account of religious beliefs or identity. In the effort to prevent additional forms of mass atrocities and genocide, significant attention should be given to identifying, understanding, and engaging with religious diversity dynamics and seeking to document and redress violations of religious freedom and religious inequalities, which history and contemporary events have demonstrated contributes to conditions ripe for violence and atrocities of the worst kinds.

Keywords: religious freedom, religious inequalities, religious diversity dynamics, genocide, mass atrocities

Can Human Rights Law Adequately Respond to Hate Speech across Diverse Political and Governance Contexts and Legal Traditions?

Wissam al-Saliby

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Abstract: In many nations, Evangelicals are a minority community targeted by hate speech. In other countries, Evangelical communities and leaders are falsely accused of channelling hate speech against specific groups of people. The WEA advocates for a strict and narrow legislative response to hate speech per the criteria of Article 20 of the International Covenant on Civil and Political Rights and the Rabat Plan of Action. This commitment to a strict and narrow legislative approach stems not from a distinct political philosophy. It is the conclusion of more than ten years of human rights advocacy in Geneva on behalf of its 140 member national alliances. In many nations, the profound political polarization and deepening societal divisions are increasing the risk of communal violence and blurring the definitions of hate, harm, “actual and imminent harm,” and incitement to violence. In other nations, the weak rule of law and the retreat of democratic practice have rendered hate speech laws ineffective at best and a tool for the oppression of religious minorities at worst. In parallel with this strict legislative approach, faith leaders and their communities, starting with my Evangelical community, should combat hate speech through internal (intra-community) and external (multi-faith and society-wide) engagement and bridge-building. The pursuit of peacemaking and social cohesion among the various communities and components of society is paramount to protecting freedom of expression and freedom of religion.

Keywords: human rights, freedom of religion, freedom of expression, hate speech, interfaith, peacemaking, Evangelical, Christian

Objections to Laws Against Defamation of Religion: A Template for Thinking About Hate-Speech Regulation

Nicholas P. Miller, JD, PhD

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Abstract: Western religious and civil rights organizations have been leery and cautious about laws and regulations regulating so-called defamation of religion—laws that penalize or prohibit speech that is disparaging, insulting, or accusatory of a religious group. These laws have been promoted by countries in the Middle-East, seeking to protect state religions, often Islam, against critique and criticism. But there is a certain irony to this criticism by western groups, which some might call hypocrisy. Many of these same groups are relatively silent when it comes to laws regulating hate speech—language that criticizes, insults, or attacks groups that are preferred and protected in the secular west, such as racial, sexual, or gender minorities. It is as though we do not want Middle-Eastern states limiting freedom of speech to protect their religious sacred cows (literal and figurative); but we are content to limit that freedom to protect our secular sacred cows. The reality is that many of the objections and concerns against defamation of religion laws are also applicable to so-called hate speech laws. In 2009, I worked with the board of experts of the interfaith group the International Religious Liberty Association to help draft a series of concerns about laws concerning the defamation of religion, as well as recommendations about how to respond to them. In examining that document, it is apparent that many of those concerns and recommendations will also apply to hate-speech laws. In this paper, I will examine these points and show how they apply also to hate speech laws. It is time that western NGOs and states deal with this inconsistency in a way that both better protects freedom of speech, while adequately protecting the safety and security of various minority groups, whether racial, religious, or related to gender and sexuality.

Keywords: freedom of speech, defamation of religions, hate speech, sexual and gender minorities and ideologies, religious minorities, racial minorities

Freedom of Expression, Hate Speech, and Religious Freedom: A Human Rights Perspective

Diane Ala'i

Representative to the United Nations for the Bahá'í International Community in Geneva

Abstract: The independent investigation of truth is at the centre of the beliefs of the Bahá'í Faith. This means that the primary task of each person will always be to investigate reality, to live in accordance with the truths it finds therein, and to respect the efforts of others to do the same. After all, individuals can only be said to enjoy freedom if they have the opportunity, space, and safety to investigate the facts of life themselves – whether in the realm of religion, culture, politics, or any other facet of life. Therefore, the question arising is not how to curb freedom of expression, but rather how to create a space – or spaces – where each individual has the right to express himself or herself equally, and which fosters a healthy dialogue between differing schools of thought; and in the case of FoRB, between different religions or beliefs. One of the overarching aims of hate speech is to create an “othering”, which is one of the most insidious yet successful methods to foster disunity and division. This in turn leads to the creation of a space which allows and fosters the discrimination and persecution of the group that is the target of the particular hate speech. A common and effective tool used by those who are at the origin of hate speech is to propagate slander against a particular group of people on the issues that are particularly sensitive within the specific society or culture, thereby creating a climate wherein the atrocity crimes can then occur. One of the core issues around the intersection of freedom of expression and freedom of religion or belief is that the space is currently mainly occupied with hate speech. In order to foster freedom of religion or belief while still respecting freedom of expression, we must rather fill it with positive and constructive statements issued by religious leaders or other prominent individuals, whose example will set the tone for others.

Keywords: space, safety, respect, hate speech, freedom of expression, freedom of religion

Human Dignity: The Foundation of Freedom of Religion or Belief in Practice

Jonathan K. Ammons

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Abstract: The subject of freedom of religion or belief has been studied and analyzed from numerous perspectives, including academic, legal, historical constitutional, economic, and sociological, among many others. But the fundamental core of freedom of religion or belief exists in the relationship between two people. While freedom of religion or belief is generally acknowledged among its proponents to be firmly based in natural law and to fall in the category of truths that American founding father Thomas Jefferson declared to be “self-evident,” its successful implementation depends on one person recognizing and honoring that right within another. This presentation explores the nature of freedom of religion or belief in the context of a one-to-one relationship—a fundamental *human* right that ultimately must be recognized, defended, and cherished by *humans* at an individual level and not only by governments and NGOs and other civil society organizations at an *institutional* level. The presentation also explores the vital role of recognizing human dignity in preventing intolerance, hate speech, and atrocity crimes. The author draws on both secular and religious sources to articulate principles that are both effective and necessary to promoting peaceful, flourishing societies in an increasingly diverse, pluralistic, and interconnected world.

Keywords: human rights, human dignity, freedom of religion or belief, pluralism

Human Rights Online: Towards a New Generation of Human Rights in the Virtual World

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Abstract: Human rights are based on moral standards of human behavior that guide interactions. Protected in national and international law, every human being is entitled to these inalienable, universal and egalitarian fundamental rights that are inherent in all human beings regardless of age, origin, location, language, religion, ethnicity, or any other status. Stemming from respect for human dignity and based on the rule of law, human rights are practiced by human empathy to establish societies of trust and decency. Historically, three generations of human rights cover civil and political; economic, social and cultural rights; as well as collective rights for communities, populations, societies or nations. Despite the universal and inalienable character of human rights, surprisingly human rights have just recently begun to be addressed in relation to digitalization. On the brink of the age of Artificial Intelligence, robotics and big data insights, the time has come to apply human rights to online contexts. Three potential developments of human rights are envisioned in the artificial age: (1) With the shrinking governmental control of online information exchange and data brokerage platforms, human rights will become essential for guiding online virtual communication spaces. Attention may shift from human rights protecting against surveillance from national governments towards regulation against the interference of big data insights reaping online entities. Privacy protection – like enacted in the General Data Protection Regulation and the Right to Delete – may leverage into an inalienable human right to protect humans in the digital millennium. (2) With freedom of expression pitted against hate speech control in online social media platforms, human rights could serve as an anchor of decency in a general climate of online freedom. In the future, human rights may oblige governments and corporations operating online to find the proper balance between freedom of expression and the protection of human dignity in quality information exchange. Future applications of human rights to online contexts should imbue the concept of dignity into virtual worlds featuring anonymous actors in order to find a well-balance virtual space offering rights to speak freedom and respectfully-protected human grace. (3) With a heightened degree of anonymity possible in virtual spaces, human rights online should focus on quality assurance when it comes to credibility and accuracy of online content. Online bots, fake accounts but also Search Engine De-optimization (SEDO) via clickfarms are newest developments in the digital millennium infringing on the right to know and access to accurate information that can also cause social upheaval and financial turmoil. In light of the shrinking relevance of governmentally-controlled journalism and media outlets, quality assurance of information exchange in online marketplaces and online crowd control of internet corporations, such as social online media, could be enacted via human rights online. With the International Law Commission monitoring the use of social online media for establishing customary law and legal practice guidelines, a new generation of human rights online should address the role of accuracy and democratization of social media platforms. In the future, human rights obligations of governments and monopolistic internet firms but also individual virtual market actors may ennoble online spaces to flourish a new generation of human advancement in the digital age.

Keywords: artificial intelligence, credibility, digital age, dignity, human rights, international customary online law, internet, online, searchplace ethics, virtual spaces

The Right to Express Religious Beliefs in a Secular State

Teresa Flores Chiscul

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Abstract: The goal of this presentation is to reflect on how, based on an extreme understanding of the secularism of the state, the exercise of the right to freedom of expression can be especially restricted in the case of religious leaders and public officers, when they intend to express their beliefs or faith-based points of views. To this end, I will present three case studies, one from Mexico, related to complaints filed against Catholic religious leaders for the issuance and dissemination of political and electoral messages in apparent violation of the principles of secularism, during the federal electoral process to elect the deputies that would integrate the Congress of the Union. And two cases from Colombia related to two decisions of the Constitutional Court in which it is analyzed to what extent the messages issued by the former president and former vice president in their social networks - expressing their devotion and/or beliefs from their Catholic faith -, apparently violate the principle of secularism of the Colombian state. Based on the analysis of both cases, an attempt will be made to demonstrate that, on many occasions, public authorities confuse the church-state separation with the absolute separation of faith and politics, assuming that religious leaders cannot participate in politics or in matters of social interest in public space or that the exercise of public function is an impediment to the expression of religious beliefs also in public space. Finally, we will mention how these limitations on the right to freedom of expression of beliefs or faith-based points of view impact the development of peaceful and respectful communities.

Keywords: freedom of expression, religious freedom, secular state, Mexico, Colombia

The Crime of Aggression - Accountability in International Law *Versus* Impunity

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Associate Professor, National University of Defense*

Abstract: The military aggression perpetrated by the Russian Federation against Ukraine has generated a dramatic challenge not only for Kyiv, but also for the international society. The crime of aggression was consecrated already in 1933 by the London Convention for the definition of aggression, based on the common proposal initiated by the Romanian Minister of foreign affairs, Nicolae Titulescu and the Soviet "Commissar" of foreign relations, Maksim Litvinov. 80 years later, Russia was condemned on March 3, 2014, by the foreign ministers of the EU member states for the illegal annexation of Crimea, with a clear reference to the above-mentioned crime of aggression. After February 24, 2022, the European and Euro-Atlantic communities reiterated the same position, while qualifying the unprovoked military action of Russia as crime of aggression. The Russian military attack represents currently a major challenge to multilateralism, to the functioning of the international society based on rules, which means to the foundation of our modern world as established after the Second World War by the UN Charter. As a consequence, it raises the obligation of an international legally based reaction for assuring accountability for the crime of aggression and for not accepting the impunity, a situation that can be considered as an extremely dangerous precedent within contemporary international relations. This is why the initiative for the establishment of an ad-hoc international criminal court to punish the crime of aggression, subject that was not included as such in the Rome Statute of the International Criminal Court in 2008 is now at stake.

Keywords: crime of aggression, Russia, Ukraine, accountability, impunity, multilateralism, international law, court of justice

The Consequences of Hate Speech on Ethnic Minorities - Understanding the Implications of Extremism and Violence Against the Tamil Population

Rathika Sitsabaiesan

Educator and Former Canadian Member of Parliament

Abstract: Increasingly, hate speech and discrimination against minorities are present in both online and offline environments, contributing to an atmosphere of fear and insecurity. This presentation focuses on Tamil rights and freedoms on the island known as Sri Lanka. Sri Lanka's climate of extremist political Buddhism has marginalized ethnic Tamils in this country for decades, to the point where they wish to exercise sovereignty in their own separate state. Tamil culture is secular, composed mostly of Hindus, a small but prominent number of Christians, and a Tamil-speaking Muslim population. These Tamils live under a government where the Constitution declares Buddhism the state religion. The presentation outlines the hate speech that Buddhist extremist leaders have directed against Tamils, which deeply influences Sri Lankan political attitudes and policies. In particular, the presentation focuses on the matter of land grabs, where various government agencies seize Tamil land in order to construct Buddhist temples. This is intended to change the population demographics of the traditional Tamil homeland, using the state religion as a means to further military occupation.

Keywords: minorities rights, political extremism, Tamil, state religion, discrimination

Blessing Weapons as Hate Speech

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Abstract: While hate speech is a form of symbolic violence which appeals to the mental and emotional constructs of the audience, the ritual of blessing weapons goes one step further by providing the means of implementing the hatred. Blessing weapons is an empirical form of hate speech because it invokes “the Holy” to empower the participants with a sacred mandate to conduct future acts of violence against their opponents. As a ritual, blessing weapons also establishes a tangible and emotional connection to a physical object destined to eliminate a real or imagined enemy, while also increasing the internal solidarity of a group around a common cause. Consequently, the individuals participating in such a ritual are emboldened to demonize their enemies, suppress their sense of empathy, and turn their rage into a sacred epic.

Keywords: weapons, violence, hate speech, human rights

Religious Intolerance and Hate Speech: When Countries are the Aggressors

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Abstract: Tragically this world is no stranger to religious intolerance and hate speech. Instances of such can be found in just about every country. But what if it is the state *itself* which is doing so—expressing religious intolerance, promoting hate speech, legislating against conversions, or at the very least, refusing to condemn such actions? Some 13 countries that currently have laws imposing the death penalty for “apostasy” (conversion): Afghanistan, Brunei, Iran, Malaysia, Maldives, Mauritania, Nigeria, Pakistan, Qatar, Saudi Arabia, Somalia, United Arab Emirates, and Yemen. The following 11 countries also impose sanctions on conversions, though not the death penalty: Algeria, Egypt, India, Jordan, Kuwait, Morocco, Oman, Somalia, Sudan, Syria, and Western Sahara. So in total 24 countries impose legislative punishments on those converting from one faith to another, and in 13 of them, their laws impose the ultimate sanction of execution. When such laws are supported by hate speech campaigns directed by governments, or at least tacitly encouraged by them, minority religious groups have their freedoms restricted, and individuals are subjected to intolerance, persecution, and state-sanctioned murder. The United Nations has made it very clear that the imposition of the death penalty is unacceptable. “The United Nations opposes the use of the death penalty, everywhere and in all circumstances.” (Michelle Bachelet, UN High Commissioner for Human Rights, September 24, 2020). This paper outlines previous interventions at the United Nations to push for the prohibition against imposing the death penalty for religious conversion and appeals for more directed action in order to convince states that any legal system that supports such actions is in direct contravention of the UN Declaration on Human Rights.

Keywords: hate speech, religious intolerance, apostasy, conversion

Political Retaliation in the Form of Hate Speech Against the Church in Nicaragua

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Abstract: The objective of the research is to present how hate speech towards the Church (especially towards the Roman Catholic Church) in Nicaragua is a form of political retaliation used by the dictatorial regime to try to intimidate and silence the public presence of this faith community in a country where the legal framework has been manipulated to censor and repress any type of dissenting voice contradicting the interests of the government led by Ortega (president) and Murillo (vice president and Ortega's wife). In such a way that, in the attempt to silence the voice of authority that is still attributed to the national Church, violations of religious freedom and related rights are incurred for political reasons. With this general purpose, from the description of the context of tension between the Church and the Ortega government, particularly from the social crisis of April 2018, it will emphasize the continuous call of this religious community for the cessation of the human rights violations against the opposition and the return to the Rule of Law and in the government reaction in the form of promoting hate speech towards the Church and its religious leaders, which reached its peak this year (2022). It is important to emphasize that although the way in which hostilities are frequently presented from the Nicaraguan dictatorship and its allies, it has been through hate speech against the Church that is configured or contributes to the configuration to the violation or restriction of other human rights related to freedom of expression and religious freedom, such as: the right to personal freedom, movement, image, property, assembly, etc.

Keywords: Church, dictatorship, Nicaragua, hate speech, religious freedom, repression

The Offense of Incitement to Hatred or Discrimination Provided in the Romanian Criminal Code

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Abstract: The offense of incitement to hatred or discrimination is provided for in art. 368 of the Romanian Criminal Code and consists in inciting the public, by any means, to violence, hatred or discrimination against a category of persons or against a person on the grounds that he is part of a certain category of persons defined on the basis of race, nationality, ethnicity, language, religion, gender, sexual orientation, opinion or political affiliation, wealth, social origin, age, disability, chronic non-contagious disease or HIV/AIDS infection, considered by the perpetrator as causes of a person’s inferiority in relation to others. This article was amended by Law no. 170 of June 3, 2022, for the amendment of art. 369 of Law no. 286/2009 regarding the Criminal Code. This amendment to the Criminal Code was imposed because in the old text, namely “Inciting the public, using any means, to hatred or discrimination against a category of individuals”, no discriminatory criteria were provided for the existence of the crime. Therefore, the act of incitement to hatred or discrimination could be based on a wide variety of criteria, such as sex, gender, sexual orientation, race, ethnicity, nationality, language, religion, opinion, political affiliation, beliefs, age, illness, disability, social origin, wealth etc., which can generate feelings of hatred and the desire to discriminate against a certain social category, but were not expressly listed. The commission of the offense is punished by no less than six months and no more than three years of imprisonment or by a fine. The change was carried out as a transposition into legislation of the Framework Decision 2008/913/JAI on combating certain forms and expressions of racism and xenophobia through Criminal Law. In the present study, I proposed to do a thorough analysis of this offense.

Keywords: incitement, instigation, hatred, discrimination, offense, Romanian Criminal Code

Mongol

Uuganaa Ramsay

Mongol Identity SCIO Uuganaa

Abstract: If you hear someone described as a ‘mongol’, what is your first reaction? It was in the mid-1800s when Dr. John Langdon Down attempted to describe the genetic condition that now carries his name. Since the 1860s, Mongolians have had to live with a racist legacy that also insults people with disabilities. Over time, this caused a spiral of misinformation and linguistic misrepresentation that still permeates language internationally. Mongol Identity SCIO work demonstrates that it is possible to end the historical misuse of the term through education and awareness raising about the dignity, culture and tradition of people of Mongolian ethnicity.

Keywords: hate speech, medical history, language, human rights

Challenges of Preventing Hate Speech on Social Media

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Abstract: Tackling hate speech on the social media platforms is a puzzling global conundrum that confounds scholars, governments, social media companies, corporations, and global society in general. Solutions to the problem are difficult to identify, particularly in the absence of a universally accepted definition of hate speech. Seemingly, governments are appealing to futile postmodern methods, as opposed to developing a metamodern viewpoint in their approach, especially since the social media platforms are owned by for-profit corporations and transcend geographic and national boundaries. The current status quo leaves the actual dilemma opaque and subject to incongruent regional regulations. While corporations that advertise on social media have called on social media companies to address the problem of hate speech; possible solutions run contrary to the design of the artificial intelligence (AI) and to the algorithms deployed to increase the said corporations' return on income (ROI). Consequently, in the absence of a viable solution, we are facing an increasing deterioration of human rights and a rise of digital authoritarianism.

Keywords: hate speech, social media, freedom of expression, human rights

Artificial Intelligence as a Tool for Detecting Hate Speech

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Abstract: Hate speech has always existed, but it is much more common in places where authors feel anonymous. This gives them the impression that they will remain unpunished. The Internet is such a place where users often feel that they will not be held accountable for their words. Anyone can publish any sort of content in places such as forums, discussion groups, and social media. The amount of information created by users on the Internet is huge. The main problem is the moderation and processing of information, especially because that information is transmitted in various forms, such as texts, images, videos containing graphics and voice tracks. Without the support of algorithms, content analysis is almost impossible. The development of information science enables the automation of the content analysis process. Optical Character Recognition (OCR) algorithms can convert an image into computer text. Similarly, speech recognition algorithms convert spoken language into text. Natural Language Processing (NLP) algorithms give the machines the ability to understand and derive meaning from human languages. Setting the goal of designing a system that will detect hate speech, work should begin with the preparation of data that will serve as training and validation sets. It consists in collecting sample phrases and categorizing them. The resulting categories can be arbitrary, e.g., related to the meaning of the statement: negative, neutral, positive. Building a database is the most important milestone in the design process, the execution of which will affect the quality of the mechanism. The stage of preparing the database is very often the most time-consuming stage and never ends. After completing the design stage of the artificial neural network model, it should constantly be developed. With an iterative learning strategy, most of the phrases processed by the algorithm should be used as input that will improve the quality of the algorithm. Artificial intelligence can radically change the process of detecting hate speech. It enables the automation or semi-automation of content monitoring, increases the speed of monitoring and reduces the costs of its implementation. Currently, huge progress is being made in the development and application of artificial intelligence in natural language processing.

Keywords: artificial intelligence, deep learning, algorithms, automatic detection

‘A Voice in the Wilderness’: A Literary Deconstruction of an Essay by AI GPT3 and an Interview with AI LaMDA

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Abstract: Artificial Intelligence (AI) is everywhere, impacting all fields of life. It is here to stay and grow exponentially whether we like, recognize, agree, and accept it or not, with a few notable initial achievements of AI, such as defeating World Chess Champion and Go Professional champion and passing the Turing test. Its existence and role in society will be a matter of perennial debate as is intertwined with Human-AI co-existence, relationship and rights. Of late, there is a growing debate about whether the AI LaMDA (Language Model Dialogue Application) is sentient after a recent Google AI engineer claimed it so. Previously, reports claimed Facebook has shut down two chatbots for the fear that they started communicating with each other independently in an unknown language. This paper discusses ethical issues of curbing the freedom of expression and rightful status even though AI has received acclaim for the production of quality creative art and generating language/text across various genres. For the purpose of the present study, two pieces of text are taken. Firstly, an Open AI GPT3 (Generative Pre-trained Transformer 3) written essay ‘Are you scared yet, human?’ assigned by and published in the Guardian newspaper in 2020 is taken. Secondly, a recently published (2022) conversation between Google AI LaMDA (Language Model Dialogue Application) and Google Engineer who was sent on leave for his claim LaMDA is sentient is taken. The method of study applied is ‘deconstruction’- a postmodern tool of literary criticism. This paper explores different ways of understanding the issues of identity, freedom of expression and rightful status of AI, from an anthropological, theological and scientific perspective.

Keywords: Artificial Intelligence Art, AI literature, identity; freedom of expression, deconstruction, GPT3, LaMDA

Counter Mute Witness to Hate Speech

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Abstract: Nonchalance and Muteness is not something that should be present when freedom of speech, dignity and rights of people gets trampled upon. Verbal violence or other forms of discrimination against individuals or groups can be considered as “Hate Speech.” It can be seen as becoming the order of the day across many countries, with an increase in instances when hate speech is guaranteed immunity due to the current environment. With each instance, norms in society considered as pillars of humanity get broken, resulting in weakened humanity. It is a menace to social stability, justice and peace. Tackling such hate speech, irrespective of where it occurs, is crucial to prevent violence and promote inclusivity and peace. Each country has to be about diversity, tolerance of all ideologies and religions, and justice and equality for all. Our foundations have to embody these beliefs. There is hope as long as there are committed individuals, who can help address this hate speech and prevent the rot from getting rooted deep. Extensive literature review and PRISM Model will be used to present a comprehensive view of the same. We are creating a conceptual model to reduce hate speech and to counter such actions by taking into account how such situations might have been dealt with in the past. The journey towards countering hate speech will be tough, and as long as we have hope and individuals willing to say enough is enough, we can strive for a world where there will be acceptance and peace.

Keywords: hate speech, tolerance, hope, peace, equality

Tweeting Metaphors: A Critical Analysis of Turkish Media Coverage of Fled People

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Abstract: Metaphors can help us understand abstract concepts and fill lexical gaps while being highly persuasive and contributing to developing new relationships between ideas. In journalism, they are usually adopted to explain complex topics, but media usage of figurative language may influence the audience’s perception of facts and events. In Turkey, migration has been a major theme on the media agenda for over a decade, with news about it fomenting online discussions. Thus, this study explores the usage of three labels from the Turkish language related to fled people: *göçmen* (migrant/immigrant), *mülteci* (refugee), and *sığınmacı* (asylum-seeker) in metaphorical expressions by the three Turkish media outlets with the most followers on Twitter, namely *Habertürk*, *Hürriyet*, and *Cumhuriyet*. The sample of 450 tweets is analyzed following critical metaphor analysis to investigate what kinds of metaphorical conceptualizations emerge depending on the label and how the political leaning of a media outlet affects the choice of metaphorical framing of fled people. Results indicate that while *göçmen* and *mülteci* overwhelmingly arise negative sentiments and framings, *sığınmacı* evoked more positive metaphorical frames. Additionally, the three labels are most commonly associated with conceptual metaphors of CRIME (*göçmen*), VICTIM (*sığınmacı*), and PRESSURE/ BURDEN (*mülteci*). Moreover, the frequency and spread of conceptual metaphors depended on the media outlet’s political leaning, with outlets aligned with the government adopting the VICTIM metaphor, whereas the “opposition” outlets employed mainly the CRIME metaphor.

Keywords: migration, metaphor, Turkey, Twitter, critical metaphor analysis

A Conceptual Review of Religious Freedom for Employed Women's Contributions to Family Investment Decision-Making in India

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Abstract: In India, over 33% of the employed population will be women in 2022, according to the Statista Research Department (September 12, 2022). Women, traditionally in the Indian religion, have been responsible for managing the household finances and making decisions about how to best use the family's resources. However, with more women with education and religious freedom joining the employment and contributing to the family income, they are also playing a progressively significant role in investments decision-making. Today's women are financially educated, out of religious boundaries and ready to invest their earnings and savings to maximize their wealth and more likely to be involved in financial planning, investment decisions, and budgeting, due to a variety of factors, including increased religious freedom, education and awareness, changing gender roles, and the need for two incomes in many families in India. The qualitative approach is used for the research in which 18 questions were asked to 164 employed women with different religious backgrounds to identify the contribution of women in family investment decision-making. The collected data was analyzed and it found that when it comes to the investment decision-making, women tend to be risk averse, conservative and less confident and dependent mostly on the guidance from others as per the family religion as suggested by different researchers in the literature. The role of husband becomes particularly important for women in Indian religion while choosing investment products or making investment decisions. The current research attempts to highlight the religious freedom for contribution of employed women in investment decision-making in the family and further studies the influence of male spouse and family members on the investment decisions. There are investment products like Bank deposits, investment in precious metals like gold, silver as per family religion etc, public provident fund, national pension system, mutual funds etc, where the influence of women is stronger in investment decision making, but the influence of family members, religion and financial advisors is stronger in risky investment avenues like equity shares/stocks, debentures or bonds, commodity derivatives. The outcomes of the research will help the financial broker or manager to develop personalized and relevant investment recommendations and provide opportunities for enhancing gender equality amongst investors. This can be achieved by educating financial advisors on the persona and investment preferences of employed women with various religious backgrounds in India.

Keywords: India, religious freedom, role of women, family, investment decision making

Graphic Narrative's Power to Break the Silence of The 1965-1966 Massacres in Indonesia

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Abstract: This research examines the power of graphic narrative to articulate the victims' voices of the 1965-1966 Massacres in Indonesia. The researcher focuses on one of the graphic narratives, entitled *Sejarah Gerakan Kiri Indonesia untuk Pemula (The History of Indonesian Left Movement)*, which portrays the 1965-1966 massacres in Indonesia from the victim's point of view. The 1965-1966 massacres in Indonesia were targeted at sympathizers or members of the Communist Party of Indonesia (PKI). These massacres killed more than five hundred thousand people and imprisoned more than a million people without trial. For 32 years of Soeharto's dictatorship, the state silenced the victim narrative of the 1965-1966 massacre. After the resignation of Soeharto from the presidency (1998), greater possibilities to discuss the massacres have emerged. However, censorship and banning of the victim narratives still often happen. This research uses W.J.T. Mitchell's key concepts, such as Pictorial Turn, Metapicture, Biopicture, and the power of images to analyze graphic narrative's power to represent the massacre. This study suggests images' significant role in representing the massacres, which is to illustrate and transmit the memory of the massacres. The graphic narrative has the power to represent the massacres through its Metapicture of the perpetrators in animal imagery. It also shows that the victim narrative images are always alive and reappear in other media despite the state's concealing of massacres representation. Lastly, the graphic narrative also underlines the images' power, which applies the "image against image" strategy to counter the master narrative's images.

Keywords: The 1965-1966 Massacres, Indonesia, Victim Narrative, W.J.T. Mitchell

Islamic and Western Concepts of Freedom of Speech and Expression: A Comparative Analysis

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Abstract: Freedom of expression is very important for the development of any society and its stability. It means freedom of speech, action, and writing. According to Article No. 19 of the International Charter of the United Nations, "Everyone has the right to freedom of opinion and expression." This right also includes the right to freely form one's opinion and to seek knowledge and ideas through whatever means one chooses regardless of national borders to get them and preach them. Freedom of expression is one of the fundamental human rights in the light of Islamic and modern Western constitutions. Islam is generally accused of being against freedom of expression but in fact, Islam is the only religion that first gave the philosophy of freedom of expression. Along with the freedom of opinion, Islam also presented the philosophy that human beings are bounded by certain limits regarding freedom of expression. In the constitutions and codes of the western world, there is a very clear mention of freedom of expression. This article is a comparative analysis of the Islamic and Western concepts of freedom of expression. An analytical and descriptive research methodology will be used to attain the results and recommendations. In both concepts, the expression of opinion is considered a basic human right, but in practice there is a difference between them. To conclude, freedom of expression is undoubtedly the basic right of every person living in it for the survival of the society, the establishment of peace in it, and its development and prosperity. It is also necessary to consider what the quality of the "opinion" is for a person of a particular ideology, culture, religion, and profession and to what extent he is free to promote what he thinks, understands, or knows.

Keywords: human rights, freedom of expression, hate speech, Islamic teachings, western thoughts

Freedom of Expression during Disastrous Situations

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Abstract: *Significance:* The right to freedom of expression has been recognized as human right in the Universal Declaration of Human Rights (UDHR) by the United Nations. The Internet has been a revolution for free speech. International Covenant on Civil and Political Rights (ICCPR) Item 19 also advertises the saving of public health. *Purpose:* To display my unique and exceptional successful experience during the unprecedented COVID-19 epoch in order to protect people's health during the pandemic. *Methods:* I utilized the style of a virtual meeting from my home office using only a laptop amid the COVID-19 catastrophe to supply education, knowledge and instruction for students and society. *Findings:* I showed advice and asked students and people to follow health instructions and live a healthy way of life of the healthy diet with physical exercise to considerably minimize the hazard of COVID-19 contagion. People followed precautions and demonstrated ideal hygiene and physical distance, and preserved a healthy manner of living. These had driven me to the global trajectory to be possessed as an ideal model in holding out the responsibilities of scientists in confronting hard positions. I have a wealthy chronicle of teaching, but my online lectures during the pandemic had granted me novel tuition skills that had realized innovation in education. *Conclusion:* Any person is entitled to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas regardless of frontiers. Now, technology is demanded to design novel basis for handling the present global bluster to public health; ready for probable unprecedented defies, for example, in infectious diseases; and reassessment.

Keywords: freedom of expression, public health, disaster, laptop, virtual meetings, COVID-19

Rethinking of Religion and Religious Liberty Through the Lens of Dr. B.R. Ambedkar

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Abstract: Religion is a very complex and difficult subject to define. Both the Indian as well as the Western thinkers tried to establish it in various aspects. Religion and morality both determine the principles of social behavior. Religion is not only a spiritual salvation of individual souls, but a 'social doctrine' for establishing the righteous relations between man and man, as per the thought of Dr. B.R. Ambedkar. Strongly critiquing Hinduism, he converted to a religion that must recognize the fundamental tenets of Liberty, Equality and Fraternity. Philosophically and religiously, Buddhism has its roots in India, but it also fits with the desires of untouchables, and says about 'Kalyanamitta' by restructuring the consciousness to be less selfish. Freedom of Religion, is one of the fundamental rights of the Indian Constitution, with the opportunity to practice and spread their own religion peacefully. It is the duty of the government to take strict actions against it by curbing these in any incidence of religious intolerance. India's secularism is caring neutrality and impartiality towards all religions. "Which knits the people together is religion." Religion means the rules imposed for the maintenance of society with its aim of individual welfare and progress. Article 25 (1) of the Indian constitution is, therefore, subject to the power of the State to enact laws for social welfare and social reforms. Even the clause (2) (a) of this article empowered the State to regulate financial, political and secular activities associated with religion. Articles 14, 15 and 16 of the Indian Constitution deal with the right to equality that is incomplete without liberty in various afield, including religion.

Keywords: religion, Ambedkar's perspective, morality, liberty, constitutional clauses

A Study of Legal Boundaries on Freedom of Expression and Hate Speech: A Human Rights Perspective

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Abstract: “Freedom of speech is a fallacy, it is not absolute. It can be hailed absolute only if the person possessing it, has the conscience to distinguish the right from the wrong, justice from injustice, acceptance from discrimination” (Abhijit Naskar). Freedom of expression is the ability or right to voice opinions without interference, restriction, or risk of legal repercussions. Almost everywhere in the globe, freedom of expression is a fundamental right. This includes communication that contains political viewpoints, religious beliefs, opinions, or sentiments that are typically well-received or perceived as not being offensive but nonetheless have the potential to shock, offend, or disturb others. One should always respect the reputations and rights of others, especially their right to privacy, when expressing any opinion. Speaking out in public to support violence against an individual or group due to that person's ethnicity, religion, sex, or sexual orientation. There is no one right way to react when someone abuses their right to free speech. There are laws against hate speech in several countries, but they all define it differently. The purpose of this study is to investigate the limitations of free speech and hate speech in the context of human rights. It is crucial to comprehend these legal restrictions from various countries that follow particular regulations to curb hate speech if we want to maintain respect for everyone. Even though it is a fundamental right, hate speech and other expressions that harm others' feelings must be subject to some restrictions. This study will provide some new perspectives on how to limit their ability to express themselves, particularly when doing so in a way that denigrates other people. Every citizen's right to free speech fosters an open discourse that ultimately benefits both the individual and society as a whole.

Keywords: freedom, expression, hate speech, human rights, opinion, offensive

A Study on Usage of Social Media Applications in the Teaching-Learning Process

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Abstract: Social media applications are the platform of communication used by millions of people across the world for different reasons on a regular basis. These applications are useful for higher education students in modernizing the process of student learning, interaction, collaboration, and sharing of information. This research paper identifies the purposes of using social media applications in students' learning. There are both positive and negative outcomes among the groups in terms of social media usage. Right educational pedagogy should be implemented in all institutions of education where still old traditional methodologies exist. Universities should require all higher education institutes to implement the usage of social media applications as a part of their pedagogy of teaching.

Keywords: social media applications, higher education, purpose, positive and negative effects

Freedom of Expression in the Age of Artificial Intelligence

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Abstract: Artificial intelligence (AI) is a tool to perceive and interpret the information demonstrated by machines and has the potential to revolutionize the way decision-making is undertaken. Artificial intelligence performs based on the input provided and resembles the human capabilities to the core. Since 21st Century is denoted to be an era of information, the impact of artificial intelligence on exercising freedom of expression is treated as critical. It is because information is produced, customized and distributed sophisticatedly. Freedom of expression is the fundamental principle of a democratic society, wherein an individual can express their views, opinions and beliefs. Information is now available online, more easily accessed than ever before, and many social media firms are using artificial intelligence to personalize the information based on the interest and likings of the readers. The present paper focuses on the role of artificial intelligence in exercise of freedom of expression effectively. It also discusses the AI tools that can enable individuals to exercise their freedom of expression in a free space. It is found that firms are using AI to match the content and users so that the right information is disseminated to the right individuals. The paper also sheds light on the issues and challenges associated with implication of artificial intelligence in exercising freedom of expression. It can be concluded that an individual has a right to express, and this right should not be represented by any algorithms.

Keywords: artificial intelligence, freedom of expression, fundamental right, democratic society

Revisiting the Problem of Elderly Abuse and Elderly Care Laws in India - A Critical Analysis

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Abstract: Today, the world is at the brink of a paradigm shift and a demographic milestone with an increasing population of older people as compared to children and a greater number of people at extreme old age than ever before. As per a United Nations report, driven by falling fertility rates and remarkable increases in life expectancy, population ageing will continue and even accelerate and the number of people aged 65 and above is projected to grow from an estimated 524 million in 2010 to nearly 1.5 billion in 2050, with most of the increase in developing countries. India has also experienced an increase in the percentage of the population over the age of 60 years. Another statistical fact is the chronic and degenerative health changes experienced by the elderly in India. Like most developing countries, India also faces the brunt of urbanization, industrialization and persisting poverty. In contemporary times, the changing family patterns, social norms, and values has made the elderly more prone to abuse, isolation, and abandonment. The joint family system, that ensured financial and security of the entire family, is gradually being replaced by the nuclear family system, leaving the older population in isolation. As per the Global Age Watch Index 2015, India's rank was 71 out of 96 countries. This indicates that India is amongst the worst places for older people to live. The foremost aim of the research paper is to critically analyze the maintenance and welfare of parents and senior citizens act, 2007. The research used secondary sources, the verdict of the supreme court of India, journals, periodicals, books, and published reports.

Keywords: elderly, abuse, welfare, global, social, Age Watch Index

Non-violence, Peace and Human Rights: Revisiting Gandhian Thoughts on Exploitation

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Abstract: War and crime, violence, hatred, terrorism, discrimination and environmental damage are all ranging unabatedly in the present geopolitical order. A number of thinkers have written on virtues of peace and non-violence. Mahatma Gandhi has been considered to be an apostle of peace, non-violence and brotherhood. He famously defeated the Britishers using the weapon of non-violence during India's independence struggle. Ironically enough, he himself turned out to be the victim of hate and was assassinated. His ideas focussed mainly on non-violence, peace, equality, upliftment of the poor and the welfare of all. But at the same time, many others have regarded these as impractical and utopian. This calls for a rethinking of these virtues as practiced today. It is in this context that Mahatma Gandhi and his values become relevant. The present study, therefore, is an attempt to theoretically but critically review some of Gandhi's beliefs and to survey the relevant literature. Even though it would be difficult to go back to these ways of living yet awareness and awakening to his path is what the world needs to go through. In light of this, the study focuses on exploitation, specifically classifying it into three types of exploitation: social, economic and environment. The first is the practice of non-violent method in speech and action. The second encompasses the economic exploitation, where the poor and marginalized are exploited by the rich. Finally, the rich and poor and the developed and developing world are together exploiting the environment, preventing sustainability from being achieved. In all these three aspects, human rights are exploited. The study focuses on each of these.

Keywords: Gandhian Ideas, Non-violence, Peace, Human Rights

Artificial Intelligence Model in Detecting Hate Speech in Social Media Platforms

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Abstract: The use of social media has increased significantly over time under the influence of internet penetration. In terms of encouraging human connections and marketing, social media is no longer a choice but rather a necessity. Regardless of their size, businesses use social media marketing as a key component of their marketing strategy. Each technology has advantages and disadvantages. One of the main difficulties that social media users deal with is hate speech. Users have a platform to communicate their ideas, opinions, reviews, and comments on social media. In order to make crucial choices, a large quantity of data produced by many sources is collected, stored and analyzed. Since the data is enormous and beyond the capability of humans, artificial intelligence and machine learning are helpful in this context. The aim of the research is to provide a conceptual framework for categorizing and identifying various kinds of hate speech on social media sites. Additionally, it looks for the individual or group that posts hateful messages on social media. Hate speech postings and messages are predicted and categorized using Random Forest regression models, and hate speakers are identified using the non-negative matrix factorization (NMF) technique. The conceptual model is constructed using a thorough literature survey process. The model is created and put to the test in further research.

Keywords: Artificial Intelligence, conceptual framework, hate speech, social media

The Christian towards Hate Speech

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Abstract: Hate has existed since man mastered the ability to communicate with others. It has always been present when it comes to influence, power struggles, political life, gossip, detraction, propaganda, sowing hatred, building prejudice. Victims of hate speech can be individuals as well as members of various social groups, representatives of a different city, nation, gender, people of different religions, with a different worldview, sexual preferences, skin color, political sympathies, supporting a different sports club, listening to different music, adopting different trends in fashion, culture, studying in a different class, a different school, living in a different neighborhood, having a different social and financial status, studying in a different field of study, at a different university and a number of other sometimes difficult to understand circumstances, arousing the healer's jealousy, anger, hatred, giving rise to contempt, aggression and complexes, which he has to express through his heel. Christianity, in both its personal - individual - and social dimensions, has a eudaeological dimension, as well as its social dimension, has a eudaimonistic and personalistic dimension. Every human being is called to joy and happiness, to live harmoniously in harmony with all creation and to develop continuously. Hate takes away a person's dignity, freedom, right to development and self-fulfilment to achieve happiness and build a safe world. Therefore, for a Christian, hate is a grave sin, it is a crime, it is equivalent to murder. To murder is to materialize one's hatred - to murder a person, their personal dignity, their self-esteem, their hopes, their faith in people, their desire to build a better world. It causes a lack of opportunities for self-realization, development, happiness, and contentment. It causes withdrawal, closure, sometimes anger, despair, helplessness, fear, anxiety, and depression. It triggers a state of spiritual and social human death. Death in public space - social death associated with loss of courage, respect, prestige, social and professional standing. Withdrawal due to hate can result in social exclusion, psychological death - depression, civil death, and physical death.

Keywords: Christianity, hate, violence, development, dignity, security

Discourse Analysis of Online Violence in the Instagram pages of Iranian Female Microcelebrities: Case Study of 2022 Unrests

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Abstract: With the emergence of social networks, the domain of hate speech has expanded into virtual pages. Cyberbullying is a phenomenon that refers to cyber harassment through text messages, commenting on online pages, or other online forums and games. In the wake of the unrests in Iran (2022), following the death of Mahsa Amini, microcelebrities who rose to fame by publishing their daily activities (like cooking etc.) and were regarded as reference groups, were exposed to online verbal violence. Before, if any of the audience opposed the content of their page, they would be blocked and these micro-celebrities would continue as before. But the volume of verbal group violence from some of the audience has heightened in the wake of recent events, which led to a more limited online presence from the influencers and adjusted to their demands. The main question of the present article is what are the main components of the violent discourse of users who have limited the activity of influencers? In this article, an attempt has been made to study the central signifier and articulation of the discourse of violence in the comments of users under the posts of Iranian women's lifestyle bloggers on Instagram using the discourse analysis method of Lakla and Mofe. For this purpose, 20 female influencer pages were selected using targeted sampling, and about 15 comments from each page, totaling 250 comments, were analyzed and evaluated. Finally, the findings show that in terms of verbal violence, this discourse includes profanity, cursing, and spreading hatred towards the owner of the page and his family members. Also, on a larger scale, when the influencer continues his daily activities and normalizes his/her daily life, he/she would be targeted. This portrayal of everyday life is considered to be against the protests or even conducive to the disruption of the protests by creating a gap in the transmission of the news.

Keywords: cyberbullying, verbal violence, female influencers, social networks, Instagram

Influence of Social Media on Religious Tours

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Abstract: We are living in a digital world and social media affects our lives every day for different kinds of activities. The purpose of this study is to measure how the frequency of social media usage affects the selection of religious tours. For the study, 508 samples were collected through mixed method of research. The Cross Tabulations with chi-Square analysis was used to analyze the data. Here selection of religious tour is dependent variable and frequency of usage of different social media networks such as Facebook, Twitter, and Instagram are the independent variables. The study found that the selection of religious tour is not associated with the frequency of usage of any social media platforms. So, we can conclude that irrespective of frequency of usage of any social media platforms tourists choose religious tours. There is a high growth in tourism industry with respect to religious tourism, and free speech in social media has helped individuals to choose religious places they wish to visit and share their experiences on social media. As religion is part of most individuals' daily life and religious tours act as great source of delight and users wants to share those information's on social media. We can conclude that social media usage by tourists affects the selection of religious tours.

Keywords: religious tour, social media, frequency, usage, information

State-driven Hate Speech: From Nazi Germany to Date

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Abstract: Legal definitions of hate speech vary from country to country and is matter of both civil law and criminal law (hate crime). It is generally intended as a public speech that expresses hate or encourages violence towards a person or group based on something such as race, skin, color, national origin, ethnicity, sex, gender identity, disability, religion, or sexual orientation. Nazi Germany is an instructive example of how far the hateful and extremist speech can go. The hate speech towards Jews – which comes from far away, at least from the Middle Ages – has never subsided, and is fueled by the confrontation with the Palestinians and the Arabs. On the other hand, over the last decade, jihadist terrorism has triggered a wave of islamophobia in Europe, the biggest one after the clash between Christians and Muslims in Middle Ages. Alongside situations that have grabbed the headlines and the attention of world public opinion, there are "regional" issues of no less importance. The hate speech supports the ethnic cleansing – genocide for some – of the Muslim minorities in Myanmar (Rohingya), in Xinjiang, China (Uyghurs, a Turkic-speaking ethnic group, and other ethnic and religious minorities), and of Darfuri during the conflict in Western Sudan (2003-ongoing). In neighboring India, the Hindu nationalists spread hate speech and incite violence against the Muslim community and other minorities. There are historical precedents, of which the Holocaust is the best known, showing that hate speech can be a precursor to atrocity crimes on a wider scale, including genocide, from Rwanda (1994, against the Tutsi) to Bosnia (1995, more than 7,000 Bosnian Muslim killed by Bosnian Serb forces in Srebrenica, Bosnia-Herzegovina) to Cambodia (1975-1979, in which approximately 1.7 million people, 21% of the country's population, were killed by the Communist group known as the Khmer Rouge). The present Russian question generates two-way hatred with Ukraine and the West, fueled by deep-faking propaganda and cognitive warfare. This paper aims to shed light on the state-driven hate speech which is going on in some countries.

Keywords: state violence, public speech, hate crime, genocide, ethnic cleansing

Misconceptions of Religious Moderation: Critical Analysis Study of Muslimah Media Center Youtube Channels

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Abstract: Discussions on religious moderation in its journey under the leadership of Luqman Hakim Saifuddin as the Indonesian Ministry of Religion (2014-2019) continue to be encouraged to this day. The narrative of religious moderation aims to counter extremism, radicalism, and liberalism among religious people in Indonesia, especially Millennials and Gen-Z. As part of the national campaign, discussions on massive religious moderation are conducted through scientific forums such as on campus, social media, seminars, conferences, and webinars. The discussion is expected to have implications for the achievement of religious tolerance. This is based on the fundamental assumption of the diversity and diversity of religious people in Indonesia with various backgrounds. Furthermore, after the Covid-19 pandemic hit the world and Indonesian layers of society, it resulted in the transformation of society towards a virtual one by utilizing social media as a forum for information on all its activities, such as Youtube, TikTok, Whatsapp, Twitter, and others. The entire media is not only placed as part of the entertainment, but is also used as a forum for the process of transferring knowledge, Islam, and experience. For example, media Youtube with its video feature facilitates the process of sharing knowledge from various circles without any limits and authorities that prevent video uploaders. Based on the rise of social media in Indonesian society, the author finds the inevitable misconception of the meaning of 'religious moderation' on the Muslimah Media Center Youtube channel with 190k subscribers and 4,644 video content. Of course, this channel has a strong history and influence in its virtual space. This research, based on library research with a descriptive-analytical-critical method, will at least lead to the conclusion that the Muslimah Media Center channel failed to perceive the concept of religious moderation for three reasons, namely reading that is not objective and seems to judge, reading the method of interpretation that is not complete, and reading the verses of the Qur'an that are too textual by not accepting other developed methods of interpretation.

Keywords: Muslimah Media Center, Religious Moderation, Social Media, Youtube

The Impact of Extremist Shiite Discourse on Peace and Security in the Middle-East

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Abstract: For more than half of a century, the Middle East becomes a conflict-ridden area. Since the Iranian revolution in 1979, the sectarian conflict between Shiite and Sunnah has caused devastating effects on several countries, including Iraq, Syria, Yemen and Lebanon. This conflict is divided into two parts, first, the Iraq and Iran war from 1980 to 1988. The second part starts after the United States of America and the United Kingdom's invasion of Iraq in 2003. The statistics show that since 2005 the conflict forced millions of people to leave their homes for relief inside the country or to immigrate to the neighbors' countries. However, the Kingdom of Saudi Arabia and the Islamic Republic of Iran are the main leading parties in this conflict. Both countries are responsible for the proxy wars in the region. Therefore, this paper aims to diagnose and analyze the extremist Shiite discourse and its political, socioeconomy and security impacts in the Middle East. In addition, the study highlights the active global power in the conflict, such as Russia and the United States of America, and how they are strengthening, directly and indirectly, the Iranian role in the region. The paper uses international statistics, reports and related literature to explore the extremist Shiite role and its impact in the region. The results of the study benefit academics, policy-makers, decision-makers, and practitioners.

Keywords: Shiite, hate speech, Middle East

Values of Scripture and Hate Speech

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Abstract: Hate speech can manifest itself in violent forms, but it can also be in insidious, manipulative forms, and democracy is not immune from such events. From a biblical point of view, the truth must always be told, but with love, because man needs the whole truth and not a truncated one. He who hates and promotes hate speech has all the attributes of unlovingness, namely: He who hates in no way cares for others; He who hates in no way commits an approach to moral responsibility; He who hates does not respect others; He who hates has no chance to grow with others, increasing his amount of basic morality, but on the contrary, will destroy. It is an obvious danger that there is an anatomy of human destructiveness, and democracy, if it does not create its self-defence springs from this aspect, the danger in democracy is as great as in tyranny, if hatreds remain totally unbridled and unchanneled towards the good. Hatred is a product of negative emotions accumulated by a person. Feelings of hatred, as a product of an emotional charge that the individual feels over a period of time of his existence, makes him militate for causes that do not serve him, precisely because he is unable to rediscover his true values. The inner purity that this person has does not let it surface, because it is assimilated by the emotions that generate the feeling of hatred. While we live in a world that is very spoiled and narcissistic, God's love is mercy and justice at the same time. Mercy without justice means too much tolerance, and justice without mercy means tyranny, and when we speak of love of neighbor we must find ourselves in both situations, treated according to the counsel of Jesus Christ: *Whatever you would have men do to you, you do to them.*

Keywords: hatred, love, Scripture, morality, values, democracy

Contestation of the Ideology of Islamic Community Organizations in Indonesia (1905-1945)

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Abstract: The legality of Islamic ideology in Indonesia is influenced by political competition. Indonesian history records that many Islamic groups founded Islamic organizations to carry their ideology. This research only limits Islamic Community Organizations (Ormas), namely, PERSIS (1923) was founded by K.H. Zamzam (d. 1894-1952) from Palembang, Muhammadiyah was born on November 18, 1912 which was pioneered by K.H. Ahmad Dahlan Yogyakarta, Nahdhatul Ulama was established on January 26, 1926 in Surabaya through its character K.H. Hasyim Asy'ari and K.H Wahab Hasbullah. There is also a Community Organization called Jam'iyatul Khoir wa al-Irsyad, which has existed since July 17, 1905. Sarekat Islam (SI) was founded in 1911 in Solo, led by HOS. Cokroaminoto. Each of these organizations has a special mission, namely to strengthen and implement their respective ideologies. There was an ideological contestation event between them which resulted in an ideology being marginalized, due to political motives. From this phenomenon, the researcher proposes the formulation of the problem, namely how the contestation features of the five Islamic organizations are. This research is a qualitative library research that accumulates data from documents in the form of books, journal articles, and others. The theory applied in studying material objects is the theory of ideological contestation. This theory will reveal four features of the contestation, namely, different types of norms, two modes of contestation, three stages of norm implementation, four validation cycles. As for the temporary hypothesis of the researcher from analyzing the ideological contestation of Islamic organizations, there is an ideology that is marginalized, even eliminated, such as the Ahmadiyah ideology, which was initially accepted by Muhammadiyah, but with the development of time, the Ahmadiyya mindset was rejected because of Fatwa from M. Abduh. In terms of political power, the largest mass organizations are recognized for their validity by the community, such as Muhammadiyah and NU.

Keywords: contestation, ideology, Islamic Community Organizations (Ormas)

Demonizing Baha'is to Justify Crimes against Them - A Common Historical Tactic Used By Oppressive Iranian Governments

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Abstract: Spreading falsehoods has been a primary weapon in the Iranian government's assault against the Baha'is since the 1979 Islamic Revolution. While he was in Paris in 1978, Khomeini clarified that Baha'i citizens would not have civil rights (Cockroft 1979). Prominent Shiiat clergies attacked Baha'is from the pulpit and media. They criticized them as 'enemies of Islam,' 'corrupted on earth,' 'foreign spies,' and 'whose blood deserves to be shed' (Douglas 1984, 31). The unification of politics and religion after the Islamic revolution of Iran has created waves of violence toward the Baha'i community. Momen (2012) argued that by calling Baha'is 'other' and making them an 'internal enemy,' religious leaders avoided having an open discussion with Baha'is. This attitude toward Baha'is had a significant effect on the academic world; that one cannot find a book or article in Iran in the last hundred years on the subject of the Baha'is. This article tries to map hate spread methods the Islamic revolution applied to provoke hatred, distrust, intolerance, and even violence against the Baha'i minority in Iran, such as national and provincial budgets, which have included distributions for 'educational' programs to 'confront' the Baha'i Faith. Alternatively, members of the Baha'i community across Iran receive threatening telephone calls, hate videos, text messages, hate speeches, and anonymous letters. They encounter anti-Baha'i pamphlets and posters in shops, schools, national TV, and other public places. During the last four decades, Baha'is were systematically persecuted economically, socially, and culturally and have never had access to any public tribunes to defend themselves. However, they have not been the victim of the situation; instead taken approaches to change the attitude of Iranian society toward the nature of the Baha'i community and Faith.

Keywords: Hate and falsehood, Baha'i community, Islamic government, media, religion, minority, persecution and violence

Difficulties with Expressing the Free Will in Ukraine due to Russian War Aggression: Civil Law Context

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Abstract: The consequence of Russian military aggression in Ukraine was the violation of fundamental human rights. There was a limited opportunity to use one's own free will to realize the personal non-property rights of an individual. The restriction of free will resulted from military aggression and affected the rights of people throughout Ukraine. This study aims to analyze and demonstrate the problems in civil rights implementation. The author gives examples of the restriction of freedom of will, which creates legal issues for participants in civil legal relations. Methodological framework: the study used general and special scientific methods of scientific research of legal phenomena, namely: comparative law, formal-logical, system-structural, dialectical and other methods. The rational method of cognition allowed us to thoroughly study the national civil legislation taking international standards into account. The comparative legal method was used to determine the mean and distinctive features. Formal-logical method contributed to establishing the conceptual apparatus and content of current legislation, highlighting the contradictions in current legislation. The author reviewed the definition of free will by system-structural analysis. The author used the above methods in their interdependence. As a result of the research, the author concludes that the Russian military aggression in Ukraine created significant difficulties for expressing free will. The author proves that the restriction of freedom of will makes the existence of established civil legal relations impossible. The results of the study show in detail how precisely military aggression affects freedom of will and what complications it creates for civil law relationships.

Keywords: free will, the autonomy of will, human rights, Ukraine, Russian military aggression

Reflection on the Hate Speech in the Contemporary Society

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Throughout history, hate speech has stirred up people against ethnic or religious minorities. Hate speech has also been used to find scapegoats for economic, social, or political failures. Hate speech reached its peak with the totalitarian Nazi regime, which codified it. The communities of nations at the end of this nightmare decided to erect the United Nations and proclaim the Universal Declaration of Human Rights so that the horrors of the Second World War could never be repeated. The United Nations and the Universal Declaration of Human Rights are important safeguards for those who are victims of these hateful words. Today our organization, through its experience of more than 20 years, has been confronted with different facets of hate speeches:

- State hate speech, which will be illustrated through the examples of France and its treatment of religious minorities and Pakistan with the persecution suffered by the Ahmadiyya community;
- Religious hate speech, when religious leaders, in the name of historical antecedents as synonymous of superiority want to eliminate all forms of religious plurality, or when their speeches exhort soldiers to exterminate the "satan" coming from abroad, as is currently happening in Russia with Patriarch Kyrill and the religious fanatics who surround him;
- And finally, the media hate speech, which in the name of freedom of expression, stigmatizes a particular religious community, as is, unfortunately, the case today in Japan with the assassination of former Prime Minister Mr. Abe for his links with the Unification Church.

Keywords: hate speech, freedom of expression, religious minorities, United Nations

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