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CONTENTS

Preface	<i>Jerri Shepard</i>	1
Intra- and Inter-Religious Hate and Violence: A Psychosocial Model	<i>Linda M. Woolf and Michael R. Hulsizer</i>	5
Images of Slavery in the Early Church: Hatred Disguised as Love?	<i>Dr. Kimberly Flint-Hamilton</i>	27
Building Peace in Northern Ireland: Christian Reconcilers in an Economy of Hate	<i>Eric Getty</i>	47
The Role the Dutch Reformed Church Played in the Rise and Fall of Apartheid	<i>Jennifer Nelson</i>	63
Engendering Hate Crime Policy: Gender, the "Dilemma of Difference," and the Creation of Legal Subjects	<i>Valerie Jenness</i>	73
<i>Student Voices</i> The Conquering Lion	<i>Julian Aguon</i>	99
<i>Book Reviews</i> James Waller's <i>Becoming Evil: How Ordinary People Commit Genocide and Mass Killing</i>	<i>Steven K. Baum</i>	103
David I. Kertzer's <i>The Popes Against the Jews: The Vatican's Role in the Rise of Modern Anti-Semitism</i>	<i>Steven K. Baum</i>	105
Eric Weitz's <i>A Century of Genocide: Utopias of Race and Nation</i>	<i>Beth Greenbaum</i>	107

Preface

The Truth and the Lie went down to the river to take a swim. It was a beautiful sunny day and the water was especially inviting; so they both jumped in to play. While the Truth was underwater, the Lie slipped out of the river, stole the Truth's clothes, put them on, and ran to the marketplace, where he paraded as the Truth. Everyone at the marketplace assumed the Lie was the Truth, because he was, of course, dressed as the Truth. When the Truth realized that the Lie was gone from the river, he got out of the water, only to discover that his clothes were gone. At first he did not know what to do and he was ashamed. So he went to the marketplace as the Naked Truth and no one would look at him. Everyone thought the Lie (dressed as the Truth) was indeed the Truth, and preferred to look at what they thought was the Truth, and not the real, and Naked, Truth.

(Reference Tawna Pettiford-Wates, *The Congress on Race Relations, Gonzaga University, April 30, 2003*)

And so it is, so often, very painful to look at the Truth, let alone the Naked Truth. There are many people who would rather not look at the issue of hate, and cannot understand why there is a need for an Institute for Action Against Hate. In the struggle to combat hate, it must be identified—and named for what it is—before it can be prevented.

Gonzaga University's Institute for Action Against Hate was founded in 1998 with the purpose of fighting hate through education, research, and advocacy. Its genesis derived from concerns surrounding the apparent increase in the phenomenon of hate—especially racial and religious hate—as it manifested itself on campuses and in communities throughout the country. The prevalence of hate crimes, organized hate groups, and hateful Internet sites prompted the University community to reflect on ways that Gonzaga—a Jesuit institution—might provide a more enduring and substantive contribution to the understanding of how hate afflicts campus life, community life, society in general, and the world.

By providing resources and a framework for a new discipline known as "Hate Studies," the Gonzaga Institute for Action Against Hate hopes to complement the important work of a variety of human rights organizations, conflict resolution groups, and educators in the United States and abroad.

The Institute for Action Against Hate will host the International Conference on Establishing Hate Studies at Gonzaga University in March of 2004, co-sponsored by the American Jewish Committee and the Simon Wiesenthal Center. The objective of the conference is to bring together individuals with recognized expertise from complementary academic fields and human rights organizations to establish the field of Hate Studies. This will be a founding

scholarly event and the first international conference of its kind. The conference will provide opportunities for meaningful academic scholarship via presentations, round-table discussions, and scholarly papers (which may ultimately be published in this journal). An additional tangible result will be a published “blueprint” for the creation of the field of Hate Studies, put together from a synthesis of what is learned at the conference. The blueprint will also serve as a “call to action” to encourage other academic institutions to join in the effort to create this new field.

Volume II of the *Journal of Hate Studies* focuses on hate as it presents itself in religion and religious institutions, and includes several articles, including one by a student, and three book reviews. A brief summary of the articles follows.

Linda M. Woolf and Michael R. Hulsizer set the tone for this edition’s theme of religion and hate in their article, “Intra- and Inter-Religious Hate and Violence: A Psychosocial Model.” Their work explores the roots of violence within and among religions within the broader framework of a model of mass violence.

Woolf and Hulsizer begin by looking at the issue of religious hate through what they call “the internalized perceptions of group membership – the distinction between ‘us’ and ‘them.’” By constructing an interactive model of mass violence, they attempt to assess the “risk for ingroup fomentation of hatred and outgroup directed violence” — in other words, what is thought about others and what is done to others. They identify three patterns common to cultures that have a propensity for mass violence: “the use of aggression as a normative problem solving skill, a perceived threat orientation, and an ideology of supremacy.” Thus, they say, basic Christian tenets such as loving one’s neighbor are contradictory to Christianity’s long history of violence toward other religions being seen as “positive, righteous action.”

Woolf and Hulsizer do point the way to a solution, which includes teaching respect for differences, adopting and respecting nonviolent and effective conflict resolution skills, supporting clear separation of church and state, and forming organizations that will help point the young away from culturally held positions of hate. But, as they state, “There are no easy answers.”

Dr. Kimberly Flint-Hamilton takes her own slant on the differences between perception and reality in her article, “Images of Slavery in the Early Church: Hatred Disguised as Love?” According to Flint-Hamilton, Christianity—despite being a revolutionary religious movement in which “all were welcomed”—tended to treat slaves differently. By studying both the words of the early church fathers and early catechetical documents that instruct the faithful even on matters regarding household management, which included manage-

ment and catechesis of slaves, Flint-Hamilton demonstrates that “the attitudes of the early authority figures. . . often are laced with apparent contempt.”

Eric Getty takes us to Northern Ireland and describes the centuries-old problems facing the peace process in his article, “Building Peace in Northern Ireland: Christian Reconcilers in an Economy of Hate.” According to Getty, reconciliation and healing of this long-standing conflict will occur only through a painful process that forces Catholic and Protestant to “untangle their ideologies and cultural commitments and recast them in a constructive light.”

Furthermore, he maintains, it will require that justice be done, a necessity that includes holding criminals and terrorists accountable for their transgressions, if communities are to be rebuilt and economic decay is to be turned around. According to Getty, the first step involves untangling “the elements that reinforce the sectarian culture.”

South African native Jennifer Nelson’s article studies “The Role the Dutch Reformed Church Played in the Rise and Fall of Apartheid.” Her contention is that her native country’s “abhorrent policies of racial discrimination,” or apartheid, were made even more powerful because of the strong religious base around which they were formed. Nelson traces the roots of apartheid, from the religious underpinnings of the “Great Trek” of those Dutch-speaking Afrikaners to the formation of the laws a century later that made official the racist separation that left so many black Africans disenfranchised. Nelson leaves us, though, with the view of a new South Africa, one that has hopes for a new religious, political, and maybe even social unity.

Valerie Jenness takes us in a different direction in her article, “Engendering Hate Crime Policy: Gender, the ‘Dilemma of Difference,’ and the Creation of Legal Subjects.” While the term “hate crime” is generally applied to criminal acts involving race, ethnicity, or religion, more recently the term has been applied to include women. In the case of a double murder in a national park, the U.S. Attorney is prepared to argue “that the defendant’s killing of the two women was part of an ongoing plan, scheme, or modus operandi to assault, intimidate, and injure and kill women because of their gender.” As Jenness argues, the case brings up a plethora of problems that are as historic as they are paradoxical.

Julian Aguon gives us a student voice in his powerful first-person testament, “The Conquering Lion.” Aguon asks us to look past rhetoric and to the tradition of those “sung and unsung heroic voices” of the past that give real meaning to the struggle for civil liberties. Those voices include the likes of Harriet Tubman, Martin Luther King Jr., and the members of the Mississippi Freedom Democratic Party who in 1964 were denied seats at the Democratic national convention. He urges us “to stay in the struggle” and “be willing to sit with the agony of not having absolute certitude.” Only by being willing to sit

with that “unresolved tension” will we be able to address “the burden of our most pressing moral obligations.”

Book review editor Steven Baum leads off the book-review section with two critiques. In his review of James Waller’s book *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*, Baum shows how Waller addresses the “daunting task of explaining hate by focusing on the conditions under which many of us could be transformed into killing machines.”

In his look at David I. Kertzer’s book, *The Popes Against the Jews: The Vatican’s Role in the Rise of Modern Anti-Semitism*, Baum explores Kertzer’s contention that “alleged Catholic Church indifference to the Jewish genocide is not an act of omission, but occurs by quiet collusion and the politics of hate.”

The final book review has Beth Greenbaum looking at Eric Weitz’s *A Century of Genocide: Utopias of Race and Nation*, which poses a theory that a “maniacal search for the utopian society” led to four major genocides of the 20th century (in Germany under Hitler, the USSR under Stalin, Cambodia under Pol Pot, and Yugoslavia under Milocevic). In each genocide, says Weitz, it was a ruling elite’s dehumanization of a portion of the population through law and language that led, ultimately, to “state-sanctioned sadism.” Yet for Weitz, there is hope in “a new international order in which the world community seems more willing to intervene in cases of massive violations of human rights.” “Perhaps,” Greenbaum tells us, “we are also moving toward a global community, full of diversity and difference.”

Moving toward a global community full of diversity and difference requires a universal effort. The *Journal of Hate Studies* and The Institute for Action Against Hate are venues for confronting hate, and ultimately, preventing it through education, research, and advocacy in collaboration with professionals of like mind. This is no small task in a world of competing cultures and ideologies, dwindling resources, and widespread poverty. It is the responsibility of educators, professionals, and people of good will everywhere to collaborate in the effort to combat hate with unyielding determination; we must see hate for what it is. We can never stop questioning acts of hatred, which are often initially expressed as bias, discrimination, and stigmatization of marginalized peoples. Our work offers a challenge to critically discern the difference between the Truth and the Lie and bravely face the challenge of confronting the Naked Truth as we search for the Sacred in all of humanity

We are pleased to offer the second issue of the *Journal of Hate Studies*. We hope you will find it to be a relevant and meaningful addition to your personal and professional libraries.

Jerri Shepard
Director
Institute for Action Against Hate