

Hate Studies Course Syllabus

I. Week 1: Introduction

- a. Definitions of hate
 - i. Definitions provided by various philosophers over the centuries
 1. Aristotle (350 B.C.)
 2. Benedictus de Spinoza, seventeenth century Dutch philosopher and rationalist (1985)
 3. Neufeld & Guralnik (1997)
 4. Gaylin (2003)
 5. Dozier (2002)
 6. Stern, Ken. (2003/2004). The Need for an Interdisciplinary Field of Hate Studies. *Journal of Hate Studies*, 3 (1) Pp. 11.¹
- b. Why the need for an interdisciplinary course on hate?
 - i. Stern, Ken. (2003/2004). The Need for an Interdisciplinary Field of Hate Studies. *Journal of Hate Studies*, 3 (1).
- c. Hate Today
 - a. Stern, Ken. (2001/2002). Hate and the Internet. *Journal of Hate Studies*, 1 (1) Pp.58-74.²
 - b. 7-National Conference for Community and Justice (NCCJ), "Taking America's Pulse II: Selected Key Findings," (May 15, 2000).
 - c. Schuman, et al., "Conclusions about Changes in White Attitudes" and "Conclusions about Changes in Black Attitudes," *Racial Attitudes in America* (Cambridge: Harvard, 1997).

II. Week X: Hate from a Psychological Perspective

- a. Human Nature and Human Evil – how ordinary people are transformed into perpetrators of extraordinary evil.
 - i. Levin, Jack & Gordana Rabrenovic. Why We Hate. Prometheus Books (2004). Chapter 5: Hate and Human Nature. Pp. 63-74.
 - ii. Waller, James. Becoming Evil: How Ordinary People Commit Genocide and Mass Killing. Oxford University Press (2002). Chapter 5: What is the Nature of Human Nature? Pp. 137-168.³
 - iii. Waller, James. Becoming Evil: How Ordinary People Commit Genocide and Mass Killing. Oxford University Press (2002). Chapter 3: The "Mad Nazi:" Psychopathology, Personality and Extraordinary Evil. Pp. 55-87.⁴

¹ "Inquiries into the human capacity to define, and then dehumanize or demonize, an 'other,' and the processes which inform and give expression to, or can curtail, control of combat, that capacity."

² Includes the chapters titled: "1980s and 1990s up to the Oklahoma City Bombing" and "Web Sites of Hate."

- iv. Waller, James. (2001/2002). Perpetrators of Genocide: An Explanatory Model of Extraordinary Human Evil. *Journal of Hate Studies*, 1(1).⁵
- b. Drive and Instinct theories of hate⁶ - claim that an innately tuned engine in the organism constantly produces aggressive impulses. These theories stress the role of evolution in shaping aggressive impulses as an adaptation to the environment.
 - i. Sigmund Freud (1963)⁷
 - 1. Dualistic drive theory⁸
 - ii. Alford (2005)⁹
 - iii. Lorenz (1995)¹⁰
 - iv. Limitations of Drive Theories
- c. Theories of hate derived from accounts of evil – Several theories of hate interface with the subject of evil. These theories analyze the nature of evil and its relationship to mass murders, such as the Holocaust.¹¹
 - i. Situational factors
 - 1. Hannah Arendt’s “Banality of Evil” (1964)
 - 2. Stanley Milgrim’s obedience experiments (1974)
 - ii. Individual factors
 - 1. Leonard Berkowitz (1999)
 - iii. The roots of evil
 - 1. Staub (2005)
 - 2. Baumeister (1996, 2005)
 - iv. Limitations of the theories derived from evil
- d. Sternberg’s Duplex Theory of Hate
 - i. A triangular theory of the structure of hate¹²
 - 1. Sternberg, Robert J. and Karin Weis. The Nature of Hate. p. 74-110 [Not yet published but we have a copy]
 - ii. A story-based theory of the development of hate¹³

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⁶ This section came from Robert J. Sternberg and Karin Weis not-yet-released book titled The Nature of Hate [Not yet published]⁶.

⁸ Humans have two different kinds of drives, a preserving and unifying one that he called Eros, and a destructive and killing one that he named Thanatos, or the aggression/death drive. Hate is rooted in Thanatos but is not exactly the same thing. Thanatos is a rather unspecific force that may leave the person emotionally relatively unaffected, but exerts a strong pressure toward harmful behavior against oneself as well as against others.

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¹¹ This section came from Robert J. Sternberg and Karin Weis not-yet-released book titled The Nature of Hate [Not yet published]¹¹.

¹² There are five fundamental claims of hate. (1) Hate is very closely psychologically to love, (2) hate is neither the opposite nor the absence of love, (3) hate can be characterized by a triangular structure (intimacy, passion and commitment), (4) hate has its origins in stories that characterize the target of the emotion, (5) hate is one precursor to some instances of terrorism, massacres and genocide. Triangular theory of hate: (1) negation of intimacy in hate: repulsion and disgust, (2) passion in hate (anger/fear), (3) decision/commitment in hate: devaluation/diminution through devaluation. Combing all three elements is acombustible mix.

1. Sternberg, Robert J. and Karin Weis. The Nature of Hate. p. 111-150. [Not yet published but we have a copy]
- e. Identities of the Perpetrators [Do not remember where I got this]
 - i. Cultural belief systems
 1. External controlling influences on one's life
 2. Authority orientation
 3. Ideological commitment
 - ii. Moral disengagement
 1. Moral justification
 2. Euphemistic labeling of evil actions
 3. exonerating comparisons
 - iii. Rational self-interest
 1. Professional self-interest
 2. Personal self-interest
- f. Individuals who have combated hate
 - i. Bill Wassmuth
 1. Wassmuth, Bill and M.J. Bryant. (2001/2002). Not in Our World: A Perspective of Community Organizing Against Hate. *Journal of Hate Studies*, 1 (1).
 - ii. Anne Rosmus

III. Week X: Hate from a Sociological Perspective

- a. Blee, Kathleen. (2003/04) "Positioning Hate," *Journal of Hate Studies*.¹⁴
[Article used to bridge the gap between psychology and sociology]
- b. The Nature of the Collective
 - i. Le Bon, Gustav. The Crowd: A Study of the Popular Mind. 2nd Ed. Originally published in 1895. Reprint, Dunwoody, Ga.: Norman S. Berg, 1968.¹⁵
 - ii. Freud, Sigmund. Group Psychology and the Analysis of the Ego. (1921). Reprint of the ed. published by Liveright, New York,

¹³ Hate has story-like properties. This chapter goes through the different types of stories that people have created to fuel hate. For example, the stranger story, the impure-other story, the controller story, the enemy of God story, the moral bankruptcy story, the death story, the barbarian story, the greedy-enemy story, the criminal story, the torturer story, the murderer story, the seducer/rapist story, the animal-pest story, the power-monger story, the subtle-infiltrator story, the comic-character story, the thwarter/destroyer-of-destiny story,

¹⁴ The article by Kathleen Blee serves to bridge the gap between psychology and sociology. She leads with a section on "Hate as an Individual Phenomenon" and then transitions to "Hate as a Social Phenomenon."

¹⁵ Le Bon theorized that, in a crowd, the individual's psychology is subordinated to a collective mentality that radically transforms the individual's behavior. "By the mere fact that he forms part of a crowd, a man descends several rungs in the ladder of civilization. Isolated, he may be cultivated individual: in a crowd, he is a barbarian—that is, creature acting by instinct." He also said that whoever be the individuals that compose [the group], however like or unlike be their mode of life, their occupations, their character, or their intelligence, the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind that makes them feel, think and act in a manner quite different from that in which each individual of them would feel, think, and act were he in a state of isolation."

which was issued as no. 6 of the International psycho-analytical library.¹⁶

- c. The Collective and Evil – Group dynamics best explain evil
 - i. Waller, James. Becoming Evil: How Ordinary People Commit Genocide and Mass Killing. Oxford University Press (2002). Chapter: Killers of Conviction: Groups, Ideology and Extraordinary Evil. Pp. 29-54.
 - ii. Niebuhr, Reinhold. Moral Man and Immoral Society: A Study in Ethics and Politics. New York: Charles Scribner's Sons, 1932.¹⁷
 - iii. Goldhagen, Daniel Jonah. Hitler's Willing Executioners: Ordinary Germans and the Holocaust. New York: Alfred A. Knopf, 1996.¹⁸
 - iv. Levin and Levin, "Social Functions of Discrimination and Prejudice for the Majority Group," The Functions of Discrimination and Prejudice (New York: Harper, 1982).
 - v. Pincus. From Individual to Structural Discrimination. In Pincus and Ehrlich (eds.), Race and Ethnic Conflict (Boulder: Westview Press, 1994).
- d. Collective Resistance to Hate
 - i. Levin, Jack & Gordana Rabrenovic. Why We Hate. Prometheus Books (2004). Chapter 14: Societies that resist hate and violence, Pp. 195-205.
 - ii. Cohn, Janice I. *The Town That Fought Hatred*. Beliefnet Inc. http://www.beliefnet.com/story/181/story_18128_1.html¹⁹

IV. Week X: Hate from a Social Psychological Perspective

- a. Social Influence – explores how the presence of others can change the way an individual thinks and behaves.
 - i. Conformity

¹⁶ Freud accepted Le Bon's characterization of the group as credulous, lacking in self-criticism, impulsive, excitable and suggestive. In a crowd, Freud agreed, individuals lose their own opinions and intellectual faculties, can no longer control their feelings and instincts, and begin to act in a way that surprises both themselves and the ones who know them. Freud specifically listed among the characteristic traits of behaviors of persons in groups: (a) the dwindling of conscious individual personality, (b) the focusing of thoughts and feelings into a common direction, (c) the dominance of the emotions and the unconscious over reason and judgment, and (d) the tendency to immediately carry out intentions as they emerge.

¹⁷ Niebuhr argued that there is a clear distinction between the characters of people acting in large groups as opposed to their character as individual people. "The proportion of reason to impulse becomes increasingly negative when we proceed from the life of individuals to that of social groups..." Niebuhr's book made a big splash in intellectual circles because he attacked the premise that the steady advance of reason and goodwill in the modern age was capable of eradicating social evils. He argued that the collective responded to, and could only be dislodged by, one thing – power.

¹⁸ The Germans were killers of conviction. Germans were part of a group that constituted a set of common or shared beliefs. Most prevalent among these shared beliefs was a deep-rooted, pathological anti-Semitism that simply awaited the ascendancy of Hitler and the opportunity of war for its lethal expression.

¹⁹ The Billings, Montana story (Menorah).

1. Asch, S. (1956) Studies of independence and conformity: A minority of one against a unanimous majority. *Psychological Monographs*, 70, (Whole No. 416).²⁰
2. Friend, Rafferty & Bramwel, (1990). A puzzling interpretation of the Asch 'conformity' study. *European Journal of Social Psychology*, 20, 29-44.²¹
- ii. Deindividualization
 1. Watson, R. I. (1973). Investigation into deindividualization using a cross-cultural survey technique. *Journal of Personality and Social Psychology*. 25: 342-45.
- iii. Obedience to Authority
 1. Milgram, Stanley. (1974), "The Perils of Obedience". *Harper's Magazine*. Abridged and adapted from Obedience to Authority.²² OR Sabini, John. *Social Psychology*. 2nd Edition W.W. Norton & Company, Inc. (1995) p.45-49.²³
 2. Adolf Eichmann
 - a. *Eichmann in Jerusalem: A Report on the Banality of Evil* (Arendt, 1965). [This may not be an ideal reading b/c its too long - need a more targeted reading]
- iv. The Power of Social Roles
 1. Zimbardo Prison Experiment (1971) in: Sabini, John. *Social Psychology*. 2nd Edition W.W. Norton & Company, Inc. (1995) p.55-60.²⁴
 2. Prisoner Abuse by the American Military
 - a. Dilley, Ryan. Is it in anyone to abuse a captive? BBC News Online (2004). <http://news.bbc.co.uk/go/pr/fr/-/1/hi/magazine/3683115.stm>²⁵
 3. Some Explanations for Brutality – Degradation and Moral Drift

²⁰ A series of studies that starkly demonstrated the power of conformity in groups. Students were asked to participate in a "vision test" where, in reality, all but one of the participants were confederates of the experimenter, and the study was really about how the remaining student would react to the confederates' behavior.

²¹ If you expect people to conform, then you should be surprised at their rates of independence. If you expect people to be independent, then you should be surprised at their rates of conformity.

²² The study found that an average, presumably normal group of New Haven, Connecticut, residents would readily inflict very painful and perhaps even harmful electric shocks on innocent victims.

²³ A lone dissenter, such as a devil's advocate in the Catholic Church, can liberate the members of a group to express their own opinions.

²⁴ There is evidence in the Zimbardo experiment, and far more evidence, in accounts of both Nazi and Stalin's concentration camp survivors, that once a person has been degraded, it is far easier to ignore his humanity and even his basic rights. Degradation breeds brutality.

²⁵ This article uses recent reports of US and British troop abuse of Iraqi prisoners as a contemporary example of the Zimbardo experiment. It asks the question: should we be surprised when US/British soldiers abuse Iraqi prisoners?

- a. Sabini, John. Social Psychology. 2nd Edition W.W. Norton & Company, Inc. (1995) p.57-59.²⁶
- v. Diffusion of Responsibility
 1. Kitty Genovese Case in: Rosenthal, A.M. (1999). Thirty Eight Witnesses: The Kitty Genovese Case. London, England: University of California Press.²⁷
 2. Darley, JM, & Latane, B. (1968). Bystander Intervention in emergencies: Diffusion of Responsibility. *Journal of Personality and Social Psychology*, 8, 377-383.²⁸
 3. Latane, B. & Darley, JM (1968). Group Inhibition of bystander intervention in emergencies. *Journal of Personality and Social Psychology*, 10, 215-221.²⁹
- b. Social-Political Attitudes – Authoritarianism and its relationship to interpersonal aggression and intergroup hostility.
 - i. Adorno T. W., Frenkel-Brunswick, E., Levinson, D.J., & Sanford, R.N. (1950). The Authoritarian Personality. New York: Harper & Row.³⁰
 - ii. Altemeyer, B. 1981. Ring-Wing Authoritarianism. Winnipeg, Canada: University of Manitoba, Press.³¹
 - iii. Altemeyer, B. 1988. Enemies of Freedom: Understanding the Ring-Wing Authoritarianism. San Francisco: Jossey-Bass.
 - iv. Altemeyer, B. 1996. The Authoritarian Specter. Cambridge, MA: Harvard University Press.
- c. Social-Cognition – this approach grew from observations that the human mind is an imperfect information processing tool that frequently utilizes shortcuts in order to quickly and efficiently categorize information.
 - i. Cognitive biases in processing information

²⁶ There is evidence in the Zimbardo experiment, and far more evidence, in accounts of both Nazi and Stalin's concentration camp survivors, that once a person has been degraded, it is far easier to ignore his humanity and even his basic rights. Degradation breeds brutality.

²⁷ Kitty Genovese's murder presses us to ask a litany of questions: Why did these people fail to act? What does it say about the conditions of contemporary urban life? Would it happen today? In an updated preface that incorporates the most recent developments in the case, A.M. Rosenthal examines why the murder of Kitty Genovese still has the power to shock in a world jaded by news of urban violence.

²⁸ This study suggests that the explanation for a lack of bystander intervention may lie more in the bystander's response to other observers than in his indifference to the victim.

²⁹ People are less likely to report an emergency in presence of passive others or in groups of three than when alone. Seeing other people respond passively to the appearance smoke [the emergency] led them to believe the smoke was not dangerous.

³⁰ Theory that a person's personality *causes* him to be prejudiced. The authoritarian personality or prejudiced person is one whose personality renders her/him susceptible to racist or fascist ideologies prevalent in society at a given time. The authoritarian personality theory assumes the individual's political and social attitudes cohere together and are an expression of deep lying trends in personality. The authoritarian personality exhibits the following personality traits: excessive conformity, submissiveness to authority, intolerance, insecurity, superstition and ridged and stereotyped thought patterns.

³¹ Altemeyer resuscitated the authoritarian construct by creating a scale with good psychometric properties that measures what he called right-wing authoritarianism (RWA).

1. Expectancy Effect: Darley, J.M., and P. H. Gross. 1983. A hypothesis confirming bias in labeling effects. *Journal of Personality and Social Psychology*, 44: Pp. 20-33.
 2. Cohen, C. E. (1981). Person categories and social perception: Testing some boundaries of the processing effects of prior knowledge. *Journal of Personality and Social Psychology*. 40: Pp. 441-52.
- ii. Social Categorization: The Us-versus-Them Effect
1. Allport, G. W. (1954). *The Nature of Prejudice*. Reading, MA: Addison-Wesley Publishing. Part III: Perceiving and Thinking about Group Differences, Pp.163-177.
 2. Devine, P. (1995). Prejudice and outgroup perception. In A. Tesser (Ed.), *Advanced Social Psychology* (pp. 467-524). New York: McGraw-Hill.
 3. Duckitt, J. (2003). Prejudice and intergroup hostility. In D. Sears, L. Huddy, R. Jervis (Eds.), *Oxford Handbook of Political Psychology* (pp. 559-600). Oxford: Oxford University Press.³²
 4. Robbers Cave Experiment: Sherif, M. Harvey, O.J., White, B.J., Hood, W.R., & Sherif, C. (1961). *Intergroup conflict and cooperation: The Robbers Cave experiment*. Norman, OK: Oklahoma Book Exchange.³³
 5. Minimal Group Paradigm: Tajfel, H., Billig, M.G., Bundy, R.P., & Flament, C. (1971). Social Categorization and intergroup behavior. *European Journal of Social Psychology*, 1, 149-178.³⁴
- d. The Psychosocial Roots of Terrorism
- i. Taylor, D. M., & Louis, W. R. (2004). Terrorism and the quest for identity. In F. Moghaddam & A. J. Marsella (Eds.), *Understanding terrorism: Psychosocial roots, consequences, and interventions* (pp. 169-185). Washington, DC: APA Press.³⁵
 - ii. Post, Jerald. "When Hatred is Bred in the Bone: The Psycho-Social Foundations of Contemporary Terrorism Psychology." The Woodrow Wilson International Center for Scholars and the RAND Corporation. November 21, 2005.

V. *Week X: Hate from a Religious Perspective*

a. Religion as a source of hatred

³² Examines the issue of social categorization, as providing the fundamental social cognitive basis of or precondition for prejudice; a consideration of the nature, the dimensionality and the varieties of prejudice; and the causes of prejudice, as both an individual and intergroup phenomenon.

³³ Described what they called realistic conflict theory, which was rooted in the assumption that competition for scarce resources increases intergroup hostility.

³⁴ Presses the claim suggested in the Robbers Cave experiment that competition is necessary for the development of favoritism toward insiders. They argued that merely creating two groups, no matter how half-hazardly, is enough to bring about ethnocentrism.

- i. Hate Literature in Religious Texts
 1. The Torah
 - a. Exodus 22:18: "Thou shalt not suffer a witch to live."³⁶
 - b. Exodus 22:20: "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed."³⁷
 - c. Leviticus 20:13: "If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads."³⁸
 - d. Deuteronomy 13:1-5 "If there arise among you a prophet, ... saying, Let us go after other gods, which thou hast not known, and let us serve them...And that prophet, or that dreamer of dreams, shall be put to death...So shalt thou put the evil away from the midst of thee...."³⁹
 - e. Psalms 79:6: "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name."⁴⁰
 2. The New Testament
 - a. Matthew 27:24-25: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."⁴¹

³⁶ This calls for the execution of all "witches." English Bibles differ in their translation of the Hebrew word "m'khashephah" in this verse. Some render it as "witch;" others as "sorceress" or "any woman who does evil magic," etc.. This may amount to genocide.

³⁷ Literally interpreted, this verse would only apply to those North Americans who follow religions like Santeria -- who often sacrifice chickens to their Gods and Goddesses -- or to Wiccans -- who have been known to sacrifice an apple or other fruit in a religious ritual. Interpreted more generally, the verse calls for the genocide of followers of all religions other than Judaism and Christianity.

³⁸ This calls for the execution of men who engage in at least some form of same-sex behavior. Theologians differ greatly over specifically which acts are included in this passage. Some English translations of the Bible imply that any sexually active gay or lesbian should be executed. Some liberal theologians interpret the verse as applying only to two men engaging in ritual sex in a Pagan temple.

³⁹ This verse is another call for genocide against religious minorities. If applied in North America, it would result in the execution of every non Judeo-Christian clergyperson, and all who are engaged in proselytizing.

⁴⁰ This is a call to God to commit genocide against persons of other faiths who are either unfamiliar with Judaism and Christianity, or who have learned and rejected these religions.

⁴¹ This passage, probably more than any other text in the Christian Scriptures, fueled antisemitism. Matthew records that a crowd of Jews said a most improbable statement: that they and their children were responsible for Jesus' death. This inspired the church father Origen (circa 185-254 CE) to write: "Therefore the blood of Jesus came not only upon those who lived formerly but also upon all subsequent generations of Jews..." The Christian church taught until recently that all Jews -- past, present and future -- are equally responsible for the death of Jesus Christ.

- b. John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."⁴²
- c. Corinthians 10:20-21: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."⁴³
- d. Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"⁴⁴
- e. Thessalonians 2:14-15: "...ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."⁴⁵
- f. Revelation 2:9: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."⁴⁶

3. The Qu'aran

- a. Sura 2:61: "Wretchedness and baseness were stamped upon them [the Jews] and they were visited with wrath from Allah."
- b. Sura 4:44-46: "Some of the Jews pervert words from their meanings, and say, 'We hear and we disobey' and 'Hear without hearing,' and 'Heed us!' twisting with their tongues and slandering religion."

⁴² In this passage, Jesus is speaking to Jews who, like the majority of the residents of Palestine, rejected his teachings. He says that they are sons of Satan.

⁴³ Here, Paul writes that the Gods and Goddesses of other religions are actually demons. In modern terms, they are Satanists. He taught that Christians are to isolate themselves from non-Christians.

⁴⁴ Paul is recommending that Christians have minimal contact with non-Christians. He compares Christians to light and non-Christians to darkness. This may promote hatred of non-Christians.

⁴⁵ This passage has been used to promote antisemitism up to the present time. In reality, Jesus' death sentence was ordered by Pilate, a Roman official, and was carried out by soldiers in the Roman Army. Only they had the authority to crucify slaves and non-slaves who were considered to be insurrectionists and terrorists by the occupying Roman authorities.

⁴⁶ Here, Jesus "claims the name of Jews for himself and his church," and is condemning other Jews as followers of Satan.

- c. Sura 4-160-61: “And for the evildoing of the Jews, We have forbidden them from some good things that were previously permitted them, and because of their barring many from Allah’s way. And for their taking usury which was prohibited for them, and because of their consuming people’s wealth under false pretense. We have prepared for the unbelievers among them a painful punishment.”
 - d. Sura 9:30-31: “The Jews say ‘Ezra is the son of Allah,’ and the Christians say, ‘The Messiah is the son of Allah.’ Those are the words of their mouths, conforming to the words of the unbelievers before them. Allah attack them! How perverse they are!”
 - e. Sura 5:64: “We have cast enmity among [the Jews] until the Day of Resurrection. Every time they light the fire of war, Allah extinguishes it. They hasten to spread corruption throughout the earth, but Allah does not love corrupters!”
 - f. Sura 5:82: “Indeed you will find that the most vehement of men in enmity to those who believe are the Jews and the polytheists.”
 - g. Yehudit Barsky will give more such passages to Samantha.
- ii. Dealing with Hateful Religious Passages
 - 1. Father Raymond Brown’s teachings (a renowned Catholic scholar on the Gospel of John).⁴⁷
 - a. Brown, Raymond. The Community of the Beloved Disciple: The Lifes, Loves and Hates of an Individual Church in New Testament Times. New York: Paulist Press. (1979) pp. 41-42.
 - iii. Religion giving rise to the notion of exclusivity
 - 1. Monotheistic Exclusivism Across Three Religions
 - a. Jacobs, Steven Leonard. (2003/2004). The Last Uncomfortable “Religious” Question? Monotheistic Exclusivism and Textual Superiority in Judaism, Christianity, and Islam as Sources of Hate and Genocide. *Journal of Hate Studies*, 3(1).
 - 2. The chosen people as a doctrine of racial superiority
 - a. Source Biblical passages⁴⁸

⁴⁷ Father Brown maintains that this teaching of John about the Jews, which resulted from the historical conflict between Church and synagogue in the latter part of the first century C.E., can no longer be taught as authentic doctrine or used as catechesis by contemporary Christianity.

⁴⁸ Exodus 19:5: “Now if you obey Me and keep My covenant, you shall be My special treasure among all nations, even though all the world is Mine.” Exodus 19:6: “You will be a kingdom of priests and a holy nation to Me.’ These are the words that you must relate to the Israelites.”

- b. Chosen People. The Jewish Virtual Library http://www.jewishvirtuallibrary.org/jsource/Judaism/chosen_people.html
 - c. Grose, George B. and Benjamin J. Hubbard. The Abraham Connection: A Jew, Christian and Muslim in Dialog. CrossRoads Books for The Academy for Judaic, Christian & Islamic Studies, 1994. The Concept of Chosenness in Chapter 5. Pp. 158-170.
 - d. Kaminsky, Joel S. "Did Election Imply the Mistreatment of Non-Israelites?" HTR 96:4 (2003) 397-425.
 - e. Kaminsky, Joel S. "Attempting the Impossible: Eliminating Election from the Jewish Liturgy." Religion. January/February 2005.
- iv. Antisemitism and The Idea of Deicide
- 1. Pawlikowski, John T. (2003/2004). Religion as Hatred: Antisemitism as a Case Study. *Journal of Hate Studies*, 1(1).⁴⁹
 - 2. Civan, Judith. Abraham's Knife: The Mythology of the Deicide in Antisemitism. Philadelphia, PA : Xlibris Corporation. 2004.
 - 3. Cohen, Jeremy. Christ Killers: The Jews and the Passion from the Bible to the Big Screen. Oxford ; New York: Oxford University Press, 2007.
 - 4. Cline, Austin. Presumed Guilty: How the Jews Were Blamed for the Death of Jesus. Augsburg Fortress. 2005.
 - 5. Davis, Frederick. The Jew and Deicide: The Origin of an Archetype. University Press of America. 2003.
 - 6. Schafer, Peter. Jesus in the Talmud. Princeton University Press. 2007. [Recommended reading]
 - 7. Avalos, Hector. Fighting Words: The Origins Of Religious Violence. Prometheus Books, 2005. [Recommended reading]
- v. Religion and Racism
- 1. Grose, George B. and Benjamin J. Hubbard. The Abraham Connection: A Jew, Christian and Muslim in Dialog. CrossRoads Books for The Academy for Judaic, Christian & Islamic Studies, 1994. Religion and Racism in Chapter 4. Pp. 149-151.
- b. Religion as a deterrent to hatred
- i. Peaceful Literature in Religious Texts
 - 1. The Torah

⁴⁹ An overview of Christian anti-Semitism as an example of how hatred can corrupt a religious tradition that in principle has the notion of love thy neighbor as the central tenant.

- a. Leviticus 19:17: “Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.”
 - b. Leviticus 19:18: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.”
 - c. Genesis 1 and 2 [all human beings are created in God’s image]
 - 2. The New Testament
 - a. Romans 8:33: “They are the descendents of Israel, chosen to be God’s sons; theirs is the glory of the divine presence, theirs the covenants, the law, the temple worship, and the promises.[etc.]”
 - 3. Qu’aran
 - a. Yehudit Barsky will give this to Samantha.
- ii. Texts About Common Humanity – the idea of universalism, the fundamental equality of human beings before God and the injunction to love all people, especially the weak.
 - 1. Grose, George B. and Benjamin J. Hubbard. The Abraham Connection: A Jew, Christian and Muslim in Dialog. CrossRoads Books for The Academy for Judaic, Christian & Islamic Studies, 1994. Our Common Humanity in Chapter 6. Pp. 217-220.
 - 2. Rabbi David Rosen. Judaism and Peace.
- iii. Statements by Religious Leaders⁵⁰
 - 1. II Vatican Council: http://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm
 - 2. Pope John Paul II, “The Sinfulness of Antisemitism,” *Origins* 23(13) (September 5, 1991): 204.
 - 3. The Church and Racism: Towards a More Fraternal Society. Pontifical Commission Justice and Peace. (Washington DC: United States Catholic Conference, 1988, 34 (#24).
 - 4. Pope John Paul II, “Crossing the Threshold,” ed. Vittorio Messori (New York: Alfred A. Knopf, 1994), 96.
 - 5. A Pastoral Statement on Racial Justice 1992 document by the New York State Catholic Bishops.
 - 6. Healing Racism Through Faith and Truth 1998 Pastoral Letter by Anthony Cardinal Bevilacqua, Archbishop of Philadelphia
 - 7. Dwell In My Love 2001 Pastoral Letter by Francis Cardinal George, Archbishop of Chicago

⁵⁰ All documents in this section can be found at: <http://web2.shc.edu/theolibrary/race.htm>

8. Pastoral Letter on Sin of Racism Issued by the House of Bishops of the Episcopal Church, March 1994
 9. Freed in Christ: Race, Ethnicity and Culture 1993 statement by the Evangelical Lutheran Church in America
- c. Religion misused
- i. Introduction to Religion misused
 1. Rabbi David Rosen. "Religion as a tool for Good and Evil." The American Jewish Committee.⁵¹
 2. Grose, George B. and Benjamin J. Hubbard. The Abraham Connection: A Jew, Christian and Muslim in Dialog. CrossRoads Books for The Academy for Judaic, Christian & Islamic Studies, 1994. Religion's Mixed Role in History in Chapter 6. Pp. 202-207.⁵²
 - ii. Religion and Genocide
 1. Jacobs, Steven Leonard. Confronting Genocide: Judaism, Christianity, Islam. Lanham: Lexington Books (2010).
 2. German military chaplains and the crimes of the Third Reich⁵³
 - a. Bartov, Omer and Phyllis Mack. In God's Name: Genocide in the 20th Century. Berghahn Books (2001) p. 123-138.
 3. Christian churches and genocide in Rwanda⁵⁴
 - a. Bartov, Omer and Phyllis Mack. In God's Name: Genocide in the 20th Century. Berghahn Books (2001) p. 139-160.
 4. The churches and genocide in the east African great lakes region⁵⁵
 - a. Bartov, Omer and Phyllis Mack. In God's Name: Genocide in the 20th Century. Berghahn Books (2001) p. 161-180
 5. Kosovo Mythology and the Bosnian Genocide⁵⁶
 - a. Bartov, Omer and Phyllis Mack. In God's Name: Genocide in the 20th Century. Berghahn Books (2001) p. 180-200.

⁵¹ Religion is not the source of violence, but rather evil people manipulate and abuse religion for ulterior, violent purposes. Gives a Psychosocial viewpoint of hatred and religion.

⁵² The topic of religious hypocrisy.

⁵³ Concludes that spiritual numbing was the chaplain's major contribution to the crimes of the Third Reich. The chaplain's silence was not neutral, but served to legitimize atrocities, by failing to offer a moral challenge to genocide and by implying acquiescence.

⁵⁴ The church was implicated in the genocide in numerous ways. The church leadership failed to condemn massacres on church property. Also, many pastors and priests and other church employees participated in the violence. Church personnel were apparently involved in meetings in which the organizers of the genocide told mayors, many of whom had resisted the genocide and protected their Tutsi citizens, that they would be removed if they did not support the genocide. It was immediately after these meetings that the massacres began in these areas.

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- iii. Religious Fundamentalism
 - 1. Robins, Robert and Jerrold Post. Political Paranoia: The Psychopolitics of Hatred. Yale University Press, 1997. Chapter 6: "Killing in the Name of God."⁵⁷
 - 2. Gallagher, Sally K. Understanding Fundamentalism: Christian, Islamic and Jewish Movements. AltaMira Press. 2003.

Week X: Hate from an Economic Perspective

d. Is there a Causal Relationship between Poverty and Hate?

i. Yes

- 1. Fight Poverty to Fight Terror. *The Age* (Melbourne, Australia), November 24, 2005 Thursday, NEWS; Opinion; Pg. 19, 805 words, TIM COSTELLO
- 2. Terror breeds in poverty. Hobart Mercury (Australia), June 29, 2006 Thursday, TALKING POINT; Pg. 34, 876 words, MARIA MOSCARITOLO
- 3. Hovland, Carl Iver and Robert R. Sears. Minor Studies of Aggression: VI Correlation of Lynchings with Economic Indices. *The Journal of Psychology*, 9 (1940) Pp. 301.
- 4. James D. Wolfensohn quote: "The war on terrorism will not be won until we have come to grips with the problem of poverty and thus the sources of discontent."
- 5. George W. Bush quote: "We fight against poverty because hope is an answer to terror... We will challenge the poverty and hopelessness and lack of education and failed governments that too often allow conditions that terrorists can seize."
- 6. Al Gore, at the Council on Foreign Relations argued that the anger that underlies terrorism in the Islamic world stems from "the continued failure to thrive, as rates of economic growth stagnate, while the cohort of unemployed young men under 20 continues to increase."

ii. No

- 1. Krueger, Alan B. and Jitka Maleckova. 2003. "Education, Poverty And Terrorism: Is There A Causal Connection?" *Journal of Economic Perspectives*, 17:4, pp. 119-144.⁵⁸

⁵⁷ Great overview of religious fundamentalism across Judaism, Christianity, Islam and Sikhism. For Islam: Ayatollah Khomeini and Radical Shi'ite Islam, Hezbollah, Sunni Doctrine and Killing in the Name of God, Hamas,. For Judaism: Gush Emunim Radicals, The Massacre at the Tomb of the Patriarchs, Meir Kahane, The Assassination of Yitzhak Rabin. For Christianity: Anti-Abortion Activists. For Sikhism: the religion of warriors and saints.

2. Krueger, Alan B. and Jitka Maleckova (2003). "Seeking the Roots of Terrorism." *The Chronicle for Higher Education*.⁵⁹
3. Krueger, Alan B. and Jitka Maleckova. 2002. The Economics and the Education of Suicide Bombers: Does Poverty Cause Terrorism? *The New Republic Online*.⁶⁰
4. Green, Donald P. "Causes of Hate Crime: Economics versus Demographic."⁶¹
5. Krueger, Alan. 2003. "Poverty Doesn't Create Terrorists." *New York Times*. May 29, Business Section.[couldn't find this even on LexisNexis]⁶²
6. Krueger, Alan and Jorn-Steffen Pischke. 1997. "A Statistical Analysis of Crime Against Foreigners in Unified Germany." *Journal of Human Resources*. Winter, 32:1, pp.182-209.⁶³
7. Murphy, Cait. "The poverty/terror myth." *Fortune Magazine*. March 13 2007.⁶⁴
8. Roots of Hate. Intelligence Report. Southern Poverty Law Center. Spring 2002. <http://www.splcenter.org/intel/intelreport/article.jsp?aid=137>.⁶⁵
9. Scott Atrain, "Genesis and Future of Suicide Terrorism," <<http://www.interdisciplines.org/terrorism/papers/1>>.⁶⁶
10. Green, Donald P., Jack Glaser, and Andrew Rich. 1998. "From Lynching to Gay-Bashing: The Elusive Connection between Economic Conditions and Hate Crime." *Journal of Personality and Social Psychology*. 75:1 pp. 82-92.⁶⁷
11. Jefferson, Philip and Frederic L. Pryor. 1999. "On the Geography of Hate," *Economic Letters*. 65:3: pp.389-95.⁶⁸

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⁶¹ The incidence of hate crimes, such as lynchings of African-American people in the South, or violence against gay and lesbian people, bears little relation to economic conditions.

⁶² In Germany, both the average education level and the average wage in the country 543 counties were unrelated to the incidence of violence against foreigners occurring there.

⁶³ "Of the 50 poorest countries in the world only Afganistan (and perhaps Bangladesh and Yemen) has much experience in terrorism, global or domestic. But surely that is the wrong way to look at things. Aren't the people who commit terrorist acts poor, even if they are from countries that are not? No. Remember, most of the 19 hijackers on 9/11 were middle-class sons of Saudi Arabia and many were well-educated."

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⁶⁸ The likelihood that a hate group was located in a country was unrelated to the unemployment rate in the country and positively related to the education level in the country (that is, the higher the education level in the country, the greater the likelihood of a hate group).

12. Piazza, James A. 2003. "Rooted in Poverty?: Terrorism, Poor Economic Development and Social Change." Mimeo, Meredith College, Raleigh, North Carolina.⁶⁹
13. Russel, Charles and Bowman Miller. 1983. "Profile of a Terrorist." in *Perspectives on Terrorism*. Wilmington, Del.: Scholarly Resources Inc., pp. 45-60.⁷⁰
14. Sandler, Todd and Walter Enders. 2001. "An Economic Perspective on Transnational Terrorism." Mimeo, University of Southern California, December.⁷¹

VI. Week X: Hate from a Political Science Perspective

- a. The Political Uses of Hate
 - i. Levin, Jack and Gordana Rabrenovic. Why We Hate. Prometheus Books (2004) Chapter 6: The Political Uses of Hate.
 - ii. Whillock, Rita Kirk and David Slayden. Hate Speech. Sage Publications, 1995. Chapter 2: The Use of Hate as a Stratagem for Achieving Political and Social Goals.
- b. Leaders and Leadership Types
 - i. Robins, Robert and Jerrold Post. Political Paranoia: The Psychopolitics of Hatred. Yale University Press, 1997. Chapter 10: Paranoia in Power (Pol Pot, Idi Amin and Joseph Stalin).
 - ii. Stone and Schaffner. Psychology of Politics. Springer-Verlag, 1988. Section on "Macchiavellianism and the Mach Scale."
 - iii. Pye, LW. Personal Identity and Political Ideology. *Behavioral Scientist*. 1961. Jul 6, Pp. 205-21.
 - iv. Wait, Robert G. L. The Psychopathic God: Adolf Hitler. Basic Books. Chapter 5: From Private Neurosis to Public Policy.
- c. The Leader-Follower Relationship
 - i. Post, Gerald. Personality and Political Behavior. Chapter 9: Narcissism and the Charismatic Leader-Follower Relationship.⁷²
 - ii. Milgram, S. (1986). The Dilemma of Obedience. In B. Kellerman (Ed.), Political Leadership: A Source Book. (pp. 129-138). Pittsburgh: University of Pittsburgh Press.
 - iii. Kressel, Neil. Political Psychology: Classic and Contemporary Readings. Paragon House, 1993. Chapter 14: Destroying the Innocent, Chapter 15: Nazi Doctors (Lifton) and Chapter 16: Sanctioned Massacres (Kelman and Hamilton).
 - iv. Post, Jerrold M. Leaders and Their Followers in a Dangerous World: The Psychology of Political Behavior. Lawrence Erlbaum Associates, Publishers. 2004. Chapter: Hate-Mongering Leaders in the Former Yukoslavia: Radovan Karadzic and Slobodan Milosevic.

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- d. State Supported/Directed Terrorism [Taken from Jerrold Post's syllabus]
 - i. Wardlaw. Political Terrorism: Theories, Tactics and Counter-Measures. Chapter 15: State Involvement in International Terrorism.
 - ii. Laquer, Walter. The New Terrorism: Fanaticism and the Arms of Mass Destruction. Chapter: State Terrorism.
 - iii. Reich, Walter. The Origins of Terrorism. Chapter 10: The Readiness to Kill and Die: Suicidal Terrorism in the Middle East by Merari.

VII. Week X: Hate from a Historical Perspective

- a. The History of the Extremist Right
 - i. Robins, Robert and Jerrold Post. Political Paranoia: The Psychopolitics of Hatred. Yale University Press, 1997. Chapter 8: Paranoia's Agitators and Activists.⁷³
 - ii. Ridgeway, James. Blood in the Face: The Ku Klux Klan, Aryan Nations, Nazi Skinheads, and the Rise of the New White Culture. Thunder's Mouth Press (1999).⁷⁴
 - iii. Ezekiel, Raphael S. The Racist Mind: Portraits of American Neo-Nazis and Klansmen. The Penguin Group (1995).⁷⁵
 - iv. Bridges, Tyler. The Rise of David Duke. University Press of Mississippi Jackson (1994).⁷⁶
- b. Slavery
 - i. Davis, David B. Inhuman Bondage: the rise and fall of slavery in the new world. Oxford University Press (2006). Chapter 3: The Origins of Antiracist Racism in the New World.⁷⁷
 - ii. Davis, David B. Inhuman Bondage: the rise and fall of slavery in the new world. Oxford University Press (2006). Chapter 9: Slavery in the Nineteenth-Century South, I: From Contradiction to Defense. Chapter 10: Slavery in the Nineteenth-Century South, II: From Slaveholder Treatment and the Nature of Labor to Slave Culture, Sex and Religion, and Free Blacks.⁷⁸
 - iii. Davis, David B. "Constructing Race: A Reflection," in *In the Image of God: Moral Values and Our Heritage of Slavery*. Pp. 307 – 322.
 - iv. Lehmann, Nicholas. Redemption: The Last Battle of the Civil War. Farrar, Straus and Groux (2006).⁷⁹ [Written in a story-like way that may be too cumbersome for the classroom]

⁷³ Topics include: the paranoid radical right and defensive aggression, the militia movement, racist black activism and the communist witch hunt.

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⁷⁹ "One of the very best accounts of Reconstruction I've ever read. Focusing on the Southern 'Redeemers' slaughter of innocent blacks as well as the hopes and trials of Adelbert Ames, Lemann succeeds in showing

- c. The Genocide Against American Indians
 - i. Brown, Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. Henry Holt and Company (1970).⁸⁰
 - ii. Hoig, Stan. "The Sand Creek Massacre". University of Oklahoma Press, 1977. Chapter: Massacre at Sand Creek. Pp. 145-163.⁸¹
- d. The Holocaust
 - i. Web links: [Antisemitism and the Final Solution \(Museum of Tolerance\)](#); [The 20th Century History Newsletter: The Holocaust](#)
 - ii. Film clips: *Eclipse of Humanity*.
 - iii. Doris L. Bergen, *War & Genocide: A Concise History of the Holocaust*. (Rowman & Littlefield)
 - iv. Steve Hochstadt, ed., *Sources of the Holocaust*. (Palgrave/Macmillan)
 - v. Michael R. Marrus, *The Holocaust in History*. (Meridian/Penguin)

VIII. Week X: Hate from a Legal Perspective

- a. Introduction
 - i. Petrosino, Carolyn (1999, February). Connecting the Past to the Future: Hate Crime in America. *Journal of Contemporary Criminal Justice*, 15(1), 22-47.⁸²
- b. Hate Crime Laws and the Constitution
 - i. Grattet, Ryken and Valerie Jenness (2001). The birth and maturation of hate crime policy in the United States. *American Behavioral Scientist*, 45, 668-696.⁸³
 - ii. McDevitt, Jack et al. (2001). Consequences for Victims: A Comparison of Bias- and Non-Bias-Motivated Assaults. *American Behavioral Scientist*, 45, 697-713.⁸⁴
 - iii. Craig, Kellina M. Retaliation, Fear and Rage: An Investigation of African American and White Reactions to Racist Hate Crimes. *Journal of Interpersonal Violence*, 14, 138-151.
 - iv. Grattet, Ryken and Valerie Jenness. Examining the Boundaries of Hate Crime Law: Disabilities and the "Dilemma of

that the defeat of Reconstruction was in many ways 'the last battle of the Civil War,' a battle won, of course, by the South." By David Brion Davis.

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⁸² Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁸³ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁸⁴ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

- Difference.” *Journal of Criminal Law & Criminology*, 91, 653-697.⁸⁵
- v. Brief Amicus Curiae for State of Wisconsin v. Todd Mitchell.⁸⁶
- c. Organized Hate Groups
- i. Ezeikiel, Raphael S. (2002). An Ethnographer Looks at Neo-Nazi and Klan Groups: *The Racist Mind* Revisited. *America Behavioral Scientist*, 46(1), 51-71.⁸⁷
 - ii. Levin, Brian (2001). History as a Weapon: How Extremists Deny the Holocaust in North America. *America Behavioral Scientist*, 44(6), 1001-1031.⁸⁸
 - iii. Blazak, Randy (2001). White Boys to Terrorist Men: Target Recruitment of Nazi Skinheads. *America Behavioral Scientist*, 44(6), 982-1000.⁸⁹
- d. Hate Crime Victims
- i. African Americans
 - 1. Torres, Sam. (1999). Hate Crimes Against African Americans: The Extent of the Problem. *Journal of Contemporary Criminal Justice*, 15(1), 48-63.⁹⁰
 - ii. Lesbian, Gay and Bisexuals
 - 1. Herek, Gregory M. et al. (1997). Hate Crime Victimization Among Lesbian, Gay, and Bisexual Adults: Prevalence, Psychological Correlates and Methodological Issues. *Journal of Interpersonal Violence*, 12(2), 195-215.⁹¹
 - iii. Asian Americans
 - 1. Chen, Terri Youh-Lin (2000). Hate Violence as Border Patrol: As Asian American Theory of Hate Violence. *Asian Law Journal*, 7, 69-101.⁹²
- e. Hate Crime Offenders
- i. McDevitt, Jack, Levin, Jack & Bennett, Susan (2001). Hate Crime Offenders: An Expanded Typology. *Journal of Social Issues*, 58, 303-317.⁹³

⁸⁵ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

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⁸⁷ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁸⁸ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁸⁹ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹⁰ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹¹ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹² Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹³ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

- ii. Byers, Bryan, Crider, Benjamin & Biggers, Gregory K. Bias Crime Motivation: A Study of Hate Crime and Offender Neutralization Techniques Used Against the Amish. *Journal of Contemporary Criminal Justice*, 15(1), 78-96.⁹⁴
 - iii. Dovidio, John F. et al. (2002). Why Can't We All Just Get Along?: Interpersonal Biases and Interracial Distrust. *Cultural Diversity and Ethnic Minority Psychology*, 8(2), 88-192.⁹⁵
 - iv. Gerstenfeld, Phyllis B., Grant, Diana R. & Chiang, Chau-Pu. Hate Online: A Content Analysis of Extremist Internet Sites. *Analyses of Social Issues and Public Policy*, 3(1), 29-44.⁹⁶
 - v. Wang, Lu-Win (2002). Hate Crime and Everyday Discrimination: Influences of an on the Social Context. *Rutgers Race and Law Review*, 4, 1-31.⁹⁷
- f. Hate Crime Prevention
- i. Levin, Jack and Jack McDevitt. Hate Crimes Revisited: America's War on Those Who Are Different. Chapter 14: Prevention: Stopping the Crimes and Offenders in Their Tracks. Pp. 195-208.⁹⁸

IX. Week X: Hate from a Biological Perspective

- a. Extreme Racism as a Mental Disorder
 - i. Poussaint, Alvin F. They Hate. "They Kill. Are they Insane?" The New York Times Op-Ed. Thursday, August 26, 1999.⁹⁹ [link this to hate crimes. What are the ramifications for legislation?]
- b. The Genetic Basis for Prejudice and Hate [links the two by saying that prejudice underlies the development of hatred]
 - i. Fishbein, Harold D. (2003/2004). The Genetic/Evolutionary Basis of Prejudice and Hatred. *Journal of Hate Studies* 3(1).
 - ii. Aboud, F. E. 1988. Children and Prejudice. Oxford: Basil Blackwell.
- c. The Biological Determinants of Human Aggression
 - i. Geen, Russell G. (1995). Human Aggression. In A. Tesser (Ed.), Advanced Social Psychology. (pp. 383-417). New York: McGraw-Hill.¹⁰⁰

⁹⁴ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹⁵ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹⁶ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹⁷ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

⁹⁸ Article can be found in: Gerstenfeld, P.B. & Grant, D.R.. Crimes of Hate: Selected Readings. Thousand Oaks: Sage 2004

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¹⁰⁰ A summary of the findings from the field of behavior genetics that hereditary factors may be linked to human aggression.

- ii. Ghodsian-Carpey, J. & Baker, L.A. (1987). "Genetic and Environmental Influences on Aggression in 4- to 7-year-old twins." *Aggressive Behavior*, 13, 173-186.¹⁰¹
- iii. Rushton, J.P., Fulker, D.W., Neale, M.C., Nias, D.K.B. & Eysenck, H.J. (1986). Altruism and Aggression: The heritability of individual differences. *Journal of Personality and Social Psychology*, 50, pp.1192-1198.¹⁰²
- iv. Moyer, K.E. (1976). The Psychobiology of Aggression. New York: Harper and Row.¹⁰³

X. *Week X: Hate from an Anthropological Perspective*

- a. Introduction
 - i. Waller, James (2003/04). Our Ancestral Shadow: Hate and Human Nature in Evolutionary Psychology. *Journal of Hate Studies*. 3(1).
- b. Sociobiology and Hunter-Gatherer Instincts
 - i. Cosmides, Leda and John Tooby. Evolutionary Psychology: A Primer.¹⁰⁴
 - ii. Wrangham, R.W. 1987. African Apes: The significance of African apes for reconstructing human social evolution. In Evolution of Human Behavior: Primate Models, ed. W.G. Kinsey, 51-71. Albany, NY: State University of New York Press.
 - iii. Barash, D.P. (1977). Sociobiology and Behavior. Amsterdam: Elsevier.¹⁰⁵
 - iv. Brown, Donald E. Human Universals. PA: Temple University Press, 1991.¹⁰⁶
 - v. Hinde, R. A. Patriotism: Is Kin Selection Both Necessary and Sufficient? *Politics and the Life Sciences*. 8 (1989).¹⁰⁷
- c. Ethnocentrism
 - i. Jacques-Philippe Leyens et al. (2000). The Emotional Side of Prejudice: The Attribution of Secondary Emotions to Ingroups and Outgroups? *Personality and Social Psychology Bulletin*, 4: Pp. 186-197.¹⁰⁸
- d. Xenophobia

¹⁰¹ Found evidence of heritability for aggressive behavior using experimental studies with twins.

¹⁰² Rushton and his associates (1986) found evidence that aggressiveness is partly determined by heredity in humans.

¹⁰³ Moyer (1976) built a sophisticated model that linked several kinds of aggressive behavior to activity in specific brain centers.

¹⁰⁴ Human behavior is driven by a set of universal reasoning circuits that were designed by natural selection to solve adaptive problems faced by our hunter-gatherer ancestors.

¹⁰⁵ Barash advanced the idea of *sociobiology*, which is based on the idea that aggression is one act by which animals try to protect their kinship group (i.e., others that share their genes) against outsiders.

¹⁰⁶ "Our modern skulls house a stone age mind."

¹⁰⁷ "In many cases, our brains are better at solving the kinds of problems our ancestors faced on the African savannahs than they are at solving the more familiar tasks we face in a college classroom or a modern city."

¹⁰⁸ Ethnocentrism. The concepts of "us" and "them" carry positive emotional significance that is activated automatically and unconsciously.

- i. Brewer, Marilyn B. and Norman Miller. Intergroup Relations. CA: Brooks/Cole, 1996.¹⁰⁹
- ii. Daly, Martin and Margo Wilson. Homicide. New York: Aldine. 1988.¹¹⁰
- e. Ethnocentrism/Xenophobia and Hate
 - i. Ghiglieri, Michael P. The Dark Side of Man: Tracing the Origin of Male Violence. Reading, MA: Perseus Books, 1999.¹¹¹
 - ii. Ridley, Matthew. The Origins of Virtue: Human Instincts and the Evolution of Cooperation. New York: Penguin, 1996.¹¹²

XI. FINAL Week: Tying Things Together

- a. Immigration
- b. Civil war in Iraq

¹⁰⁹ Complementing ethnocentrism is a second universal adaptation: xenophobia, the tendency to fear outsiders or strangers. Defining what the in-group is also requires defining what it is not. “We are what we are because *they* are not what we are.”

¹¹⁰ Once the urge to kill exists, genetic factors come into play in the choice of a victim. In cases of domestic violence, family members who are not blood kin – such as spouses—are eleven times more likely to be killed than are family members who are blood kin.

¹¹¹ Xenophobia and ethnocentrism are not just essential ingredients to war. Because they instinctively tell men precisely whom to bind with versus whom to fight against, they are the most dangerous manipulable facets of war psychology that promote genocide.

¹¹² The tendency of human societies to fragment into competing groups has left us with minds all too ready to adopt prejudices and pursue genocidal feuds.