

Introduction

deals of inclusivity and equality have in recent years been transparently resisted by the angry push of nationalism and dominance. Amidst a global refugee crisis with the highest number of displaced people worldwide since the Second World War, polarized views about immigration are part of daily political debates. Nations with long-standing commitments to multiculturalism are seeing the rise of populist and arguably xenophobic politics. At the same time that many populations are working to understand, identify, and eliminate barriers to the full and equitable social participation of sexual and gender minority persons, in yet other locations there are reports of abuse and torture of individuals suspected to be gay. Despite progressive trends in the social attitudes of adolescents and efforts by schools to ensure inclusiveness in education, over half of teens from minority and stigmatized groups report being bullied. Decades after the initiation of the civil rights movement in North America, African Americans are compelled to declare that Black Lives Matter, and Canadians continue to reckon with pervasive discrimination against Indigenous people. In Europe, as elsewhere in the world, there exists considerable diversity of people's intergroup attitudes, yet substantial portions of the populace continue to express sexism and many other blatantly prejudiced attitudes (e.g., Zick, Küpper, & Hövermann, 2011). Social scientific research makes clear that even people who endorse positive intergroup attitudes often enact discrimination without being aware of doing so.

This book speaks to concerns such as these by examining the nature and causes of, and the solutions to, the problem of prejudice. By drawing on

contemporary North American and European social psychology, as well as related work from developmental, evolutionary, and personality studies, the book sheds light on the persistence of—yet hope for challenging—prejudice and discrimination. Myriad manifestations are considered throughout, including ableism, ageism, classism, heterosexism, racism, sexism, weightism, as well as prejudice against immigrants, people with psychological disorders, religious minorities, and others. The implications of theory and research for reducing prejudice and working toward social justice are emphasized as well.

Two primary goals shape the way the book is written. First, it aims to help readers use theory as a guide when thinking about prejudice and social change. To aid coherent theoretical analysis, perspectives on prejudice are organized in a framework differentiating distal from proximal influences. The discussion has a strong science base, and the nature and extent of research support for each approach to understanding prejudice and its solutions is explored, but depth of understanding is prioritized over breadth of coverage. Toward the goal of fostering readers' ability to apply theory, discussion of each approach is followed by consideration of the novel implications of that perspective (Chapter 9 on prejudice reduction elaborates the issues further). In this way, students and other readers learn to think through the distinct implications of each theory for both understanding the causes of prejudice and developing evidence-based interventions. By approaching the material in this way, my hope is that students will not only develop their ability to reason theoretically and create evidence-based practices, but also come to understand that science can provide an excellent foundation for social justice work.

The book's second goal is to build on the expanded lens for viewing prejudice that was introduced in the first edition. In that volume, I proposed that considering the points of connection between prejudice and other social justice issues, particularly human–environment and human–animal attitudes and relations, might serve to enrich our understanding of how people relate to the other. Expanding on that theme in this second edition came naturally because research on the topic has grown considerably since the first edition was published. Detailed consideration of this issue is reserved for the final chapter, but the idea is introduced in Chapter 1. Also, a theme throughout the book is that prejudice is a social justice issue that is best understood as complexly wound with many other societal issues, such as inequality, poverty, and privilege, along with some less transparently connected problems, like global climate change.

In addition to the recent growth of research offering a more expansive view of prejudice, many other things have changed since the first edition of this book was published, both inside and outside of academic psychology. Indeed, many people feel that the world is a much different place than it was just a decade ago. In particular, around the world a conservative shift and growing support for populist politics indicate that more attention should be given to attitude polarization and its implications for intergroup relations.

Correspondingly, the book now addresses these issues and some of the more urgent related problems, such as the refugee crisis. Other contemporary trends the book considers include the growing recognition of the complexity of gender, antiwoman backlash, and debates about police attention and violence toward minority persons. Those familiar with the first edition will note that in addition to substantial updates to research, the chapters have been slightly reorganized, with a separate chapter now being dedicated to the evolutionary perspective on prejudice. In addition, the chapter on developmental perspectives is presented after the chapter on the major social theories about the causes of prejudice, and the chapter articulating a wide lens for the study of prejudice is presented last. The discussion of reducing prejudice and promoting social change has been meaningfully expanded, as has the discussion of the many ways by which discrimination can and does occur and how inequality can be sustained in the absence of prejudice.

UNDERSTANDING THE COMPLEXITIES OF PREJUDICE

The book begins by tackling the challenge of defining prejudice. This is not an easy task. Some forms of prejudice are easy to recognize, such as the venomous views of members of hate groups. More commonly, prejudice is subtle and varied in its manifestations, and people understandably disagree about what constitutes prejudice. Consider some examples of people's responses to gay men, lesbians, and bisexual people. Some people have respectful attitudes, some shrug off sexual orientation as unimportant, some reject categorical understandings of it, and others are open about holding disdain for sexual minorities. Some people claim to be nonprejudiced yet endorse stereotypes, such as the belief that gay men are effeminate and lesbians are tough. There are those who view such stereotypes as simplistic and hope to be fair-minded yet feel awkward or nervous when interacting with people of a sexual minority. For some people, sexual minorities raise concerns about the violation of religious values. Which of these responses involve prejudice? As the examples make clear, people's attitudes toward others are complicated. They can be obvious or subtle, clear or ambivalent, passionate or dispassionate.

In this book, prejudice is defined as a disrespectful attitude toward or negative evaluative response to groups as a whole or toward individuals on the basis of their group membership. The emphasis on respect is based in part on some of my early work that found that discrimination against women could at times be attributed to lesser respect for female applicants compared with comparably qualified male applicants, rather than to gender stereotyping as was often assumed (Jackson, Esses, & Burris, 2001). Also, by defining prejudice in terms of disrespectful attitudes, seemingly positive yet problematic attitudes are included. As later chapters detail, numerous researchers have described how seemingly positive attitudes can comprise prejudice

(e.g., Connor, Glick, & Fiske, 2017). For example, a stereotype that implied that gay men are expressive and playful might seem in some ways positive as these are good qualities, yet it would be disrespectful because it paints gay men with one brush, implies that they lack serious capability, and frames communication skill as separate from capability more generally. However prejudice is defined, it can be distinguished from discrimination, which involves how others are treated (see Chapter 1 for more detail).

INTENDED AUDIENCE

This book can serve as a useful resource for a variety of university courses and for academics and other professionals working in areas tainted by prejudice. In addition to being a text for courses on prejudice and discrimination, it could serve as a supplemental reading in those dealing with related topics, such as diversity, education, equity, gender, human rights, intergroup relations, organizational psychology, peace psychology, race and racism, social justice, social policy, and social psychology. It is geared toward upper level undergraduate students, but because of its theoretical approach and novel content, it could also be a suitable resource for graduate students. Outside of psychology, academics in other disciplines such as criminology, philosophy, political science, and sociology may find the work of value, as may people working in fields that involve human interaction and social justice.

OVERVIEW OF THE BOOK'S CONTENTS

Chapter 1 elaborates on the definition of prejudice and related concepts such as discrimination. It also considers how prejudice is connected to the social context of inequality and privilege, as well as to other social political attitudes. Chapter 2 continues the examination of introductory issues by discussing social categorization, the process of perceiving group differences between people. Using examples of race, gender, and disability, perceptions and changing understandings of difference are considered, as is the question of their implications for attitudes.

Chapters 3 and 4 discuss distal influences on prejudice. Theories and perspectives included in these chapters address why prejudice is part of the human experience at all. The evolutionary perspectives on social categorization and intergroup attitudes are discussed in Chapter 3. Through a careful review of recent developments from neuroscience and evolutionary science, this chapter tackles the difficult question of possible biological predisposing factors for prejudice. Chapter 4 addresses modern psychodynamic and personality perspectives on prejudice. Collectively, the perspectives reviewed in Chapters 3 and 4 help to explain why prejudice remains a persistent part of human social life despite considerable social change; yet, they also point to

novel approaches to tackling prejudice, such as promoting community health more broadly.

Chapter 5 considers the role of ideology in sustaining inequality and prejudice. Theories of prejudice that focus on ideology identify the many common belief systems that prevail in society that reflect and serve to perpetuate inequality. By unmasking the harm done by numerous widespread and seemingly innocuous beliefs, these perspectives explain how well-intended people may inadvertently feed the problem of prejudice. Chapter 6 discusses theories of prejudice that emphasize proximal influences—that is, theories of intergroup relations. These theories explain why and how certain forms of prejudice against specific groups manifest in particular contexts. These approaches are especially useful for understanding some current pressing social challenges, like the refugee crisis.

The next two chapters deal with additional processes of prejudice. Chapter 7 addresses developmental mechanisms. The material reviewed here shows how, given the backdrop of factors that shape adults' attitudes, children's cognitive and social development can both reproduce prejudice and promote respect for diversity in the next generation. Chapter 8 takes on the issue of how subtle biases that may be carried unconsciously can have profound consequences. Two transparently damaging examples are considered in detail: the problems of wrongful police shootings of minority people and biases in the education system based on class, race, and gender.

Chapter 9 returns in a focused way to the important issues of prejudice reduction and the creation of positive social change through collective action. Prior chapters explain how each theoretical perspective offers novel insights about prejudice reduction, so this chapter integrates these ideas into themes and provides examples of successful prejudice reduction interventions. Chapter 10 elaborates the proposal that prejudice is best understood through a wide lens that includes related social justice issues. Through discussions of environmental inequality (the disproportionate exposure to environmental toxins of minority groups) and speciesism (the devaluation of nonhuman animals relative to humans), this chapter shows that evidence points clearly to the logic and constructive value of tackling related problems hand-in-hand.

Consideration of the perspectives of disadvantaged groups is integrated throughout the book rather than included in a separate chapter. Although either approach has merit, it is my hope that by integrating this material throughout the book, the message that prejudice is an issue that influences everyone will become especially clear. Just as treating women in psychology as a separate topic from psychology in general falsely implies that "real psychology" is not about women, separating the target's perspective on prejudice from other issues risks misrepresenting the nature of prejudice by implying that members of advantaged groups can be understood with one set of principles and members of disadvantaged groups can be understood with another. This implication is false, as I hope becomes clear throughout the book. In addition, including discussion of the targets of prejudice throughout the book

may best communicate the fact that it is often interactional dynamics between advantaged and disadvantaged group members that can sustain or challenge prejudice and inequality.

On a final note of personal context, examples of prejudice considered in the book emphasize those occurring in Canada, where I live and wrote the book, the United States, and Europe, as these are the contexts with which I am most familiar. Nevertheless, I have included other international examples throughout as well. A thoroughly international approach to the psychology of prejudice would be a welcome contribution to the literature, but I felt that my hands were full with the task of addressing (relatively) local problems and scholarship. Similarly, the priority placed on depth of understanding over breadth of coverage provides a strong educational tool, but it does mean that I had to make difficult choices about what material to include, and there is certainly excellent work I was unable to cite. Readers who want a fully international perspective or a comprehensive review of the extant empirical literature may wish to pair this book with additional chapters from other volumes (e.g., Sibley & Barlow, 2017).