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## PREFACE

One might have thought, after the hate-filled catastrophic world wars of the early 20th century, that hate and the violence that often accompanies it would have been greatly reduced or even close to eliminated. When I was putting together *The Psychology of Hate* (Sternberg, 2005) at the turn of the 21st century, I realized that “Never again,” the post-World War II slogan, was just that—a slogan. Genocides had been cropping up well after the world wars and seemed to reach a peak during the 1990s. But I thought, at the time, that these might be an aberration. I was wrong. Hatred, violence, and the fear and dislocation they bring with them have, if anything, increased. It starts at the top. Numerous political leaders on every continent, including national chief executives, have taken to expressing their hatred openly and have actively encouraged their followers (including, in some cases, their sycophants) to emulate them. In the United States, residents are at each other’s throats and openly expressing disrespect and even contempt for each other like at no time, perhaps, since the Civil War. Politicians at all levels are egging them on. Illiberal democracies are on the rise, including in Western governments that once might have been thought to be resistant or even immune. Hate crimes in many countries, including the United States, have been on the increase, at least through 2017, the year before completion of the chapters in this book (Levin, James, & Reitzel, 2018).

For these reasons, I decided to produce a new edited book on hate. But because the book is broader in scope than just “psychology,” I have titled it *Perspectives on Hate: How It Originates, Develops, Manifests, and Spreads*. Some of the authors contributed to the earlier (2005) work; others are new to this volume. All are experts on hate, and all are concerned with the direction in which the world is going. Humans are the only species capable of destroying all life on the planet, and some believe they may be on track to doing so.

The goal of the book is to analyze hatred from a variety of perspectives, including but not limited to psychology. In particular, how does hate originate, develop, manifest, and spread? The book is conceptually organized, in part, around a theoretical framework for the development and transmission of hate that I call FLOTSAM, which is an acronym for *fear, license, obedience to authority, trust, sense of belonging to a valued group, amplification of arousal, and modeling* (Sternberg, 2018). However, my organizing the book around this framework in no way implies that I believe that the framework is uniquely correct, or in any way the only framework one might use to understand how hate develops and is transmitted. Rather, my aim is simply to have a somewhat unified framework for the book.

The book contains four parts. The book opens with an introductory chapter explaining the FLOTSAM framework. Then Part I deals with alternative definitions and conceptualizations of hate. Part II describes cognitive and emotional processes that lead to hateful behavior. Part III deals with hate crimes. And Part IV draws conclusions.

The topics in this book are diverse, including hate based on nation, racial, gender-based, ethnic, or religious group; hate crimes; and hate as precipitating violence. If you are concerned about the deteriorating state of the world as a result of hatred, this book will be enlightening for sure. And it will point out that unless we, as a world, take hate more seriously than we have, we will be in trouble regarding our future and the future of our children and grandchildren.

I am grateful to our acquisitions editor, Linda Malnasi McCarter, for making this book possible, and to Beth Hatch, our development editor, for extraordinarily helpful suggestions throughout the editorial process for improving the book.

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