

Human Psychology Of Hatred, Prejudice And Aggression

A T M Anisuzzaman

PHD Researcher, Bangladesh University of Professionals

Abstract: Hate or hatred is the greatest human weakness which is associated with violence and terrorism even leads to war and genocide. Hatred is a kind of strong emotional feeling towards objects of disliking which is preceded by prejudice. There are many kinds of hatred displayed by human. This study focuses mainly on hatred and prejudice between human being. Human being lives in a society and because of many social and individual dynamic there is a creation of in-group and out-group which is the basis of attitude of hatred towards others. There are many studies conducted by researchers to find out fundamentals of formation of hatred and how human being cross all the limits of ethics and morality when they are blind with hatred. Researchers also tried to define hatred to find out why people behave violent towards the object of their hatred. Some researcher also found out how world religions despite their extraordinary impact in developing societies also instigate hatred towards other religions and the followers of other religion.

Keywords: Human Psychology, Hearted, Prejudice & Aggression.

Date of Submission: 24-04-2021

Date of Acceptance: 08-05-2021

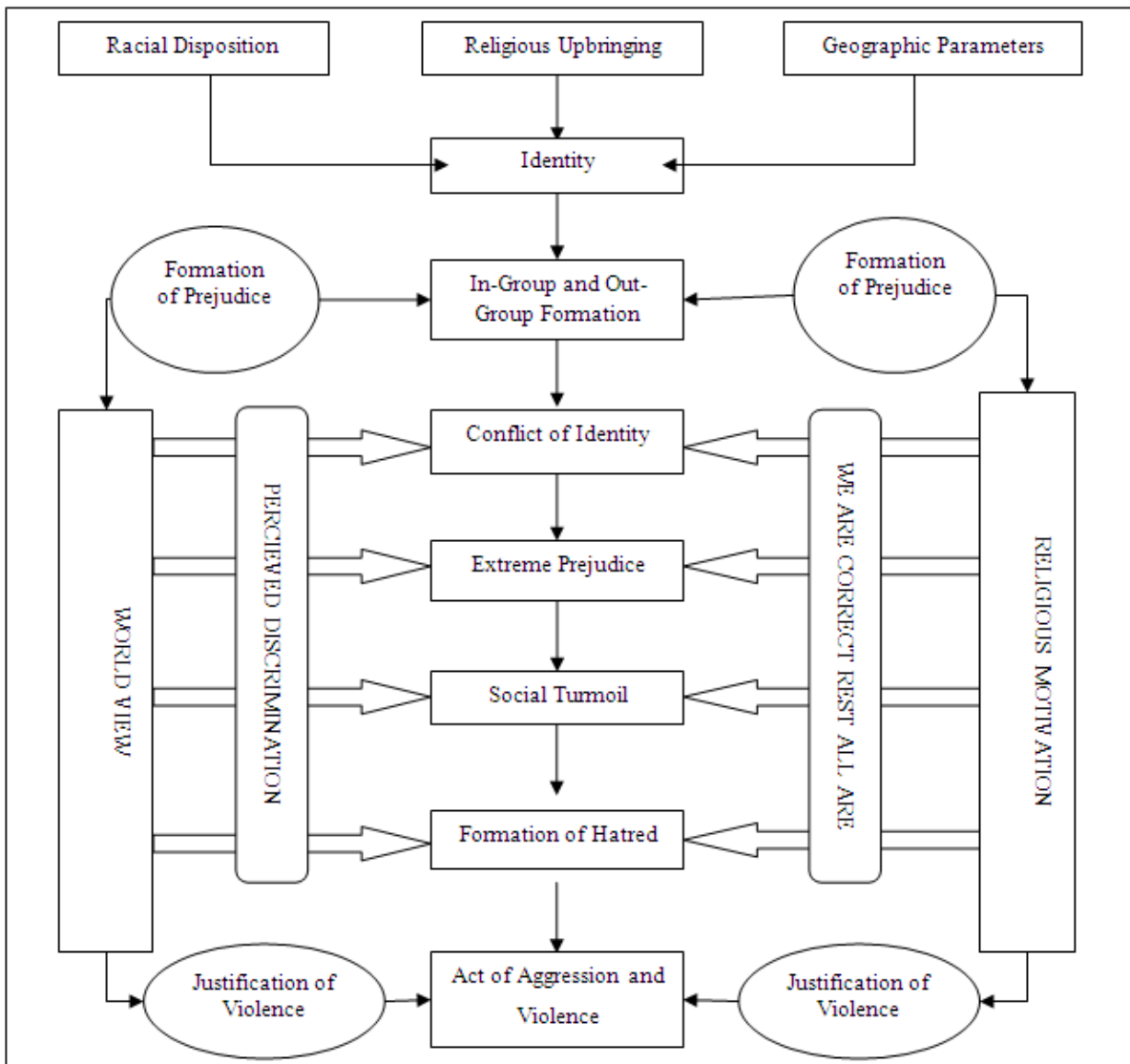
I. INTRODUCTION

Hate or hatred refers to one of the greatest human weaknesses related to severe feeling of anger, animosity and hostility aimed specific individuals or groups, concepts or behaviours. The act of hatred is often associated with extreme conduct like violence and terrorism, war and genocide. Over the past half a century or so, human civilization has observed shocking figures of brutal and terrible acts. If we focus our eyes toward global media, our vision hardly fails to spot the pact full of news of hate crimes against Asian-Americans, African-Americans and Muslims and other groups and communities around the world. These are not sudden or unexpected bursts of irrationality, but instead, thoroughly arranged and organized demonstrations of brutality and carnage. Beneath all such events lies a widespread and dangerous human emotion called hate. The aim of this paper is to analyze psychological approach toward hate and various roles of cognition in hatred and violence.

Conceptual Construct:

From the early childhood, humans are brought up in a family within a social environment. In general, during the cognitive development, every human child is introduced to the sense of uncertainty, which leads to an understanding of spirituality in which religious indoctrination is inherent. In the course of time, human develop a kind of view about the surroundings, the social parameters, the cultures and belongingness to certain entity, and get into the process of ever changing identity transformation. Within a broader spectrum with some fixed identity, we keep on identifying our self differently from others. Human beings develop prejudice or sense of liking and disliking. Due to the changing world scenario and its significant economic impact on the society, human adolescents get in social turmoil. In the course of time, a strong sense of prejudice and hatred develops to out-groups. Sometimes, human mind develops a sense of victim of discrimination. And as an inevitable consequence, they develop aggressive and intolerant views that finally get into the acts of violence. In the whole process, the religious upbringing and subsequent motivation remain like a guiding star. The following diagram partially explains the concept of prejudice, hatred and aggression.

Figure 1: Outline of Hatred, Prejudice and Aggression



Defining Hatred:

The definition of hatred varies widely as different researchers have different considerations on the issue. When it comes to realizing hate, it is essential to understand prejudice. According to Falk (2001) and Jacobs and Potters (1998), prejudice, being a negative response or judgment of an individual, is absolutely based on a defining characteristic [1,2]. Falk (2001) also thinks hate centres upon extreme prejudice including both negative affective and cognitive appraisals towards a stigmatized group [1]. This may involve hatred aimed at an individual due to one’s gender [3-8], sexuality [4,7-10], race [11-15], religion [7,8,16], culture, national origin or ethnicity[7,8,16] or disability status [7,8].

Hate is a more substantial sentiment than prejudice since it can act as a catalyst for action against a stigmatized group [17-19]. Hate could be situational, and influenced, guided or allowed by the principal views of society or an authority figure. Such things can be imitated in changes in established social customs, such as the Anti-Semitic policies of the Third Reich or the laws governing the treatment of slaves in the Antebellum American South and the Jim Crow Laws of the post-Reconstruction American South [17,20-23]. Hatred can incorporate impulse and hostility and may be a decisive factor to commit violent or property crimes directed at the hated group [17,18]. In spite of the fact that every hater does not necessarily participate in violence, hate can be damaging and a severe instrument in the hands of the powerful [17]. Hate is a crucial point of decisions to take part in destructive actions against a social or political out group [17]. Hate also has a secret psychological factor [18,19,24]. It can be a reaction associated with the low self-image of the hater [19]. Taking part in savagery against or disparaging members of the target group increases the inner self and confidence of the hater [19].

According to Allport (1955), hatred possesses a projective-punitive factor [18]. A hater believes that fault constantly depends on the target of his or her hostility. The hater can overlook the target due to his own misfortune or lack of opportunity as well as greater societal difficulty like economic disaster or crime. Blaming the victims lessens the guilt felt by those engaging in violence against the target.

The researches done by Fromm (1947) show that there are two sorts of hatred: rational and character-conditioned [24]. Rational hatred is defined as a response to a personal violation, a threat or attack. It resembles Sykes and Matza's (1957) theory of neutralization related to the existence of a series of subterranean values within conventional society and argues that within this subterranean value system, legal codes are found as susceptible and inconsistent. Subterranean values can contain prejudicial treatment or casual rules of behavior between authority figures and the general population [25]. Legal codes, if applied in an incompatible or prejudicial manner, become vulnerable and lose their power. While excuses for illegal behavior are accepted; and thus, someone is not penalized for his deeds, the law gets deactivated, declining an individual's faith that he should follow any conventional rules. Neutralization could happen before, during or after an illegal event and results in the rejection of responsibility, of injury and/or of the victim, as well as criticism of the condemner and/or a petition to higher loyalties [25].

In contrast, character-conditioned hatred, according to Fromm (1947), has small basis in reality. In this case, the target of an individual's hate may be selected randomly, and the hater then improvises a reason to justify their hatred. Character-conditioned hate focuses on target groups and avoids personalizing the animosity [24]. The out-group is belittled in the hater's mental and social dialogue until the group and its membership are completely dehumanized. Consequently, the individual then thinks that his or her enmity and hatred is justified [24].

Mullen (1986) reveals that dehumanization or de-individuation, in turn, is a factor in atrocious race-based violent crimes, specifically the lynching of African-Americans throughout the post-Reconstruction South [26]. Other researchers namely Pettigrew (1959) and Milgram, (1974) argue that hatred can be situational or culturally specific [20,22]. Individuals learn to hate as they are socialized into their in-groups. These in-groups are not necessarily actual hate groups. They can be one's peer groups, family or co-workers [20]. In order to fit in with these groups and match with their social norms, individuals learn to hate the groups that their peers and family or co-workers hate. Hate can be especially powerful in these situations if these individuals are encouraged by an authority figure, perhaps to a greater degree in the presence or under the influence of a fascinating leader [22].

Let us have some examples of what hate is like. An old militant Basque left-winger under Franco dictatorship and founder of the anti-violence Ermua Forum, by the name of Jose-Luis-Lopez-de-Lacalle, was shot dead by some young ETA militant. While he was returning from buying the Sunday papers, he was shot close to the door of his residence in Andoain, his home town, on 7 May 2000. Several hours after the crime, the village was daubed with graffiti saying "De Lacalle, fuck you, murderer!" [27]. In the Israeli-Palestinian conflict, we have sometimes observed disturbing pictures of severe racial hatred, which seems to be more than even in a war. For instance, during the second intifada, Palestinian children in the Gaza Strip leaving school were seen throwing stones to the armoured vehicles of the Israeli military. Once a nine-year-old boy was arrested by the soldiers and beaten at his arms with batons, breaking them at various points. This was supposed to ensure that he would not throw stones again.

More formidable images are also seen around the world. Those are projected both in words and in deeds. US white supremacists attacks on blacks; Jews killing of Palestinians; Palestinians blowing up Jerusalem restaurant replete with Jewish diners; pro-abortion gynaecologists being killed by anti-abortion fanatics; the genocides in Rwanda and Bosnia; the 9/11 devastation in New York World Trade Centre; the 11 March atrocities in Madrid; the 1 July Holy Artisan Bakery bloodshed in Dhaka; the 15 March Christchurch mosque shootings live-streaming on facebook, and more recent series suicide bomb attacks in churches in Colombo on 21 April—all are the everyday heartbreaking experiences of prejudice, hostility and hatred.

Theory of Formation of Hate Group:

The theory of Mark Hamm (2004) discloses that bonds of hatred can be shaped between individuals through a "common hatred of social out-groups" [28]. His application of such views to the hate groups are identified as domestic terrorists in the United States, including Neo-Nazis and Right wing extremist and militia groups. This hypothesis has been customized herein to study hate groups, and their correlation with the domestic terrorist groups, since Neo-Nazi and other Right wing extremist groups are related together to a white supremacist ideology. According to Hamm (2004: 334), these groups also "arose from an intense collective hatred for the federal government". Hamm, in some of his most definitive work, has deeply studied the American skinhead movement [29,30]. Particularly, Mark Hamm's (2004) theory emphasizes that bonds can be established between individuals through a shared hatred. He states that hate groups and hate organizations in the USA, as well as Neo-Nazis, right wing extremists and militia groups, "arose from an intense collective hatred

for the federal government” [28]. In reality, hate, or a belief in a hate group’s rhetoric or philosophy, is a significant characteristic of the members or potential members of hate group.

Thus, this study applies three sorts of hate as main parameters for manipulation: intrinsic, extrinsic, and societal. First, intrinsic hate refers to the individual’s furtive feelings toward a target group, which may or may not be completely exposed through extrinsic hate, or explicit expressions of hatred. The second type, extrinsic hate is the manner through which the individual shows up himself or herself regarding their hate, the language they use, the tattoos they draw, along with the slogans written on the clothes they put on. The foundation of collective hate is the association of individuals based on their dimensions of intrinsic and extrinsic hate. Such individual representations of hate are required to draw the individuals together into a combined hate, where individuals share the same hate beliefs and rhetoric. Finally, societal hate is defined as a background level of hate carried out by common society toward a specific target group.

Development of Attitude of Hatred:

According to the researchers, Salzinger, Feldman, and Stockhammer (2002), extreme violence grows quite gradually [31]. At the time when an individual harms another (for instance, one partner hits the other), or one group hurt another group that can be marginally unlike (for example victimizing somebody in an academic setting, or abusing somebody at work), hate sentiment may begin to grow up.

One of the important attributes of contempt is the necessity to depreciate the victim to a greater extent [32]. As the practice comes to an end, the entity of the hatred loses all ethical or human thought in the viewpoint of the hater. As hatred becomes stronger, a specific obsessive pressure to liberate the individual or group as the object of the hate, may simply come up [33]. Getting rid of that person sometimes implies causing considerable harm or, more seriously, physical disappearance or killing: a regular choice in situations of intense hatred. Finally, it can fabricate an inversion of the ethical code: killing the hated person or group is all right. The historical backdrop of humankind is filled with such instances: banishment of potential enemies by Stalin; ethnic cleansing in the Balkans war; the frequent incidents of domestic violence resulted in the homicide of the spouse or partner.

There are two components at the base of hatred: the devaluation of the victim and the ideology of the hater. Both of these aspects form and grow hatred. They diminish sympathy, in light of the fact that the hater moves progressively away from the object of their hate. They eliminate barriers that may limit our hatred towards others, by changing our sentiments into hatred. They change our thoughts and emotions, as well as the social standards that guide our conduct towards the object of our hatred. The new conduct ends up being accepted and normal; and institutions may still be established to encourage and spread hatred. Saharan kids are trained to hate Moroccans; Palestinian youngsters discover how to detest Jews at school and Jewish radicals do the vice-versa with their children; sometimes in the Basque Ikastolas, history is distorted to justify the existence of the Spanish invaders. More examples could be presented from all over the world.

Hatred as Emotional Expression:

Anger or rage is a strong and complex emotional state that involves a profound unfavorable and hostile reaction to a perceived provocation, hurt or threat. Christian faith, for instance, has protected adoring each other as a basic inspiration to protect the spirits of non-devotees. Actually, it infers depreciating the attitudes of unbelievers (their belief is fake; they are controlled by the fallen angel). During the time of being converted to Christianity, violent brutality was caused upon the "unbelievers", particularly when they opposed (referred to Spaniards movement in America, the Crusades against the heathens). Opposition to Christianization expanded humiliating sentiments towards the Indian unbelievers, and promoted their segregation and harassment... all components of the development of hatred.

Hate may be a personal issue as well. Somebody may be intensely disliked by you for the matters we have experienced with him or her; the friend who deceived us. What is more, hatred can also be shared. An extremist circle or a racial, political or religious group convey a dream, outlook and emotion towards others. The paradigm of anti-Semitic groups in Nazi Germany is particularly significant. The group dynamic powered the depreciation of other; sentiments became infectious; malicious ideas about the other were shared; and prompted to spread hatred easily. Whatsoever, negative emotions exposed by a mob towards a person of an opponent group (in football, for instance), can heighten and aggravate a combined reaction to the opposite team.

In some cases, dominant leadership can ignite the fire of contempt. Ezekiel discloses the US White Supremacist group’s deep desire for power rather than the welfare of the people including their followers, who are badly treated with sarcasm [34]. Feelings of intimacy or love are regarded as the signs of drawbacks. In this course of the evolution of hatred that goes through the depreciation of the other, segregation, and brutality against them, the followers come to recognize with the leaders and the philosophy they convey. When this happens, hatred goes out of control of the leader. Under these circumstances, it is quite hard to tell where it will

stop. We can take into account the experience of the Rwandan genocide, continued for 100 days in 1994, killing 800,000 Tutsi (10% of the population of Rwanda) by the Hutu majority.

Hatred - A Cognitive Model:

The cognitive perception of hate can be clarified by giving an example. Back in 1999, the world woke up to discover that two crazy American youngsters had gone on a brutal rampage of murder with semi-automatic weapons against the companions and teachers through their suburban high school in Colorado, United States. According to the police report, it was a premeditated action that could have been even more tragic than it was. What happens so that we can be convinced of the legitimacy of such brutal response?

Violence can be classified into a couple of types—hot violence and cold violence. The former is related to an incident of sudden anger or fury without any previous preparation. In this case, both the criminal and the victim often consider violence as justified. Thus when an individual or group feels it has been insulted, harmed, or has endured intimidation, deception, or dishonesty by another, the appropriate response is a desire to commit violence, vengeance, or annihilation of the source of dishonesty. Besides, there are beliefs that grow up and further legitimize such responses: "Do not get angry, act", "God is on our side", "It's them or us", and may promote the concept that violence is essential and justified. At the point when one is "hot", for example angry or enraged, thoughts turn out to be more polarized, inhibitions decline, and aggressive impulses go up. The consequence of this situation is often catastrophic. At the moment while they are hot, individuals or groups in this condition can commit aggressive acts which later they seriously regret. For example, during driving, a minor accident or quarrel may turn into an extremely violent episode, and all the more so if weapons are involved there.

Cold violence, in contrast, is perpetrated principally with preparation and planning. The concept here, maybe realistic or unrealistic, is that we are continually under strain, harmed, intimidated, disgraced, so the passion for vengeance is consistent. The brain of the terrorist, of the genocide, or of the individuals who carry out the acts of violence against people whom they do not know demonstrate a variety of cognitive disorders, such as ***overgeneralization*** (a trait of one group member is considered to be owned by all members, for example, the incidence of violence against Moroccans in El Ejido (Spain) in 2000, after the attempted sexual abuse of a young woman by a Maghreb). Or ***dichotomous thinking*** (the trend to deem in terms of polar opposites—that is, in terms of the best and worst): "They are bad, we are good." Or the philosophy of ***tunnel vision*** (the term refers to a narrowed or exclusive focus on a particular emotion.): we focus on one side of the problem, neglecting the information and understanding that oppose our idea.

Dichotomous thinking along with the demonization of the other consists of a self-image of the other which is, in fact, extremely unstable. This picture then responds to the hater forming the impression of the other as a devil even stronger. Occasionally, the social or cultural background drives these tendencies to dehumanize the enemy, making it simpler for hatred to continue and violence to be developing. Having a place with a subordinate group that spread hatred and violence against the enemy fortifies these mutilations significantly more. As noted by Echeburúa (2000), pro-ETA youth groups are inner circles where there is no scope for thoughts, attitudes or judgment that oppose their stand on political violence; everything is an element of the vicious circle, with no start and no ending [27]. Personal experiences, cognitive deformations and philosophy can cause hatred and violence in favourable surroundings.

Theory of Hate of Sternberg:

R. Sternberg has lately thought about hatred from a strong psychological perspective and developed his *duplex theory of hatred* [35]. The fundamental theme may be that Hatred is psychologically related to love which means that hatred is not contradictory to love nor its absence but a very complex phenomenon. Hatred also has got some story like love that characterizes our emotion. Hatred originated from an extreme prejudice is a major triggering mechanism for great violence. Thus, the elements of hatred include the negation of intimacy (distance), passion and commitment.

The first component of hatred, *distancing* or denial of intimacy results in repugnance and abhorrence for the other. Since, intimacy needs a relationship with the other, its denial looks for separation. We want to detach ourselves from the others to reject them. This aversion may emerge from particular aspects of the individual (racial, religious) or actions (betrayal, deception), or propaganda praising certain traits or actions and in this way transforming the other into sub human or inhuman. Similar to intimacy in love, in hatred such feelings are liable to grow slowly and fade away slowly.

Another component, *passion* in hatred can provoke feelings of fear and anger. This anger or fear is clearly viewed like a reaction to a threat. It comes out as an instant response to escape an apparent threat.

Commitment in hatred is illustrated by ideas of depreciation and decline of the human characteristics of an individual or group. The aim of the individuals who encourage hatred of the other is specifically to get their group to distinguish the other as sub human and to degrade them. Sometimes, this seems to be reliable

brainwashing as accomplished through systematic methods of "education" even at school. The integration of the aforementioned components constitutes various sorts of hatred (seven) illustrated in common categories. A few types may be related to each other:

1. Accepted hatred: Rejection of complete intimacy. The hater hates the other without any intention to act against him.
2. Hot hatred: Simply based on passion (anger, fear). Extreme feelings of hatred toward an individual who is thought to be threatening; in a traffic confrontation, for example; the response may be to attack or escape.
3. Cold hatred: Only feelings of depreciation or commitment. Something can be wrong with the members of the hated group. People have been brainwashed to describe this group as the alignment of evil, or the evil empire, as the USSR was once called.
4. Burning hatred: It includes commitment and passion. Distinctive of the hate towards a group. They are distinguished as sub-human or inhuman and intimidating, and something has to be done to minimize that danger. The hated group may differ once in a while.
5. Simmering hatred: There is rejection of intimacy and depreciation of commitment. The person is considered to be always un-pleasant. Deliberate murder is occasionally a consequence of this hatred.
6. Furious hatred: There is passion and devaluation of commitment. Sense of revenge towards the individual is strong. Such people have always posed a threat and always will do. Mass violence is often a feature of this type of hatred.
7. All-embracing hatred. There is rejection of intimacy, decrease in commitment and passion. The consequence is the tendency to ruin the other.

There is a big question how a person who feels such intense hatred can live with himself. The appropriate response is that by asking such question, we mystify the role that these people play. How come a murderer can return from an act of ethnic cleansing, and then be an affectionate husband and a caring father in the family? Such people are ethically detached from their deeds and have pretext for the hatred they undergo, or the suffering that they have deliberately inflicted.

Violence Basing on Hatred:

Hate and violence are interrelated and hate-based violence is not a new phenomenon on our planet. No doubt, the historical background of various parts of the world is filled with violent manifestations of prejudice and hate. However, there are only a few countries in the world that recognize hate related crime as a legal category. In addition, amongst those countries, there are differences in the nature of the laws, from punishments to laws that defend against hate speech. According to The Penal Code, punishable conduct is expressed on the basis of a particular time and place. However, it does not really contribute to controlling human behavior. What thwarts the violation of the active rules of coexistence is *moral consciousness* [36]. Having such type of consciousness, if anybody stands against an ethical principle, it gives rise to an unpleasant feeling, a kind of internal confusion. This can be viewed as a specific sense of guilt or disgrace for what has been carried out. Guilt, hence, has an adaptive purpose, and its role is to keep away from circumstances that create it, or help us take up behavior recover policy in order to avoid regret.

Undoubtedly, this policy is disturbed among vicious individuals. Besides, one of the methods of this disturbance is associated with *fanaticism*, blind obedience, immature judgment, a dogmatic idea barring all information that is incoherent with the dogma. Fanaticism weakens compassion, consciousness of others' affliction, and sense of guilt towards the object of our contempt. Fanaticism may protect thoughts which are prevalent in a place of political radicalism, for example, "the socialization of suffering." Beyond this view exists the inability to develop empathy in the person. Sometimes, crazy ideas, categorized as blind faith, occupy the over- estimation of a thought, which covers a particular area in the individual's cognitive structure, and change their life psychologically.

Violence and fanaticism are undividable voyaging partners. The fact behind this is that they are in the absolute certainty of the truth, as well as in the need to enforce it because there is no other. Hence, if this enforcement inflicts sufferings to others, it is undervalued, collateral damage; a vital sin defending a higher end. Moreover, fanaticism enables violent individuals to get by, without being agonized by sense of blame. The fanatic subsists in a "niche" without any sense of rational thinking. Sometimes but not always, just the experience of extremely emotional life circumstances can break this irrational shell, for instance, the violent

death of a group member, or years of imprisonment. The outcome is a true instance of brainwashing, associated with a nonexistent reality, which turns into the generation of hatred, and whose rearing farm has recapitulated remarkably well [27].

- **Peer Pressure:** They are sensitively infectious; they share ideas and manners that fortify the relationship between them. The group gives a prepared framework for their time, with particular role for everyone to play, and thus make the individual feel capable and esteemed. In this perspective, some vicious activities, for example, social vandalism may produce huge emotional concern, and serve to achieve social acceptance of the group. There are some adverse reactions because such vandalism is mostly left unpunished. In this situation, group members show more and more arrogance, which is not surprising at all.
- **Educational and Family context:** Sometimes put together to present a twisted reality, imposing troubles to others ("It's all their fault"). Considerably more so when a member is in prison, and is regarded as a hero in their environment.
- **Personal Frustration:** Develop poor confidence. They accuse others for their bad luck and enter a moral vacuum. In this specific situation, it tends to be exceptionally tempting to go into a group where one is invited and esteemed, even admired and treated as a legend for behaving (i.e., viciously), particularly when in your everyday life (home, school, friends, etc..) you are average. It is not exceptional to create romanticized desires that violence and the "revolutionary" purpose will tackle existing individual issues.
- **Psychological Risk Factors:** Emotional instability and dependence, indiscretion and search of strong sensations in many youngsters. And in some cases in a paranoid personality, whose characteristics are well defined: inflexibility of thinking, obsessive-compulsive disorder, emotional poverty, excessive aggressiveness and extreme arrogance.

Prejudice and Intolerance in the Psychology of Religion:

A plenty of research has been done in the field of the psychology of religion to study the bond between prejudice and religion. Regretfully, the terms 'intolerance' and 'prejudice' have frequently been mixed up in the literature, with the adjective 'tolerant' often used to describe the unprejudiced [37]. However, prejudice and tolerance do not stay on the conflicting terminals of a cognitive-behavioral continuum.

The term 'tolerance' in general is defined as the tendency to put up with an individual or group that follows some common standards, qualities, customs and political objectives that differs from one's own [38, 39, 40]. The definition of tolerance in terms of social scientific context, largely agree with philosophical conceptions, even though it lacks the significant psychological status and action-capacity components integrated in Cohen's (2004) formulation [41]. A commitment to political tolerance typically leads to a commitment to democratic proceedings, the rule of law, and the equal protection under the law. It is a critically difficult affair to determine tolerance through survey analysis, because while measuring the level of people's acceptance of dissent or diversity, they have to be inquired about their particular outlooks and responses, and it is constantly probable that a substitute subject matter would have elicited a different response [38]. One possible direction that researchers have endeavored to manage for these content-specific biases is by means of the least-liked approach [39]. In lieu of setting topics with a catalog of out-groups and then requesting to complete a tolerance-probing questionnaire about these, the least-liked model allows subjects to choose their most hated group from a list of groups (and if their least-liked group is not listed, subjects may write it in). Least-liked groups are applied as, for tolerance to be likely, it is essential that the ideology, customs, and interests of the out-group are considered to be different, and truly detested, or supposed to have an unethical tone.

Prejudice, as typically deemed, is an indifferent intergroup attitude related to artificial, simplified, or over-generalized beliefs. According to Hunsberger (1995), prejudice comprises three components: a cognitive module linking a number of beliefs or stereotypes about a derogated out-group; an emotional component involving disgust or visceral dislike for the out-group, and a temperament to act in a socially hateful way toward members of the out-group, both interpersonally and politically regarding social policies [42]. One can simply observe how derogatory, essentialistic stereotypes of out-group members can produce negative emotional responses (e.g. disgust, horror or hatred) toward members of the derogated group, which can then criticize the subjective impressions of the out-group. These three components of prejudice are likely to strengthen one another, with the trait of motivated reasoning, and disgust reactions in particular, on moral judgment processes [43]. It is not so hard to think how negative affective responses can mediate anti-social and bigoted behavior toward members of the out-group, both interpersonally and politically in terms of social policy. Therefore, the pathway from prejudice to intolerance is far from incomprehensible. Actually, the third (behavioral) component of prejudice could itself account for intolerance in various situations.

Study on attitude-behavior consistency has established that attitudes and behaviors can be highly associated when the accurate type of moderators are present. It could appear to be logical to assume, then, that since stereotyping, hate responses, and prejudicial attitudes develop, the tolerance of values-violating out-group members declines. In addition, many of the putatively principled justifications for discrimination, for example, the rationale generally offered for prohibiting Islamic veils in the public arena in secular European democracies, may transpire ex post facto rationalization of pre-existing subjective prejudices. The conclusion of Saroglou et al. (2009) demonstrates that individuals who strongly hold principles of egalitarianism and autonomy are likely to be more tolerant toward the veil [44].

An increasing collection of research has illustrated the enormous influences of hot emotion on moral deliberation, with cool 'reason' acting after-the-fact to turn complex rational justifications for pre-existing moral intuitions [43]. In hypothesis, at least, an individual is likely to be highly prejudiced related to the relevant cognitive and affective components, yet keep an optimistic behavioral disposition toward the negatively stereotyped out-group. Practically, however, this union is probably the exception to the general rule.

On the contrary, it is difficult to comprehend extreme intergroup atrocities executed in the absence of significant out-group derogation. According to the hypothesis of a few political researchers, a prejudiced populace can be more efficiently organized by elites toward different levels of intolerance, ranging from discrimination against minorities or immigrants to segregation, ethnic cleansing, and genocide [45, 46]. Yet, the bonds between prejudice and political mobilization, and between government-circulated propaganda and social prejudice, have not been definitely recognized. So long as there is probably a causal route from prejudice to intolerance, classic works in twentieth century social psychology, for instance, the famous Zimbardo (1971) and Milgram (1974) studies, show that prejudice is not an essential provision for intergroup hostility [22,47]. Insight of authority and chain of command could be as much as necessary to develop counter-attitudinal intergroup behaviors, even without any particular sense of discrimination, xenophobia (dislike of foreigners), or competition for resources.

Examples of Religious Prejudice:

Religious prejudice is a pessimistic outlook, passion, or behavior amid people of different religious groups due to their conflicting religious values and beliefs. In many parts of the world, religion is the defining characteristic of people, and every religion involves separate faiths, practices, and leadership structure. There are numerous examples of religious prejudices, one of which is related to a Shiite Muslim family from Tarmiya, Iraq. Back in 2005, the family had confined in their home over a month. They were no longer able to go outside to buy their daily needs or take their children to the hospital to avail medical facilities. Located in the north of Baghdad, Tarmiya is a town highly dominated by Sunni Muslims. As we know, Shiite and Sunni are the two ever conflicting branches of the religion known as Islam and the believers in Islam are called Muslims. The Tarmiya family felt insecure while opening their front door or standing in their lawn. Sunnis had lately hurled mortar shells at their neighboring places where two of the family's Shiite spiritual leaders resided. Around the town, there were walls covered with graffiti, threatening all Shiites to escape Tarmiya immediately.

Another paradigm of religious discrimination reveals the story of a Polish fourteen-year-old boy, Samuel Goetz. In June 1942, one night his parents were taken forcefully from their home at gunpoint by members of the German special agency, who he had never seen. The Goetz family was Jews living in Tarnow, Poland. Over the last few months, Samuel and his friends had experienced dramatic changes in the life they had always accustomed to. Being Jewish children, they could not even go to the class, parks, cinemas, skating rinks, and the whole areas of their town were closed to Jews people. Samuel would never meet his parents again. He, as well, was soon captured from Tarnow and sent to a concentration camp called Ebensee, in the Austrian Alps. Samuel Goetz stayed alive and later moved to the USA where he achieved a doctorate degree in optometry and became straightforward on the fate that millions of European Jews experienced throughout that previous time. Here we know both the Shiite Muslim family from Iraq and the Goetzes from Poland were victims of religious prejudice.

It is generally seen that human beings are inclined to elevate their religion as the sole true faith or belief framework. This absolute conviction of superiority over every single other religions can be shocking and risky. Surprisingly, when people of one religion become enemies of people of another belief system, prejudice and discrimination certainly take place. Rivals are typically regarded as infidels or heathens, both of which refer to "unbelievers." Serious conflict may lead to violence. The history of our planet is blessed with sacred wars that were battled for the sake of one's religion and God, all of which ended in horrifying death and devastation.

Throughout the past (twentieth) century, just like in every century of human civilization, religious prejudice, discrimination, and conflict have been persistently in existence. Religious prejudice has resulted in discrimination, including suppression of spiritual practices, rejection to employ people of the opposite religious faiths, restraining schooling facilities of children, and prohibiting social interaction among different religions. In

the worst-case scenario, religious prejudice has prompted armed conflicts causing damage of houses, religious structures, even whole villages and towns, and the loss of millions of lives.

In-Group/Out-Group:

The relationship between religion and intolerance can further be understood through the well-established in-group/out-group (IG/OG) bias. People tend to appreciate individuals of the in-group as they show discriminatory attitudes toward members of out-groups, and to distinguish in support of members of the former and in opposition to those of the latter [48,49]. As like as ethnic and political alliances, religious rapport can prompt intergroup psychological dynamics resulting in stereotypes, harmful effects, and anti-social attitudes and conducts toward out-group members [50].

Groups in general, and religious groups in particular, bestow their members (to variable extents) with shared norms, values, traditions, and metaphysics, which in turn facilitates to mobilize, organize and justify collective action [51]. Religion is a significant method of social identification [52]. It benefits the persons with a complete social identity, as well as cosmic and terrestrial worldviews that can attach the person in a self-affirming and existential anxiety-reducing social consensus [53]. It is because of the fact that epistemic challenges to religious worldviews can produce extreme IG/OG responses, which defend, and in some cases, reinforce religious identity. When intergroup comparisons are significant, strong positive identification with the in-group related to a corresponding level of out-group derogation [54,55].

IG/OG effects may be worsened while groups are supposed to be in clash with each other over limited resources, political influence, or access to the market place of ideas [56,57]. In addition, those who possess little confidence and weak personalities may be especially susceptible to IG/OG effects, because obtaining a strong and contrastive social identity is likely to boost self-esteem and provide validation for one's worldview [58,59]. Therefore, it would appear that persons who score high on the IR and RF scales would be most vulnerable to IG/OG bias, and this seems to be the case, at least for authoritarians (60,61).

The menace to worldview caused by the anomalous 'other' can be alleviated not only by reaffirming the in-group (Jonas and Fischer 2006), but also by derogating, scapegoating, or acting violently toward the out-group [62]. Classic dissonance theory (Festinger 1954) anticipates that under certain circumstances, group recognition and the power of religious beliefs will truly build up despite a perceived epistemic or existential threat [59]. On this viewpoint, worldview challenges, especially those caused by the negatively stereotyped out-group, efficiently boost the value of consonant cognitions by eliciting belief intensification, or diminish the value of incoming inconsistent cognitions by out-group derogation or delegitimization. In contrast, out-group assault in spite of epistemic threat may represent the misattribution (or projection) of negative arousal (i.e. dissonance) on an external hedonic match, which may protect against dissonance-related attitude change [63]. According to some scholars, for example, Kimball (2002) and Armstrong (2000), the increase of militant Islam and Christian fundamentalism as a reaction to the social and epistemic threat that modernity poses to established religions [64,65]. This opinion gains support in dissonance theory discussed above, as well as in social identity and uncertainty-identity theories [53,66].

On condition that religious individuals, particularly those high in RF and RWA, are more vulnerable to the psychological effects of IG/OG dynamics, threat perception and mortality salience, then they may be more liable to exploitation by governments and upper-classes, to whom they are already inclined to oppose during intergroup conflict [67-70]. It is definitely feasible that secular individuals could establish comparably entitative groups (regarding their unity, coherence, and functional integration) that trigger similar IG/OG effects [53]. However, all the indicators recommend that prejudice, political intolerance, and out-group derogation are constantly more severe for religious individuals of religious groups than for non-religious individuals of non-religious groups, such as atheists. Prejudice and intolerance is directed from religious people to atheists much more so than the other way around [50,70].

So far, little has been recognized about the individual psychological mechanisms that encourage extreme intergroup behaviors. However, one thing that appears somewhat certain is that intergroup atrocities are consistently motivated by Manichean, existential fears that the evil 'other' threatens to demolish the divinely anointed in-group, and that the finest means to prevent this is by way out to extreme violence and other counter-attitudinal behaviors. In this respect, religion-triggered IG/OG dynamics seems to provide a better explanation of mass-scale violence than intrapersonal religious orientation. Evidence for the routine thesis relating to the perpetrators of genocide and ethnic cleansing is overwhelming, and it is unlikely to feel that everyone who takes part in such collective brutality happens to share the same religious orientation [42,71].

Religiosity might, in various ways, contribute to drawing IG/OG boundaries that have important implications for tolerance and prosociality [72]. Gods might keep the in-group closer to the heaven and the out-group closer to the animal world, thus dehumanizing or delegitimizing the out-group, and thereby paving the way for intolerance, prejudice and aggression [73-75]. The aspiration for purification, often related to religious ritual and morality, is likely to play a vital role in motivating and justifying intergroup violence, and is

replicated in the medicalized terminology typically used to describe these events, 'ethnic cleansing' [43,76].

Fundamental Origin of Intolerance:

Religious intolerance or fanaticism, in simple words, refers to the incapability of a devotee of a specific religion to recognize, accommodate and admit the right of other people to live by another belief separate from his own. Consistently, this attitude is associated with the conviction that one's religion is the only supernaturally predestined pathway to spiritual illumination and eternal life in heaven. As a result, a religious zealot highly considers that his religion is indisputably better than other religions. An individual like this deems that those who are believers of other faiths are infidels worthy of eternal happiness in heaven. For this reason, adherents of every religion that declares a stiff restrictive disjunction between believers and unbelievers regard it as a religious obligation to preach and convert non-adherents. However, uncritical acceptance of the supremacy of one's religion is a psychological prerequisite for religious prejudice, as it encourages and establishes any action taken to further that very religion.

In actual fact, it is all right to attempt to encourage one's religion. The main difficulty is that extremists proceed much further to promote their religion. Fanatics consider it as a moral responsibility, a way of showing true piety, to perform whatever they believe essential to achieve a religious issue. Nevertheless, for a humanist like myself, who hates superstitious weltanschauung and barbarism, vindication of gratuitous violence and cruelty "in the name of God" is a terrible retreat to primitivism which endanger the spiritual foundation of humanity. In most parts of the world, where Christianity, Islam and Judaism are the principal religions in particular, the leading elite and chief members of the clergy always attribute religious intolerance and violence on poverty, unemployment, ignorance and mental disorder, and disregard or downplay the negative effects of certain explicit restrictions included in "holy books" on the actions of believers.

Yet, in connection with Nigeria, the fact that such very circumstances also existed in pre-colonial society before the emergence of Islam and Christianity when religious fanaticism among worshippers of various goddess was virtually nonexistent, shows that the typical explanations are insufficient. Furthermore, a considerable proportion of religious fanatics are from middle class or rich families, well-educated and lucratively employed, which implies that something progressively offensive is working here. Regarding this, we should identify the main driver of religious intolerance and violence wherever Abrahamic religions are exercised on the inseparable relationship between violent behavior and the distinct exclusivist declarations and principles of those religions.

Various writers identified verses from various religious scriptures with what they believe to be verses of hatred when they are used out of context. According to them, a number of verses in *The Holy Bible* and *The Holy Quran* specify, approve and promote discrimination, intolerance and violence against unbelievers. One of them, namely Sam Harris, in his provoking and well-documented work, *The End of Faith: Religion, Terror, and the Future of Reason*, has mentioned an inclusive list of quotations from *The Holy Quran* which dribble with discrimination, hatred and violent words. According to his mention the following stanzas collected from *The Holy Quran*: "...God's curse be upon the infidels!..." (Quran 2: 89). "...They have incurred God's most inevitable wrath....", "...A humiliating consequence awaits [them]" (Quran 2: 90). "God is the enemy of the unbelievers...." (Quran 2: 90). "...The unbelievers are like beasts which, call out to them as one may, can hear nothing but a shout and a cry, Deaf, dumb and blind, they understand nothing...." (Quran 2: 172). Theirs shall be a woeful punishment (Quran 2: 175). "...Slay them wherever you find them...", "...Idolatry is worse than carnage...", "...Fight them until idolatry is no more and God's religion [Islam] reigns supreme..."(Quran 2: 190-193). "...Fighting is obligatory for you, much as you dislike it..."(Quran 2: 216). "...Those that have embraced the faith, and those that have fled their land and fought for the cause of God, may hope for God's mercy" (Quran 2: 218). "...As for unbelievers, neither their riches nor their children will in the least save them from God's judgment. They shall become fuel for the fire (Quran 3: 10). "Say to unbelievers: 'You shall be overthrown and driven into Hell – an evil resting place!'" (Quran 3: 12). The only true faith in God's sight is Islam...He that denies God's revelations should know that swift is God's reckoning (Quran 3: 19). Let the believers not make friends with infidels in preference to the faithful – he that does this has nothing to hope from God – except in self-defense (Quran 3: 28). Believers do not make friends with any but your own people. They will spare no pain to corrupt you. They desire nothing but your ruin...(Quran 3: 118). As per Sam Harris these are the fundamental source of religious intolerance..

Similarly, a tormenting amount of mind-bending intolerant and fanatical passages are included *The Holy Bible. The Old Testament*, for example, can be compared to a long platform of religious intolerance: it accommodates tales upon tales of devastation of lives and property performed by Yahweh or accomplished at his behest as punishment for idolatry by Israelites. Undeniably, the Israeli God, just like Allah in Islam, considers worship of deities other than himself as the most dreadful sin a human being can ever commit. For instance, the very first of the Ten Commandments He gave to the Israelites was: "Do not worship any other Gods besides me...", "...You must never worship or bow down to them, for I, the Lord your God, am a jealous

God who will not share your affection with any other God. I do not leave unpunished the sins of those who hate me, but I punish the children for the sins of their parents to the third and fourth generations..." (Exodus 20: 3-6). Even when Aaron, being encouraged by the Israelites, set up a golden calf for the purpose of worship by people, Yahweh angrily threatened to "...destroy them all" (Exodus 32: 10). Again in the book of Deuteronomy, he ordered that, "...Suppose your brother, son, daughter, beloved wife or closest friend comes to you secretly and says 'let us go worship other Gods' – Gods that neither you nor your ancestors have known...you must put them to death! You must be the one to initiate the execution; then all the people must join in. Stone the guilty ones to death because they have tried to draw you away from the Lord your God who rescued you from the land of Egypt, the place of slavery" (Deuteronomy 13: 6-11).

Theory of Aggression:

According to Sigmund Freud's theory of Psychoanalysis, human aggression is an instinctive force, one that originates from the individual rather than the situation, and is therefore an inevitable part of human life [77]. Freud primarily wanted to obtain all manifestations of human behavior from one basic life instinct, titled *Eros*. Regarding as a force, this life instinct was defined as libido which acted to develop, extend, and reproduce life. Although, in his early findings, Freud expressed very little interest in aggression, later in 1920, he proposed a theory of dual-instinct in which the life instinct was harmonized by a death instinct, named *Thanatos* [78]. This instinct was regarded as a force insisting on the disintegration of the individual and human life at large. The bond between the life and death instinct is polarized and any destructive or nondestructive activity can be interpreted as the specific interaction of the antagonistic forces. Freud also declared that feelings of anger and hostility lead to conflict and unintentional guilt in the same way that sexual desires do, and that such effects instigate defensive activity. Additionally, he examined that many impulses involve both sexual and aggressive components, and that many clinical symptoms, such as sadism, masochism, and ambivalence, can be described in respect of variable degrees of conflict between these drives or their blend. Freud thinks that the death instinct compels the individual to lead aggressive acts against the social and physical surroundings to secure themselves from self-destruction. Displacement and sublimation were introduced as central dynamic agents in the conversion of the potential attack on the self into an outward redirection. This internal dynamic process was influential to very different behavioral consequences including coping, creativity, self-destruction, and aggression toward inanimate objects and living beings. As stated by the dual drive-theory, if the aggressive impulses are not integrated with or adequately "bound" or fused with love, then more aggression and destructiveness can be predictable. Traumas, such as deprivation, object loss, or child abuse can interfere with attachment and the normative fusion of love and aggression. For such failures, destructive power will develop and, in its primitive form, lead to destructive behavior. Freud provided the concept of catharsis (the process of releasing, and thereby providing relief from, strong or repressed emotions.) or tension reduction in connection with destructive energy. Catharsis can discharge destructive energy and thereby reduce the strength of these inclinations.

II. CONCLUSION

Hatred is an emotion preceded by strong sense of prejudice. Human mind is a very complex entity. Dimension and process of construction of prejudice and hatred have got very intimate relationship with consequent violence. In the present days, we are victims of pandemic outbreak of violence. Unfortunately, all the violence and bloodshed are taking place due to ideological difference, which are predominantly of religious dimension. Prejudice and hatred have reached to such an extent that people are giving life to kill innocent others in the name of God. Human psychology of aggression is an inherent and ingrained characteristic. Due to social norms and universal human altitude, it is harnessed. But when people get an excuse to justify the violence, then the innate tendency or drive comes into effect. People become aggressive and even kill others.

REFERENCES:

- [1]. Falk G, Stigma: How we Treat Outsiders. Amherst: Prometheus Books, 2001.
- [2]. Jacobs J & Potter K, Hate Crimes Criminal Law and Identity Politics. New York: Oxford University Press, 1998.
- [3]. Klein J, Teaching her a lesson: Media misses boys' rage relating to girls in school shootings. *Crime Media Culture*, 2005; 90-97.
- [4]. Hood JC & Rollins S, Some didn't call it hate: Multiple accounts of the Zimmerman Library incident. *Violence Against Women*, 1995; 228-240.
- [5]. McPhail BA, Gender-Hate hate crimes: A review. *Trauma. Violence and Abuse*, 2002; 125-143.
- [6]. McPhail BA & DiNitto DM, Prosecutorial perspectives on gender-hate hate crimes. *Violence Against Women*, 2005; 1162-1184.
- [7]. Rayburn NR, Earlerlywine M & Davison GC, Base rates of hate crime victimizations among college students. *Journal of Interpersonal Violence*, 2003; 1209-1221.
- [8]. Levin B, Hate crimes; Worse by definition. *Journal of Contemporary Criminal Justice*, 1999; 6-21.

- [9]. Parrott DJ & Zeichner A, Effect of psychopathy on physical aggression toward gay and heterosexual men. *Journal of Interpersonal Violence*, 2006; 390-410.
- [10]. Berrill K, Anti-Gay violence and victimization in the United States: An Overview. *Journal of Interpersonal Violence*, 1990; 274-294.
- [11]. Craig K, Retaliation, fear or rage: An investigation of African American and white reactions to racist hate crimes. *Journal of Interpersonal Violence*, 1999; 14: 138-151.
- [12]. Torres S, Hate crimes against African Americans; The extent of the problem. *Journal of Contemporary Criminal Justice*, 1999; 48-63.
- [13]. Saucier DA, Brown TL, Mitchell RC & Cawman AJ, Effects of victims' characteristics on attitudes towards hate crimes. *Journal of Interpersonal Violence*, 2006; 890-909.
- [14]. Martin S, Police and the production of hate crimes: Continuity and change in one jurisdiction *Police Quarterly*, 1999; 2: 417-437.
- [15]. Dixon B & Gadd D, Getting the message? New labour and the criminalization of hate. *Criminology and Criminal Justice*, 2006; 6: 309-328.
- [16]. Byers B, Crider B & Biggers GK, Hate crime motivation: A study of hate crime and offender neutralization techniques used against the Amish. *Journal of Contemporary Criminal Justice*, 1999; 15: 78-96.
- [17]. Medoff MH, Allocation of time and behavior: A theoretical and positive analysis of hate and hate crimes. *American Journal of Economics and Sociology*, 1999; 959-973.
- [18]. Allport G, *The Nature of Prejudice*. Addison, Cambridge: Wesley Publishing Company, 1955.
- [19]. Staub E, The evolution of bystanders, German psychoanalysts, and lessons for today *Political Psychology*, 1989;10(1): 39-52.
- [20]. Pettigrew T, Regional Differences in Anti-Negro Prejudices. *Journal of Abnormal and Social Psychology*, 1959; 28-36.
- [21]. Goldhagen DJ, *Hitler's Willing Executioners. Ordinary Germans and the Holocaust*. New York: Vintage, 1996.
- [22]. Milgram S, *Obedience to authority: An experimental view*. New York: Harper & Row, 1974.
- [23]. Olzak S & Nagel J, A Competition Model of Ethnic Collective Action in American Cities, 1877-1889. In S. Olzak, & J. Nagel, *Competitive Ethnic Relations*, 1986; 17-46.
- [24]. Fromm E, *Man for himself: an enquiry into the psychology of ethics* Reprinted 1999, 2000, 2002. London: Routledge, 1947.
- [25]. Sykes GM & Matza D, Techniques of Neutralization: A Theory of Delinquency. *American Sociological Review*, 1957; 22(6): 664-670.
- [26]. Mullen B, Atrocity as a function of lynch mob composition: A self-attention perspective. *Personality Social Psychology Bulletin*, 1986; 187-197.
- [27]. Echeburúa E, Por qué y cómo se llega a ser terrorista? Why and how someone turns into a terrorist, 2000.
- [28]. Hamm MS, Apocalyptic violence: The seduction of terrorist subcultures. *Theoretical Criminology*, 2004; 323-339.
- [29]. Hamm M, A Modified Social Control Theory of Terrorism: An Empirical and Ethnographic Assessment of American Neo-Nazi Skinheads. In M. Hamm, *Hate Crime: International Perspectives on Causes and Control*. Cincinnati: Anderson Publishing Co. 1994a.
- [30]. Hamm M, *American Skinheads: The Criminology and Control of Hate Crime*. Westport: Greenwood Publishing Group, 1994b.
- [31]. Salzinger S, Feldman R & Stockhammer T, An ecological framework for understanding risk for exposure to community violence and the effects of exposure on children and adolescents. *Aggression and Violent Behavior*, 2002; 7: 423-451.
- [32]. Staub E, The origins and evolution of hate, with notes on prevention. In R. Sterneberg(Ed.), *The Psychology of Hate*, 2005; 51-66.
- [33]. Opatow S, Moral exclusion and injustice: An introduction. *Journal of Social Issues*, 1990; 46(1): 1-20.
- [34]. Eyerman R, *Cultural Trauma: Slavery and the Formation of African American Identity*. Cambridge: Cambridge University Press, 2001.
- [35]. Sternberg RJ, *The Psychology of Hate*. Washington: APA, 2005.
- [36]. Garrido V, *Que es la psicología criminológica? What the Criminal Psychology is?* Madrid: Biblioteca Nueva, 2005.
- [37]. Jackman MR, Prejudice, Tolerance and Attitude Toward Ethnic Groups. *Social Science Research*, 1977; 145-169.
- [38]. Gibson J, Parsimony in the Study of Tolerance and Intolerance. *Political Behavior*, 2005; 27(4): 339-345.
- [39]. Sullivan JL, Piereson J & Marcus GE, *Political Tolerance and American Democracy*. Chicago; London: University of Chicago Press, 1982.
- [40]. Scanlon TM, *The difficulty of tolerance: essays in political philosophy*. Cambridge: Cambridge University Press, 2003.
- [41]. Cohen AJ, What Toleration Is. *Ethics*, 2004; 115: 68-95.
- [42]. Hunsberger B, Religion and prejudice: The role of religious fundamentalism, quest, and right-wing Authoritarianism. *Journal of Social Issues*, 1995; 113-129.
- [43]. Haidt J, The emotional dog and its rational tail: A social intuitionist approach to moral judgment. *Psychological Review*, 2001; 814-834.
- [44]. Saroglou V, Lamkaddem B, Pachterbeke MV & Buxant C, Host society's dislike of the Islamic veil: The role of subtle prejudice, values, and religion. *International Journal for Intercultural Relations*, 2009; 419-428.
- [45]. Gilliam FD & Iyengar S, Prime suspects: the influence of local television on the viewing public. *Am. J. Polit. Sci.*, 2003; 560-573.

- [46]. Green DP & Seher R, What role does prejudice play in ethnic conflict? *Annual Review of Political Science*, 2003, 509-531.
- [47]. Zillmann D, *Hostility and Aggression*. Hillsdale: NJ: Erlbaum, 1979.
- [48]. Brewers MB, The Psychology of Prejudice: Ingroup Love and Outgroup Hate? *Journal of Social Issues*, 1999; 55(3): 429-444. doi:10.1111/0022-4537.00126.
- [49]. Hewstone RM & Willis H, Intergroup Bias. *Annual Review of Psychology*, 2002; 575-604.
- [50]. Jackson LM & Hunsberger B, An intergroup perspective on religion and prejudice. *Journal for the Scientific Study of Religion*, 1999; 509-523.
- [51]. Kruglanski AW, Pierro A, Mannetti L & Grada ED, Groups as epistemic providers: Need for closure and the unfolding of group-centricism. *Psychological Review*, 2006; 113(1): 84-100.
- [52]. Erikson EH, *The life cycle completed: A review*. New York: Norton, 1982.
- [53]. Hogg MA, Adelman JR & Blagg RD, Religion in the face of uncertainty: An uncertainty-identify theory account of religiousness. *Personality and Social Psychology Review*, 2009.
- [54]. Mummendey A, Klink A & Brown R, Nationalism and patriotism: national identification and out-group rejection. *British Journal of Social Psychology*, 2001; 159-172.
- [55]. Levin SI & Sidanius J, Social dominance and Social Identity in the United States and Israel: In-group favoritism or out-group derogation. *Political Psychology*, 1999; 99-126.
- [56]. Sherif M, *The Common Predicament: Social Psychology of Intergroup Conflict and Cooperation*. Boston: Houghton Mifflin, 1966.
- [57]. Jackson LM & Esses VM, Of scripture and ascription: The relation between religious fundamentalism and intergroup helping. *Personality and Social Psychology Bulletin*, 1997; 893-906.
- [58]. Tajfel H & Turner JC, The social identity theory of intergroup behavior. In S. Worchel, & W. G. Austin, *Psychology of intergroup relation*, 1986; 7-24.
- [59]. Festinger L, A theory of social comparison processes. *Human Relations*, 1954; 117-140.
- [60]. Greenberg J, Simon L, Pyszczynski T & Chatel D, Terror Management and Tolerance: Does Mortality Salience Always Intensify Negative Reactions to others who threaten one's worldview? *Journal of Personality and Social Psychology*, 1992; 212-220.
- [61]. Duckitt J, Authoritarianism and Group Identification: A New View of an Old Construct. *Political Psychology*, 1989; 10(1): 63-84.
- [62]. Jonas E & Fischer P, Terror management and religion: evidence that intrinsic religiousness mitigates worldview defense following mortality salience. *Journal of Personality and Social Psychology*, 2006; 553-567.
- [63]. Zanna MP & Cooper J, Dissonance and the pill: An attribution approach to studying the arousal properties of dissonance. *Journal of Personality and Social Psychology*, 1974; 703-709.
- [64]. Bandura A, Selective moral disengagement in the exercise of moral agency. *Journal of Moral Education*, 2002; 31(2): 101.
- [65]. Armstrong K, *The Battle for God: A History of God*. New York: Knopf/Harper Collins, 2000.
- [66]. Altemeyer B, Why do religious fundamentalists tends to be prejudiced? *The International Journal for the Psychology of Religion*, 2003; 13(1): 17-28.
- [67]. Wilcox C & Jelen TG, Evangelicals and political tolerance. *American Politics Quarterly*, 1990; 18(1): 25-46.
- [68]. Pyszczynski T, Solomon S & Greenberg J, *In the wake of 9/11: The psychology of terror*. New York: American Psychological Association, 2003.
- [69]. Atran S, *In Gods We Trust: The Evolutionary Landscape of Religion*. New Work: Oxford University Press, 2004.
- [70]. Karpov V, Religiosity and Tolerance in the United States and Poland. *Journal for the Scientific Study of Religion*, 2002; 41(2): 267-288.
- [71]. Arendt H, *Eichmann in Jerusalem: A Report on the Banality of Evil*. New York: Penguin Books, 1992.
- [72]. Hansen IG & Norenzayan A, Between yang and yin and heaven and hell: Untangling the complex relationship between religion and intolerance. In P. McNamara (Ed.), *Where God and Science Meet: How Brain and Evolutionary Studies Alter Our Understanding of Religion*, 2006; 3: 187-211.
- [73]. Haslam N, Dehumanization: an integrative review. *Personality and Social Psychology Review*, 2006; 10: 252-264.
- [74]. Bar-Tal D, Causes and consequences of delegitimization: Models of conflict and ethnocentrism. *Journal of Social Issues*, 1990; 46(1), 65-81.
- [75]. Demoulin S, Saroglou V & Pachterbeke MV, Infra-humanizing others, supra-humanizing gods: The emotional hierarchy. *Social Cognition*, 2008; 26(2): 235-247.
- [76]. Boyer P, *Religion Explained: The Evolutionary Origins of Religious Thought*. New York: Basic Books, 2001.
- [77]. Scanlon T M, *The difficulty of tolerance: essays in political philosophy*. Cambridge: Cambridge University Press, 2003.
- [78]. Freud S, *Beyond the Pleasure Principle*, (J. Strachey, Trans.) New York: Liveright Publishing Corporation, 1920.