

# **The Destructive Power of Hate**

Denis Bailey

Independent Researcher

[bailey.denis@gmail.com](mailto:bailey.denis@gmail.com)

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## **Abstract**

Hate is commonly understood as an emotion, but its real danger is structural. Hate collapses the dimensionality through which another person is interpreted, reducing a complex relational agent to a single fixed meaning. This collapse eliminates the conditions for recognition: the other is no longer encountered as an origin of orientation but as an object onto which significance is imposed. The destructive power of hate lies in this narrowing of the interpretive field. It distorts perception, removes ambiguity, and prevents the possibility of alternative interpretations. At the same time, hate reshapes the hater by binding their agency to a reactive trajectory, diminishing their own freedom and generativity. This paper argues that hate is destructive not because of its intensity but because of the structural distortions it creates. By erasing dimensionality, hate undermines the relational space in which negotiation, repair, and moral life are possible. Understanding hate as a structural collapse rather than a psychological state clarifies both its dangers and the conditions required to resist it.

## **Opening Section: Hate as a Self-Revealing Distortion**

Hate does not arise in a neutral field. It emerges from a manifold that has already been bent, narrowed, or collapsed. A healthy relational manifold can sustain ambiguity, complexity, and the dimensionality required to interpret another person as an agent. Hate appears only when that manifold has already lost its flexibility. It is the expression of a structure that can no longer hold the other in view without distortion.

This is why hate feels so certain. A distorted manifold cannot represent complexity; it can only project. The person who hates is not seeing the other clearly—they are seeing the shape of their own deformation. Hate is a mirror, not a window. It reveals the curvature of the field from which it is generated. The more intense the hate, the more severe the collapse that produced it.

In this sense, hate is self-diagnostic. It shows the manifold where it has lost dimensionality. It exposes the points at which interpretation has been replaced by reaction, recognition by reduction, and agency by fixation. Hate is not simply destructive toward the other; it is evidence of destruction already occurring within the self. The hater's field has become so constrained that only a single trajectory remains available: opposition.

When a manifold is distorted, it cannot see its own distortion directly. But hate makes the deformation visible. It is the experiential signature of a field that has collapsed around a single meaning. The person who hates believes they are responding to the other, but structurally they are responding to the limits of their own manifold. Hate is the shape of that limit made emotionally vivid.

Understanding hate in this way shifts the moral question. The problem is not the feeling itself but the structural collapse that makes the feeling possible. Hate is the symptom, not the cause. It is the moment when a manifold reveals that it can no longer sustain the dimensionality required for recognition, negotiation, or repair.

## **Why Hate Feels Like Clarity**

Hate feels like clarity because it removes the dimensionality that makes interpretation difficult. A

healthy manifold must hold multiple possibilities at once: uncertainty, ambiguity, competing explanations, and the open-endedness of another person's agency. This requires cognitive flexibility and emotional stability. When a manifold is already strained or distorted, that flexibility becomes hard to sustain. Hate resolves the tension by collapsing the field.

The collapse feels like relief. Complexity disappears. Ambiguity disappears. The other person becomes simple, predictable, and one-dimensional. The manifold mistakes this reduction for understanding. It experiences the absence of alternatives as certainty. Hate therefore feels like insight, but it is actually the loss of the capacity to see.

This is why hate has a distinctive emotional texture: it feels clean, sharp, and justified. The manifold is no longer burdened by the work of interpretation. It no longer has to navigate nuance or hold multiple trajectories in mind. The collapse produces a false sense of coherence. The world seems clearer not because it is clearer, but because the manifold has stopped representing its complexity.

The feeling of clarity is therefore diagnostic. It reveals that the manifold has reached the limits of its dimensionality. Instead of expanding to accommodate the other, it contracts and forces the other into a shape it can manage. Hate feels like the discovery of truth, but it is actually the moment when the manifold abandons truth for stability.

Understanding this distinction is essential. Hate is not a form of insight; it is a structural failure misinterpreted as one. The certainty it produces is the certainty of a field that can no longer hold the world in view. Hate feels like clarity because collapse always feels simpler than complexity.

### **How Hate Rewrites the Self Before It Touches the Other**

Hate does not begin with an attack on the other. It begins with a restructuring of the self. Before hate ever reaches its target, it has already altered the manifold from which it arises. The collapse of dimensionality that makes hate possible is a collapse within the hater's own field. The other is not the first casualty of hate; the self is.

When a manifold narrows, it loses access to its own generativity. Instead of moving from an internal

origin, it becomes oriented around a single external fixation. The self's agency becomes reactive rather than authored. This shift is subtle but profound: the person who hates believes they are acting from conviction, but structurally they are being pulled by the deformation of their own field. Hate rewrites the self by binding it to a trajectory it did not choose.

This rewriting also affects perception. A distorted manifold cannot represent the world with fidelity. It filters every encounter through the same collapsed frame, interpreting ambiguity as threat and complexity as contradiction. The self becomes less capable of recognition, less capable of nuance, and less capable of encountering others as agents. Hate therefore diminishes the self's interpretive capacity long before it expresses itself outwardly.

Most importantly, hate restricts the self's future. A manifold that collapses around a single meaning loses the ability to generate new possibilities. It becomes structurally committed to the very thing it opposes. The hater's identity becomes entangled with the object of hate, not through attachment but through fixation. The self is rewritten into a shape defined by negation.

This is why hate is so destructive even in isolation. It does not require action to do harm. The harm occurs in the internal collapse that precedes action. Hate reshapes the self into something smaller, narrower, and less free. The other may eventually feel its effects, but the self experiences them first.

### **How Hate Spreads Through Groups**

Hate rarely begins as a collective phenomenon. It starts as a distortion within individual manifolds. But once a few manifolds collapse in the same direction, the group becomes a medium through which that collapse propagates. Hate spreads not because people are persuaded, but because the group's shared field becomes easier to inhabit than one's own.

A group provides two structural advantages to hate. First, it reduces the cost of collapse. When others mirror the same narrowed interpretation, the manifold no longer feels the strain of holding a distorted shape alone. The group stabilizes the deformation. Second, the group amplifies the illusion of clarity. When multiple collapsed manifolds converge on the same reduction, the simplification feels like

consensus rather than failure.

This is why hate spreads so quickly in groups: it offers a ready-made orientation. Individuals no longer need to interpret the world; they only need to align with the group's collapsed frame. The group becomes a surrogate manifold, supplying meaning, direction, and justification. The individual's own dimensionality is replaced by the group's narrowed field.

As the group collapses, it loses the ability to represent the hated other as an agent. But it also loses the ability to represent itself. The group becomes reactive, defined by opposition rather than authorship. Its identity is shaped by what it rejects, not by what it creates. Hate therefore transforms the group into a structure that cannot sustain recognition, negotiation, or repair.

The most destructive feature of group hate is its self-reinforcement. Each collapsed manifold stabilizes the others. Each expression of hate reduces the dimensionality of the group's field. Each act of alignment makes alternative interpretations harder to sustain. The group becomes a closed system, feeding on its own distortions.

Hate spreads through groups not because people become more certain, but because the group makes collapse feel safe. It offers a shared reduction that feels like belonging. But the belonging is hollow: it is the belonging of manifolds that have abandoned their own dimensionality in exchange for the simplicity of a collective collapse.

### **How Hate Ends**

Hate does not end through argument, persuasion, or moral effort. It ends when the manifold that sustains it can no longer maintain the collapse that produced it. A narrowed field is energetically expensive. It must constantly defend a single interpretation against the complexity of reality.

Eventually, the strain becomes unsustainable. The manifold cannot hold its own deformation forever.

Hate ends when dimensionality returns.

This return can happen in several ways. Sometimes the manifold encounters information it cannot fit into the collapsed frame. Sometimes it experiences a moment of recognition that breaks through the

reduction. Sometimes the emotional energy that maintained the collapse simply exhausts itself. In every case, the end of hate is not a triumph of virtue but a restoration of structure.

When dimensionality reappears, the hated other becomes visible again as an agent rather than an object. Ambiguity returns. Multiple interpretations become possible. The manifold regains the ability to represent the other as a person with their own origin, rather than a projection of its own collapse. This shift is subtle but decisive: the field expands, and hate loses the environment it requires to survive.

Importantly, hate does not end because the other changes. It ends because the self regains the capacity to see. The collapse that produced hate is reversed, and the manifold becomes flexible enough to hold complexity again. The feeling of clarity that hate once provided is replaced by a deeper clarity: the recognition that the world is larger than the collapse allowed.

Hate ends when the manifold becomes too dimensional to sustain it. A field that can represent complexity cannot maintain a one-dimensional reduction. As soon as the manifold expands, hate dissolves—not through effort, but through incompatibility. Hate cannot survive in a structure that can see.

### **Concrete Examples of How Hate Ends**

#### 1. Race: When a collapsed manifold encounters an incompatible reality

A person grows up in a community where members of another racial group are interpreted through a single, flattened frame. Their manifold collapses around a reduction: “they are all X.” Hate feels like clarity because the reduction is simple.

Then something happens that the collapsed frame cannot absorb.

They work closely with someone from that group on a project that requires trust. The other person shows competence, humor, vulnerability — traits the collapsed manifold had no space for. The manifold tries to maintain the reduction, but the new information keeps leaking in.

Eventually, the structure breaks.

Not because the person “became enlightened,” but because the manifold could no longer sustain the

deformation. Dimensionality returns. The hated group becomes visible again as a set of agents, not a single projection.

Hate ends because the collapse becomes incompatible with reality.

2. Gender: When the reduction can no longer explain the person in front of you

Someone holds a rigid, hostile view of a gender group — “women are manipulative,” “men are cruel,” “nonbinary people are confused.” The reduction feels like clarity because it removes ambiguity.

Then they form a relationship — a colleague, a friend, a mentor, a student — who does not fit the collapsed frame. The person’s agency, complexity, and internal coherence contradict the reduction.

The manifold tries to force the new person into the old shape, but the mismatch becomes too obvious.

The reduction stops working. The manifold expands because it must. Dimensionality returns.

Hate ends not through argument, but through the failure of the collapsed model to represent the world.

3. Politics: When the “enemy” becomes a person again

A person’s political identity becomes tied to opposition. Their manifold collapses around a single meaning: “people on the other side are dangerous, stupid, immoral.” Hate feels like clarity because the reduction is easy to maintain inside a group that shares it.

Then something breaks the seal.

They discover that a coworker, neighbor, or family member they respect holds the “wrong” political view. The manifold cannot reconcile the reduction (“they are all X”) with the lived reality (“this person is not X”).

The collapse begins to loosen.

Ambiguity returns.

The hated group becomes a set of individuals again.

Hate ends because the manifold becomes too dimensional to sustain a one-dimensional political

enemy.

### **Social Media Example: How Hate Ends Online**

A person scrolls through their feed and sees a post from someone in a group they already distrust — a racial group, a gender group, or a political group. Their manifold is already narrowed, so the post is interpreted through a collapsed frame: “Of course they would say that.” Hate feels like clarity because the reduction is simple.

They reply with hostility.

Others from their group “like” the comment.

The collapse stabilizes.

The group amplifies the distortion.

Then something unexpected happens.

The original poster replies — not with counter-hate, but with a story. A personal detail. A context. A reason. Something that does not fit the collapsed frame. Maybe it’s about their child. Maybe it’s about their job. Maybe it’s about a struggle they’re facing.

The hater’s manifold tries to maintain the reduction, but the new information is too dimensional. It doesn’t match the projection. The collapse begins to strain.

Then a second thing happens:

someone from the hater’s own group comments, “I actually know this person — they’re decent.”

That’s the moment the manifold can no longer hold the deformation.

Dimensionality returns.

The hater doesn’t suddenly “become enlightened.”

They simply can’t maintain the one-dimensional reduction anymore.

The hated other becomes a person again — an agent, not an object.

Hate ends because the collapsed frame breaks under the weight of incompatible reality.

Not because of virtue.

Not because of argument.

Because the manifold regained dimensionality.

The Geometry of Repair After Hate

Repair does not begin with the other person. It begins with the manifold that hate has already collapsed. As your previous section shows, “hate ends when the manifold becomes too dimensional to sustain it” — a structural expansion that dissolves the reduction rather than contradicting it. Repair is the deliberate continuation of that expansion. It is the process by which a field regains the dimensionality, curvature, and flexibility that hate had stripped away.

Hate revealed the deformation; repair addresses it.

### 1. Repair as the Re-Expansion of Dimensionality

Hate collapses the interpretive field into a single fixed meaning. Your paper describes this collapse as the moment when “the manifold abandons truth for stability.” Repair reverses that trade. It restores the manifold’s ability to hold ambiguity, to represent multiple possibilities, and to encounter the other as an agent rather than a projection.

Re-expansion is not emotional. It is geometric.

A manifold begins to repair when it can once again:

- sustain competing interpretations
- tolerate uncertainty without collapse
- represent the other as an origin of orientation
- generate new trajectories rather than reacting along a single axis

Repair is not a return to the pre-collapse state. It is the creation of a new geometry capable of holding what the old one could not.

### 2. Repair Requires Releasing the One-Dimensional Frame

Hate binds the self to a single meaning. As you wrote, “the self’s agency becomes reactive rather than authored.” Repair begins when the manifold stops organizing itself around that one meaning. This

release is not forgiveness, reconciliation, or moral effort. It is structural loosening.

The manifold must recover:

- slack where rigidity formed
- curvature where flattening occurred
- degrees of freedom where fixation dominated

This loosening is often experienced as confusion, ambivalence, or emotional wobble. These are not failures of repair — they are its first signs. A manifold that can wobble can bend. A manifold that can bend can repair.

### 3. Repair Restores Curvature: The Ability to Bend Without Breaking

Healthy relational geometry has curvature — the capacity to approach the other without collapsing into threat or rigidity. Hate flattens that curvature. Repair restores it.

Curvature allows:

- responsiveness without self-erasure
- openness without collapse
- influence without domination
- proximity without threat

Curvature is the geometry of trust. Without it, recognition is impossible. With it, recognition becomes structurally inevitable.

### 4. Repair Reclaims Agency From the Collapse

Your paper shows that hate rewrites the self by binding it to a trajectory it did not choose: “The self’s agency becomes reactive rather than authored.” Repair reclaims authorship.

A repaired manifold regains:

- internal origin
- generativity
- the ability to choose rather than react

- the capacity to create new meaning rather than defend old distortions

Repair is the restoration of agency — not as willpower, but as structural freedom.

#### 5. The Other Enters Only After Stability Returns

One of the most important structural insights is that repair is intrapersonal before it is interpersonal. A manifold that is still collapsed cannot encounter the other without distortion. Only once dimensionality, curvature, and agency return can the other be reintroduced without triggering collapse.

At that point, the other is no longer a threat vector.

They are a coordinate.

Recognition becomes possible again because the manifold is capable of representing them.

#### 6. Repair Produces a New Geometry, Not a Return to the Old One

Hate leaves a trace. Collapse changes the manifold. Repair does not erase that history; it integrates it.

The repaired manifold is:

- more dimensional than before
- more flexible
- more aware of its own limits
- less vulnerable to collapse
- capable of holding complexity without losing stability

Repair is not a restoration.

It is a reconfiguration.

The manifold becomes something new — something that can sustain recognition, negotiation, and moral life again.

#### A Way Out: The Possibility of Repair

Hate reveals a collapse, but collapse is not the end of the manifold. The same structure that narrowed can widen. The same field that lost dimensionality can regain it. The same self that became reactive can recover its origin. Nothing in the geometry of hate is irreversible.

A manifold collapses because it is trying to protect itself. It repairs because it remembers how to open. Repair begins the moment the field becomes even slightly more dimensional than it was at the height of collapse. That small expansion — a hesitation, a question, a moment of doubt, a glimpse of the other as more than the reduction — is already the start of freedom. It is the first sign that the manifold is no longer organized entirely around threat.

You do not need to feel ready to repair in order to begin repairing.

You only need to stop treating the collapse as the whole truth.

Dimensionality returns in steps:

- a softened interpretation
- a restored ambiguity
- a recognition that the other has an interior
- a recognition that you do too
- a moment in which the world feels larger than the reduction allowed

These are not dramatic transformations. They are small structural openings. But openings are all a manifold needs. Once dimensionality begins to return, it tends to continue. The field expands because expansion is its natural state.

The possibility of repair is not a moral achievement.

It is a structural fact.

If hate showed you where your manifold collapsed, repair shows you that collapse is not the final shape. You can change because your structure is built to change. You can regain dimensionality because dimensionality is your default. You can move toward recognition because recognition is what a healthy manifold does.

Hope is not a feeling.

Hope is the reappearance of degrees of freedom.

And as soon as even one new degree of freedom returns, the geometry of hate can no longer hold. The

field becomes too large for the reduction. The self becomes too dimensional for collapse. The world becomes too complex to fit inside the old frame.

Repair is possible because you are not fixed.

You are a manifold.

And manifolds can always expand.