

Morality: The Solitary Heal of Hate

Rana Eijaz Ahmad*

Assistant professor in the University of the Punjab, Lahore Pakistan.

* Email: ranaejaz@yahoo.com

Abstract

Hate is a feeling that categorically expresses the aversion of an individual towards something. The way feeling is expressed exposes the intensity of hate. It is an innate behaviour that determines the loathing effect of individuals in different circumstances; emerge out of our social milieu. May be you hate to be a lesbian but a lesbian loves to be the same. Thus, hate comes out of our innate behaviour that grows up in the social milieu. We react to our external happenings and show our liking and disliking accordingly. Hence, hate is a feeling as well as an expression. The Western societies are different from Eastern societies and so on. This difference may create the feeling of hate when one individual of another community does not allow assimilating the other individual on the basis of caste, creed, race, colour, and status. The racial differences are the pertinent examples in this perspective. Hate can only be avoided rather eliminated by adopting moral values. Morality is the only cure of hate. This paper is based on purely observations that lead to inductive and deductive approaches with a comparative method. Secondary and primary sources are used in the paper.

Key Words: Hate, Morality, Individual, behaviour,

1. Theoretical Framework

Hate is an integral part of the life of living organisms. People usually believe that it is human nature that hates or loves anybody but animals also do the same. They are unable to express their feelings. Therefore, without expressing the feelings no hate can be determined as an act of hate. In the case of animals, we can say that they like or dislike certain things. Therefore their actions regarding disliking may not be considered as a feeling of hate. It is noticeable that disliking is an initial stage of hate.

It is a relative phenomenon that links with the social milieu and grooming of an individual, for example a Hindu dislikes the sacrifice of cow while a Muslim loves doing the same act. The feeling of hate that starts with disliking varies from individual to individual, state to state, culture to culture, ideology to ideology community to community, and time to time. As sometimes, we hate something at one time and like the same at another time. For example, in financial crises individuals hate spendthrift attitude of their spouses but after becoming affluent loves to spend lavishly for the same people. It shows the varied aspect of hate. It means that hate may be transformed into love and vice versa.

Morality is another relative and varied phenomenon that also varies from individual to individual, state to state, culture to culture, ideology to ideology community to community. For example having long term or short term relations with opposite sex is liked or preferred in western societies but the same thing is considered immoral in eastern and especially Muslim societies. Morality may not be an expressed feeling like hate. Since morality can be based on one's thinking and that thinking guide him towards good deeds. Therefore, morality is stronger than hate in its nature as hate is an expressed feeling while the former may lie in one's inner. Until or unless one does not commit anything wrong may not be considered wrong or immoral.

Historically if we trace the origin of hate and morality, we find the same incident in their evolution. Kabeel was the first person who expressed his feeling of hate and killed his brother Habeel. Habeel did not commit anything wrong and remain calm and showed morality. Kabeel's act of aversion towards his real brother gives us an explanation that any conflict of interests may indulge us in hate. Habeel's act of submission was an act of morality towards his brother.

Therefore, it becomes evident that deprivation is the first cause of hate. Other causes are secondary and tertiary, for example, jealousy is another cause of hate but it also includes a basic ingredient i.e deprivation. Caste, creed, color, status, ideology, selective attitude and all other causes have the component of

deprivation. It may be of any kind, for example, somebody is fat and other is smart. Somebody is fare and other is not. Somebody is rich and other is poor. Thus many other contrasts we find in nature that cause hate towards each other. We cannot say that it is nature that causes hate. No not at all, it is we who misinterpret nature with personal expressions and cause hate. Not every individual cries over his disparities or his deprivations. The individuals who struggle hard to overcome their disparities and deprivations become successful in the society. They are known as good people. They are the people who promote morality. The people who used to pass bucks for their disparities and do nothing to overcome those disparities are real losers and promote hate in the society. This is how a society starts expanding in the world. The wars started on the earth. The nations start fighting with other nations for depriving one of one's interests. In the name of national interests, hate started growing among relations of nations.

Greek Philosophers like Socrates and Plato emphasized on morality and taught it to others. Later on in 15th century, Machiavelli was known as a philosopher who taught hate and immoral acts to the Prince. Different political systems of the world started growing on the bases of the philosophies of those scholars. But different countries adopted different norms and values according to the prevailing circumstances. The Western countries considered themselves more moral as compare to other parts of the world. The developing world is usually believed that it promotes hate among peoples especially Muslim societies. The 9/11 incident spread hate among relations of nations.

2. Operational Framework

In the theoretical framework, we learn how hate and morality originated and start growing among nations. Here in this part of the paper we will see the pragmatic form of hate among nations. Dominique Moisi wrote a book in 2009 titled as *The Geopolitics of Emotion: How Culture of Fear, Humiliation and Hope are Reshaping the World* was written on the concept of clash of emotions among nations that may be called as clash of ideas among nations. Therefore, clash of ideas may be considered as the first cause of hate among nations. The West believes that it developed itself at its own. The Rest believes that the West developed itself at the cost of the rest, popularly known as dependency theory. Hence it is clear that no one is ready to give space to every one for his survival. The rule might is right is still as valid as it ever before.

Democracy is considered the best form of government in the world today. Interestingly, great scholars of all times Socrates, Plato, Aristotle all considered democracy as the worst form of government. The West that usually own these scholars do not believe in their thought why, as it seems, they might be right in their times but today, their thoughts were impracticable. It means that every idea of any time cannot be implemented in every society at all times. Today West believes that if democracy is good for the West it is also good for the rest. The West is trying to impose democracy on the rest of the world. This sense of imposition obliges the rest to react against the West. It started wars among nations. The twentieth century experienced two world wars (First from 1914-1918 and Second from 1939-1945) for monopolization of economic resources of others.

The twenty first century that is usually considered as the communication century seems the worst of all times. It has compressed the time and space. The communication revolution has revolutionized the lives of the peoples of the world. The increased interconnectedness of the individuals, goods, services, and international financial institutions has made this planet a global village where everybody knows each other. This information about each other has given rise to hate. Ignorance about each other resists hate. As far as we are unaware about the wellbeing of others, we cannot feel deprived.

During the Second World War the U.S. dropped atomic bombs upon Hiroshima and Nagasaki, deprived the people of their loved ones. The feeling of hate against America was at its peak at that time. Even today the Japanese have the sense of hatred against the U.S. act of violence. The Arab Israel war in 1967 is another example that promotes hatred among Muslims and Jews. The Middle East issue is still unresolved due to the stubbornness of Jews against Palestinian Muslims. Kurds in Turkey feel deprivation and hate the Turkish government. Kashmiris in occupied Kashmir has hatred against Hindu domination in their territory. Tamils in Sri Lanka, Shia, Sunny conflicts in Iraq and Iran and Pakistan, and Maoists in India have hatred against the rulers. Occupied Wall Street in New York and Occupied Chicago in Chicago are other examples that show the hatred of one group against the rulers. All these examples give us a clear cut expression that

people hate anything that is harmful for their collective interest. Individual interests are usually based on personal hatred or affection that depends on the situation. Individual being the unit of the society definitely makes an impact overall society but it may not hamper the way of socio-political and economic development of a state.

There are different levels of hate that sprouts out of different situations and circumstances. These levels may be considered as:

- Ideological
- Psychological
- Economical
- Political
- Social/cultural

Ideological hatred is the most popular in the twenty first century. After 9/11 incident, George Bush said that crusade war has started. This statement gave rise a feeling of hatred among Muslims and non-Muslims. It still prevails in the world. Muslims believe that we are the best in the world as a race and the others think otherwise. The culture of 'Us' and 'Them' is deep rooted in the societies of the twenty first century. Although it is believed that economic interests are dominant over ideological interests in this century yet war against terrorism is proved a war for terrorism. This war for terrorism has increased the hatred among the ideological groups of the world. Second level of hatred is psychological. Although, hate is itself a psychological phenomenon yet it has its roots in the psychological problems of the individual. Idiosyncratic factor is predominant among the rulers of the world who push the world into wars for their own interests. George W. Bush intervened in Iraq in 1990s saying that there are weapons of mass destruction later on he said there were no weapons of mass destruction and it was a mistake on the part of the U.S. government. Therefore, idiosyncrasy of the rulers is based on the psychological condition of the concerned individual. It means behavioural study of the individual idiosyncrasy is very much relevant in understanding the phenomenon of hate.

Third, economic hatred is also prevalent in the twenty first century. It had been there since the creations of this planet. Every state wishes to control economic resources. In ancient Greece wars between Athens and Sparta were based on economic interests. Even wars between Arabs were based on economic interests. Thus, different states were fighting with each other, considering that other are economically better than them. It promotes economic hatred among nations. All world Wars and other wars are almost based on economic hatred. Marxists believe that all wars in history were based on economic deprivation.

Fourth type of hatred is political hatred that is based on difference of political opinion of one group against the other. Great idealists like, Socrates, Plato, and realists like Aristotle and Hobbes believed in monarchy as the best form of government. The realists of the twenty first century believe that democracy is the best form of government. This political difference of opinion is promoting hatred among nations of the twenty first century. The U.S. and China hate each other on the issues of democracy and human rights. China believes that it has a good system; there is no need of adopting democracy. The U.S. believes that China must adopt democracy. However, it is evident that not every system is for every political set up.

Fifth type of hate is social and cultural hatred. It is the most popular type of hate in human history as every state has different type of culture that based on different norms and values and such norms and values are shared by the one-community. If any other community does not share such norms and values, they start hating that society. For example, the Western norms and values are not adopted in the eastern or Asian societies as much. It is believed by the West that the eastern societies are more conservative and Muslim societies are fundamentalists. British society is conservative but considered traditionalist not fundamentalists. The eastern societies are also conservative but considered fundamentalists. If Muslims does anything wrong they are called terrorists. If Christians does anything wrong they are called evangelists. The West commits anything wrong regarding its writings and cartoons (Salman Rushdie wrote Satanic Verses and Jyllands- Posten published cartoons of Muhammad the last prophet of Allah) in the name of freedom of expression. Contrary to this nobody can talk about holocaust in different parts of the world as

Austria and many other countries. This is how selective morality on the part of the West promotes hatred among different communities of the world.

3. Morality: The Solitary Heal of Hate

Morality is the only heal of the hate. We must be very careful about the concept of morality. As mentioned earlier that the West has a selective morality in its attitude. That selective attitude is a real cause of hate among nations. The West has to play an important role in minimizing the hate among nations of the world as it is on the driving seat as far as its economy is concerned. Morality is a universally accepted principle in tackling any problem of the world. But to minimize hatred among peoples of the world an abstract concept is indispensable for countering an abstract concept. This abstract concept morality is a direct outcome of an ideology. It deals with human beings not with any specific religion. In Quran, that is a book for all humanity not for Muslims only, written about morality as the only source of uniting human beings. In Sura Hijrat, people are appreciated who respect others and do not call names of others. Another verse of Quran says that do not laugh on others may be he is better than you upon whom you are laughing. It is also written in Quran that hide others bad aspects Allah will hide your bad thing on the Day of Judgment. Thus, all these examples explain that respecting others is one of the best ways to get respect in the world. The intervention¹ in others affairs and imposition upon others promote usually hatred not peace. Peace is the only language of the world. It can only be achieved through pragmatic efforts of the individuals by actions not by seminars or conferences. In the same way, hatred can be avoided through actions of human beings. Practice is better than precept.

¹ Intervention in this paper means, meddling in the affairs of other nations' socio-political and economic systems against their wishes.