

HATE

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It appears that *man* must hate. Hate happens. What is this hate? Why does everyone have it even if minuscule? And: How do you get rid of it? This article is an attempt to conceptualize hate to understanding and therefore easier extinguishing. Hate is a complex subject. The following ideas will not come easily. But for those interested in reducing hate, these conceptualizations may be of benefit.

Proposed is that mankind's hatefulnes originates from suggestibility causing the dehumanization of self and others by an exaggeration and distortion of *sameness*. You(I) have something I (you) do not have and I(you) demand we be the same -- that we be like each other so much that we must be "the same." That this cannot be, converts into hate. Hate comes from the fact that *we believe that we cannot be the same—that we are so different that we cannot be ONE*. The impossibility of this demand for sameness converts into hate. Hate relieves the frustration of difference by emoting at a target which, at a certain level, is demanded to stop being itself but, instead, become merged into myself as I destroy that which is different. This incapacity of whomever or whatever to merge with myself evokes hatred of that which is perceived to be most unlike me. The more resemblance or sameness cannot be, the greater the impossibility, the greater the rejection of the impossibility and the greater the frustration and, therefore, the greater the hate.

Hidden in and giving origin to the hateful roots of humanity is the demand for sameness and a resentment of not being alike. Thus hate functionally is an identity problem: the failure to identify sameness beyond differences; the failure to identify common genuine humanbeingness; and the failure to be and remain fully human when aware of the unsame. We cannot allow the other to be different. The cause of hate is in the inability to embrace

and encompass total humanity and the universe. We are

Demanding creatures. Humans are identical genetically except for one-tenth of one percent: We are 99.9 % genetically alike; but our differences are immense because they are based on supernature i.e., spirit. Only man in the animal

kingdom senses, seeks, and embraces more than what nature has given. No where are differences between humans more evident than when hate occurs. Hate is the byproduct of humans competing and reacting to differences demanding to be done away with.

Pride:

Humans want to be all there is -- a mental demand of massive subliminal egotism -- massive arrogance in a sense-- which in fact is a personal projection of oneself to that which is different and beyond oneself. This is basic pride -- one of the seven capital sins -- well-defined as an inordinate desire for honor, recognition, and attraction -- but more so, it is a hyperbolic self-love, so much that ALL must be completely encompassed by "me." It is selfishness in the most arrogant and grandiose way. It is a Cosmic Pride accurately portrayed by the tale of Eve in the Garden of Eden -- to be as God. Within us must be a force which is jealous of whatever is not ourselves resulting in the negative emotion recognizable as hate.

In the usual negative way of coping, we make excuses for ourselves and conjure up negative putdowns of others unlike us. Unmindful of our pride, we end up with a senseless hate of those different. However, it is much more logical and rational that we should love our neighbor because underneath it all, we do not merely want what he has but we want *to be* him (or him *to be* us)...to be the same but on the hating persons terms. In fact, pride

impels us to demand ourselves to be *all*. But reaction-formation contorts *being like* into its opposite: Hate.

Cosmic Pride:

Cosmic Pride denies the limitation that we are less than God. There are two aspects of this:

(1) Destruction: Pride forces violence to destroy those "unlike," thereby exalting one's self-group (me!) to become "all that there is (only me!)" by default. Having destroyed all that is different, "the only group left" is me and my group and therefore I am "all that there is." I am now, grandiosely, all that there is.

(2) Domination: Pride forces one to dominate and control those "unlike," thereby rendering them so weak that they become incorporated by a pseudo-identification under the aegis of dominance. That is, dominating becomes sameness by powerful pseudo-assimilation and control. Therefore one's self-group (me!) operationally is "all that there is (only me!)." I have to take over you and thereby am you (or, you "are me" by default to my control of you).

Intrinsic to this cosmic pride is the contorted demand for sameness, i.e., to be like me is to be like them, just as long as we are the same. But the world is a big place. The demand for sameness is impossible! This impossibility results in hate -- which is the emotional revealing of the overt but unconscious demand for sameness. The universe is a spectacularly big place ... frustratingly so. The differences among all that has being are awesome. But by focusing on the differences (of color, language, nationality, ethnicity, politics, religion, belief, style, economic system, etc.), these differences are intensified with a proportional need to diminish "unlikeness" or unsameness (i.e., get rid of those differences). The demand for sameness ("be alike or else") looms larger and hate becomes more manifest. This intensification of differences proves the impossibility of sameness when perceived in the context of how specifically different we are. The pride filled drive for sameness seems impossible, and from this apparent nullity springs the hateful roots of humanity. Also, the impossibility is accompanied by an unacceptable sense of helplessness which magnifies the hate.

Examples:

(1) "E Pluribus Unum." "From many, one" is not a

simple motto -- but it is a statement, biblical in origin and religious in fullness, of one of the deepest strivings of human nature. This is a drive to sameness (or oneness?—just as there are drives to truth, good and beauty?). Hate is a manifestation of this sameness drive remaining unconscious when coupled with reaction-formation either repressed or projected. "E Pluribus Unum" as a basic desideratum natural to human strivings, but misidentified and mismanaged, is the cause of hate when that "unum" ("the one") is me but I am contradicted as "the one" and now incapable of being all that is not me.

(2) PC—Political Correctness. The 1990's educational trends assumed under the label of "political correctness" give a clear image of this phenomenon. Vociferously demanding that all groups be treated the same by a feigned ignoring of differences which brook no recognition of descriptions that may highlight differences for all groups varying from the handicapped to pedophiles, hate spews forth from such political correct (PC) advocates that the muddled thinking (manifest by reaction-formation and sameness demand) are easily dissected and evident. That is, unable to deal with the lack of sameness, but *demanding sameness*, hate comes forth perhaps more from the advocates of political correctness than from those more conventionally bigoted. The PC demand for sameness converts by reaction-formation into hate. Superficially demanding an end to hate, more hate is forthcoming especially from "PC" proselytizers including atheists. And the process is the same for all involved.

(3) "Man" kind. The demand for sameness by feminists for their brand of "equality" results in a hatred of "man." Demanding to be the same but frustrated at failure, among many things, "man" is rejected as a word even though it historically and accurately describes all persons regardless of gender or age. Unable to be the same, feminists are filled with hate with demands to have special "feeling equal" treatment in actual suppressed and denied contradiction to genuine equality (sameness).

Hypothesis:

My hypothesis is: The underlying psychological reason for human hate (and all that follows from it) is the awareness and the perceived lack of oneness with all being. We want to be what we see. It is the

perceived assault to self-personhood that occurs when one recognizes that one is not *capable of encompassing* all that one can see -- not only to encompass all but to be part of all -- not merely to have (or take) tangible goods or control of others, but to be identified AS others...to incorporate them as myself by destruction or domination. The greater the perceived differences, the greater the awareness of the lack of sameness and therefore the greater the hate! Hate is the arrogant grandiose self-exposure *to have control and be ALL that there is.*

Outcome:

Hate does not exist in the animal kingdom which operates by "live and let live unless hungry," (and therefore hate, being uncommon to the planet animal life can be called a form of pollution by its absence in animal nature except humans). So what does the human mind do to create the propensity for hate and all its effects? What does the higher mental capacity of mankind carry within it which compels hate and usually aggression between other members of the same species? Between humans and other species? Between humans and what seems at times to be the entire world?

The answer to all these questions is: *pride in extremis: I hate whatever shows me my limitations.* I will get rid of that which reminds me of my limits. This awareness of differences means that "I am limited" which mistranslates into "I am inadequate" which reverses (contorted reaction formation to "they are to be changed") calling for "corrective action" emotionally manifest as hate and practically manifest as violence, dehumanization and rejection of the transcendentals (Truth, Oneness, Good and Beauty) and the existential priorities of Life, Liberty and the Pursuit of Happiness. (Parenthetically, retaliatory preventive preemptive violence, not hatred, can be necessary against those who use violence against the transcendentals and the existential priorities. Violence may also be necessary against those unable to understand the differences between freedom and evil. And violence may be necessary to stop those who hate.)

Sometimes differences evoke a positive effort. That is, with the awareness of differences and limits, a conscious effort can be made to acquire the transcendental positives of others by conscious confluence rather than unconscious reaction-formation into a violent removal of those

differences. Sometimes, people do imitate others positively but most often, differences are dealt with by hate, subliminal or overt, as a dysfunctional method of coping because pride at the transcendentals of others evokes jealousy more often than positive emulation and then again, the need for sameness converts to hate.

Styles of Hate:

Three major styles of hate are: (1) tyrants, (2) reaction-to-tyranny, and (3) bigotry-bullying.

Tyrants:

The most obvious example of hate is the violent power-seeking of individuals who literally try to conquer the world by anti-transcendental acts against Life, Liberty and the Pursuit of Happiness. History is filled with tyrants who have tried to do this. The tyrants' modus operandi is: destroy and absorb by power all others making them to be "like me." (Basically, power is a "sameness" force.) That is, the tyrant gets rid of difference so he is all, and all are turned "same" because those differences are now gone having been destroyed, or else they are equivalent to being metaphorically the same as the tyrant by being under his absolute power. The tyrannical promotion of one's own-kind-only is a denial-by-action of the humanity of others and the humanness of oneself. Other groups are dehumanized so that the tyrant's particular group can do whatever it wants which is a sameness equivalent such that the tyrant's own group is all that is left. Thus by default, power establishes the only group left in a fraudulent force identification completed only because the oppressed others will effectively no longer seem to be there. In summary, tyrants try to complete the reaction-formation of their unconscious desire to be the same with those unlike them by overtly or covertly getting rid of the others as meaningful beings.

Tyrants exert power -- a phenomenon which is mankind's thwarting of nature's flow. In such light "power" is always wrong except when power is needed to thwart aggravating power. Tyrants use hate-filled power to achieve sameness.

Thankfully, most of us are not of tyrannical grossness, neither having power nor opportunity to exert global massive hate. Therefore, the capacity to be a tyrant does not explain hate coming from most

of us.

Reaction-To-Tyranny:

Of course, the misdeed of tyrants justify (as much as hate can ever be justified) a defensive hate-reaction to tyrants. Some individual tyrants: Tamerlane, Atila, Genghis Khan, Adolf Hitler, Bar Cochba, Oliver Cromwell, Pol Pot, Stalin, Margaret Sanger, Saddam Hussein and Farakhan. Some group tyrannies: Caribs, Kali Cult, Teocali, NeoNazi Skinheads, Islam by Sword, ACT-UP, Ku Klux Klan, apartheid in South Africa and its equivalent in Israel, the National Organization of Women, the White Supremacy Party, the anti-Right-to-Life press and media of the United States, and some liberal terrorists masquerading as liberal journalists in the United States.

The appropriate response for those of us targeted as victims by any of the mentioned tyrants or tyrannies, is *provoked* pseudo-hate. Nevertheless, even this hate is based on awareness of differences wishing for sameness. In a real sense, retaliation is imitation and sameness even if no more than wanting to be like the tyrants by having their power. We will become the same by our getting rid of them, which is the desired outcome for all who hate. As already implied, power is sadly and justifiably needed to thwart aggravating aggressive "power." Thus hate can be found in those reacting to tyrants. A major problem here is the retroactive grievance, guilt and payback phenomena typically creating hate again when the tyrant or tyranny is gone.

Bigotry-Bullying:

While all of us have been targeted as victims and have reacted to obvious tyrannical power of others hating us, such still does not explain the most common banal hatred pervading mankind. That is, while all have histories which can target whom to hate because of past victimizations, unless agitated in some way, most of us have not been actually provoked by tyrants.

So, not being tyrants ourselves nor contemporary victims of overt tyrannical atrocities, the subliminal hate most of us have, is to force others to be like us (or more accurate in the unconscious, us to be like them) by negative labeling and stereotyping implying that change to sameness is needed. This is classical bigotry-bullying. Trying to maximize one's

own type of humanness, the differences of others are diminished (by reaction-formation) as inferior in some way. A few examples of contemporary bigotry-bullying:

1. African Americans often offer an inflated self-promotion made possible by a puzzling demand-for-sameness which is evident and well exemplified by the current bigoted definition of racism by some Negro scholars that "racism is white supremacy." The underlying psychological force is this: Wanting to be like those thought to have supremacy, blacks hate whites, calling them "racists" because of so-called "white supremacy" (which is what blacks want, i.e., to be like whites). This is admittedly contorted, but the truth is therein as an unconscious frustration at not being the same so bigotry-bullying result.
2. Typical anti-Semitism can also be so recognized, i.e., the intelligent organizational talent of Jews is the envy of all. It always has been and probably always will be. However, unless this envy is recognized and dealt with by other than reaction-formation, hateful anti-Semitism will persist as bigotry-bullying.
3. Another example is the frivolous and eager (and often hateful) use of the "anti-Semite" label by some in the Jewish community: Hypersensitive to victimization, the desire to be victimizer (but safely) evokes demand-for-sameness by unjustifiably hatefully calling any perceived alleged aggressor an "anti-Semite," which is reaction formation projected of sameness once again.
4. Another example of egregious demand for sameness is Islam's hatred for whoever, whatever and wherever are different. Undeniable is the misuse of the Koran by those in power creating anti-Christian and anti-world acts when the Koran itself, properly understood, is a Christian book if confined to Mohammed in Mecca the first time. Today, the preeminent example of the hatred-sameness connection is Islam which, as seen in believer after believer, obviously cannot tolerate differences to which it is attracted. It is difficult to think of a more clear example of the linkage between hatred and desire/demand for sameness with bigotry-bullying outcome.
5. The bizarre condemning of men by feminists coupled with exhortations for women to be like men is perhaps the most easily grasped example of how

the desire for sameness is reaction-formed into hate. Indeed, the bigotry-bullying by feminists is a glaring example of subtle hatred.

6. Immigrants come to the United States often turning hateful with regression to a bizarre controlling of host citizens, i.e., they insist on bringing their country with them (which is not "immigration" but "invasion" or "parasitism"). Hispanic and Muslim immigrants almost universally try to impose on their hosts that which they forgot they were fleeing in a misguided destruction of what attracted them to immigrate. Their bigotry-bullying is usually excused as feigned avoidance of victimhood.

7. Liberals' misanthropy, called "liberalism" (population control, Planned Parenthood, abortion providing, non-marital non-reproductive sex, homosexuality, scientific materialism, unnatural grotesque irreverent caricatures called "art," and anything-goes fake "freedom" including some forms of so-called journalism) mocks mankind, the planet and all nature in what is pure behavioral pollution for the animal kingdom. Wanting to be all human and grandiosely all things, liberals hate everything unlike themselves. The liberal treatment of Right-to-Lifers is bigotry-bullying massively denied.

8. Rampant anti-Catholic bigotry is also well understood as a reaction formation to the desire to be the same as those idealized in the transcendental loving Church. Excellent Roman Catholics are transcendental people, and they are envied. The Transcendentals and transcendental people represent the Church which stands for all truth, oneness, good and beauty and life, liberty and the pursuit of happiness, and more. When people unconsciously demand what they cannot become or which they cannot become the same as, then they will hate the Church. The Church is transcendental and, in a sense, is God (if one understands the theological implications of that). And people want to be gods ... which is contorted into hating the Church because of the perceived impossibility of being the Love promoted by the Church. The bigotry-bullying of Catholics and other Christians is rampant today.

9. The consciousness of the envy and the desire to be the other or at least to be the same (as a basis for hate) can be identified in blacks hating Negroes because the former can never be the same as the latter who really paid the price to bring mankind

together. The demand for sameness is clear as is the hatred.

10. Atheists can be increasingly seen as hateful as their identity is threatened by the differences in believers. Atheists tend to do their bigotry-bullying by sanctimonious pseudo-scholarship and so-called science.

By such events of fraudulent untouchability, by super Blackness, super Jewishness, super Muslimism, super feminism, super liberalism, super atheism, or super whatever, *sameness* is desired resulting in disengagement from the fullness of humanity (which has its own sameness but always overlooked or suppressed). One's human identity is shattered by a perceived lack of *sameness* with loss of empathy, fantasies of retribution and retaliation, and incapacity to trust. All perceived differences are threatening to a fragile self and become motivations to destroy. Selfish inflexible, inhuman, antievolutionary misanthropy dehumanizes the vulnerable person into depersonalizing himself and the other with whom he demands identity. Thus such bigotry-bullying is actually the promotion of one's own traits to the unwitting dehumanization of one's self seeking to relieve the unconscious desire to be like the one thought to be victim or victimizer as the case may be.

In the past, as in the present, bigotry-bullying and some accusations as such are self-serving, special pleading illogicalities which are examples not only for indecent thinking but for contorted identification: "We will be alike if I diminish those different, and then I will be like them." But it really is major weakness, a flagrant dependency, a loss of control to others and an incapacity to accept the differences of others in extremis.

Sociological Appropriation:

Another clue to hate as a contorted desire for sameness, is an intriguing phenomenon I call "sociological appropriation".

Sociological appropriation is a phase which every group must go through before realizing its limitations (The realization and acceptance of one's limitations help subvert the desire to be more than what one simply and realistically is). This applies to every group. Self promotions by sociological appropriation can, even if untrue, help in realizing

self-limits and in relinquishing the self-desire *to be* all others. Sociological appropriation is a frustrating feeling-filled and prevarication-filled step, but still a step in the right direction.

Some examples: The Russians after World War II claimed that they had invented almost everything from airplanes to baseball. Some African-Americans claim that Egyptians were black and that the true originators of Western Civilization were black. The Negro scholar Mayo Angeloo is on record as proclaiming that William Shakespeare was actually a black woman! Homosexual groups appear to proclaim that any "great" person was homosexual, from Michelangelo to almost everyone else who had no children. Muslims have laid claim to hundreds of creations of Western Civilization. Jewish, Islamic, Roman Catholic, and Protestant groups never fail to show their linkage to heroes, grandiose places, and positive events whether true or not.

The desire for sameness is clear, but to this must be added the phenomenon of reaction-formation. Once again, the desire for sameness is managed by a reversal (reaction-formation) which creates the hate. For example, gay-promoting hatefulness itself can be conceptualized as a reaction-formation to wanting to be the same as those fully heterosexual. Many sociological appropriations are manifestations of these forces.

Who claims what? Superficially, all this appears as "how great my kind are," but at a deeper level, it is a wish to be like others under the cryptic "I already am like them -- I did what they claim and I claim what they did!"

Sociological appropriation is a part of the hate process but it becomes cloying and gradually the group realizes that all these claims are not only lies or exaggerations but unnecessary emotional non-existent fantasies...leading the way to real independence and mastery of hate.

What To Do? :

Once again: the human quality of hate, so unnatural in the animal kingdom, is linked to mankind's mental capacity to see itself in grandiose fullness but, steeped in pride, such self-awareness is fraught with unhappiness at being less than all that there is. We hate what reminds us of that.

Tyrants, those reacting-to-tyrants, and simple bigotry-bullying are all manifestations of hate linked to the singularly human propensity to be aggressive to other members of the species seemingly for aggression's sake far beyond any survival issue. (If alligators or lions or other creatures were to act as aggressively as humans, they would attempt to kill all the creatures they possibly could whether hungry or not and this is just not routinely evident.) Except for mankind, hate (and what accompanies it) is not natural to the planet or to the animal kingdom. Therefore, humans must look into themselves. And, a new way of looking is needed.

The desire for sameness needs to be brought to consciousness. And with that, the desire-for-sameness must be accompanied by understanding it to be a simple manifestation of the prideful desire *to be all that there is*. This felt loss of identity is projected to dehumanize (lose identity of) others who are detranscendentalized also. Hate with all its malignant accompaniments will continue until all recognize the *need for sameness* is a false god.

So what can be done about it? Is there a rational way to achieve sameness without losing one's individuality, without denying one's own subgroup cohesiveness, and without dehumanizing others?

The answer must be yes...yes by Catholicity, the catholic embracing of all by Transcendental awareness, promotion, and mutuality. (The reader is referred to my book *Happy Ending* for definitions of the Transcendentals as used in this context).

It is nearly impossible to hate if one is aware of one's Transcendentals, promotes and projects them, because by doing such, we all become the same in Transcendental living: Truth, Oneness, Good and Beauty. One's transcendental acts forge forever in eternity, carrying one's own *being* with these acts. As beautiful concert music, reverberating forever throughout the space of the universe, one's transcendental acts will timelessly carry one to and throughout all eternity (This is why we like music!). And what goes around comes around: You will get what you do over and over in Heaven, Purgatory or hell. In your spirit life, what you have been and done will come back to you in a pop-up spirit caricature of your ideas and action life with justice mirroring it all giving it back to you as well deserved, blessing or punishment! (Dante has it right! And so does Plato with, "Virtue is (and will

be) its own reward.” Added should be “Evil will be its own punishment—just you wait!” Finally St. Thomas has it right too: “Do good and avoid evil” which I expand to “Do Transcendentals and avoid non-being.”)

Conclusion:

Evil is the empty vacuum created by Original Sin, i.e. mental unconsciousness suggesting and demanding to be filled with all that there is—and that is the lie—the perfidious malignant demonic lie disrupting mankind since the beginning. And outcome is hate as the manifestation of the pride-filled, arrogant frustration that one cannot be ALL. Indeed, for whatever problem, find the lie; find the fragmentation; find the bad; and find the ugly. Then correct them as best as one can.

Thus hate can only be overcome by a Transcendental approach which surpasses differences nay, *transcends them*, such that no longer will differences

be confusing, challenging, maddening, or unfair. And there will be no more hate.

The superficial reasons which divide people such as sexual prowess or color or economics or whatever will be overcome because we shall achieve the maximum capacity to be fully human and no longer will we be frustrated to our own constrictive selfs in our own constrictive kind. We will be able to recognize our total human transcendental beingness regardless of the superficial differences that seem to loom so large today. We will see ourselves together. We will be together resignedly, and if basic needs are met, there will be no hate because at last we will be the same in transcendental spirituality.

The article began with "It seems man (male or female) must hate." In the final analysis, the basis for that hate can only be understood and overcome by an awareness that all men (male or female) can become the same through transcendental love. Any other way leads to hate