

Love And Hate Are Closely Related To Each Other

Posted on January 23, 2020

This study intends to reflect on the view that love and hate are closely attached to each other. It suggests that love and hate are so closely allied together that they can exist at the same time and also one can be the result of the other. Furthermore, love can transform into hate and vice versa in a fraction of a second. Human beings have complex emotions; it is often unimaginable to untie those strings of overwhelming emotions. This study implies that if a person holds something very beloved and close to his or her heart, it does not mean that these emotions will last forever. That love and affection can take its other form, i.e., hate. Moreover, sometimes it becomes very difficult for a person to let go of someone he hates. For instance, Frankenstein created a monster, which was a desirable product of his tiresome work but it became an object of loathsomeness at the very first sight.

It shows that sometimes one is drenched in hate so much that one holds onto it instead of letting it go. It raises various questions in one's mind. This particular study intends to present examples of such relations from literary readings. Various authors have orchestrated their work around the ideology of love and hatred and their interchangeable nature. It is not merely the figment of one's imagination, but one can observe it manifested in reality and physical sense.

Love and hate are both extreme emotions that reflect passion towards anything, which can be a person, an object, a quest for something, etc. Love cannot exist without hate; hate is inevitable when love is present. It acts like a shadow that is hiding behind. Moreover, to love, a person must know hate. Although they appear as two opposite poles of emotion, they are closely linked, just like a mirror image and have the capability to transform. This is what is shown in the novel *Frankenstein* (Shelley 1994), where Frankenstein portrays how his love and passion suddenly changed into hate and disgust. On the other hand, the monster learns about both feelings, the overwhelming emotion of love and the undeniable urge of hatred. But one thing is often apparent: hate calls one person to act violently, and selfish nature reaches its epitome. However, love can also make a person act crazy and do dangerous stuff. It doesn't mean that one might tend to work logically while loving someone.

The stance that love and hate go hand in hand can be observed in *Frankenstein* (Shelley 1994). Frankenstein was not socially active and did not spend time with his family and friends. He was so much engrossed in his work that he did not even realize what he was missing. He wanted to make a living creature out of non-living things. He dedicated all his love and passion to his work. He collected the most beautiful things to make his creation. He put a lot of affection, love, and compassion into making a creature. Finally, he achieved in doing so. But as soon as that creature came to life, Frankenstein fell into utter shock, and his love turned into hate instantly at the sight of that creature because it looked horrendous and ugly. He was so embarrassed by his creation that he left the

monster alone. What is more appalling is that Frankenstein hated the monster at the very first sight; when he sees it in chapter 5, he reflects upon his feelings in these words." I took refuge in the courtyard belonging to the house which I inhabited, where I remained during the rest of the night, walking up and down in the greatest agitation, listening attentively, catching and fearing each sound as if it were to announce the approach of the demoniacal corpse to which I had so miserably given life. " (Shelly 1994). Two things are depicted, one is that love and hatred are extremely close to each other and how hatred is associated with someone's outlook.

Human psychology implies that when love for something cultivates and grows inside a person, hatred is nurtured in the same way and same pace, but it is unhidden. However, when the person who is so dearly in love with that something comes across any attribute or trait of that thing that he dislikes or cannot tolerate, the hate emerges at that moment with its full intensity. At first, Frankenstein loved his knowledge and pursuit of something extraordinary, but he immediately started hating it after its creation because of his appearance. It shows how love and hate can come and go; they can exist at the same moment.

The monster was just like a child when he was created; he depicted human-like emotions. He had an engraved need for love and belongingness, but Frankenstein did not realize it. His judgment became troubled and cloudy by the appearance of the monster. As a result, he left him alone and abandoned him. Although Frankenstein could have got rid of him because he hated him, he did not kill him. This could be because he had created him with so much love and affection.

Human beings love their creator the most. They find shelter in Him in their hour of need. Similarly, the monster wanted to be nurtured and loved by his master, but his master left him alone. The monster hated his master for doing this to him. After abandonment, the monster learned everything by observing a family, but he was also rejected and despised by them. His desire for love became so intense that he was not able to leave his master and follow him. In the novel, the monster says to Frankenstein, after his realization about needing love, "Believe me, Frankenstein, I was benevolent; my soul glowed with love and humanity; but am I not alone, miserably alone? You, my creator, abhor me; what hope can I gather from your fellow creatures, who owe me nothing? They spurn and hate me." (Shelley 1994). The desire for love and affection is quite evident in his words. It became so intense that he demanded a wife from Frankenstein. Although Frankenstein hated the monster, the cry from his heart melted Frankenstein's heart at that moment, and he agreed to create a bride for him. This incident shows how his hate changed into love at that particular moment, proving how love and hate go side by side. Furthermore, both Frankenstein and the monster were not able to live without each other; the monster wanted his master to help him fulfill his need for love and, thus, followed him and threatened him to do so. Therefore, it can be seen that whether they hated each other, they were not able to leave each other too.

Later on, Frankenstein changed his decision to create a bride for the monster because he knew how hideous his new creature would also look, turning that compassion again into hate and further supporting that love and hate go hand in hand. As a result, the monster did not leave Frankenstein

alone. Rather, decided to take revenge on him because he was pushed towards fiery flames of hatred. Frankenstein thought that he would be his victim, but the monster did not kill him. Instead, he took the life of his wife, Elizabeth and left Frankenstein in the same state in which he was in.

The idea of love and hatred can also be explained through the epiphany of light and fire, which shows the duality that exists in the novel. It proves that sometimes fire can become the source of light in the abyss of darkness. Just like knowledge illuminates the depth of ignorance and darkness by thwarting awareness. On the other hand, it can also burn and harm people, just like the hatred destroyed in the novel. It can also help in reaching a standpoint that love and hate are interconnected, like light and fire. The theme of the story is portrayed in comparisons like mentioned above, in addition to this weather is also significant. It is also observed in the book that the monster refers to himself as a "fallen angel," which means that he is deliberately setting the tone of whatever is coming ahead. It says that he shows how he was once an angel who loved God so much that he was consumed with a sense of jealousy that turned to hatred. Similarly, once the creation of Frankenstein is left to wander, it becomes a monster who craves love.

Love and hatred are both emotions. It might need some fulfillment. That sense of accomplishment in love and hate can be brought about by care and respect from the dear one or by violence or revenge respectively. Nina Yancy argues in her book, "*The Ideology of Hatred: The Psychic Power of Discourse: The Psychic Power of Discourse*," that the reason behind hatred might be because of "unseen" and "unconscious" needs, which need satisfaction. She presents a resonating view that it is not hatred that is bothersome, but hatred ought to hide something. For instance, she suggests that hate and love have this strong bond that embodies them together. She gives an example of her father (a Jew) who survived so much violence, and yet he refuses to hate the Germans. The question that becomes more evident that if sometimes one refuses to hate, but it will not produce the element of love. Love and hate can take each other's place from time to time. It is observed that if a person has experienced great love, he or she is also capable of hatred because love cannot exist without hate.

The idea of hatred is very complicated when it is related to society and national hatred. Niza Yanay attempts to relate the human psyche with the community in order to show how hate can differ, and it also indicates that there are certain practices of hatred. It means that when love can be expressed in more than one way, it has different discourses and relations. Similarly, hatred has its discourse. One can attempt to relate Niza's ideology of hate with that of Frankenstein's monster. According to Yanay (2012), hate has two opposite goals: one is the need for communication, dependency, contact, inclusion, and closeness, and the other is the need for exclusion, indifference, separation, and distance. Thus, it can be seen that a monster who wanted a sense of belongingness and love was turned down by the world. Therefore, he turned to hatred, and it automatically became apparent in his actions.

When the monster was created in Frankenstein's novel, then the creator was disgusted by the looks of the monster. In Kate Chopin's short story, "*Désirée's Baby*," it is also evident that people how prejudice and discriminate if one doesn't seem fair and beautiful concerning their external outlook.

Desiree came from an unknown background, yet she was loved and raised by Madame Valmonde, and then she married Armand, who loved her equally and more. It is also mentioned in the story that Armand was a short tempered person, but he changed his behavior after marrying Desiree. The sudden change is felt when Desiree gives birth to a boy, while the color of the baby is not white. Armand was so much in love with her wife. But when he suspected that her wife was a mixed breed. Instantly, his love turned into hate, and he became indifferent to her. He started hating her, but also he was not able to leave her.

It reflects that hatred can take the place of love because some people have different standards, and if someone fails to fulfill that, then the person can develop a sense of hatred or resentment. Armand loved the white skin and hated black people of color. One can claim that love and hate can be manipulated by one's outlook and appearance. It can also change according to one's perception. Sometimes a person is struggling between love and hatred, but he/she cannot decide which one is more dominant. It is revealed with the passage of time according to the power of emotion, and it wins at last. If one views the above texts, Desiree's baby was not good-looking, the monster proved to be hideous, and the association of hatred with one specific group is explained by Niza Yanay. It can be inherited from ancestors in the form of opinions, or it can be formed by one's perception.

Another love and hate theme is reflected in Hurston's short story "*The Gilded Six Bits*." In this story, it was portrayed in the story that Joe and Missie loved each other a lot. However, they were not rich yet; they enjoyed their life. Joe took Missie to a new ice cream parlor by a person named Slemmons. He was famous for his wealth. Slemmons offered Missie to sleep with her, and he will give him money in return. One night, Joe found Slemmons and Missie in bed. At that time, it can be seen that Joe's love turned into hate instantly, just like Fredrickson hated the monster instantly as he created him from the most beautiful things, and he turned out to be ugly. Similarly, Joe loved Missie a lot, and when he saw an intolerable act by her, hate emerged. However, his way of showing hate was different; he acted normal. After a few days, he makes love to Missie and leaves a gold coin that Slemmons left as a sign of his affair with Missie. He did this to make her feel disgusted. Later, Missie becomes pregnant, and Joe shows no concern with her and her child, which is another sign of hate. However, in all the events, Joe was not able to leave her. This shows how love and hate go hand in hand.

Above mentioned text explains how love goes hand in hand and how sometimes it is also difficult to let go of a person that you hate. Fredrickson created a monster with all his love and hated it instantly. Armand started to hate his wife just because he suspected that she was a mixed breed. Missie cheated on his husband because of money, and Joe hated her for this. All of these characters were not able to leave the persons they loved. Furthermore, it was also evident that looks, money, and physical traits all matter more. If you have anything that is undesirable to a person or society, you have to pay the price for it. And that can be regarding hate, too.

Work Cited

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