

A STUDY OF ELEVATE THE DIABOLICAL CHARACTERS TO BE THE HEROES, WITH REFERENCE TO LINDA WOOLVERTON'S MALEFICENT & JOHN WILLIAM POLIDORI'S VAMPYRE

Amel M. Jasim

Translation Department, College of Arts/Tikrit University, Salah al din ,Iraq

amel.jasim@gmail.com

(+96407723300315) For correspondence: amel.jasim@gmail.com

ABSTRACT: *The moral concept of hatred is the feeling, thinking and misjudging in response to notifications of loathing and feud. Generally, it has two different versions: one of these forms is the hate for unbelief, wickedness and rebellion against the norms of ethics and virtuous moral standards, which is indeed the walk of righteousness. It is the right, wise and the deep understanding of a capacity for a sound judgment manner for the benefit of humanity. In contrast, hatred of humanity for the benefit of malicious minority is the second version of aversion. That foists harm to humanity surreptitiously and at the same time it exculpates the perpetrators of that evil action, as a hair is taken from dough, also for the benefit of the same minority. The people who do such thing with disposed inclinations, have no consciences and they should not be considered human beings any longer. This work will study the second kind of hatred with its forms in literature, as the latter is a reflection of life. It also will study and survey the descending of using these effigies in literature from being antagonists till they become the main protagonist in the work of art, this raises the readers' sympathy towards these effigies, with reference to the work of Linda Woolverton's "Maleficent" (2014) and John William Polidori's Vampyre(1819). This era has witnessed a new movement of writing literature, that reverberates the axiom and truism throughout fictions. It could be called the Malignantism. This paper is an attempt to invite the contemporaries to face their own failure to maintain the old system of morality throughout working, writing and selecting what prove to be benevolence in novels, critical essays, researches and symposiums, marked by doing good and disposed to good, kind and generous things for humanity (the Benevolentism). This work will use the Hegelian theory and considerations of the detective work elements to unfold the real denouement of the fraudulent works of Woolverton's Maleficent and John William Polidori's Vampyre(1819). The conclusion will include the result of this study.*

Keywords: hatred, Heroes writing, Polidori's Vampyre

1. INTRODUCTION

The human beings are difficult creatures to understand, apprehend or decode, unless their animus and intent are recognized, deciphered and perceived. The latter will be the epitome of original human nature. The major factors which prompt the perpetrators are motives and behaviours, first and foremost is doing harm. Nature and conscience of literature inform and are informed by the response to the offensive, disfavor or the favour shade of the writers. Litterateurs, according to the researcher's point of view, are either decent or indecent, they are reflecting their worlds and their inner feelings as well as their intentions by the messages they are giving to the people. Both kinds are exploited by the invisible enemies of humanities either directly or indirectly for agitations i.e. making wars. The consequences are overwhelming devastating.

Genocides were and are made for power by tyrannies to dominate for money the last for egoism and vanity of the diabolical characters in this world. The properties of malefactors are yearning to power and money. Hence wars, destructions, havoc and immolations are their outrages. Stopping at nothing just to please themselves. Tumult, disorder and distress are ignited with the feeling of hatred. The aversion, the distaste, disrelish, odium, antipathy and hate is a feeling of dislike appeared in a complex reality that is presented in man everyday experiences and behaviors although its existence is usually denied most of the time. Hence it is not an easy task to talk about the concept of hatred, which is the feeling of animosity toward something for reasons could be defined and explained from the point of view of the disliker, or could be explore and studied by the issue of detections, investigations and interpretation.

Aversion is derived from numerous causes, reasons and effects until it becomes a fanatic hostility for vulpine, the pestiferous creatures.

To write about hatred and its existence means that we should talk about the existence of human beings. As it is one of the worst human attributes; in addition, hatred is easier for those who are not bigwig in minds, souls and spirits. Hatred is a part of series of emotions that to many people is considered to be a part of human nature. It is developed easily because of rage, to become and take the forms of the following terms: Xenophobia (hatred of stranger), misanthropy (hatred of humankind), misogyny (hatred of women), and self-hate. (Merriam Webster) This negative way of thinking and feeling toward others is catastrophically increased to reach its peak by spreading Islamophobia. Almost all of these feelings are fabricated and simulated purposefully. It is written in Surah Al Baqarah in The Name of Allah, the Most Merciful the Most Compassionate "Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride? – Some ye called impostors, and others ye slay!" (Al Baqarah: 87) This Verse clarifies how the feeling of hatred is rooted in benefit and interest, of the dodgers, making them the bases of abuse. Religions, Faiths and beliefs are information bearing entities, by implying logical and scientific connotations, linked by reason to convene the interacted identity of a man. Some beliefs derive from perceptions and are amenable to evidence testing. [1] It is written in Surah Hujuraat:

"In The Name of God, the Most Merciful the Most Compassionate 11 O ye Who believe! Let not some men among you laugh at others: it may be that the (latter) are

better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill- seeming is a name connoting wickedness (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong. 12 O ye who believe avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it... but fear Allah: for Allah is Oft-Returning Most Merciful. 13 O mankind! We created you from a single (pair) of male and female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the Sight of Allah is (he who is) the most pious amongst you. And Allah has full Knowledge and is well acquainted (with all things)".

The guidance of Islam prohibits and extremely discourages any discrimination, leave alone hatred, of any human being based on their race, ethnicity colour, nationality, caste, creed or sect. All the human beings are equal in the Sight of the Creator, however, the superiority of any man is in the good actions and piety. Moreover; hatred is regarded by Islam as an abhorrent feature, and is dissociated from faith, that the Prophet Muhammed (Peace and Blessing of Allah be upon Him) said "None of you will believe until you love each other". Hatred is the seed of every evil action in this world, it is related to some psychological constructs, although it is believed that it is motivated and derived from jealousy. When Allah created Adam, Satan felt jealous of Adam, as the latter has been given an elevated status in Allah's creation; therefore, Satan refused to obey his Lord. What more, Satan decided to be man's enemy and he promised Allah that he would lead man into Hell.

The very beginning of racism, which is the worst form of hatred, is manifested in the inserted forgery allegation that interpreted a passage in the Genesis and Psalm as a justification for slave traders and owners, when Ham committed a sin against his father Noah that condemned his supposedly black descendants to be "servants unto servant". (George M. :1) The invisible power of human evil counterfeited more falsehood stories in the interpretations of the Holy Bible to add more details that support the Zionists' aim to enhance the theme of racism, as they are the chosen people, moreover, the religion in Judaism is inherited according to Zionism, unlike any other religions and ideologies. In the Genesis 15, as though Abraham said to God these words "2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." [2] It is by this seed the whole pestiferous wood of hatred, racism and discriminations have out grown. Hagar was **never fully accepted into the tribe, and in the end she was rejected, and expelled into the desert. Hagar was always disadvantaged among the Hebrew women because she was a foreigner and a slave** a hierarchical society. "9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her

son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Genesis 21:9). The Jews race according to the well-known Tacitus (AD 56- c. 120), Roman orator and public official, hate the gods and mankind. They despise what to human beings see as holy. Their laws condone them in committing acts which horrify us, it is in opposition to those of all mortals. [2]

The tolerance of Islam and Muslims is completely different from all other religions. The three great monotheistic religions: Muslims, Christians, and Jews were living in a multi-cultural mix in Islamic Spain from (1492) managed to get along together, to benefit from the presence of each other, because of the religious and ethnic tolerance and interfaith harmony between the three monotheistic under Islamic rule. As soon as the Islamic empire declined, Muslims in Christian areas found themselves facing restrictions imposed on them. The minority faith groups were to become worse after Islam was replaced in Spain by Christianity. Muslims and Jews who wanted to stay in Spain, they were ordered to abandon their faith and convert to Catholicism as a pattern of discrimination. [2] Although the cruelty of hatred might bedevilled the religious beliefs for some kind of believers, who lack sufficient information about how suffering is good for spiritual growth, so some have been driven out of the fold.

2. The Systematic Body of the Concept Hatred

The ideology of hatred is derived from selfishness and egocentricity; thus the concept of hatred is seen through the brutal backlashes of the imperious. Hatred has taken the form of human harm doing and committing atrocities have been the outcome consequences of human failures correlating human nature all together with the racial biases. It is believed by some scholars that racism is an institution in addition to its ideology. Its origins lie in capitalism and slave trade. The reason was economic, not racial. Those who insisted on racial division are political, as capitalism created racism and cannot function without it. [3] This can be done through the exploitation of the natural resources and indigenous populations, importation of slave and transportation of convicts and violating the people.

To know the psychoanalytical study of the of hatred was established by Freud. All the issue of hatred and selfishness are related to the unconscious mind, as the ID is a part of the unconscious mind (the source of psychic energy derived from the instinctual needs and drives), there lies the fears, traumatic experiences, immoral urges, selfish needs, irrational wishes, violent motives, shameful experiences, unacceptable sexual desires. Here lie the processes that are the real cause of most behaviors. [4] A medical study for hatred in the brains found out that areas in the medial frontal gyrus, right putamen, premotor cortex and medial insula activated. Parts of this so-called "hate circuit," the researchers noted, are also involved in initiating aggressive behavior, but feelings of aggression itself, anger, danger and fear show different patterns in the brain than hatred does. Certainly loathing can spring from positive feelings, such as romantic love. But love seems to deactivate areas traditionally associated with judgment, whereas hatred activates areas in the frontal cortex that may be involved in evaluating another person and predicting their behavior. (Harmon: 1)

Racism is a belief that occurs systemically, as the result of

policies, conditions and practices that affect a broad group of people; because of, a particular race or ethnicity is inferior or superior to others. Racial discrimination involves any act where a person is treated unfavourably because of their race, nationality, colour, descent or ethnic origin. (Racism: 1) Although human beings are not born racists, the society transmits racist assumptions in an almost imperceptible way. However, everyone who belongs to the certain group (the group in power) ends up benefitting from this situation, believing that they deserve more than others. Because racism allows people to legitimize the inequalities among people. Racists' justifications are social classification, hierarchy, power and privilege.

Validating hatred in this world was and is done for the sake of the interests of some dreadful figures. hatred in the form of the unfavourable treatment of people, based on their colour, religion, nationality, etc. has goals behind this maltreatment. The foremost one is the benefit from this situation. It is used to support the growing colonial expansion and justify the unjustifiable evil of slavery. Benedict Anderson argues that communities are created or constructed culturally, it is an imaginative one, in the case of a nation identity, it fosters the deep comradeship crossing all boundaries. [5] For that reason the identity is imagined by cultural ideas and images. Thus, the imagined culture created the identity. Culture according to Keywords [6] is: process of learning and development, works of literature and the word that sums up the following: images, objects, pictures, team histories, traditions. (ibid.: 123) [7] argues that cultural identity is objective and subjective as it creates identity and identity creates it. Yet, it is a hybridism, there is not really any single culture that one inhabits. It is a multicultural society. Whether it is oriental or occidental diaspora the identity and literature shape people educationally and politically. [8]

Hatred is used as weapon for the interest of the evildoers. numerous historical events have taken place that allowed minorities of people to legitimize racism for their own benefit, hence greediness and tyranny legitimize hatred, which is absolutely the resemblance of the ascending of diabolical figures as heroes. To widen the knowledge about racism and discriminations, some nations and figures were and are blackguarded and abased, as hatred has eclipsed terms intentionally for the benefits of the evildoers; henceforth, they are ethnic slurs. That action is known in the cognition of the origins of some words which had meant something different from what they were converted to be or mean. The etymology of the English word (philistine) is related to people of ancient Philistine cities, while it is converted to use as an adjective that represents discrimination, as its meaning is guided by materialism and the scoundrels, being disdainful of intellectual or artistic values of humanities. It is found in Chaucer's work *The Canterbury Tales*. [9] This words clarifies the meaning of distinction and its foundations. This word according to Merriam Webster is first known in use during 1578, although it boosted the meaning of racism, yet it was an accurate date refers to the mendacity and fabrication. Another form of fraud and identity theft of words, place, and actions is the converted use of the name of the Brazilian hero [10] known as one of the great historic leaders of Brazil, being one of the

pioneers of resistance to slavery, who refused to surrender to Portuguese authority. [9]. *Thus, instead of celebrating that hero and his good deeds, his name is changed intentionally to undervalue and to underestimate his courage and heroism in his resistance to slavery, to make it the sample of horrific and evil figures in movies, cartoons and electronic games. These two examples exemplify the transposal of the meanings of words to make all the differences in senses, feelings and concepts toward the same words.*

To eliminate inequality or discrimination can be done by education. Discrimination (hatred) is utilized by educated people in their works to focus on its harm. Literature on discrimination abounds with assertions that prejudice breeds discrimination, in order to combat prejudices which have entered so deeply into the structure of society and the attitudes of men, knowledge and reason are not enough. (Tomashevski: 1-4) Literature as a piece of work from orient or occident, can be considered as politics in both attitudes, extrinsic and intrinsic. The extrinsic attitude in Literature is canonical according to the certain features of authenticity and authorization by the authorized people. Intrinsic attitude in literature also involve some spheres of what people do, believe and where they are. Although it is known that colonialism is the latest justification of racism, there started the complex process of post colonialism, self-imposed colonialism, the post colonialism is the continuation of colonialism in the sense that the colonies get freedom only from political rule. (Dr. Datta G. Sawant : 3) Despite the fact that global mongrelization or metissage of cultural forms creates complex identities and interrelated, all the identities are but hybridizes. (Albany:4-5)

The legend of power and domination was not born from nothing; it belongs to Cain son of Adam and Eve, when he slew his brother to be the dominant man. From the very beginning of history the cruelest and brutal hordes were the dominant ones. It is easier for a camel to go through the eye of a needle, than for most politicians to choose the right path, nor for the politicizing religion to be creditable faith, as both steamroller the commoners and the laymen. Thus, the savages and vandals are coming back again under different names and titles. Because of power and domination, the most wicked and the hard hearted men who are able to hate would be the strongest. Men in power, who have the authority and the power to command thought or behaviour, which is the dream of evil-doers around the world. To handle this, means to turn from good to bad, although this idea is shunned by the Islamic religion. In Surah An-Nahil, The Name of God, the Most Merciful the Most Compassionate "Surely Allah commands to justice and fairness and bringing(Charity) to a near kinsman, and He forbids obscenity and maleficence and iniquity He admonishes you that possibly you would be mindful". (An- Nahil: 90) The majority of the wise men, the intellectuals, the thinkers, and the philosophers, believe and support that. Socrates [11], mistrusted and disliked democracy, oligarchy, hereditary aristocracy and tyranny. Only a philosopher-king, he thought, could serve the purpose of the state. Recommended only the rule of the wise: ethics and politics are closely connected with each other. Without politics ethics carries little value, and without ethics politics becomes harmful. Justice was the root of all the laws. If a law

lacks any justice, it is an illegal law. The purpose of the ruler should not be to acquire pleasure or to satisfy personal capricious and wishes, but to ensure the welfare of the common people on one hand. [12] In contrast *The Prince*, a book had been distributed in [13], is an extended analysis of how to acquire and maintain political power (opposite to Socrates) to become harmful, politics without ethics, by the political theorist Niccolò Machiavelli. According to his ideas, the politicians should have the character and behaviour of the prince: the ruler can easily prevent further revolt by harshly punishing the rebels and decimating his opposition. (Machiavelli: 38) to be feared (cruel) is better than to be loved (merciful) by his people, a prince may occasionally employ evil to achieve his virtuous goal. So long as a prince appears virtuous and is successful in running the state, he will be regarded as truly virtuous. The princes must avoid making themselves hated and despised; the goodwill of the people is a better defense than any fortress, this is done by undertaking great projects to enhance their reputation. [14]

The illustration of the feeling that is connected with politics is hatred toward everything except for their (politicians') own benefits. This unfavourable treatment is justified by the benefits that come from the power the politician would get. Hate propaganda is used for political purposes by implying that the enemies fully intend to do the people wrong, to allow the people to justify the behaviour of self defence as a righteous punishment. Meanwhile, implying that enemy by nature is destructive. [15]

Discrimination spread in this universe to start a combat. It is not a battle or a fight for survival, as all of the creatures have their places and the functions they are created for, but it is for domination. The satire of the French Enlightenment writer, historian and philosopher, [16], is not out of place in modern England. As long as the clergy maintain that their rule in the past was a benefit to civilization, and therefore its decay may be a menace to civilization, Voltaire was bound to tell the ugly truth in regard to the past. That does not mean he is against religion, however, he is against the communion. His most famous remark on slavery is found in *Candide*, as a noble savage who is a victim of European imperialism. [17] He was against discrimination and racism. Concerning Baruch Spinoza [18] wrote in his "Ethic" that virtue and power understand the same thing. That is the virtue of a man is his very essence or nature insofar, as it gives him the power to do things that are purely upshots of his nature. By 'good', man can understand what he certainly knows to be useful to humanity. By 'bad' he can understand what human certainly knows to prevent man from being master of some good. [19] Hence goodness, according to Spinoza, is the upshot of human nature, regardless of the behaviour of some religious men, as the intriguers among those rabbis have premeditated and thrashed out the equation. These maleficence and obscenity were the reasons behind upheavals of all the intellectual wise men. Same situation [20] emerged as the greatest champion of Nonviolence after a prolonged and painful inner turmoil. According to him, Christianity is fundamentally a creed of Non-violence; however, the intrigues of the State and the Church converted it, as he has turned his attention to what was done in the name of religion, he has been horrified and very nearly repudiated Orthodox.

Mankind may be redeemed only through the revival of real Non-violent teachings of Christ. Only a healthy and balanced mix of vision, morality and power may result into a workable and effective political set-up. [21] All of them had chosen the right, wise and the deep understanding of a capacity for a sound judgment manner for the benefit of humanity.

William Guy Carr (1895-1959) [22] A Canadian naval officer and an author, is best remembered today as a conspiracy theorist who said "the most influential source in creating the American Illuminati demonology". He clarified that the Zionists were behind all the demolitions that had happened on this earth, that they conjoin the Nihilists, the Atheists just to destroy all the governments and the religions by making endless racist, economic and political trials and disorders. (William: 1-4) Their aim is supported by the Darwinian theory of evolution, the survival for the fittest, increases the necessity of domination with all its means, the end justifies the means. Friedrich Nietzsche (1844-1900) [23] was a German philosopher and cultural critic who advanced a "hermeneutics of suspicion" against traditional values, criticisms of traditional European moral commitments, together with their foundations in Christianity. The closest Nietzsche comes to organizing his value claims systematically is his insistence on the importance of power, especially if this is taken together with related ideas about strength, health, and "life". (Encyclopedia of Philosophy "Nietzsche") The antithesis of value came at his hand when mercy is considered weakness. All these ideas support the domination of power. The utopian city for Nietzsche kills all those who are weak and powerless, what is more, life is made for the strongest (superman). He is against all religions, believing man who makes his fate. This legend of survival is exaggerated by the criminals to make people believe in the diabolical and to follow their path. The Philosophy of power and the survival for the fittest existed in life, yet it is not the real structure of this life. It is just like catching an elephant from its tail by a blind man, believing that the tail is the whole giant animal. Still there are other important parts which are the focus of life, which is the conscience of the pure soul. To love to pray and live from the heart, not to pretend these things hypocritically (sanctimonious). The panaceas for the humanity problems is feelings and affections for others. Which is the brand of Mahatma Gandhi "Retaliation is counter-poison and poison breeds more poison. The nectar of Love alone can destroy the poison of hate".

3. Hatred in Literature

The flowery discourses by way of deception are not the new methods and technique that is used by the criminals to let other naïve people follow them under the pretext of piety and devotion. Eloquenty written, or spoken texts have layers of meaning employed in them. The eloquent uses his talent to indicate and denote extra contents and tenors, to twist a feeling, mind, sentiment and verdict of the commoners to a misbelief, that reflect the animus and intent of the doer. The Prophet, may Allah bless Him and grant Him peace, said, "There is some magic eloquence and some wisdom in poetry." [24] To fight with words has always been tangled up with war makers, as its results reflect the intentions behind. This technique had been used from the dawn of history. It is

used as two edge weapon. It is a mean of exploitations, proclamations or propaganda for making tumults and disorder almost all the time. With words the eloquent can convince the listeners that he knows what he speaks of, exploiting the fickleness in them. Many general claims have been made in relation to literature and its power to evoke sympathy and the ideas of empathy and ideas of goodness. [25] Consequently, the fruit will tell about its tree. Just like solving the puzzle and mystery of detective fiction by logic, clues, analyzing and gathering data and knowing the intuition to produce a celebrated denouement. [26] Therefore, the ideas of sympathy and empathy need to be put under scrutiny. It was the reason behind Plato's (428-348 BC) opinion in Book X of The Republic about the poet. Concerning inspiration and how it functions, deducing that despite the fact that the poets are imitators of the world and far from truth, thrice removed from reality, they are not spreading facts and reason, they are corrupting youth and inciting passions. He hated evildoers and liars and he loved truth and honesty (S. Buttner: 111-113) Aristotle (384-322 BC) also investigated these areas of philosophy in empirical, practical, and commonsensical methods, and holds his point to the world. The imitation, is not of men, but of an action and of life, and life consists in action, through pity and fear effecting the proper purgation [catharsis] of these emotions. Aristotle explains that there are conditions which should be found in the character to get that Catharsis. The Character should be good, courageous, true to life and he is consistent. (Butcher: 1-4) By his conditions and explanations Aristotle excludes the corruptions and the incitements for evildoers. Because it is through literature the mind is educated more effectively than history or philosophy according to Philip Sidney (1554-1586), literature teaches with the hand of delight. (Robert & Jonathan:141)

Literature is a mean of education of divine love and idealism for Percy Bysshe Shelley (1792 – 1822) begins to solidify his metaphysical beliefs by creating a compromise between strict materialism and strict idealism. Shelley describes poetry's function; Divinity is disguised beneath the mortal coverings of earthly objects, and the poet's job is to reveal this hidden divinity to humanity. He did not want to trust in a world totally constructed by the senses, but his abhorrence of tyranny did not lend itself to idealism either. (Jacqueline:3-5) For Adam Smith, being attentive spectator of any action of other and from resulting development of judgments, our moral lesson is derived, then applied to our own conduct. (Sophie: 9)

Offering a fascinating portrait of Socrates in the light of this tragic dialectic the German philosopher G. W. F. Hegel (1770-1831) clarified the most restrictive and critical aspects of the literary works that could be exploited for or transformed for other things. i.e. to exploit love to spread hatred. For Hegel tragedy is the conflict of two substantive positions, each of which is justified, yet each of which is wrong to the extent that it fails either to recognize the validity of the other position or to grant it its moment of truth; the conflict can be resolved only with the fall of the hero. His paradoxical formulation by focusing on the core structure of tragedy, as he not only sees value on each side, he goes so far as to claim that the tragic heroes embrace conflicting positions that are equally justified. Because the tragic hero

acts both for and against the good, the hero is both innocent and guilty, as a result, the hero seeks not sympathy or pity but recognition of the substance of the action, including its consequences. (MARK:11-19) The sympathy should be understood as an emotional state and at the same time it is a cognitive position achieved through processing judgments of emotional state, because sympathy or empathy does promote altruistic behaviour. (Keen: 38) The most vexing and devastating Hegel legend is that everything is thought in "thesis, antithesis, and synthesis." His greatness is as indisputable as his obscurity. Dialectic means that any notion that the form of historical movement, process or progress, is the result of conflicting opposites. (Gustav: 2)

The novelist and the philosopher Fyodor Dostoevsky (1821-1881), wanted to maintain the old system of morality, far away from hatred and avenge. He says that man's environment is not the necessary cause of suffering, man cannot eradicate suffering through reformation of the environment, economically or politically. Because man is not exclusively rational; the endless passions and moods that a man experiences each day make it impossible, who suffer at the hand of others, certainly tug on the heartstrings of the reader; the cerebral sufferers also capture the readers' sympathies, the criminals of their work are more like the readers than the readers might initially want to think. Thus mistakenly advised that society should change to eradicate that suffering. The fact that man will experience suffering as a condition of living life is irrefutable, but Dostoevsky gave existence priority over suffering. Dostoevsky's moral in this case is thus: man must suffer in life, but man has life, and that is paramount. (Elizabeth J. :42-45)

The shape and the structure of any matter is distinguished from its material. Therefore, hatred has forms in any work of art. Either it is embellished to look prime and kind or it would reveal the mischievous fact of a subject. Insofar, the essential nature of any work can be marked by its matter. The themes, contents, motives and the subjects are the artistic representation of any text. Although hatred forms in literature drive from human envy, greed, lust sectarianism, racialism, etc. all are considered to be offence against Allah. Man who is seeking truth and righteousness espouse ferreting out the secrets behind the goals of these vile works. Despite the fact that these discourses are entertaining in all the ways they are produced. Syntheses, are the breaking down of the concepts and the ideas of the body of the work into its important parts to draw a useful conclusion, summarizing and linking different sources to review literature topic, synthesis writing is more difficult than it might at first appear because this combining must be done in a meaningful way and the final essay must generally be thesis-driven, as it is combining different pieces into a whole. (Sandra: 1) Authors use synthesis to produce works and within these texts there are recommendations in forms of themes and organized materials. Synthesis also can help the reader through analysis to know both the thesis and the antithesis, which are produced in a text.

The major and the minor themes of any work of art are the first keys to know the intention of the authors. To start chronologically, Horace was the outstanding Roman Poet and literary critic (65- 8B.C.) His style reflects how sensitive and

affectionate he was, as it provides a glimpse of the peace maker after years of civil war in the Roman Empire. Showing the tender of peace loving rhetorician. He had become too polished to accept violence on the stage. Any violence must be reported by a messenger and not shoved under the noses of the audience. The most frequent themes of his Odes and verse Epistles are love, friendship, philosophy, and the art of poetry. (Vernon Hall : 14). In the heroic epic *Beowulf*, composed during the eighth century, hatred is represented by Grendel the descendent of Cain (was cured in the Bible for murdering Abel his brother), thus all the descendants of Cain carry his curse by hating people who live in hope, light and camaraderie. (Holt & etal:11-14). According to all the Greek philosophers any rhetoric must be bombastic till he can transcend the sublime. In *Don Quixote*, Cervantes (1547-1616) [29] attacks the conventional notion that aristocrats are automatically respectable and noble, self-motivated desires are the basic understanding of morality. By human imagination that informs the action to make human beings able to change and be real human. (Delia Demian:2) Dante's *Divine Comedy* is primarily a religious poem, discussing sin, virtue, and theology, also suggests the moral theme of serious writings. Boccaccio's most focal theme is love. The characters, accordingly, are protagonists and antagonists. [27] expressed how hatred would grow to become a deadly poison in his poem "The Poisoning Tree", moreover, he protested against war and tyranny of the politics and the ill-treatment of the people of the colonies in his collection *Poetical Sketches* (1783). George Orwell (1903-1950) [28] believed that in the present a writer may well choose to aid the coming of the new age from the hatred implanted in them by politics, his fiction has elements of the world around him, of the wars and struggles that he witnessed, of the terrible and rotten nature of politics, and the terrible toll that totalitarianism takes on the human spirit. (Arthur: 13) (W. H. Auden (1907-1973) describes Ironically in his poem "Musée des Beaux Arts", how the suffering takes place, while others are careless, either eating or walking or doing something else. He is well known for the political, moral, love, and religious themes. (Maurice: 13)

1.1 Villains as Antagonists Denying Hatred:

As Literature was considered to be the preacher in the old ages, there must be poetic justice, despite the fact that the villains might win at the beginning they must be punished in the end of the work. The father of English literature Geoffrey Chaucer (1343–1400) utilized his widespread knowledge to reflect the themes of love and hatred, in the form of words and descriptions of his characters in his masterpiece "The *Canterbury Tales*". Although he represents the greedy intrigues in the Church as the root of evil represented in the "Pardoner's Tale", as he was selling pardons to people, they pay to escape Hell fire. And the "Prologue of the Prioress" shows how the Prioress should be devoted to Christ, she is more concerned with worldly matters, and although her coral rosary that says "Love conquers all" serves as a decorative piece, it reflects the love relation between human beings and all creatures but not piousness. Chaucer adds the theme of love and hatred in *The Prioress's Tale*. Hatred is a way of evil thinking among diabolical rabbis. Hatred gives the right to the wicked people to kill and slay innocents. The boy is

"little," "young," "tender" etc. The villains are "cursed," "a wasp's nest of Satan" who "conspire" to murder the little boy. (F: Murphy-*Canterbury prithme-pdf:3*). And the diabolical figures are punished in the end of the tale. In the Middle Ages, it was held that Jews kidnapped Christian children, sacrificed them, and then used their blood in unleavened bread at Passover. This ritual represents the crucifixion of Jesus also. Moreover, the motive of Ritual Murder of Christians by Jews is almost certainly hate. It is in fact the same motive that Disraeli admitted to be the cause of revolutionary activities against Gentile governments. It has been the primary cause for Jewish expulsions. (A R N O L D:1-6) It also reproduces the crimes that have been done by the villains (Zionists) by usurping a small place and trying to kill its real denizen, for no reason and no logic. Those figures appear in almost all of the English Literature. The *Merchant of Venice* is one of main works of William Shakespeare (1564–1616), is generally considered to be the greatest playwright and poet that has ever lived, on which the usurer is punished severely for his ignoble action, as he intended to kill for the sake of money. Charles Dickens (1812-1870), the reformer of abuses founded in his society, poetic justice was his goal, thus the treacherous Jewish villain Fagin is castigated at the end. He concludes that kindness and love are the redemption. The symbolic work of the American Novelist F. Scott Fitzgerald portrays hatred for the corruption of the North in contrast to the agricultural South, the underlying meanings cannot be comprehended unless they are deciphered. His hatred is found in "The Ice Palace" (1920), when Sally Carol loses her way, she becomes lonely, that symbolized the death of her spirit that wants her in the North, and the inability to be absorbed in the empty endless winter of the North. (Sklar: 66)

1.2 Villains as Heroes(Protagonists) Gainsaying Hatred:

"*Macbeth*" (1606) is the last of Shakespeare's four great tragedies. On the level of human evil is about *Macbeth's* bloody rise to power. Lady *Macbeth's* (the typical Machiavellian character) ambition for power leads her into being rehumanized by her insanity and her suicide. (Gale: 3) *Dr. Faustus*, by Christopher Marlowe (1564-1593) is also a villainous protagonist, yet he is punished at the end of the play for his pact with the devil via abjuration of the Holy Book. Emily Bronte (1818-1848) produces *Heathcliff*, who possesses the qualities of hero as villain in her amazing novel *Wuthering Heights* (1847). Her powerful depiction of relationship structure as a novel of manner in the Victorian era. *Heathcliff's* actions before and after the tragedy could let some readers be sympathetic with him as he is mistreated to be a villainous hero. (Richard E. :5-9) Villains are made by the ideology of hatred. They have always apotheosized their vagaries, whims and politics; because the connivance is always their choice. Everything is done for the benefit of the bosses and the latter choose the fanatics and the benighted to complete their despotic projects. Thomas Hardy (1840 – 1928) the Victorian realist novelist and poet, has shown this in his "The Man He Killed". Criticizing the irrationality of wars, when the soldiers can be friends in the inn but as the battlefields make them foes, they shoot each other. (Edward:3) Ignoring the teaching of Christ, the politics

engaged in destruction of the nations to gain power and strength. To mourn the corruption made by the policies and to show the fault of this age, Hardy criticizes the Great Social Evil, the prostitution phenomenon. His hatred of the disintegration and desolation in human behavior for worldly things, he reveals in *The Ruined Maid* the essence of some civilized people, who are supposed to be praised but in reality they are blamed. The loss of innocence seems to be the easier way to survive. Although at first it seems to be that the bad figure is the winning hero, it is criticized and disreputable (Boris: 7-13) Arthur Miller (1915-2005) produces his protagonist as a criminal, as he believed that theater can change the society by making the people understand their fellowship. He admonished his sodality of the hazardous social problems. *All my Sons* tacks the people on the poetic justice. The criminal must be punished afterwards. (E.R.: vii-ix) The job of the eggheads and highbrows is to eliminate the lowbrows, by showing them a panoptic view of their lives to help them be free for rebirth and refute hatred culture.

1.3 Villains as Effective Valiant Heroes (Protagonists)

Avowing Hatred:

The compound of fact, fiction, authentic, unoriginal, honest in intent of both fanatic and nonmilitant, all are the experiences to be produced in a very sharp-witted way but not truthful in details and fragments, so as not to abandon morality altogether via the Hegelian dialectic. Hegel used the term dialectics of any sort is a mean of trying to resolve a paradox in human thought to develop in a way characterized by dialect triad: Thesis, a statement or theory that is put forward as a premise to be maintained or proved. Antithesis, the negation or contradiction of the thesis. Synthesis, the resolution of the conflict between thesis and antithesis. Such a thesis will often produce opposition, because it will probably be of limited value and will have its weak spots. The solution, for the struggle between the thesis and the antithesis, trying to preserve the merits and to avoid the limitations of both, is called synthesis. (Von :2) Thesis stands for a proposition or theory that is widely believed in. Antithesis is a negation of refutation of this theory. Synthesis is a new theory that reconciles these two opposing viewpoints. Henceforth, the new era of creditability has spread in the modern and contemporary world intentionally. By confounding little truth with much falsehoods to manipulate the people ideologies and believes.

As "The criminal is the creative artist; the detective only the critic" (Gilbert:3). It is the appearance of diabolical characters, (in realty) who are rewarded by triumph over the good ones. This ideology has found its way easier through persuading the readers that after all it is a matter of winning or losing. Ali has presented a research acknowledging villains on which there are elements and aspects a writer should follow while writing about villains as heroes under the title *Anti-Heroes and Villains: What's the Difference (And How Do You Write Them Well)?* Firstly, it luminously lurks to make some or all the children like and prefer the diabolical and tyrannical characters for the brand of evil as they upstage the good ones in the works in cartoon produced by Disney and Hollywood. Then it is rushes through some literary works to let many readers and viewers sympathize that diabolical characters. Video games make the player not only

feel but practice the bad actions to win over the weak ones. J. K. Rowling's works *Harry Potter* have publicly supported this ideology throughout her school of magic.

Since villains are made by the ideology of hatred, they have always apotheosized their vagaries, whims and politics. In the literary works the authors use certain traits to make the readers or viewers sympathized their diabolical protagonists. Firstly, the villains are made as the main heroes or heroines. Secondly, flaws are a necessary part of a sympathetic character, since perfect characters are not sympathetic. Third, they are made to be victims for trivial matters, could be done because of inner conflicts in this ill figures. Paradoxical features of their characteristics to make the readers change their attitudes and be amenable towards the behaviours of the effigies, as taken defiant stand on the issue.

The presumption of the vampirism is a folklore taken from the historical figure, Bram Stoker's *Dracula*, the Romanian prince(1431-1476), is improper, as *Dracula* was viewed not as a blood-drinking sadist but as a national hero who defended his empire from the Ottoman Turks.(Benjamin:1) *Vampyre* the work of John William Polidori, presents Ruthven, who feeds on vital force, the blood of his victims, while he is rewarded by staying alive and all his sufferers die, the last fatality is the sister of his old pale, "The guardians hastened to protect Miss Aubrey; but when they arrived, it was too late. Lord Ruthven had disappeared, and Aubrey's sister had glutted the thirst of a VAMPYRE!" (John:31) The culprits are just like the ritual murder of the Zions, in which human blood is drunk from the body of a still-living victim. Josef Kastein, in his "History of the Jew" gives the reason for their outrageous act "According to the primeval Jewish view, the blood was the seat of the soul." (Willie:1) For them all non-Jews are animals, anything is permitted against them. Thus the Jew may lie, cheat and steal from them. Jews may rape and murder them. (ibid. :5) According to Rabbi Moshe the Mohel must suck the wound and baby penis after removing foreskin with the mouth. This blood is a delicacy amongst the rabbis, or else it would be heresy. To disguise themselves in sanctimony and to hide reality was done by the Wandering Jew, "a character doomed to live until the end of the world because he taunted Jesus on the way to the Crucifixion. A reference in John 18:20-22 to an officer who struck Jesus at his arraignment before Annas.... He had struck Jesus on his way to Calvary, urging him to go faster. Jesus replied, "I go, and you will wait till I return. The Jew was later baptized Joseph and lived piously among Christian clergy, hoping in the end to be saved." (Britannica "Wandering Jew") He is condemned to move from nation to nation without a home and shucks his skin just like a snake, which is associated with deceit in the Genesis and in literary texts, it is noted for being vengeful and vindictive, as it delivers as venomous blow to a victim without giving any warnings. (Williams: 1) The snakelike with its fangs is the shape of the protagonist of Woolverton's *Maleficent*. Without fail, villains were redesigned to give them a more heroic look.

In the case of *Maleficent*, by Linda Woolverton (1952-) graduated in 1979 with Masters in Theater Arts from California State University, Fullerton. Her adult novel *Star Wind* was published in 1986 by Houghton Mifflin. In 1987

she was hired by Jeffrey Katzenbry to write adaptations of the Fairy Tales. (Marks: Interview) Under the pretext of presenting strong female characters and in a shrewd contrive style, based on Disney's Sleeping Beauty, she made an entire work with Maleficent as the protagonist instead of Aurora. Although She starts her novella, just before the blank page, with the quote of Edmund Burke "The only thing necessary for the triumph of evil for good men is to do nothing", as he was insisting on moral stability and good for the state. That does not mean it is the slogan to be indicated in this work, the contrary is true. It is tackled in a luminous and delusive techniques to misguide the commoners and simple people that the loss of Maleficent at the beginning of the novel, because she remains silent while confronting her lover (to make the reader sympathetic with her). Although her lover, Stefan, who uses iron to burn off her wings so that he can stop her doing evil or harm (her adjective and name) and he can ascend the throne of the human kingdom. This plot contains instigations of malicious goals. The innocent icons of this fairy tale are exploited to be the tool, just like the alchemist's stone, which will turn everything into gold, the work will be changed into virtue and to worthiness. Although Linda's parents did not put limits on her in term of gender, she claimed that she had not been going to be consigned to the Kitchen... she wanted to fight for the new woman that she wanted to see in the world. (ibid.) Her speech refuted her actions, as she produces new female malefactor. She has changed the nature of the victim heroines. It is the most harmful use of pedagogical methods to demagogue the readers and the viewers. To let the devil, "the lean with high cheek bones, a sharp chin and pointed ears... with her LARGE WINGS like wild" (ibid. :5) the full description of the devil, win and be credited by all. Forgetting about gorgeous face and golden hair of the fairy tale heroine. she is appeared to be a straightforward villain and lives in a grey area Love and true love conquers all is only within her diabolical characters, to let them be sympathized by the readers. On the other hand, love is presented in her works as the vague and elusive real-world concept of amorous sentiments.

CONCLUSION

Hatred has different meanings and different forms is manifested in its reflections through the immorality and mostly through destruction and devastations. It is almost made by evildoers mainly for the gain of money and power by using fanatic people exploiting the fickleness and fluctuating societies. The flowery discourses by way of deception is the first material for establishing their evil projects. Eloquent people, who make pact with the devil for mortal things, use contrive deluded techniques for instigations and agitation for elusive goals. Presenting works of arts with evil themes and messages. Traumatic events in Maleficent could drive a supervillain to dedicate themselves to justice and a superhero to descend into vengeance. The moral ambiguity of Maleficent as a work of art is much more effective when the villain in this book is opposed to a hero, making this Maleficent look like a heroin. It is the arrival of the (good villain) according to the authors of such works, as the bad guys deserve some credit too. Maleficent really does

some serious damage. In fact, it is disapproved by the connoisseurs of cultivation and enlightenment.

The evil characters of these works are often called "protagonist" and "antagonist" instead of "hero" and "villain" because these are a bit more emotionally neutral and describe a function within the story rather than a type of character, according to those writers. Those authors use the pedagogical methods to demagogue the readers and the viewers. The vampirism is the conversion of good, courageous and kind heroes into the wicked and horrific villains. All humanity is in need for that lift of knowledge concerning the new powerful and malignant influence of hateful people on the new generations. The hateful characters manipulate synthesis as the main source **and** act of making a phenomenon appear deceptively attractive or favorable, and different from its real origin. Window dressing can be done throughout the Hegelian procedures. The sophistications and distortion come when making the Thesis into Anti-Thesis.

Despite the fact that there are many beneficial movements for man kinds and the Universe, to save children, women, nations, the poor, the environment and the climatic conditions. This era has the catastrophic appearance of a new literary movement, that reverberates the axiom and truism throughout fictions. It is the malignance, or it could be called as the Malignantism: is a range of literary and political movements, have the same ideology and share the same goal: to make the villain and evil doers as the dominant heroes over the congenial and good ones. This movement has made humanity lose much of its momentum and consensus buildings and progressing, by making conflicts and ethnic divisions among the communities and destroying the nations by means of hatred though the matters, motives, contents and topics. Starting from literature to apply it in real world, the evildoers create the thesis and with the synthesis they produce the antithesis, to make more wars to occupy the lands and get more money and power. That their army is called offensive rather than defensive. Their ultimate goal is domination over nations. According to the study of causes and effects with the empirical analyses provide that the beneficial is the real criminal and doer of all these subversions. "It is deal of the Century." All the tyrannies gain footholds because people of conscience remain silent. The necessity of the triumph of evil is to make the good man busy with various subjects to be silent, the beginning of Maleficent, it emphasizes the fact that evil characters are ornamented in way to make them beloved by the readers. When the wicked damaging satanic figure (Maleficent) wins, by hatred that leads to wars, let a side how beneficial are these wars for the tyrannies.

Ultimately, man is indeed in need for an illuminating discovery, realization, or disclosure to perception of the essential nature or meaning of the malignantism. The enlightened scholars can manifest this fact to the benighted ones. It is the time to stop the blight and repulse the malignant movement by Benevolentism, as the job of the eggheads and highbrows is to eliminate the lowbrows, by showing them a panoptic view of their lives to help them be free for rebirth and refute hatred culture. Thus, thier reaction against evil doors to maintain the old system of morality could be done throughout working, writing and selecting

what prove to be benevolence in novels, critical essays, researches, work, action and symposiums, marked by doing good and disposed to good, kind and generous things for humanity. As Malignantism, in Maleficent, and Vampyre have used pedagogy for demagoguery, integration for segregations, to instigate the credulous ones as means for their ambitions. They segregate the nations with fabricated notions of hatred among them to make their ambitions for power and dominations come true. Moral passions can lead to social changes against what threatens the existence and identity of human beings. The moral code will reward and punish. It will evolve understanding human viciousness and offering solutions to the problems. The favored dichotomous features are discipline and pardon and not the utopian belief, cruelty breeds cruelty in response, which is a recalcitrant sentiment.

Ultimately, this Universe is created on the bases justice, despite the fact that there were, are and will be always combat between good and bad, evil and righteous, there must be a kind of poetic justice and there must be an outcome to reward the virtue and punish the vice, in appropriate manner in this life. Not only trust in the post mortem justice of Heaven and Hell. "And say Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish". Good men must not be bystanders and they must without hesitation reprobate such defective ideologies. The worse is survivable. The goal is not thinking that the bad things are unfolded, otherwise, wickedness is going to dominate by their writings and movement. Hence, readers and critics must be cautious and aware of the evident tragic disorder of literary works like Maleficent & Vampyre as they are doomed from the outset. Because the themes and contents of these works will be detrimental to morality gently before real life can do it violently. they will make the followers, readers and viewers corrupt and faulty minds and spirits. Let authors and critics stick in the traditional system of morality as an anchor in this storm. Let them under no circumstances incur the wrath of Allah.

REFERENCES

- [1]. ARNOLDS, L E S E, My Irrelevant Defence being Meditations Inside Gaol and Out on Jewish Ritual Murder, LONDON: The I.F.L. Printing & Publishing Co., 30, Craven Street, W.C.2. 1938.
- [2]. Albany, Hybridity and Identity: Introduction Hybridity in Contemporary Postcolonial Theory, 2007 State University of New York.
- [3]. Alex, Taylor :(The Roots of Racism) explains why capitalism thrives on racism. Has racism always existed? Can it ever be totally abolished? November 22, 2002 http://socialistworker.org/2002-2/431/431_08_Racism.php
- [4]. Araujo, Ana Lucia (2012). "Zumbi and the Voices of the Emergent Public Memory of Slavery and Resistance in Brazil. (pdf) http://www.academia.edu/2409251/Zumbi_and_the_Voices_of_the_Emergent_Public_Memory_of_Slavery_and_Resistance_in_Brazil
- [5]. Arenal, Mercedes Garcia, La diaspora de, los Andaluses, CIDOB edietions, Icaria editorial, Madrid,2003.
- [6]. Arthur, Eckstein, 1984 and George Orwell's Other View of Capitalism: Intellectual freedom versus economic centralization, Modern Age, Eckstein.
- [7]. Benjamin, Radford, Vampires: Fact, Fiction and Folklore: Live Science Contributor | October 22, 2014 08:34pm ET. <https://www.livescience.com/24374-vampires-real-history.html>
- [8]. Boris, Ford, The Pelican Guide to English Literature, The Modern Age: Vol 7, USA, Penguin Books, 1967.
- [9]. Brain scans reveal how hate begins to emerge--and it's not too far from love, on August 19, 2009. <https://www.scientificamerican.com/article/the-origin-of-hatred/>
- [10]. Butcher, S. H: Aristotle on Tragedy. Selections from the Poetics of Aristotle. was first published in 1895. <http://web.mnstate.edu/gracyk/courses/web%20publishing/AristotlePoeticsEdited.htm>
- [11]. Delia, Demian, Don Quixote: <https://www.scribd.com/document/205101553/Don-Quixote>
- [12]. Dr. Datta, G. Sawant: Perspectives on Post-colonial Theory: Said, Spivak and Bhabha. Article (PDF Available) · October 2011. https://www.researchgate.net/publication/271633479_Perspectives_on_Post-colonial_Theory_Said_Spivak_and_Bhabha
- [13]. E.R. Wood, Arthur Miller: All My Sons: HEIEMANN EDUCATIOAL BOOK LONDON. Introduction © E.R. Wood, 1971.
- [14]. Eaglestone, Rober & Field, Jonathan Beecher: Studying English, A Guide for Literature Students.2016 Routledge Taylor & Francis Group, LONDON AND NEW YORK.
- [15]. Edward, Neil, " Back to the Future: Hardy, Poetry, Theory" <File://A://Neil>, Victorian poetry Vol 36. No. 1, ISSN: 00425206, 1998.
- [16]. Elizabeth, J. Ewald, The Mystery of Suffering: The Philosophy of Dostoevsky's Characters: Religion Department Senior Thesis Trinity College, May 2011. <https://digitalrepository.trincoll.edu/cgi/viewcontent.cgi?referer=https://search.yahoo.com/&httpsredir=1&article=1020&context=theses>
- [17]. First published Fri Mar 17, 2017. <https://plato.stanford.edu/entries/nietzsche/#CritReliMora>
- [18]. Encyclopaedia Britannica Wandering Jew LEGENDARY CHARACTER. <HTTPS://WWW.BRITANNICA.COM/TOPIC/WANDERING-JEW#REF101112>
- [19]. Gale, Cengage, Macbeth by William Shakespeare Copyright Notice ©2011 eNotes.com Inc. ©1998-2002; ©2002 by Gale Cengage. Gale is a division of Cengage Learning. Gale and Gale Cengage are trademarks used herein under license.
- [20]. Genesis, 15 & 21: King James Version (KJV) Holy Bible,

- <https://www.biblegateway.com/passage/?search=Genesis+15+&version=KJV>
- [21]. George, M. Fredrickson: The Historical Origins and Development of Racism. 2003 California Newsreel. All rights reserved, http://www.pbs.org/race/000_About/002_04-background-02-01.htm
- [22]. Gilbert, K. Chesterton, The Innocence of Father Brown "The Blue Cross": Read Book Online, For Free. https://pagebypagebooks.com/Gilbert_K_Chesterton/The_Innocence_of_Father_Brown/The_Blue_Cross_p3.html
- [23]. Gustav, E. Mueller, THE HEGEL LEGEND OF ("THESIS-ANTITHESIS-SYNTHESIS "Journal of the History of Ideas, Vol. 19, No. 3. (Jun., 1958), pp. 411-414. Journal of the History of Ideas is currently published by University of Pennsylvania Press. JSTOR is an independent not-for-profit organization dedicated to and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact support@jstor.org.
- [24]. HARMON, Katherine : MIND (The Origin of Hatred)
- [25]. Holt, Rinehart and Winston: ADVENTURES in English Literature. ATHENA EDITION, 2004. PRINTED in the United States of America, ISBN 0-03-098638-9
- [26]. Homi, Bhabah: The Location of Culture, Cultural Hybridity (1994). Up loaded by Claire E Hanlon. (PDF) http://www.academia.edu/10612310/Cultural_Hybridity_Homi_Bhabhas_The_Location_of_Culture_1994_
- [27]. Jacqueline, M. Starner, Shelley and Plato: Metaphysical Formulations English Honors Thesis, 6 May 2008
- [28]. John, William Poldori, The VAMPYRE A Tale; The First Vampire Novel. Ever, 1816, edited by ENG 425: studies in Romanticism, under the direction of Cajsca C. Baldini, 2010.
- [29]. Joseph, T. Shipley ed, Dictionary of Word Literary Terms. London: George & Unwin, 1970.
- [30]. Karl, Radlhttp, Tacitus on the Jews (Part II) Semitic controversies: A Daily Blog about Jews and Judaism, Posted 25th June 2012
://semiticcontroversies.blogspot.com/?view=magazine
- [31]. Keen, Suzanne, Empathy and the Novel (Oxford: Oxford University press, 2007)
- [32]. Kjørholt, Ingvild Hagen, C osmopolitans, Slaves, and the Global Market in Voltaire's Candide, ou l'optimisme: Eighteenth-Century Fiction, Volume 25, Number 1, Fall 2012, pp. 61-84 (Article) Published by University of Toronto Press .
<https://muse.jhu.edu/article/485730/pdf>
- [33]. Linda, Woolverton, Maleficent: Based on Disney's Sleeping Beauty. Current Revisions by Paul Dini and Robert Stromberg, REVISED DRAFT, January 23, 2012.
- [34]. Machiavelli, Niccolò,: The Prince. Rufus Goodwin (Translator) Benjamin Martinez (Illustrator), Published June 1st 2003 by Dante University of America Press (first published 1513
- [35]. MARK, W. ROCHE: Introduction to Hegel's Theory of Tragedy. PhaenEx 1, no. 2 (fall/winter 2006): 11-20 © 2006 Mark W. Roche.
http://aplanguandcomp.blogs.rsu1.org/files/2011/03/hegel_ontragedy.pdf
- [36]. Marks, Interview: Linda Woolverton-Marks© 2018 Oath ince, Terms/ Privacy.
- [37]. Maurice, Wollman, Twentieth- Century Poets: London, Harrap, 1972.
- [38]. McLeod, S. A. (2018, April 05). What are the most interesting ideas of Sigmund Freud?. (pdf) Retrieved from <https://www.simplypsychology.org/Sigmund-Freud.html>
- [39]. Peter, Ackroyd: The Canterbury Tales: A Retelling. Viking Penguin, a member of Penguin Group, 2009 (USA) Inc.
- [40]. PRIORESS'S, TALE 1 THE PRIORESS AND HER TALE and The Words of the Host to Chaucer the Pilgrim. The Interruption of Chaucer's Tale of Sir Thopas The Epilogue to the Tale of Melibee The Prologue to the Tale of the Monk.
<http://academic.brooklyn.cuny.edu/webcore/murphy/canterbury/16prithme.pdf>
- [41]. Racism, definition, research and laws(pdf): https://www.humanrightscommission.vic.gov.au/media/k2/attachments/Racism_-_definition_research_and_laws.pdf
- [42]. Richard, E. Mezo, A Study Guide to Wuthering Heights by Emily Bronte: Brown Walker Press, Parkland, Florida. USA Copyright ©2002
- [43]. S. Buttner, Inspiration and Inspired Poets in Plato's Dialogues, Plato and the Poets. Series: Mnemosyne, Supplements, Volume: 328. Publication Date: 21 March 2011, ISBN: 978-90-04-20183-5. DOI: <https://doi.org/10.1163/ej.9789004201293.i-434>
- [44]. Sahih, Book of Poetry-Al Adab Al Mufrad- Sunnah. Com- sayings and Teachings Grade, Sahih (Al-Albani) 385. [https:// Sunnah. Com, adab](https://Sunnah.Com, adab)
- [45]. Sandra, Jamieson, *Synthesis Writing*: Drew University. 1999.
<https://users.drew.edu/sjamieso/Synthesis.htm>
- [46]. Sklar, Robert. F. Scott Fitzgerald: The Last Lagoon. New York: Oxford University press, 1967.
- [47]. Sobia, Tahir, Tolstoy's Ideology of Non-Violence: A Critical Appraisal: The Dialogue, Volume VII Number 4
- [48]. Sophie, Ratcliffe, On Sympathy: Clarendon Press. Oxford, 2008.
- [49]. Spinoza, Ethics Demonstrated in Geometrical Order Benedict: Copyright © Jonathan Bennett 2017. All rights reserved.
<http://www.earlymoderntexts.com/assets/pdfs/spinoza1665.pdf>
- [50]. Stanford, Encyclopedia of Philosophy Friedrich Nietzsche
- [51]. Tanwar, Sunil: Socrates: Life, Teachings and Political Ideas Socrates: Life, Teachings and Political Ideas, Political Science.

<http://www.politicalsciencenotes.com/socrates/socrates-life-teachings-and-political-ideas/847>

- [52]. Taylor, Kathleen, CRUELTY Human Evil and the Human Brain: Oxford University Press, New York, 2009.
- [53]. Tomas̃evski, Katarina: (Racism and education) Dimensions of Racism. Proceedings of a Workshop to commemorate the end of the United Nations Third Decade to Combat Racism and Racial Discrimination Paris, 19-20 February 2003. Organized by the Office of the United Nations High Commissioner for Human Rights (OHCHR) in cooperation with the United Nations Educational, Scientific and Cultural Organization (UNESCO)
- [54]. Vernon, Hall, IR; A SHORT HISTORY PF LITERATY CRITICISM. NEW YORK UNIVERSITY PRESS, 1963.
- [55]. Von Karl R. Popper, What is Dialectic? The publication of this text is done courtesy of the University of Klagenfurt/ Karl Popper Library, sommer-Edtition 2004
- [56]. William, Guy Carr: Stones on Chess Board. Published 2011 by دار الكتاب العربي (first published November 1st 2002) ISBN13, 9783765746, Edition Language: Arabic
- [57]. Williams, Yona, Serpent Symbolism in Religion and Literature: Posted in, Religion Articles. Copyright Unexplainable. Net Owned by: Unexplainable Enterprises
LLC8/29/11<http://www.unexplainable.net/religion/serpent-symbolism-in-religion-and-literature.php>
- [58]. Willie, Martin, The History of Jewish Human Sacrifice, pdf. https://archive.org/stream/pdfy-AmmQI75Drf0O2onX/The%20History%20Of%20Jewish%20Human%20Scrifice_djvu.txt