

## CHAPTER 2

### The Types of Love from Several Perspectives

Love is a variety of different feelings, states and attitudes that range from interpersonal affection to pleasure. It can refer to an emotion of a strong attraction and personal attachment. It can also be a virtue representing human kindness, compassion, and affection. It may also describe compassionate and affectionate actions towards other people, material things or animals.

However, the main question when we talk about love is; what is love? Which leads us to ask other questions such as what is the nature of love and how can we justify it.

#### 2.1 Love in the ancient world

Ancient Greek philosophers have traditionally distinguished at least four different notions that can properly be called “love”: eros, agape, philia and storge. Eros refers to intimate love or romantic love with an erotic bond. Agape refers to selfless love or charity as it is translated in the Christian scriptures. Philia refers to a kind of friendship love. Lastly, storge refers to family love.

Western philosophical explorations always mention Plato with regard to the philosophy of love that occurred in the western world. Most philosophical discussions take root from his philosophy. Similarly, this study of the philosophy of love will start with Plato—Platonic love.

Platonic love is examined in Plato's dialogue the *Symposium* (385–370 B.C.E) and *Phaedrus* (around 370 B.C.E), which is the subject regarding the nature of love or Eros.

Eros is used to describe love as a kind of an intense passionate desire for something, usually sex and or passion.

In the *Symposium*, before Socrates (470/469–399 B.C.E)<sup>1</sup>, Plato presents the Platonic doctrine there are five other speeches about love which have been regarded as the introductions. The *Symposium* mentioned to a famous myth that people always discuss when talking about the pursuit of love and a partner.

The famous ancient myth was from the speech of Aristophanes. Aristophanes described the nature of humanity by telling the ancient myth. In an ancient time, there were three genders: male, female, and the union of the two – Androgynous. They had four hands and four feet, one head with two face looking opposite ways. They could move both forward and backward as they pleased and ran by spinning themselves around on all eight limbs. Males were descended from the sun, females from the earth, and those who were androgynous were descended from the moon. They were very powerful and vigorous and made an attack upon the gods. The gods did not want to destroy them because they would then forfeit the sacrifices humans made to them, so Zeus decided to cut each person in two. He also suggested that if this didn't settle humans down, he would cut them in two once again and they would have to hop on one leg. After the division, the two parts desired their other half because they did not like to do anything apart. They were always looking for their other half. Men who are a section of a double nature which was once called Androgynous are lovers of women. The woman who are a section of the woman have female attachments; the female companions are of this sort. They who are a section of the male follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the manliest nature. (Plato)

The ancient myth from Aristophanes' speech is still a popular talk today. It's a powerful and interesting concept which impacts people's concept of love. Most people believe that

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<sup>1</sup> Socrates (470/469 – 399 B.C.E) was a classical Greek philosopher credited as one of the founders of Western philosophy. He is known chiefly through the accounts of classical writers, especially the writings of his students Plato and Xenophon.

they are looking for the other half—“Soul mate”<sup>2</sup>. And from that faith lead to the phenomenon that occurred in society such as the discourse about good women, good men or good lover. More importantly, Plato takes a very different stand from the idea of homosexual as in Aristophanes’ speech.

“However such things are to be considered, that the pleasure is given according to nature it seems, such as when a female unites with the nature of males for procreation.”

(Plato, *The Laws of Plato*, 1988, p. 15)

In the *Laws* (355–47 B.C.E), Plato said that the only kind of family that the state should encourage is a marriage between “*one man and one woman*” and this idea has been accepted and influenced still today.

Socrates was presented to manifest Platonic doctrine in the *Symposium*. He explained love by bringing love separated from the physical world and related it to the abstract concept of goodness, truth and beauty. Love is a state of conflict. It is a stream which flows all of the time. Love has several different types and levels, concrete and abstract. The first type of love is the love of attraction that is in appearance i.e. love at first sight. The next type is the love of honor. The highest type of love is love of wisdom and supreme beauty which are unified and permanent. He separated love from physical desire and concluded that love is always directed towards what is good, the motive of love is yearning for goodness, not just completion. The goodness itself is the only object of love. In loving something, one is permanently seeking to possess the goodness which is in it with passion as long as human beings have associated it with love.

In the *Republic* (375–370 B.C.E), Plato asserts that we are all designed to search for the good. When we are in love, the body is used in that endeavor as an agency of instinctual, reproductive forces and it is driven by sexual desire. He suggests that we should have had all that we can stand for then we will not be driven by sexual desire and eventually we

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<sup>2</sup> A soul mate is a person with whom one has a feeling of deep or natural affinity. In current usage, "soul mate" usually refers to a romantic partner, with the implication of an exclusive lifelong bond.

will get beyond personal attachment which will initiate a course of education that can enable us to perceive the “*Good*”<sup>3</sup>.

The fundamental ideas of Platonic idealism give priority to the mental state rather than physical objects. Plato’s idea is beyond human intellectual knowledge as the higher realm of transcendence and merging which are the major themes of his philosophy of love. He developed an idealistic concept of eros which is very influential in modern times. The separating of love from physical desire have later implications concerning the nature of romantic love.

Aristotle (384–322 B.C.E)<sup>4</sup>, Plato’s student, by contrast placed more emphasis on philia than eros. Philia means affectionate in regard to friendship usually between equals. In his best-known work on ethics, *Nicomachean Ethics* (350 B.C.E), philia is expressed variously as loyalty to friends specifically, brotherly love, family, community and it requires virtue, equality and familiarity. Additionally, in the same text, philos stands for a general type of love used for love between family and friends, a desire or enjoyment of an activity, as well as between lovers. He reclaims love for this world: for nature, time, and human character. He sees it as a bond between individuals for the sake of their flourishing rather than the transcendence idea as we see in Plato’s *Symposium*. He believes that humans are by nature social animals, so that living our lives in relationship with selected others is part of one’s flourishing. Aristotle recognizes our need to value and be valued by loved ones.

Crucially, Aristotle makes friendship the supreme form of love, rather than sexual relationships or a contemplation of the Good. Indeed he so elevates the best sort of friendship-love—what he calls perfect philia: wishing and doing well for others for their own sake; intensely identifying with them as if they were “*a second self*”; seeking deep mutual harmony—that all other forms of relationship, whether spouses, siblings, children,

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<sup>3</sup> The Good is fundamental in the universe which is what in Christianity becomes the principal attribute of God. The “Good” is the highest form of being in Christianity: by his very nature as divinity, God is perfectly good, perfectly beautiful, and the supremely perfect origin of reality. That whole part of Christianity comes directly or indirectly out of Platonism. (Singer, *Philosophy of love : A partial summing-up*, 2009, pp. 11-12)

<sup>4</sup> Aristotle (384–322 B.C.E) was a student of Plato who making contributions to logic, metaphysics, mathematics, physics, biology, botany, ethics, politics, agriculture, medicine, dance and theatre.

parents, or sexual partners, are for him valuable mainly insofar as they exhibit the features of such *philia*.

Lastly from Greek notions of love, *storge* means love, affection and especially of parents and children. It's the common or natural empathy, like that felt by parents for offspring. Rarely used in ancient works, and then almost exclusively as a descriptor of relationships within the family. It is also known to express acceptance or putting up with situations, as in loving the tyrant. This is also used when referencing the love for one's country or a favorite sports team.

## **2.2 Religious love from the ancient world to the medieval world (700 B.C.E - 1500)**

Before Plato and Aristotle—the other dominant sources of Western concepts of love – and well before Jesus, Hebrew Scripture provides ideas that have guided the course of love ever since: (Walter, 2011, p. 14)

“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”  
(Deuteronomy 6:5)

and

“Love your neighbor as yourself.”  
(Leviticus 19:18)

Agape, the unconditional love of God for his children, possibly draws on elements from both *eros* and *philia* as it seeks a perfect kind of love that is a transcendent idea and a passion without the necessity of mutuality. The love of God consists of an erotic passion, admiration, and desire transcending beyond the physical world which are reminiscent of Plato's love of the “Good”—the highest form of being in Christianity or God. The concept is expanded on in the Judeo-Christian tradition of loving God. Christians believe that to love God with all your heart, mind and strength as well as to love your neighbor as yourself are the most important things in life.

Augustine of Hippo (354–430), also known as Saint Augustine, said that one must be able to distinguish the difference between love and lust. Lust, according to Saint Augustine, is

an overindulgence, but to love and be loved is what he has sought after his entire life. Saint Augustine said that the only one who can love you truly and fully is God, because love with a human only allows for flaws such as jealousy, suspicion, fear, anger and conflict. According to Saint Augustine, to love God is “*to attain the peace which is yours.*” (Saint Augustine's Confessions)

Thomas de Aquino (1225–1274), also known as Saint Thomas Aquinas, on the other hand, picked up Aristotle’s theory of friendship and love to proclaim God as the most rational being and the most deserving of one's love, respect, and considerations. He defined love as “*to love is to wish good to someone*”. (The Summa Theologica of St. Thomas Aquinas, 2008) This is the explanation of the Christian need to love others including their enemies. As Saint Thomas Aquinas explains, Christian love is motivated by the need to see others succeed in life and to be good people.

Religious love is difficult to understand because it involves some abstract things more than human relationships. God is considered as the very basis of human relationships. The Christian concept of love is unique because it is tied to the affirmation of God's transcendence over nature and history. It is one persistent theme which all our relationships to each other as well as our relation to nature only make sense in relation to God, who is beyond both nature and man.

After the twelfth and thirteenth centuries Western love is left with a revolutionary thought: a single human being might be worthy of the sort of love that was formerly reserved for God.

### **2.3 From religious love to humanism**

Up until the dawn of the seventeenth century—the first century of the modern world; the century in which Baruch Spinoza (1632–1677) effectively eliminates the distinction between nature as a whole and a God beyond it, so that it is no longer meaningful to think of loving the natural world for the sake of God. For with this philosopher nature and God become one. (Walter, 2011, p. 129) Erotic passion is now a way not of reaching beyond the human but of being fully human. Without defying God, it makes ‘heaven on earth’. (Gottfried, Tristan, p. 263)

The way people experienced love was to go further towards making love for another human being independent from the picture of God which is entirely focused on human nature and individual qualities.

The romantic love of knights and ladies, Courtly love<sup>5</sup>, appeared in the early medieval period. It is a philosophical concept from both Platonic and Aristotelian love and literally a derivative of the Roman poem, the *Ars Amatoria*<sup>6</sup>. Courtly love humanizes love from the religious Christian love of God. It contributes to the democratization as anyone could love and do it well.

In the Renaissance, from the 14th to the 17th century, the new pattern of romanticism begin to emerge. The idea of romantic love initially stems from the Platonic tradition that love is a desire for beauty—a value that transcends the physical body. For Plato, the love of beauty culminates in the love of philosophy. Modern romantic love returns to Aristotle's version of the special love two people find in each other's virtues—one soul and two bodies.

William Shakespeare (1564–1616)<sup>7</sup> is an important contributor of the nineteenth century Romantic view about love which he is optimistic and pessimistic. He anticipates what will later become the Romantic attitudes toward medieval philosophy of love. The development from courtly love to romantic love is well established by his novels. (Singer, *Philosophy of love: A partial summing-up*, 2009, pp. 28-38)

One of Shakespeare's famous novel is *The Tragedy of Hamlet, Prince of Denmark* (1603), often shortened to *Hamlet* feels at times a romantic type of love that exceeds all bounds and shows no interest in accommodating itself to the practical necessities of its society. The play is neither courtly nor romantic but an intermediate mixture of elements of both.

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<sup>5</sup> A set of attitudes toward love that were strong in the middle ages. According to the ideal of courtly love, a knight or nobleman worshiped a woman of high birth, and his love for her inspired him to do great things on the battlefield and elsewhere. There was usually no physical relationship or marriage between them, however; the woman was usually married to another man.

<sup>6</sup> The *Ars Amatoria* (The Art of Love) is an instructional elegy series in three books by Ancient Roman poet *Ovid* about teaching basic gentlemanly male and female relationship skills and techniques.

<sup>7</sup> William Shakespeare (1564–1616) was an English poet, playwright, and actor, widely regarded as the greatest writer in the English language and the world's pre-eminent dramatist.

Since the queen is Hamlet's mother, it is impossible for the courtly theme to be realized fully; since Hamlet still believes in an objective reality that underlies his sense of obligation (the duty to avenge his father and reestablish lawful authority in the state), he cannot abandon everything for the sake of romantic love. He is therefore stymied, frozen between two idealistic tropes. (Singer, *The Nature of Love Volume 2: Courtly and Romantic*, 1987, p. 482)

Romanticism (Romantic period) was an artistic, literary, musical and intellectual movement that originated in Europe toward the end of the eighteenth century. Its roots can be found in the work of Jean-Jacques Rousseau (1712-1778) and Immanuel Kant (1724-1804). Philosophers and writers associated with the Romantic movement include Johann Wolfgang von Goethe (1749-1832), Friedrich Wilhelm Joseph von Schelling (1775-1854), and George Wilhelm Friedrich Hegel (1770-1831) in Germany; Samuel Taylor Coleridge (1772-1834) and William Wordsworth (1770-1850) in Britain.

Jean-Jacques Rousseau is an important figure in relation to the Romantic type of love. He promoted the glorification of feeling and a vaguely sentimental ideas about love which characterizes a major section of romanticism. From his philosophy, it maintains that you can be a true lover even if you never have sex with anybody. Love might start in genital arousal but its education opens our imagination to understand itself. Rousseau suggests people to listen to the dictates of our individual conscience which flourishes in independence and also to connect it in the creation of a wholesome social life. He is key to a contemporary obsession with honesty and passion—expressing our feelings truthfully and intensely—and with seeing such expression as a moral achievement.

#### **2.4 Love in the modern world (1900-1950)**

In studying the concept of love, philosophical analyses must be careful to distinguish love from other attitudes we take towards persons, such as liking. In this period, the philosophical study of love tries to tell what is love by attempting to distinguish love from other positive attitudes.

The meaning of love is essentially private, it is out of reach for others, other than the one who loves and is loved. The thought that our words are primarily to be taken as



representations. If we consider such a view of language, it is quite evident why any philosophical attempt to become clear about love would be expected to fail, since the word “love” refers to objects that appear to be essentially private.

Ludwig Josef Johann Wittgenstein (1889–1951) dedicated most of his philosophy to combining this kind of conception of language. He criticized both at the problem of other minds and at the idea of a private language. He showed the ways in which our words do not always represent objects, but have other roles in our life with each other. If we take a closer look, this is also evident with regard to love. The way in which saying “I love you” may in some situations have the same meaning or same role in our life as hugging or kissing someone. We may also note that we love someone by hugging or kissing them and we learn what it is to love from this kind of situation. We do things with words, that our words have different roles in our relationships. Words, very often, are also actions. The way to express or confess love for someone may raise questions about whether I am true to the sense of my words.

Throughout history, philosophy and religion have done most for the phenomenon of love. In the twentieth century, the sciences of psychology, anthropology, neuroscience, and biology have added to the understanding, the concept of love.

## **2.5 Contemporary (1950-present)**

Until recently, the most promising opportunity in the twentieth century is to be found in a synthesis of scientific and humanistic approaches. Scientists have progressed to a study conducted by the love through the work of the human brain that is trying to explain human behavior when people are in love. Brain scanning techniques such as functional Magnetic Resonance Imaging (MRI)<sup>8</sup> have been used to investigate brain regions that seem to be involved in producing the human experience of love.

Biological tend to see love as a mammalian drive, similar to hunger or thirst. The conventional view in biology is that there are two major drives in love: sexual attraction

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<sup>8</sup> Functional magnetic resonance imaging or functional MRI (fMRI) is a functional neuroimaging procedure using MRI technology that measures brain activity by detecting changes associated with blood flow.

and attachment. Attachment between adults is presumed to lead an infant to become attached to their mother.

From biological basis, Helen E. Fisher (1945- )<sup>9</sup>, an American anthropologist and human behavior researcher, has spent her academic life trying to figure out what is going on in the brains of those who are in the 'butterflies-in-the-stomach' throes of passionate romantic love. She has scanned the brains of young lovers and found that when they are focusing on the object of their affection, a whole host of brain parts start lighting up. One of the two most important regions was initially a little surprising. First, she found that the caudate nucleus—part of the primitive reptilian brain—is highly active in these amorous individuals. She also saw the brain areas associated with dopamine and norepinephrine production light up. Both are brain chemicals are associated with pleasurable activities and excitement. She notes that other parts of the reward system areas, like the one that activates when you're eating chocolate, plays a role during this phase of love. She supports the hypothesis that like chocolate, being head over heels in love is addictive. (Slater, 2006)

She divides the experience of love into three partly overlapping stages: lust, attraction, and attachment. Lust is the feeling of sexual desire that promotes mating, and involves the increased release of chemicals such as testosterone and estrogen. Attraction is the more individualized and romantic desire determining what partners mates find attractive and pursue for mating which develops out of lust as commitment to an individual mate forms. Since the lust and attraction stages are both considered temporary, a third stage is needed to account for long-term relationships. Attachment is the bonding that promotes relationships lasting for many year. Attachment is generally based on commitments such as marriage and children, or on mutual friendship based on things like shared interests. It has been linked to higher levels of the chemicals oxytocin and vasopressin to a greater degree than short-term relationships have. (Fisher, 2005)

Recent studies in neuroscience have indicated that when people fall in love, the brain consistently releases a certain set of chemicals including the neurotransmitter hormones,

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<sup>9</sup> Helen E. Fisher (1945- ) is an American anthropologist, human behavior researcher, and self-help author who leading expert on the biology of love and attraction.

dopamine, norepinephrine, and serotonin, the same compounds released by amphetamine, stimulating the brain's pleasure center and leading to side effects such as increased heart rate, loss of appetite and sleep, and an intense feeling of excitement. Research has indicated that this stage generally lasts from one and a half to three years.

While scientists are trying to answer questions about love, the Evolutionary Psychology<sup>10</sup> has assumed that the trend and the ability to love is what we have inherited genetically. Our thoughts and mind are already prepared for love and it could well mean that love is part of human nature.

Furthermore, psychology portrays love as a cognitive and more of a social and cultural phenomenon. The traditional psychological view sees love as being a combination of companionate love and passionate love. Passionate love is intense longing, and is often accompanied by physiological arousal (shortness of breath, rapid heart rate); companionate love is affection and a feeling of intimacy not accompanied by physiological arousal.

In *The Art of Loving* (1956), Erich Seligmann Fromm (1900–1980) maintained that love is not just a feeling but also actions, and that in fact, the feeling of love is superficial in comparison to one's commitment to love through a series of loving actions over time. In this sense, he held that love is ultimately not a feeling at all, but rather is a commitment to, and adherence to, loving actions towards another, oneself, or many others, over a sustained duration. He also described love as a conscious choice that in its early stages might originate as an involuntary feeling, but which then later no longer depends on those feelings, but rather depends only on conscious commitment. (Fromm, 1995)

Undoubtedly love is influenced by hormones (such as oxytocin), neurotrophins (such as NGF<sup>11</sup>), and pheromones, and how people think and behave in love is influenced by their conceptions of love. However, science still lacks of empirical and experimental data for

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<sup>10</sup> Evolutionary Psychology (EP) is a theoretical approach in the social and natural sciences that examines psychological structure from a modern evolutionary perspective. It seeks to identify which human psychological traits are evolved adaptations – that is, the functional products of natural selection or sexual selection in human evolution.

<sup>11</sup> Nerve growth factor (NGF) is a neurotrophic factor and neuropeptide primarily involved in the regulation of growth, maintenance, proliferation, and survival of certain target neurons.

detailed investigation. Human nature was too delicate or elusive to warrant a truly scientific analysis.

The philosophical discussion regarding love logically begins with questions concerning its nature. This implies that love has a "nature," a proposition that some may oppose arguing that love is conceptually irrational, in the sense that it cannot be described in rational or meaningful propositions. For such critics, who are presenting a metaphysical and epistemological argument, love may be an ejection of emotions that defy rational examination; on the other hand, some languages, such as Papuan, do not even admit the concept, which negates the possibility of a philosophical examination. In English, the word "love," which is derived from Germanic forms of the Sanskrit "*lubh*" (desire), is broadly defined and hence imprecise, creating problems of definition and meaning, which are being resolved by extending the scope as reference to the Greek terms—*eros*, *philia*, and *agape*.

The philosophical treatment of love transcends a variety of sub-disciplines including epistemology, metaphysics, religion, human nature, politics and ethics. Often statements or arguments concerning love, its nature and its role in human life for example the connection to one or all the central theories of philosophy and it is often compared with, or examined in the context of the philosophy of sex and gender as well as body and intention. The task of a philosophy of love is to present the appropriate issues in a cogent manner drawing on relevant theories of human nature, desire, ethics, and so on.

## 2.6 The eastern view of love

If we divided the view of love into Western and Eastern traditions, love is a central concept, a basic ideal and an important practice in Eastern culture as well as it is in Western culture. There are extensively studied of love from the perspective of important spiritual thinkers.

*Sathya Sai Baba's concept of Love* (2013), studying concept of love described by Sathya Sai Baba (1926–2011)<sup>12</sup>, show that according to Sathya Sai Baba, love is pure and exists

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<sup>12</sup> Sathya Sai Baba (1926 – 2011) is one of the most revered spiritual Indian teacher whose life and message are inspiring people to turn God-ward and to lead more purposeful and moral lives.

in every one's heart; is loving-kindness (metta) without selfishness and stability all extended to others without limitation or boundaries. Love has two characteristics, first, love as god was regarded as the goal of spiritual practice. Second, love as devotion was regarded as an important qualification for the devotee. In order to realize their inner self, Atman, firm love is a necessary condition. (Chuenchom, 2013)

In general, love in Hinduism is for a divine purpose. The final end of life is relief from samsara (rebirth), or transfer from the ordinary to the holy life. This liberation or transition combines Atman (the self) with Brahman (the final supernatural being). Devotional love plays a determinative role in the whole religious practice; family love, married love and all secular forms of love are subordinate to the divine love or emotional love of God. Some Hindu romantic ideas are of unadulterated enjoyment. But to be in love with Diving Being or a human being is to expose oneself to many rejections. To an extent, the distinctive nature of Hinduism resides in the caste system, and "love" is also defined in a hierarchical order, and is restricted by this social structure.

In Buddhist view<sup>13</sup>, "*the joy of right love or the love of the good,*" and "*love for Buddha-truth*" are two important principles. There should be some kind of consistency among love and self-concentration, self-purification, or self-liberation. On the whole, compassion, sympathy, mercy, and kindness are right kinds of love. For Buddha, the love his disciples cultivate for all humankind must be universal, and different from the individual love—a very emotional, prejudicial, narrowed or illusive love.

Love-naturism and Pan-lovingness are two characteristics of Lao Zi's theory of love. For Lao Zi, "*The way of Heaven does not have unequal love*" (Ch.79). Unlike human beings, nature loves all things; unlike ordinary people, the sage loves all people. The person who has this great love unselfishly saves or helps others. In contrast, if a person's love is for material interests and reputation, he will waste energy and time. Politically, the ruler should "*love the people and govern the state without knowing*" (Ch.10). Self-love is

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<sup>13</sup> Mahayana and the Theravada Buddhism have different emphases on love. Mahayana stresses universal love to save more people from suffering, but Theravada emphasizes self-love in order to purify oneself and attain personal enlightenment.

recognized, but it must be combined with “universal love”; *“if one loves all people as he loves himself, he could be entrusted to rule the world”* (Ch.13).

Confucianism emphasized human affairs and *“this life”*. For Confucius, Ren is a central concept and starting point. Ren can be translated as love, goodness, heartfulness, or humaneness. Confucian love is much more active, particular and concrete than Hindu, Buddhist and Daoist love. To some extent, Ren is the determinative principle for the harmony, balance and equilibrium among human being. Everyone should play a certain love role in social relationships or human interactions. Love is a duty, a virtue, a moral conduct, a rational choice, and a social responsibility. Confucius’ social ideal is to transform an ordinary man into a superior man, who is called “Jun-Zi” (Superior Man, True Manhood or Man-at-His-Best) and love is one of five basic virtues for Jun Zi.

Later, neo-Confucianism continued to reconstruct the theory of love for new social needs. Ren is identified and also unified with love, but it, as a measurement or judgement of love, is variable in an actual context through a rational approach.

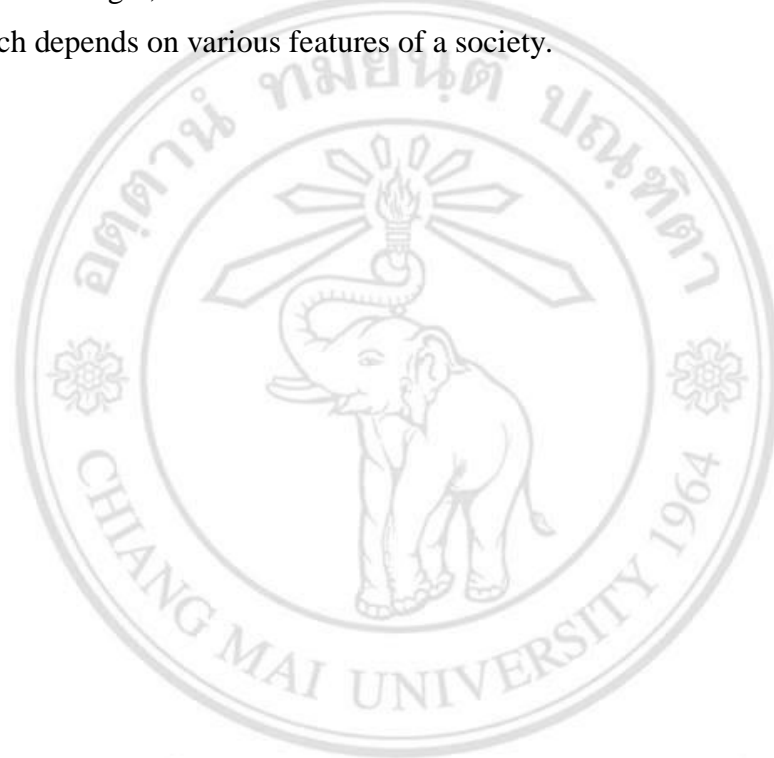
Mo Zi, the founder of Moism, criticized Confucius’ theory of love profoundly. Mo Zi also considered Ren and Yi (brotherly love, friendship or righteousness) as central concepts, but recognized them as an all-embracing or universal love. For him, to follow Ren and Yi is to practice all-embracing love which is a mutual love based on social equality without discrimination, and not determined by any difference between individuals, families, groups, classes, races, religions, professions, or nations. (Ding, 1995, pp. 183-189)

The dimensions of Eastern love have been expanded and created a new basis by the tendency of Westernization and modernization including capitalization, human rights, freedom and other social progress or development has established a Westernized value system of love. Moreover, social changes or crises have demanded a suitable new value system of love. The traditional value system needs to attract the younger generation, and to reform and reconstruct new interpretations and explanations of love.

According to the documents aforementioned, it has been found that love is a wide concept and has a lot of aspects. The previous studies are in depth and done point by point, or by

comparative study without a clearly seen and easily understood connection. It mainly focuses on the question what is love and its nature, in order to define love or focus on the study of behavior and brain system.

Additionally, apart from Evolutionary psychology and Neuroscience, we have to recognize that the experience of love changes as the surrounding culture of beliefs changes, particularly the beliefs which articulate what we think another person is, what we think is good or right, what we think are our duties to ourselves. Love is a cultural construct which depends on various features of a society.



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