

## Sociological Approach of the Meaning of Love and the Formation of a Love-oriented Society

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### ABSTRACT

This essay will investigate the meaning of love and looks at the formation of a love-oriented society sociologically. This essay suggests that if identity items, occupation, freedom, mirth, ability to be newly organized, stability, good will and searching meaning are empowered, there would be no chance of growing jealousy, lie and duality and love-oriented society will be formed. In such a society, everything is based on faith and these positive atmospheres will provide chances of growth and we will see examples of creativity, self-blossoming, respect and agreement. But on the other hand, if items of love's reality are weakened, their chances of growing fake love and in such a society, violence, aggression, presentiment and hunger will replace everything. This essay insists that for reaching to a stable peace, societies should be moving to being love-oriented.

**KEY WORDS:** love, identity, devotion, amorous understanding, self- blossoming, creativity, freedom

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### INTRODUCTION

Undoubtedly, love is one of the deepest and most complex and at the same time repugnant concepts which has been existent during the history of mankind. It is a mysterious word which has many layers. If we want to understand love accurately and exactly, we must go within the depth of these layers. When the question of *what is love?* Is asked, any one would answer to it with his or her own understanding and comprehension. Some may believe love to be a delicate emotion full of humanistic features, Some may believe love to be limited to sexual relations and some may call it divine and believe it to be one of God's mysteries and incomprehensible in the material world. These comments and thousands of other comments which exist in this reign show us that reaching to an acceptable definition is impossible and there exist a vast and unlimited number of deductions. Maybe it's because of the nature of love which is a compositional complex word and understanding it is relative. With these introductions, we are going to define love through of different theoreticians and intellectuals:

Revising conceptual literature of love:

#### Definitions:

**A.** Sigmund Freud (2010) believes that love isn't anything except sexual desire. He looks at Libido as the centre of sexual inspirations for moving man to love and building a character (Freud, 2010). According to Freud's ideas, the growth of sexual organs isn't limited to puberty period and it starts from childhood. Sexual pleasure exists in child hood and it is certainly different from Sexuality and Genitality. Freud believes that sexual life starts from childhood and it moves and grows and its aim is to seek pleasure (Freud, 2010:28).

**B.** Paul Sartre, the French philosopher believes love to be a transformed aversion and says in proving his theory that: "love isn't just a psychic reality, but it is a transformed hatred which concerned about defeating and slaving the other. Mutual love isn't a source of pleasure and joy and interest. It is free of harmony in union, and is a mutual want and fight for defeating and slaving the other. Embraces or masochistic actions or soft caresses are fighting equipments. Love bed is where the enemies directly face one another"(Ezgemi, 2002:140)

**C.** Ourgta Gust (1999): love and hatred are all the time active and weather the lover is far or near, love makes the person to create lovers where he wants, and to love her, praise her and guard and take care of her. The heat and severity of hatred isn't less than love, but they are two opposing points.

Love is a continuous and unable try for keeping alive a thing except ourselves. It is a non-stop life-Giving, creating and keeping and preserving of a thing we like. Actually, according to this, love is a flour and smooth movement of the soul out of its centre and to the direction of another creature and affirming and acclaiming and preserving his or her essence. (Ourgta Gust, 1999:23)

**D.** Schtemburg : according to schtemburg's idea love has three dimensions : 1. Dependency 2. Scape 3. Onus  
Dependency: it is the outcome of connection and mutual understanding. In this respect, the two sides respect one another's welfare and calmness. They understand each other and respect to that.

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Scape: it is accompanied with courtship and sexual excitation in love relations which includes sexual desires and their satisfaction. Sexual desire isn't limited to its satisfaction, but it includes needs like self-esteem, seeking dominance and seeking graft and they may interfere with it.

Onus: the cognition side of love-triangle is making decisions which needs onus. According to this idea, a perfect love needs the three side of triangle.

Niche (2009) believes that "because one of the two lovers is usually the lover and the other, beloved, this idea is created that in each love give-and-take, there is an equal amount of love and the more one catches, the less the other grasps. There are exceptions in which selfishness defeats the two of them and the beloved is so selfish and the two are seeking to be loved. That's why married life is a funny and empty play. (Niche, 2009:276)

But if we put love's multilateral state aside, in this study we try to investigate the social role of love and its effect in solving the problems of today's post modern civilization with a sociological view. The scientific basis of this research is based on theories of Erik Fromm (1995), Tanhayi (2000) and Nazeri (2008), which is in itself pretty new and original;

The main questions of this study are:

1. What is the reality of love?
2. How is a love-oriented society?
3. Does love recreate civilization?
4. What are the social, cultural effects of love on post modern world?
5. Does love assist in controlling harms and aggressions in the world?

Planning these questions, the theories of this study are:

First Theory: love changes the quality of wisdom.

Second Theory: formation of a love-oriented society is possible.

- Love helps the growth of civilization at a different level.

Third theory: love amends the patterns of wisdom in human society.

Fourth theory: love grows the citizenship culture in a globalized world.

Fifth theory: love is a bed for the growth of civility and an improvement in all respects for countries.

Sixth Theory: love is innately anti-aggression and a pacifier.

In general, these theories reach our study to this aim that the three samples look at the issue in different ways and they show that loving paradigm can solve the very paradoxical position of us and give new solutions for the future of economical, social and cultural changes of societies. The superior feature of this study is that it gives new ways for the future of mankind and the world. In another respect the meaning of love in this study doesn't necessarily mean the relations between lover and beloved, although the growth and promulgation of such a discussion of love changes all aspects relations.

**Theoretical Frame:** the theoretical basis of this study is laid on three Theories:

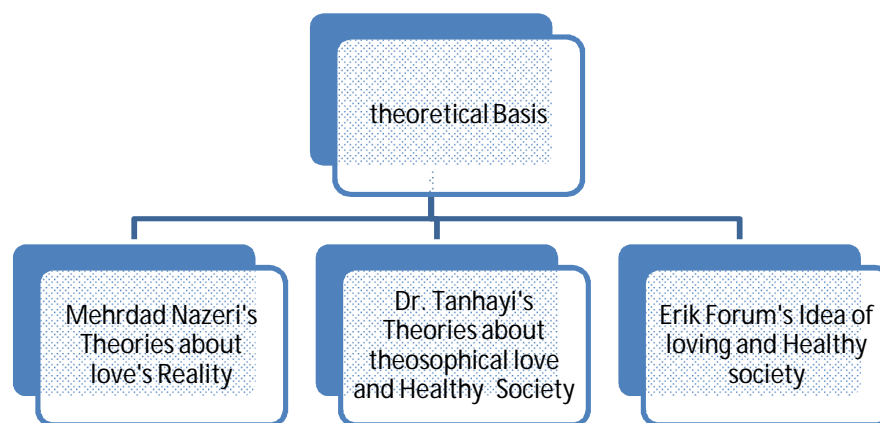


Figure 1: Theoretical models about love

Fromm believes that "an unhealthy or sick society creates enmity, misgiving and mistrust in its members and it blocks the complete growth of people. A healthy society gives its members the chance of loving one another, being

creative and prolific and to make their wisdom and identity powerful and prolific. A healthy society makes easier the emergence of useful people with action and function”.

“In Forum’s idea, trying for the emotional health and well being of society, an innate talent for prolific life and harmony in love is within us. If we give people the chance, this innate tendency will bloom and gives the chance of maximum use of potentials. But till social powers interfere in the natural tendency for perfection, the result will be nothing but unreasonable and psycho-melancholic behaviors. That’s why sick societies create sick individuals. Actually, in Forum’s viewpoint, what has effected in the perfection of human beings in passage of time depends on the gap between freedom and sense of immunity. In periods like Middle Ages people weren’t free, but the basis and reign of individual’s consolidation are norms and systems of values which brings him or her stability. According to Forum (1995), lack of liberty in middle ages had a replacing factor, and that was people’s sense of immunity in the role they had in society. No one had doubt about what or who they were, so the person felt stable. “( Scholts, 2006) Forum issues five needs which are the results of duality between freedom and immunity in this way:

### **Eric Forum’s theories :( 1995)**

#### **1. Relatedness**

He believes that “there were times in which people were related to nature, but gradually they become related to other human beings”

He states: “there are some ways for creating relatedness, some of which are unhealthy and destructive ad some others are healthy and formative. Man can be united with the world by yielding in the face of individuals or groups, or an ideal like God. By yielding, one isn’t alone any more, but they are part of something bigger than themselves. Also, one can defeat the world and make others yield and so, connect with the world. “

Actually forum believes that human beings can never reach freedom in this closed cycle and relatedness to other.

The healthy way of connecting with the world is the way of love, and this way of relatedness both satisfies the need of faith-worthiness and also gives the chance of unification and individuality. In his idea, love isn’t just physical. Parent’s love for their children, self love, and in a wider meaning it includes a sense of solidarity and love of all human beings “(Scholts, 2006, P: 65-66)

#### **2. Transcendence**

Forum (1995) believes “human beings go beyond their inactive and accidental nature with creativity and in this way, they can reach to freedom and having ambitions.”

He says:” there are only two ways for human beings: to love or to hate, to create or to destroy... so, if human beings are in a healthy psychic state, his actions are creative. Otherwise, they are destructive and cause suffering.”

#### **3. Rootedness**

Rootedness is a basic issue in Forum’s view. A human being without roots is in the state of infrequency.

Forum says: the most favorable way is creating a sense of brotherhood to others and a sense of connection and love and care and collaboration in society. This sense of solidarity satisfies the need of a root, connection and relatedness to the world.

#### **4. A sense of Identity**

Also, human beings are unique creatures who need identity, one which separates them from others, saying who they are and what they are.

The healthy way of satisfying this need is individuality, a process through which one can reach to the true meaning of his or her identity.

Te unhealthy way of finding identity is being I harmony with the characteristics of a nation or a race or a religion or an occupation or a career. In this way, the identity is defined with the characteristics of the group, not the features of self.

#### **5. A frame of orientation**

In this part, Forum starts his famous discussion about love and hatred and likens love to wisdom and believes that if these two are not unified, they wont perform well (1).

Forum sees the favored perfection in an orientation based on wisdom, because only through wisdom one can have a realistic image of the world.

Forum gives us a clear and lighted image of a healthy character. “ such a person loves a deeply, has grown his wisdom pretty well, is creator, can understand himself and the world objectively, have a stable identity , is connected with the world and is free of sinful desires”(Scholts,2006: P 60-70)

Forum believes a human being to be in love, . one who is linked to a loving identity, he is directing to love.

Love is an action which puts human powers into action. And it works only when the person is free , not under pain and pressure. Love is being active, not being under action. It is being stable, not being in chain. In general, the active characteristic of love is that it is devoting, not taking. ( Forum, 1995, P: 34)

Forum insists on devotion and believes a hard and full life resulting from paying attention to mercy. For acclaiming his ideas, he resorts to Marx.

Marx (1995) states : imagine a human being a human being and his relation to the world to be a humanistic connection. Imagine that love can only be exchanged with love and faith with faith and so forth. (**Figure 1: Theoretical models about love**)

### Theories of, Tanhayi

Tanhayi(2000) believes: human beings, as self-conscious creatures who are free from instinctive samples, can be a human if they follow the principles bellow:

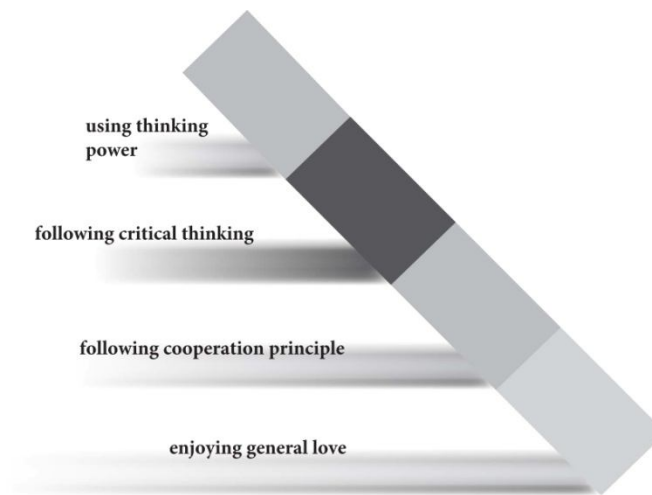


Figure 2: Tanhayi 's theories about love

1. Putting imagination into action: because human beings don't have an instinctive mechanism and they can analyze their position, they should use their thinking power. One which if they don't use, his durante would be under question. So, we can say that the durante of civilization needs a thoughtful try for finding a way to life. One which is prolific.
2. Following critical thinking: critical thinking is the necessity of human mind realistically. The meaning of this way of thinking is human beings symbolic, creative and prolific reaction to position. A reaction which needs investigating the value of the environment and the environmental factors and conditions and no being under one-way effect of environment. This is one of the clear characteristics of a healthy human being.
3. Following the cooperation principle: cooperation and co-working is the other prolific factor which makes possible the pioneering movement of human beings in the history of civilization. Tanhayi believes that :” a wise person has fully understood the fact that his existence is possible if others and their assistance exist and knows that others think the same way and knows that wisdom needs him. (Tanhayi, 2000,p:21)

So, mutual respect and collaboration are the principles with which the history of mankind could be elate during long term destructive clashes. Collaboration and co working of human being is a response to their natural tendency to being with others.” (Tanhayi, 2000, p: 22)

4. Enjoying General Love: the true and natural result of the third principle is the enacting of a wide spirit in societies under the covering of which human beings could grasp the necessary immunity for his psychic growth and as a result, signal it to others. Thus, the society was unified to support people, and people support the whole in their own way. Tanhayi believes that societies should undergo many a step to reach to real wisdom. In the first steps people were on societies based on collaboration and co working, because they had to and in was necessary. In complementary steps, its social structure was based on separation and discrimination in chances and competition and rivalry. In such a society non prolific and unhealthy can grow very well.

But in final steps human society can reach to intuitive wisdom if after embellishing the society and unknotting tribal knots, they can reach to a healthy symbolic reciprocal reaction and with scientific discovery of universe and philosophical processing of scientific data and the art of being human, they can finally reach to the waiting step and have the last intuition. ( **Figure 2: Tanhayi 's theories about love**)

#### **The Reality of love theory Mehrdad Nazeri (2008)**

One of the main subjects in any era is the issue of communication. Communication is a concept which is at the same time simple and complex and it is defined in a certain way each period. First, the most important principle which makes communication vital is satisfaction of the needs. Human beings are creatures who can satisfy their needs only under the shelter of collaboration. But as we move toward more improved societies, the building blocks of communication change. Now a day we can't limit communication to the satisfaction of basic needs. When we talk about communication, we spread the reign of communication to spiritual and empathetic issues. In new matters, communicational actions are effective and creative when they so read the reign of egotism and moves to solvating in the other. In this respect and before we understand the meaning and reality of love, it's essential to know why love is comprehended this much differently.

Maybe we can say that although love emanates from cultural and social blossoming and they don't follow social system and can unsettle the existing frames. Inn the famous story of Leyli and the Maniac we read that how the Maniac moves against traditional standards and ideas. Choosing a rooted love, he put the hard thoughts under question. So, love is a power which moves the difficulties and pains aside and shows the power to the others. In general factors of love are bellow:

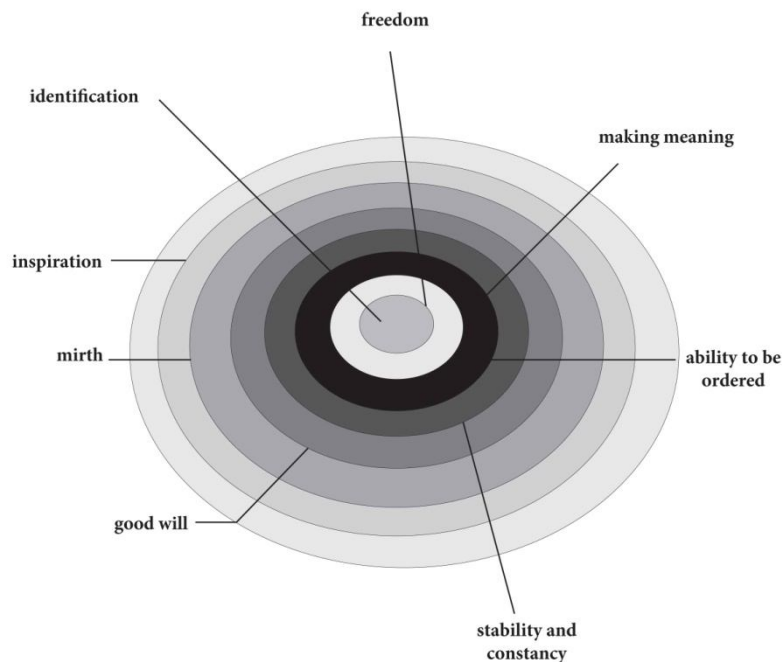


Figure 3: Nazeri 's theories about love

1. Inspiration: One of the Characteristics of love is creating inspiration in human being. In societies which love is less concerned about, there is less inspiration for reaching for reaching the goals.
2. Mirth: in societies in which there is a desire for love, mirth and happiness.
3. Good will: one of the characteristics of love it moves dirtiness and frowziness aside and replaces it with softness and elegance.
4. Stability and constancy: love influences the thoughts of a society and it raises stability and constancy. But in periods in which chances of communicational actions are weaker or the bases of love aren't under consideration, grounds of their downfall gradually appear.(2)
5. Ability to be organized: in modern societies, although they claim that they depend on thinking power, in the composing wisdom, they define it an equipment which can be organized. In west,

although relations are in crises and human beings don't reach to perfection as much, in basic level, they define love as a thing which can be organized.

6. Making meanings: human beings lives have been in ebbs and flows. Max Weber states in his definition of modernity that wisdom has been unwise. And points out that the result of this phenomenon will be the destruction of meaning. In a society without meaning, humanitarian values will diminish and a person would be a stranger for the world. In the process of ascending rationality, the person will be daily incapable of creating self-reliant meanings and strangeness to the world will change into a earthly collusion. So, in general we can fill the blanks and recreate meanings with the power of love.
7. Freedom: love creates freedom. In a love-oriented society all the limiting bases will be cleared from the manners of individuals. In Frankfurt School of Horkheimer, Adorno and Marcuse it is insisted that the destruction of meaning and freedom are changes into historical, social realities. These are examples which happened because of the instrumental power of rationality over people and it has changes people into cargos with no will-power which need to be exchanged. So it may be that the best ground of democracy growth in any society is paying attention to love.
8. Identification: in love's school, human beings find their innate and rooted identity. In love-oriented societies, a rational discussion isn't a winning paradigm, but what is important is mental and spiritual values of human beings. In love-oriented societies wanting others is the principle and the eternal values are stable, although in history there are few eras in which love-reality-discussion have been laid with their true meaning. In societies in which super-rational procedures are predominant, grounds of blurring human talents grow more and generally, instincts aren't represses. **(Figure 3: Nazeri's theories about love)**

#### **Definition of meanings:**

In this discussion we use meanings which the writer of this paper has created and used for the first time and are vital for the comprehension and understanding of this essay:

- a. Love-oriented society: a semantical society in which all its activators are well-aware, capable creatures who have a deep understanding of life. They have feelings of inspirations and mirth and happiness in their lives and they think of society's profit in their relations with others.
- b. Rational oriented societies: a society which looks at everything rationally doesn't believe love and hatred as frames for reaching development. Rational-oriented society has an engineering-oriented look at human beings and sees everything as a tool for reaching to achievement.
- c. Prejudice-oriented Society: societies in which prejudices and hard thoughts block its member's good understanding. Their looks don't have a meaningful depth.

Reality of love: what we mean here by love isn't limited to a relation between the lover and the beloved. But it includes different meaningful aspects and it includes the whole universe.

Love oriented civilization: a civilization in which human beings have clever interpretations of universe. They all understand deep love and spiritual relations have power over market relations.

#### **The essence of love in social relations:**

One of the features of developed societies is the promulgation of humanitarian relations.

Research has shown that the more the positive features like honesty, trust and commitment in social relations, the less the negative features like lie, treachery, violence, and the more healthy the society.

In addition to this, the type and quality of relations effect on the rise of profits and health. In the people of a country have only materialistic one-way relations; they are causing an experience of unstable relations and decree. And this means an experience of decree which leads into frailty of humanitarian relations. So if our being is related to others, or the individual fee that their satisfaction of life depend on others being, their relation isn't a loving one. Being next to one another because of needs and fear of solitude is one of the most fearful kinds of relations. So, the lack of emotional security, which can be the result of fear of movement and the experience of living in future, is the source of many a relatedness. But in a society in which there is loving inspiration in people's hearts and people love one another without any concern for their needs, the relations are healthy. Achoria(2000) divides love relations into three criteria according to their quality. He believes that the first type of love depends on motive and anima. Love's motive sees a beautiful woman who is prestigious and has a nice figure. Seeing her figure The guy is excited and thinks that he is in love. The guy feels like that love is happening, because the woman is pretty. .. in this case, love is happening from an outer direction and there may be no way for loving relations. .. this kind of love is an ordinary one and its use is in passion... but the second type of love is one in which motives aren't important. The subjectivity

is important. You are the one in love and you are the one delivering love to others. Love is your capability and has nothing to do with motives. In this case, the person himself is full of the quality of love. And in the third type of love, motives and subjects vanish and only love remains and everything will unite. (Achoria, 2000:36). Now, if we want to choose from the three samples of Achoria, the best is the second one. In spite of the fact that we can consider the third one as the better love, because we are seeking relations for people in a society, the second type is better. This capacity helps us to change inflexible frames of life to dynamic and flexible images. So, if love is in the body and soul of the people, the society will move to perfection. A person in love lives in present. Wilhelm Reich, who created a school in psychology, believes that: all psychic-mental illnesses are rooted in the lack of love. Because you don't belong to love wholeheartedly, this looks for satisfaction in different angles. So, if now a day's modern societies reach to loneliness, alienation instead of interaction and spiritual perfection. This is rooted in frailty in making a multi lateral perfect relation. Forum, too, believes love to be an active power, one which ruins the barricades existing between people and causes the success of people to the sense of separation and solitude and gives them the chance to rebuild their characters (Forum, 1995). In his view, love has four characteristics: compassion, commitment, respect and wisdom. He writes in the book *The Art of Loving* that the essence of love is to suffer for the thing and bring it up. Man likes the thing he suffers for and makes the suffering of the thing he likes simple for himself.

Commitment in its real meaning is something obligatory. It is a response to the needs of somebody else, whether they are expressed or not. The sense of commitment means readiness for expression. If there is no respect, commitment will change easily into aggression and sense of possession.

A sense of respect doesn't mean fear and dread, but it means the ability to understand the other person, the way they are, and knowing their unique individuality.

Respect means a favor in the fact that the other person should grow and blossom the way they are. Respecting the other person isn't possible without knowing them. We know ourselves and at the same time, we don't know ourselves... so, knowing oneself and the other are essential parts of love ( Forum, 1995) so, if we accept this idea of Forum, we should accept the fact that love has a different quality of presence which includes all desires, feelings, thoughts and all parts of man's essence.

#### **- Investigating the reality of love sociologically**

One of the problems of love's reality is that sometimes, there are different shapes of nominal, imaginary and false loves which perplex any one with the etiquette of love. If we consider intense feelings and the clash of looks to be love, if we call any emotional relation a love, we have reduced the subject. Love is a mindful act which has a distinct and clear meaning among other actions and it has the capability of creating mobility, interpretation and growth of human abilities. In a love-oriented society, everyone is inspired with love and wash souse their eyes in its fire. Dako (2005) refers to a good point in this respect: loving and liking are spiritual moods which pass the self and surrounds the other. Love is the creator and is never counted a resorting, but a granting a soul to life ( Dako, 2005).

This may be the interpretation of Victor Francel's words that true love has the ability to know and to judge. Love gives us the chance of looking within the spirituality of the other. Love helps us to experience other's character as a perfect world and in this way, widen our own world (Shirani, 2005:8). But for clarifying the reality of love, it is better to use the theoretical frame which the writer of this essay has suggested. What is worth mentioning is that although in this era human beings have concluded that they are driving on enlightening wisdom and they are interpreted according to rationality, today we understand that man isn't investigated just his wisdom and sagacity. Human beings are creature with feelings and excitements and spiritual changes. If they were living only with their reason, there would be no art and beauty. Love makes possible the human aspirations above rationality. It is somehow proved that there no human beings in love, no one could reach Himalaya picks and north pole wouldn't be discovered and America would be always considered a faraway place. Love is a post-rationality and post mentality doctrine which can respond to human beings farther needs. Love can cause the perfection of mankind to a better world next to wisdom in a dialectical procedure. Human beings find proper answers for life in philosophical paradoxes. So love is the factor for defeating doubts and is the basis for pure and rare experiences. A person in love is a composition of different and at times contradictory experiences which provide him with values and insight beyond the frames. As a result, love grants human beings with a deeper and more profound insight and is very effective in social and cultural changes.

**(Figure 4: The difference between Rational view and Love-oriented view)**



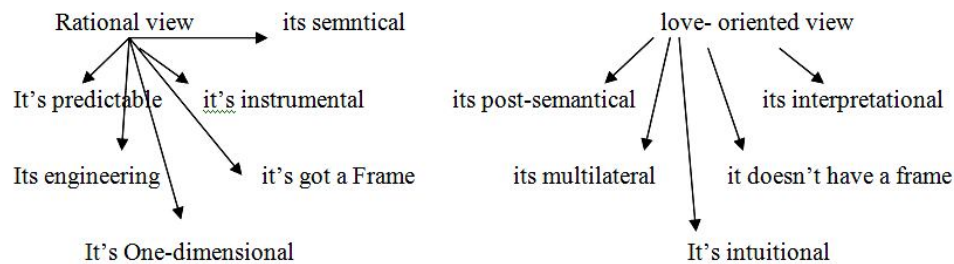


Figure 4: The difference between Rational view and Love-oriented view

Shortly we can say that love gives a perfect man the ability and capability of analyzing based on excitements, purging existing informative data shrewdly and delivering rare interpretations of imagination about phenomenon and subjects.

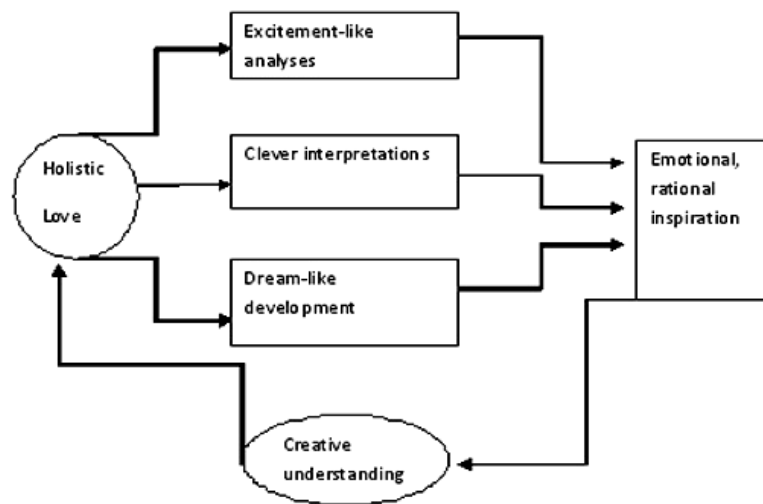


Figure 5: The influence of love in society

As a result, emotional and rational inspirations are created and perfected and they will result in a creative understanding in society which itself can give a hand in the understanding of love and its development. This issue is telling us simply that love gives one more power and capability in the face of problems. If we accept that there are many pains, disasters and sufferings in human being's lives, the best way to solve them will be creating a loving sagacity. It gives the individual the ability to be foresighted, to see all the aspects and to find ways for solving problems. In love's discussion, every one's manners should be based on civil ethics, one which has a sense of commitment for each and every person and thing and faces every thing with a deep dutifulness. It seems that for reaching such a place, one must take steady steps. Osho(2001) says:" this path has got four steps: the first one for reaching to love is presence in the moment. Future and past busy your mind and thinking ruins emotion. A person who spends too much time thinking will gradually forget that he has a heart. The second step in reaching to love is that we learn how we can change the poisons in us into molasses. Many a individual's love is poisoned with hatred, anger jealousy and sense of possession. Love is so fragile and delicate and it may not save when it faces hatred and anger. So, in this step , we shall fight the poisons and change everything into molasses. The third step is dividing and giving away. We should keep negative things for ourselves and give good and beautiful things to others. Borges points out very beautifully here:" Give what is important for you to dogs, throw your pearls under pig's paws, because what is important is granting. "And the forth step in the way to love is being nothing. As you think you are somebody, love wont flow. It grows when your pride has stopped moving. Love and pride can't live at the same time.( Osho,2001:66)

So, if we accept Osho's view, love's growth will provide conditions in which all individual feelings and mental atmosphere will change and human relations will be in the state of peace and security. An active loving person



is one who changes the world, because they have made changes in themselves. They won't be imprisoned in dirtiness and routines. Because have basically changed them. The main point about real love is that it creates a sense of giving away, rather than demanding, seeing the other and wanting everything for them. Rene Alendi (1995) believes: "the fact that during the person's emotional perfection, different shapes of love want to follow one another, replace one another and change from a materialistic state to a psychic behavior. The result would be that love would be the factor which causes psychic transformation, production and settlement and perfection and it is considered the dynamic air and moving power of this pioneering movement. (Alendi, 1995). So a spiritual change and moving from the cycle of self and focusing on others is a kind of perfection, one which changes the world. Love can make a mess out of the order of the universe and replace it with a more perfect and complete order. We can't believe love to be an incident or an unpremeditated feeling, according to these, Love needs a multi lateral bid and willingness beyond the orderly frames. (Liberis, 2001).

**( Figure 5: The influence of love in society)**

- **Love and an answer to the needs of civilization:** based on the fact that modern period looks at reason as a basic subject, this factuality cause a dependence on a thing which can't respond to all human needs. As we mentioned before, beside wisdom, human beings have sensational, emotional, inspirational and sentimental features which can't be responded only with reason. Unlimited faith in science, industry and industrial development in 20<sup>th</sup> century is the main factor of forgetting human beings with their real meaning. Civilized man in last periods has tried to defeat nature. But modernism hasn't responded to all man's needs. So, I the eyes of post-modernists this issue has been challenged. It has tries to show a new face of modernism. Post modernism shows a new face of human life. So, maybe one of the main concerns in this respect is further definition of human and civilization. One which shows that human beings aren't just rational, but also they are love-oriented. Civilization faces many challenges. The crises of a whole in Ozone layer, Greenhouse gases, warming of earth, air pollution and so forth all protrude ugliness on life. In the new look, it is insisted that love exists in all human beings but understanding it depends on conditions, and not until they are provided, they can't be enacted. If governments, people, civil institutions move toward growing the paradigm of love in a way that emotions grow next to rational powers, they may help in growing love-oriented societies and this will result is a love-oriented civilization. Formers of this civilization can be families, schools, unofficial groups and Medias. Each institution can help the growth of civilization with its attention to loving training of children and effecting personal behaviors. If we believe items of real love essential for formation and growth of love, we should accept that such knowing capacity will continue and remain in the bed of civilization. So if the love upheaval is a basic one, it starts from individual circuit and then move to civilization. **(Figure 6: Social effects of love in the modern world)**

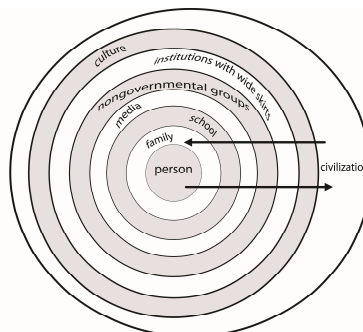


Figure 6: Social effects of love in the modern world

On the other hand, love is a mobile extra-reality which affects cultures, societies and human civilizations. Technologies effect in this reign too and they speed up changes. These changes too can help to the promulgation of love and also they may limit it. For instance, the virtual spaces can make better the circuit of relations and at the same time effect face-to-face relations. Out of this discussion if there is the chance of love's emergence it can cause social, cultural and civic changes. Changes which create dynamism and mobility in a deep state are good grounds for creative manners, Pitrim Sorokein points out beautifully here that : " love provides the loftiest values of life , reality, wisdom, beauty, freedom, good will and goo luck ( Shirani, 2005) so, in a love-oriented society and civilization, they are grounds for what we call new situation, one which have representations of a rich culture and growth of eminent values.

**(Figure 7: Relationship between love and technology)**

In any case, we should accept that for cultural growth of love, the most important necessity is promulgating this culture globally. One which if it spreads, it has both healing power and a power in creating changes in respects of positive and eminent relations. ( **Figure 8: Relationship between love oriented civilization and freedom**)

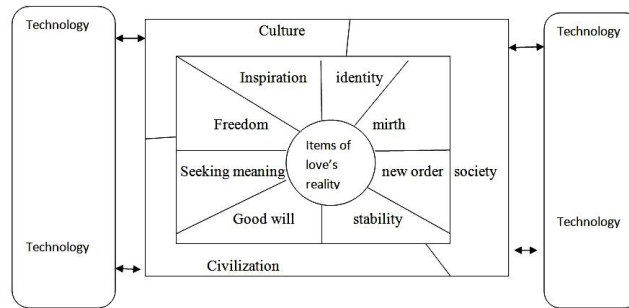


Figure 7: Relationship between love and technology



Figure 8: Relationship between love oriented civilization and freedom

**-Violence, decline or production o creativity:**

In a society in which love isn't promulgated or relations are pretty market-based and king of give-and-takes, there can't be an expectation of blossoming in relations. Love isn't a power which if it has dominance over mass culture, it can create grounds of growth, movement and improvement. Loving behavior resulting from this power can control violence, social inconveniences and un-normality. (Rama ,1998)

We shouldn't forget that if love is considered an ideology and it is forced on each and every manner and behavior, it creates a wave of hatred, struggle, violence and psychic and spiritual knots. Love causes growth when in addition to pleasure in social relations; it causes a better understanding of activators from one another. Dynamic love can unite the outer and inner parts of a person, and a give a good respond to the existing contradictions. But now, because of empowering and priority of profiting or aggressive manners mankind situation has changed into an un-normal state. Violence acts like a process; if nothing blocks it, it can cause the damage of mankind. As with the growth of reason, violence, slaughter and bloodshed have grown, too. Rational man caused the first and the Second World War and a flow of poverty, murder and other great disasters of human's life. When there are no love-seeds, in is natural that children will be shot in their schools; people will be killed with knives and .... Love can move worries and nightmares away and create a sense of peace. In violence-oriented society, people are afraid of themselves and no one trusts the other person, and in this discussion, every 6 minute one woman is raped , and while you are reading these lines, 10 kids die of famine, as Slovy zizek(2008) says. The offspring of all these will be a hypocritical aggression in manners (Zizek, 2008). This hypocritical feeling is the main reason of love's death. In societies and civilizations in which love talks, there is no artificial and fake relations between people and everyone trusts other's and their dreams, thoughts. love won't face doubt and hesitance anywhere, because its essence is of commitment and self awareness. One of the main problems of human life is that he never has a love consciousness for moving towards development. Although people always try to live a better life and make possible their dreams, but utopias will change into hells. Man thinkers insist on welfare, liberty, justice and improvement, , but in real life, reality is executed and human beings well being will change into bad luck and misery. So, when there is no love, fear and doubt and dread will take every thing's place. There is a kind of immunity in love which encourages us to take risks. In love-oriented society everyone tries and wants to help their growth.

(Figure 9: Paradigm features of love oriented paradigm and violence oriented paradigm)

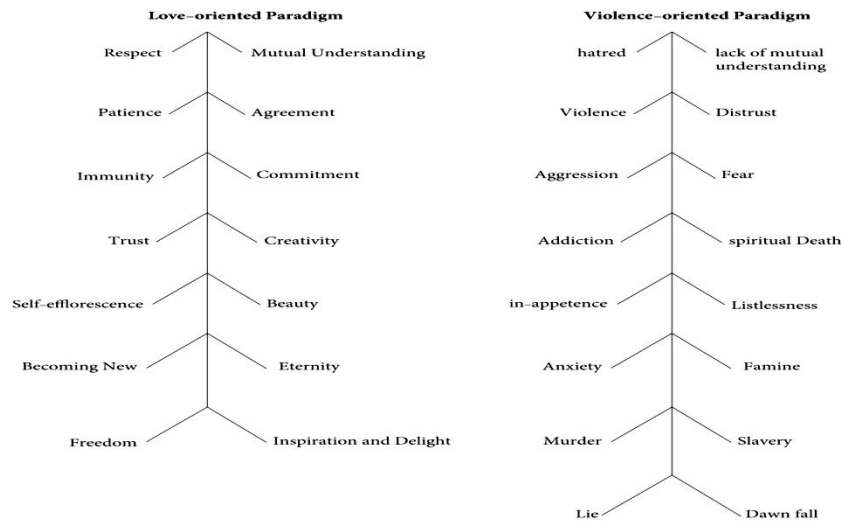


Figure 9: Paradigm features of love oriented paradigm and violence oriented paradigm

Love will teach us to try and to love others not because of our instance needs, but because their assistance to our blossoming. Love will teach us to be like a Bamboo, strong in outer layers and fragile in inner layers. (Boskaliya, 1995).

This means a good power in love relations with others and reaching to the state of deep understanding which is profitable for all sides. Love changes our awareness and insight and gives us the chance of looking at liberty from a different angle. The reality of love is reaching to freedom and awareness, which give us and others the chance of becoming better.

True love      —————>      Freedom      —————>      Knowledge      —————>      Intuition

**Conclusion:** in this essay, we discussed the sociological meaning of love and pointed out that the reality of love leaves different social and cultural effects on society. Actually, if we accept that love's reality can replace all fake and imaginary illustrations with noble human culture and not look at phenomenon as tools, inasmuch we can insist that love creates grounds for the growth of civilization and permanent development. In this study, we insisted on the formation of love-oriented society, one which is against violence-oriented and prejudice-oriented societies. (Sennett, 1974)

A love-oriented society is one in which reason has a loving quality and activators have sagacious definitions for it, in a way that they have the ability of excited analyses. In addition, in a love-oriented society love illusions defeats prejudices, ill wills and hard thoughts and at the end, it leads creative understanding of society toward emotional and rational inspirations. In this research, it is insisted that love-oriented society has a multilateral look, and it has willingness for insight, spirituality, inspirations and interpretations, while in prejudice-oriented or violence-oriented societies, looks have only got one dimension and they are calculating, instrumental and without Palladian roots. Another important factor of the essay was that if grounds of growth and development grow in the world, a love-oriented civilization will blossom which responds to seasonal defects and problems of human civilizations. (Moran, 2005)

**Note:**

1. In this part, although we state rational directions, we mean a reason with loving quality.
2. Stability means stability in creative, sagacious relations which have sublimite, spiritual and humanitarian values.
3. Order means creating a different order from rational and instrumental systems. It may be like what Weber defines in classifying actions to rational actions leading to purpose and rational actions leading to values.

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## Appendix:

1. In this part, although we state rational directions, we mean a reason wit loving quality.
2. Stability means stability in creative, sagacious relations which have sublimate, spiritual and humanitarian values.
3. Order means creating a different order from rational and instrumental systems. It may be like what Weber defines in classifying actions to rational actions leading to purpose and rational actions leading to values.