A Study on the Perception of Love Relationships among University Students in Bangladesh

Sayda Mahmuda[1*], Md. Nayeem Badsha[2]

[1]Associate Professor, Department of Sociology, Bangabandhu Sheikh Mujibur Rahman Science and Technology University, Gopalganj

[2]Department of Sociology, Bangabandhu Sheikh Mujibur Rahman Science and Technology University, Gopalganj

[*]Corresponding Author

ABSTRACT

Love, a multifaceted emotion, has evolved over time. Historically, love was associated with pleasure, trust, closeness, and responsibility, forming the basis of romantic relationships, while contemporary society has associated love with feelings of wrath, habit, burden, and loneliness. The present study focuses on university students' perceptions of love relationships among University students in Bangladesh. This study has been conducted among four universities in Bangladesh, adopting mixed methodology with a questionnaire survey and case studies. A total of 400 students have been surveyed, and 15 case studies have been recorded. The findings of the study indicate that love, traditionally associated with feelings of pleasure, connection, duty, and dependency, appears to be losing its emotional significance in today's culture, particularly among university students. The vast majority of participants (93%) perceived attraction and love as mutually dependent, with romantic love being the most common kind. While 72% believe that love is a major cause of misery, just 28% believe that love is essential. Students insisted that different elements of modernity have interwoven within love relationships and continuously intervened in love relationships. However, this study will guide the understanding of contemporary romantic relationships among university students by highlighting the evolving dynamics and challenges they face. By delving into these aspects, the study aims to contribute to the broader discourse on the complexities of love in the digital age and provide insights for fostering healthier and more meaningful romantic relationships in the future. This research underscores the need for further exploration into how technological advancements and modern societal changes are reshaping perceptions and experiences of love.

Keywords: Students' perception, University, Modern Love, Love Relationship, Liquid Love, Virtual Love, Social-Media.

INTRODUCTION

The pattern of love relationships is rapidly changing in modern times. People are now moving towards virtual love instead of real love. They are not willing to sacrifice for each other and start to find a new partner if there is a slight disagreement. Technology brings more opportunities that sometimes create violence in intimate relationships among partners. (Duerksen & Woodin, 2019). Psychology, social psychology, and educational studies have revealed that a variety of variables might impact students' perceptions of love. Research has shown a link between numerous psychological factors, including students' perceptions on money and ethics (Maggalatta & Adhariani, 2020). People's perspectives on love and sexuality might change over time, influencing their romantic relationships (Neto, 2012). Harris (1990) investigated how stereotypes and obesity affected college students' conceptions of love.

Historically, love relationships have, nonetheless, changed dramatically throughout time (Sanders, 2007). Conventional views are changing because of the bigger influence of technology and internet connections on relationships now than they were in the past. The rise of social media and other internet platforms has increased people's propensity to look for a new love partner as soon as they feel unhappy. Murray and Campbell (2015) contend that the dynamics of commitment and loyalty in relationships have been significantly impacted by the emergence of virtual love and the ease with which other partners may be discovered online.

Relationship process and communication methods have changed in tandem with technology use in relationships. Changes in technology have altered the natural surroundings of couples and families as well as how they communicate and interact. The quality of relationships may suffer when communication dynamics change because they may make individuals less connected and close. Moreover, the degree to which the partners of a relationship depend on technology for communication can be related to its stage. Early in a relationship people might be more susceptible to the drawbacks of using technology (Campbell & Murray, 2015).

Students' educational experiences have also influenced their attitudes about love. Positive connections with school, including learning, friendship, future possibilities, and love, might influence children's emotional experiences and attitudes towards education (Doğuş & Özdoğru, 2022). Furthermore, research has shown that the support and love students get from their families impact their attitudes and well-being, meaning that being in a romantic relationship may promote emotional stability and general well-being (Alves et al., 2020). Students' understanding of love expands beyond romantic relationships to encompass more general ideas like empathy and compassion. Şahin and Kiliç's (2021) study on students' perspectives on compassionate love highlights the need of cultivating compassionate attitudes among them. Recent research on student families' perspectives of "love" has shown that students see love relationships as including not just emotions but also cognitive processes, feelings, and actions (Petyak et al., 2022).

Pre-modern era, love in Bangladesh was based on commitment. Marriages begin at a young age and last a lifetime. It was founded on economic reasoning rather than romantic affection. Because the family picked a spouse, they did so base on the possible husband's riches and social prestige. Love in the pre-modern era was centred on economic worth and strategy rather than emotional connection and, particularly, sexual desire (Putri and Dewi, 2022). However, the pattern of love relationships is rapidly changing in modern times. People are now moving towards virtual love instead of real love. They are not willing to sacrifice for each other and start to find a new partner if there is a slight disagreement. And social media and online platforms are helping in this work. Technology brings more opportunities that sometimes create violence in intimate relationships among partners (Hidayatulloh and Sartini, 2020). Due to this, the whole love relationship pattern has changed. As a consequence of this, people are involved in internet technology to continue their relationships with relatives and for various purposes. Individuals' understanding of love is influenced by a variety of elements, including abstract ideas such as empathy and compassion as well as particular psychological features like as a person's materialistic inclinations. In order to establish compassionate communities in which children acquire healthy views on love, relationships, and ethics, we must first understand these factors.

Objectives of the Study

This article aims to look into love relationship patterns and their consequence in Bangladesh. To achieve this primary goal, the following particular objectives are described:

a. To identify the university student's opinions about love patterns in Bangladesh.
b. To investigate the causes of the virtual love among University students.
c. To explore the impact of modern technology on love relationships among university students.

LITERATURE REVIEW

Many research have examined how intimacy is defined, how technology has affected romantic relationships, and the larger dynamics of modern love. As Swidler examines the development of contemporary ideal love,

he finds that contemporary ideas of love put one's own growth and progress ahead of committed relationships (Anderberg et al., 2019). Soap operas and television series are examples of popular culture that captures the changing views of the people on relationships and love. As to Merkle and Richardson (2000), Giddens argues that women's independence from historical constraints like sexual exploitation is what gave rise to contemporary love. Giddens also highlights the rise of flexible sexuality, which questions gender norms and separates sexual activity from reproduction.

As to Anderson et al. (2017), Beck tackles the subject of chaotic love all through the postmodern era. Beck contends that changing gender roles—both men and women working outside the home—are to blame for marital problems that ultimately result in divorce. This love landscape provides a contrast to the permanent character of traditional marriage by defining transitory partnerships that break down fast in the face of disagreements or conflicts. The way Rundell evaluates love now draws attention to the difference between the idealized idea of love and the reality of shattered relationships. In couples, the idea of mutual understanding often results in emotional problems, feelings of loneliness, and divorce (Rachlitz et al., 201).

Bauman characterized the challenges faced in modern relationships, which are characterized by impermanence and false expectations molded by the operations of the current market economy, with the metaphor of "liquid love" (Vares, 202). People are more prone to create transient relationships with no long- term commitment because of the increasing loneliness and emotional detachment brought on by social networking and online dating. A study conducted in Bangladesh looks at how technology affects romantic relationships and finds that advances in technology have changed conventional relationship norms. Extramarital affairs have thus increased, marriage patterns have changed, and family dynamics have changed.

Personal relationships and technology progress are related, which emphasizes a larger societal trend toward decentralization and power dynamic reconfiguration. As Beck highlights in his research of stormy love, Anderson et al. (2017) contend that changes in gender roles and employment dynamics create challenges in modern relationships. Bauman's concept of liquid love exemplifies the trend towards individualization, in which partnerships are transient and devoid of long-term commitments (Vares, 202). Modern closeness and connection are being developed in large part by internet platforms. This is just one instance of the ways that changes in relationship dynamics are being influenced by technology advancements (McKinnon, 2014).

Many basic cultural changes, such as changes in gender roles, the impact of technology on relationships, and the reorganization of traditional social norms, have influenced modern love. The writings of Swidler, Giddens, Beck, Rundell, and Bauman illuminate the intricacies of contemporary relationships and the tension between idealized ideas of love and the realities of modern partnerships. Anderberg et al. (2019), Merkle & Richardson (2000), Anderson et al. (2017), Rachlitz et al. (2021), and Vares (2022). The idea of "liquid love" encapsulates the transient and ephemeral nature of modern relationships, molded by the way culture and technology have changed the landscape of closeness and connection (Vares, 202). The complexity of modern love and its impact on society must be understood, particularly in light of the ongoing impact of technology on how individuals form and maintain relationships (McKinnon, 2014).

Theoretical Framework

The transformation of intimacy

An extensive scholarly research has been done to look at the changes in closeness in modern society. Renowned in this area is Anthony Giddens, for instance. Giddens' book "The Transformation of Intimacy," looks at how modernity has altered the character of interpersonal interactions. He cites the division of sex and reproduction as an example of how this shift enhanced equality in interpersonal interactions (Yan 2016). With his concept of the "pure relationship," Giddens lessens the influence of outdated institutions and cultural conventions. Such a relationship is defined by self-disclosure, intimacy, and love (Houdt & Poortman, 2018). These changes impact the nature of relationships—sexual, familial, and friendship (Butera, 2008).

In his 2020 book "Mediated Intimacies," Thelandersson looks at how communication technology changes

traditional ideas of intimacy. These technologies have changed not only the dynamics of emotional and sexual proximity in intimate relationships but also expanded the concept of intimacy to include a larger spectrum of connections in the northern region (Thelandersson, 2020). Furthermore, worries regarding closeness and the influence of social media on interpersonal relationships have been raised by the digital era (Chambers, 2016). The way that individuals see themselves and the quality of social interactions have changed as private and public self-presentations have combined (Mateus, 2024).

Researchers have also examined the connection between closeness, compassion, and spirituality. Relational spirituality studies the ways in which couples use their spiritual convictions to develop and maintain their intimate relationships (Mahoney & Cano, 2014). As Nogueira et al. (2014) noted, adopting the role of a caretaker may change a marriage into a more parental one. This illustrates the possible variations in proximity based on circumstances. According to studies, people's degree of closeness affects their social connections as well as how depressed they feel. A connection between emotional control and intimate development was discovered by Marroquín and Nolen-Hoeksema (2015).

Intimacy has developed and now affects more aspects of human relationships than just those between individuals. An example of these phenomenon is the impact of changes in interpersonal relationships on the modification of gender roles, as suggested by Giddens as a consequence of modernization of society (Gradskova et al., 2020). This shift impacts power relations and gender roles in partnerships as well as in society at large. Moreover, as demonstrated by the increasing overlap between friendships and romantic relationships, asexual practices of intimacy mirror a wider societal tendency of redefining relationship norms (Dawson et al., 2016).

Examining individual freedom, gender, cultural influences, and technological developments is essential to understanding the development of closeness and personal bonds. Works like "Becoming Intimate with Algorithms" (Wiehn, 202) look at how algorithms and digital platforms affect human relationships and intimacy. In Portuguese bedrooms, gender dynamics affect people's subjective feelings of intimacy and sexuality, according to Alarcão et al. (2015). Considering how individuals may control and modify their personal relationships is necessary to comprehend how intimacy evolves as society changes (Gray et al., 2011).

Improvements in technology, modifications in social norms, personal preferences, and larger cultural shifts are just a few of the elements that affect the growth of intimacy. With a focus on the intricate network of connections that links people, institutions, and growing technology, researchers from many fields are looking more and more at how intimacy is evolving in contemporary society. To fully understand how intimacy is being reconstructed and shaped in the modern world, look at it from several angles.

Filter theory

The filter theory, developed by Kerckhoff and Davis and later reinforced by Karpan et al. (2007), states that people utilize a number of filters to limit down their search for a romantic mate based on a variety of qualities. When selecting a life mate, numerous factors must be considered, including social demographics, comparable views, and complementary needs (Karpan et al., 2007). The initial cohort of possible partners that a person meets is impacted by social demographics, which include age, gender, and geography (Karpan et al.). When two people have similar viewpoints, it is much easier to form an appropriate relationship based on shared values and ideas (Karpan et al., 2007). Spouses improve relationship success and happiness by satisfying each other's needs using complimentary criteria (Karpan et al., 2007).

Individuals pick a spouse voluntarily based on their own preferences and relationship requirements, rather than depending on chance (Karpan et al., 2007). This approach emphasizes people' liberty in selecting partners who show the desirable attributes, as opposed to more passive notions of relationship formation

(Karpan et al., 2007). Individuals may use filters to remove unwanted prospects at each step of the selection process, therefore reducing the number of compatible partners (Karpan et al., 2007).

Filter theory may be applied to a wide range of social interactions and preferences, not only romantic relationships. Filter theories propose that people have various needs and expectations for different sorts of relationships at different periods of their life. This determines how people develop friendships (Burleson, 1994). According to Burleson (1994), individuals utilize filters to choose friends, love partners, and social connections based on common interests, values, and communication styles.

Furthermore, filter theory is consistent with large theoretical frameworks in biology and ecology. Niche theory and environmental filtration are two theories used to study species interactions and community development (Hao et al., 2019). Similar to how humans choose spouses based on compatibility and appropriateness, environmental filtering selects species based on their potential to live in various environmental situations (Hao et al., 2019). Similarly, the idea of complementary needs in filter theory is consistent with niche theory, which investigates how species with comparable ecological functions survive while eliminating competitive disparities (Hao et al., 2019).

The importance of filter theory in language learning and communication stems from its capacity to understand the elements that impact language acquisition and competence. According to the emotional filter theory, emotions like fear may either delay or promote the process of language acquisition (Ma, 2022). According to this theory, a person's emotional condition has a substantial impact on their language skills. For example, Ma (2022) observed that people with lower levels of anxiety and more self-efficacy had better language and communication abilities.

Overall, filter theory is an effective tool for understanding how people navigate social situations, choose friends and romantic partners, and manage their own settings. This theory explains the intricacies of human social behavior and decision-making by recognizing that people actively select possible mates based on a variety of characteristics.

METHODOLOGY OF STUDY

This study followed mixed method approach combining quantitative and qualitative method employing questionnaire survey and case studies. The survey was conducted at Bangabandhu Sheikh Mujibur Rahman Science and Technology University (BSMRSTU) in Gopalganj; Khulna University (KU) in Khulna, Patuakhali Science and Technology University (PSTU) in Patuakhali and Hajee Mohammad Danesh Science and Technology University (HSTU) in Dinajpur, Bangladesh. The official website of BSMRSTU recorded a total of 12000 students, KU recorded 7644 students, PSTU recorded 3752 students and HSTU recorded 11203 students. We have calculated sample size following the statistical formula where confidence level was 95%, population proportion as 50%, margin of error as 5% and population size is 34599.

calculation formula is $X = \dfrac{Z_{\alpha 2}^{2} \times P \times (1-P)}{MoE^{2}}$. After the calculation finally the formula indicates 380 sample. This study has taken 400 sample and distribute them equally in four universities; 100 sample from each university. In order to accept random characteristics, purposive sampling has been adopted. The study population includes students studying at honours and master's levels. A structured questions has been administered considering students' perception of love relationship. Recorded data has been analyzed through SPSS. For the qualitative data case study method has been employed where 15 cases have been recorded. The purpose of combining mixed method was to complement both data each other.

Findings of the study

The study consists of public university students, adults, with 61% being Muslims, 37% Hindus, and 2%

others. Half are male and the other half are female. The respondents are aged 18-21, with 33% between 22-24 and 29% between 25-27. They have various educational statuses, with 15% being honors, first-year, 28% being second-year, 16.5% being third-year, 30.5% being fourth-year, and 10% being masters-level students.

Table: 1: Socio-demographic Profile of University Students

Variable	Description of Variable	Frequency	Presentence (%)
Sex	Male	200	50
	Female	200	50
Age	18-21	152	38
	22-24	132	33
	25-27	116	29
Religion	Islam	244	61
	Hinduism	156	39
Education	1st year	60	15
	2nd year	112	28
	3rd year	66	16.5
	4th year	122	30.5
	Masters	40	10

Approximately 57% of respondents are in a relationship, while the rest are single. 69% are optimistic about their families' support, while 20% believe their family denies any relationships. 93% believe love and attraction are interconnected, with 72% feeling love increases depression and 28% finding it beneficial. 62% believe virtual relationships cause divorce, while 82% believe modern technology and virtuous love are closely linked.

Table: 2: Relations Between Sex and Relationship Status

Variable		Relationship Status		Total
		Yes	No	
Sex	Male	112	88	200
	Female	116	84	200
Total		114	228	400

Survey data shows 41% prefer romantic love, 27% prefer altruistic love, 12% prefer friendly, 6% prefer unconditional, 8% selfless, 4% erotic, and 2% prefer others' love patterns. The figure is given below:
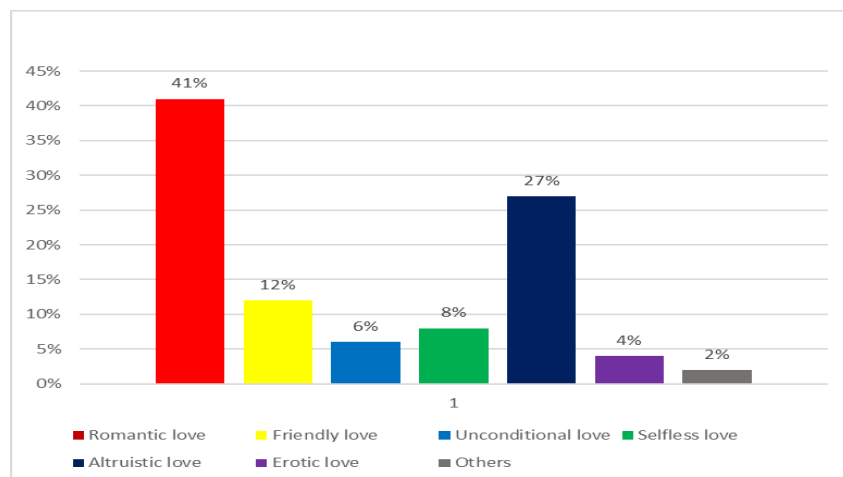

Figure: 1: Favourite Love Pattern

About 2% of respondents believe modern technology positively impacts love relationships, 5% strongly, and 13% little. However, 17%, 24%, and 39% of respondents believe it has a strong negative impact. The figure is given below:
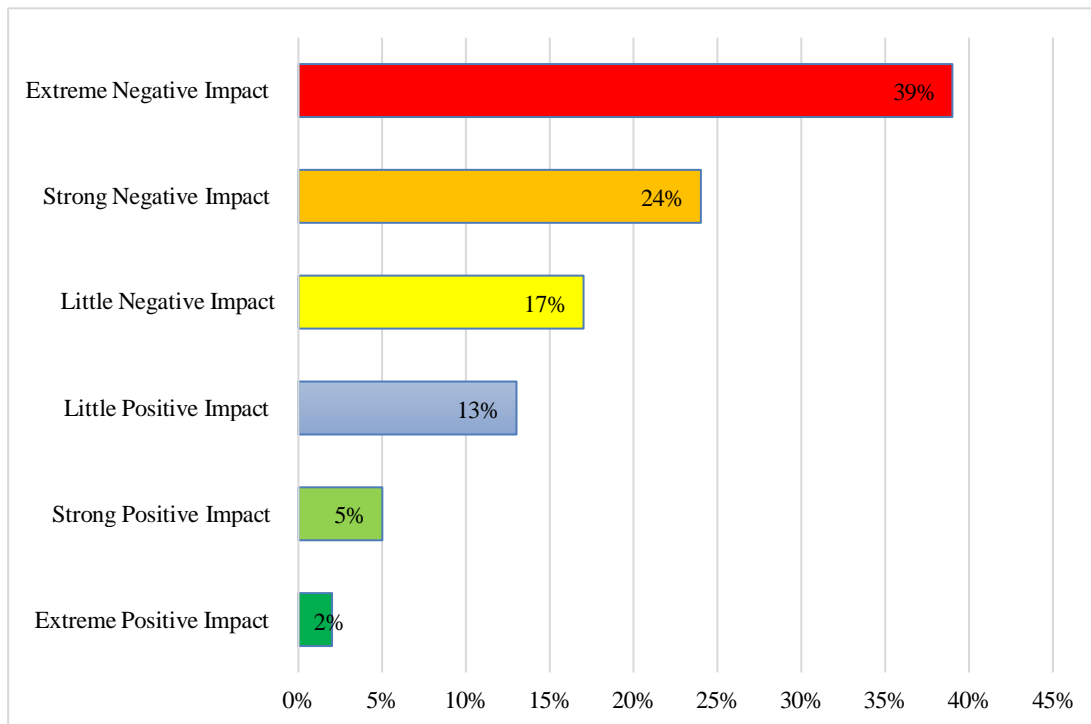

Figure 2: Impact of Modern Technology on Love Relationships

Virtual love has a strong impact on society, with 42% of respondents stating it has an average effect. 23% believe it has an extremely large impact, 18% believe it has little impact, and 1% believe it has no impact.
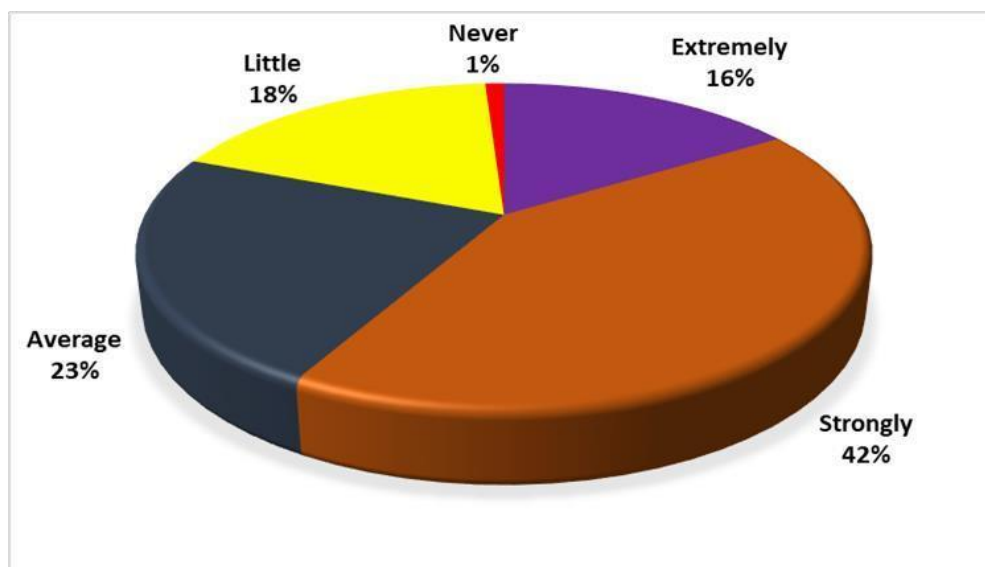

Figure 3: Impact of Virtual Love on Society

About 43% of respondents believe internet and social media availability is the main cause of virtual love, while 2% attribute it to busy lives, 9% to better access to a wider range, 38% to growing anonymity and safety, and 3% to other factors. The figure is given below:
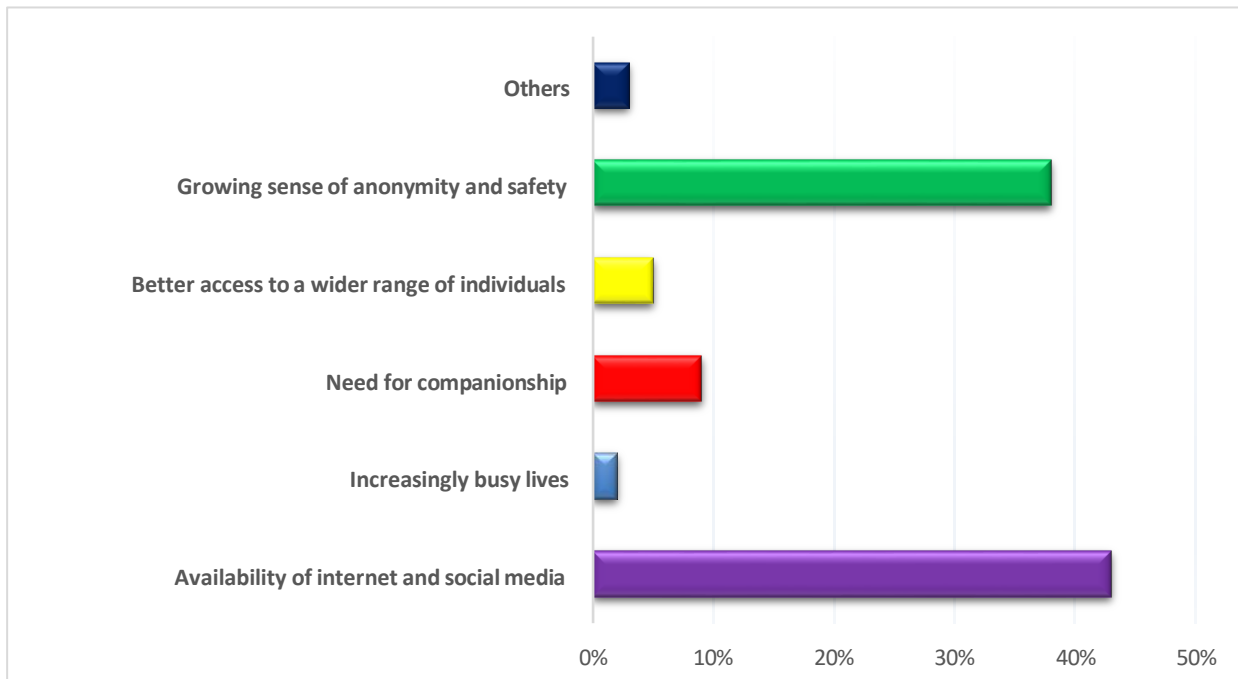
Figure: 4: Causes of Virtual Love

Students' perception on love

Author has been taken several case studies that reflect students' perception on love.

Case- 1: *Asikur Islam, a 24-year-old Muslim student from Shatkira, believes that love is mostly about emotional sensations, and that attraction does not equal real love. He believes that modern technology has changed love, with couples increasingly communicating via video conferences and text messaging, resulting in a loss of emotional connection and a focus on body and sex. Asikur also believes that virtual love and divorce are inextricably connected, with people choosing one over the other, resulting in uncommitted partnerships and societal problems. He also discovers a link between modern technology and virtual love, claiming that people are more driven to seek out others because of physical connections.*

Case- 2: *Khairunessa Aivy, a 23-year-old Muslim student from Gopalganj, believes that love involves empathy, respect, and comprehension. She encountered love for the first time during her first year of honors, and she believes that love and want are not identical. She believes that true love is found in the intense affection of a physically challenged person, while attraction never holds someone for another.*

Khairunessa Aivy believes that modern technology impacts love since people have an intrinsic desire to discover everything in one person or woman. She believes that virtual love has no societal benefits since people are heavily divided about sex and adulterous relationships. However, she believes that merging a large number of women and men would help individuals find the appropriate match. She also believes that there is a link between virtual love, divorce, and modern technology. She believes there is a relationship between virtual love and melancholy, since frequent partner swapping may elicit feelings of regret and negative judgment.

Case- 3: *Uma, a 20-year-old Hindu student at Khulna University's Department of Political Science, believes that true love is familial love, which demands commitment and devotion. She first fell in love at the age of 16 and began reading in grade 11. She believes that although people may enjoy several people at the same time, true love is having just one person and sharing personal sentiments with them.*

Uma is in a relationship and believes that modern technology effects love. With the expansion of social circles and communication tools, she feels it is more impossible to distinguish between romantic and virtual love. She prefers romantic love since it allows her to have close friends, enjoys the touch of lovers, and is less hazardous.

Virtual love is growing more prevalent as female autonomy and communication avenues develop. She believes that virtual love has a negative impact on society, maybe leading to divorce and despair. Couples may attempt to be too intimate, resulting in ruined relationships. Love and depression are inextricably linked, and anybody involved in virtual love may feel depression.

Uma sees virtual love as a barrier to societal harmony and believes that it can be solved by taking better care of their loves, being more transparent with their actual spouse, and not setting unreasonable expectations for them. She believes that your ambitions and her needs will never be the same, and you should never anticipate too much from your relationship since accidents may happen at any time.

Case 4: Kazi Fardin Islam Abir, a 25-year-old Muslim student, believes that love involves both sacrifice and attraction. He believes that modern technology has transformed love, making it more adaptive and influential in relationships. He contends that virtual love combines dedication and selfishness, but romantic love is true love.

Case 5: Arpita Saha, a 21-year-old Hindu student, believes that love involves trusting, respecting, and believing in people. She recognizes her lover for the first time at a young age, after learning about love from her older. She believes that love and attraction are linked, but not identical. Her favorite kind of love is altruistic love, since she believes that love for the nation never fades, but romantic love can.

She believes that virtual love delivers no social benefits and that people are becoming unhappy. She discovers a connection between modern technology and virtual love, and she believes that virtual love is related to despair. She believes that in order to overcome this, couples must recognize that virtual love is just temporary and make well-considered decisions.

Finally, love and attraction are intrinsically intertwined, and technology improvements have made them more accessible. However, it is vital to recognize that virtual love is a temporary phenomenon, and that couples must be cautious in their interactions in order to maintain community harmony.

Case 6: Tanvir Ibn Mahfuz, a 24-year-old Muslim student from Magura, considers love a duty and desire a bodily requirement. He has involved with three different ladies and believes that modern technology has an affect on love, such as making virtual love more accessible. He believes that addiction to partners is declining as people become more worried about their health and social standing.

Case 7: Billal Hossain, a 23-year-old Muslim student from Narshingdi, believes that love takes sacrifice, responsibility, and trust. He claims that modern technology hinders love because people use WhatsApp, Messenger, and phones to connect, which lowers emotion. He is aware of many different sorts of love, but altruistic love is his favorite because of its dedication.

Both situations have positive and bad societal consequences for love. For example, married individuals may date other men or women, which might lead to divorce and new problems. He understands the connection between virtual love and divorce, as adulterous love develops when older men marry young women, causing ambivalence and depression.

Billal Hossain believes that there is no link between modern technology and virtual love, but there is one

between virtual love and grief. He believes that before falling in love, individuals should consider their future and avoid making decisions that may influence their personal life.

To conclude, love is a difficult and multifaceted concept that may be influenced by a number of circumstances. While some believe that technology has a negative impact on love, others argue that it is a product of modern technology, having both positive and negative social consequences. Individuals must think about their future and avoid things that might harm their lives in order to find true love and happiness.

Case 8: Rosul Mahmud, a 25-year-old Muslim student at Bangabandhu Sheikh Mujibur Rahman Science and Technology University's Department of Civil Engineering, believes that love and attraction are two separate notions. He believes that modern technology has an influence on love since people express their feelings via social media platforms like Facebook and Messenger. Mahmud enjoys sensuous love and believes that both good and bad thoughts and behaviors occur when in love.

Case 9: Sajib Karmokar, a 24-year-old Hindu student at Bangabandhu Sheikh Mujibur Rahman Science and Technology University, believes that love needs sacrifice and compromise. He believes that contemporary technology affects love since most relationships begin on social media, resulting in less understanding between couples. Karmokar enjoys romantic love once he recognizes the patterns.

Sajib Karmokar believes that as more people interact, virtual love becomes more popular. He believes that there are no significant consequences for society and that people with a free-spirited contemporary perspective will never change, leaving divorce as the only option. He also sees a link between modern technology and virtual love, with men using women's trust to develop actual bonds with terrible societal consequences.

Karmokar believes that current virtual love is a barrier to societal peace, and that addressing this problem requires us to adjust our minds and understand our partners' viewpoints. To address this, Karmokar suggests using magnificent concepts from family and religious education to prevent negative consequences in love.

Case 10: Hymonty Sen, a 22-year-old Hindu student from Dinajpur, describes love as a combination of desire and care for another. She believes that present technology impacts love, and smartphones are an excellent example of this. She prefers selfless love due of the sacrifices required.

Susmita Roy, a 21-year-old Hindu student from Chadpur, believes that love and want are not identical. She believes that the couple's objectives are physical beauty and connection, and that we will fall in love along the way. She believes that modern technology has a negative influence on human relationships, resulting in phony love and dishonest couples. She also discovers a link between virtual love and grief, claiming a lack of control after a breakup.

Case 11: Susmita Roy, a 21-year-old Hindu student from Chadpur, believes that love is a powerful draw and would never go back to see someone. She believes that modern technology has a detrimental influence on human relationships since most couples communicate via social media platforms such as Facebook. She doesn't understand any love patterns and prefers altruistic love, in which one partner commits to the other for life.

She believes that virtual love is becoming more accessible, with movies presenting heroes and heroines in many relationships thanks to satellite technology. She finds no relationship between online dating and divorce, but she does believe there is a link between modern technology and virtual romance. She believes that men and women are rapidly coming together, resulting in unhappiness and societal instability.

To solve this problem, societal norms and discipline are required, as well as more responsibility from the elderly. Understanding and overcoming these issues may aid us in developing a more harmonious and meaningful relationship.

Case 12: Joy Sarkar, a Hindu honors student at the Bangabandhu Sheikh Mujibur Rahman Science and Technology University, believes that love is an unbreakable bond between individuals. He believes that modern technology has increased people's capacity to express themselves and share their knowledge with others. He likes altruistic love and believes that virtual love is becoming more popular as people have more options and want perfection.

Case 13: Sumaiya Akter, a 23-year-old economics student at Khulna University, believes that love necessitates respect and connection above marriage. She believes that love and attraction are not identical since love is an abstract concept based on feelings, but attraction is a biological desire or necessity. She claims that virtual love has both positive and bad societal consequences, such as divorce and sadness.

Case 14: Munna Ahmed, a 26-year-old Muslim student at Bangabandhu Sheikh Mujibur Rahman Science and Technology University's Chemistry department, believes that modern technology is harmful to love and that people are intelligent and seldom engage in profit-making activities. He believes that virtual love and divorce are related, since many happily married individuals often reject unexpected overtures from others via social media, culminating in divorce.

Case 15: Shemul Kumar, a 22-year-old Hindu student at the Bangabandhu Sheikh Mujibur Rahman Science and Technology University, claims that modern technology has damaged family and friendship relationships and is unsustainable in society. To rectify this, he believes that religious values must be maintained, as well as more time spent with family members.

To recap, love and attraction are complex concepts that vary between persons. While some believe that modern technology has made it easier for people to express their feelings and share their knowledge, others argue that it has caused societal issues and even suicide. It is vital to recognize the unsustainable nature of modern technology and work toward a more harmonious relationship amongst humanity.

DISCUSSION

Among the public university students polled, 61% identified as Muslims, 37% as Hindus, and 2% were unsure. Among those aged 18 to 21, 33% were between the ages of 22 and 24, with 29% between the ages of 25 and 27. The majority comprised of people of both genders with a variety of educational backgrounds. The majority of people, 57%, were in relationships rather than alone. Approximately 93% of people see a link between appearance and love, causing them to expect family assistance. There is a correlation between virtual relationships and an increase in divorce rates; nonetheless, 82% of people feel that technology and healthy love relationships are inextricably connected.

The study found that 41% of people preferred passionate love, whereas 27% preferred selfless love. 12% of respondents preferred friendly love, while 6% preferred unconditional love. 8% of individuals liked selfless love, whereas 4% preferred sensuous love. Only 2% said they preferred other people's love patterns. Only 2% of the studied population believes that technology has a beneficial influence on love relationships. In contrast, 5% believe it has a significant impact, while 13% believe it has little effect. Approximately half of individuals who participated in virtual romance said it had a moderate influence on society. The spread of internet and social media platforms has contributed significantly to the growth of online love relationships.

The results of the case studies revealed that children's understanding of love differed. Asikur Islam thinks

that love is mostly about feelings, whereas Khairunessa Aivy contends that genuine love may be found in the strong dedication of a physically challenged person. According to both students, contemporary technology influences love and has the potential to cause social issues.

Uma, a 20-year-old Hindu student, views real love as an enduring commitment to one's family. She claims that the blurring of lines between romantic and virtual love is the result of technology's impact on love in modern times. Her yearning for romantic love derives from the possibility to create close friendships while also experiencing the closeness of romantic partnerships. In contrast, she feels that virtual love has the potential to lead to marital strife and even divorce if couples get too involved.

According to 25-year-old Muslim student Kazi Fardin Islam Abir, genuine love requires both desire and sacrifice. Arpita Saha, a 21-year-old Hindu student, feels romantic attraction and love are linked but distinct concepts. Patriotism is long-lasting, but fondness for someone is fleeting, hence she prefers altruistic love.

Tanvir Ibn Mahfuz, a 24-year-old Muslim student, feels that the growing availability of virtual love via technology has decreased the risk of individuals being addicted to romantic relationships. He attributes this tendency to people's increased obsession with their own well-being and social position. Billal Hossain, a 23-year-old Muslim student, thinks that love needs trust, responsibility, and sacrifice. However, he claims that technology reduces people's emotional capacities and has bad social repercussions.

Attraction and love are complicated ideas with diverse meanings for different people. While proponents believe that technology has improved communication and information sharing, detractors argue that it has also exacerbated social concerns, such as suicide. Sajib Karmokar, a 24-year-old Hindu student at Bangabandhu Sheikh Mujibur Rahman Science and Technology University, feels that love necessitates the sacrifice of certain treasured possessions in order to pursue bigger wants. Karmokar proposes that we learn about the negative implications of love via our religion and familial upbringing as a way of fixing the problem.

Hymonty Sen, a 22-year-old Hindu student from Dinajpur, India, feels that love comprises a profound caring for another person and claims that cellphones have a huge influence on love in today's culture. Susmita Roy, a 21-year-old Hindu student from Chadpur, believes that technology has a negative impact on human connections, leading to false love and deceptive alliances. Furthermore, she contends that desire and love should not be confused. Joy Sarkar, an excellent Hindu student, feels that technology has greatly improved people's ability to interact and exchange information. Furthermore, Sarkar claims that love is an unbreakable link between people. Shemul Kumar, a 22-year-old Hindu student, feels that the most effective remedy is to follow religious beliefs and devote more time to loved ones.

In conclusion, love is a complicated and diverse term that is impacted by a variety of situations. To find love and happiness, people must think about the future and avoid making bad judgments.

CONCLUSION

Modern love has evolved into a complicated landscape of possibilities and problems as society has changed and technology has advanced. Traditional definitions of love have been enlarged to include anger, habit, burden, and loneliness, prompting a rethinking of the concept that incorporates both online and offline relationships. The many dimensions of love, such as desire, commitment, and closeness, all play distinct roles in molding people's experiences, adding to the complexities of love dynamics (Barros et al., 2019). Authentic love is firmly rooted in Bangladeshi society, which values trust, sacrifice, and a lifelong devotion to one's spouse. Sternberg's Triangular Theory of Love explains the complex nature of love by distinguishing closeness, passion, and commitment as essential components. A person's love life has a substantial influence on their general happiness, the quality of their relationships, and the duration of those

ties. Love acts as a motivator, inspiring people to devote themselves to their relationships and actively seek to improve them, especially during difficult times.

There is a strong link between customer behavior and brand love, implying that the notion of love goes beyond personal connections. Affective commitment is shown when people have strong emotional attachments with companies, similar to those they have with friends and family. As people manage the complexities of personal relationships in modern society, the growth of love reflects changes in cultural norms and values. The reevaluation of conventional ideas of love reveals the inherent flexibility of human emotions, as well as the ability of people to change their relationship-building and maintenance techniques.

REFERENCES

1. Alves, R., Precioso, J., & Becoña, E. (2020). Well-being and health perception of university students in portugal: the influence of parental support and love relationship. Health Psychology Report, 8(2), 145-154. https://doi.org/10.5114/hpr.2020.94723
2. Anderberg, P., Eivazzadeh, S., & Berglund, J. (2019). A novel instrument for measuring older people's attitudes toward technology (techph): development and validation. Journal of Medical Internet Research, 21(5), e13951. https://doi.org/10.2196/13951
3. Anderson, B., Korth, H., Welling, D., Merkin, V., Wiltberger, M., Raeder, J., … & Rastäetter, L. (2017). Comparison of predictive estimates of high-latitude electrodynamics with observations of global-scale birkeland currents. Space Weather, 15(2), 352-373. https://doi.org/10.1002/2016sw001529
4. Barros, R., Soares, A., & Hernandez, J. (2019). Social skills, empathy, love, and satisfaction in the family life cycle. *Estudos De Psicologia (Campinas)*, 36. https://doi.org/10.1590/1982-0275201936e180032
5. Blasco-Fontecilla, H., Fernández-Fernández, R., Colino, L., Fajardo, L., Perteguer-Barrio, R., & León, J. (2016). The addictive model of self-harming (non-suicidal and suicidal) behavior. Frontiers in Psychiatry, 7. https://doi.org/10.3389/fpsyt.2016.00008
6. Burleson, B. (1994). Friendship and similarities in social-cognitive and communication abilities: social skill bases of interpersonal attraction in childhood. Personal Relationships, 1(4), 371-389. https://doi.org/10.1111/j.1475-6811.1994.tb00071.x
7. Butera, K. (2008). `neo-mateship' in the 21st century. Journal of Sociology, 44(3), 265-281. https://doi.org/10.1177/1440783308092884
8. Campbell, E. and Murray, C. (2015). Measuring the impact of technology on couple relationships: the development of the technology and intimate relationship assessment. Journal of Couple & Relationship Therapy, 14(3), 254-276. https://doi.org/10.1080/15332691.2014.953657
9. Chambers, D. (2016). Networked intimacy: algorithmic friendship and scalable sociality. European Journal of Communication, 32(1), 26-36. https://doi.org/10.1177/0267323116682792
10. Costa, S., Barberis, N., Griffiths, M., Benedetto, L., & Ingrassia, M. (2019). The love addiction inventory: preliminary findings of the development process and psychometric characteristics. International Journal of Mental Health and Addiction, 19(3), 651-668. https://doi.org/10.1007/s11469-019-00097-y
11. Dawson, M., McDonnell, L., & Scott, S. (2016). Negotiating the boundaries of intimacy: the personal lives of asexual people. The Sociological Review, 64(2), 349-365. https://doi.org/10.1111/1467-954x.12362
12. Doğuş, Y. and Özdoğru, M. (2022). Schools through the perspective of students from different countries: the case of spain, italy, poland, portugal, romania, and turkey. Dinamika Ilmu, 353-374. https://doi.org/10.21093/di.v22i2.4911
13. Feeney, J. and Noller, P. (1990). Attachment style as a predictor of adult romantic relationships. Journal of Personality and Social Psychology, 58(2), 281-291. https://doi.org/10.1037/0022-3514.58.2.281

14. Fisher, H., Xu, X., Aron, A., & Brown, L. (2016). Intense, passionate, romantic love: a natural addiction? how the fields that investigate romance and substance abuse can inform each other. Frontiers in Psychology, 7. https://doi.org/10.3389/fpsyg.2016.00687

15. Giddens, A. (1993). The transformation of intimacy: sexuality, love and eroticism in modern societies. *Choice/Choice Reviews*, *30*(07), 30–4118. https://doi.org/10.5860/choice.30-4118

16. Gipson, J., Gultiano, S., Avila, J., & Hindin, M. (2012). Old ideals and new realities: the changing context of young people's partnerships in cebu, philippines. Culture Health & Sexuality, 14(6), 613-627. https://doi.org/10.1080/13691058.2012.684222

17. Gradskova, Y., Kondakov, A., & Shevtsova, M. (2020). Post-socialist revolutions of intimacy: an introduction. Sexuality & Culture, 24(2), 359-370. https://doi.org/10.1007/s12119-020-09706-8

18. Gray, D., Ekinci, Y., & Goregaokar, H. (2011). A five-dimensional model of attributes: some precursors of executive coach selection. International Journal of Selection and Assessment, 19(4), 415-428. https://doi.org/10.1111/j.1468-2389.2011.00569.x

19. Hao, G., Yang, N., Zhang, J., Ding, X., Ren, H., Junfang, S., … & Gao, Y. (2019). Community assembly mechanisms and succession processes significantly differ among treatments during the restoration of stipa grandis – leymus chinensis communities. Scientific Reports, 9(1). https://doi.org/10.1038/s41598-019-52734-0

20. Harris, M. (1990). Is love seen as different for the obese?1. Journal of Applied Social Psychology, 20(15), 1209-1224. https://doi.org/10.1111/j.1559-1816.1990.tb01469.x

21. Hasani, T., Rezania, D., Levallet, N., O'Reilly, N., & Mohammadi, M. (2023). Privacy enhancing technology adoption and its impact on smes' performance. International Journal of Engineering Business Management, 15, 184797902311728. https://doi.org/10.1177/18479790231172874

22. Hidayatulloh, A. and Sartini, S. (2020). Pengaruh religiusitas dan love of money terhadap persepsi etis mahasiswa akuntansi. Jurnal Akuntansi Universitas Jember, 17(1), 28. https://doi.org/10.19184/jauj.v17i1.9747

23. Houdt, K. and Poortman, A. (2018). Joint lifestyles and the risk of union dissolution: differences between marriage and cohabitation. Demographic Research, 39, 431-458. https://doi.org/10.4054/demres.2018.39.15

24. Junaid, M., Fetscherin, M., Hussain, K., & Hou, F. (2022). Brand love and brand addiction and their effects on consumers' negative behaviors. European Journal of Marketing, 56(12), 3227-3248. https://doi.org/10.1108/ejm-09-2019-0727

25. Jung, J. (2016). A cross-national analysis of religion and attitudes toward premarital sex. Sociological Perspectives, 59(4), 798-817. https://doi.org/10.1177/0731121415595428

26. Karaman, H. (2024). The mediating role of social media addiction and phubbing in basic psychological needs in relationships and relationship satisfaction. Frontiers in Psychology, 15. https://doi.org/10.3389/fpsyg.2024.1291638

27. Karpan, V., Giovannetti, G., Khomyakov, P., Talanana, M., Starikov, A., Zwierzycki, M., … & Kelly, P. (2007). Graphite and graphene as perfect spin filters. Physical Review Letters, 99(17). https://doi.org/10.1103/physrevlett.99.176602

28. Khanifah, K., Isgiyarta, J., Lestari, I., & Udin, U. (2019). The effect of gender, locus of control, love of money, and economic status on students' ethical perception. International Journal of Higher Education, 8(5), 168. https://doi.org/10.5430/ijhe.v8n5p168

29. Leonti, M. and Casu, L. (2018). Ethnopharmacology of love. Frontiers in Pharmacology, 9. https://doi.org/10.3389/fphar.2018.00567

30. Liang, C., Song, Y., & Wang, B. (2022). The influence of social function of mobile game augmented reality and virtual reality environment on mobile phone users' addiction. Wireless Communications and Mobile Computing, 2022, 1-8. https://doi.org/10.1155/2022/2903124

31. Liu, C. (2021). A theory of sexual revolution: explaining the collapse of the norm of premarital abstinence. Mind & Society, 20(1), 41-58. https://doi.org/10.1007/s11299-020-00269-7

32. Luczak, S., Khoddam, R., Yu, S., Wall, T., Schwartz, A., & Sussman, S. (2016). Review: prevalence and co-occurrence of addictions in us ethnic/racial groups: implications for genetic research.

American Journal on Addictions, 26(5), 424-436. https://doi.org/10.1111/ajad.12464

33. Ma, Y. (2022). The triarchy of l2 learners' emotion, cognition, and language performance: anxiety, self-efficacy, and speaking skill in lights of the emerging theories in sla. Frontiers in Psychology, 13. https://doi.org/10.3389/fpsyg.2022.1002492

34. Maggalatta, A. and Adhariani, D. (2020). For love or money: investigating the love of money, machiavellianism and accounting students' ethical perception. Journal of International Education in Business, 13(2), 203-220. https://doi.org/10.1108/jieb-09-2019-0046

35. Mahoney, A. and Cano, A. (2014). Introduction to the special section on religion and spirituality in family life: delving into relational spirituality for couples.. Journal of Family Psychology, 28(5), 583-586. https://doi.org/10.1037/fam0000030

36. Mai, D. and Fu, H. (2010). Attitudes toward premarital sex in contemporary vietnam: findings from a national survey. International Journal of Sexual Health, 22(2), 103-118. https://doi.org/10.1080/19317610903498487

37. Marroquín, B. and Nolen–Hoeksema, S. (2015). Emotion regulation and depressive symptoms: close relationships as social context and influence. Journal of Personality and Social Psychology, 109(5), 836-855. https://doi.org/10.1037/pspi0000034

38. Mateus, S. (2024). Public intimacy on social media -extimacy as connected presence.. Ámbitos Revista Internacional De Comunicación, (63), 172-188. https://doi.org/10.12795/ambitos.2024.i63.10

39. McKinnon, S. (2014). Productive paradoxes of the assisted reproductive technologies in the context of the new kinship studies. Journal of Family Issues, 36(4), 461-479. https://doi.org/10.1177/0192513×14563799

40. Merkle, E. and Richardson, R. (2000). Digital dating and virtual relating: conceptualizing computer mediated romantic relationships. Family Relations, 49(2), 187-192. https://doi.org/10.1111/j.1741-3729.2000.00187.x

41. Murray, C. and Campbell, E. (2015). The pleasures and perils of technology in intimate relationships. Journal of Couple & Relationship Therapy, 14(2), 116-140. https://doi.org/10.1080/15332691.2014.953651

42. Neto, F. (2012). Perceptions of love and sex across the adult life span. Journal of Social and Personal Relationships, 29(6), 760-775. https://doi.org/10.1177/0265407512443638

43. Nogueira, M., Neto, J., Sousa, M., Santos, R., Rosa, R., Belfort, T., … & Dourado, M. (2014). Spouse-caregivers' quality of life in alzheimer's disease. International Psychogeriatrics, 27(5), 837-845. https://doi.org/10.1017/s1041610214002646

44. Petyak, O., Rudenok, A., Komar, T., Antonova, Z., & Danchuk, Y. (2022). Features of modern understanding of the concept of "love" in student families. Revista Romaneasca Pentru Educatie Multidimensionala, 14(2), 177-189. https://doi.org/10.18662/rrem/14.2/574

45. Putri, P. and Dewi, S. (2022). The effect of moral reasoning, socioeconomic status and education level on the ethical perception of accounting students with love of money as an intervening variable. Indonesian Journal of Education Methods Development, 17(4). https://doi.org/10.21070/ijemd.v20i.680

46. Rachlitz, K., Grossmann-Hensel, B., & Friedl, R. (2021). The demoralization of society and the proliferation of organization. Kybernetes, 51(5), 1849-1867. https://doi.org/10.1108/k-12-2020-0895

47. Rooney, T., Krolikowska, E., & Bruce, H. (2020). Rethinking relationship marketing as consumer led and technology driven: propositions for research and practice. Journal of Relationship Marketing, 20(1), 42-61. https://doi.org/10.1080/15332667.2020.1717276

48. Şahin, Ş. and Kiliç, A. (2021). Concept networks of the students' compassionate love perceptions. Eğitim Bilimleri Dergisi. https://doi.org/10.15285/maruaebd.778203Alarcão, V., Virgolino, A., Roxo, L., Machado, F., & Giami, A. (2015). Exploring gender in portuguese bedrooms: men's and women's narratives of their sexuality through a mixed methods approach. Sociological Research Online, 20(2), 103-121. https://doi.org/10.5153/sro.3619

49. Sanders, N. (2007). An empirical study of the impact of e-business technologies on organizational collaboration and performance. Journal of Operations Management, 25(6), 1332-1347.

https://doi.org/10.1016/j.jom.2007.01.008

50. Singh, S., Vishwakarma, D., & Sharma, S. (2020). An epidemiology of premarital sexual behaviour in india: exploring gender differences. Journal of Health Management, 22(3), 389-412. https://doi.org/10.1177/0972063420937938

51. Smith, J. and Wolfinger, N. (2023). Re-examining the link between premarital sex and divorce. Journal of Family Issues, 45(3), 674-696. https://doi.org/10.1177/0192513×231155673

52. Sümer, Z. (2013). Effects of gender and sex-role orientation on sexual attitudes among turkish university students. Social Behavior and Personality an International Journal, 41(6), 995-1008. https://doi.org/10.2224/sbp.2013.41.6.995

53. Sussman, S., Lisha, N., & Griffiths, M. (2010). Prevalence of the addictions: a problem of the majority or the minority?. Evaluation & the Health Professions, 34(1), 3-56. https://doi.org/10.1177/0163278710380124

54. Teachman, J. (2003). Premarital sex, premarital cohabitation, and the risk of subsequent marital dissolution among women. Journal of Marriage and Family, 65(2), 444-455. https://doi.org/10.1111/j.1741-3737.2003.00444.x

55. Thelandersson, F. (2020). Mediated intimacies., 1-9. https://doi.org/10.1002/9781119429128.iegmc288

56. Vares, T. (2022). 'when you delete tinder it's a sign of commitment': leaving dating apps and the reproduction of romantic, monogamous relationship practices. Journal of Sociology, 59(4), 975-990. https://doi.org/10.1177/14407833221082700

57. Wiehn, T. (2022). Becoming intimate with algorithms: towards a critical antagonism via algorithmic art. Media International Australia, 183(1), 30-43. https://doi.org/10.1177/1329878×221077844

58. Yan, Y. (2016). Intergenerational intimacy and descending familism in rural north china. American Anthropologist, 118(2), 244-257. https://doi.org/10.1111/aman.12527