

# Analysis of love and hate philosophy essay

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From a phenomenological perspective, in everyday life, we see the objects of our experience such as physical objects, other people, and even ideas, as simply real and straightforwardly existent. In other words, they "just there" exist along with others. We don't question their existence: we view them as facts.[1]Our emotions, beliefs, opinions and the like are said to be facts that man used to know. When we leave our house in the morning, we take the objects, we see around us as simply real, factual things—this tree, buildings, cars, et cetera. This attitude or perspective, which is usually unrecognized as a perspective, Edmund Husserl terms the "natural attitude" or the "natural theoretical attitude" This natural attitude is that state of affairs in which we live before we have engaged in philosophy.[2]This natural attitude is commonly known by man as the ordinary and normal way of perceiving such object of phenomenon. This attitude implies the usual reaction and understanding of man on a certain live activity that man is interacting. The natural attitude is characterized by the fact that we take the being of the totality of the world for granted.[3]Man do not give so much emphasis on a certain phenomenon because he thought that the knowledge he acquired was already the truth and therefore enough for it to become his mainstay – in the form of values, beliefs, perspectives, opinions and the like. Apparently man is in line with different kinds of emotions. These emotions are man's natural abilities in which he will portray through his self towards the other. The natural attitude is something which emphatically has to be overcome. [4]One can formulate this negative or flip side by emphasizing the aspect of "taking being for granted," instead of just "positing" it.[5]By these, it can be concluded that the way our subjective act perceive a certain object, it may possibly has the tendency of perceiving the phenomenon differently or in a

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different way. Love and hate as part of emotion are entitled with this natural attitude. Both present its appearance according with its nature; love having its positive notions and hate connoting its negative implications. They are plainly there, existing along with all other emotions. Taking being for granted means accepting or taking it as it is (carrying its established notions at hand). The notion of love and hate are taken for granted believing that what man used to believe to be true is after all true in its sense. Man's natural attitude alters the supposed true meaning and essence of love and hate. This attitude creates judgments and preconceptions that represent as general knowledge. This general knowledge is man's standpoint and source of basis in determining what is true and what is not. Love and hate is believed to be independent of us, as the ones who experience it.[6]Our experiences differ from other since we have different ways on interacting with them. This means that emotions; particularly, love and hate exist apart and in a distance to man, they have their own way of presenting their characteristics to man. This way of presentation is derived from the way they appear and the way their appearances reveal to man; love as a many splended thing and hate as a menace. This presentation may include every act in which something is objective for us in a certain sense. Every act is either itself a presentation or it is founded on one or more presentation.[7]In this case, both emotions are said to be entitled in a various ways of revealing itself through man's interactions; daily activities as such. That is in every act the intentional object presented in an act of presentation; and in cases other than mere presentation, the presented object is there as judge, wished, etc. In the case of judgment, it refers to the statements or predications, and as excluding perceptions, a fact is intentionally objective for us.[8]In a

perception an object is given to us as bodily existent. We name it as something existing at present; if we on the basis of this perception assert the judgment that it exists.[9]By naming a certain phenomenon or object we may say that we are already judging it to be what it is. In this judgment, that which appears, that which is intentionally known, is not the existent sensuous object, but rather the matter of fact that it exist. In the judgment it seems to us furthermore that something is constituted in a certain way, of which we are convinced.[10]In this judgment we draw conclusions regarding love and hate. Thus we experience misinterpretations of the known thing. The fact of experiencing something thus can be described as the process in which being manifests itself in consciousness, or, according to the co relational a-priori in which consciousness accomplishes the experiencing of that which is given to it.[11]Husserl stated that consciousness constitutes the world, being conscious that one is conscious of something. Man in relation with his consciousness is conscious that love and hate do exist, that is has appearances that it posit towards man. Man's natural attitude saturates Man's consciousness that lead him on his preconceptions, judgments and biases of both love and hate. This natural attitude suppresses the intentionality of man on determining what is knowledgeably true in reality which leads to Husserl's transcendental epoche and reduction. Husserl's analyses always take place within the framework of intentionality, more than merely the experience of something. The intention is always carried out with a certain interest, on searching, investigating and acquiring for the truth that would lead man in his search for a fulfilling happiness. Thus Husserl resorted to his method on epoche and reduction. These two are not just merely method but a discipline as well. A discipline in which man can

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possibly realize and see love and hate in a bigger and better picture. For the subject who experiences, and by this experience constitutes the world, cannot itself be a wholly entity since certain knowledge to an object is conceive differently and thus lack of truthful meanings. To be able for man to acquire truth and knowledge he must firstly undergo on the method epoche and reduction. Epoche and reduction here are not just a simple method but then it is also a discipline that would constitute as an aid for man's endless question on love and hate. From the method's way of unleashing and unraveling love and hate, one may able to come up with a help that would reveal these emotions' greater and sufficient meaning. One must set aside his natural attitude and apply the method in his inquiry. The act of exercising epoche and reduction on setting aside man natural attitude will help man's consciousness in order for him to come up with truth.[12]The epochē attends to a transcendental field.[13]In this sense man may view love and hate beyond his natural attitude. In performing the transcendental phenomenological epochē, phenomenologists bracket not only their belief in the existence (as well as the non-existence, possibility or probability) of objects in the field; they also bracket their individual psychological self. In effect, the psychological point of view is also bracketed.[14]Basically, when we talk about love and hate, we automatically associate it with psychology, since human emotions are relation with human identity. In this sense, with the usage of the method, man may able to acquire logical interpretations and realizations regarding these emotions. Love and hate will be able to establish its rational and logical meaning, bracketed its emotional, psychological aspects.[15]What remains is a field that is given within a wide range of possibilities on gaining truth. It is hence 'transcendental' in the

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sense of being presupposed by any point of view whatsoever. Every perceptual object, a ball pen, a board, or a truck, is given as having insides and backsides, which are presumed as 'there' but which remain transitional. [16] This means that in acquiring knowledge through our natural attitude we really can obtain distorted facts, since the attitude we exert is traditionally improper. Further, these backsides or insides are open to other perceivers. Phenomenological methods, the epoché and the eidetic reduction, provide lasting philosophical contributions: the notion of the world as a 'field', through the abstraction of 'physical activities'. These doctrines provide the conceptual foundation for investigating topics as broad as love and hate. Researchers may fill out positive accounts for love and hate more or less adequately. [17] Ordinarily, the terms, 'love' and 'hate' cover a multitude of dispositions and passions. With this we will be in full revelation with the help of the method. By abstracting and reducing his natural way of seeing love and hate. Our natural attitude towards our belief system affects our perceptions or how we interpret what you see, hear and feel. This may be distorted or diverted. However, knowing your beliefs with the aid of epoché and reduction will give you a sound basis for emotional freedom. Being free emotionally will help man to become rational and logical in seeing life in a more beautiful and effective way. Within the natural attitude, the world is experienced as always already present, prior to our reflection upon it. Simply put, from an empirical or natural standpoint, 'I see my ego as fundamentally separate from the world around me, a world that is obviously already here, quite apart from me, and which has no relation to me other than as my context and the container for other objects of interest to me.' [18] In essence, the entire theoretical structure is the seemingly self-evident assertion that

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the world is fundamentally separate from me and pre-exists me.[19]The self is being thrown into the world separately from the world and all other things in the world. As for emotion; love and hate, it is separately conceptualized for man to test and investigate its validity. One of phenomenology's primary claims is that; 'the ego is never severed from world, that the sense of "world" is always more than a collection of empirical objects, that I am always implicated in world and vice versa.'[20]Man, being thrown into the world has his preconceptions, biases, and prejudices have come to experience love and hate as such. He resorts to apply the method epoche and reduction in his inquiry, and finally unravel love and hate with new eyes. He has come into a realization of love's vital role and negative implications as well and he was able to become aware of hate's essentiality and affectivity in the wide range of possibilities of human existence. Indeed, the very sense of facts of consciousness as such, from a phenomenological perspective, depends on a wider horizon of consciousness that usually remains unexamined. Through these methods, state of affairs can possibly be examined thoroughly. This examination will help man determine his purpose and meaning of life in line of course with the method epoche and reduction. Through this process of abstraction and reduction, a unique way of dealing with love and hate will come to actuality. By setting aside natural attitude towards man's experience with the emotion, and by using the epoche and reduction one may gain the satisfaction and happiness that he is craving for it. Husserlian phenomenology, provides the background for understanding the foundations of love and hate, in the sense of their implicit logical forms.[21]Trough phenomenological method love and hate lies in the general suitability in

approaching inter-disciplinary topics, such as love and hate in the application of human endeavor; in his search for truth, happiness, and life's fulfillment.