About the Cover:

“Family Affair” by Julie Frith

Virginia Satir (1917-1988), a pioneer in the field of family therapy, used the metaphor of a mobile to explain that families are systems—sets of interconnected parts. When one element of a mobile is disrupted, it affects the balance and movement of the rest of the structure. In family life, disruption and change is inevitable. Each event—marriage and divorce; birth and death; a new job or home; loss of love or physical health; the transition from one life stage to another—sets off a response that will affect every member within the family system.

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Preview Chapter 7 Love and Loving

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Chapter 7

Love and Loving
I stand by the bed where a young woman lies, her face postoperative, her mouth twisted in palsy, clownish. A tiny twig of the facial nerve, the one to the muscles of her mouth, has been severed. She will be thus from now on. The surgeon had followed with religious fervor the curve of her flesh; I promise you that. Nevertheless, to remove the tumor in her cheek, I had to cut the little nerve. Her young husband is in the room. He stands on the opposite side of the bed and together they seem to dwell in the evening lamplight, isolated from me, private. Who are they, I ask myself, he and this wry mouth I have made, who gaze at and touch each other so generously, greedily?

The young woman speaks. “Will my mouth always be like this?” she asks.

“Who are they, I ask myself, he and this wry mouth I have made, who gaze at and touch each other so generously, greedily?”

“Yes,” I say, “it will. It is because the nerve was cut.” She nods and is silent. But the young man smiles. “I like it,” he says, “It is kind of cute.” Unmindful, he bends to kiss her crooked mouth and I am so close I can see how he twists his own lips to accommodate to hers, to show her that their kiss still works.

I have a favorite place in this 110-year-old farmhouse my husband and I have renovated and have made our home for more than a decade. The favorite place is not a particular room in our home or anywhere on the land that surrounds it, but a well-worn cupboard door near the back entrance of the house. Scribbled in permanent red marker in my son’s five-year-old handwriting, the words “I love you” stand out in stark contrast against the white. Even though the cupboards have been painted several times, I cannot bring myself to paint over those three words.

Love is a tough subject to tackle in one chapter; but undeniably it is a necessary discussion as we consider intimate relationships among friends, lovers, and family. But what is “love”? Even among researchers in the social and family sciences love has been a difficult concept to define, because different people experience it in ways that are unique to them. Depending on who they are “loving” and their past experiences of love, no two people experience or express their love in precisely the same way because the concept of love has such a vast, diverse, tremendous range in its meaning. Is it a husband’s unconditional acceptance of a young bride with permanent twisted and crooked facial features who conforms his own lips to hers, to assure her the “kiss still works”? Is it the scrawling, scribbling handwriting of a kindergartener in permanent red ink? Is it a pounding heart and a nervous stomach every time a certain person is near? Is it a sense of calm and comfort—or anger, hurt, and jealousy?

Love Is a Cultural and Historical Experience

Love is experienced differently by individuals and cultures. Several researchers have studied love as it is defined among different cultures of the world. Social psychologists Anne Beall and Robert Sternberg’s (1995) research concludes that the experience and definition of love are culturally determined. Psychologists and researchers Elaine Hatfield and Richard Rapson’s (1996) work appears to support the notion that “love” and “loving” experiences are driven by the culture in which we live. Their particular body of research found, for instance, that culture plays a key role in how individuals display emotions as well as how they react to the emotions and feelings of others. Is the culture in which a person lives a culture that accepts public demonstrations of affection toward another (such as in Italy), for example, or is the culture more reserved in the display of affection (such as in England)?

It is important to understand that “love” and “loving” are determined in large part by how a culture defines its social identity, or whether societal goals emphasize the advancement of the group’s interests or individual interests. Particularly important is whether the culture defines itself as a collectivist culture or an individualistic culture.

Collectivist Cultures

In collectivist cultures, individuals define their identity in terms of the relationships they hold with others. For instance, if asked the question, “Who are you?” a collectivist is likely to respond by giving the family’s name or the region from which they originate (Suh, 2002). The goals of the collective—the whole society—are given priority over individual needs, and group membership is important (Myers, 2005). In these cultures, members strive to be equal, contributing, beneficial members of the society (Suh, 2002), and their personal be-
behavior is driven by a feeling of obligation and duty to the society (Johnson et al., 2005). Collectivist cultures promote the well-being and goals of the collective group, rather than the well-being and goals of the individual. Because of the desire to maintain harmony within the group, collectivist cultures stress harmony, cooperation, and promoting feelings of closeness (Kupperbusch, Matsumoto, Kook, Loewinger, et al., 1999).

Latinos, for example (as you will see in Chapter 8), value strong interdependent relationships with their families and they value the opinions of close friends (who, in many cases, are treated as family members); this, in turn, influences how they select mates and display and experience emotions, such as love and intimacy (Castaeda, 1993; Fernandez-Dols, 1999). Asians, too, accentuate the importance of the collective whole and they therefore emphasize family bonds in their experiences of love, including extended family members. People’s self-concepts, personal goals, and the larger society are inseparable in collectivist societies (Johnson et al., 2005).

Individualistic Cultures

In individualistic cultures, where individual goals are promoted over group goals, people define their identity or sense of self in terms of personal attributes, such as wealth, social status, education level, and marital status (Myers, 2005). Unlike in collectivist cultures, individualists view themselves as truly independent entities from the society in which they live, and their personal needs and rights guide their behavior, rather than the needs of the society (Johnson et al., 2005). Individualistic cultures, such as in the United States and Europe, promote the idea of autonomy and individuation from the family; in turn, this autonomy
Is Love the Basis for Marriage?

Is love the basis for marriage? Is it a prerequisite for marital bliss and happiness? While people from collectivist cultures may marry someone based on what is considered to be good for the entire group, people from individualistic cultures, like the United States, typically marry someone who fulfills their personal, individual goals, such as being in love. Most Americans would say being in love is a necessary prerequisite in a relationship before a couple decides to marry. Is love the basis for marriage?

YES: Marriage and family therapist Henry Grunebaum (2003) notes that “love” contains salient characteristics that are unlike any other emotion or feeling experienced by human beings. In particular, feelings of romantic love toward another person differentiate this human experience from all others. So significant is the experience of romantic love, Grunebaum says, most people rarely come in contact with it in their lives. In one informal study his middle-aged study respondents indicated that, on average, they experienced romantic love only three to six times throughout their lives. So rare are these experiences of romantic love, Grunebaum believes, people consider it precious and enduring. In particular, Grunebaum asserts the elements needed to foster an enduring relationship of any kind are needed to foster a strong, enduring love relationship:

- Intimacy
- Selflessness
- Communication
- Kindness
- Concern
- Active interest in the other person
- Valuing our partner’s happiness as much as we value our own
- Interdependence

Grunebaum points out that loveless marriages are difficult to repair. In his clinical experience, “when romantic love is lost, it is almost always gone for good.”

promotes the practice of people selecting partners based on individual reasons (such as attraction, love, money, security, etc.), rather than collective reasons (such as prearranged marriages in China and India) that might benefit the culture as a whole. Along these lines, when cultures promote the autonomy and independence of individuals (as seen in much of Western civilization), this autonomy, in turn, affects relationship satisfaction, the ease with which intimacy is established, and “love” as a basis for marriage (Dion & Dion, 1993). Relationship partners are free, by society’s standards, to choose a partner that best suits their needs; it is thought that this freedom of choice enhances relationship satisfaction and the experiences of love and intimacy.

Finally, Beall and Sternberg (1995) consider the experience of “love” to be driven by not only culture, but by the period in history in which the relationship exists, as well.
Love Is a Cultural and Historical Experience

NO: Marriage and family therapist Joseph Silverman (2003) contends that the feelings associated with love are mainly nervousness associated with the excited feelings produced by the chemicals in the brain when we are attracted to another person. While in this excited state, couples make lifelong commitments to one another—and set themselves up for disappointment. According to Silverman, there are problems with linking love as a basis for marriage:

- People overestimate the significance of the importance of love, and they feel deprived or empty if the excitement wanes. They therefore believe that if they have “fallen out of love,” it is a good reason for getting divorced. Other aspects of the relationship, such as compatibility, sharing experiences, or similar family goals, says Silverman, are equally important as feelings of love.
- People believe there is a “perfect Someone” out there for everyone. But according to Silverman, there is no such thing as a “perfect partner,” maintaining that anyone who is reasonably tolerant and flexible can successfully marry nearly anyone.
- The most important relationship in any person’s life—marriage—cannot fulfill every desire of both partners. Silverman notes that infidelity is not necessarily indicative of marital dissatisfaction, but may simply imply that the marriage is not satisfying certain desires of one partner.

In Silverman’s view, “not every marriage has to be violins and roses.” Marriages of convenience, and marriages where love does not exist have a place—when the advantages of staying together outweigh the disadvantages of being together.

What Do You Think?

1. After glimpsing the opposing views about the necessity of love as the basis for marriage, which therapist do you agree with most?
2. Do you agree with Grunebaum’s statement that romantic love occurs rarely? Why or why not?
   Do you agree with Silverman’s statement that a person can successfully marry nearly anyone?
3. Is love a prerequisite for marriage?


A glimpse of the past can help us understand how and why we view and experience love today, and how our experiences of love have evolved over the centuries.

The History of Love and Romance

Throughout history, perhaps no topic has generated as much attention as the topic of love. Philosophers, poets, writers, scholars, and lyricists have all sought to provide an account of love and its mysteries. In keeping with the theme of this book, the study of marriage and family, our focus will be on various experiences of love as recorded throughout history. This journey into the past, outlined by historian Morton Hunt (1959), illustrates...
how the historical influences of love affect how we experience love in our contemporary society.

**Love and Romance in Ancient History**  Adam and Eve fell in love first, although some have commented that they probably didn’t have much choice in the matter. Fast-forward about 1900 years (2000 B.C.E.) and you will find the Babylonian epic of *Gilgamesh*, and a bit later, Egyptian love poetry in circa 1000 B.C.E.

Some years later (about 970 B.C.E.) King Solomon penned in the *Song of Solomon*, called today the “Song of Songs,” a steamy account of love and romance between a bride and bridegroom in ancient Israel.

To her: (Song of Solomon, 4:6, 9)

> You have ravished my heart . . . my bride, you have ravished my heart with a glance of your eyes. How sweet is your love . . . How much better your love than wine, and the fragrance of your oils than any spice!
> I will go to your mountain of myrrh, your hill of frankincense.

To him: (Song of Solomon, 5:14–15; 6:3)

> O that you would kiss me with the kisses of your mouth! My Beloved is radiant . . . distinguished among ten thousand. His body is carved ivory work . . . his legs as marble columns . . . I am my Beloved’s and he is mine!

Though the language, rules, and conduct of expressing love may have changed a bit since ancient times, it is clear that love, romance, sex, and intimacy were experienced just as fully and with as much passion and excitement as we experience them today.

During the Golden Age of Greece (450 B.C.E. to about 27 B.C.E.), love was thought of as a bittersweet emotion, an ambivalent feeling (Shaver, Morgan, & Wu, 1996). According to one anonymous author, love was considered to be a quickly fading amusement or an affliction or illness that lasted too long. Greek men wanted a faithful love with a virtuous woman, but did not associate love with marriage. Greek women had different concerns than men during this era. As one historian notes, “if you weren’t a goddess, you were pretty much out of luck. Dating was unheard of, marriages were arranged—women very rarely even ate dinner with their husbands” (Hunt, 1959).

During the rise and fall of the Roman Empire (27 B.C.E. to 385 A.D.), love went from guilt-free sexual indulgence to a somber, joyless, guilt-ridden experience intertwined with the act of sex. Exit (out and sinful) love as the Greeks related it to sensuality and sexuality; enter Christianity where the call to love one another in a self-sacrificing way dominated.

**The Middle Ages and the Renaissance**  This time period ushered in the true era of wooing, courting, and the romantic “ideal,” which many women and men still look for in their relationships. For perhaps the first time in history, the early 12th century was a time of courting and romantic love that fostered mutual respect and admiration between a man and a woman. Women, who had been viewed as slave labor or servants in the past, gained stature, although they were still considered the property of men and “guarded” by their fathers or husbands. During this period, their marriages were arranged, and women were elevated to the status of a love object, inspirers of poetry and melancholy love songs.
It was not until the 16th century that marriage was viewed as a physical and financial union. Love was not the foundation of the marital union, or even a significant part of the union.

**Coming to America**  As the British emigrated to New England during the 16th and 17th centuries to pursue religious reformation and freedom, contrary to popular belief, the Puritans and Pilgrims showed themselves to be romantically sentimental—and thoroughly enjoyed sex within the confines of marriage. Many writings in existence today note that Puritans were tender in their romance toward their marital partner and were quite good lovers. As such, during this historical era the ideals of love and romance were combined with the expectancy of (enjoyable) sex within marriage. As a result of this new relationship dynamic, romance and sex became hallmarks of love, and consequently, the social status of women significantly improved. By the 17th century, women could separate from and even divorce their spouses, and they were granted legal rights to their husbands’ property and inheritance. Such freedoms, however, were short-lived as 18th-century Puritans gave way to the oppressive, stuffy, formality of the Victorians—in love, romance, and sexual practices.

**Meanwhile, Back in Europe**  During the Victorian era (1837–1901), the virginal, shy, virtuous woman was the epitome of the attitude toward sexuality and the role of women. Though attitudes toward sexuality were prim and stuffy, the Victorian ideal of love, for the first time in history, perpetuated a sense of couple togetherness. While not at work, men during the Victorian era were expected to be at home, enjoying the company of their wives and family. Relative to the scope of love throughout history, the Victorian era was short-lived and quickly gave way to the emergence of the concept of romantic love in the early 20th century.

**Romantic Love**  The early decades of the 20th century saw rapid social changes: family planning activist Margaret Sanger (1914) claimed that lovemaking and procreation were two entirely different experiences, and she gained national attention when she claimed that women had the right to control their own fertility. At the same time, the nation ushered in the emancipation of women and experienced the rise in capitalism and industrialization. And, for the first time in the annals of history, both men and women sought out romantic love relationships that combined sexuality, affection, and togetherness—and discovered that all of these relational elements could be found in one relationship.

By the 1930s, romantic attraction to another became the acceptable form of choosing a life mate. The way many of us experience love today came into being with the past century. In a true sense, the concept of romantic love is in its infancy, a 20th-century phenomenon (Luhman, 1996). Yet, this form of partnering based on love and affection, and tenderness and care is still today a goal for many.
What Is Love?

Today love is perhaps the most overused four-letter word in the English language. I “love” movie popcorn. I “love” the sound of a newborn baby’s cry. I “love” spring. I really “love” collegiate football. I “love” my husband and my children, my family and friends. I “love” teaching. This crazy little thing called love has been assigned over 20 definitions in the dictionary as well as in the thesaurus:

- feeling affection for
- adoration
- worship
- devotion
- caring for
- finding irresistible
- fondness
- having a weakness for
- being partial to
- tenderness
- passion
- desiring the other

A problem with the dictionary and thesaurus definitions still remains, though. As you can see, we can “have a weakness for” pizza; we can be “fond of” pizza; we may even be “devoted to” or “adore” pizza! In today’s society we tend to use the word love when we really mean we prefer something or enjoy something or like to be in someone’s company.

The ancient Greeks recognized this dilemma and distinguished between the different key qualities of or types of love. For example, the term eros was used to describe the sexual, physical components of love (this is the root word of the term erotic). Philos, or brotherly love, was used to describe the affectionate feelings shared between friends and family (hence the name Philadelphia, the “city of brotherly love”). Agape love was thought to be a self-sacrificing, spiritual love that looked out for the interests and well-being of others. Today, in North America, we still have only one word to express our love. One researcher, Beverley Fehr (1988), paid particular attention to how individuals assess or appraise the essential aspects of love, or what she termed love prototypes.

Love as a Prototype

Fehr (1988) decided to take a somewhat different approach to her scientific quest in an effort to understand the definitions people attach to the concept of love. Fehr started with the premise that each of us acquires a model in our own families of origin of what love is and what it is not. In her research, she asked her study sample to freewrite (unedited, uninhibited writing) various features or attributes they assigned to “love.” The list the study sample provided was thought to be their prototype or model of love. A different sample group later ranked the features in order of importance. Table 7.1 shows the top 12 central features of love identified by Fehr’s research. It is important to note that if any group of individuals, such as a group of students, were given the task of creating attributes they assigned to “love,” each person would generate a love prototype list of attributes or characteristics that is unique to them. The list a person generates is important, because it represents his or her own definition of “love.” As Fehr notes, the aspects a person lists is central to and ultimately characterizes his or her love relationships. If any of the key attributes of love are dishonored,
violated, or lost at any point in time during the relationship, the love relationship is threat-ened and may end.

Similar to Fehr’s concept of love prototypes is world-famous sexologist John Money’s (2003) concept of love maps. A love map is a mental blueprint of sorts that we carry internally. According to Money, love maps present an image of the “ideal” love relationship that is shaped by our experiences with love in infancy and early childhood. It is also informed by the attitudes of love and sexuality of our parents or primary caregivers.

While each of us has a love prototype or love map, when we first begin to question whether we are “in love” with another person, it is often difficult to determine whether our feelings are feelings of infatuation, or whether they are feelings that will lead to an enduring, committed love relationship.

Passionate Love: Experiencing Love as Infatuation

Infatuation refers to an intense, extravagant, and often short-lived passion for another person, and many times these feelings are confused for love. Most of us have had a “crush” on someone or we have suffered through “puppy love” at some point in our early teens or younger. These crushes are referred to as simple infatuation, a physical attraction that is often accompanied by emotion-filled daydreams and fantasies about someone—perhaps an actor/actress, a pop star or singing idol, or even a teacher. In the 1970s the object of my infatuation was Donny Osmond (my choices were slim—I had the options of Donny or Greg Brady of the Brady Bunch). Our first love experiences, often during junior high school or the early high school years, are actually simple infatuation. While parents, social workers, clergy, educators, and other providers of human services understand this love is not the

<table>
<thead>
<tr>
<th>TABLE 7.1 Fehr’s Twelve Central Features of Love</th>
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<td>The top twelve central features of love, according to Fehr’s research, by order of importance, are:</td>
</tr>
<tr>
<td>1. Trust</td>
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<td>2. Care</td>
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<td>3. Honesty</td>
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<td>4. Friendship</td>
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<td>5. Respect</td>
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<td>6. Desire to promote the well-being of the other</td>
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<td>7. Loyalty</td>
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<td>8. Commitment</td>
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<td>9. Accepting the other without wanting to change the other</td>
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<td>10. Support</td>
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<td>11. A desire to be in the other’s company</td>
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<tr>
<td>12. Consideration of and interest in the other</td>
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Does your love prototype list include attributes or characteristics of love that Fehr’s list does not? If so, why do you think that is?
“real,” committed love that marriages are made of, it is important that they recognize that the feelings experienced are no less intense than those adults experience.

**Infatuation as Romance**  Romantic infatuation is often referred to as *romantic love*. Defined in the American Heritage dictionary (2000) as “a foolish, unreasoning, or extravagant passion or attraction,” and “an object of extravagant short-lived passion,” romantic infatuation involves a complicated, often overpowering blend of emotion and sexuality.

Empirical studies appear to support the dictionary’s definition. Notably, Elaine Hatfield and her colleagues (1978, 1988) distinguish between two different types of love, passionate and companionate (to be discussed later in this chapter). The researchers describe passionate love as a wildly powerful emotion that is experienced as intense longing for the selected love object, along with profound sexual arousal and confused feelings. Passionate love can either be a blissful experience if the love is reciprocated, or a painful experience if the love is ignored. Other research found that romantic love involves a mix of intense emotional and physical characteristics, such as a pounding heart, a choking sensation in the throat, sweating palms, and/or a constricting sensation in the chest (Rice, 1993). The emotional manifestations of romantic love include idealizing the romantic partner; intense sexual attraction; a surge of self-confidence; adoration of the love interest; and an all-consuming, selfless desire to promote the well-being of the partner (Rice, 1993). In short, it’s the stuff that the “love” relationships on reality TV dating shows (*The Bachelor, The Bachelorette, Elimidate*) are made of—but not what long-lasting marriages are made of.

Social psychologist Z. Rubin (1973) studied romantic love/infatuation and how the attachment to the love interest develops, both physically and psychologically. Akin to what happens on the reality TV dating shows, Rubin found that infatuation tends to start very quickly and often leads to what people think of as “love at first sight.” Romantic infatuation occurs as the result of an attraction, probably to some physical trait, such as an appealing body part, her captivating smile, or his bedroom eyes. While physical attraction is an important element in emotionally mature love relationships, it is not one of the *primary factors* in relationship satisfaction and longevity. With romantic love, however, there are relatively few factors beyond the physical traits that attract us to the other; thus, such attraction doesn’t lead to loving someone else, but only loving or being attracted to a certain part of the person. It should come as no surprise that as the attraction to a particular trait begins to wane, so too does the “love.” Fatuous (infatuation) relationships tend to end as quickly as they begin.

Like Rice, Rubin found that romantic infatuation carries with it an urge to assist or aid the lover in whatever capacity needed, to promote their well-being. I often comment to my students that the popular *Judge Judy* courtroom television show would not exist if it were...
not for jilted, once-infatuated lovers attempting to reclaim property that they gave away during the course of a romantic infatuation relationship. Cries of “But your Honor, I had to pay his tuition or he couldn’t finish school,” or “But your Honor, she needed to use my cell phone so she could apply for a job,” or “But your Honor, I had to buy him the car so he could get a job so we could afford rent so we could live together” flood the popular judge’s courtroom.

Another characteristic of romantic infatuation relationships was documented by Elaine Hatfield (1978, 1988). She found that when couples are in relationships consumed by romantic infatuation, both partners become completely absorbed with each other and exclude friends and family. With the relationship referred to as a “two-person world,” family, friends, academics, sports, work, and anything else that was once important lose their priority in life (Sureshkumar, 2004). Because of the exclusive nature of the relationship, family and friends may disapprove of the relationship because they are being neglected and ignored by the couple. In fact, if parents, family, and friends voice concern about the exclusivity of the relationship, it is perhaps an indication that the relationship is not “real love.”

According to Dan Landis and William O’Shea (2000), researchers from the University of Mississippi, the experience of passionate love/infatuation is culturally determined. Landis and O’Shea’s (2000) elaborate multicultural research concludes that the experience and expression of fatuous love is multifaceted and is “uniquely defined within each culture” (p. 752). Studying nearly 2,000 participants from the United States (consisting of Caucasians, as well as Japanese Americans and Chinese Americans), Denmark, England, Canada, and Israel, Landis and O’Shea asked respondents to complete a sexual behavior and sexual attitudes questionnaire and to rate how strongly they agreed with statements such as:

- Sometimes my body trembles with excitement at the sight of him/her.
- I want him/her physically, emotionally, mentally.
- I yearn to know all about him/her.
- No one else could ever love him/her like I do (would).
- Sometimes I feel I can’t control my thoughts; they are obsessively on him/her.
- I would get jealous if I thought he/she were falling in love with someone else.

Each culture under investigation provided culture-specific responses. For example, Canadian males were characterized as more excited about their love object, whereas males from the U.K. were characterized as more melancholy on the same measures. The researchers found that, overall, those cultures that were characterized as relatively feminine (e.g., Denmark) showed differences in their passionate love experiences in terms of security and commitment; masculine cultures, such as Israel, appeared to foster more “self-centered” relationships.

The physical and emotional exhilaration, the fever-pitched excitement, and the sexually charged atmosphere that accompanies infatuation may be more the work of the not very romantic-sounding neurotransmitters and hormones than the work of rational deci-
sion making. These neurotransmitters and hormones may, in fact, be the primary influence on relationship junkies.

**Infatuation as Limerence**  Social scientist Dorothy Tennov (1979), who taught at the University of Bridgeport, Connecticut, first researched romantic love/romantic infatuation because of the similarity in the experiences of infatuation among her students. To address the many nuances and distinctions of love and infatuation, Tennov coined the term **limerence**. Limerence is not itself a separate, distinct form of love—but a form of infatuation similar to romantic love. According to Tennov, the term infatuation carries with it certain meanings and connotations of immaturity, while the term “limerence” separates out the aspect of immaturity.

According to Tennov then, the experience of limerence—romantic love or passionate love—is best described as intrusive (perhaps even obsessive) thinking about the limerent object (possibly a sex partner). In addition to these intrusive thoughts, there is an interaction between the perceived behavior of one person and the reactions of the other person. According to the Tennov, limerence is not a conscious decision; by and large it is thought to be an involuntary reaction, something that just simply happens to someone, such as a “love sickness.” In her work, Tennov points to the biochemical processes in the brain as the primary culprit in the feelings associated with limerence. (See the feature box, Healthy Selves/Healthy Families for an explanation of these biochemical processes.)

Symptoms of limerence include longing for the limerent object to reciprocate the passion; a vivid image of the limerent object reciprocating the passion; and an aching or longing in the chest for the limerent object. In short, limerence **demands** that feelings are reciprocated. If it appears as though the limerent object will reciprocate the passion (or if the object’s actions are interpreted as reciprocation), there is a sense of buoyancy or a feeling of “walking on air.” Limerence carries with it an intensity of emotions, and an intensity of feelings that makes everything else seem unimportant or insignificant. While the saying goes, “love is blind,” it is probably more accurate to note that “limerence is blind.” Without a doubt, those experiencing limerence have a remarkable ability to ignore negative personality aspects or character flaws. In fact, someone experiencing limerence may even perceive a negative attribute to be **positive**.

At this point you may be thinking, “Wait a minute . . . what separates limerence from infatuation?” According to Tennov, the primary distinction between infatuation and limerence is that with infatuation, the object of attention will probably never be a life mate or even a strong candidate to become a significant other. When the fatuous feelings die, the relationship dies. Remember, inherent in the literal definition of infatuation is “foolish” behavior or “unsound judgment.” Infatuation assumes a degree of irrational behavior and irrational hopes. Conversely, inherent in limerence is a realistic notion about the person and the relationship. It is possible, therefore, to have limerent feelings about a spouse, a life partner, or a significant other. True limerence typically only lasts for about 18 months to three years; eventually, limerence is reciprocated, fades, or is transferred to another person. This is an important factor to note: the feelings associated with limerence do not last forever! Limerence is destructive when the feelings associated with it are the sole basis upon which a marriage or life partnership is based. Because limerence fades at some point in time, some couples might assume that the “love” is gone, when in reality the limerence has simply faded and has been replaced by a more committed love.

When limerence for a limerent object ceases, there is one of three possible reactions: consummation, starvation, or transformation.

- **Consummation** means that the limerent object has either reciprocated the limerence and the limerent feelings or that both parties have developed a mutual, lasting love.
After reciprocation, there is the possibility that limerence is replaced by less positive feelings.

- **Starvation** refers to the notion that the limerence is starved out of existence because the limerent object does not reciprocate the limerent feelings; all hope is lost and the person moves on to another limerent interest.

- **Transformation** refers to when the limerence is transferred to a new limerent object.

Tennov’s research has come under fire by social and family scientists, because it is based on self-initiated, nonrandom samples. In other words, instead of sampling a cross-section of limerent and nonlimerent subjects, the researcher only studied people she selected and who were mostly limerent! In addition, Tennov suggests that limerence is a universal experience that occurs across sexual, racial, age, cultural, and other categories; however, there is no empirical evidence to support that claim.

Unlike passionate love where feelings may wax and wane, *companionate* love is characterized by deep, mature, affectionate attachment bonds.
Companionate Love: Experiencing Love as a Commitment

There’s love . . . and there’s love that lasts. It is not uncommon for us to question whether our experiences with love are “real love” or “true love.” With such a flood of biochemicals in the brain and the surge of hormones in the bloodstream when we become attracted to someone, it is little wonder that it is difficult to determine if what we are feeling is the real, lasting thing or a fleeting fling. Unlike infatuation, companionate love leads to committed, perhaps even lifelong, love relationships.

Companionate Love

It is not uncommon for relationships to move from the have-to-be-intimate-24-hours-a-day phase (passionate love) to a phase of love that is less dominated by lust. Much in the same way ravenous binge eating must eventually come to an end, so too must the ravenous passionate/infatuated/limerent love come to an end. (If the love remained at the sexually and emotionally charged state we would be too worn out to accomplish much else!) If the romantic love experience is to endure, it must at some point be combined with or transition into a calmer, more tender, more affectionate type of love. While passionate/romantic love is a rapid-fire frenzy of emotion, sexual arousal, anxiousness, and life that revolves around the two-person world, companionate love is distinctly different. Companionate love refers to deep, tender, mature, affectionate attachment bonds shared between two people; companionate love may or may not include feelings of physical arousal.

While passionate love happens quickly, companionate love grows gradually over time. Contrary to “love at first sight” relationships or “love [hormone] connections” observed in passionate love relationships, companionate love develops between partners who have known each other long enough to have acknowledged and accepted all of the failings, faults, shortcomings, oddities, and quirks of each partner—and still like the partner.

Liking is a necessary ingredient in companionate love. It is impossible to arrive at companionate love without liking each other. Why? Liking develops as a result of consistent, repeated rewards, such as nurture, care, appreciation, trust, and making/seeing the other person happy. Essentially, whatever attributes a person has on their love prototype list are their perceived rewards in the relationship. Building the rewards takes time and patience—both fundamental components of companionate love. Passionate love relationships typically do not want to devote the time necessary to build up rewards, because the very nature of these relationships contradicts spending time on anything.

Expression of Love

To further our understanding of the distinctions among the experiences of liking, infatuation, and committed love, Robert Sternberg (1986, 1988) developed his triangular theory of love, which conceptualizes eight different types of love relationships. These relationships take into account that each individual will experience many types of love throughout life.

Recognizing that love is a process that undergoes change, Sternberg proposed that love relationships consist of three interconnected components: intimacy, commitment, and passion. As you can see in Figure 7.1, each of these interlocking components corresponds to one side of the love triangle; because love is not a fixed or static experience, the three components of love will not always be in perfect balance. Indeed, all three components may not necessar-
licity be present at the same time. For this reason, we may experience different types of loving, even within the same relationship, over a period of time.

**Intimacy** According to Sternberg, intimacy refers to loving relationships characterized by feelings of closeness, connectedness, and bondedness (1986). Recall from Chapter 6 that intimacy involves an emotional attachment (we can think of intimacy as the emotional component in a love relationship) and includes many components such as self-disclosure of personal and private aspects of our lives, respect, trust, affection, warmth, mutuality, and spirituality. As with companionate love, intimacy builds slowly and gradually over time and is a prominent feature of a love relationship.

**Commitment** Sternberg defines commitment as a decision to love someone else and as a decision to maintain that love over time (1986). **Commitment** refers to loving another person as a conscious act of will—it is a deliberate choice. Commitment can thus be thought of as the cognitive component in a love relationship.

Just as it is difficult to arrive at a definitive description of love, determining a one-size-fits-all characterization of commitment is also difficult. To address this issue, Fehr (1988) extended her research to conceptualize the prototypes of commitment. As she did in her research of love prototypes, Fehr asked one group of research participants to provide a list of key attributes of commitment, and a subsequent group of research participants to list attributes in order of importance. Fehr’s research found the 12 attributes, ranked in importance, to be:

1. Being loyal to another individual (This trait essentially sums up all of the other eleven traits, as “loyalty” in this case refers to faithfulness, devotion, dependability, steadfastness, consistency, and trustworthiness.)
2. Being responsible and reliable
3. Being true to one’s word

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**FIGURE 7.1 Sternberg’s Triangular Theory of Love**

Robert Sternberg conceptualized love as a process that undergoes change throughout a person’s life, with three interconnected components: passion, intimacy, commitment, and passion. Because love is not a fixed experience, the three components are not always in perfect balance.

![Sternberg’s Triangular Theory of Love](image-url)
4. Being faithful and devoted
5. Being trustworthy and trusting
6. Demonstrating unconditional support, regardless of the circumstances (i.e., not “bailing” from the relationship when times are rough)
7. Being attached and dedicated to another person
8. Being dependable and steadfast
9. Putting forth an individual’s best effort in the relationship
10. Being encouraging and building up another person
11. Being determined and persistent in the devotion to the relationship
12. Being mindful about/caring about another person’s welfare

Sternberg observed that the process of commitment occurs gradually, with the levels of commitment to the partner increasing somewhat slowly at first. Commitment—just as in the instances of loving and liking—is only possible after several rewards are reciprocated between the partners. After commitment begins to increase in a relationship, these levels accelerate and then gradually find a leveling-off point. If at any time during the relationship any of the key attributes of commitment are dishonored, violated, or lost, the relationship becomes threatened or may even end.

**Passion**

The **passion** element of Sternberg’s triangle of love refers to many of the facets discussed earlier in our coverage of passionate/infatuation love relationships. Passion, in this instance, refers to the physical attraction and romantic feelings that initially draw us to another person. According to Sternberg, passion is the driving force of romance, physical attraction, and sexual consummation. It is important to note, however, that passion can still exist in a relationship whether sexual intercourse is a part of the relationship or not.

Of the three components of Sternberg’s theory, passion is the most intense and immediate. Passion peaks quickly. Over time, however, the initial excitement levels of passion reduce to a stable level; at the same time, liking and intimacy levels continue to rise, giving way to companionate love. While some couples fear that they have “fallen out of love” when the passion begins to fade, others become comfortable with the calm stabilization of their love relationship. Sternberg notes that if a relationship is ended, an individual may experience feelings of loss. If this occurs, a person’s capacity for passion may be negative for a time until the sense of loss abates.

**Sternberg’s Love Types**

Recall that Sternberg’s theory acknowledges that each individual experiences many types of love throughout life, and that love is a process that undergoes change. Notice in Figure 7.2 that each of the eight types of love represents a combination of any of the three components of love, but only one includes all three. As you view the varying types of love, keep in mind that a single relationship may experience each type of love, as described by Sternberg. The eight types of love include:

- **Nonlove:** The absence of intimacy, commitment, and passion characterizes this type of love. Nonlove may exist in a relationship where physical, emotional, or sexual violence is present.
- **Empty Love:** This type of love is devoid of passion and intimacy. Commitment is the only element in the relationship.
- **Liking:** Intimacy is the sole element in the relationship and is the stuff that great, long-lasting friendships are made of. There is typically no passion or commitment.
- **Infatuated Love:** This type of love consists of passion only; this is the stuff that television dating shows and “Hollywood” marriages are made of, but not long-term marriages. Sudden and explosive physical feelings along with the idealizing of the love object, infatuated love relationships end as quickly as they begin.
Companionate Love: This love type combines the elements of intimacy and commitment. While companionate love often starts as romantic love, it is then transformed into companionate love as couples take time to build intimacy. Limerent junkies probably will not give romantic relationships the time needed for companionate love to grow.

Fatuous Love: Combining passion and commitment, fatuous love relationships result in a sprint toward a cohabiting partnership or down the marital aisle. But because the relationship lacks intimacy and the time necessary for intimacy to grow and develop, and because passion will fade sooner or later, the only element remaining is commitment. The commitment is not the type that has been nurtured through the ups and downs of relational life; the commitment thus fades in time.

Romantic Love: Intimacy and passion are the elements that make up romantic love. Because of the physical and/or sexual attraction and arousal that accompanies romantic love, it is thought to be a more intense form of love than liking.

Consummate Love: Consummate love is a type of love that Sternberg considers to be total, whole, absolute, and all-inclusive. This type of love combines all three elements of love—intimacy, commitment, and passion. Some may attain this type of relationship, but not without nurturing the relationship and working to maintain the relationship.

Developing Love

The ability to love another is not necessarily something that we are born with. The development of love is a complex interaction of heredity, such as personality traits; the environment in which we are reared; our family of origin; and the myriad of events, incidents, and situations we experience in family life. Interactions and love experiences we have with people across our lifespan, as well as our educational background, all contribute to how love develops in our lives. The ability and capacity to love are not inherited—they are nurtured from our first experiences of love.
Jealousy

Jealousy is an emotional response to a perceived threat—real or imagined—in a relationship. Jealousy is typically aroused when one person believes that someone is getting what the person wishes to have for themselves, such as attention, love, or affection. Jealousy is an emotion that can manifest in several ways, including anger, fear, hurt, betrayal, anxiety, sadness, paranoia, depression, feelings of powerlessness or inadequacy. Whatever we feel when we are jealous, the central emotion behind jealousy is fear—fear about change, fear about the future of the relationship, fear of abandonment, or fear of losing power in the relationship. At the very least, jealousy causes hurt feelings; at its worse, it can result in family violence (see Chapter 13) or lead to a murderous rage.

Research reveals four stages of jealousy (Brehm, 1992; White, 1981):

1. Suspecting the threat: Some people look for signs of relationship deterioration or relationship threat where there are none, while others overlook obvious signals. In general, women are more likely to admit feeling jealous. Typically, women are jealous over a mate's emotional attachment to another person. Conversely, men are more likely to deny feelings of jealousy. Men typically become jealous about sex.

2. Emotionally reacting: "Hell hath no fury . . . like a woman scorned," wrote William Congreve in 1697. Emotional reactions to threats to our love relationships can range from clinging dependency (more often by women but by men as well), to violent rage (mostly by men), to depression with thoughts of suicide (mostly by women). While men respond more intensely to jealousy, women take longer to get over it, as Congreve's famous quote implies.

3. Coping: In general, when coping with jealousy women often cry, plead, or blame themselves for the problems in the relationship. Men attempt to bolster their egos by becoming competitive (this may involve becoming sexually involved with a different, more attractive partner), or they react angrily. Women tend to delay entering into another relationship.

4. Moving on: If feelings of jealousy erupt, it is important to discuss these feelings of vulnerability openly with the other partner and then find a creative way to deal with these feelings. For example, some couples create a private code word to use in social gatherings to indicate that they are feeling insecure or jealous. Above all, it is important to respect the partner’s feelings.

Talk About It

1. When you experience jealousy, what is the primary emotion you feel?
2. What are your jealousy “triggers”—what are those things that cause you to be jealous?
3. In family living, can jealousy serve a positive purpose?

First Experiences of Love

The first love relationship many of us experience is the parent-infant relationship. Thrust into an unfamiliar, foreign environment, we begin our relational lives as dependent creatures, fully reliant upon our parents and caregivers for our most basic survival needs (nourishment, shelter, warmth, and touch). It is this very dependency on others that propels us to form emotional bonds in which we give and receive love. Likewise, it is from the experiences of the earliest of all love relationships that all of our later-in-life love relationships take shape.

The early love bond parents form toward their child is altruistic love, an unselfish, giving kind of love in which they seek to provide for the needs of their child. Altruistic love promotes the well-being of another with no expectation of reciprocity or return, and it is difficult to specifically pinpoint the rewards or benefits such a love relationship provides. Indeed, the rewards of altruistic love are intrinsic rewards (such as joy, satisfaction, contentment, pleasure, gratification, etc.) derived from the relationships. Most of us do not feel the need for altruistic love to be reciprocated because the rewards obtained are pleasurable in and of themselves.

Reciprocity and Love Perhaps the key concept that differentiates adult-infant love from adult-adult love is the concept of reciprocity. While parents and caregivers cannot realistically expect the return of love from a baby, adults do expect their love to be reciprocated by their friends and love partners. The ability for people to be dependent and have someone depend on them is referred to as interdependent love. Unlike dependent love as seen in the adult-infant pair bond where an adult immediately meets and gratifies the needs of an infant, interdependent love is expressed between emotionally mature adults who recognize that love is a give-and-take process. Adults recognize that there are times when one partner may have to give more than the other, such as in the case of illness or times of extreme stress or distress. Emotionally mature adults understand that interdependent love requires that at times, some wants and needs may have to be delayed in order to promote the well-being of a partner or the couple.

The growth from dependent love to interdependent love is a process that takes place over many developmental phases of life, from infancy, through childhood and adolescence, through the transition to early adulthood to the end of life. As in the case of intimacy, the capacity to love others develops throughout the lifespan. As you learned in Chapter 6, relationships we form during the early years of life serve as template interactions upon which subsequent interpersonal intimate and love relationships are built.

The development of our capacity and ability to love takes place in the context of early emotional relationships, particularly within our family of origin. In the next section, we take a closer look at the emotional bond that significantly impacts our ability to give and receive love throughout our lives: attachment.

Attachment: An Emotional Bond

Attachment is best described as an emotional or affectional bond that ties or binds the child to the parent or primary caregiver (Bowlby, 1988). In order to describe enduring, lasting patterns of interpersonal relationships from the cradle to the grave, John Bowlby developed the attachment theory based on his observations of parent/child interactions (1969, 1971,
CHAPTER 7: Love and Loving

1980). With the premise that all neonates need nurturance in order to survive, Bowlby asserted that in the process of providing for these survival needs, newborns form a type of bond—an *attachment*—with their caregivers (typically the mother and/or father). Bowlby’s attachment theory posits that it is from this close affectional and emotional bond that children derive a sense of security, a trusting sense that the world, and the interpersonal relationships we encounter along the way, is a safe place to be.

Because of the importance of these early human relationships, Bowlby, along with prominent researcher Mary Ainsworth and her associates, asserted that the attachment behaviors that take place throughout infancy ultimately direct, shape, and mold our personality. Consequently, these behaviors significantly direct, shape, and mold the interpersonal attachment relationships we experience later on as children, adolescents, and adults (Ainsworth, Bowlby, & Wall, 1978). Some researchers believe that attachment may begin even earlier. They suggest that the emotional and affectional bonds actually begin during pregnancy, well before birth takes place (Klaus, Kennell, & Klaus, 1995). While researchers may not all agree on the exact time attachment occurs, they do agree that the ability to form and experience an emotional attachment to a parent(s) or caregiver in the earliest days of life is, in effect, a predictor of an individual’s ability to form interpersonal (and love) relationships in the future.

**Attachment and Its Significance to Love** While attachment theory serves as a useful foundation for viewing how emotional bonds are formed and for looking at infants’ reactions to parents and caregivers, there is research that goes beyond Bowlby’s theory. Using the same concepts and principles associated with attachment to more fully understand the concept of adult experiences of love, researchers have gathered an abundance of empirical evidence that speaks to the importance and significance of the quality of attachment during infancy and the subsequent impact of this attachment quality to relationships later in life, throughout childhood, adolescence, and adulthood (such as Allen & Land, 1999; Eliot & Reis, 2003; Furukawa, Yokouchi, Hirai, Kitamura, & Takahashi, 1999; Howe, Brandon, Hinings, & Scofield, 1999; Markeiwicz, Doyle, & Brendgen, 2001; Seiffge-Krenke, 1993; Weiss, 1982).

An equally abundant body of research exists that examines adults’ secure or insecure attachment to their own parents and their subsequent responsiveness and sensitivity in their parenting behaviors toward their own children (among others, Geiger, 1996; Field, 1996; Bartholomew, 1990; Crittenden, Partridge, & Claussen, 1991; Main & Hess, 1990). For example, Marinus van Ijzendoorn (1995), a developmentalist who studies intergenerational aspects of childrearing and attachment, sought to understand the extent to which parents transmit their own attachment experiences to their children. He found in his study of fifty-nine mother-infant pairs that about three-fourths of the pairs were identical in their attachment behaviors. There is even some evidence that attachment behaviors and patterns span multiple generations (Benoit & Parker, 1994). According to researchers Clyde Hendrick and Susan Hendrick (1992), attachment is a developmental phase that we never outgrow.

**Attachment Types** One study in particular is quite helpful in our quest to gain insight into the development of our ability to love others. Based on Ainsworth’s (1978) descriptive categories of attachment styles observed in infants, psychologists Cindy Hazan and Phillip Shaver’s (1987) research supports the notion that patterns of attachment early in life influence adult love relationships.

In their examination of adult love relationships conceptualized as an attachment process, Hazan and Shaver classified adult love relationships in the following manner:
Childhood Experiences of Love

While adults view love as a persisting, relatively consistent emotion, preschool-aged children experience love as a somewhat volatile and unstable emotion. In one study, the researchers presented children three to four years of age with this story: “One day Jamie’s mom made Jamie eat spinach. Jamie hated spinach and was very angry.” The researchers then asked the children questions such as:

“Does Jamie love his mom?”
“Did he like spinach?”
“Was Jamie angry?”

Adults understand that family love bonds persist regardless whether a family member makes us angry or not. The researcher found, however, that only slightly more than half of the preschool children in this study indicated “Jamie loved his mom even when she made him angry.” In other words, preschool-aged children experience love as an emotion that can wax and wane, depending on their actions.

The researchers concluded that children do not understand “love” in the same way that adults do. They found that it appears that love is more dependent on current emotion than on the target of the love. According to their findings, about 21 percent of the children in this study attempted to make the story positive instead of negative in order for it to better correspond to their judgment. For example, they remembered that Jamie liked spinach or that he was not angry. This enabled Jamie to love his mom. The researchers suggest that their findings may explain why young children believe their parents no longer love them if the parents display anger toward them.


Secure Attachment Types
Secure adults, like securely attached infants, have little difficulty seeking or maintaining closeness (physical, emotional, affectional) with another. They don’t fear being abandoned or losing their partner. Secure adults allow others to get close to them and depend on them. These adults report enduring, happy, warm, trusting relationships that promote self-esteem.

Avoidant Attachment Types
Avoidant types report that they seldom find “real” love. Hazan and Shaver described these adults as being uncomfortable when too emotionally or physically close to another person. Avoidant attachment types show discomfort with intimacy and are hesitant to trust others (Feeney & Noller, 1990). They find it difficult to allow themselves to depend on others. Avoidant types commonly report that they experienced separation from their mothers (emotional and/or physical separation).

Anxious/Ambivalent Attachment Types
Insecurity is the hallmark of this adult attachment type. When an adult shows this type of attachment, it is not a matter of if a romantic partner leaves them, but when. With the constant fear or worry that the partner isn’t really in love with them, anxious/ambivalent adults cling to their partner and push for commitment (Feeney & Noller, 1990)—and in doing so, often push the partner completely out of the picture. Poor attachment in [adulthood] can prohibit people from getting too emotionally close to attachment figures, causing them to withdraw and pull away before they get rejected (Pickover, 2002).
As a student told me,

My experiences leave me very distrustful of others . . . although it has been very difficult to undergo counseling, I have become aware of the many areas in which I need to heal. I have to totally re-learn to relate to people. I am learning that I don’t have to feel guilty when I am not punished for doing or saying the wrong thing . . . I am learning that I don’t have to constantly apologize for things I have no control over . . . I don’t have to earn people’s kindness or love! I do still, though, feel extreme guilt in knowing I am—and might always be—an emotionally high-need person. Eventually I will have to take the risk of telling another person what happened to me and letting him decide if he is willing to deal with me while I deal with the past. (Author’s Files)

The empirical evidence is clear—our experiences with early attachment relationships to our parent(s) or primary caregiver become the foundation upon which all future love relationships are built.

**Love Stories**

As recipes and cooking may be passed down from generation to generation, so too are the origins of our capacity to love and to be loved. It is these family influences that ultimately shape our love stories—our unique, personal experiences with love. There is a story that surfaced several years ago about a newly married couple. It makes a strong point concerning the development of love within the family of origin.

In preparation for their first big dinner with both sets of parents and grandparents, the new husband was puzzled as he watched his new bride put the ham in the oven. He inquired of her, “Honey, why did you cut the ham in half and then put it in the pan?”

She replied, “Oh, I don’t know . . . I suppose because that’s how Mom always did it. It must help it cook faster or something.”

At dinner that evening the bride asked her mother, ”Mom, why do you cut the ham in half before you bake it?”

The mother, baffled by her daughter’s question, thoughtfully replied, “I suppose it’s because that’s always how my mom did it.” All eyes in the room turned on the bride’s grandmother. The grandmother, quite amused, chuckled and replied, “When I was first married I didn’t have a pan large enough for the ham to fit in—so I always cut it into two halves and just kept doing it that way. I guess I just got accustomed to doing it that way.”

As this story illustrates, so often we do things and interact in certain established ways because we have become accustomed to doing things in these ways. So it is with much of what makes up family life, including how we love others and how we allow others to love us.

**The Genogram**  Thus far in your study of family and intimate relations you have come to understand the nature of family process. You have learned to recognize that our actions influence and are influenced by our family of origin.

Murray Bowen (1974), a central figure in an intergenerational approach to family therapy, sought to understand the transmission of relational behaviors from one generation to the next. Indeed, as marriage and family therapists Michael Nichols and Richard Schwartz point out, “While no one doubts the formative influence on the family in molding personality, many people imagine that once they leave home they are grown-up, independent adults, free at last of their parents’ influences . . . but the family remains with us wherever we go” (Nichols & Schwartz, 2004, p. 119).

According to Nichols and Schwartz (2004), Bowen believed that when examining the family, it is not enough to say that past experiences influence present experiences; he also
wanted to look at the relationships within the family and explore the path that guided the emotional processes from generation to generation. And it is from this theory the use of genograms was born.

Bowen created genograms, which are diagrams with various figures that serve to illustrate relationships between family members. These relationships can be drawn to illustrate simply the immediate family, or in greater detail it may include extended family relationships and multigenerational relationships. Whether using a genogram to trace certain medical histories such as cancer or heart disease, to create family trees, or to gain a clearer understanding of the family processes and emotional behaviors and patterns passed down through the generations as Bowen did, genograms give us an instant snapshot of relationship history within a given family.

In Figure 7.3a, squares are used to represent males; females are represented by circles. Notice that each of the figures is assigned an age. A solid horizontal line indicates marriage and the marriage date, while the vertical lines link parents and children. To denote a family member who has died, an “x” is placed through the square or the circle. Figure 7.3b illustrates other symbols used to indicate relationship dynamics. These dynamics speak in large part to the emotional connection of the family members.

Genograms are most commonly used for therapeutic purposes. When an individual family member or a family seeks family therapy, the marriage and family therapist may use the genogram in order to map out family dynamics. So, one family’s genogram may resemble something similar to Figure 7.3b. Notice how this illustration shows that the relationship between all of the siblings is either distant or estranged, as is the relationship between the husband and the wife. Only the mother and daughter appear to have emotional closeness. A therapist can use this information to help the family establish healthier boundaries, and thus, improve the family’s health and functioning.

**OWN IT!**

**Create a Family Genogram**

To understand more clearly how your capacity to love and to be loved develops across the generations in your family, let’s adapt Bowen’s theoretical concept of the genogram and create a “love map” of sorts. Using the family genogram as your template, take the time to sketch out your family and indicate with a plus (+) or minus (−) symbol those family members who influenced your “love” capacities and abilities in either positive or negative ways. For example, perhaps a parent or a sibling consistently demonstrated unconditional love to you; place a (+) symbol in that family member’s square or circle. On the other hand, maybe a family member remains emotionally distant from you, or perhaps you experienced abuse by that family member; denote this by placing a (−) symbol in that family member’s square or circle.

1. Did you notice in your love genogram any consistent patterns that have been passed down to you from previous generations?
2. If so, are these patterns something you want to repeat in your interpersonal relationships or something that you wish to change?
Theories of Love and Loving

We have already taken a look at one prominent theory, Sternberg’s Triangular Theory of Love, and we have devoted significant time to Attachment Theory. Let me now turn your attention to other conceptualizations of love. Two additional theories, Lee’s Six Types of Love Styles, and Reiss’s Wheel Theory of Love, have received much attention and consideration. Another theory, Love Economic Model, is just emerging on the social science scene.

Lee’s Six Types of Love Styles

As noted earlier in this chapter, the Greeks solved the problem of using only one word—love—for perhaps the most complex emotion known to humankind. Canadian sociologist John Alan Lee (1973) conceptualized love in a manner similar to that of the Greeks in that he proposed six different love styles. Recognizing the theoretical richness and multidimensionality of Lee’s work, Hendrick and Hendrick (1986) then built upon Lee’s work to create instruments with which to measure the varying types of love (Neto, 2001).

Eros The Greeks used the term eros to refer to a type of sensual or sexual love. Lee noted that erotic lovers are passionate and romantic and seek out passionately expressive lovers. They thrive on the tantalizing nature of love and sex. They have an “ideal mate” in their mind’s eye and believe there is only one “true love” in the world for them. Sexual activity usually occurs early on in the relationship, and the sex is hot, passionate, exciting, and insatiable all at once. Once sexual activity takes place the eros lover is usually monogamous.

Ludus This refers to love that is playful, flirtatious, carefree, and casual. Ludic lovers don’t care as much about commitment as they do about playing the sport or the game of love. For

Genograms are useful tools used by therapists to map out family dynamics, particularly the emotional connection between family members.

Source: Nichols, M.P. & Schwartz, R. C. Family Therapy Concepts and Methods, 6e. Published by Allyn and Bacon, Boston, MA. Copyright © 2004 by Pearson Education. Reprinted by permission of the Publisher.
the ludic lover, variety is truly the spice of life—the more partners, the better. Because ludic lovers don’t share intimacy, love with a ludic person is fun and easygoing, nonchalant and unconcerned about tomorrow.

**Storge**  
_Storge_ (pronounced STOR-gay) love can best be conceptualized as friendship love, or a type of affectionate love between companions. _Storgic lovers_ typically come to love each other over time, as opposed to the instantaneous type of love found with eros lovers. Neto (2001) notes that this type of love engenders shared interests, trust, and acceptance, all of which develop over time.

**Manic**  
_Jealousy, envy, protectiveness, and exclusivity are the hallmark traits of manic lovers._ Manic love is frenzied, agitated, hectic, and chaotic all at the same time. The highs are very high, the lows are very low—making the relationship very much a roller-coaster ride of emotions. When a love relationship ends, a manic lover has difficulty thinking of anyone or anything else except the lost love.

**Pragma**  
_Practicality and logic guide the pragmatic lover._ With _pragma love_, the costs and benefits associated with love are carefully weighed and considered before entering into a relationship. If the “perfect mate” items on the pragmatic lover’s list are fulfilled—suitability of education, family background, socioeconomic status, religion, and so on—the love candidate has a good chance of becoming a mate or life partner.

**Agape**  
_Lee describes agape love as a selfless, enduring, other-centered type of love._ Taken from the Latin word _caritas_, which means _charity_, the Greeks used the term _agape_ love to refer to unconditional, willful, “I-love-you-because-I-choose-to” kind of love. It is a love type that provides intrinsic (rewarding in and of itself) satisfaction, with no reciprocity expected or demanded. Inherent to agape love is patience, kindness, and permanence.

**Cross-Cultural and Gender Influences**  
Felix Neto, University of Porto, Portugal (2000), focused his research on the question of whether everyone experiences love, worldwide, in the same way. His previous work (1993, 1994) indicated that Lee’s love styles, characteristic of American students, were also found to be relevant to students in Portugal. In Neto and his colleagues’ more recent work (2000), the love typologies were found across multiple cultures, including Africa, Asia, South America, and Europe, although they did find some cross-cultural differences. Specifically, those love typologies that involved “strong emotional feelings,” such as _mania_, _eros_, and _agape_, were nearly free of cultural influences—in other words, across cultures people tend to experience these love typologies in very similar ways. Those love typologies that involved “strict social rules,” such as _pragma_, _storge_, and _ludus_, were quite dependent on cultural values.

According to Hendrick and Hendrick (1983), an individual’s love style is not static and fixed, but can change over the course of a lifetime, or even during a relationship. Neto’s (2001) work that investigated the love styles held by three generations of women (college students, their mothers, and their maternal grandmothers) seems to support this notion. The goal of Neto’s study was to determine the similarities...
and differences in love styles among the three generations, and to explore whether experiences of love styles change over time. Each of the 144 study participants from 48 families was given a questionnaire that assessed their love styles. Results of this study indicate that there was very little similarity in the experiences of love styles among the three generations of women. In fact, Neto found significant differences between the women in the eros, storge, pragma, and agape love styles.

Finally, one body of research suggests that some love styles are considered to be more socially desirable among men and some more socially desirable among women (Davies, 2001). Primarily, eros and ludus were found to be associated with social desirability in men but not in women. Agape love was found to be associated with social desirability in women, but not in men. As you learned in Chapter 5, many experiences in intimate and family relationships are influenced by how men and women are socialized. The experiences of love are no different; this research supports the notion that how a person is taught to be male or female helps determine love styles.

**Reiss’s Wheel Theory of Love**

Sociologist Ira Reiss (1960; 1971) described love as a developmental process, a process that unfolds over time. His **Wheel Theory of Love** (Figure 7.4) suggests four stages or processes of love: rapport, self-revelation, mutual dependency, and personality need fulfillment. Similar to a rolling wheel, these stages of love may be experienced many times, and, in turn, deepen the love bonds between partners. The four processes of love include:

- **Rapport**: Rapport refers to a connection or bond we feel toward another person. Most often, we establish rapport with someone who is similar to us in our cultural background, social class, religious beliefs, educational background, or upbringing. According to Reiss, we are typically more comfortable with someone who is most like us. These similarities allow us to pursue our initial interests in another person.

![Reiss's Wheel Theory of Love](image)

**Figure 7.4 Reiss’s Wheel Theory of Love**

Sociologist Ira Reiss described love as a developmental process that unfolds over time, in four stages. Similar to a rolling wheel, these stages of love may be experienced many times within the same relationship, deepening the love bonds between partners. If the wheel stops turning, the love relationship may end.

*Source: Reiss, I. L. (1960; 1971).*
- **Self-revelation**: When we feel comfortable in another person’s presence, we feel more comfortable self-disclosing our personal hopes, dreams, fears, and goals. **Self-revelation** refers to self-disclosure; as you learned in Chapter 6, self-disclosure deepens a couple’s relationship.

- **Mutual dependency**: As a couple self-discloses, the intimacy levels deepen in their relationship. The couple begins to spend more time together, and they enjoy sharing activities and pursuing shared interests. **Mutual dependency** refers to the couple’s reliance on one another for need fulfillment, such as social needs and sexual needs.

- **Personality need fulfillment**: During the fourth and final stage, partners experience **personality need fulfillment**, which is an established pattern of mutual exchanges of support, sympathy, and decision making. Each person also satisfies a partner’s deeper needs, such as emotional needs and sexual needs.

Reiss suggests that as long as the wheel continues to move forward, a deep and lasting relationship is formed and maintained. If, however, the wheel stops turning—if the processes diminish—the love relationship may come to an end.

The love theories we have explored so far have received much attention and consideration among family life educators, sociologists, psychologists, and family practitioners. A new theory of love is emerging on the social science scene: **Love Economic Model**.

### Love Economic Model

It was bound to happen sooner or later. With the premise that no one, single source answers eras-old questions such as “How do I find love?” “Why do I fall in love?” and “How do I get out of love?” researcher Chau Vuong (2003) conceptualized a theoretical framework in which he uses mathematical equations to examine “love.” He contends that his mathematical, economic model of love provides a means to predict and explain all human behavior pertaining to love.

Vuong’s **Love Economic Model** is based on the primary assumptions that people are rational decision makers who are able to tally up both the benefits and costs of falling in love and being in love. In addition, Vuong contends, “sex and commitment are the only differences between friendship and love” (p. 12). The Love Economic Model is based on several core variables:

#### The Benefits of Love

The equation for the benefits of love looks like this:

\[
\text{Benefits of love} = \text{emotional needs} + \text{entertainment needs} + \text{materialistic needs}
\]

1. **Emotional needs** include esteem needs, social needs, spiritual needs, and safety needs. **Esteem needs** refer to obtaining those things that make us happy and content, such as a family. **Social needs** refer to the need for social acceptance, prestige, and access to certain people, events, and resources. **Spiritual needs** include feeling connected to a higher power than ourselves, while **safety needs** include the size and quality of and access to our support network of family and friends.

2. **Entertainment needs** are considered by Vuong to be, by and large, social aspects of day-to-day living and family life. Needs variables include hobbies, interests, and experiences that serve to provide automatic partners. By engaging in these activities, we are bound to meet potential love partners.

3. **Materialistic needs** refer to those **primary needs** required for survival and happiness, including food, water, shelter, and transportation. Vuong also considers **sexual needs** to...
be a materialistic need. Materialistic desires are those things that are not necessarily needed for survival or happiness, but that make life more enjoyable. Vuong terms these “the finer things in life,” and contends that if a person cannot satisfy these materialistic desires themselves, they will seek out someone who can and will.

**The Costs of Love** The equation for the costs of love looks like this:

\[
\text{Costs of love} = \text{search cost} (\text{attractiveness + social networking skills} + \text{search time cost [free time × selectiveness]} + \text{financial cost [social network size × selectiveness]}) + \text{rejection costs} + \text{maintenance costs} + \text{breakup risk} (\text{lover’s future net benefit with you} + \text{lover’s net benefit with another love} + \text{lover’s current breakup cost}) + \text{breakup costs} (\text{breakup emotional cost} + \text{breakup financial cost} + \text{replacement cost for another love} + \text{previous friendship loss})
\]

Whew! Let’s break it down:

1. **Search cost** includes our attractiveness, or our ability to attract potential partners, along with social networking skills. The author of the economic love model posits “love is a numbers game” (p. 22)—the more people we date, the better our odds of finding someone to love. In what Vuong defines as the “soulmate criteria for a picky person,” he calculates how many opposite-sexed people a finicky dater would have to meet in order to find a life mate: 2,604,167!

2. **Rejection costs** include, among other things, rejection sensitivity (anxiety, lowered self-esteem), immunity to rejection (frequency of past rejections), and the emotional cost of the rejection.

3. **Maintenance costs** are delineated as emotional costs and time costs involved in finding the right person. Consequently, those who have relatively little free time have no time for relationships and are less susceptible to falling in love. **Financial costs** are those costs associated with pursuing the relationship (for example, if he or she wants children, children cost money and the financial costs are elevated if the relationship is pursued).

4. **Breakup risk** is a relationship cost that includes determining the lover’s future overall benefit with the individual, the lover’s future net benefit with another lover, and the

---

**TABLE 7.2 Love Economics Translations**

According to Vuong’s Love Economic Model, when a partner says one thing, it really translates into Love Economics.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>LOVE ECONOMICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are funny.</td>
<td>You are fulfilling my entertainment needs.</td>
</tr>
<tr>
<td>I don’t care about money.</td>
<td>I have already fulfilled my primary and materialistic needs.</td>
</tr>
<tr>
<td>You are picky.</td>
<td>Your selectiveness coefficient is very small.</td>
</tr>
<tr>
<td>I am falling for you.</td>
<td>Your net benefit is at sufficient levels for me to reciprocate my love.</td>
</tr>
<tr>
<td>We are in love.</td>
<td>Our net benefits exchange is at equilibrium.</td>
</tr>
</tbody>
</table>
lover’s current breakup cost. If these costs are considered high, the risk of being “dumped” is relatively low.

5. **Breakup costs** include emotional costs, financial costs, and the search cost necessary to find another love.

Table 7.2 depicts Vuong’s conceptualization of love “love economics” translations (p. 62).

Vuong’s framework is complex (and at times difficult to understand if a person is as mathematically challenged as I am!), but nonetheless intriguing. This is the first theoretical framework that examines love by the numbers.

## Family Life Education

**Love is perhaps the strongest emotion** known to humankind and no two people experience it in the same way. It can keep us up all night because of a fiery-hot, erotic/ludic/manic attraction to another, or it can keep us up all night because of a child who is fiery-hot with fever. The world over and across all racial, ethnic, and cultural lines, it can be experienced as a sudden romantic infatuation or an enduring, committed love.

Each of us carries with us an internal prototype of love, a “list” of those components of our unique definitions and characterizations of love. The way we love is indeed complex; it is a compilation of our family of origin and the multitude of events, incidents, and situations we experience in our family life, in tandem with the interpersonal interactions and love relationships we experience throughout our lifespan. But it is from the earliest of all relationships—our parent-infant relationship and the ensuing attachment that takes place—that our ability and capacity to love others (and allow others to love us) is shaped and molded.

Inherent to any love relationship is the fact that sometimes unimaginable, unforeseeable things happen, things that will serve to rattle even the most solid of all relationships, as in the case of the young couple in the opening vignette of this chapter. But as we look back to the story of the young woman, we see that the real-life story contains within it all of the elements of an enduring, long-lasting love relationship that Sternberg described in his love types theory.

As the author pulls us near the postoperative bedside of the young woman, we envision the couple’s situation. We picture her forever-deformed facial features and wonder what we might do in that situation—would our love really be strong enough to withstand this unexpected turn of events? Notice in the vignette the first element essential to love relationships, that of passion. Sternberg maintained that passion does not necessarily refer to sexual intercourse; rather, it refers to that drive, that physical attraction between lovers. Despite her now “clownish” appearance and twisted mouth, the husband went out of his way to assure her that their kiss would always still work—that the passion would always remain.

The intimacy element of their relationship is demonstrated in the couple’s closeness, connectedness, and bondedness they share as they dwell in each other’s presence. To be sure, the type of intimacy that survives a tragic accident is the kind that develops slowly over time and is the bedrock of a long-lasting relationship.

Sternberg defined commitment as “the decision that one loves someone else . . . and the [decision] to maintain that love.” In other words, it’s the commitment to the commitment, a conscious act of our will to remain committed to our partner, regardless of life’s circumstances. As the husband bent over to kiss his wife, he assured his wife he would be there for the long haul.

True passion. True intimacy. True commitment. That’s the stuff that lasting life partnerships are made of—that’s real love.
Are There Gender Differences in Emotional and Affection Needs?

Love is a developmental process that unfolds over time. After we establish rapport with someone whom we find similar to us, we begin to self-disclose our most personal hopes, dreams, fears, and ambitions. In doing so, the intimacy levels deepen within the relationship—so much so that over time, couples become mutually dependent and reliant upon each other for the fulfillment of their intimacy and love needs. In the beginning stages of the love experience, couples are eager to care for one another; they are highly motivated to satisfy each other’s emotional needs and to nurture one another’s love needs. When emotional needs are met, a person feels happy and content. When these needs are not met, a person is left feeling frustrated, unsatisfied, and unfulfilled. Because men and women do not prioritize needs in the same manner, it is likely that at some point emotional needs will be unmet. Compounding this discrepancy, we tend to try to meet our partner’s needs based on our needs—not what our partner needs. If left unattended, the relationship begins to suffer.

The question then arises: How do we know what our partner’s love needs/emotional needs are? Are there gender differences in emotional and affection needs? Psychologist and marriage counselor Willard Harley denotes the ten most commonly cited emotional needs of men and women:

1. Admiration
2. Affection
3. Conversation
4. Sexual fulfillment
5. Family commitment
6. Honesty/openness
7. Physical attraction
8. Recreational companionship
9. Domestic support
10. Financial support

**Her Side:** In Harley’s research and practice, he observes that women’s top five emotional needs are affection, conversation, family commitment, domestic support, and honesty/openness.

**His Side:** Men’s top five emotional needs are: admiration, sexual fulfillment, physical attraction, recreational companionship, and honesty.

**Your Side:** Harley notes that everyone’s emotional needs are different, and he also notes that emotional needs change over time. In considering his research and his findings from his marriage counseling practice,

1. Do you agree or disagree with Harley’s categories of emotional needs?
2. To what extent do you believe these emotional needs, as suggested by Harley, are socialized (that is, shaped by our environment)? What led you to your conclusion?
3. In a love relationship, is it realistic to expect that your partner can meet all of your emotional needs?

Love Is a Cultural and Historical Experience

- “Love” and “loving” are determined largely by how a culture defines its social identity, whether as collectivist (society’s goals take priority over individual needs) or individualistic (individual goals are promoted over group goals).
- The experience of “love” is also driven by the period in history in which the relationship exists. From “somber, joyless, guilt-ridden experience intertwined with the “act of sex” to love relationships that combine sexuality, affection, and togetherness, each expression of love is as distinct as the society and time period in which it was formed.

What Is Love?

- An individual’s love prototype, or model of love, will ultimately characterize an individual’s love relationships. Similarly, love maps, or mental blueprints, shaped by our experiences with love in infancy and early childhood, present images of our “ideal” love relationship.
- Infatuation, an intense, extravagant, and often short-lived passion for another person, is often confused with love. Romantic infatuation, or romantic love, involves a complicated, often overpowering blend of emotion and sex. Couples in relationships consumed by romantic infatuation often become completely absorbed with each other to the exclusion of friends and family. The experience of passionate love/infatuation is multifaceted and culturally determined.
- Limerence is a form of mature infatuation similar to romantic love, distinguished from infatuation and its pejorative connotation of immaturity. Limerence is also thought to be an involuntary reaction, affected by the biochemical processes in the brain. With infatuation, the object of attention will probably never be a strong candidate to become a spouse, a life partner, or a significant other, whereas it is possible to have limerent feelings in such relationships. True limerence typically only lasts for about eighteen months to three years and eventually is reciprocated, fades, or is transferred to another person. When limerence for a limerent object ceases, there is one of three possible reactions: consummation, starvation, or transformation.
- Companionate love refers to deep, tender, mature, affectionate attachment bonds shared between two people and may or may not include feelings of physical arousal. Liking, which develops over time as a result of consistent, repeated rewards, is essential to companionate love.
- Robert Sternberg proposed that love relationships are expressed through three interconnected components—passion, intimacy, and commitment. His triangular theory of love conceptualizes eight different types of love relationships that each individual may experience throughout his or her life.

Developing Love

- The ability and capacity to love are not inherited—they are nurtured. One’s first experiences of love develop as a result of the interaction of heredity, environment, family or origin, educational background, and the interactions and love experience one has with people across his or her lifespan.
- The first love relationship many of us experience—the dependent parent-infant relationship—propels us to form emotional bonds in which we give and receive love. This relationship has additional importance in that it is from the experiences of the earliest of all love relationships that all of our later-in-life love relationships take shape. Parental love toward infants is typically altruistic love and reaps intrinsic rewards.
- The key difference between adult-infant love and adult-adult love is reciprocity: adults experience interdependent love and expect their love to be reciprocated by their friends and love partners.
- Attachment is best described as an emotional or affectional bond that ties or binds the child to the parent or primary caregiver. Attachment theory asserts that newborns form an attachment with their caregivers and that it is from this close affectional bond that children derive a sense of security. The attachment behaviors that take place throughout infancy shape our personality and these behaviors in turn shape the interpersonal attachment relationships we experience later on as children, adolescents, and adults.
- The concept of attachment and attachment theory is important to the study of love because research has shown that the quality of attachment during infancy significantly affects the quality of attachments (and love) throughout childhood, adolescence, and adulthood. Research has also shown a direct correlation between...
adults' secure or insecure attachment to their own parents and their subsequent responsiveness and sensitivity in their parenting behaviors toward their own children. Attachment behaviors and patterns may even span multiple generations. There are three attachment types in adult love relationships: secure attachment types, avoidant attachment types and anxious/ambivalent attachment types.

- Family influences ultimately shape our personal experiences with love. Genograms can illustrate relationships between family members, providing family therapists with a snapshot of relationship history within a given family.

**Theories of Love and Loving**

- Researchers continue to develop theories to explain the complex contexts of love. Drawing upon the ancient Greek's multifaceted view of love, sociologist John Alan Lee developed six types of love styles: eros, ludus, storge, manic, pragma, and agape.

- Research shows that although Lee's love typologies are found across multiple cultures, there are cultural differences: While all people tend to experience the love typologies of mania, eros, and agape, the love typologies of pragma, storge, and ludus are quite dependent on culture. Additional research suggests that an individual's love style is not static and fixed and may change over the course of a lifetime (or even during a relationship). And the social desirability of some love styles may be different for women and men.

- Sociologist Ira Reiss's *Wheel Theory of Love* describes love as a four-staged developmental process: Rapport, self-revelation, mutual dependency, and personality need fulfillment. Similar to a rolling wheel, these stages of love may be experienced many times, as long as the wheel continues to move forward, a deep and lasting relationship is formed and maintained. If, however, the wheel stops turning the love relationship may come to an end.

- Vuong’s *Love Economic Model* is an equation that attempts to calculate the benefits of love. Its basic assumption is that people are rational decision makers who are able to tally up both the benefits and costs of falling in love and being in love.

**Key Terms and Concepts**

- collectivist cultures
- interdependent relationships
- individualistic cultures
- philos
- agape
- prototype
- love maps
- infatuation
- simple infatuation
- romantic infatuation
- passionate love
- fatuous
- limerence
- consummation
- starvation
- transformation
- companionate love
- rewards
- triangular theory of love
- intimacy
- commitment
- passion
- nonlove
- empty love
- liking
- infatuated love
- romantic love
- consummate love
- altruistic
- intrinsic rewards
- attachment
- attachment theory
- secure attachment types
- avoidant attachment types
- anxious/ambivalent attachment types
- love stories
- genogram
- intergenerational approach to family therapy
- eros/erotic lovers
- ludus/ludic lovers
- storge/storgic lovers
- manic/manic lovers
- pragma/pragma lovers
- reiss's Wheel Theory of Love
- rapport
- self-revelation
Multiple Choice Questions

1. In ______ cultures, the society is given priority over individual needs, and a feeling of obligation and duty to the society drives personal behavior.
   a. collective
   b. family-driven
   c. individualistic
   d. non-Western

2. In ______ cultures, people define their identity or sense of self by way of personal attributes, such as wealth, social status, education level, and marital status.
   a. collective
   b. family-driven
   c. individualistic
   d. non-Western

3. For perhaps the first time in history, ______ was a time of courting and romantic love that fostered mutual respect and admiration between a man and a woman.
   a. the Golden Age in Greece
   b. the Roman Age
   c. the early 12th century
   d. the 16th and 17th centuries in early America

4. Because of rapid social changes in the early decades of the 20th century, like the emancipation of women and changes in the perception of lovemaking, ______ sought out romantic love relationships that combined sexuality, affection, and togetherness.
   a. men (not women)
   b. women (not men)
   c. both men and women
   d. neither men nor women

5. A ______ is a mental blueprint that presents images of the “ideal” love relationship and is shaped by our experiences with love in infancy and early childhood.
   a. “love ideal”
   b. “love map”
   c. “perfect plan”
   d. “model map”

6. ______ is a wildly powerful emotion that is experienced as intense longing for the selected love object, along with profound sexual arousal and confused feelings.
   a. Passionate love
   b. Infatuation
   c. Limerence
   d. Companionate love

7. ______ refers to deep, tender, mature, affectionate attachment bonds shared between two people and may or may not include feelings of physical arousal.
   a. Passionate love
   b. Infatuation
   c. Limerence
   d. Companionate love

8. ______ are diagrams with various figures that serve to illustrate relationships between family members and provide an instant snapshot of relationship history within a given family.
   a. Family diagrams
   b. Family paradigms
   c. Genograms
   d. Familiograms
9. _______ assert(s) that in the process of providing for survival needs, newborns form an attachment with their caregivers and that it is from this close affectional bond that children derive a sense of security.
   a. Attachment Theory
   b. Wheel Theory of Love
   c. Sternberg’s Triangular Theory of Love
   d. Lee’s Six Types of Love Styles
   e. Vuong’s Love Economic Model

10. _______ describe(s) love as a four-staged developmental process: rapport, self-revelation, mutual dependency, and personality need fulfillment.
    a. Attachment Theory
    b. Wheel Theory of Love
    c. Sternberg’s Triangular Theory of Love
    d. Lee’s Six Types of Love Styles
    e. Vuong’s Love Economic Model

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**Suggested Reading**


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   Title:
   
   Publisher:
   
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   Why?

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   a. More Effective  b. About the Same  c. Not as Effective

4. Encourages students to actively engage in reading, questioning, and connecting information to their own lives.
   a. More Effective  b. About the Same  c. Not as Effective

5. Includes useful study aids to help students master the material.
   a. More Effective  b. About the Same  c. Not as Effective

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   ________________________________________________________
   ________________________________________________________

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   ________________________________________________________
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   ________________________________________________________

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   Yes  No

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