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# A developmental and descriptive framework for desperate love.

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A DEVELOPMENTAL AND DESCRIPTIVE FRAMEWORK  
FOR DESPERATE LOVE

A Dissertation Presented

By

MICHAEL BART SPERLING

Submitted to the Graduate School of the  
University of Massachusetts in partial fulfillment  
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

September 1985

Psychology

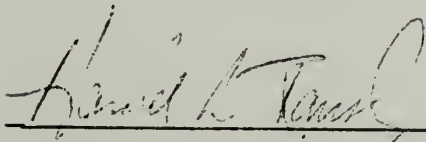
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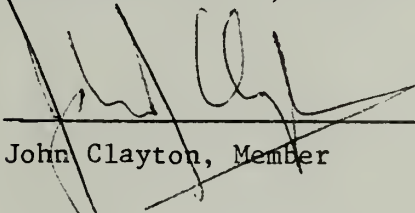
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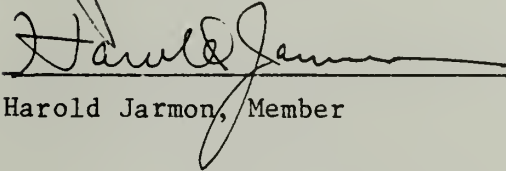
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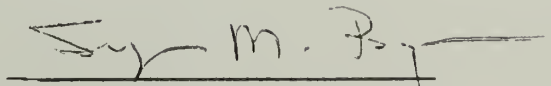
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Michael Bart Sperling



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Love is an impulse which springs from the most profound depths of our beings, and upon reaching the visible surface of life carries with it an alluvium of shells and seaweed from the inner abyss. A skilled naturalist, by filing these materials, can reconstruct the oceanic depths from which they have been uprooted.

--Jose Ortega y Gasset  
On Love (1957, p. 87)

## ACKNOWLEDGEMENT

The task of acknowledging those who have contributed to my study of love relations, and my ability to love others, is a formidable one. Perhaps the fact that this dissertation represents the last phase in the process of separation/individuation from graduate school renders the task ever more difficult and fraught with ambivalence. Nonetheless, several people have particularly impacted upon my growth and thinking during the past several years: James Averill, Dawn Balcazar, John Clayton, Charles Field, Bram Fridhandler, Mary Haake, Harold Jarmon, Linda Kanefield, Claudia Kaplan, Bruce Kerr, Sandra Levy, and Linda Saladin. Of special note are three individuals who have profoundly touched and guided me, and without whose influence I would not be the same: Harold Raush, Kenneth Talan, and Andrea Wilde.

ABSTRACT

A DEVELOPMENTAL AND DESCRIPTIVE FRAMEWORK  
FOR DESPERATE LOVE

September, 1985

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Directed by: Professor Harold L. Raush

Desperate love can be understood as a fusional style of adult love relations characterized by four thematic areas: anxiety around attachment; a diffuse self/other boundary with problematic interpersonal reality testing; a rigid, controlling intrapsychic approach to love objects; and an urgent, idealized cognitive/feeling state associated with love relations. While it is age-appropriate in adolescence, it can be maladaptive to adult love relations, and in extreme forms may be considered pathological. Yet desperate love also carries enormous rewards, and embodies many qualities which in a lesser form are central to integrated love relations (i.e., idealization, secondary narcissism, fusion and identification).

This dissertation focuses on establishing a theoretical framework for desperate love grounded in developmental object relations theory, and then attempts to provide empirical support for the character dynamics thought to predispose one toward desperate love. Using various samples of male and female undergraduates (n = 52 to 174), three studies were initially completed, examining the hypothesized positive correlations between desperate love and (1) a diffuse ego



identity (supported), (2) hypnotic susceptibility (not supported), (3) personality rigidity (supported), (4) sensation seeking (not supported), and (5) a romantic attitude toward love (supported). Questionnaire measures included the author's Desperate Love Scale; Tan, Kendis, Fine, and Porac's Ego Identity Scale; Shor and Orne's Harvard Group Scale of Hypnotic Susceptibility; Rehfisch's Rigidity Scale; Zuckerman's Sensation Seeking Scale (Form IV); and Knox and Sporakowski's Attitudes Toward Love Scale. With the exception of hypnotic susceptibility, all other hypotheses were retested on a sample of 116 male undergraduates. The ego identity, sensation seeking and attitude toward love hypotheses were supported. From this sample, interviews were then conducted with 10 men scoring high and 10 scoring low on the Desperate Love Scale. This qualitative data was analyzed and discussed both to serve as a means of validating the construct validity of the Scale, and as exemplary of the themes associated with desperate love.

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C H A P T E R   I  
ORIENTATIONS TO LOVE RELATIONS

It is staggering to sit back and think of the number of interpersonal attachments formed, and broken, throughout one's lifetime. Hundreds, thousands, perhaps even tens of thousands if casual acquaintances are included. People don't often ponder this matter. Dealing with current and immediate past relationships is more than most care to handle, let alone every attachment in life. But imagine for a moment bringing together every person with whom you have been acquainted during your lifetime; your parents, brothers and sisters, relatives, childhood playmates, your third grade teacher, high school friends, your first love, co-workers, physicians, marriage or intimate partners, the telephone repair person, etc. Quite a diverse gathering, hundreds or thousands of people all sharing, or having shared, a relationship with you. Such a gathering would be exciting, and also likely overwhelming and stressful. It would provide a concrete demonstration of the fluidity of attachment to others, something which we spend much energy trying to guard against, yet inevitably must accept.

Not all relationships come and go with the same ease. The telephone repair person would probably not have been someone toward whom much feeling was invested, but thoughts of a former love partner may still evoke deep feelings. The process of forming, maintaining and breaking attachments is neither wholly innately determined nor comes easily. As Harlow (1974) dramatically demonstrated,

infant rhesus monkeys, and by extrapolation human infants, will not develop the capacity for loving attachments in adulthood if deprived of such contact in childhood. Few humans are totally deprived of loving contact in childhood, but enormous diversity exists in the quality and quantity of parenting, just as enormous diversity exists in the styles of and comfort derived from adult loving.

It is far easier to experience love than to define it, and for good reason. It is one of the most primitive of feelings for the infant, and as such develops well before the onset of linguistic communication. We have no language in infancy to cogently encode and describe emotional life. Similarly, in adulthood love is largely experienced as a primitive, elusive state which defies systematic thought. Typically, then, love has been left to the realm of novelists, poets, and writers of popular literature. It is no coincidence that while a glance at any magazine counter will show numerous articles pertaining to love and sexuality, of both the descriptive and "how to" variety, work within the realm of psychology has been slow to focus upon love as a legitimate area of inquiry. Sexual attraction and initiation were the first areas to come under investigation, with examination of the maintenance and dynamics of love relations only more recently coming into vogue.

Tempting as it would be to immediately delve into an examination of what it means dynamically to love another, such an orientation is but one of three major foci which must be attended to. As Raush (1977) posits, the personal, interpersonal and societal orientations "are frames through which the outside observer studies relationships;

they are also the contexts through which participants view their own experiences" (p. 168). The personal orientation is concerned with individual experience, motivations and internal dynamic processes which facilitate interpersonal experience. The interpersonal orientation is concerned primarily with dyadic and triadic processes between collections of individuals, and how these processes impact more generally upon relationships. It is a systemic orientation through which a relationship is viewed as more than the aggregate sum of the personal contributions of both partners, but as taking on a life of its own which is mutually dependent upon all participants. Finally, the societal orientation, and the first area for examination, refers to the social/historical contexts among all peoples which influence the styles and quality of love relations. While there are many possible styles of love, including intimate, filial, and parent-child relations, the discussion of historical/social contexts centers around the various derivatives of romantic love.

#### Romantic Love Through The Ages

Historical treatments of intimate love relations often begin with eleventh century southern France and the proliferation of courtly love, or amour courtois. Numerous writers (e.g., Lewis, 1936; deRougement, 1940) view courtly love as an antecedent to modern romantic love which sprang forth suddenly, as if from nowhere. This notion is not universally accepted. Many others (e.g., Dronke, 1965; Hunt, 1959) maintain that courtly love was not first manifest in eleventh century France, and furthermore is but one of a variety of

romantic love styles which have cyclically evolved throughout the centuries.

Some of the earliest writings making reference to love stem from ancient Egypt. As with most early literature, this work consists largely of poetic/lyrical form. Dronke (1965) offers many examples of romantic/courtly love to illustrate his contention that it was very much alive as an aspect of interpersonal relations during Egyptian civilization. For example, in the following excerpt cited from the Chester Beatty Papyrus (c. 1160 B.C.) the beloved is seen as a source of strength, a "salvation" which causes evil and weakness to disappear:

Her name is that which lifts me up...  
 Her entry from outside is my salvation.  
 When I see her, I am well again,  
 When she opens her eyes, my body is young again,  
 When she speaks, I grow strong again,  
 When I embrace her, she banishes evil from me (p.10).

Ancient Greek civilization clearly manifest romantic/courtly love, especially in the love between men and young adolescents, and between men and courtesans. In early Greek culture, when family life was central, it appears that the bonds between husband and wife were stronger, but with the increasing urbanization, use of slaves and military strength of later Greek culture, the wife became less of a companion and more of a caretaker of a man's home (Hunt, 1959). Men usually looked outside of the home for love, and found it with boys or courtesans, often displaying all the excitation and uncertainty of romance. Particularly well documented (e.g., in Xenophon's Symposium and Plato's Charmides) is the case of prominent citizens



losing control and becoming abject in the presence of a beautiful young boy. In such circumstances the man would assume the stereotypically masculine role of active pursuer and the boy the stereotypically feminine passive role.

The Greeks' sense of love is at odds, morally and culturally, with the prevailing style of modern Western society. As Hunt (1959) concludes, they "neither connected it with marriage nor endowed it with genuine ethical value, and hence never solved the dilemmas it presented them with. For they found love either a sensuous amusement that faded all too soon, or a god-sent affliction that seemed to last all too long; they yearned for inspiration and found it only in immature, impermanent boyhood, or longed for the love of a woman and found it only in the arms of whores" (p. 51). While this assessment is quite value-laden, it does point to the fact that while for the Greeks love was very much a part of social relations, it was a fleeting sensation which did not usually arise out of companionship, but rather out of corporeal and spiritual romance, and which was pursued through forms of game.

Just as Greek social structure underwent evolution, so too did Roman society. Like the early Greeks, early Romans sought intimate satisfaction chiefly within the marital dyad. Their largely agrarian society placed importance on the maintenance of the patriarchal family, wherein husband and wife were partners tending to life's business. Yet as Roman imperialism, urbanization and wealth flourished, the primacy of the family began to erode. No longer was the business of life so difficult to manage as slaves

and conquered lands multiplied. Adultery and divorce became frequent in late B.C. and early A.D., despite the efforts of such Roman moralists as the Emperor Augustus to curb the hedonistic tide. Love and sexuality increasingly became the province of extramarital affairs. It was common practice to take on many lovers at once, and to divorce numerous times. With this evolution also came increasing autonomy for women. Early Roman culture was patriarchal to the point of legally regarding, though seldom treating, the daughter or wife as property which could be married, sold into slavery, forced to labor, or even put to death at the man's wish. In later years, while still not voting citizens, women were no longer at the whim of men, they had the power to choose their own marriage partners and could not be wantonly punished. Correspondingly, women began to exert more control over whom to allow to be a suitor or lover.

For all the similarities between ancient Greece and Rome, there was one major difference as far as love relations were concerned. Whereas for the Greeks sexuality and spirituality were often mixed, albeit outside the context of marriage, for the Romans sexuality became an end in itself which was largely devoid of spirituality (Hunt, 1959). The image of sensual hedonism as characteristic of Roman love relations seems to be justified, with love being viewed as an elaborate game with interchangeable parts.

It was into such a climate that the poet Ovid was born in 43 B.C. He was a man prominent in Rome's social circles. His writings on the topic of love were then, and are still, well known, and along with those of the poet Catullus are often cited as definitive statements

on prevailing Roman sexual mores and practices. In fact they do tell us much about the culture, but especially in the case of Ovid's famous The Art of Love (Ars amatoria) there is a satirical quality. It seems to have been written as a tongue-in-cheek "how to" guide for lovers (Humphries, 1957). To be sure it reflects practices at that time, but also exaggerates them in the service of literary bravado. Take for example the following excerpt concerned with the romantic "chase":

What you've been reading, thus far, has instructed you  
                                   where to go hunting.  
 Now you must learn (this is hard) how you can  
                                   capture your find.  
 Men, whoever you are, and wherever, pay careful  
                                   attention.  
 You common folk, stand by; favor my promises now.  
 First: be a confident soul, and spread your nets  
                                   with assurance.  
 Woman can always be caught; that's the first rule  
                                   of the game.  
 Sooner would birds in the spring be silent, or  
                                   locusts in August,  
 Sooner would hounds run away when the fierce rabbits  
                                   pursue,  
 Than would a woman, well-wooded, refuse to succumb  
                                   to a lover;  
 She'll make you think she means No! while she is  
                                   planning her Yes!  
 Love on the sly delights men; it is equally pleasing  
                                   to women.  
 Men are poor at pretense; women can hide their desire.  
 It's convention, no more, that men play the part of  
                                   pursuer  
 Women don't run after us; mousetraps don't run after mice  
   (p. 113).

Similarly, in this next passage Ovid admonishes men and women alike to play the game of love, suggesting that occasionally there may be real feelings beneath the pretense:

After the party breaks up, draw close to her in the  
     confusion,  
 Let your foot touch hers, finger the sleeve of her  
     dress.  
 Now is the time for talk! Don't be an oaf of a  
     farmer,  
 Awkward, abashed, ashamed - Venus favors the bold!  
 Never mind learning the tropes, or the arts of verse  
     composition,  
 Only begin, that's all; eloquence comes as you plead.  
 Play the role of the lover, give the impression of  
     heartache;  
 No matter what your device, that you must make her  
     believe,  
 Nor is it very hard - they all of them think that  
     they're lovely,  
 Even the ugliest hag dotes on her beauty's appeal.  
 More than once, you will find, the pretense ends in  
     conviction,  
 More than once the romance proves, after all, to be true.  
 So, girls, don't be too harsh on the men you suspect  
     of pretending:  
 Some day the butterfly, Truth, breaks from the lying  
     cocoon (p. 124).

In a final burst of jocular pomposity after he has finished  
 instructing men and before turning to women, he asks for the kudos  
 he believes he deserves:

Here is the end of my work: be thankful,  
     Bring me the laurel, Bring me the palm, young  
     men, grateful for what I have taught.  
 The Greeks had their heroes of old, their specialists,  
     Nestor in counsel,  
     Ajax, Achilles, in arms, wily Ulysses in guile,  
 Calchas, prophetic seer, and Podalirius, healer,  
     Automedon in his car - I am the master in love.  
 Give me your praises, men: I am your poet, your  
     prophet;  
     Let my name be known, lauded all over the world.  
 I have given you arms, as Vulcan gave arms to  
     Achilles,  
     Now that the gift is made, conquerers, go to  
     the wars!  
 But if your shaft lays low your Amazonian victims,  
     Write on the votive spoil, "Ovid showed me the  
     way" (p. 152).

Modest he wasn't, and totally sincere he also wasn't. His



writings and life story give the impression of a chameleon personality which would change its aura to meet the social surroundings. This quality was not inconsistent with Roman social relations at that time.

As the first through fourth centuries A.D. progressed, Roman love relations remained insincere and bankrupt of interpersonal spirituality. Yet the spirituality absent between people was increasingly found in another realm; Christianity. Perhaps in part as a reaction against the secular quality of Roman social life, the Christians preached an ascetic lifestyle in which sexuality was only sanctioned in the context of marriage, and even then was viewed as a necessary but distasteful task toward reproduction.

This morality regarding sexuality continued to prevail throughout the Middle, or Dark Ages. Of course, the human sexual drive did not disappear during this period, but morals and practice became greatly polarized. Morton Hunt's (1959) analysis illuminates this issue:

The influence of Christianity upon love and marriage is thus an impossible tangle of opposites - purification and contamination, the rebuilding of the family and the total flight from the family, the glorification of one woman and the condemnation of womankind. But the paradoxical is not meaningless, for it is a reflection of a basic human personality; in the human heart paradox has its equivalent in the form of the paired and warring drives of love and hate, selfishness and altruism, submissiveness and rebelliousness. It is, in a word, ambivalence - the ability to feel two ways about one thing; the most perplexing, best-hidden, and most pervasive aspect of human nature. Christianity accentuated ambivalence in the area of love far beyond any previous social system (pp. 126-127).

Throughout the many hundreds of years during the early Middle Ages there appear to have been few major cultural changes pertaining to love in Western civilization. But during the eleventh century there was a change, a very powerful one, in the form of a renewed interest in romantic, or courtly love. As elaborated above, derivatives of courtly love can be seen in much earlier times. What makes the eleventh century revival so salient is that this view of romance has for the most part remained with us since.

Duke William of Aquitaine, born in 1071 and one of the early troubadours, is credited by many as having introduced the notion of courtly love. In fact there is reason to believe that the revival did not begin with William in southern France's Provence region, but that he was influenced by Mozarabic Spain (Parry, 1941). Regardless, courtly love firmly took root during the twelfth century through the efforts of William's granddaughter, Eleanor of Aquitaine, and her daughter, Marie. Eleanor, who at different times was married to King Louis of France and King Henry of England, used her considerable influence to establish and promote "courts" of love. These courts, although non-binding, functioned much like a judicial court where matters of love were concerned. Men and women presented their cases and judgments were rendered as to the validity and quality of one's love for another. One marked contrast with judicial courts was that in the courts of love women, not men, rendered the decisions. One might look to this fact, and the popularization of courtly love, as an attempt by women to gain back a degree of control over social/political relations which had been absent since late Roman society

(Loudin, 1981). Courtliness implies that the man is pursuer, yet totally subject to the rules of love and the woman's acceptance of his advances. The ritual of *domnei*, or love's vasselage, became popular, wherein a man would swear "eternal constancy to [the beloved], as knights swore fealty to their suzerain" (deRougement, 1940, p. 76).

Countess Marie of Champagne carried on her mother's work in her court at Troyes. She surrounded herself with troubadours, nobility and literary figures. One such figure was Chretien de Troyes, who apparently wrote his story of Lancelot and Guenevere (Roman de la Charrette) for Marie, and with her help (Cross & Nitze, 1930). Another such figure was a man known as Andreas Capellanus (Andre le Chapelain), who wrote the now classic book The Art of Courtly Love. Except for this one work, which is a classic more for its content than style, Andreas was a figure of little importance and much narcissism. For example, even though a cleric of sorts, he boasts of his proficiency in the art of soliciting nuns. Some of the work may even have been dictated by Marie to Andreas (Parry, 1941). Yet it still betrays a unique attitude toward attachment and love which was characteristic of Eleanor's and Marie's courts, and soon spread throughout Europe. Embodied within this attitude was the notion that true love can only exist outside of the context of marriage.

At one point in The Art of Courtly Love, Andreas sets forth thirty-one "rules of love" which serve as a distillation of the ideas conveyed throughout (Capellanus, 1941). They are striking for the sense of spirituality which they again imbued love with, and in their

similarity to current notions of the romantic ideal:

- I. Marriage is no real excuse for not loving.
- II. He who is not jealous cannot love.
- III. No one can be bound by a double love.
- IV. It is well known that love is always increasing or decreasing.
- V. That which a lover takes against the will of his beloved has no relish.
- VI. Boys do not love until they arrive at the age of maturity.
- VII. When one lover dies, a widowhood of two years is required of the survivor.
- VIII. No one should be deprived of love without the very best of reasons.
- IX. No one can love unless he is impelled by the persuasion of love.
- X. Love is always a stranger in the home of avarice.
- XI. It is not proper to love any woman whom one would be ashamed to seek to marry.
- XII. A true lover does not desire to embrace in love anyone except his beloved.
- XIII. When made public love rarely endures.
- XIV. The easy attainment of love makes it of little value; difficulty of attainment makes it prized.
- XV. Every lover regularly turns pale in the presence of his beloved.
- XVI. When a lover suddenly catches sight of his beloved his heart palpitates.
- XVII. A new love puts to flight an old one.
- XVIII. Good character alone makes any man worthy of love.
- XIX. If love diminishes, it quickly fails and rarely revives.
- XX. A man in love is always apprehensive.
- XXI. Real jealousy always increases the feeling of love.
- XXII. Jealousy, and therefore love, are increased when one suspects his beloved.
- XXIII. He whom the thought of love vexes eats and sleeps very little.
- XXIV. Every act of a lover ends in the thought of his beloved.
- XXV. A true lover considers nothing good except what he thinks will please his beloved.
- XXVI. Love can deny nothing to love.
- XXVII. A lover can never have enough of the solaces of his beloved.
- XXVIII. A slight presumption causes a lover to suspect his beloved.
- XXIX. A man who is vexed by too much passion usually does not love.

- XXX. A true lover is constantly and without interruption possessed by the thought of his beloved.
- XXXI. Nothing forbids one woman being loved by two men or one man by two women (pp. 184-186).

Literary works of the later Middle Ages and Renaissance frequently took this view of love and embellished it in allegorical form (Lewis, 1936). Myths such as Tristan and Iseult, Troilus and Cressida, and Romeo and Juliet focus around romantic/courtly love as their guiding light. Similarly, Western culture has for the most part adopted this view of love since its popularization in the eleventh century. This isn't to say that there have not been deviations, whether of the rejectionist type (e.g., Calvinism), or the repressive type (e.g., Victorianism), but nonetheless romantic love remains today the single most potent attitudinal factor governing relational acculturation.

In examining changing conceptions of attachment and love over the past few centuries, however, what seems a more meaningful area of study than the general primacy of the romantic attitude is changes in the politics, power and discourse of love. As Foucault (1978) suggests, that the Victorian repressive tradition remains influential today is less noteworthy than "the regime of power-knowledge-pleasure that sustains the discourse on human sexuality in our part of the world" (p. 11). He views this triumverate as integrally linked. While medieval courts of love and romantic myths were undoubtedly a form of discourse around this triumverate, the past two centuries have witnessed, or perhaps one should say been party to, an exponential growth in metacommunication about attachment and love.

This process is not unlike that which transpired during Greek



and Roman civilizations when urbanization and prosperity caused a refocussing of interest away from family life toward other forms of relational satisfaction. Since the eighteenth century there has been increasingly less emphasis on community and the extended family, and rather a situation wherein most people are either unmarried or in an autonomous nuclear family. Such social change is intricately bound up with political change, as reflected in the women's suffrage movement, with power change, as demonstrated in the growing dichotomy between "private lives and public order", and with discursive change, as evidenced in scientific and popular literature (Gadlin, 1977).

As to what love and attachment mean precisely at this point in time is always a difficult, if not impossible question to entertain, but infinitely easier given an understanding of the historical context. Cultural norms didn't spring forth from nowhere, just as courtly love didn't spontaneously generate from a "medieval stew." Where we've been is the best guide to where we are, and where we've been most recently is beached on the shores of romance. Therefore, suffice to say that Western civilization is currently still more romantic than otherwise.

#### The Fundamental Dualties

How fair and pleasant you are,  
 O loved one, delectable maiden!  
 You are stately as a palm tree,  
 and your breasts are like its clusters.  
 I say I will climb the palm tree  
 and lay hold of its branches.  
 Oh, may your breasts be like clusters of the vine,  
 and the scent of your breath like apples,  
 and your kisses like the best wine



that goes down smoothly,  
gliding over lips and teeth (May & Metzger, 1962, p. 820).

As has been discussed to this point, romantic notions of love, such as those embodied in the verse above, are as old as recorded history and have persevered in varying forms and with varying intensity. Egyptian, Greek, Roman, Renaissance and Modern societies have all shared an adherence to romance as an aspect of love relations. Given some basic understanding of the social/historical context of attachment and love as manifest in romance, the focus for discussion now moves toward the interpersonal orientation, in as much as it is possible to isolate the interpersonal from the personal orientation.

When one speaks of interpersonal, the implication is that of interest are processes between persons. But what constitutes personhood is not always so clear, at least from a theological perspective. The verse which begins this section is an illustration of this point. To most, it would seem an ancient testimony of a man's affections for his beloved, replete with romantic metaphor, and certainly a reflection of the love processes which exist between two persons. However, it is quoted from the Bible (Song of Solomon, 7.6-9), and while it may be reflective of human love, the verse within this Biblical chapter also contains many "allusions to the ancient myth of love of a god and a goddess on which the fertility of nature was thought to depend ... Its inclusion in the Old Testament is to be explained from the prophetic figure of the Lord as the 'husband' of his people, and in the Christian tradition it has been interpreted as an allegory

of the love of Christ for his bride, the Church, or as symbolizing the intimate experience of divine love in the individual soul" (May & Metzger, 1962, p. 820). Discussion of interpersonal processes should therefore proceed not only from the perspective of human love relations, but from a broader, more spiritual notion of relation which has for many millenia included the relation between God and man.

In considering this relation it is important not to anthropomorphize God. One may speak of God as a being, a spirit, or a unity without boundaries. God may be at once separate from yet internalized within man. Martin Buber (1958) speaks of such a spiritual type of relation between man and God, which may also exist between man and living things, as an I-Thou relationship. He views man as defining his I through relation. But the relation need not be the "primary word I-Thou", there also exists the "primary word I-It". Whereas Thou has no bounds, It "exists only through being bounded by others," and is of the object world. I-It implies a phenomenological world of experiences, I-Thou "establishes the world of relation".

Regarding love, whether it be between man and God or among men, Buber cites a similar experience vs. relation dichotomy. He believes that "feelings dwell in man, but man dwells in his love. Love does not cling to the I in such a way as to have the Thou only for its 'content', its object; but love is between I and Thou. The man who does not know this, with his very being know this, does not know love; even though he ascribes to it the feelings he lives through, experiences, enjoys, and expresses ... So long as love is 'blind', that is, so long as it does not see a whole being, it is not truly

under the sway of the primary word of relation" (pp. 14-16).

Thus for Buber, love, which can only truly be a dimension of the I-Thou relation, is of the same type whether it involves God or exists between men. Love between men actually originates in the Creator, and derives from this initial source. C. S. Lewis (1960) also highlights this belief that "Charity", or the love and mutual sharing with God, is the fundamental Divine love, but he does distinguish three other loves. These "natural loves" are Affection, Eros and Friendship. By affection Lewis refers to the love of a parent for a child, and vice versa. Eros refers not merely to sexuality, but to the love which can, but does not necessarily, develop as an element of it. Friendship, the least natural, or most humane, of the natural loves, refers to a sharing of interests and beliefs between individuals. Paul Tillich (1954) similarly adheres to the notion of love as a singular construct which can manifest several different qualities, but he makes a point of differentiating qualities from types. Qualities is ontologically consistent with love as a singular construct, types suggests fundamentally divergent origins.

Unlike Buber and Lewis, Tillich stresses not the unity of the relation with God, but the separateness which is forever striving toward unity. He states that "unity embraces itself and separation, just as being comprises itself and non-being. It is impossible to unite that which is essentially separated ... Reunion presupposes separation of that which belongs essentially together" (p. 25). This drive toward reunion of the separated he defines as love, which he

also sees as the moving power of life.

Apparent within the work of Buber and Tillich is a theme which surfaces in the work of numerous other religious/existential and psychoanalytic writers, that of duality in man. Duality itself simply refers to two parts, like or unlike, which together comprise a whole. In the broadest sense duality is everywhere present, as in the concepts of good and evil, reason and emotion, conscious and unconscious, the difference between the sexes, the fact of life and death, or the sense of self and others. In reference to man, a common implication is that mental life is fundamentally twofold, with the distinction existing between the internal and external world. In this vein David Bakan (1966) adopts the terms agency and communion "to characterize two fundamental modalities in the existence of living forms; agency for the existence of an organism as an individual, and communion for the participation of the individual in some larger organism of which the individual is a part." Agency represents the internal and communion the external, although Bakan suggests that communion initially arises from agency.

The theme of duality is especially salient when discussing love, for almost nowhere (with the exception of religion for some) are the personal and interpersonal dimensions of life blended with such intensity as in love. A cogent literary example of this theme as it interfaces with love and religion is Goethe's (1954) tragedy of Faust, and specifically the relationship between Faust and Gretchen (Margaret). As Gillies (1957) comments, "Faust's love for Gretchen is his first real participation in life." It allows him to experience

not only the agency aspect of the fundamental duality, but also communion. Through his love he opens himself to her, and to the fullness of nature and the universe.

One might suppose that Faust's being overcome by a sense of unity and contentment is engendered by his perception of reaching closer toward reunion of that within him which is essentially separated. However, as Tillich suggested, complete reunion is not possible. Even if it were it would not produce the desired outcome, for it is the struggle toward reunion which holds the ultimate reward. There may be a unity to God and the universe, but the fundamental duality in man ensures that he will never know only this unity. In Faust's relationship with Gretchen this was expressed as a continual struggle between physical love and spiritual love, as is evident in his reflections about Gretchen while alone in the forest. He also laments that the presence of Mephistopheles triangulates the relationship and mars his ability to fully experience oneness with Gretchen (Gillies, 1957):

O, now I feel that nothing perfect is given to man. Along with this rapture, which brings me closer and closer to the gods, you [the Spirit] gave me the companion whom I can no longer do without, even though, cold and impudent, he [Mephistopheles] abases me in my own eyes and by the mere breath of a word transforms your gifts into nothingness. Busily he fans in my breast a wild flame of desire for that fair image. So I stagger from desire to enjoyment, and in the midst of enjoyment I languish for desire (Goethe, 1954, pp. 81-82).

Given the existence of dualities in man, a reductive analysis would dictate two possible courses of action in order to deal with these. The first one is a course of no action wherein one accepts



and lives with the basic twofold nature of man. The second one is a course wherein one views the dualities as schisms which require resolution. This implies an active struggle toward resolution, or reunion, as in the example of Faust. As discussed above, most people tend toward this latter course throughout their lives, trying sometimes with success and sometimes in vain, but nonetheless trying, to reach resolution.

### The Capacity to Love

The prevalence of problematic human relationships, and in particular tumult in love relationships, is no matter of chance. Loving is a learned behavior which is far more difficult to master than is commonly acknowledged, yet which is necessary if man is to overcome his essential separateness from man, or as Erich Fromm (1956) puts it, "to leave the prison of his aloneness." Fromm refers to loving as an art, commenting that "most people see the problem of love primarily as that of being loved, rather than that of loving, of one's capacity to love" (p. 1). It is precisely this underlying capacity to love which is germane to this discussion.

How and why does one develop the capacity to love? This question demands approach from the interpersonal and personal orientations, moving well beyond the social/historical context of the expression of the capacity. The focus is the origin of the capacity to love, which is grounded in early rearing and identity formation. Raush (1977) refers to identity formation as the result of the process by which interpersonal experience is transformed to a personal orientation.



In this sense the personal and interpersonal are bound, with the personal orientation being an outgrowth of the interpersonal.

The juxtaposition of personal and interpersonal can also be expressed as a self and others duality in which, as with all human dualities, there is a struggle toward reunion of the two components. The capacity to love derives from that struggle; not with total reunion nor complete separation, both of which preclude relation, but in the ways each individual learns to master the dynamic tension between self and others.

The self and others distinction is not present for the child at birth, but begins to develop within the first few months of life. During this time a human being begins the process of attachment to proximate figures in its environment, thereby also beginning to develop a sense of others independent from self. John Bowlby (1969) defines as a component of attachment behavior "any one form of juvenile behavior that results in proximity." His view of an instinctively mediated but autonomous behavioral system governing attachment is in contrast with secondary drive theories of attachment. These theories stress such needs as food, shelter and sexuality as primary reinforcers which become only secondarily associated with the source of gratification (usually the mother, or mothering one). Freud (1938) subscribed to this notion, highlighting the instinctual needs as the motivating force behind attachment. In contrast, Bowlby believes that the process of attachment has a life of its own, so to speak, which follows a predictable developmental course of four phases. The first, lasting from birth to 8-12 weeks, is that of

"orientation and signals without discrimination of figures", wherein the child behaves in characteristic positive ways toward people in general while showing little ability to differentiate among people. During the second phase of "orientation and signals directed towards one (or more) discriminated figure(s)", the child shows the same general responses toward people, but begins to respond even more so toward the mothering figure(s). This phase lasts until about six months of age. The third phase, from six months to two or three years of age, is characterized by "maintenance of proximity to a discriminated figure by means of locomotion as well as signals." Here the child's positive responses to people in general wane as he develops the ability to maintain himself within proximity of the mother. Concurrently, he becomes acutely aware of separations. The fourth phase, commencing not before two years of age, is that of the "formation of goal-corrected partnership." This is the prototype for most later relationships, wherein the child develops a degree of insight into his mother's feelings and motives, and can begin to experience the mutuality which is central to adult relationships.

Precisely when attachment begins is a point of controversy, largely dependent on how one defines attachment. Bowlby views it as identifiable during his second phase, when discrimination begins. Ainsworth, Blehar, Waters, and Wall (1978) have done much to demonstrate the development of attachment experimentally. They employed the "strange situation" in the laboratory to activate attachment behavior in infants, focusing on three areas; exploratory behavior and the secure-base phenomenon, responses to a stranger, and

responses to separation. They report, among numerous other findings, that attachment behavior was most highly activated by separation. This might imply that attachment cannot be experienced until a child can mentally experience separation.

One could also make the case that attachment is not manifest until the related state of dependence is manifest. While dependence oftentimes carries a pejorative meaning in Western culture, it need not be interpreted as necessarily implying attachment born out of weakness, especially in adult relationships. Takeo Doi (1973) speaks of the Japanese concept of *amae* as a form of dependence with contrasting connotations to those in Western culture. *Amaeru* is the verb (from the noun *amae*) which indicates the behavior of a child seeking after its mother and wanting to be surrounded with her love. It is similar to Ferenczi's concept of passive object-love, as elaborated by Balint (1937, 1947), which includes the affective components of tranquility and well-being. In addition to children, *amae* can as readily be applied to the behavior of, for instance, a puppy toward its mother, or to human adult relationships. Doi stresses the point that *amae* is a natural feeling which initially arises as the child attempts to deal with its recognition and pain over the fact of separateness from the mother. It reflects the primacy in Japanese culture of the mother-child relation throughout one's lifetime. As an illustration Doi cites Daisetsu Suzuki as commenting that while Western culture is essentially patriarchal, the mother is the basis of the Oriental nature. She "enfolds everything in an unconditional love. There is no question of right

or wrong ... Love in the West always contains a residue of power. Love in the East is all-embracing. It is open to all sides. One can enter from any direction" (p. 77).

Notwithstanding East-West cultural differences, the interrelatedness of attachment and dependency is a universal human dynamic. Few have done as much to illustrate this as Margaret Mahler (Mahler & Furur, 1969; Mahler, Pine, & Bergman, 1975). Through an integration of developmental and psychoanalytic perspectives, she and her colleagues have attempted to delineate the vicissitudes of attachment, which they view as synonymous with the psychological birth of the infant, through examination of the processes of separation-individuation. This process is divided into four subphases; differentiation, practicing, rapprochement, and the consolidation of individuality with the beginnings of emotional object constancy (Mahler, Pine, & Bergman, 1975). However, separation-individuation is necessarily preceded by two other phases; autistic and symbiotic. While the autistic phase is characterized by the infant acting much like a closed psychological system, "self-sufficient in its hallucinatory wish-fulfillment", during the symbiotic phase this primary process world is extended to include the "delusion of a common boundary between two physically separate individuals."

Peter Giovacchini (1976) speaks of this period of symbiosis as transitional between the preobject and whole object stages, in other words, a part-object stage which is essential to the development and maintenance of later object relationships. Winnicott (1980) posed the notion of the infant's use of transitional objects in the service

of bridging these stages. Such objects are illusory in that they are experienced as neither completely internal nor external. They are the first "not-me" possessions which serve to ready the infant for eventual acceptance of the mother as "not-me". Just as in the relationship with the transitional object where the infant at first exerts omnipotent (magical) control but eventually comes to exert control by physical manipulation, so too in the relationship with the mother the infant must relinquish absolute control. This is fostered through "good-enough mothering", wherein one makes "active adaptation to the infant's needs, an active adaptation that gradually lessens, according to the infant's growing ability to account for failure of adaptation and to tolerate the results of frustration" (pp. 11-12).

Given the presence of good-enough mothering to allow for the child to begin to develop a sense of autonomy, at the same time ego development commences. As noted above, Mahler speaks of this process as separation-individuation, during which the child first breaks away from mother (subphases of differentiation and practicing), and then must reconcile the attendant ambivalence (subphase of rapprochement). These first three subphases roughly correspond to Bowlby's second, third and fourth phases, respectively, in the attachment process.

The subphase of rapprochement, beginning during the second year of life, is particularly crucial in that it forces the child for the first time to fully confront the exigencies of separateness from loved ones. Along with this crisis for the child comes intense fear of the loss of love, as reflected in the predominance of oral sadistic impulses (Klein, 1939). But unless a pathological resolution is to



ensue, the child must learn to integrate its feelings of love and anger toward the increasingly autonomous mother. To be able to experience such ambivalence is a developmentally mature phenomenon which is prerequisite to mature object relations. It reflects the child's move from an early oral schizoid position dominated by splitting and part-objects, to a depressive position which integrates the full range of emotions toward whole objects (Fairbairn, 1941).

Mahler's fourth subphase of attainment of individuality and object constancy, occurring roughly during the third year of life, marks the beginnings of selfhood in a mature sense. Mahler, et al. (1975) comment that "establishment of mental representations of the object paves the way to self-identity formation" (p. 117). In other words, internalization of a "constant, positively cathected, inner image of the mother" allows for reality testing and ego development, which together provide the foundation for the capacity to love.

#### Integrated Love Relations

The capacity to love is necessary, but in isolation not sufficient, to ensure mature genital and emotional relations. The newly defined ego must now integrate this capacity with the object world as it progresses through the phallic, latency and genital stages of development. Altman (1977) highlights the importance of ego functions, stating that without them "love would be merely an exercise in erotic as well as sadistic techniques, or a repertoire of perversions. Participation of the ego imparts to love a sense of duration over time, lasting ties with regard to the object, and the



integration of object relations of an affectionate kind with those of a passionate nature ... The ego consolidates and synthesizes at the level of genital primacy part impulses from all stages of development" (p. 38).

Corresponding with the various phases of attachment and ego development in childhood, adult love relations can be delineated along the continua of interdependency and maturity. The interdependency continuum can be said to move from unrelatedness through varying degrees of relatedness, and eventually toward fusion. The maturity continuum progresses from developmentally immature love relations, through various transitional stages to mature love relations. Mark Karpel (1976), combining an object relations perspective on attachment with the work of Boszormenyi-Nagy (1965) and other systems theorists, has outlined four modes of relationship, which he presents graphically as follows:

	immature	transitional	mature
relation	pure fusion	ambivalent fusion	dialogue
distance	unrelatedness	ambivalent isolation	individuation

The two modes of unrelatedness and pure fusion are characteristic of issues salient during the schizoid position of development. While seemingly opposites, fusion and unrelatedness are actually quite similar in origin, the former deriving from infantile symbiosis and the latter being a defense against symbiosis. Fusion is a state that

existed briefly with mother and which, to some extent, is longed for thereafter. While pure fusion is an impossibility in later life, to a greater or lesser extent one may try to recapture it. However, there are consequences to such a relational mode, the greatest being loss of a sense of self through massive identification, albeit of a narcissistic nature. If fusion then is marked by a blurring of boundaries, unrelatedness is a means to guard against this. Except in the case of autistic withdrawal, which most fully excludes interpersonal contact, unrelatedness represents a fear of symbiotic attachment. Rather than allow for the somewhat desired, somewhat feared fusion, one engages in "relations" of denial and rejection. It is a retrenchment to the I component of the I-We relation, at the expense of the We. Both fusion and unrelatedness represent immature object relations.

The next mode of relation, ambivalent fusion/isolation, is a transitional stage which corresponds to issues salient during the depressive position. It can also be understood in terms of separation-individuation, as a problematic rapprochement. Unlike the pre-ambivalence of the two earlier modes, within this mode there is more manifest competition between progressive tendencies fueling differentiation and regressive tendencies toward narcissistic identification. These issues might be played out in a love relationship by patterns of one partner distancing while the other maintains fusion, alternate distancing and fusion by both partners, cycles of fusion and unrelatedness over time, or continual conflict (Karpel, 1976).

The final relational mode, dialogue/individuation, represents mature object relations characteristic of a well integrated ego. Within this mode there is a fully differentiated I, but also the ability for the I to interact such that the I and We nourish and foster one another. In dialogue the partners embrace difference so as to respond to the other as a whole person, not largely a projected part of the self. This is a mode not of rigidity and uncertainty, but of trust and acceptance of change.

While there is no such thing as a perfect love, since no one develops with perfect object relations, at its best love should be an admixture which allows for "the crossing of boundaries in the sense of bridging intrapsychic structures which are separated by dynamically or conflictually determined limits" (Kernberg, 1980, p. 289). By synthesizing sexual passion and emotional connectedness, love reaches toward this most profound state in dialogue/individuation. This permits maximal fulfillment of the functions of love, which are suggested by Bergman (1980) to be the following:

1. To transfer the libido or the attachment from the infantile and incestuous objects to new, nonincestuous ones.
2. To integrate libidinal strivings originally attached to many objects of childhood into love for one person.
3. To add what was missing in the early relationships to objects. Love's potential to give to the adult what the child never had gives to it a powerful restitutorial quality.

4. To return to the adults some of the feelings of bliss experienced in the symbiotic phase that had to be renounced in later developmental phases (p. 74).

Love is therefore a changeable, potentially transcendent state which integrates one's past and present interpersonal and personal experience within the historical/social context of the culture. Mature love does not dictate that one must relinquish all the primitive gratifications of infancy. Idealization, secondary narcissism, fusion and identification are all aspects of adult relations. What is necessary is that these mechanisms ultimately be subsumed within an integrated ego capable of reality testing. From this position love can serve more as a means of growth rather than a means of regressive repetition.

## C H A P T E R   I I

### DESPERATE LOVE AS A STYLE OF RELATION

The most general descriptors of love style are passionate and companionate love (Berscheid & Walster, 1978; Knox & Sparakowski, 1968; Rubin, 1973). These terms can be used to identify behavioral and emotional features of a particular dyadic relationship, or used to imply a more pervasive relational style throughout the lifetime. Passionate love is a style which evolves between persons in a relationship wherein the most salient feature is the intensity of excitation, both physical and emotional. Among many related attributes are a tendency to spend a great deal of time with the loved one, preponderance of thought regarding the loved one, feelings that the love relationship can provide extremes of excitement not easily attained through other styles of relation, and an adherence to the romantic ideal. Companionate love, on the other hand, is a style which is characterized in the main by the companionship and friendship between the persons involved. Among features often present in this style of love would be a feeling of contentment with the sharing with another human being, and the fact that this sharing can bridge both emotional and physical bounds.

Passionate and companionate love can be thought of along the same continuum, with any given relationship falling in general along that continuum. This doesn't necessitate homogeneity in the quality of interactions across the time of a relationship. It is likely that within any given relationship, as within any person's life, many



points along the continuum will be experienced. For some, their relational life will take them up and down the continuum, for others, there may be a degree of homogeneity within particular relationships and/or in their general style of relation. One frequently encountered pattern within the course of a relationship is an evolution from a passionate toward a companionate style of interaction. During the initiation phases of a relationship, physical attraction and excitement around the novelty and potential for reciprocation frequently predominate. As the relationship grows, novelty gives way to increasing emotional sharing and stability between partners. While times of passion are still present, the exigencies of daily life often dictate that more of a relational partnership be formed. Hence, day to day rewards from the relationship are derived increasingly from the depth of companionate sharing rather than sustaining levels of high excitement.

This evolution from passionate toward companionate love is illustrated in the remarks of an eighteen year old female college student. She was first interviewed at a point approximately three months into her current relationship. At that time she characterized the relationship as follows: "Very caring; we've come to know each other very, very well, I've never felt so close to anyone as I have to Craig; very intimate; I feel very secure." When interviewed again four months later concerning the changes which had taken place since the first interview, she commented: "I'd say, overall, there has been a little disagreement and the relationship isn't quite as euphoric, but that's pretty natural, we both expected it. When we're



relaxed, not busy with school, we can still feel that same happiness that we used to. But it seems like patterns we have to go through with school, tensions, this and that, seem to wear on the relationship." She was then asked if it was hard dealing with that lesser euphoria, and replied: "No, not really. It's kind of impractical because you can't concentrate, you can't put all of your energies into it, the relationship. There are just too many things in demand. In a way it's sort of an improved situation."

While this evolution is a common experience among young adults, it is not as usual during adolescence. The early teen years are dominated less by actual relationships and more by crushes or fleeting attachments. Idealized fantasy life is typically very rich, and the boundaries between fantasied and reality-grounded attachments can be quite diffuse. These loose boundaries allow teenagers to experience, perhaps for the first time in an adult sexual way, the gratification of feelings of extreme passion, while at the same time ensuring that the feelings need not be dealt with in an adult relational way. Adolescence can be marvelous in its joys and heart-wrenching in its pain, it can render its constituents exhausted from the turbulent ups and downs. Above all, it is a time of testing various relational styles, exploring and evolving ways of being intimate with others. Just as early play is essential to the development of prosocial behavior and peer love, adolescent relational exploration serves the necessary function of allowing various styles of love to be tested without serious long-term commitments or consequences (Harlow, 1974).

In later adolescence and early adulthood, love relationships typically become more committed, lasting longer and requiring more of a partnership. This latter quality is particularly important, for a partnership implies that as pragmatic concerns of living increasingly impinge on an individual, his/her primary relationship must also absorb these concerns. In this situation, passionate love becomes incompatible with the demands of living insofar as maintenance of high levels of passion requires much of one's time and energy. For most, the adaptive solution to the passion versus pragmatics dilemma is the evolution toward companionate love. This style is more of a partnership which allows both for moments of passion and attention to pragmatic concerns. Moreover, thoughts of marriage begin to prevail as relational partnerships grow. After all, marriage is currently less of an initiation than a formalization of a partnership.

Even though relational partnerships are more adaptive as one moves toward marriage, not all people forge the evolution from passionate to companionate love. Individual and relational factors influencing the maintenance of passionate love as the prevailing style vary. Among these factors, a quite strong one is the persistence in Western culture of the romantic ideal, discussed earlier as grounded in the beliefs that love is "fated and uncontrollable, that it strikes at first sight, transcends all social boundaries, and manifests itself in turbulent mixtures of agony and ecstasy" (Rubin, 1973). Whether we rationally embrace or reject it, the romantic ideal remains today a powerful motivating factor influencing the course of attraction and relationships. It represents and

dictates what our parents, peers and society have metacommunicated to us for years, that romantic/passionate love "is something morally noble, and need know no law and no custom" (deRougement, 1956). This is certainly not the only message. Along with it comes, in varying form for boys and girls, the more explicit notion that love and especially marriage need be rational, calculated investments. Given this duality of messages it is no wonder that romance is thought of as embodying irrationality, a mystical phenomenon which defies verbal expression of its *raison d'etre*, yet which we continually try to rationally explicate. Another factor which perpetuates passionate love is that it feels exciting, it produces sensation. In infancy sensation comes to be associated with the love from mothering figures, and is the vehicle through which erotic impulses are satisfied. In adulthood these primitive impulses are enhanced in love relations which build in a degree of passion and adventure. Zuckerman (1979) found that sensation seeking, as measured by his Sensation Seeking Scale (Form IV), was positively correlated with permissive sexual attitudes, and by extrapolation, passionate love. Yet a third factor is that passionate love produces a relational system of strong interdependence between partners. This situation serves to recapitulate certain aspects of early relational experiences with parents. While one can never completely recapture the sense of fusion with early mothering figures, passionate involvement is a style of relation through which some of the comfort and stability of early childhood may be reexperienced.

While passionate love often brings with it a marked investment in

and need for the loved one, cognitive and emotional difficulties in fulfilling the need can arise if one or both partners come to the relationship with an extraordinary need for interdependence. In this case a situation may arise wherein the need for love is experienced as insatiable, regardless of the amount or type of loving which is reciprocated. One could conceive of such a pattern as conforming to a model of addiction. Peele and Brodsky (1975) comment: "When a constant exposure to something is necessary in order to make life bearable, an addiction has been brought about, however romantic the trappings. The ever-present danger of withdrawal creates an ever-present craving" (p. 70). It's not always clear whether the threat of withdrawal in fact initiates the perceived insatiability, or vice versa. It may be the case that the craving is a manifestation of preexisting individual traits which dictate that no amount of love is enough. Hence anything short of the impossible scenario of omnipresent love is viewed as an active withdrawal, rather than a benign inability to continually give love. Because of this threat of withdrawal, the immediate rewards of perceived reciprocation become extremely powerful in alleviating the craving, and can outweigh reality-grounded consideration of the varied long-term outcomes. The bind embedded within the addiction is that the more short-term rewards outweigh long-term considerations and consequences, the greater the likelihood that long-term satisfaction will diminish, as more energy is diverted from relational growth to relational excitement.

This style of love, which incorporates the behavioral and affective dimensions of passionate love, in addition to the dynamics

of an extraordinary need for interdependence, has been referred to as desperate love (Sperling, 1985). Characteristic of the style are themes such as a feeling of fusion with the lover, an overwhelming desire for and anxiety concerning reciprocation, idealization of the lover, feelings of insecurity outside the relationship such that life is experienced as so much more fulfilling when involved in the relationship, difficulty with interpersonal reality testing, separation anxiety, and extremes of happiness and sadness. Among the few who have written about styles of relation roughly analogous to desperate love is Dorothy Tennov (1979). She uses the term "limerence" to connote the state of "being in love." Included among the basic components of limerence are qualities of dependency, acute sensitivity to the lover, buoyancy, rationalization, longing for reciprocation, intrusive thinking, and fear of rejection. John Alan Lee (1976) describes three primary and three secondary "colors" of love. One of the secondaries is what he calls mania, or obsessive love. He characterizes it in the following way: "In sharp contrast to the self-esteem, vanity, or quiet self-confidence which are typical of eros, ludus and storge [the primary colors of love], respectively, it is a deep sense of insufficiency and dependence on others which generates mania. The manic lover feels he is nobody until someone loves him; so he must find someone to love and then urgently implore that someone to love him in return" (p. 94-95).

The themes of desperate love exist to some degree and at some points in time for anyone involved in an intimate love relationship. What does differentiate desperate love from passionate and companion-



ate love is a matter of both interpersonal intensity and individual dynamics. The issue then is not whether the above themes are present, but to what extent they are salient descriptors of a person's involvement in a relationship.

In an earlier study, a Desperate Love Scale was designed on which a person self-rated him/herself as to the salience of a number of these themes, as listed below (Sperling, 1985):

- persistent thoughts about the person you are involved with
- a great longing for the person to return your love
- a feeling of intense passion toward the person
- your moods being greatly affected by the actions of the person
- much fear of rejection
- many daydreams and fantasies about the person returning your love
- a need to spend as much time as possible with the person
- a feeling that you want to be as close as possible emotionally to the person
- a tendency to emphasize the good qualities in the person and to avoid dwelling on the negative
- a feeling that a relationship with the person fills a void in you, makes you feel much more secure and whole
- a general intensity of feelings such that other concerns seem unimportant
- a feeling that you not only desire, but feel a powerful need to be in a very intimate relationship with the person

Although demographics were not a focus of the study which employed the scale, responses fell along a somewhat flattened bell-shaped curve, with a high standard deviation. Whichever point one chooses

on the continuum to delineate desperate love from other styles, the large variance in responses is indicative of the fact that different people experience the themes associated with desperate love quite differently. For some, they are enormously salient, for others not at all salient, and for most they are somewhat salient. The level of differentiation of desperate love as a particular style is admittedly subjective. Nevertheless, accepting this limitation of clarity does not render the differentiation less valid, merely less reliable.

As exemplary of an individual's experience of what could be viewed as desperate love, consider the following account of a young woman.<sup>1</sup> She was asked to comment on love while sitting alone in a video recording booth for three minutes:

I wanted to comb my hair before I came in, maybe I should have. See, I've been trying to decide about whether or not I'm too self-conscious about myself. I suppose I am, but you see, I love someone very much, and now that I do, I want to be perfect for him. When we go someplace I want to, I wish I was the most beautiful person there, even though I know I'm not. But he makes me feel that way sometimes anyway. He's so ... I've never met anyone like him before, and I probably never will again. I don't think anyone could ever compare to him. Anton. (laughs) Anton is his name. I think it's a fantastically glorious name, in itself, maybe because it's his. It's so fitting, Anton, Anton (laughs). I say it constantly, whether he's there or not, I don't care. I've never been so much in love before, never, it's so consuming. I'm an artist, and that's ... I am one (laughs). That's funny, hearing me say that, and I always thought that that was the most important thing in my life and yet, I don't even care about it when he's around. When I think about it in the abstract sense, when I think about it overall as my life's dream, my life's work, it is the most important thing, but minute to minute I don't even think about, I forget it. When he's there and when he's not I

think about him. He's gone now for a while, he went away to college. I miss him a lot, he went yesterday (laughs). I miss him so much already. I don't think about love as being anything else but him. I don't know, we're going to live together soon, probably (laughs), forever I hope. When you think about love you think about marriage. I don't even think about that, I always thought I would. I always thought that that would be very important to me but it doesn't seem to be. I think the most important thing is just being with him for as long as I can, while it's still good. If it should happen that I don't make him happy anymore, then I don't want to be with him for another minute. And if he finds someone he loves more than me then he better go, and not hang on, cause then I don't want him anymore. (pause) But now I love him, now.

In this account, she conveys in a very few words many of the themes of desperate love. She begins with a reference to her pre-occupation with her appearance, and demonstrates an obsessive quality in her questioning of whether she is too self-conscious. This indicates a degree of narcissism, which she then excuses since she "loves someone very much," and wants to be "perfect for him." Her inward focus has become externalized toward her lover, such that thoughts of him become the lifeblood fueling her self-preoccupation. His presence serves as a reflection of her inner beauty, making her thoughts of being unattractive dissipate.

She extols the relationship as unique, demonstrating a lack of reality-grounding when commenting that she has "never met anyone like him before, and probably never will again." As a means to perpetuate her perception of him as above ordinary reality, she forms an idealized image, seeing even his name as "fantastically glorious." This idealization also serves to help her keep him psychically alive when he is not physically present, as seen in her constant repetition of his

name, "whether he's there or not." One might even speculate that his being absent physically is taken as a threat of permanent separation, which would necessitate guarding his image somehow.

The urgency and sense of fusion in desperate love are apparent in her characterization of the love as "so consuming." The mere thought of him causes her to push aside career plans which had been quite important in order to focus exclusively on him. She adopts a form of tunnel vision aimed at her loved one. She is also willing to put aside her notion of love as synonymous with thoughts of marriage, believing instead that maintaining the relationship day to day is satisfactory. One gets the sense of romantic fatalism in her comment that "the most important thing is just being with him for as long as I can, while it's still good." This bittersweet prospect may serve to enhance the excitement of more immediate rewards.

In her closing remarks, the dichotomization surrounding her perception of the relationship is revealed. She rapidly alternates between thinking of being with him for as long as possible, to stating that if she fails to make him happy, she doesn't "want to be with him for another minute." Similarly, if he loses interest he should depart just as fast. In other words, if the relationship is good she sees it as consuming, but at the first sign of trouble she would prefer an abrupt end rather than a working through of problems or an evolution to another style of love.

## C H A P T E R   I I I

### DEVELOPMENTAL ORIGINS OF DESPERATE LOVE

Beneath any love relationship are motivating factors which are central to the themes of one's relational history. These themes determine in part who we are and influence our choice of love partners. In childhood there is no choosing of love objects. Attachment figures exist without selection. Adulthood is another matter, or ideally should be. We have the power of choice, which constitutes much of our humanity, yet free will alone rarely determines the selection of love partner. Again, relational themes, those idiosyncratic and relatively stable ways in which we learn to interact, exert much influence. It is in the realm of relational themes that one can begin to fully address the question of why certain intrapsychic dynamics underlie desperate love.

The themes presented earlier which are thought to be associated with desperate love include fusion, anxiety, dependence, idealization, insecurity, narcissism, dichotomization and difficulty with interpersonal reality grounding. Assuming that later relational themes are in part determined by early interpersonal experience, examination of object relations theory, as it pertains to these themes, is an appropriate starting point of approach. This is especially true given that these themes surface frequently within this theory in discussion of both normal and pathological functioning. This body of theory also proceeds from a developmental perspective and desperate love, as all styles of love, is very much a developmental phenomenon.



Kernberg (1976, 1980) presents a developmental continuum of configurations regarding the capacity for falling in love and remaining in love:

(1) Narcissistic personalities who are socially isolated and who express their sexual urges only in polymorphous perverse masturbatory fantasies; (2) narcissistic personalities who are sexually promiscuous; (3) the ordinary borderline [person] who engages in chaotic, polymorphous perverse activity (characterized by primitive idealization of the love object with clinging infantile dependency upon it). These three configurations represent pathology ... before the achievement of an integrated self-concept and an integrated conceptualization of others and the concomitant capacity for relations in depth with significant others, in short, the achievement of libidinal object constancy. (4) Next along the continuum is the neurotic [person] and those with less severe character pathology. With these [people] we find present various sexual inhibitions, masochistic love relations, a greater capacity for romantic idealization and tenderness coupled with sexual inhibition. Here the chief conflicts are in the triadic, oedipal realm. (5) Finally we have the normal person who has the capacity to integrate genitality with tenderness and a stable, mature object relation (Kernberg, 1980, p. 278).

The broad range of behaviors and dynamics which might be characterized as desperate love fall within the third and fourth positions on this continuum, with pathological relations grounded in the third and more normative but maladaptive (to integrated adult functioning) relations grounded in the fourth. The primitive idealization of the love object and clinging infantile dependency characteristic of the third position presuppose a lack of libidinal object constancy. They are typical of the chaotic love relations of individuals with borderline pathology who employ much splitting, projection and projective identification in dyadic contexts. This unintegrated pre-ambivalent attitude regards the loved person as saviour, source of all

that is good in the object world. The idealization which facilitates such a response is primitive and fluid, hence when reality-mediated frustration impinges upon the relationship, it is likely to be ended. The once loved object (or idealized internal representation of the object) is lost, and the same pattern is repeated--quite frequently in the case of borderline love relations. But the focus of this discussion is not pathological love, it is the type of conflictual desperate love relation which bridges into the fourth position of Kernberg's continuum. Desperate love of this type is marked by relative temporal stability, as there is the capacity for relatively stable internalized object constancy. Yet derivatives of earlier unresolved dynamics with parents still persist and dominate one's adult love relations, as well as prevent fuller movement toward triadic, oedipally based "neurotic" relational conflicts.

Developmentally, the issues salient for desperate love in this sense correspond most to the rapprochement subphase of the separation-individuation process (Horner, 1984; Mahler, et al., 1975). It is during this phase that the infant "re-forms" his alliance with mother, following initial differentiation from symbiotic attachment. It is also the first point in psychic development at which ambivalence toward love objects prevails, in contrast to the earlier object-splitting. This carries profound implications, as the experience of ambivalence is necessary, though not in itself sufficient, to ensure attainment of mature love relations.

Desperate love may be grounded in the rapprochement crisis, of which ambivalence is the centerpiece, but each individual approaches

this subphase with the baggage of preceding subphases. The basic proposition is that for those who tend toward non-pathological desperate love, conflictual dynamics persist which were substrates of earlier, pre-ambivalent positions. These substrates impact upon relational development leading into and including the rapprochement crisis. This psychical configuration results in a stuckness of the "ghosts" of very early mechanisms, such as oral incorporation and narcissism, while at the same time allowing for enough maturation to permit development through the rapprochement subphase.

#### Early Substrates

The oral attitude of incorporativeness is the most primitive substrate of desperate love and marks the beginning of the schizoid position (Fairbairn, 1940), or, in Mahler's (1975) terms, the move from symbiosis to differentiation. During symbiosis the infant knows nothing but fusion, viewing the mother as an extension of itself. Much of psychological development can be reduced to the struggle first to separate from attachment figures, and then, or simultaneously, to maintain connectedness. Similarly, much of adult relational development can be reduced to navigation of the impulses fueling isolation versus fusion with others. In desperate love there is a particular investment in experiencing the quite primitive gratifications associated with fusion. But what price fusion?

Guntrip (1952) suggests that the chronic dilemma for one fixated in the schizoid position is that "he can neither be in a relationship with another person nor out of it, without in various ways risking

the loss of both [the] object and himself, due to the fact that he has not yet outgrown the particular kind of dependence on love-objects that is characteristic of infancy" (p. 36). Fusion as a predominant mode of relating is inconsistent with maturation. In order to guard against the complete withdrawal into fusion, a schizoid individual adopts what Guntrip (1952) calls the "in and out programme," wherein "he feels that he himself and those he needs and loves are part and parcel of one another, so that when separated he feels utterly insecure and lost, but when reunited he feels swallowed, absorbed, and loses his separate individuality by regression to infantile dependence. Thus he must always be rushing into a relationship for security and at once breaking out again for freedom and independence: an alternation between regression to the womb and the struggle to be born, between the merging of his ego in, and the differentiation of it from, the person he loves" (p. 36).

The schizoid dilemma exists for everyone, as it is a normal conflict which is resolved, to a greater or lesser extent, by everyone. For one who experiences desperate love, the unresolved schizoid dilemma remains important. It is a substrate which affects, but unlike the case of markedly schizoid individuals, does not preclude gratifying love relations. Nevertheless, the question arises as to what aspects of early psychic development perpetuate the schizoid dilemma and preclude resolution. Again using the model of people who exhibit markedly schizoid elements, Fairbairn (1940) writes that in such people one finds, among other features:



(1) That in early life they gained the conviction, whether through apparent indifference or through apparent possessiveness on the part of their mother, that their mother did not really love and value them as persons in their own right; (2) that, influenced by a resultant sense of deprivation and inferiority, they remained profoundly fixated upon their mother; (3) that the libidinal attitude accompanying this fixation was one not only characterized by extreme dependence, but also rendered highly self-preservative and narcissistic by anxiety over a situation which presented itself as involving a threat to the ego; (4) that, through a regression to the attitude of the early oral phase, not only did the libidinal cathexis of an already internalized "breast-mother" become intensified, but also the process of internalization itself became unduly extended to relationships with other objects; and (5) that there resulted a general over-valuation of the internal at the expense of the external world (p. 23).

Disregarding the first two features, which will be pertinent to later discussion of parenting qualities associated with desperate love, the latter three provide some insight. They generally circumscribe the theme of narcissism--the "over-valuation" of the internal world.

Narcissism is a loaded term which connotes numerous images, often involving solitary self-love. This is actually a misnomer. Victoria Hamilton (1982) points out that in the myth of Narcissus, the central character's over-valuation of himself comes about through relation, through the mirroring by Echo, the spirit who loves him. Narcissism is healthy inasmuch as it fosters realistically positive self-attributions, it can also be detrimental when it acts to inhibit external object cathexis. Wherein early relations with external objects are anxiety-ridden and threatening, one withdraws and relies more on internal narcissistic processes as an ego-preservative measure.



Desperate love is very much a relation, yet it is less reality-grounded than more developmentally mature styles of love. The investment placed in maintenance of the highly fused, dependent relational structure demands extra-reality measures in order to ensure, as far as possible, that the desperately loved other will respond in kind. With the interpersonal demands so extreme, the schizoid derived compromise is to internally construe that which is impossible to operationalize in reality. Hence, a relative preponderance of primary over secondary process thought can serve to mitigate ego functions and allow for the object to be regarded as part autonomous other and part internally controlled representation of the other. To speak in terms of a primary versus secondary process balance, however, can be misleading, insofar as it implies a formula approach. Reality-oriented ego cognitions (secondary process thought) certainly dominate adult behavior. The issue is the means by which primitive impulses toward fusion are negotiated in adult relations. To the extent that one does not ground perceptions of the other's behavior and feelings in ego-dominated processes, fantasy-dominated (primary process) thought can be said to remain a significant cognitive tool.

It has been hypothesized that primary process thought, fusion and narcissism constitute the fundamental substrates of pre-ambivalent psychic development which are salient to desperate love. If the focus of discussion were pathological schizoid or borderline relations, this triad would represent not the substrates, but more the basic organizing processes. When speaking of desperate love within a norma-

tive range of adult experience, the early substrates and attendant relational themes are developmentally manifest in the ambivalence of the rapprochement crisis.

### Qualities of the Parent-Child Relation

One of the central issues of rapprochement is the child's struggle to experience consistent love from his mother in the context of being an individual in his own right. The resulting ambivalence of the dual impulses toward fusion and toward separation often produces alternate clinging and pushing away behavior. Mahler, et al. (1975) refer to this as shadowing and darting away patterns, which "indicate both his wish for reunion with the love object and his fear of re-engulfment by it" (p. 77). The distinction implied here is crucial--the rapprochement child is not struggling with a basic sense of differentiation from objects, which was the issue of the schizoid position, he is struggling with love toward objects. "He is now concerned less with object loss per se and more with the loss of the love of the object" (Horner, 1984, p. 120). For this reason I would posit that rapprochement marks the beginning of the lifelong evolution of styles of mature love relations. Herein also lies a developmental line of demarcation between what will later become a pathological and non-pathological style of desperate love relations.

Non-pathological desperate love presupposes some degree of resolution of pre-ambivalent issues, but reflects lack of resolution of a secure sense of object constancy. The area between these two poles is characterized by a switch point--"from illusory omnipotence,

the nucleus of the grandiose self, to helplessness and dependency upon the powerful, idealized other" (Horner, 1984, p. 127). The affect associated with loss of the narcissistic, grandiose self is anxiety at the sense of helplessness, and shame over strong dependency needs. When object constancy has been fully attained, anxiety and shame are less apparent in later object relations. When one has not been able to experience external objects as constant and benign, anxiety and shame come to exert significant influence.

In adulthood there are many facets of relations with others which provoke primarily neurotic anxiety (e.g., speaking in public, arranging a date, social gatherings). There is also a form of social anxiety which is object specific, at least in derivation, which seems somehow to be more primitive, and which arises largely in dyadic contexts where there is some level of emotional and/or sexual intimacy. The affective experience is one of anxiety mixed with fear and uncertainty; the cognitive component centers around deprivation. Several psychoanalytic theorists have discussed this phenomenon. Horney (1950) refers to it as basic anxiety, implying that the corollary in childhood is a problematic sense of belonging, of "we." Instead there is insecurity and a vague apprehensiveness. Balint (1968) views this basic anxiety as arising from what he connotes as the basic fault. This refers to an emptiness, a gap. It is neither "a complex, a conflict, nor a situation," yet is accompanied by the feeling that there is a kind of deficiency which must be put right. Balint uses the term basic because the origin of the fault is in the two-person pre-oedipal realm, and is almost inevitable in that

of necessity there is a discrepancy between a child's ubiquitous "bio-psychological needs" and the attention given him. This creates a state of deficiency that comes to be associated with early object relations. Among the environmental factors which can act to augment this sense are maternal care that is "insufficient, deficient, haphazard, over-anxious, over-protective, harsh, rigid, grossly inconsistent, incorrectly timed, over-stimulating, or merely un-understanding or indifferent" (p. 22). Basic anxiety is a regressive experience which can be elicited at any point in life given enough interpersonal or environmental stress. Individual thresholds vary, as do the factors which elicit greatest anxiety. For a person who tends toward desperate love, the interpersonal context is likely a source of much basic anxiety.

Bowlby's (1973) notion of anxious, or insecure attachment fits in well here. He posits that a person who manifests anxious attachment "has no confidence that his attachment figures will be accessible and responsive to him when he wants them to be" and adopts "a strategy of remaining in close proximity to them in order so far as possible to ensure that they will be available" (p. 213). This is in contrast to the notion of passive object love, wherein a child experiences maternal relations as calm and non-aversive (Balint, 1937). Anxious attachment involves both a strong desire for affiliation and an uncertainty which has come to be associated with it. This uncertainty can be rendered ever stronger as the desire for affiliation increases.

Desperate love is a manifestation of anxiety and urgency born out of closeness. When anxiety exists for the child in the context of

largely non-gratifying object relations, a more primitive fixation and pathological resolution in adulthood will ensue. Such is the case with the early positions on Kernberg's (1980) continuum. In order for one to experience desperate love, which in addition includes highly gratifying intimate relations, similarly highly gratifying relational experiences must have also occurred with some frequency in childhood. It may be that these experiences provide the model for the interpersonal fusion component of desperate love. Jacobson (1964) comments that "overgratifications, no less than severe frustrations, tend to induce regressive fantasies of reunion between self and love object" (p. 56). When this process occurs during rapprochement it fosters longing for the earlier state of symbiosis, rather than an actual return to symbiosis, which at this point is developmentally past. However, this longing can serve to delay establishment of clear ego boundaries and impede individuation.

Desperate love can therefore be regarded as grounded neither in too much early love, nor too little, but as an insecure form of attachment grounded in an inconsistent getting from maternal figures. Fairbairn's (1940) discussion of the early mothering features of indifference and possessiveness as leading to schizoid character structure is applicable in that these extremes of mothering are on the same continuum. But again they indicate severe pathology. Inconsistent getting is a somewhat more integrated, albeit maladaptive, feature of parenting. When a toddler has developed a sense of basic object goodness in infancy and is then met with an inconsistent and emotionally unavailable mother in the face of his efforts to individu-



ate, "the more insistently and desperately does the toddler attempt to woo her. In some cases this process drains so much of the child's available developmental energy that, as a result, not enough energy, not enough libido, and not enough constructive (neutralized) aggression are left for the evolution of the many ascending functions of the ego" (Mahler, et al., 1975, p. 80).

Inconsistent parenting leading to desperate love affects development particularly in the realm of intimate sexual attachments. Other areas of relational development may be less disturbed. Friendship, for example, is a form of relation which does not as readily recapitulate early (pre-oedipal) conflicts. Intimate attachments can engender such recapitulation insofar as conflicts around the oscillation between symbiotic closeness versus reengulfment versus autonomy exist. When one is fixated in this realm of the rapprochement crisis, not only is the oscillation over the "optimal distance" an issue, progression to oedipal resolution is hindered, thereby further limiting the capacity for mature sexual relations and compounding the anxiety associated with intimate attachment figures.

#### Ameliorative Mechanisms

In an attempt to control for this anxiety, a child may develop a psychological style of idealization of love objects, which is a derivative of primitive idealization dominated by primary process thinking. This later secondary idealization has as its aim "to enable the ego (a) to deny feelings of hopelessness and emptiness which have arisen as a result of a withdrawal of cathexis from real, external objects,

and (b) to evade the necessity of recognizing and resolving the ambivalence which would have to be faced if available, real, external objects were ever to be re-cathected" (Rycroft, 1955, p. 84). When met with inconsistencies which make cathexis toward parental figures problematic, the child can heal this wound to his narcissistic omnipotence through projection of his desires onto what becomes the ego-ideal. At first the child is his own ego-ideal, a process which helps to fill the gap that cannot be filled through relation to real, external objects (Chasseguet-Smirgel, 1976). Eventually this ego-ideal then becomes projected outward, representing the eternal search for perfection and everlasting happiness, and also constituting the basis for idealization of love objects. Freud (1922/1959) comments: "We see that the object is being treated in the same way as our own ego, so that when we are in love a considerable amount of narcissistic libido overflows on to the object. It is even obvious, in many forms of love-choice, that the object serves as a substitute for some unattained ego ideal of our own. We love it on account of the perfections which we have striven to reach for our own ego, and which we should now like to procure in this roundabout way as a means of satisfying our narcissism" (pp. 44-45). Implied by Freud is that the loved object is a separate entity which is desired in part because of its likeness to one's own ego-ideal, and in part because of projection of qualities of the ego-ideal. Kernberg (1980) distinguishes this developmentally mature form of idealization from "romantic" idealization, wherein the object is recognized less for its own qualities than as a projection of the ego-ideal.

Romantic idealization is quite apparent in desperate love. While it inhibits reality-grounded construal of the loved one, it allows for a partial overcoming of the considerable obstacle of attachment anxiety, enough so that at least genital love for the other can be experienced. It also establishes a pattern of control in a love relationship wherein the desperate lover is unconsciously attempting to unilaterally determine the relational style, largely through projective identifications. Certainly this provides a short-term sense of well-being, as from an early age such a person has gained the feeling that control is a powerful commodity in an interpersonal situation. In effect, it is less risky to control than be controlled. The prospective tragedy is that real objects invariably don't act as idealized projections do.

Given the developmental framework for desperate love outlined above, and the descriptive framework offered in the previous chapter, the remainder of this dissertation will seek to use empirical data to test these frameworks. The presumed relations between desperate love and several personality dynamics will each be examined using questionnaire measures. Finally, a revalidation of these studies, as well as thematic analysis of interview data, will be presented.

## C H A P T E R I V

### EGO IDENTITY AND DESPERATE LOVE

Ego identity is characterized by Erikson (1959/1980) as a composite term, which at one time "will appear to refer to a conscious sense of individual identity; at another to an unconscious striving for a continuity of personal character; at a third, as a criterion for the silent doings of ego synthesis; and, finally, as a maintenance of an inner solidarity with a group's ideals and identity" (p. 109). While the crisis of identity formation takes place largely in adolescence, it is a lifelong process whose roots go back to early infancy. Successful resolution is therefore based upon development through earlier stages. In Eriksonian (1963) terms, those developmental stages preceding ego identity versus identity diffusion include: (1) basic trust versus basic mistrust, (2) autonomy versus shame and doubt, (3) initiative versus guilt, and (4) industry versus inferiority. Like many other stage theorists, Erikson viewed each level as roughly corresponding to a particular time period in the lifespan, but acknowledged that the exact temporal position varied for each person. In addition, the degree of resolution of each stage varies. Retrospective analysis of this variation for any given person tells much about developmental issues which continue to be problematic.

The early chapters of this dissertation focused upon developmental variations and their ramifications for later relational behavior. The current study chose one developmental stage, that of ego identity versus identity diffusion, in order to examine the

relationship between the degree of ego identity and the tendency to experience desperate love. While the developmental issues most relevant to desperate love are grounded in the rapprochement crisis (Mahler et al., 1975; similar to Erikson's stage of autonomy versus shame and doubt), it is believed that an incomplete resolution of the rapprochement crisis will inhibit not only the consequent establishment of object constancy, but will affect one's ability to develop a firm ego identity.

Problematic ego identity formation frequently becomes evident at the time of initiation of the first adult-like intimate relationships, usually in later adolescence. This sixth stage of development is referred to by Erikson as intimacy versus isolation. To engage intimately with others in both sexual and emotional planes is a stressful task that proves to catalyze earlier fixations, and in the case of unresolved pre-oedipal issues, can foster a desperate style of fusional relation. Erikson (1959/1980) cogently discusses this task of integrating identity with intimacy:

True "engagement" with others is the result and the test of firm self-delineation. Where this is still missing, the young individual, when seeking tentative forms of playful intimacy in friendship and competition, in sex play and love, in argument and gossip, is apt to experience a peculiar strain, as if such tentative engagement might turn into an interpersonal fusion amounting to a loss of identity, and requiring, therefore, a tense inner reservation, a caution in commitment. Where a youth does not resolve such strain he may isolate himself and enter, at best, only stereotyped and formalized interpersonal relations; or he may, in repeated hectic attempts and repeated dismal failures, seek intimacy with the most improbable partners. For where an assured sense of identity is missing, even friendships and affairs become desperate attempts at



delineating the fuzzy outlines of identity by mutual narcissistic mirroring: to fall in love then often means to fall into one's mirror image, hurting oneself and damaging the mirror (p. 134).

The extent to which one has a consolidated ego identity is commonly examined through personal values held around a combination of themes which develop in adolescence (Erikson, 1959/1980; Loevinger, 1976; Marcia, 1966; Tan, Kendis, Fine, & Porac, 1977). These themes include career identification, prospective life planning and mature identification. Questionnaire measures of these themes, such as those used in this study, are macroscopic approximations that don't allow for finely tuned analysis of the specific unconscious dynamics pertinent to ego development, but they do offer a global measure of ego identity.

The primary hypothesis of this investigation was that an inverse relationship (negative correlation) would exist between the tendency to experience desperate love and attainment of ego identity, as reflected in self-report questionnaire data. Additional expected findings were that the tendency to experience desperate love would correlate positively with a romantic attitude toward love, and that ego identity would correlate negatively with a romantic attitude toward love.

#### Method

Subjects consisted of 171 University of Massachusetts undergraduates who were selected randomly on a volunteer basis from psychology courses, with the option of receiving experimental credit in their

courses for participation.

The procedure entailed administration of several questionnaires in group sessions. The questionnaires included Sperling's (1985) Desperate Love Scale; Tan, Kendis, Fine, and Porac's (1977) Ego Identity Scale; and Knox and Sporakowski's (1968) Attitudes Toward Love Scale. The Desperate Love Scale (see Appendix A) is a twelve item questionnaire which was designed to measure where a person self-rates him/herself on a continuum from having no experience of desperate love to strong experiences. In order to ascertain a rating, issues such as desire for reciprocation, intensity of feelings, fear of rejection, and the sense that a void is filled by this type of relationship are probed. In the original standardization sample the scale was administered to 251 male and female undergraduates (Sperling, 1985). It proved to be a reliable instrument (test-retest correlation with an approximately three week interval between administrations;  $r = .92$ ), internally consistent (coefficient alpha = .93), and a valid differentiation tool, as indicated by responses to several other questionnaires.

The Ego Identity Scale (see Appendix B) is a twelve item, forced-choice measure of Eriksonian ego identity. It was constructed based upon statements reflecting characterizations of ego identity. An original pool of forty-one items was narrowed down to twelve which all had a high item-whole correlation, and a low correlation with a measure of social desirability, when administered to a sample of 95 undergraduates. These final twelve items which make up the scale had an odd-even, split-half reliability of .68 and proved to include only

one factor (accounting for 40% of the variance) with an eigenvalue greater than 1.

The Attitudes Toward Love Scale (see Appendix C) is a twenty-nine item, self-report questionnaire measuring attitude toward love along the romantic-companionate love continuum. The items are all statements which reflect a romantic attitude toward love. The scale was constructed from an original sample of 200 items, with the final twenty-nine showing greatest discrimination ability, and yielding a test-retest correlation of .78 over a one week interval.

### Results

Data were analyzed correlationally, with male and female samples treated separately. Overall, there was support for the hypothesis of a negative correlation between ego identity and a romantic attitude toward love. All correlations were moderately small yet statistically significant.

For the men, the correlation between ego identity and desperate love was moderate ( $\underline{r}(79) = -.39, \underline{p} < .001$ ), while for the women it was small ( $\underline{r}(82) = -.22, \underline{p} < .024$ ). This indicates that those who tend toward desperate love may also tend toward having a more diffuse ego identity. Ego identity and romantic attitude toward love showed a similar negative relationship. The correlation was moderately small for the men ( $\underline{r}(81) = -.27, \underline{p} < .007$ ) as well as for the women ( $\underline{r}(78) = -.31, \underline{p} < .003$ ). The relationship between desperate love and a romantic attitude toward love was positive, as was expected based upon the strong correlation found in earlier research (Spurling,

1985). For the men in the present study, however, the correlation was moderately small ( $\underline{r}(78) = .34, p < .001$ ), and for the women it was small ( $\underline{r}(74) = .23, p < .025$ ).

Table 1 indicates the means, standard deviations and t-test comparisons for men and women on the three questionnaires administered. The means and standard deviations for the Desperate Love and Attitudes Toward Love Scales are all consistent with those obtained from earlier samples (Sperling, 1985). Pairwise mean comparisons between men and women on the three questionnaires yielded no statistically significant differences. However, it is interesting to note that the men did possess a slightly more romantic attitude toward love, as measured on this particular scale, than women, with a t value that approached statistical significance.

### Discussion

The Ego Identity Scale is a global measure of the construct of ego identity, which doesn't speak to particular intrapsychic dynamics. It attempts to assess identity development through focusing on personal values and attitudes which are a product of this development. The results showing a moderate inverse relationship between ego identity and desperate love are therefore provocative, especially given the fact that the maximum expected correlation based upon the reliabilities of the two scales would be .74. Yet taken alone, these results are inconclusive as to questions of particular dynamics and causation. Nonetheless, they support the contention that desperate love is associated with a problematic ego identity consolidation,

TABLE 1

Means, Standard Deviations and t-tests for Men and Women on the Desperate Love, Ego Identity and Attitudes Toward Love Scales

<u>Measure</u>	<u>Men</u>			<u>Women</u>			<u>t-test</u>		
	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>n</u>	<u>df</u>	<u>2-tail prob</u>
Desperate Love	79	77.81	12.62	82	78.13	13.31	-0.16	159	.874
Ego Identity	84	7.46	2.34	87	7.49	1.96	-0.09	169	.928
Attitudes Toward Love	81	83.27	14.11	78	87.10	12.17	-1.83	157	.069

Note. A high score on the Desperate Love Scale reflects a greater tendency toward desperate love (possible range of 12 to 108). A high score on the Ego Identity Scale reflects a greater degree of ego identity (possible range of 0 to 12). A low score on the Attitudes Toward Love Scale reflects a more romantic attitude toward love, while a high score reflects a more companionate attitude toward love (possible range of 29 to 145).



and indicate that further examination into this relationship would be productive. The fact that the magnitude of the relationship was somewhat greater for men than for women is also interesting. The greater variability of scores for men on the Ego Identity Scale may have contributed in part to this finding, but without further study and retesting one is hardpressed to make clear sense of this difference. That ego identity showed a similar inverse relationship with a romantic attitude toward love is consistent with the notion that strong adherence to the romantic ideal betrays a somewhat lesser degree of relational maturity, and hence ego identity. Finally, a romantic attitude toward love had previously demonstrated a strong correlation with desperate love, as expected, although in the present study the magnitude of this correlation was smaller. This too is a result which requires further testing.

## C H A P T E R V

### HYPNOTIC SUSCEPTIBILITY AND DESPERATE LOVE

The possibility that a relationship exists between the states of hypnosis and being in love was suggested by Freud (1922/1959) in Group Psychology and the Analysis of the Ego, yet has received little attention from researchers investigating hypnotic phenomena. Freud suggests that "there is the same humble subjection, the same compliance, the same absence of criticism, towards the hypnotist as towards the loved object. ...No one can doubt that the hypnotist has stepped into the place of the ego ideal" (p. 46). Grounded in the premise that there may be a relationship between hypnotic susceptibility and love, the present study examines desperate love in relation to hypnosis.

Freud's notion of the hypnotic subject as introjecting qualities of the hypnotist in conformance with the ego ideal provides the conceptualizing foundation for the dynamics of desperate love as being compatible with hypnosis. Given acceptance of the suggestion that the ego ideal is formed based upon qualities of early parental relations, the hypnotist can be viewed as a vehicle which elicits regressive, idealized styles of object relations (Call, 1976). Characteristic of such styles is the infant's use of primary process thinking in order to construe the environment, and specifically dealings with parental figures, as he/she ideally wishes. As the infant matures, reality increasingly mediates, impinging upon the sense of omnipotence and forcing repression of primitive wishes. In adulthood

primary process perseveres in such solitary manifestations as dreams, and interpersonal manifestations such as hypnosis (Levin & Harrison, 1976).

Research concerning personality traits of the highly hypnotizable subject indicates several qualities believed to be related. Among the most widely acknowledged are those within the broad category of capacity for imaginative involvements (Hilgard, 1979). Others such as Spiegel (1974) cite the qualities of "a readiness to trust, a relative suspension of critical judgment, an ease of affiliation with new experiences, an easy acceptance of logical incongruities, and paradoxically, a rigid core of private beliefs" (p. 303).

Many of these qualities are indicative of both primary process functioning, as reflected in adaptive regression in the service of the ego, and certain aspects of "falling" in love. In fact, psychoanalytic writers frequently use the concept of adaptive regression when discussing intimacy and love (Schafer, 1958). Therefore, given the theoretical connections between hypnosis and adaptive regression, and between love and adaptive regression, one might posit a connection between hypnosis and that style of love which makes greatest use of adaptive regression, specifically, desperate love.

In a previous study (Sperling, 1985), manifest as well as latent qualities were shown to differentiate someone who experiences desperate love. One of these qualities was the ability to easily engage in fantasy and daydreams. Desperate love subjects indicated significantly different responses to this item than random or non-desperate love subjects. They reported a greater tendency to engage in fantasy,

suggesting a relatively stronger potential for imaginative involvement and primary process thought.

If a person who tends toward desperate love does in fact make relatively greater use of primary process thought and adaptive regression, one might also speculate that such a person would experience these when presented with an hypnotic induction, leading to an increased hypnotic susceptibility. The notion constituted the primary hypothesis of the study, with the specific prediction that a positive relationship would exist between hypnotic susceptibility and desperate love.

#### Method

Data were collected on an initial sample of 66 female undergraduates and a second sample of 52, at the University of Massachusetts. The women were all volunteers who received credit in their psychology courses for participation.

The study was completed in group sessions of approximately seven subjects each, conducted by a female experimenter. Subjects in both samples initially completed a Desperate Love Scale (Sperling, 1985; see Appendix A). Additionally, subjects in the second sample completed a Rigidity Scale (Rehfish, 1958; see Appendix D). This is a self-report measure of personality rigidity, as characterized by such qualities as intolerance of ambiguity, constriction and inhibition, obsessional and perseverative tendencies, social introversion, and anxiety and guilt. As the original 39 item scale was developed using a male sample, four items not appropriate to a female sample

were dropped, yielding the 35 item scale used in the present study. The original 39 items were drawn from a pool of 957 personality inventory items taken from tests such as the MMPI and the CPI. Selection of items was based upon extensive statistical and rater validation procedures with a sample of 330 subjects, and the final scale yielded a split-half reliability coefficient of .72 ( $n = 60$ ). After a short break and rapport building, the Harvard Group Scale of Hypnotic Susceptibility, Form A (Shor & Orne, 1962) was then administered. This consists of a standard induction which is read to subjects, followed by suggestion of twelve different hypnotic tasks, such as hand lowering, arm rigidity, communication inhibition and hallucination of a fly. After the hypnotic tasks were completed, subjects filled out a questionnaire (see Appendix E) indicating whether they performed each of the suggested tasks. The Harvard Group Scale of Hypnotic Susceptibility (HGSHS) is an adaptation of the individually administered Stanford Hypnotic Susceptibility Scale, Form A (Weitzenhoffer & Hilgard, 1959).

### Results

Data analysis for the initial sample of 66 subjects yielded a small but statistically significant (two-tailed) negative correlation between hypnotic susceptibility and desperate love ( $r(52) = -.28$ ,  $p < .046$ ). This correlation is in contrast to the predicted positive direction. Correlation of the desperate love score with each individual task on the HGSHS indicated three tasks which correlated at a statistically significant level. These included arm rigidity



( $\underline{r}(57) = -.34, p < .009$ ), communication inhibition ( $\underline{r}(57) = -.24, p < .072$ ), and hallucination of fly ( $\underline{r}(57) = -.32, p < .016$ ). With the exception of the eye closure and hand lowering tasks, all others showed a small negative correlation with desperate love, although not at a statistically significant level. These results were corroborated by  $\underline{t}$ -tests performed between those subjects scoring in the upper and lower ranges of the desperate love scale.

For the second sample, a replication of the initial study was attempted, as well as addition of the Rigidity Scale in order to explore reasons for the unexpected negative correlation. Data analysis for this sample of 52 subjects indicated a negative but insignificant correlation between desperate love and hypnotic susceptibility ( $\underline{r}(45) = -.05, p < .735$ ), while yielding a small, marginally significant positive correlation between desperate love and personality rigidity ( $\underline{r}(49) = .27, p < .059$ ). No meaningful correlation was found between hypnotic susceptibility and personality rigidity ( $\underline{r}(49) = .02, p < .867$ ). Correlations between individual tasks and the desperate love score showed that only the hallucination of fly approached statistical significance ( $\underline{r}(49) = -.25, p < .084$ ). Examination of  $\underline{t}$ -tests performed between high and low scoring groups on the desperate love scale similarly showed a significant difference for the rigidity score, but no significant differences for the hypnosis measures.

Table 2 indicates the means and standard deviations of scores on the HGSHS. The mean for the initial sample in the present study is almost identical to that reported for Shor and Orne's (1962) original

TABLE 2  
 Means and Standard Deviations for the  
 Harvard Group Scale of Hypnotic Susceptibility

<u>Sample</u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>
I	59	7.38	2.39
II	48	6.56	2.43
Shor & Orne's (1962)	132	7.39	-----

Note. The possible range of scores for the HGSHS is 0 to 12.  
 A high score reflects greater hypnotic susceptibility.

normative sample, while the mean for the second sample is slightly lower. Table 3 indicates the means and standard deviations on the Desperate Love Scale. The values for both samples in the present study are somewhat lower than that for the original normative sample, yet well within one standard deviation. The mean score on the Rigidity Scale was 13.86 ( $n = 52$ ; possible range of 0 to 35), with a standard deviation of 4.51. This compares with a mean of 15.77 ( $n = 413$ ), and a standard deviation of 5.21 for the original normative sample (Rehfish, 1958). However, four items had been dropped from the scale as used in the present study, which would likely account for the lower mean score.

### Discussion

While the theoretical argument for a correspondence between hypnosis and desperate love is compelling, the results of this study do not provide support for the hypothesis of a positive correlation. However, the results do elicit many questions which merit further empirical study.

The finding of a negative correlation between hypnotic susceptibility and desperate love for the initial sample is puzzling. It speaks to the possibility of some relationship between the two states, albeit in a negative direction. Post hoc speculation raised the possibility that personality traits associated with desperate love may have produced a converse reaction in the hypnotic situation. When involved in a desperate style of love relation, a rapid degree of trust and intimacy is achieved with the partner. Perhaps in

TABLE 3

Means and Standard Deviations for the Desperate Love Scale

<u>Sample</u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>
I	59	73.20	16.39
II	49	70.22	16.66
Original Normative Sample (females)	44	76.64	11.34

Note. The possible range of scores for the Desperate Love Scale is 12 to 108. A high score reflects a greater tendency toward desperate love.

the experimental context those tending toward desperate love employed rigid personal boundaries, showing greater caution than others in engaging with the hypnotist.

It was this notion which prompted inclusion of the Rigidity Scale for the second sample of the study. The intent was to explore the possibility that greater personality rigidity is associated with desperate love and has a negative effect on hypnotic susceptibility. There was in fact a small positive correlation between rigidity and desperate love, indicating such an effect and potentially explaining the initial finding of a negative correlation between hypnotic susceptibility and desperate love. However, the results from the second sample did not serve to validate this initial finding.

The results from both samples call into question the theoretical supposition that adaptive regression is an aspect of desperate love. That desperate love is a regressive experience making use of primary process thought apparently does not necessarily mean that it is adaptive. Regression of this sort is less voluntaristic--it is more "desperate" and uncontrolled. The distinction between voluntary, adaptive regression and involuntary, non-adaptive regression was not clear when the theory underlying this study was elaborated. In retrospect, this distinction makes sense and is in fact quite important to an understanding of the intrapsychic factors which lead one toward the experience of desperate love. It supports the contention that anxious attachment, with the resulting qualities of urgency and insatiability, is central to desperate love and compels one to regress to more primitive modes of thought and relation in order to secure the



desperately loved person.

One might take these results at face value and assume that at best a dubious relationship exists between hypnosis and desperate love, but given the similarity of themes among desperate love, adaptive regression and hypnosis, further investigation seems warranted. A productive approach might prove to be one which utilizes the Stanford Hypnotic Susceptibility Scale. As this scale is administered individually, there would be greater room for interpersonal processes between subject and hypnotist to evolve, especially if the hypnotist were of the opposite sex. This might then differentially affect the hypnotic susceptibility of those tending toward desperate love versus those who do not. Analysis of subjective reports from both subject and hypnotist would aid in understanding the actual and perceived interaction between the two, with special attention given to the subject's degree of attraction to the hypnotist.

## C H A P T E R   V I

### DESPERATE LOVE AND SENSATION SEEKING

Of interest in this study is the relation of the general construct of sensation seeking, as well as its components, to traits associated with desperate love. Marvin Zuckerman (1979) speaks of sensation seeking as "a trait defined by the need for varied, novel, and complex sensations and experiences and the willingness to take physical and social risks for the sake of such experience" (p. 10). According to Zuckerman, the high as compared to the low sensation seeker is more attuned to inner sensations, conforms less to given external constraints, and tries to choose external stimuli which maximize the inner sensations. Among the traits which have been suggested to be associated with sensation seeking, and which augment inner sensation, are extroversion, psychopathy, field independence, need for change, and hypomania (Zuckerman, Bone, Neary, Mangelsdorff, & Brustman, 1972). Additionally, sensation seeking was hypothesized to be correlated with primary process thinking and hypnotizability. Empirical data have supported a positive correlation between sensation seeking and measures of tolerance for primary process thinking (Fitzgerald, 1966), and a positive correlation between sensation seeking and motivation toward participation in hypnosis (Zuckerman, Schultz, & Hopkins, 1967). Further study, however, revealed inconclusive evidence of a relationship between sensation seeking and actual hypnotic susceptibility.

Several of the above traits and factors have been suggested,

explicitly and implicitly, to be salient to those traits associated with desperate love. In a general sense one can conceive of desperate love as a relational style in which much investment is placed on maintenance of high levels of internal stimulation, as organized by the external relational qualities of marked interdependence and passion. The investment is probably even greater with a style such as a passionate love, wherein sensation seeking may be the primary causative factor motivating one to experience high levels of passion. With desperate love the causative factors lie primarily in early object relational development, the sensation seeking trait being a secondary outgrowth of this development. Nonetheless, it is hypothesized that sensation seeking will correlate positively with the tendency toward desperate love, as well as with a romantic attitude toward love.

#### Method

Subjects consisted of 174 University of Massachusetts undergraduate women who voluntarily participated, with the option of receiving experimental credit in their psychology courses. During the group sessions they completed several questionnaires, including the Desperate Love Scale (Sperling, 1985; see Appendix A), the Attitudes Toward Love Scale (Knox & Sporkowski, 1969; see Appendix C), and the Sensation Seeking Scale--Form IV (Zuckerman, 1971; see Appendix F).

The Sensation Seeking Scale--Form IV is comprised of 72 forced-choice items including the general sensation seeking scale from Form II, and four new factor subscales: thrill and adventure seeking

(TAS), experience seeking (ES), disinhibition (DIS) and boredom susceptibility (BS). These four subscales are independent (except for one item), while the general scale overlaps with several items on three of the subscales (TAS, ES, and BS). The general scale purports to measure the general sensation seeking trait, as outlined earlier. The four subscales were defined on a post hoc basis using factor analytic procedures. Zuckerman et al. (1972) describe the factors as follows, based upon the items loading on them:

Thrill and Adventure Seeking items express a desire to engage in outdoor sports or other activities involving elements of speed or danger.

Experience Seeking items indicate a need for a broad variety of inner experience achieved through travel, drugs, music, art, and an unconventional style of life. There is also some element of resistance to irrational authority and conformity.

Disinhibition is a "swinger" factor, including items expressing a hedonistic, extraverted philosophy of "wild" parties, social drinking, variety of sexual life, and gambling.

Boredom Susceptibility items indicate a dislike of repetition, the routine and predictable, dull or boring people, and a restless reaction to monotony (p. 309).

### Results

Data for the entire sample were analyzed correlationally. The product-moment coefficients between desperate love and sensation seeking were all small but statistically significant. However, most were in contrast to the predicted direction of a positive relationship.

The correlations between sensation seeking and desperate love are indicated in Table 4. Except for that of the experience seeking

TABLE 4

Correlations between the Desperate Love Scale and  
the Sensation Seeking Scale (Form IV)

<u>Correlation of Desperate Love Scale with:</u>	<u>df</u>	<u>r</u>	<u>p</u>
General Sensation Seeking Scale	168	-.21	.008
Thrill and Adventure Seeking Subscale	171	-.16	.038
Experience Seeking Subscale	168	-.07	.341
Disinhibition Subscale	169	.13	.092
Boredom Susceptibility Subscale	168	-.15	.057

Note. All probability levels are two-tailed.



subscale, all other subscales and the general scale show correlations in the negative direction. All correlations were also small, with those demonstrating statistical significance (at  $p < .05$ ) being the general scale and the thrill and adventure seeking subscale.

A romantic attitude toward love was similarly negatively correlated with general sensation seeking ( $r(165) = -.19, p < .012$ ). This indicates that a small positive relationship exists between the tendency for a companionate attitude toward love and sensation seeking. A romantic attitude toward love was positively correlated with desperate love, as expected, with the magnitude being moderate ( $r(167) = .41, p < .001$ ).

Means and standard deviations for scores on the various scales used are shown in Table 5. The means for the Desperate Love Scale and Attitudes Toward Love Scale are comparable to those reported in the earlier ego identity and hypnosis studies.

### Discussion

It was thought that while sensation seeking is not a primary motivating factor for desperate love, it would be secondarily associated with it. In fact, the converse was found--with the exception of the disinhibition factor, all other components of sensation seeking appear to be slightly associated with those who do not tend to experience desperate love. This result calls into question the presumed bridge between the investment placed on maintenance of high levels of internal stimulation, and the external means one employs to secure that stimulation. It is true that desperate love

TABLE 5

Means and Standard Deviations on the Desperate Love,  
Attitudes Toward Love and Sensation Seeking Scales

<u>Scale</u>	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>
Desperate Love	172	77.63	15.04
Attitudes Toward Love	169	84.53	13.79
General Sensation Seeking Scale	170	12.08	3.34
TAS Subscale	173	10.01	2.73
ES Subscale	170	9.12	3.16
Disinhibition Subscale	171	6.31	3.04
BS Subscale	170	6.92	2.72

Note. A high score on the Desperate Love Scale reflects a greater tendency toward desperate love (possible range of 12 to 108). A low score on the Attitudes Toward Love Scale reflects a more romantic attitude toward love, while a high score reflects a more companionate attitude toward love (possible range of 29 to 145). High scores on the Sensation Seeking Scales reflect adherence to the trait being measured (possible ranges: General Scale, 0 to 22; TAS, 0 to 14; ES, 0 to 18; Disinhibition, 0 to 14; BS, 0 to 18).

is defined in part by terms such as fusion, affective extremes, dependence and an intense need for reciprocation. These all engender behavioral images, but at root they stem from intrapsychic process and needs. This is what makes desperate love somewhat different from passionate love, which is a more situationally determined and developmentally mature style of love; passionate love can be defined behaviorally, desperate love cannot.

Given the lack of support for the hypothesis of a positive relationship between desperate love and sensation seeking, one may conjecture that the quality of sensation derived from activities which promote novel experience and adventure is dissimilar from sensation derived from more primitively gratifying relational experiences, as those in desperate love. In desperate love there is a problematic sense of object constancy resulting from difficulty with the issues of the rapprochement subphase of separation-individuation. Behaviors prominent during this time include the "shadowing and darting-away" patterns, and negotiation of the "optimal distance" from mother (Mahler et al., 1975). When one's sense of the consistency of love objects is disturbed, and hence the optimal distance is continually an area of anxiety in adult love relations, there may be a greater desire for inner sensation through somewhat rigid, fused and idealized attachment rather than through novelty and passion. In fact, the results even point in the direction of those tending toward desperate love as preferring novel sensations less so, at least among women. Perhaps change is viewed as an intrapsychic threat, especially in the relational sphere.

Similarly puzzling is the finding that those with a romantic attitude toward love tend slightly less toward sensation seeking than those with a companionate attitude. This might be explained along somewhat similar lines as the desperate love finding. Another approach would be to assume that gender differences account for the result. In the Ego Identity Study, as with the original standardization study of the Scale, men were found to have a more romantic attitude toward love than women (Knox & Sporkowski, 1968). This supports the notion that women are more pragmatic in their approach to love relations, and perhaps, unlike men, those women who are on the romantic side value stability over novelty. If this were true, one would expect that in a revalidation of this study with a male sample, there would be a positive correlation between sensation seeking and a romantic attitude toward love, as well as perhaps desperate love. However, such thoughts are speculation for an unexpected finding and require further testing.

## C H A P T E R   V I I

### REVALIDATION OF PREVIOUS MEASURES AND QUALITATIVE ANALYSIS

This last study was undertaken with three goals in mind. First, using questionnaires administered in the previous three studies, an attempt was made to revalidate the earlier findings and corroborate the support or lack of support for the related hypotheses. Second, a validation of the initial Desperate Love Scale was attempted using interview data from persons who scored as having clearly experienced or not experienced desperate love. Third, an examination of the themes associated with desperate love was attempted through qualitative analysis of interviews.

The first goal of revalidation of the earlier findings was based upon the several hypotheses generated for the previous studies. These included the predictions that: (1) the tendency to experience desperate love would correlate negatively with the general construct of ego identity (supported); (2) desperate love would correlate positively with a romantic attitude toward love (supported); (3) desperate love would correlate positively with hypnotic susceptibility (not supported); (4) desperate love would correlate positively with personality rigidity (supported); (5) romantic love would correlate positively with sensation seeking (not supported); (6) a romantic attitude toward love would correlate negatively with ego identity (supported); and (7) a romantic attitude toward love would correlate positively with sensation seeking (not supported).



The themes associated with desperate love, as presented in the earlier chapters, provided the basis for the second and third goals of validation of the Desperate Love Scale and qualitative analysis. These themes are presented in Table 6, and organized into four logical categories: anxiety around attachment; diffuse self/other boundary; intrapsychic approach to love objects; and cognitive/feeling state associated with love relations.

#### Method

Subjects consisted of 116 University of Massachusetts undergraduate men who volunteered for participation with the option of receiving experimental credit in their psychology courses. (The design included men rather than women in the belief that responses during the interview portion of the study, as outlined below, would be more forthcoming given a male interviewer.) In group sessions of 5-12 subjects each, several questionnaires were administered: a demographic survey of Self and Family Data (Appendix G); the Attitudes Toward Love Scale (Appendix C); the Sensation Seeking Scale--Form IV (Appendix F); the Desperate Love Scale (Appendix A); the Rigidity Scale (Appendix D); and the Ego Identity Scale (Appendix B). All of the questionnaires, with the exception of Self and Family Data, had been administered in the earlier studies. The Hypnotic Susceptibility Scale, however, was not administered due to the facts that in the earlier hypnosis study a replication of results was unsuccessfully attempted, and the technical difficulties of administration.

From the sample of 116 men, whose scores on the Desperate Love

TABLE 6

Categories of Themes Associated with Desperate Love

Anxiety around Attachment	Diffuse Self/Other Boundary	Intrapsychic Approach to Love Objects	Cognitive/feeling State Associated with Love Relations
anxiety concerning achieving reciprocity within a relationship	desire for fusion/inability to tolerate self as separate	projective identification	affective extremes
fear of rejection	difficult interpersonal reality testing	need for control	urgency
separation anxiety		splitting	obsessive ruminations
neediness		narcissistic	idealization

Scale fell along a somewhat flattened bell-shaped curve ( $\bar{X} = 77.98$ ,  $SD = 14.32$ ), 20 were invited to participate in a follow-up session. Of these 20, 10 had the highest scores on the Scale and 10 had the lowest, presumably indicating a clear tendency toward experiencing or not experiencing desperate love. Subjects were invited to participate beginning with the highest and lowest desperate love scores, and then working toward the mean when someone declined to participate.

Approximately half declined the initial invitation, or were not able to be contacted. The final 10 men in the desperate love group had a mean score of 98, with a range of 86 to 108, while the 10 in the non-desperate love group had a mean of 58, with a range of 42 to 70.

Each session was conducted individually by the author and consisted of a readministration of the Desperate Love Scale and an interview.<sup>2</sup> The interview lasted approximately 20 minutes and focused around the subject's current and/or past intimate relationships. The aim was to obtain an understanding of both the person's relational experience and general approach to relationships, in order to compare these qualitative data with the themes theoretically associated with desperate love. Additionally, following the interview each subject was given a subjective rating on a 1 to 10 point scale, with 1 indicating the interviewer's perception of no tendency toward desperate love, and 10 indicating a very high tendency. As the interviewer did not have prior knowledge of the subject's score on the Desperate Love Scale, this subjective rating, as well as the qualitative data from the interview, were used to examine the discrimination validity of the Desperate Love Scale.

The interview itself was conducted with a protocol of open-ended questions in mind, but this protocol was not rigidly adhered to. As in a clinical interview, when particular descriptions or dynamics came up which were relevant, these were explored. Similarly, the direction of the dialogue varied somewhat depending on the person's relational experiences. Among the issues which were attended to were the following: (a) description of current intimate relationship, if any, including the level of closeness and passion, and changes over time; (b) description of immediate past relationship; (c) general approach to relationships and style of attraction; (d) level of dependency and mutuality in relationships; (e) image of the ideal love relationship; (f) image of romantic love; (g) problems that arise in one's own, and/or other's relationships, and how they are dealt with.

## Results

### Revalidation of Previous Measures

Data were analyzed using several quantitative methods. Following demographics, primary examination of the hypotheses was accomplished using correlations and t-tests. Independence of measures was examined through partial correlations, and the relative predictive ability of each measure using discriminant analysis.

Demographic profile of the research sample. The median age of the 116 men in the sample was between 19 and 20 years, with a range of 18 to 25. Marital status was single and religion was 52% Catholic, 17% Jewish, 16% Protestant, and 15% other or no identification.

Concerning parents' marital status during the majority of the subject's childhood, 90% were married and 10% were separated or divorced. Socioeconomic status of household during childhood was reported to be 3% lower, 25% lower-middle, 47% middle, 24% upper-middle, and 1% upper. The median number of siblings was 2, with a range of 0 to 4. Birth order was 30% first born, 30% in the middle, 38% last born, and 2% being an only child.

The mean number of intimate sexual relationships experienced which lasted one month or longer was 2.2, with a standard deviation of 1.7. When asked how many of these relationships the subject would describe as having been in love, the mean response was 1.1, with a standard deviation of 0.8. Subjects were then asked if they were currently involved in an intimate sexual relationship lasting one month or longer, with 51% responding positively. Of these, 69% described themselves as currently being in love.

Revalidation of hypotheses. In order to examine statistical support or lack of support for the hypotheses from the earlier studies, correlations were generated for the comparison between each of the readministered measures and the Desperate Love Scale. Table 7 indicates the product-moment correlation coefficients, number of subjects with complete data records used in processing, and the one-tailed probability levels. Two-tailed probability levels were used throughout the earlier studies, but given the directional predictions resulting from those studies, one-tailed levels were used in the current study.



TABLE 7  
 Correlations of Questionnaire Measures with  
 the Desperate Love Scale

<u>Measure</u>	<u>r</u>	<u>n</u>	<u>p</u>
Attitudes Toward Love Scale	.51	102	.001
Rigidity Scale	.12	113	.094
Ego Identity Scale	-.27	114	.002
Sensation Seeking Scale			
General Sensation Seeking	.16	114	.049
Thrill and Adventure Seeking	.18	114	.027
Experience Seeking	.09	114	.027
Disinhibition	.18	111	.032
Boredom Susceptibility	.02	114	.421

Note. All probability levels are one-tailed.

Based upon these analyses, the hypotheses of a negative correlation between desperate love and ego identity, and a positive correlation between desperate love and romantic attitude toward love, were again supported. The coefficients were of a similar magnitude and direction as the earlier studies. In the initial ego identity study, the correlation with desperate love was  $-.39$  for men and  $-.22$  for women, while currently it was  $-.27$  for the male sample, at a highly statistically significant level. In the earlier studies the correlations between a romantic attitude toward love and desperate love were  $.34$  for the male sample, and  $.23$  and  $.41$  for the female samples. This compares with a correlation of  $.51$  for the current male sample, a stronger result which is more consistent with findings from previous research (Sperling, 1985).

The hypothesis of a positive correlation between desperate love and personality rigidity was not statistically supported with the current male sample. The correlation yielded a positive but lesser coefficient of  $.12$ , as compared to  $.27$  for the earlier female sample. This may indicate that rigidity is slightly less of a factor for men than for women who tend toward desperate love.

Though the hypothesis of a positive correlation between desperate love and general sensation seeking was not supported with the earlier female sample, it was supported with the current male sample. Previously, the coefficient was negative ( $-.21$ ), but statistically significant, while currently it was positive ( $.16$ ) and statistically significant. Similarly, for the subscales in the previous study the coefficients were negative (excluding Disinhibition), while currently

all were positive, with Thrill and Adventure Seeking and Disinhibition reaching statistical significance. These findings indicate that while sensation seeking may be positively related to the tendency to experience desperate love for men, for women it is related to the converse, the tendency not to experience desperate love. However, as one-tailed probability levels were used in the current study, the findings of only marginally significant correlations in the positive direction must be interpreted cautiously.

Regarding the hypotheses of a negative correlation between a romantic attitude toward love and ego identity (previously supported with both male and female samples), and a positive correlation between a romantic attitude toward love and sensation seeking (previously not supported with a female sample), both were not supported with the current male sample. For ego identity, the correlation was again negative, but not statistically significant ( $r(104) = -.11, p < .144$ ). For sensation seeking, the correlation was again positive, but not statistically significant ( $r(104) = .10, p < .154$ ).

The means and standard deviations of scores on the five questionnaire measures used are shown in Table 8. These values are all consistent with those obtained from the earlier studies, especially for the male samples, in which the values are almost identical. Interestingly, men scored as slightly more romantic than women in attitude toward love, a finding demonstrated in previous research and the original standardization sample (Knox and Sporkowski, 1968; Sperling, 1985). Also, men scored slightly higher than women on the General Sensation Seeking Scale, as well as all subscales.

TABLE 8  
Means and Standard Deviations of Scores on  
the Questionnaire Measures

<u>Measure</u>	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>
Desperate Love Scale	114	77.98	14.32
Attitudes Toward Love Scale	104	82.25	11.90
Rigidity Scale	115	14.95	5.18
Ego Identity Scale	116	7.59	2.02
Sensation Seeking Scale			
General Sensation Seeking	116	12.86	3.25
Thrill and Adventure Seeking	116	10.96	2.51
Experience Seeking	116	9.55	3.41
Disinhibition	113	6.70	2.95
Boredom Susceptibility	116	7.80	2.87

Elucidation of group differences. To further elucidate the differences between those tending or not tending toward desperate love, the 116 subjects were divided on a post hoc basis into three groups; those with a desperate love score greater than or equal to 86 ( $n = 35$ ) constituted the desperate love group, those with a score less than or equal to 70 ( $n = 31$ ) constituted the non-desperate love group, and those with a score between 71 and 85 ( $n = 48$ ) were considered a middle group with a strong tendency in neither direction. The cutoff points of 70 and 86 for assignment to the groups were selected because they represent desperate love scores one-half standard deviation above and below the mean score of 77.98, as well as the fact that these same ranges were used in forming the two groups for the later interview portion of the study.

Pairwise mean comparisons (t-tests) between desperate love and non-desperate love groups were similar to the findings of the correlational analysis. As Table 9 shows, the Attitudes Toward Love and Ego Identity measures again demonstrated fairly strong group differences. Rigidity demonstrated a less powerful but statistically significant group difference, as opposed to the non-significant earlier correlation. Sensation seeking yielded a marginally nonsignificant group difference, unlike the earlier correlation which was marginally significant.

Also of interest are the comparisons between the two extreme groups and the middle group. The pairwise mean comparisons between the desperate love and middle groups yielded no statistically significant differences, except for Attitudes Toward Love, while the



TABLE 9

Means, Standard Deviations and t-tests for Desperate Love and Non-Desperate Love Group Differences on the Questionnaire Measures

<u>Measure</u>	<u>Desperate Love Group</u>			<u>Non-Desperate Love Group</u>			<u>t-tests</u>		
	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-value</u>	<u>df</u>	<u>1-tailed prob</u>
Attitudes Toward Love Scale	32	75.94	11.40	28	89.54	11.88	-4.52	58	.001
Rigidity Scale	34	15.79	5.20	31	13.71	4.31	1.75	63	.043
Ego Identity Scale	35	7.09	2.19	31	8.35	1.42	-2.75	64	.004
Sensation Seeking Scale (General)	35	13.26	3.53	31	11.90	3.18	1.63	64	.054

comparison between the middle and non-desperate love groups yielded significant differences on all measures, except Rigidity. In all cases, except for Attitudes Toward Love, the mean group scores for the desperate love and middle groups were more similar, with the non-desperate love group scores lying further away. This may indicate that the desperate love and middle groups form a more contiguous single group on certain constructs, while the non-desperate love group is more discrete.

Independence of measures. An intercorrelation matrix among the principal questionnaire measures, excluding the Desperate Love Scale, was generated in order to examine their relative independence. The measures considered were the Attitudes Toward Love Scale, the Rigidity Scale, the Ego Identity Scale, and the General Sensation Seeking Scale. The matrix yielded statistically significant intercorrelations for the Rigidity Scale as compared with the other three scales; personality rigidity showed a positive relationship with a romantic attitude toward love ( $r(103) = .17, p < .047$ ), a negative relationship with ego identity ( $r(115) = -.47, p < .001$ ), and a negative relationship with sensation seeking ( $r(115) = -.35, p < .001$ ). All other scale intercorrelations were small in magnitude and not statistically significant. While this indicates that rigidity is clearly related to the other measures, it remains unclear as to whether this simply represents the fact that discrete qualities tend to be commonly shared, or whether the correlation of the other measures with the Rigidity Scale spuriously inflates the relationship of this scale with the Desperate Love Scale.

In order to examine this latter possibility, partial correlations were computed between the Desperate Love Scale and the Rigidity Scale, while separately controlling for the contribution of each of the other three scales. The original correlation between desperate love and rigidity was small in magnitude and not statistically significant ( $r(113) = .12, p < .094$ ). The partial correlation between desperate love and rigidity while controlling for attitude toward love was negligible ( $r(98) = -.05, p < .322$ ). While controlling for sensation seeking, the partial correlation was fairly small but statistically significant ( $r(98) = .19, p < .029$ ). These findings indicate that rigidity's relation to attitude toward love and ego identity may indeed act to spuriously inflate the correlation with desperate love, as rigidity's relation to sensation seeking acts to hide a higher magnitude, yet still small, correlation with desperate love. In sum, the Rigidity Scale appears to be a non-orthogonal predictor of desperate love. Of greater significance is the fact that the other three measures appear to be orthogonal.

Predictive ability of the measures. The aggregate ability, as well as relative contribution of each of the four measures, to predict tendency or lack of tendency toward desperate love was examined through discriminant analysis. Using subjects falling into the previously defined desperate love ( $n = 35$ ) and non-desperate love ( $n = 31$ ) groups, a discriminant function was derived, with scores on the Attitudes Toward Love Scale, Rigidity Scale, Ego Identity Scale, and General Sensation Seeking Scale as discriminating variables. As there were only two groups, a maximum of one discriminant function

could be derived. This function was statistically significant ( $\Delta = .651$ ;  $\chi^2(4) = 23.58$ ,  $p < .001$ ), with 34.9% of the variance in the function accounted for by the groups.

A test of the predictive power of the function was then performed through a classification procedure in which subjects were reassigned to groups using only the discriminant function, without knowledge of the actual assignment. As Table 10 indicates, the percent of correct classification for predicted versus actual group membership was high (81.4% overall), suggesting a fairly strong aggregate predictive ability of the measures.

The absolute values of the standardized canonical discriminant function coefficients are a measure of the relative contribution of each variable to the function, and were as follows: Attitudes Toward Love, .76; Ego Identity, .48; General Sensation Seeking, .38; Rigidity, .04. This indicates that Attitudes Toward Love contributes most to the predictive ability of the measures, with Ego Identity and General Sensation Seeking offering less but still substantial contributions, and Rigidity offering a negligible contribution. These results corroborate the earlier correlational findings between each of the measures and the Desperate Love Scale.

#### Desperate Love Scale Validation

Of the 20 men participating in the interview, their mean scores on the initial questionnaire measures were quite similar to those of the entire research sample, as shown in Table 11. As would be expected with a sample drawn from the extremes, standard deviations

TABLE 10  
Discriminant Analysis Classification Results

<u>Actual Group</u>	<u>n</u>	<u>Predicted Group Membership</u>	
		<u>Desperate Love</u>	<u>Non-desperate Love</u>
Desperate Love	28	23 (82.1%)	5 (17.9%)
Non-desperate Love	31	6 (19.4%)	25 (80.6%)



TABLE 11

Means and Standard Deviations of Scores on  
the Questionnaire Measures for the Interview Sample

<u>Measure</u>	<u>n</u>	<u><math>\bar{X}</math></u>	<u>SD</u>
Desperate Love Scale (initial administration)	20	78.10	22.40
Desperate Love Scale (second administration)	20	76.00	15.78
Attitudes Toward Love Scale	20	81.65	15.94
Rigidity Scale	20	16.05	5.59
Ego Identity Scale	20	7.80	2.04
General Sensation Seeking Scale	20	12.15	2.78

were generally larger. Also shown in the table is the mean score for the readministration of the Desperate Love Scale. This second administration yielded a mean score approximately two points below that of the first administration, with a considerably smaller standard deviation. The smaller standard deviation is indicative of a regression toward the mean, which can be anticipated on a repeated measure. Nevertheless, scores varied systematically, as indicated by the high test-retest correlation, with an approximately 4-6 week interval between administrations ( $\underline{r}(20) = .82, \underline{p} < .001$ ).

The subjective desperate love score, as described earlier, was assigned following the interview but without knowledge of the subject's scores on the questionnaires. It was based on a ten point scale with 1 representing no tendency toward desperate love and 10 representing a very high tendency. The score was given following consideration of the themes associated with desperate love. The mean subjective score was 4.7, with a standard deviation of 2.9. This reflects a mean slightly lower than the median possible score of 5.5. When compared with the original desperate love score, the correlation between the two was moderately high ( $\underline{r}(20) = .61, \underline{p} < .002$ ), as it was when comparing the subjective score with the readministered desperate love score ( $\underline{r}(20) = .60, \underline{p} < .003$ ). These correlations reflect a fair degree of relation between subjective assessment and psychometric assessment, but not as strong as one would hope.

Misclassification of subjects. In order to gain a better understanding of the factors influencing misappreciations of an individual's tendency or lack of tendency toward desperate love, blind

examination was made of the transcribed interview records of all 20 interviews, reading through each and distilling impressions of dynamics and cognitions down to a few descriptive sentences. These comments were then examined particularly for those subjects misclassified (i.e., given a rating of 5 or less when actually in the desperate love group, or given a rating of 6 or greater when in the non-desperate love group). Of these 7 misclassified interviews, two logical groupings emerged, with the most prominent characteristic being either guardedness or naivete.

The guarded category included 3 interviews (subject numbers 2, 4 and 8) with the following comments, respectively: (2) guarded, uses some repression and reaction formation to defend against affect--jealousy is prominent; (4) withholding in interview--can not accurately determine what this man's relational experiences and thoughts are like; (8) very defended against recognizing affect and dependency--sounds relationally passive. Comments of this type, with guardedness being so prominent, were not made in reaction to any other interview transcripts, either misclassified or correctly classified. Also of note are the desperate love scores and subjective ratings of these three subjects. All fell within the desperate love group, with high desperate love scores, yet were given low subjective ratings. Apparently they responded with less guardedness to the anonymous questionnaire, but when in the interview situation they were much more defended in their responses. For example, when one subject was asked about his level of dependency in a relationship, he responded by saying: "I don't think I'm that dependent on anyone...I'm pretty

TABLE 12

Desperate Love Scores, Attitude Toward Love Scores,  
Subjective Ratings, and Classification Results for  
Desperate Love and Non-desperate Love Groups in  
the Interview Sample

Group and Subject Number	Desperate Love Score	Attitude Toward Love Score	Subjective Rating	Classification Result
Desperate Love				
1	108	67	10	Correct
2	108	63	4	Misclassified
3	99	76	7	Correct
4	99	69	2	Misclassified
5	98	63	4	Misclassified
6	98	74	9	Correct
7	96	71	8	Correct
8	95	68	5	Misclassified
9	94	63	6	Correct
10	86	61	7	Correct

TABLE 12 (continued)

Group and Subject Number	Desperate Love Score	Attitude Toward Love Score	Subjective Rating	Classification Result
Non-desperate Love				
11	70	97	6	Misclassified
12	69	96	2	Correct
13	68	89	8	Misclassified
14	67	102	6	Misclassified
15	67	84	1	Correct
16	55	104	1	Correct
17	51	106	2	Correct
18	50	87	3	Correct
19	42	89	2	Correct
20	42	104	1	Correct

Note: Correct classification was based upon a subjective rating of 6-10 for the desperate love group, and 1-5 for the non-desperate love group.



independent, I do what I want, if someone doesn't like it then it doesn't matter." Yet when rating himself on the Desperate Love Scale items of need to spend as much time as possible with the loved person, and the feeling that you want to be as close as possible emotionally to that person, he scored them as extremely characteristic of himself.

The next category of misclassification, those showing relational naivete, included 2 interviews (subject numbers 11 and 14). Both fell within the non-desperate love group according to the Scale, but were subjectively rated as tending toward desperate love. Comments on these interviews were the following: (11) never any intimate relationships, naive--also high anxiety around attachments and rejection; (14) highly relationally naive and immature, never a real intimate relationship--likely some character pathology (lack of connectedness in dialogue). It seems that both subjects possess many of the themes and predispositional dynamics associated with desperate love, yet due to the lack of relational experience they responded to the Scale as if they didn't tend toward desperate love. For example, when one subject was asked about his image of the ideal love relationship, he responded: "You really love that person a lot and they are the main part of your life. You would feel that if they were not there, there would be a major something missing, and you would do practically anything for that person and they would do practically anything for you." Yet on the Scale, when asked if he feels that a relationship with a loved one fills a void, makes you feel much more secure and whole, his rating was only in the somewhat characteristic range, and

was in fact the lowest of his ratings on any of the twelve items.

Of the remaining 2 misclassified interviews, no single category describes them, and therefore they were considered as miscellaneous. The first interview (subject number 13; see Appendix J) included many statements which are indicative of desperate love, yet the subject's Scale rating placed him in the non-desperate love group. An explanation for this discrepancy comes in one of the subject's responses to questioning about his most recent relationship: "I just went head-over-heels, that typical scenario when a guy just totally loses control. I feel that's what really happened. As a result of that, I don't think I could go to that extent without having more time elapse and really getting to know the person better. I think it was just a case of...it happened that way because of a lack of experience." In other words, he previously tended strongly toward desperate love, but more recently he has gained insight into relational dynamics, as was also apparent in many other passages. He likely responded to the Scale based upon more recent tendencies and experience. The other one (subject number 5; see Appendix K) remains puzzling, in that the subject appeared to be quite relationally mature, with a touch of anxiety around attachment. He commented on the need for genuine mutuality, and possessed some understanding of the developmental changes during the course of a relationship. The subjective rating placed him in the non-desperate love group, while his Scale score was high and placed him in the desperate love group.

Interrater reliability. Establishing interrater reliability was undertaken as a secondary step toward confirming the author's sub-

jective perceptions and ratings of the interviews, and hence supporting the validity of the Desperate Love Scale. The raters included seven clinicians, either Ph.D. psychologists or psychology doctoral students. They were asked to assign a subjective score to each of four interviews, with 1 indicating no tendency toward desperate love and 10 indicating a strong tendency. The four interviews included: one subject (#20; see Appendix H) having scored lowest on the Desperate Love Scale and with a subjective rating of 1; another subject (#1; see Appendix I) having scored highest on the Desperate Love Scale and with a subjective rating of 10; two other subjects (#13 and #5; Appendices J and K, respectively) having been misclassified in the miscellaneous category according to discrepancies between the desperate love scores and subjective ratings. The raters were instructed to first read through all four interviews, keeping in mind the themes associated with desperate love as presented in Table 6, and then assign their subjective scores.

The mean subjective scores, standard deviations, and comparison with the author's subjective ratings, are presented in Table 13. A fair degree of correspondence between raters is indicated, as shown by the moderate standard deviations for each mean score. There is also a fair correspondence between the rater's mean scores and the author's subjective rating, albeit with a general regression from the extreme scores toward the mean. Perhaps a more significant finding was observed in examining the pattern of individual scores for each interview across each rater. With the exception of one out of the seven raters, all others scored interview #20 the highest, #1 the

TABLE 13

Interrater Reliability for Selected Interviews

<u>Subject #</u>	<u>Author's Subjective Score</u>	<u>Subjective Scores for the Seven Raters</u>	
		<u>X</u>	<u>SD</u>
20	1	1.7	1.0
1	10	7.9	1.5
13	8	5.4	1.8
5	4	3.3	1.5

lowest, #13 the higher of the middle two, and #5 the lower of the middle two. (Even the ratings of the one exception fell very close to this distribution.) This conforms exactly to the pattern of scores for the author's ratings, and indicates that even if each rater had had a different notion of the meaning of each point along the 1 to 10 scale, they agreed on the relative tendency toward desperate love among the four interviews. It can therefore be concluded that inter-rater variance does not significantly contribute to the difference in subjective ratings among the four interviews.

#### Qualitative Thematic Analysis

Examination of the 13 interviews correctly classified as belonging to the desperate love or non-desperate love groups, based on the author's subjective rating, yielded a breakdown within each group, with the differences being more pronounced for the non-desperate love group. While anxiety around attachment was apparent in all the desperate love interviews, this quality was paired with either intimate relational experience or relative intimate relational naivete. The latter was more common. For those in the non-desperate love group, subjects were divided between those who showed strong relational groundedness and maturity, with low attachment anxiety, versus those who showed less maturity, a bit of defense against affect, and simply a lack of desperate love qualities. The former was more common. This suggests that the non-desperate love group may be less homogenous than the desperate love group, and in fact may constitute two groups. Overall, the most prevalent features in the



desperate love group were attachment anxiety with relational naivete and immaturity, and in the non-desperate love group they were relational maturity with low attachment anxiety.

Several interviews from both the desperate love and non-desperate love groups have been presented already in the discussion of validation procedures and subjective ratings. These four interview transcripts are shown in Appendices H, I, J, and K. In order to look more closely at the specific themes associated with desperate love, two further interviews will be examined; Subject #6 (see Appendix L) fell within the desperate love group, with a subjective rating of 9, and Subject #15 (see Appendix M) fell within the non-desperate love group, with a subjective rating of 1. Passages from both can be used to demonstrate the presence or absence of desperate love categories and themes, as initially presented in Table 6. The categories include (1) anxiety around attachment, (2) diffuse self/other boundary, (3) intrapsychic approach to love objects, and (4) cognitive/feeling state associated with love relations.

Subject #6 was a college freshman who, at the time of the interview, had had brief intimate relationships and was currently interested in a particular woman. But when asked about his most significant intimate relationship, he described a very close friendship of six years with a girl. This relationship was not sexual, even though he claimed that most people didn't believe this. In discussing his approach toward women he is interested in, he responded: "Usually, I try to talk to them, if I can. The first thing I think of is what they're thinking of me. You're never quite sure. You don't know if

they think that you're a fool or something...When I am interested in someone, I'll usually do just about anything for them. But then in the same way, I expect the same thing in return because should I give it all and...(that sounds bad that I'm giving it all and receiving nothing, but it's true). I think people have to give." This passage indicates themes within the category of anxiety around attachment, specifically fear of rejection, neediness, and anxiety concerning reciprocity. Particularly striking is the anxious attachment it conveys is his statement that you're never quite sure how someone feels about you.

The second category of diffuse self/other boundary is apparent in his statement: "When I get interested in someone, I fall head over heels...Then when you do get involved, you sometimes wish you were not involved so deep, so you want your freedom." Here, there is both the urgent desire for fusion, yet also the recognition that rapid intimacy is threatening. The result is similar, though less pathological, to what Guntrip (1952) refers to as the "in and out programme" of the schizoid individual, wherein he "must always be rushing into a relationship for security and at once breaking out again for freedom and independence" (p. 36).

The third category of intrapsychic approach to love objects, with the themes of a need for control and the narcissistic quality of the approach, is evident in his statements regarding jealousy: "I think when you're interested in someone and you can't be with them, you know that someone else is. It makes you mad because you can't have what you want. I just don't have the patience sometimes..."

especially when you think that this person should be with you and especially when they don't understand that. They don't think the same way that you're thinking, you just can't make them understand how you feel." The implication is that if he could only impress upon her how he really feels, she would understand and love him. This rather narcissistic perspective shows the lack of a firm sense of the other's own needs and separateness.

The final category of the cognitive/feeling state associated with love relations is the most manifest, as opposed to latent, thematic constellation among the four categories which surface in the interviews. Within several of the examples cited thus far, the themes of affective extremes and urgency have been apparent. Another illustration of the affective response associated with a perception of reciprocity, as well as the power of the relation to impact upon one's sense of well-being, is shown in the subject's comment about an evening he recently spent with a girl he had been interested in for a long time, yet who had been dating someone else: "I was home during this past Spring break and so I just called her up and we went out one night and it was good. For the first time in a while, I was really happy."

In contrast to the above examples is the interview with Subject #15, a college sophomore who, at the time of the interview, had been involved in an intimate relationship for the past 16 months. His responses to most questions indicated both a relational maturity and the recognition that developmental/relational changes take place throughout the course of one's life. For example, as opposed to the urgency of desperate love, he speaks of a progression of feelings

associated with love relations: "I think that there is a very logical process that happens. You start in a relationship and get to know each other and you build on that relationship and continue on and deal with problems that arise...leading to a greater understanding of one another." Regarding the diffuse self/other boundary characteristic of desperate love, he recognizes this as more age appropriate in earlier years: "When I was younger, I was more dependent because you're new at it, because you are inexperienced, and with that inexperience comes a very strong need of dependence. You need to be reinforced in a way, to know that you are liked and that person likes you and that person is dependent on you and you feel the same towards them. That dissipates over time and it takes different forms as you get older." Finally, when asked about what romantic love means to him, his reply indicates the contrast between those who have a more romantic attitude toward love and actively seek the associated affective extremes, versus those who have a more generally companionate attitude toward love, yet allow for time of romance and passion:

Romantic love is something that is attainable to a certain degree but very unattainable in another. I think it all depends upon your definition. If you perceive romantic love as being very involved with someone, constantly thinking about that person, that person constantly thinking about you, having wild thoughts and fantasies and desires about that person and that person feeling the same about you...that's as close to romantic love as you can get. I think our society is a little too overwhelmed with that fact because I think the movies, and the media portray it as something that is attainable, and I don't think it is attainable in the way that it is portrayed in the media. If I had my choice, I think I'd call it something else, I don't think I would call it "romantic love." I don't know what I'd call it but it isn't attainable in the way it really means "romantic love."

I think it's attainable in a different way, but love is love, and love grows over time, and there is no reason that says that because you are in love with somebody, you can't be romantically in love with them as well.

### Summary

The findings from this last study can be summarized as follows:

(1) Revalidation of Previous Measures: Several hypotheses were again supported in this study, including the predictions of a negative correlation between desperate love and ego identity, and a positive correlation between desperate love and a romantic attitude toward love. Not supported initially, but supported in this study was the hypothesis of a positive correlation between desperate love and general sensation seeking. Supported initially, but not supported in this study were the hypotheses of a positive correlation between desperate love and personality rigidity, and a negative correlation between a romantic attitude toward love and ego identity. Neither supported initially, nor in this study, was the hypothesis of a positive correlation between a romantic attitude toward love and sensation seeking. It should be noted that the initial rigidity and sensation seeking studies were carried out with exclusively female samples, as opposed to the male sample used in the current study. The correlational findings were largely corroborated with t-tests, which also indicated that values for the desperate love and middle groups were similar, with the non-desperate love group being dissimilar from these two. Partial correlations showed the measures to be relatively orthogonal, with the exception of the Rigidity Scale, which



appears to be a non-orthogonal predictor of desperate love. Discriminant analysis showed the aggregate predictive power of the measures to be fairly high, with the Attitudes Toward Love Scale contributing most to this discrimination ability, the Ego Identity and General Sensation Seeking Scales contributing secondarily but substantially, and the Rigidity Scale offering a negligible contribution.

(2) Desperate Love Scale Validation: Comparison between the Desperate Love Scale scores and subjective ratings for the 20 subjects in the interview sample yielded 13 correctly classified as belonging to the desperate love or non-desperate love group, and 7 misclassified. Of those misclassified, the 3 exhibiting marked interpersonal guardedness in the interview situation were subjectively rated as non-desperate love, while actually falling in the desperate love group. The 2 showing relational naivete were subjectively rated as desperate love due to their manifesting many of the associated predispositional dynamics, yet their responses to the Scale placed them in the non-desperate love group. The final 2 were considered miscellaneous, with one of these misclassified into the desperate love group, likely due to a changing relational style in the recent past, and the other remaining unclear as to reasons for the misclassification into the non-desperate love group. As a secondary step toward confirming the author's subjective perceptions and ratings of the interviews, and hence supporting the validity of the Desperate Love Scale, seven independent raters read four selected interviews and assigned subjective scores. Analysis of these scores showed them to be similar in magnitude and of almost exactly the same distribution as the

author's scores, thereby indicating that interrater variance did not significantly contribute to the variance of subjective ratings.

(3) Qualitative Thematic Analysis: Examination of the 13 correctly classified interviews showed anxiety around attachment to be apparent in all of the desperate love interviews, being paired with either relative intimate naivete (most prevalent), or intimate relational experience. Non-desperate love interviews were divided between those showing strong relational maturity and low attachment anxiety (most prevalent), versus those showing less maturity, some affective defensiveness, and simply a lack of desperate love qualities. Two of these interviews, one from each group, were examined more closely to illustrate the presence or absence of the themes associated with desperate love, as organized into the categories of (1) anxiety around attachment, (2) diffuse self/other boundary, (3) intrapsychic approach to love objects, and (4) cognitive/feeling state associated with desperate love.

## C H A P T E R   V I I I

### INTEGRATIVE DISCUSSION

The findings from the initial studies and revalidation study raise several interesting questions. Foremost among these are the questions of whether desperate love is a discrete construct, exists along a continuum, or in fact is meaningful only theoretically and clinically, but not as supported by the data. As is often the case in novel research, all possibilities hold some value.

Desperate love is a theoretically useful, if not somewhat obtuse, construct. It can be best understood as an outgrowth of a problematic sense of object constancy resulting from unresolved issues most salient during the rapprochement subphase of the separation-individuation process. But in and of themselves such difficulties can lead to many forms of character traits and pathology, particularly in the borderline realm. What differentiates desperate love from borderline character structure is a matter of both the relative proportion of consistent, "good-enough" parenting, allowing a fair degree of ego integration, as well as the presence of two other factors; (1) some overgratification in early parenting such that one develops an internalized model for fusional relations, and (2) enough inconsistency in early parenting such that anxiety comes to be associated with the accessibility of attachment figures. Given this configuration, a desperate style of fusional love relations can come to be predominant in adult life as a way of recapitulating the idealized aspects, and reworking the negative aspects, of early parental relations. Yet the

dynamics of early object relations are most difficult to access and research, and were not directly a focus of these empirical studies. Rather, the attempt was made to access these inductively presumed dynamics through the intrapsychic themes and manifest behavioral tendencies of adult (or late adolescent) love relations. But in fact, one of the major limitations of this work lies in the inherent difficulty of making the broad conceptual leap from theoretical psychodynamic constructs to empirically testable behavioral and character traits. Nevertheless, one can say that the data do provide moderate support for the theoretical construct of desperate love.

This support comes initially through the hypotheses validated by the data, unquestioningly so in the case of ego identity and a romantic attitude toward love, and less reliably so in the case of sensation seeking and rigidity. As discussed following the earlier studies, the correspondence between desperate love and ego identity is the most significant of these, in that the supposition of a problematic sense of object constancy, and consequent disturbed sense of ego identity, is central to desperate love. While the magnitude of the correlation was low, the fact that such a gross (12 item) measure of ego identity was able to reliably indicate any difference between those experiencing and not experiencing desperate love is meaningful. The mixed sensation seeking findings of a positive correlation with desperate love for men and a negative correlation for women can be understood in terms of gender differences in acculturation. They indicate in part that men who seek desperate love tend to maximize sensation, while women who seek desperate love tend to minimize it.

This supports the notion that women are more pragmatic in their approach to love relations, as demonstrated in their more companionate versus romantic attitude toward love. One might even speculate that among women who tend toward desperate love, their idealized view of love relations includes more fantasies of settled fusional companionship, while men who tend toward desperate love idealize more so the excitation of fusional relations. The finding of a significantly positive correlation between personality rigidity and desperate love only for women can be understood along similar lines; that rigidity and pragmatism exert greater influence over a woman's tendency toward desperate love than a man's, although this finding must be interpreted cautiously, as the Rigidity Scale was found to be non-orthogonal.

Additional, though less quantitatively generalizable, empirical support for the theoretical construct of desperate love comes from the interview data. Of the four categories of themes associated with desperate love, anxious attachment was the most clearly manifest, and is theoretically the most compelling. Themes within the other three categories were also quite apparent, especially the desire for fusion in the diffuse self/other boundary category, the narcissistic quality in the intrapsychic approach to love objects category, and the affective extremes of the cognitive/feeling state category. Another quite important quality of desperate love is the tension over achieving the "optimal distance" from love objects (Mahler et al., 1975). This quality subsumes many of the themes, and encapsulates the central conflict of rapprochement. There is a modicum of tension over this issue in any adult love relation, but in desperate love it assumes a



central role, or more significantly, can remain a central issue.

To return to the questions of whether desperate love is a discrete construct, or exists along a continuum, the data provide some support for both interpretations, in a rather provocative way. There appears the possibility that desperate love runs along a broad continuum including, and having no clear point of distinction from, what was arbitrarily considered a middle group. Similarly, the data also support the possibility that the non-desperate love group, rather than the desperate love group, is a more discrete entity. Evidence for this notion lies in the findings from pairwise comparisons (t-tests) of group mean scores for the desperate love, middle, and non-desperate love groups. There are significant differences between the desperate love and non-desperate love groups, as expected from the correlational analysis. But when comparing the extremes with the middle, only the non-desperate love and middle groups yielded significant differences. The fact of no significant differences between the desperate love and middle groups indicates that desperate love is a more diffuse construct. What then distinguishes no tendency toward desperate love from some degree of tendency along the desperate love continuum? Perhaps the most reductive answer would be to say that it's a matter of relational maturity, ego integration, and sufficient intimate experience. The presence of these, or at least the latter two, is invariably associated with a lack of tendency toward desperate love.

One last point must be addressed in this regard, that of the developmental progression in the capacity for integrated love rela-

tions. While the foundations for ego integration are laid early in rearing, the growth of ego identity does not progress at the same rate for everyone, just as intimate experience and, finally, relational maturity, come at different times. Desperate love may be age-appropriate in early adolescence, although for some it remains a significant aspect of their adult relational life.

As elaborated in the early theoretical sections, desperate love is presumed to reflect a relatively stable character tendency. This presumption guides the empirical studies, which sought to access these tendencies and dynamics through examination of relatively stable traits such as ego identity, sensation seeking and personality rigidity. It was felt that among the late adolescent/young adult samples used, if individuals had experienced desperate love once or twice, then they most likely could be accurately described as tending toward this style of love relations, especially given the overall paucity of intimate love relationships throughout the 19 or 20 years of most of the people in the sample. However, in an older sample it is expected that another type of desperate love phenomenon may also exist; that of a temporary "regression," rather than a tendency which is a product of a lack of maturity in relational development. In this case one would assume that the experience would be more of a situational response in which a person who otherwise possesses a fair degree of ego integration and relational maturity "regresses" to a developmentally less mature, fusional style of love.

This dissertation reflects an attempt to formulate a developmental and descriptive framework in order to understand desperate love in any form, and at any point in the lifespan. Whether or not it is manifest in adult love relations, the struggle to attain the "optimal distance" from those we love is, as discussed above, more or less present for everyone. The study of this struggle, as well as the struggle of undertaking this type of study, is therefore useful not only in elucidating the dynamics of those who tend toward desperate love, but also as a means of better conceptualizing character and relational development in general. For, as Jose Ortega y Gasset (1957) so aptly recognizes: "There are situations, moments in life, in which, unawares, the human being confesses great portions of his ultimate personality, of his true nature. One of these situations is love. In their choice of lovers both the male and female reveal their essential nature" (p. 87).

## F O O T N O T E S

<sup>1</sup>Taken from the Public Broadcasting Service television special "Lovetapes," aired on February 14, 1983.

<sup>2</sup>In addition to the readministration of the Desperate Love Scale, and the interview, the session included administration of selected cards from the Thematic Apperception Test, Loevinger's sentence completion measure of ego development, and Barber's Creative Imagination Scale. However, these measures were not included in the current analysis due to the pragmatic constraints of TAT scoring, and lack of interpretable results on the Loevinger and Barber measures.

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A P P E N D I C E S

A P P E N D I X    A  
 DESPERATE LOVE SCALE

These questions concern your style of relating to partners in intimate relationships. For the purposes of this questionnaire, an intimate relationship should be thought of as a close relationship with a single partner in which there is some sexual attraction. To think about your style of relating, consider the way you have related to partners in the one, two or three most significant, intense, intimate relationships you have had. Of course, the way you relate to someone is probably different in some way each time it happens, but for now try to imagine an overall picture of your style of relating based upon a few of the most significant relationships in your life.

Twelve qualities of a style of relating are listed below. For each you should think about how much the quality is characteristic of your style of relating. In other words, how well does this quality describe the way you approach an intimate relationship. You should then rank each quality according to the nine point scale below, where a rating of 1 indicates that the quality is not at all characteristic of your style of relating and a rating of 9 indicates that the quality is extremely characteristic of your style of relating. You can choose whichever whole number from 1 to 9 best fits each of the twelve qualities and record this number for each question on your answer sheet.

not at all characteristic	moderately characteristic	extremely characteristic
1	2	3
4	5	6
7	8	9

Based upon the way you think about and relate to partners in your most significant intimate relationships, how characteristic are each of the following qualities to your overall style of relating:

1. persistent thoughts about the person you are involved with
2. a great longing for the person to return your love
3. a feeling of intense passion toward the person
4. your moods being greatly affected by the actions of the person
5. much fear of rejection
6. many daydreams and fantasies about the person returning your love

7. a need to spend as much time as possible with the person
8. a feeling that you want to be as close as possible emotionally to the person
9. a tendency to emphasize the good qualities in the person and to avoid dwelling on the negative
10. a feeling that a relationship with the person fills a void in you, makes you feel much more secure and whole
11. a general intensity of feelings such that other concerns seem unimportant
12. a feeling that you not only desire, but feel a powerful need to be in a very intimate relationship with the person



## A P P E N D I X B

## EGO IDENTITY SCALE

For each item below, please choose that response (a or b) which more closely applies to you.

1. a. I enjoy being active in clubs and youth groups.  
b. I prefer to focus on hobbies which I can do on my own time, at my own pace.
2. a. When I daydream, it is primarily about my past experiences.  
b. When I daydream, it is primarily about the future and what it has in store for me.
3. a. No matter how well I do a job, I always end up thinking that I could have done a better job.  
b. Whenever I complete a job that I have seriously worked on, I usually do not have doubts as to its quality.
4. a. I will generally voice an opinion, even if I appear to be the only one in a group with that point of view.  
b. If I appear to be the only one in a group with a certain opinion, I try to keep quiet in order to avoid feeling self-conscious.
5. a. Generally speaking, a person can keep much better control of himself and of situations if he maintains an emotional distance from others.  
b. A person need not fear loss of control of himself and of situations simply because he becomes intimately involved with another person.
6. a. I have doubts as to the kind of person my abilities will enable me to become.  
b. I try to formulate ideas now which will help me achieve my future goals.
7. a. My evaluation of self-worth depends on the success or failure of my behavior in a given situation.  
b. My self-evaluation, while flexible, remains about the same in most situations.
8. a. While there may be disadvantages to competition, I agree that it is sometimes necessary and even good.  
b. I do not enjoy competition, and often do not see the need for it.
9. a. There are times when I don't know what is expected of me.  
b. I have a clear vision of how my life will unfold ahead of me.

10. a. What I demand of myself and what others demand of me are often in conflict.  
b. Most of the time, I don't mind doing what others demand of me because they are things I would probably have done anyway.
11. a. When confronted with a task that I do not particularly enjoy, I find that I usually can discipline myself enough to perform them.  
b. Often, when confronted with a task, I find myself expending my energies on other interesting but unrelated activities instead of concentrating on completing the task.
12. a. Because of my philosophy of life, I have faith in myself and society in general.  
b. Because of the uncertain nature of the individual and society, it is natural for me not to have a basic trust in society, in others, or even in myself.

## A P P E N D I X C

## ATTITUDES TOWARD LOVE SCALE

Please read each statement carefully and choose the number which you believe most adequately represents your opinion, then record this number for each question on your answer sheet.

- (1) Strongly agree (definitely yes)
- (2) Mildly agree (I believe so)
- (3) Undecided (not sure)
- (4) Mildly disagree (probably not)
- (5) Strongly disagree (definitely not)

1. When you are really in love, you just aren't interested in anyone else.
2. Love doesn't make sense. It just is.
3. When you fall head-over-heels-in-love, it's sure to be the real thing.
4. Love isn't anything you can really study; it is too highly emotional to be subject to scientific observation.
5. To be in love with someone without marriage is a tragedy.
6. When love hits, you know it.
7. Common interests are really unimportant; as long as each of you is truly in love, you will adjust.
8. It doesn't matter if you marry after you have known your partner for only a short time as long as you know you are in love.
9. As long as two people love each other, the religious differences they have really do not matter.
10. You can love someone even though you do not like any of that person's friends.
11. When you are in love, you are usually in a daze.
12. Love at first sight is often the deepest and most enduring type of love.
13. Usually there are only one or two people in the world whom you could really love and could really be happy with.

14. Regardless of other factors, if you truly love another person, that is enough to marry that person.
15. It is necessary to be in love with the one you marry to be happy.
16. When you are separated from the love partner, the rest of the world seems dull and unsatisfying.
17. Parents should not advise their children whom to date; they have forgotten what it is like to be in love.
18. Love is regarded as a primary motive for marriage, which is good.
19. When you love a person, you think of marrying that person.
20. Somewhere there is an ideal mate for most people. The problem is just finding that one.
21. Jealousy usually varies directly with love; that is, the more in love you are, the greater the tendency for you to become jealous.
22. Love is best described as an exciting thing rather than a calm thing.
23. There are probably only a few people that any one person can fall in love with.
24. When you are in love, your judgment is usually not too clear.
25. Love often comes but once in a lifetime.
26. You can't make yourself love someone; it just comes or it doesn't.
27. Differences in social class and religion are of small importance in selecting a marriage partner as compared with love.
28. Daydreaming usually comes along with being in love.
29. When you are in love, you don't have to ask yourself a bunch of questions about love; you will just know that you are in love.

## A P P E N D I X D

## RIGIDITY SCALE

Consider each statement below and respond either true or false. Mark responses on your answer sheet. Please try to answer each question, picking whichever response is more accurate for you.

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 0 = True
 

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 1 = False
 

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1. I usually don't like to talk much unless I am with people I know very well.
2. I like to talk before groups of people.
3. It is hard for me to start a conversation with strangers.
4. I would like to be an actress on the stage or in the movies.
5. It is hard for me to act natural when I am with new people.
6. I feel nervous if I have to meet a lot of people.
7. I usually feel nervous and ill at ease at a formal dance or party.
8. When I work on a committee I like to take charge of things.
9. I usually take an active part in the entertainment at parties.
10. I am a better talker than listener.
11. I try to remember good stories to pass them on to other people.
12. I am embarrassed with people I do not know well.
13. A strong person doesn't show his/her emotions and feelings.
14. I must admit that it makes me angry when other people interfere with my daily activity.
15. I find that a well-ordered mode of life with regular hours is congenial to my temperament.
16. It bothers me when something unexpected interrupts my daily routine.



17. I don't like to undertake any project unless I have a pretty good idea as to how it will turn out.
18. I find it hard to set aside a task that I have undertaken, even for a short time.
19. I don't like things to be uncertain and unpredictable.
20. I am very slow in making up my mind.
21. At times I feel that I can make up my mind with unusually great ease.
22. I must admit I try to see what others think before I take a stand.
23. I would be uncomfortable in anything other than fairly conventional dress.
24. I keep out of trouble at all costs.
25. It wouldn't make me nervous if any members of my family got into trouble with the law.
26. I must admit that I would find it hard to have for a close friend a person whose manners or appearance made him/her somewhat repulsive, no matter how brilliant or kind he/she might be.
27. I would certainly enjoy beating a crook at his own game.
28. I would like the job of a foreign correspondent for a newspaper.
29. I get very tense and anxious when I think other people are disapproving of me.
30. I am certainly lacking in self-confidence.
31. Criticism or scolding makes me very uncomfortable.
32. Most people inwardly dislike putting themselves out to help other people.
33. I am against giving money to beggars.
34. I always follow the rule: business before pleasure.
35. I get disgusted with myself when I can't understand some problem in my field, or when I can't seem to make any progress on a research or study problem.

## A P P E N D I X E

QUESTIONNAIRE FOR THE HARVARD GROUP SCALE OF  
HYPNOTIC SUSCEPTIBILITY, FORM A

Listed below in chronological order are the eleven specific happenings which were suggested to you during the standard hypnotic procedure. We wish you to estimate whether or not you objectively responded to these eleven suggestions, that is, whether or not an onlooker would have observed that you did or did not make certain definite responses by certain specific, predefined criteria. In this section we are thus interested in your estimates of your outward behavior and not in what your inner, subjective experience of it was like. Later on you will be given an opportunity to describe your inner, subjective experience, but in this section refer only to the outward behavioral responses irrespective of what the experience may have been like subjectively.

It is understood that your estimates may in some cases not be as accurate as you might wish them to be and that you might even have to guess. But we want you to make whatever you feel to be your best estimates regardless.

Beneath a description of each of the eleven suggestions are sets of two responses, labeled A and B. Please circle either A or B for each question, whichever you judge to be the more accurate. Please answer every question. Failure to give a definite answer to every question may lead to disqualification of your record.

I. Head Falling

You were first told to sit up straight in your chair for 30 seconds and then to think of your head falling forward. Would you estimate that an onlooker would have observed that your head fell forward at least two inches during the time you were thinking about it happening?

- Circle one:      A. My head fell forward at least two inches.  
                      B. My head fell forward less than two inches.

II. Eye Closure

You were next told to rest your hands in your lap and pick out a spot on either hand as a target and concentrate on it. You were then told that your eyelids were becoming tired and heavy. Would you estimate that an onlooker would have observed that your eyelids had closed (before the time you were told to close them deliberately)?

- Circle one:      A. My eyelids had closed by then.  
                      B. My eyelids had not closed by then.

### III. Hand Lowering (Left Hand)

You were next told to extend your left arm straight out and feel it becoming heavy as though a weight were pulling the hand and arm down. Would you estimate that an onlooker would have observed that your hand lowered at least six inches (before the time you were told to let your hand down deliberately)?

- Circle one:
- A. My hand had lowered at least six inches by then.
  - B. My hand had lowered less than six inches by then.

### IV. Arm Immobilization (Right Arm)

You were next told how heavy your right hand and arm felt and then told to try to lift your hand up. Would you estimate that an onlooker would have observed that you did not lift your hand and arm up at least one inch (before you were told to stop trying)?

- Circle one:
- A. I did not lift my hand and arm at least one inch by then.
  - B. I did lift my hand and arm an inch or more by then.

### V. Finger Lock

You were next told to interlock your fingers, told how your fingers would become tightly interlocked, and then told to try to take your hands apart. Would you estimate that an onlooker would have observed that your fingers were incompletely separated (before you were told to stop trying to take them apart)?

- Circle one:
- A. My fingers were still completely separated by then.
  - B. My fingers had completely separated by then.

### VI. Arm Rigidity (Left)

You were next told to extend your left arm straight out and make a fist, told to notice it becoming stiff, and then told to try to bend it. Would you estimate that an onlooker would have observed that there was less than two inches of arm bending (before you were told to stop trying)?

- Circle one:
- A. My arm was bent less than two inches by then.
  - B. My arm was bent two or more inches by then.

### VII. Moving Hands Together

You were next told to hold your hands out in front of you about a foot apart and then told to imagine a force pulling your hands together. Would you estimate that an onlooker would have observed that your hands were not over six inches apart (before you were told to return your hands to their resting position)?

- Circle one:
- A. My hands were not more than six inches apart by then.
  - B. My hands were still more than six inches apart by then.

### VIII. Communication Inhibition

You were next told to think how hard it might be to shake your head to indicate "no", and then told to try. Would you estimate that an onlooker would have observed you to make a recognizable shake of the head "no"? (That is, before you were told to stop trying.)

- Circle one:
- A. I did not recognizably shake my head "no".
  - B. I did recognizably shake my head "no".

### IX. Experiencing of Fly

You were next told to become aware of the buzzing of a fly which was said to become annoying, and then you were told to shoo it away. Would you estimate that an onlooker would have observed you make any grimacing, any movement, any outward acknowledgement of an effect (regardless of what it was like subjectively)?

- Circle one:
- A. I did make some outward acknowledgement.
  - B. I did not make any outward acknowledgement.

### X. Eye Catalepsy

You were next told that your eyelids were so tightly closed that you could not open them, and then you were told to try to do so. Would you estimate that an onlooker would have observed that your eyes remained closed (before you were told to stop trying)?

- Circle one:
- A. My eyes remained closed.
  - B. My eyes had opened.

XI. Post-Hypnotic Suggestion (Touching Left Ankle)

You were next told that after you were awakened you would hear a tapping noise at which time you would reach down and touch your left ankle. You were further informed that you would do this but forget being told to do so. Would you estimate that an onlooker would have observed either that you reached down and touched your left ankle, or that you made any partial movement to do so?

- Circle one:
- A. I made at least an observable partial movement to touch my left ankle.
  - B. I did not make even a partial movement to touch my left ankle, which would have been observable.

Note: The twelfth item is a suggestion of post-hypnotic amnesia for the events which happened during the session. It is scored based upon the difference between a subject's initial recall of events, and later recall after being instructed to remember everything.



## A P P E N D I X F

## SENSATION SEEKING SCALE, FORM IV

Each of the items below contains two choices, A and B. Please indicate on your answer sheet which of the choices most describes your likes or the way you feel. In some cases you may find items in which both choices describe your likes or the way you feel. Please choose the one which better describes your likes or feelings. In some cases you may find items in which you do not like either choice. In these cases mark the choice you dislike least.

It is important you respond to all items with only one choice, A or B. We are interested only in your likes or feelings, not in how others feel about these things or how one is supposed to feel. There are no right or wrong answers as in other kinds of tests. Be frank and give your honest appraisal of yourself.

1. A. I dislike the sensations one gets when flying.  
B. I enjoy many of the rides in amusement parks.
2. A. I would like a job which would require a lot of traveling.  
B. I would prefer a job in one location.
3. A. I would like to hitchhike across the country.  
B. Hitchhiking is too dangerous a way to travel.
4. A. I do not find gambling worth the risk.  
B. I like to gamble for money.
5. A. I can't wait to get into the indoors on a cold day.  
B. I am invigorated by a brisk, cold day.
6. A. I like "wild" uninhibited parties.  
B. I prefer quiet parties with good conversation.
7. A. I can't stand watching a movie that I've seen before.  
B. There are some movies I enjoy seeing a second or even a third time.
8. A. Using "four letter words" in public is vulgar and inconsiderate of the feelings of others.  
B. I sometimes use "four letter words" to express my feelings or to shock someone.
9. A. I find a certain pleasure in routine kinds of work.  
B. Although it is sometimes necessary, I usually dislike routine kinds of work.

10. A. I often wish I would be a mountain climber.  
B. I can't understand people who risk their necks climbing mountains.
11. A. I dislike any body odors.  
B. I like some of the earthy body smells.
12. A. I get bored seeing the same old faces.  
B. I like the comfortable familiarity of everyday friends.
13. A. I like to dress in unusual styles.  
B. I tend to dress conservatively.
14. A. I am only interested in traveling in civilized parts of the world.  
B. I would like to travel in strange, out of the way places like the upper Amazon or Antarctica.
15. A. I like to explore a strange city or section of town by myself, even if it means getting lost.  
B. I prefer a guide when I am in a place I don't know well.
16. A. I dislike people who do or say things just to shock or upset others.  
B. When you can predict almost everything a person will do and say he or she must be a bore.
17. A. I usually don't enjoy a movie or play where I can predict what will happen in advance.  
B. I don't mind watching a movie or play where I can predict what will happen in advance.
18. A. I have tried marijuana or would like to.  
B. I would never smoke marijuana.
19. A. I would not like to try any drug which might produce strange and dangerous effects on me.  
B. I would like to try some of the new drugs that produce hallucinations.
20. A. I would prefer living in an ideal society where everyone is safe, secure and happy.  
B. I would have preferred living in the unsettled days of our history.
21. A. A sensible person avoids activities that are dangerous.  
B. I sometimes like to do things that are a little frightening.
22. A. I dislike "swingers."  
B. I enjoy the company of real "swingers."

23. A. I find that stimulants make me uncomfortable.  
B. I often like to get high (drinking liquor or smoking marijuana).
24. A. A person should change jobs from time to time simply to avoid getting into a rut.  
B. A person should find a job which is fairly satisfying to him and stick to it.
25. A. I order the dishes with which I am familiar, so as to avoid disappointment and unpleasantness.  
B. I like to try new foods that I have never tasted before.
26. A. In a good sexual relationship people never get bored with each other.  
B. It's normal to get bored after a time with the same sexual partner.
27. A. I enjoy looking at home movies or travel slides.  
B. Looking at someone's home movies or travel slides bores me tremendously.
28. A. I like to try new brands on the chance of finding something different or better.  
B. I stick to the brands I know are reliable.
29. A. I would like to take up the sport of water-skiing.  
B. I would not like to take up water-skiing.
30. A. Most adultery happens because of sheer boredom.  
B. Adultery is almost always the sign of a sick marriage.
31. A. I would like to try surf-board riding.  
B. I would not like to try surf-board riding.
32. A. I find people who disagree with my beliefs more stimulating than people who agree with me.  
B. I don't like to argue with people whose beliefs are sharply divergent from mine, since such arguments are never resolved.
33. A. I would like to take off on a trip with no pre-planned or definite routes, or timetable.  
B. When I go on a trip I like to plan my route and timetable fairly carefully.
34. A. I prefer the "down-to-earth" kinds of people as friends.  
B. I would like to make friends in some of the "far-out" groups like artists or "hippies."
35. A. I would not like to learn to fly an airplane.  
B. I would like to learn to fly an airplane.

36. A. Most beards are unsightly.  
B. I like to see men wearing beards.
37. A. I would like to go scuba diving.  
B. I prefer the surface of the water to the depths.
38. A. I would like to meet some persons who are homosexual (men or women).  
B. I stay away from anyone I suspect of being "queer."
39. A. I prefer modern jazz or classical music to more popular or light classical music.  
B. I prefer popular or light classical music to modern jazz or classical music.
40. A. I like to drive in open convertibles.  
B. I do not like to drive in open convertibles.
41. A. I would like to have the experience of being hypnotized.  
B. I would not like to be hypnotized.
42. A. The most important goal of life is to live it to the fullest and experience as much of it as you can.  
B. The most important goal of life is to find peace and happiness.
43. A. I would like to try parachute jumping.  
B. I would never want to try jumping out of a plane with or without a parachute.
44. A. I enter cold water gradually giving myself time to get used to it.  
B. I like to dive or jump right into the ocean or a cold pool.
45. A. I do not like the irregularity and discord of most modern music.  
B. I like to listen to new and unusual kinds of music.
46. A. I prefer friends who are excitingly unpredictable.  
B. I prefer friends who are reliable and predictable.
47. A. I am not interested in experience for its own sake.  
B. I like to have new and exciting experiences and sensations even if they are a little frightening, unconventional or illegal.
48. A. When I go on vacation I prefer the comfort of a good room and bed.  
B. When I go on vacation I would prefer the change of camping out.

49. A. When I go in an ocean or lake I like to stay close to shore.  
B. Sometimes I like to swim far out from the shore.
50. A. I often enjoy flouting irrational authority.  
B. I am generally respectful of lawful authority.
51. A. The essence of good art is in its clarity, symmetry of form and harmony of colors.  
B. I often find beauty in the "clashing" colors and irregular forms of modern paintings.
52. A. I enjoy spending time in the familiar surroundings of home.  
B. I get very restless if I have to stay around home for any length of time.
53. A. I like to dive off the high board.  
B. I don't like the feeling I get standing on the high board (or I don't go near it at all).
54. A. I like to date members of the opposite sex who are physically exciting.  
B. I like to date members of the opposite sex who share my values.
55. A. Heavy drinking usually ruins a party because some people get loud and boisterous.  
B. Keeping the drinks full is the key to a good party.
56. A. I sometimes like to do "crazy" things just to see the effects on others.  
B. I almost always behave in a normal way. I am not interested in shocking or upsetting others.
57. A. The worst social sin is to be rude.  
B. The worst social sin is to be a bore.
58. A. I look forward to a good night of rest after a long day.  
B. I wish I didn't have to waste so much of a day sleeping.
59. A. A person should have considerable sexual experience before marriage.  
B. It's better if two married persons begin their sexual experience with each other.
60. A. Even if I had the money I would not care to associate with flightly persons like those in the "jet set."  
B. I could conceive of myself seeking pleasures around the world with the "jet set."



61. A. I like people who are sharp and witty even if they do sometimes insult others.  
B. I dislike people who have their fun at the expense of hurting the feelings of others.
62. A. Almost everything enjoyable is illegal or immoral.  
B. The most enjoyable things are perfectly legal and moral.
63. A. A good painting should shock or jolt the senses.  
B. A good painting should give one a feeling of peace and security.
64. A. There is altogether too much portrayal of sex in movies.  
B. I enjoy watching many of the "sexy" scenes in movies.
65. A. I do not enjoy discussions where people get so "heated up" they end up insulting each other.  
B. I enjoy a heated intellectual argument even if people sometimes get upset.
66. A. I feel best after taking a couple of drinks.  
B. Something is wrong with people who need liquor to feel good.
67. A. People who ride motorcycles must have some kind of an unconscious need to hurt themselves.  
B. I would like to drive or ride on a motorcycle.
68. A. People should dress according to some standards of taste, neatness and style.  
B. People should dress in individual ways even if the effects are sometimes strange.
69. A. Sailing long distances in small sailing crafts is foolhardy.  
B. I would like to sail a long distance in a small but seaworthy sailing craft.
70. A. I have no patience with dull or boring persons.  
B. I find something interesting in almost every person I talk with.
71. A. Skiing fast down a high mountain slope is a good way to end up on crutches.  
B. I think I would enjoy the sensations of skiing very fast down a high mountain slope.
72. A. I prefer people who are calm and even tempered.  
B. I prefer people who are emotionally expressive even if they are a bit unstable.

## A P P E N D I X G

## SELF AND FAMILY DATA

Please complete each of the following questions, marking the appropriate response on your answer sheet as indicated in the parentheses following each question.

1. Age: 17 (mark 0)    18 (mark 1)    19 (mark 2)    20 (mark 3)  
           21 (mark 4)    22 (mark 5)    23 (mark 6)    24 (mark 7)  
           25 (mark 8)
2. Sex: M (0)    F (1)
3. Marital Status: Single (0)    Married (1)    Separated (2)  
   Divorced (3)
4. Religious Identification: Catholic (0)    Jewish (1)  
   Protestant (2)    Other (3)    None (4)
5. Average socioeconomic status of your household during your childhood (from ages 1-12):  
     lower (0)    lower-middle (1)    middle (2)    upper-middle (3)  
     upper (4)
6. If you have brothers and/or sisters, where do you fall in birth order:  
     Oldest (0)    Middle (1)    Youngest (2)    Only child (3)
7. Parents' marital status during the majority of your childhood (ages 1-12): married (0)    divorced (1)    separated (2)
8. Number of brothers and sisters: 0 (0)    1 (1)    2 (2)    3 (3)  
   4 or more (4)
9. Number of intimate sexual relationships you have experienced which lasted one month or longer:  
     0 (0)    1 (1)    2 (2)    3 (3)    4 (4)    5 (5)    6 or more (6)
10. In how many of the relationships referred to from the previous question would you describe yourself as having been in love?  
     0 (0)    1 (1)    2 (2)    3 (3)    4 (4)    5 (5)    6 or more (6)
11. Are you currently involved in an intimate sexual relationship which has lasted for one month or longer?  
     yes (0)    no (1)
12. Would you describe yourself as being in love in your current relationship?  
     yes (0)    no (1)    no current relationship (2)

## A P P E N D I X H

## INTERVIEW #20

- I: Are you currently in a relationship now?
- S: No...starting one.
- I: Have you been in one in recent past or...?
- S: Yes...last would have made a year but I was away for about 5 months out of that year, but mostly it's been the last two months.
- I: OK. Have there been any longer ones before that one?
- S: No.
- I: Let's focus on those two. Can you tell me something about those two...the one that you've had and the one that you are starting?
- S: I had been seeing this girl for about a year but I was away for 5 months and I also had a relationship while I was away for 5 months. We had an understanding that we could date other people while I was away and so in the last year I have had two relationships, and one had to end at the end of the 5 months that I was away and this one that I turned to ended just about a week ago.
- I: Can you tell me something about your feelings toward the people in those relationships?
- S: I try to be very open. I open right up when I feel very close or very secure with another person...I care for them very much even though we will probably never date again...I still care for them as friends and hope that they get good things out of life and I do wish them well.
- I: How do the relationships come to end?
- S: One was because I had to leave. This one was because she...the relationship to her was too unstable...she wanted something more secure...something more concrete...that we would be engaged or are we just going to be friends...she wasn't happy with the in-between, light approach.
- I: And that's something that you feel more comfortable with?

- S: At the time I did because I just didn't feel that getting this serious at this point in my life was the proper thing to do. So I tried to give her everything that she did want in a relationship but by the same token, just not totally envelop myself and get...I don't like to limit myself to one person. I like being very open and sharing with them but to limit myself...I just feel that there are a lot of personalities to enjoy and I just wasn't ready for marriage at age nineteen.
- I: What year are you in?
- S: I'm a junior because I skipped a year...a young junior.
- I: You skipped a year in high school?
- S: I skipped a year in college. I entered as a Sophomore.
- I: How did you do that?
- S: Advanced placement boards.
- I: When you begin a relationship...I'm asking you in a sort of generality, it probably is different at different times...what tends to be most important...being really attracted to someone? ...does it happen real suddenly?...does it build over time?
- S: Actually it happens...in my three major relationships...it has been a friend...A close friend that maybe she was dating a friend of mine or we were childhood friends. We already had a good friendship, socializing type foundation and then something just sparked. I'd say, "I find this person attractive, or that I would want something deeper than just a friendship." It all started out as friends with no intentions of ending up in a relationship.
- I: What about the level of closeness...intimacy...passion...in a relationship? Is that real important to you...there can be different kinds of closeness too...it can be sexual, emotional?
- S: I enjoy a closeness in the emotional sense and being able to share ups and downs and in-betweens. As far as just the sexual sense, I enjoy a lot more than just the physical sense of having sex. I like really loving the person instead of just having sex with them...I enjoy--making love. By the same token, I don't get so enveloped in the person that away from the physicalness of it that I'm just overwhelmed by this person, this person will control me and whatever they want...if she says jump, I jump...that's not the case. I try to take a realistic approach on that sense where I am my own person...I have my own mind. While we can enjoy each other's physical and emotional sense, not to have one control the other.



- I: What do you think of...what does romance mean to you?
- S: Romance...I guess you've got to compare it and define it and then there's the love where you just might enjoy each other's physical company and not really want to sit down and talk for hours on end. There is that superficial type of love...actually it's just mainly infatuation and then there is romantic love where you really care for the person...you care to satisfy them (in the sexual sense)...you care just to make sure that they are enjoying themselves as much as you are enjoying yourself...it's just taking that extra consideration.
- I: This may be related to that...how about the ideal love relationship? What would be ideal for you?
- S: That's that someone would be considerate...to not just look out for their own wants and desires but to be attuned to your feelings. To have surprises...pleasant surprises...to keep you on your toes, in a nice way. If there is any problems or if they don't want to do something...if you've made plans to do something and they don't want to do it, for them to be open enough to say "I'd rather not do that."...so you are always thinking in the back of your mind, "Do they want to do this or not?"...just an openness there for good parts as well as bad.
- I: If there is something you could change in the way that you relate to people in intimate relationships, what would that be, or is there anything?
- S: Sometimes I will open up too much and be too caring and too open with a person and sometimes I get stepped on for that. Or if as the end result, if they leave me or break up with me, I feel that they didn't appreciate the efforts that I put into it. But it's not something that I think I will change because I think I will still put in as much effort as I have been, or be as considerate as I have in a romantic relationship.
- I: How about problems in love relationships, either for yourself or what you see other people experiencing? What seem to be the strongest and most common problems?
- S: Not knowing fully how the other one might feel. A lot of people like to play jealousy games or something like that, or any type of games whereas "I'm going to break up with you and then see if, if you really loved me then you would try to get back with me... or maybe he doesn't really love, so he's not trying to get back with me"...too much game playing. Because I for one, would just refuse to play. If someone breaks up with me then, just to see what my reaction is going to be, they are not going to get a reaction. Despite the fact that I might be hurting inside or that I may be really in love with this person, I don't want to



let them go or whatever, if that's what their decision is, then that's that. Other people like to play...be seen out with somebody else just to spark a little jealousy, with the hopes of bringing the other person a little closer to them...maybe that might work for some people, but it always...it will always spark some, not just jealousy, but resentment and hurt feelings ...like the game type of thing...some hurt feelings.

## A P P E N D I X I

## INTERVIEW #1

- I: What I want to do is ask you some questions about relationships. Are you currently in a relationship?
- S: No.
- I: Have you been in one in the recent past?
- S: I need a definition of intimate. According to the definition in your paper, it sounds like sexual desire for the person.
- I: Yes.
- S: OK. Well, that's all that I can say that I have. I have not been in an intimate relationship with a girlfriend, so to speak. But for the last two years, I've definitely...I don't know how to say this but I've never felt about a girl the way I've felt about this particular one. We were very close friends...too damn close...it didn't go the way I wanted it to go for me but we still stay friends. So I've had all those thoughts but we never were intimate with each other (sexually).
- I: Well, that's OK. Because as in that questionnaire, what I am interested in is not only what happens in relationships, but also the way people approach relationships and what happens in a variety of relationships.
- S: Well, that's basically the only one I can say that I've had.
- I: Is this someone that you still have contact with?
- S: Limited contact.
- I: What year are you in now?
- S: Sophomore.
- I: Somebody that you knew from here?
- S: Yea...in my freshman year...first semester.
- I: Can you tell me something about your feelings toward her?
- S: This is a long story.
- I: We will have to make it brief so if you can edit it down.

- S: Do you want to know what happened to us? Or how I felt about her?
- I: More of how you felt about her. You might want to tell me a little bit of what happened to you, but more of how you felt.
- S: When I first met her, I noticed her...she's Italian and I like Italian girls and she caught my eye as being really attractive, good looking and I got to know her a little bit first semester. But the second semester we really became close. I started to notice that this girl had...I didn't know what I was looking for but this girl had it. I really started to like her. For the first half of the semester we did everything together and we were really close and I knew I definitely liked her. I knew she liked me but I was just so nervous about trying anything with her because I figured it might wreck something here...I was really nervous about that. The more I knew her the more I started to like her and all of those things were very characteristic of me...thinking about her and all that. I got to the point where, to me, it was the feelings of love that I never had before. So I have to say that as...my maturity and my age and everything I know about life, which isn't all that much at my 19 years of age, as much as I know about love...that's exactly what I felt about this girl...and I still do. This has never happened to me before...it took a lot out of me...it got to a point where we couldn't be friends anymore...we had to break it off completely. Now I just see her every now and then...I say "hi" to her and that's about it. It got to the point because she started to see a guy in the middle of all this and...in the beginning we had millions of talks...very personal talks...everything was out in the open...every kind of feeling that we had. I know that in the very beginning when I liked her, she liked me also but her feelings started to fade when this other guy started to come into the picture and I became very jealous, very angry...this was over two year's time...actually at the very end of last semester, I flipped and I wrote her a letter, a nasty letter which ended everything between us. I know that feelings in me came out that I never knew I had...jealousy, anger, hatred towards this other guy. I probably would've liked him under different circumstances but I felt he definitely got in the way of something and I'm pretty disappointed in myself that I could have felt and still do feel these things toward him, but I still do feel very strongly toward this girl.
- I: I know it's real hard to put all of that in a few words. It sounds like a very powerful experience.
- S: I've told myself that I will never allow that to happen again. If it ever gets close to anything like that then I will break away if nothing can come of it because once is enough. My grades dropped...everything just sucked for quite a while.

- I: How about...since her have you been attracted to any other women?
- S: In a very mild form, compared to her. At that time, I never even looked at another girl...I'd look at another girl and I would say that she's nothing compared to Jen but...there is a girl on my floor who I have started to like...definitely on a minor scale compared to this but it was the same thing starting all over again so I started to stay away...now we are just friends. It started off the same way...we became really really close...and for the record, she's Italian again. The same thing I knew was going to happen because I knew she started seeing other kids so before I could really get down in the dumps again, I just stopped the contact that I had with her...we were together a lot...so I just stopped it...and now it really doesn't bother me too much...I did like her a lot at the time but now I don't. As my friend, I like her that way but I didn't let it get to that point again. I've asked out a couple of girls and some girls that caught my eye just on attractiveness but I really haven't gone out with anyone since or anything like that.
- I: How do you think you can come to not feel that way?...to not get into that situation?
- S: Well, when I came up here this semester, I had a theory about that. You come to school and you have the best time that you can...do well in grades...in terms of girls, you could ask out as many girls as you want to...have the best time that you can without getting emotionally attached to any of them because that's when problems happen, if it's not reciprocated...that's it. I will not let myself get attached unless I see it as a good potential and I see it being reciprocated. I'm taking a chance with it...then I'm not going to do it right now. Do you know what I mean?
- I: What do you think about romance or romantic love...what do you think that entails? What is your view of that?
- S: Again, I've only been in that position with this girl so everything basically comes from that. Is that OK?
- I: Sure. Unless you want to base it on anything else too but...
- S: I don't really have anything else to base it on. Just intense feelings for the person...respect...like and love...desire...lustful thoughts...knowing that when you are with this person, it's better than anything else you can do with your time. You have a great time with the person...you always end up laughing or something...sometimes you get into deep discussions that make you feel so close because you know that this girl would never tell anyone else what she just told you or vice versa...feelings that she knows me and I know her better than anyone else does,

up here at school anyways, and a feeling of closeness...just having the right qualities and characteristics and personality that somehow make you flip.

- I: Another question that I have, which I think is a related one, is what do you consider the ideal love relationship? How does that contrast with what you are saying?
- S: I can't say that I have experienced the ideal one...just basically what I just mentioned about having everything reciprocated...maybe even to the same extent but maybe close to it would be good. I never really thought about the ideal. I don't really know how to answer it. (Pause) I would just use my other answer for that.
- I: OK. When you have had problems in being attracted to someone or in a relationship with someone (this girl that you mentioned) or other people you see who are involved in relationships...what kind of problems seem to come up most?
- S: Most common?
- I: Most common and the worst ones?
- S: A very common one is finding out that the other person just wants to be friends and you don't. You feel a lot stronger for this person than she does for you. That's a definite bummer. And now because I experienced it, when I know a friend of mine is doing the same thing, I really feel bad for that person because I know exactly what they are going through. Jealousy is another thing. If this girl was going out with someone else or likes someone else (doesn't even have to go out with them) you know that...that's another big problem. If she does go out with him, then...jealousy causes some of these stupid things. You just do irrational things and cause fights between you and the girl because you probably come out with these little sly remarks about it. It definitely can cause violence between someone if she is going out with another guy and he can come down and give you a message to stay away from this girl...you are definitely not going to put up with that...therefore you and this guy that you hate so much are definitely going to go at it and someone is going to get hurt because these are probably her two favorite guys...one more favorite than the other, and they are trying to kill each other. That didn't happen in my case. I wanted him so much to come down and say something to me so that I could have a reason to let out my aggression on him but he never did and I would never start anything with him. What was the question...the most common problem? I guess on the same lines of jealousy...if you know that this girl is definitely fooling around with this guy to the max and having sex with him...that's definitely a bummer...that makes you not get too much sleep at



night...keeps you up and makes you angry. I kind of had something to be happy about it. I know in the midst of our talks that she is a virgin and she still was as of the very end of last semester...I can't speak about her now...I don't know...but that's one thing that I am very happy about because she would have told me if she did sleep with him, and if she did I would have crashed down even further. I know that that is such a bummer for everyone...if they know that they are really into sleeping with somebody else...that's a problem. Oh, yes...sex ...if one's not into sex...most likely the guy is really going to be wanting it and if the girl might not be wanting it, how you go about it could be a problem. You can wait until you are both drunk, till she's drunk and she's not really realizing it or if she just doesn't care and goes along with it or it can be a hang-up with the girl and it can be a problem with some people ...depending on how you feel about the person, you are not going to pressure the person...I know I wouldn't. I would definitely talk about it but I wouldn't pressure her. I imagine that that is a problem with other people...it may be for me in a different situation. That's the three things that I can come up with right now.

I: Well, actually there isn't much more that I really need to ask. Do you have any thoughts or anything else about relationships?

S: Yea, they are nice to have. I feel the most social part of your life is definitely college. After this, you are never going to be around 25 thousand students again, most likely and...I see a lot of people having boyfriends and girlfriends and then again, most of them don't...I think more don't than do. But I am a little jealous of that for sure, especially with the nice weather coming...you see good looking girls with boyfriends and you kind of feel lonely because...I live on a coed floor but there are so many guys that it is like very few girls on the floor...out of the very few there is only one that I am really good friends with ...that's the one I mentioned earlier. So every night you hang around with the guys and you just get so sick of that garbage. . so now I'm fed up with it...I just hang out in my own room at night...I'm trying not to do that anymore and I much rather be with someone else...a female would be nice...especially with the beautiful weather coming and the summer. I'm bumming out because I know that is not happening and it hasn't happened yet and I want it to happen some time before I graduate. So it makes college a lot more livable

## A P P E N D I X J

## INTERVIEW #13

- I: What I am most interested in asking some questions about is relationships that you have been involved in, and some of your thoughts and feelings. Are you involved in a relationship currently?
- S: No, not currently.
- I: Have you been some time?
- S: Yea...really three times.
- I: When was the most recent?
- S: The most recent one was last summer. It was for about two months.
- I: What year are you in now?
- S: I'm a freshman.
- I: Can you tell me something about the relationship?
- S: Anything particular?
- I: Well, I'm interested in your feelings really. How you felt in the relationship? How strongly or not strongly you felt? How things changed over time?
- S: That was not one of my better relationships. It started out... well, I have to tell you one thing about my relationships...I haven't really been involved in that many. I wasn't really overly experienced...I was kind of naive to a few things. I feel that I kind of was taken advantage of because of my naiveness to some extent in that this person was very experienced. . she had been out with a lot of other guys and...she kind of led me along and she knew I was kind of naive to a lot of things and she kind of led me along...I kind of felt that maybe it was sour grapes but I felt that she was leading me along to go to the prom and that was it. We went to a prom and that was it. That was the last that I saw of this person so it wasn't one of my better relationships with another person. That's about all I can say about that one. I still have a few negative (even emotional) feelings about that and that I know this person and I'm playing a show in Worcester and I'm going to see this person again and I still have a few negative feelings about her, but not to the extent that I had a long time ago.

- I: How did you feel about her before you...?
- S: I felt a whole bit...I just went head-over-heels, that typical scenario when a guy just totally loses control. I feel that's what really happened. As a result of that, I don't think I could go to that extent without having more time elapse and really getting to know the person better. I think it was just a case of...it happened that way because of a lack of experience ...really. Do you want me to go on to my other two?
- I: Sure.
- S: The best one I had was the first one which was my junior summer. I went to Greece and it was a group type thing...fifty of us and we were staying in these villages...it was my first time and I saw this girl and it was really like the storybook type, I guess. I saw her and she saw me and it was...we just really hit it off really well. We were only there for three weeks, so I lived in Massachusetts and she lived in New Jersey and we saw each other for three weeks there and that was pretty much it.
- I: What were your feelings in that one?
- S: I was just totally exasperated. That was the first time. I had really a lot of confidence problems early in my high school. I think that that really stemmed from the fact that when I was in grammar school, a lot of people thought that my intelligence was very low...a lot of people thought that I was really a moron. In grammar school, I would get C's. Later in grammar school I started to pick my grades up and I think when I started to play that it was a big thing for me...it kind of gave me something that I could do and it was something that I could be proud of, and it was something that not a lot of people could do, and it was something I could do well, and it was just something that I could just grab onto. Another thing too was that athletically I really wanted to do well but my physical stature really didn't help me in that when I was around sixth grade, I was about 5'2" and about 150 pounds and I was a little big and I always used to get put down because of my physical ability. My brother...I was always envious of my brother because he had a lot of physical talent. I was really not confident of my abilities at all in a lot of things then and when I saw this person being interested in me, I said "Wow! Is this for real?"...like I was questioning myself..."can this person really like me?" It was that sort of deal. I think it was then that I started to have confidence in that I could do some things...I could play the violin well...I would work in a kitchen well...I could do well in school...I always had the facts that I did do well...I graduated with a 3.7 but I never thought of it really until I had that year that I could do certain things and just have confidence in myself. I think that was really the reason why I never had relationships...

it's really just now in the last two years that I really...I feel the reason why is that once you can really look good and feel good about yourself...nobody else is going to feel good about you if you can't even feel good about yourself...I think that is really the reason why I never had any relationships. I think the other thing is that I come from a very traditional family. I see a lot of things going around and maybe its because I haven't been out around all that much that some of the things I see go on, I just really have strong feelings about them...like premarital sex and use of drugs, and all this is kind of a pre-thing before relationships...needing to take the drink to have any kind of relationship work. That's the only time that it works well. That kind of scared me. Another thing too is coming here...I'm not saying that this school's totally like that because I've met a lot of people who are really good people...that's a scary thing for me...just to see that, especially...my years were really sheltered...I was not allowed to go out past eleven o'clock. I was not allowed to go past eight o'clock until I was a freshman in high school. Everyone else was going out till all hours of the night...it was a totally different experience basically.

I: Let me ask you another question. What do you think of as an ideal love relationship?

S: I think my parents' is honestly a good relationship. I really dispel the relationship where everything is just peachy keen and all this stuff...I think its a natural part of a relationship that is going to work, there has to be a give-and-take. I feel that you have to...one person has to let the other person know how he feels, has to share his problems, has to be a two-way thing. I think it's normal that people are going to have arguments and things like that to some degree...just to say what you feel...I think that's just a normal part. This business of divorcing...I'm just really appalled at it...that it goes on. When I see stats and people...I can't understand it. I don't see how anybody can go and get married and just say those words and...I went to a wedding and one of the parents was saying, "Well, if it doesn't work out, they can always get a divorce." ...and I just could never understand people going into that... it's just like they accept it as a norm of living and it's not really taken that seriously...I feel, personally, I could never see that. I think you have to have a commitment to each other just to make it work, even...I just can't see that at all... people just going into like that. I think ideally (like I was saying before) you have to...there has to be good communication between two people.

I: When problems come up in relationships for you...what have been the biggest problems?



- S: I think communication is the problem in any relationship. Sure, you are going to have problems unless you communicate, you're just bottled up in a hole and nobody knows what you want and then they start making opinions about you because they don't know what you're thinking or anything else. I can see applications like that in my own life where I just didn't say anything and people just formed opinions of what's going on inside me and I really think that that is the problem in most relationships today...they just don't communicate...without that, there's...I think that's really it. Then there are kinds of things that stem from that.
- I: Another question. What about romance and romantic love...what do you...?
- S: I always find that like...the guy takes the girl to dinner and he pays the bill and he takes her out and treats her real nice. I was really into that in my last relationship and when she let me go, I was just so...I don't know if I could go to that level without...I'm a little apprehensive to go to that level. I think right now my level...right now I'm more content to see a girl and just go out to a movie or something like that and have a good time...that's my idea of it right now. I'm a little apprehensive to go all out unless I was really sure. Right now, I'm just content to go out for the night with a girl and just have a good time.
- I: I don't have really any more questions. Do you have any thoughts, anything else about relationships?
- S: I think (I don't want to be redundant)...in any relationship, it's a two-way thing. Without two people...I mean one person can't do everything. I've seen a lot of times when a guy or a girl keeps on trying to reach out and I can really see how with my parents...a lot of times they would try to get me to do something. I remember, in particular, this time I didn't want to go to Greece and they were just trying to force me to go and I really didn't want to go...and they bought a ticket and they forced me and (maybe that was a bad analogy) but I think it's just a two-way thing. Unless you have two people who are willing to communicate to each other, there is really no relationship. You could say that you are married or something but it really isn't...without communication, it's really nothing.
- I: What happens without communication?
- S: What do you mean what happens with it?
- I: What's the problem without it?



- S: Without it, you are just bottled up...you are two separate entities. You are not really one...you are just two separate entities that just happened to be binded by this piece of paper.
- I: OK. That's helpful.

## A P P E N D I X K

## INTERVIEW #5

- I: What I'm interested in is relationships; how you go about different relationships you've been involved in. Are you currently involved in--when I say relationships I mean also intimate relationships--are you currently involved with anyone?
- S: Yup.
- I: Who long has that been?
- S: Coming on 10 months.
- I: Can you tell me something about that?
- S: About the time?
- I: About the relationship, how things about it changed over time.
- S: Oh. Well, this is a girl who saw me drumming with the high school dance band when I was in seventh grade and she was in sixth grade, and she tells me that she fell in love with me then. All through high school I was going in and out of other relationships with other girls. I averaged probably--I had like one girlfriend that I was serious about a year, and throughout these she was just jealous and always there and was always very friendly to me. And so, last June when I couldn't go on with the relationship that I was in any longer she was there and she again gave me a lot of comfort and made me realize how much she really loved me, and made me think about the possibility of returning that love which she really wanted, and I found it to be something which I enjoyed, and we found that things progressed a lot faster since we were such good friends in the beginning and since we had shared a lot of close times. For that and...let's see, now we're at a point where we still have a lot of conflicts. We still find that we have to adjust a lot to each other's personalities 'cause we're by no means, you know, very similar people. But we do like spending time together and sharing things together.
- I: How close would you describe the two of you emotionally--or the passion between you two?
- S: We're very, very close. Our emotions, when we're together anyway, and to a large extent when we're apart, depend on the emotions of the other, and if I know that she's feeling anxious about something I'll be concerned and worry about that. So, yeah, it's very strong.

- I: Is one of you more close to the other one, would you say?
- S: Sometimes, yeah, I think she's a little bit closer to me than I am to her.
- I: How about dependency...would that follow?
- S: Yeah, she's a little bit more dependent than me.
- I: You said you were in a relationship before then in June?
- S: I had been in one for almost a year, before that.
- I: What was that one like? How did that develop?
- S: Well, it was the kind of thing where the girl had just moved up and she was kind of the new face in town and it was just kind of interesting for me...it had its passionate moments but we didn't really understand each other, we realized that, and we realized that we wanted different things and just that we weren't meant to be together. So it took us a year to find out. (laughter)
- I: Who ended up terminating the relationship?
- S: Well, it kind of just faded out. What happened was, she brought up that she wanted to see other guys and I had been kind of debating the same thing myself, and she, she went out with another guy and then things progressed and I started going out with Mary and so it just kind of faded out.
- I: Ok. Let me ask you another question. What's your image of an ideal love relationship?
- S: I've had to think about this lately, in a way...I've been having disagreements with Mary...there has to be the ability to give, to meet halfway on things that you disagree on. You can't in some cases, in extreme cases it could be that one person has to give, and the other person doesn't, but usually it's a compromise, and it should be a compromise that's made willingly...I put a lot of stress on fidelity and trueness, I really am not one to fool around on the side or really agree with anyone doing that. I think that honesty is very important, I don't think anything can be hidden, unless it's something that the person shouldn't know; that the other person shouldn't know. It's hard to explain what those things would be...Little things about other relationships that just aren't important for the other person to know. Other than that, honesty and openness are very important, and just the ability to love, and also the ability to be loved and let someone love you. It doesn't work if you won't...if you just close yourself off to love.

- I: How close to that do you think you've come in your relationship now?
- S: Sometimes I feel that we're there, and then something will come up where I feel like we're very far away from it. It varies. But, by and large I would say that we're getting there, and that it could happen.
- I: How about romance, romantic love; what is that, how does that strike you, what is your...?
- S: When I think of that, I think of romantic gestures; I think of worldly things like surprising her with flowers or with some other gift. Or I think of some, something special that we can do, just the two of us together, like going on a picnic or going on a hot day to a brook, and just sitting down in the brook, and just privacy, that kind of privacy. Romance I think of as just something very personal between two people that they will cherish and share.
- I: You mentioned in your relationship that there are some problems, and having to deal with them. What types of problems tend to come up in your relationship, or in other people's relationships, that you see? What tend to be most common?
- S: The biggest thing that leads to problems, I think, is misunderstandings...is not really understanding the way the other person feels, and maybe reading into things, feelings that aren't there. Or, misinterpreting something that's said. That's where I come into a lot of problems. Also in my particular case, sometimes I find her to be extremely lazy, and she finds me to be a little too pushy and aggressive when it comes to getting her to do things, so that's a personal instance. But I would say that misunderstandings generally lead to the most conflicts. And also, sometimes personality clashes can cause conflicts.
- I: How have things changed over the time of the relationship? Have you seen much change, or...
- S: Oh, I've seen a lot of ups and downs. For a while I was considering breaking up with her, or just maybe taking a break from the relationship for a while. I can't really remember what caused that, but time away from each other...she went to Mexico and while she was away, I thought about her a lot, so that helped. And when she came back we were closer. But I think that our love has kind of matured, it was kind of an infatuation at first. Maybe not infatuation, but we were kind of testing whether it would work. And then it kind of progressed, and we found that it could maybe work, and now we know it can work, and are working at making it work. (laugh)

So it's like we're kind of perfecting it, right now...getting all the loose ends together.

- I: Ok, anything else about relationships? Or anything in general?
- S: Just that, they've always been an important part of my life and my emotional happiness. And I'm very happy in the one I'm in now, but, you know, if it doesn't work out it's not going to ruin my life. I'm just very happy in the one I'm in now, and I'm enjoying it and taking it as it comes.



## A P P E N D I X L

## INTERVIEW #6

- I: What I am interested in is questions about relationships (intimate relationships). Are you in a relationship right now?
- S: Not right now...no.
- I: When was the last time?
- S: I would say my Senior year.
- I: You're a Freshman now?
- S: Yes.
- I: What I would like to find out about is one or more intimate relationships that have meant a lot to you and have been pretty significant, just hear something about them. Why don't you start with that.
- S: Well, this one relationship I had with a girl (she's been a friend of mine for six years now), it's not like a sexual relationship or anything but we are just really close to each other...we can always talk to each other. We never have a problem saying anything to each other. A lot of times we just do things together because we like to be around each other. Now she's in school in Boston and we don't see each other as much but as long as I can remember whenever we were together, people always said "Are you two seeing each other?" and we said "No." They could never understand it; not that I could either because that was the first time that I ever had a relationship like that either but I think it's great...we're still really close. Whenever I go home, we always see each other. The things we're experiencing now with school, the pressures and stuff like that...it's just good to be able to talk to someone mainly of the opposite sex and see what there...
- I: How close would you describe yourself?
- S: Very...almost brother and sister.
- I: Would you say you felt "love" between you?
- S: Definitely. A long time ago when I was in Junior High and I was after her, and then she came across with this line that she only wanted to be friends and I said "Sure"...because we're great friends now. Like I would consider her one of my best friends. She feels the same way.

- I: How about here, you mentioned you have interest in getting involved in a relationship...How do you find approaching women here?
- S: Hard. There are just so many people. The only time you get... it seems like the only time you get to meet people is when you go out. Like to the clubs or something, but being a minor, I don't get a chance to do that too often. In classes, where the classes are just so big...you sit next to someone but you never really get a chance to talk to someone so it's just a matter of ...I think you have to be lucky in finding someone up here. Especially me, I live in an all-male dorm, so...you don't get to interact with women too much. Well, I'm trying. It's just when you see someone that you might be interested in, you just have to go after it.
- I: Have you seen anyone that you might be interested in?
- S: Amazingly...well, I have...a couple, but nothing's happened. But there's this girl back at home now that I'm sort of interested in. I think my interest has been with her.
- I: What do you do when you're interested in someone?
- S: Usually, I try to talk to them, if I can. The first thing I think of is what they're thinking of me. You're never quite sure. You don't know if they think that you're a fool or something so you just try to talk about things that maybe you have in common and then if things go all right, then you make an arrangement to get together...take it from there.
- I: How do you feel when you get together with someone that you are real interested in, do you feel comfortable, do you feel excited, nervous?
- S: Nervous at first but then comfortable...until you know that person...after a while, you'll know right away if you're interested in this person or not and then you'll feel comfortable. It should be good if you get along well.
- I: What's your image of the ideal relationship?
- S: (Pause) One that you are always happy in, I think. When you care for someone like they care for you. Of course, you are going to have problems, but nothing you can't work out. (Long pause) There's no jealousy or anything like that.
- I: Jealousy?
- S: Yeah, over nothing, you know. Because I, myself, am the jealous type, I think. Just when you trust each other.

- I: What situation makes you feel jealous?
- S: I think when you're interested in someone and you can't be with them...you know that someone else is. It makes you mad because you can't have what you want. I just don't have the patience sometimes. Especially when you think that...and other times you think that this person should be with you and you're thinking... you just can't make them understand how you feel. You're just jealous of the person that she feels that way about.
- I: Is it hard to understand that she would feel that way about someone else?
- S: Definitely. You always come to those questions like..."What's wrong with me?" or "What am I doing wrong?" A lot of times you'll find that it's not you at all...maybe it just wasn't worth it in the first place. This girl right now that I'm trying to see...she's a Senior in high school right now and... I was interested in her last year when I was a Senior and then, she ended up with someone else so I kind of forgot her. So then...like I was home during this past break (Spring break) and so I just called her up and we went out one night and it was good. For the first time in a while, I was really happy. I wasn't in school...no pressures. It was good. I was happy that I finally got to go out with this girl. And now I'm just going to see what happens when I go back. I don't know if it is going to turn out to be anything but at least I finally did something about it. For the longest time, I didn't. Stupid.
- I: Why were you stupid?
- S: Because I didn't do anything. When I had the chance to do something, I didn't. I don't know if it's cause I didn't want to or what it was. I didn't understand it myself. But now I know that I want to see her...find out what she's like. So I'll wait and see what happens when I go home.
- I: How about the things you mentioned with this close friend in Boston, that it's an intimate relationship but not physically intimate? Is that a hard boundary to bridge in your relationship?
- S: I think so. It just seems like everyone else thinks that we (ahem)...everyone else thinks that since I'm so close with her that I should be having some kind of sexual relationship with her. But when you are in a relationship like that you realize that there is no need for that because it's weird because you do love her but there's just not a need to be close physically with her. Whereas, someone else you may feel those feelings that you have to have this physical relationship but that's definitely a gap in most...that's what makes the two types of

relationships different basically. Because you can feel the same way about the person but then there's just sex added into it.

- I: Can you make any general statements about which is more important in a relationship or what types of relationships...?
- S: I found through that relationship that sex isn't the most important thing because it makes you feel good but that's about it. You can still have feelings of love and understanding without having sex involved, but there's those relationships where you have to have it (that added something).
- I: Why do you have to?
- S: I don't know. It's just that feeling that you have. Because there are those people that are interested in...it may be totally sexual interest or there is just something there that you feel towards her...
- I: When you are interested in someone, how do you find your feelings? Do you find sometimes that you get too involved, or go out of control, or not enough?
- S: No. When I get interested in someone, I fall head over heels. That's bad...really bad. I have to do something about that. Then when you do get involved, you sometimes wish that you were not involved so deep so you want your freedom.
- I: What do you mean?
- S: I don't know, it sounds kind of...If I wanted to be with this girl and I wanted to have some kind of commitment, that maybe later what would happen is all of a sudden I didn't want to be committed to someone. There are times when you don't want to be committed to someone, you just want to be alone...be free to do whatever you want. Then you have to understand that she's not going to go for that. So sometimes, it's all or nothing. What was the question again...I forgot.
- I: Just talking about your response to people that you're interested in and how strong it is.
- S: When I am interested in someone, I'll usually do just about anything for them. But then in the same way, I expect the same thing in return, because should I give it all and...(that sounds bad that I'm giving it all and receiving nothing but it's true). I think people have to give.
- I: Have you had that experience before of giving a lot and not receiving much in return?

- S: Not too much.
- I: So just more cautious about it but not...
- S: Right.
- I: Well, I don't have any more questions...I just wanted to get a general feel for your thoughts about relationships and what relationships you were involved in. Do you have anything else that comes to mind?
- S: I feel that I just spilled my gut. (laughing) This is good... I like talking to you.



## A P P E N D I X M

## INTERVIEW #15

- I: I'm interested in intimate relationships that you have experienced, and some of what happens, and some of what your feelings are. Are you involved in a relationship now?
- S: Yes.
- I: How long has it been going on?
- S: Sixteen months. (approximately)
- I: What year are you in now?
- S: Sophomore.
- I: Can you tell me something about it? What are your feelings about the relationship?
- S: What would you like to know?
- I: It's a pretty broad question. Well, how would you describe your feelings toward this person.
- S: Very strong.
- I: Strong in what area...emotionally...physically?
- S: Emotionally, physically, a strong degree of care for the person, concern...a feeling that they are a person that I desire to be with and like very much...very much consistent with a lot of my beliefs and actions.
- I: Have things changed over time in the course of your relationship?
- S: Yes.
- I: How so?
- S: I think that there is a very logical process that happens. You start in a relationship and get to know each other and you build on that relationship and continue on and deal with problems that arise, you combat them or you don't combat them...the ones that you deal with and you deal with successfully, in my situation it makes the relationship stronger, leading to a greater understanding of one another. (Pause) Also, realizing that both of us are getting older and there are certain things that we both have to do as far as school and the like...like the relationship is

there...it's very there but it doesn't unfortunately fall first on the list of priorities...there are other things that come before, which for now are more important.

I: What types of things?

S: School and obligations.

I: How would you characterize an "ideal" love relationship?

S: My parents (laughing).

I: If that is, what does that take in?

S: A relationship where there isn't only love but there is just a great deal of friendship and attraction and understanding and caring and a general respect and liking for each person in the relationship. I think in order to be truly in love, you truly have to be great friends...and a friendship is definitely more involved than a love relationship. I think it is very possible that you could fall in love with someone (and become friends with them) but I think it's more so to discover that you have things very in common with this person and become friends of theirs and then build a relationship on that...So just a very strong relationship, friendship...understanding of one another.

I: In relationships you've been in, how close do you feel that you have come to that?

S: Well, I'm pretty young. I'm nineteen years old. I think in the two or three relationships that I think back on that were probably...that I would be able to classify as being the "intimate" ones...I think that when I was younger, it wasn't very possible at all to attain that. You thought you did then because...you just thought you did, but when you look back on things when you get older, you criticize them because you say that you were younger and you were inexperienced and you were acting on impulse, but I think this relationship is the closest I found and I would imagine as time goes on it will get more so.

I: You mentioned other relationships that you have been in in the past...have they differed much from...in the kinds of feelings that you feel toward the people you were involved with?

S: Yes.

I: How so?

S: Just a much more mature, clearer feeling of attraction to the person.

I: In which way?

S: Now. Not to say that sometimes it's not good just to have very uncertain...a very unclear relationship, where everything is not laid out for each one of the participants to know. They usually don't last very long though. I just feel that I am a lot more capable of dealing with things now than I was then...just because you grow and you learn and you understand better...it's a part of getting more mature.

I: How about the level of dependency for you? Has that changed over the years...is that very present or...?

S: I find myself becoming less dependent right now...more capable... because I am more sure of what I am...not worrying...very comforting feeling. I think it's very scary for two people in a relationship, for one of the people to realize that "I have become more or less dependent on that person or that that other person has become more or less dependent on me." I think that that can definitely lead to a downfall. For instance, if I was to find that I was becoming more dependent and my partner didn't feel that way...didn't feel...that she was becoming less dependent on me then I think that would be a cause for worry or jealousy or insecurities or fear of rejection. As time goes on, I've become less dependent, I think. When I was younger, I was more dependent because you're new at it...because you are inexperienced...and with that inexperience comes a very strong need of dependence. You need to be reinforced in a way...to know that you are liked and that person liked you and that person is dependent on you and you feel the same towards them. That dissipates over time and it takes different forms as you get older.

I: What about romance...romantic love...what does that say to you?

S: Romantic love? Romantic love is (pause) I'd say something that is attainable to a certain degree but very unattainable in another. I think it all depends upon your definition and the way you perceive that...romantic love. If you perceive romantic love as being very involved with someone, constantly thinking about that person, that person constantly thinking about you, having wild thoughts and fantasies and desires about that person and that person feeling the same way about...and anything else that might compare with that...I think that's as close to romantic love as you can get. I think our society is a little too overwhelmed with that fact because I think the movies and the media portray it as something that is attainable and I don't think it is attainable in the way that it is portrayed in the media. If I had my choice, I think I'd call it something else...I don't think I would call it "romantic love." I don't know what I'd call it but it isn't (I don't think) attainable in the way it really means "romantic love." I think it's attain-

able in a different way but love is love and love grows over time and there is no reason that says that because you are in love with somebody, you can't be romantically in love with them as well.

I: OK. One other question I have in mind and that is...when problems occur in relationships for you, what types of things might come up typically?

S: Distance.

I: What do you mean by distance?

S: Physical proximity.

I: Is it someone who is not around here?

S: Yes, different school. Distance, and the feelings that are brought about by the distance that separates us. Sometimes, after a certain amount of time without seeing each other, I think for me it's about four weeks or five (seven is the most we have ever done)...in about four weeks I begin to have these "withdrawal symptoms"...up to that time, I am OK...phone calls and letters are fine but after that time...if you are involved with someone, I think you really need to see that person and just be with them...just for a little while at least. (Pause) Differences in family background (no, not family backgrounds)...in the ways we have been brought up...maybe because she's female and I'm male...I don't know. Differences in the...freedom, maybe and...freedom...the ability to do things when you want to do them as opposed to not being able to do things when you want to do them.

I: Do you feel that you have had more of that in growing up or less of that?

S: I've had plenty of that.

I: And she's had less of it?

S: Yes, I feel. I think at a certain time, everybody gets it. But because it happens at different times. Provided you are a well-adjusted person, you decide at a certain time that "hey, it's about time I had it also."

I: So you are saying that she still doesn't have enough freedom from her parents, or that even though she is on her own, she has trouble exerting her freedom?

S: The former.

I: OK--that's about all the questions I have.





