

INVESTIGATING RADICAL CONTRADICTIONS OF ORIGINAL LOVEMAPS:
THERAPEUTIC IMPLICATIONS

by

TRACY MELANIE LAKE

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Years of psychotherapy practice at university, state, and military hospitals developed the author's interest in the presentation of love relationship problems. Mood and anxiety disorders, as the most prevalent pathologies, were often co-morbid with or secondary to partner relationship issues. Most vexing for clients was a situation of repeated dysfunctional partner selections in which similar problems arose each time. This incubated the idea of a process, probably outside of awareness, that functioned to perpetuate self-defeating partner selection patterns. The author was introduced to Money's 'lovemap' concept during studies and identified readily with its principles and mechanisms. The lovemap is defined as a highly individualised, developed, mental template or cognitive blueprint of the ideal lover. It is assumed that every person has a lovemap, and would be able to describe it if asked the right questions. The concept promised to be a useful vehicle for studying self-defeating partner selection patterns, as 'errors' might be coded into the lovemap that are expressed in such a presentation. The author identified the need to ground the lovemap concept in recognised psychological theory in order to motivate for its relevance. Kelly's theory of cognitive constructs provided robust links for lovemap as a sophisticated construction system, and the developmental theories of Freud and Erikson situated lovemap genesis within recognised periods of emerging human capacities to love and relate sexually; the stages of puberty to young adulthood. Lovemaps are assumed to function optimally when love and lust co-operate in pairbonding, or the capacity to couple. Extensive literature reviews cover the research fields of romantic love, human sexuality, and pairbonding, affording hypotheses as to lovemap pathology. A qualitative, Phenomenological research design of case studies with six adult persons, who had experienced radical contradictions of original lovemaps, identified when and how lovemap change took place. Thematic analysis of the attributions for change distilled a number of implications for therapy that would encourage certain indicated change processes. An integrative psychotherapy model recognises the cognitively- and socially constructed nature of lovemaps and proposes intervention components that blend cognitive-behavioural and narrative approaches. This model will be tested extensively with a suitable client population.

Lovemaps; Pairbonding; Self-defeating lovemaps; Integrative psychotherapy; Cognitive constructs; Psychological development; Romantic love; Ideal lover; Partner preferences; Human mate selection; Phenomenological research; Role Repertory Grid Test

TABLE OF CONTENTS

Page number

1. INTRODUCTION.....	1
1.1 A study of self-defeating lovemaps	1
1.2 John Money's contributions.....	2
1.3 A thesis of literature and philosophy	3
1.4 Grounding theories for lovemap	4
1.5 The scope of literature related to lovemaps	5
1.6 Theoretical and methodological approaches.....	6
1.7 Rationale of the study	7
1.8 Suggesting implications for psychotherapy	7
2. LOVEMAP AS DEVELOPED COGNITIVE CONSTRUCT.....	9
2.1 Introduction.....	9
2.2 The lovemap concept.....	13
2.2.1 Introduction.....	13
2.2.2 John Money.....	14
2.2.3 The origins of lovemap	14
2.2.4 The universality of lovemap.....	17
2.2.5 Defining lovemap.....	18
2.2.6 Lovemap development	19
Denton's cone	21
2.2.7 Human sexueroptic phases	24
2.2.8 Assortative mating.....	24
2.2.9 Lovemap distinctiveness	25
2.2.10 Lovemap pathology.....	27
Anderson's story.....	29
2.2.11 Love and lust in pairbonding.....	29
2.2.12 Self-defeating lovemaps	30
A journalist's exposé.....	31
2.2.13 Aetiology of self-defeating lovemaps.....	32
My heart belongs to daddy.....	34
2.2.14 Conclusion.....	34
2.3 Cognitive constructs.....	36
2.3.1 Cognitive psychology.....	36

TABLE OF CONTENTS (Continued)

	Page number
2.3.2 Construct-like notions	37
2.3.3 George Kelly.....	38
2.3.4 The theory	39
2.3.5 The view of man underlying the theory.....	40
2.3.6 Man as scientist.....	41
2.3.7 Cognitively constructed personalities	42
2.3.8 Cognitive constructs	43
2.3.9 Attributes of constructs	45
2.3.10 Construct development.....	46
2.3.11 Use of constructs.....	47
2.3.12 Psychopathology	49
2.3.13 Psychotherapy.....	50
2.3.14 Role repertory grid test.....	51
2.3.15 Lovemap as a cognitive construct	52
2.4 Psychological development.....	54
2.4.1 Introduction.....	54
2.4.2 Freud's psychosexual developmental stages.....	55
2.4.2.1 The sexual instinct	56
2.4.2.2 The psychosexual stages of development.....	57
2.4.2.3 The psychical apparatus.....	58
2.4.2.4 Developing object-love	59
2.4.2.5 Freudian theory and lovemaps	60
2.4.3 Erikson's developmental theory.....	62
2.4.3.1 The epigenetic life stages	63
2.4.3.2 Epigenetic development of identity	64
2.4.3.3 Epigenetic sexual and romantic development	65
2.4.3.4 Mature intimacy	66
2.4.3.5 Erikson's theory and lovemaps.....	67
2.4.4 Conclusion.....	68
3. LOVE, LUST AND PAIRBONDING.....	69
3.1 Introduction.....	69
3.2 Love.....	70
3.2.1 Defining love.....	71

TABLE OF CONTENTS (Continued)

	Page number
3.2.2 The universality of love.....	72
3.2.3 Love as precious necessity	73
3.2.4 History of the tradition of romantic love	74
3.2.5 The dangers of romanticised literature.....	76
3.2.6 Romantic love as pathology	77
3.2.7 The functions of love	78
3.2.8 Types of love	79
3.2.9 Liking versus loving	80
3.2.10 Alternative theories of loving	82
3.2.10.1 Quantitative difference theories of love	82
3.2.10.2 Qualitative difference theories of love.....	83
3.2.10.3 Fromm's theory of love	84
3.2.10.4 Walster and Berscheid's two-component theory of love.....	87
3.2.10.5 Lee's colours of love theory	88
3.2.10.6 Tennov's theory of limerence.....	91
3.2.10.7 Sternberg's triangular theory of love.....	93
3.2.10.8 Hazan and Shaver's attachment theory.....	96
3.2.11 Assessing or measuring love.....	98
3.2.12 Love in language	99
3.2.13 Conclusion.....	100
3.3 Lust, or human sexuality	102
3.3.1 Sexual behaviours.....	103
3.3.2 The sexual revolution	104
3.3.3 Sexuality research	105
3.3.4 The sexual phases	108
3.3.5 Sexual development.....	109
3.3.6 Normal sexuality.....	111
3.3.7 Sexual dysfunction	112
3.3.8 Sex therapy	115
3.3.9 Sexual attraction.....	118
3.3.10 Sexual desire.....	119
3.3.11 Sex and gender differences.....	122
3.3.11.1 Physical differences.....	123
3.3.11.2 Psychological differences	124

TABLE OF CONTENTS (Continued)

	Page number
3.3.11.3 Conclusion on gender differences	126
3.3.12 Women's sexuality.....	127
3.3.13 Conclusion.....	129
3.4 Pairbonding.....	131
3.4.1 Speaking of pairbonding.....	134
3.4.2 Lovemap expression	136
3.4.2.1 Unique lovemaps and pairbonds	139
3.4.2.2 Lovemap problems impact on pairbonding.....	140
3.4.2.3 Fantasy versus reality.....	141
3.4.3 Who chooses whom?	144
3.4.3.1 Theory of homogamy.....	145
3.4.3.2 Theory of complementarity	147
3.4.3.3 Another position.....	148
3.4.4 Partner selection patterns.....	150
3.4.5 Partner preferences.....	153
3.4.5.1 Mate selection theories.....	155
3.4.5.2 Gender differences	156
3.4.5.3 Physical appearance	159
3.4.5.4 Parental influences	161
3.4.5.5 Additional factors	162
3.4.5.6 Minimum mate selection standards	164
3.4.6 Lasting pairbonding	166
3.4.7 Couple intimacy.....	170
3.4.8 Imago approach of Hendrix	171
3.4.9 The relationship 'market' and 'imaging'	173
3.4.10 Alternative relationships	175
3.4.11 Mating and marriage.....	177
3.4.12 Marriage	179
3.4.12.1 Marriage in transition	180
3.4.12.2 Psychological models of marriage	183
3.4.12.3 Marital roles	185
3.4.12.4 Marital satisfaction	187
3.4.13 Divorce.....	190
3.4.14 Remarriage.....	194

TABLE OF CONTENTS (Continued)

	Page number
4. THEORETICAL PARADIGMS	198
4.1 Introduction.....	198
4.2 Ecosystemics.....	199
4.2.1 From individual to systemic psychology	201
4.2.2 From systemic to ecosystemic thinking	204
4.2.3 Relating ecosystemic principles to radical lovemap contradictions	207
4.2.3.1 Systems	207
4.2.3.2 Wholeness	208
4.2.3.3 Recursion.....	209
4.2.3.4 Feedback patterns	210
4.2.3.5 Context	211
4.2.3.6 Punctuation.....	211
4.2.3.7 Objectivity in parentheses.....	214
4.2.3.8 Complementarity.....	215
4.2.3.9 Self-referentiality.....	216
4.2.4 Conclusion.....	217
4.3 Humanistic approach	217
4.3.1 Existentialism.....	218
4.3.2 Phenomenology.....	221
4.4 Psychofortology	224
4.4.1 Positive illusion.....	231
4.5 Progressive development versus chaotic change	233
4.5.1 Progressive development.....	233
4.5.2 Chaos theory	234
4.6 Conclusion.....	240
5. RESEARCH METHODOLOGY	241
5.1 Introduction.....	241
5.2 Research methodologies	242
5.2.1 Phenomenological research model	244
5.2.2 Heuristic research model.....	247
5.3 Research aims.....	249
5.4 Rationale.....	251
5.5 Sampling.....	256

TABLE OF CONTENTS (Continued)

	Page number
5.6 Measuring instruments.....	262
5.7 Data gathering method.....	265
5.8 Interpretation of data.....	271
5.9 Research product.....	273
5.10 Research hypotheses.....	275
5.11 Further research and conclusions.....	276
6. RESEARCH FINDINGS.....	278
6.1 Introduction.....	278
6.2 Participant data.....	278
6.3 Vignettes and thematic analysis.....	279
6.3.1 Emotional energy, finding the unexpected, and forgetting 'perfection'.....	280
6.3.1.1 Imaging and social convention.....	281
6.3.1.2 Negative experiences with previous partners.....	281
6.3.1.3 Personal struggle.....	282
6.3.1.4 Intense emotions.....	282
6.3.1.5 Self work and changes.....	283
6.3.1.6 Complementarity and personal need fulfilment.....	283
6.3.1.7 Parental imprinting.....	284
6.3.2 A love fit in which age is just a number.....	285
6.3.2.1 Traditional imaging.....	285
6.3.2.2 Parental imaging.....	286
6.3.2.3 Negative experiences with previous partners.....	286
6.3.2.4 Personal struggle.....	287
6.3.2.5 Self work and growth.....	287
6.3.2.6 Similarities and differences.....	288
6.3.2.7 Complementarity and personal need fulfilment.....	288
6.3.3 Across barriers – the real books of soulful romance.....	289
6.3.3.1 Partner selection as imaging.....	290
6.3.3.2 Parental imprinting.....	290
6.3.3.3 Romanticism and social convention.....	291
6.3.3.4 Negative experiences with previous partners.....	291
6.3.3.5 Personal struggle.....	292
6.3.3.6 Self work and changes.....	292

TABLE OF CONTENTS (Continued)

	Page number
6.3.3.7 Intense emotions and adversity	293
6.3.3.8 Similarity and differences.....	294
6.3.3.9 Personal need fulfilment	294
6.3.4 The healer and her young man	294
6.3.4.1 Partner selection as imaging	295
6.3.4.2 Negative experiences with previous partners	296
6.3.4.3 Parental imaging.....	296
6.3.4.4 Personal struggle.....	297
6.3.4.5 Self work and changes	297
6.3.4.6 Intense emotions and adversity	298
6.3.4.7 Similarity and complementarity.....	298
6.3.5 Pursuing a drive to emerge new from old values and insecurities	299
6.3.5.1 Traditional imaging	300
6.3.5.2 Romanticism	300
6.3.5.3 Parental influences	301
6.3.5.4 Personal struggle.....	301
6.3.5.5 Negative experiences with previous partners	301
6.3.5.6 Self work and changes	302
6.3.5.7 Breaking with convention.....	303
6.3.5.8 Sudden onset.....	303
6.3.6 The power of an old romance story	303
6.3.6.1 Romanticism and the denial of relationship	304
6.3.6.2 Parental imaging.....	305
6.3.6.3 Negative experiences with previous partners	306
6.3.6.4 Personal struggle.....	306
6.3.6.5 Self work and growth	307
6.4 Thematic synthesis	307
6.4.1 Negative experiences with previous partners.....	309
6.4.2 Personal struggle and hardships.....	310
6.4.3 Parental imprinting.....	311
6.4.4 Media imaging	312
6.4.5 Romanticism.....	315
6.4.6 Change in self.....	317
6.4.7 Similarity and complementarity.....	319

TABLE OF CONTENTS (Continued)

	Page number
6.5 Therapeutic guidelines	321
6.5.1 Components of the intervention guidelines	323
6.5.1.1 Structuring cognitions	324
6.5.1.2 Psychoeducation	325
6.5.1.3 Re-authoring	325
6.5.1.4 Critical thinking	326
6.5.1.5 Reinforcing mastery	327
6.5.1.6 Re-constructing.....	327
6.5.2 Counter-indications for using this model	328
6.6 Conclusion.....	328
7. CONCLUSIONS AND RECOMMENDATIONS.....	330
7.1 Realisation of research goals.....	330
7.2 Shortcoming of this study.....	331
7.3 Recommendations for future research.....	333
8. REFERENCES.....	334
APPENDIX A Informed consent.....	353
APPENDIX B Structured questionnaire	354
APPENDIX C Adapted role repertory grid test.....	355

CHAPTER 1

INTRODUCTION

1.1 A study of self-defeating lovemaps

In order to introduce the subject of this thesis, the author must first discuss the genesis of thinking around 'self-defeating lovemaps'. The building blocks of this study are its concepts, some of which are vaguely known or highly subject-specific, and will require clarification. The author was introduced to Money's (1983) concept of 'lovemap' during 1994, in the context of clinical psychotherapeutic training, and identified keenly with its proposed principles and mechanisms. This idea of the idealised lover fitted so well with what people intuitively recognise as partner preferences that it was identified as useful in this study on dysfunctional partnering patterns.

Professor Money (1986a) coined the term lovemap in the early 1980s in order to communicate a shorthand notion of human mate selection in his lectures. He described a ready acceptance of the concept by the majority of his students and patients, and continued to use the term to denote the cognitive blueprint of an idealised partner and ensuing relationship. Money used lovemaps quite fruitfully to investigate alternative aetiologies for the paraphilias. The author's interest, however, focuses on lovemaps as they function for more 'normal' attraction patterns. Self-defeating lovemaps would include milder 'errors' that manifest specifically in the repetitive selection of unsuitable mates, not in diagnosable sexual disorders.

The gravity of an individual's realisation that his or her chosen life partner represents a very bad fit is reflected in the rate of relationship discord and dissatisfaction, and divorce, in our times (Immerman & Mackey, 1999; Pinsof, 2002). Even more unfortunate may be the predicament of an individual who suspects that he or she is repeating a similar error in mate selection over subsequent relationships. This is most clearly illustrated in the hypothetical example of an individual who chooses one abusive partner after the other (Money 1986b), in an apparently self-defeating pattern. Someone in such a position might, understandably, wish to break this cycle and find more stability and happiness in a relationship with a (possibly very different) new partner.

The keystone subject of this study is the, not as yet described, concept of self-defeating lovemaps. The emphasis of this inquiry will be on an individual's recurring sub-optimal mate selection patterns that perpetuate similar relationship failures in a near predictable manner. The author will pose questions as to how lovemaps develop, at times, incorporating one or more elements that direct a person to seek a life partner with whom the resultant relationship is dysfunctional. As suggested by the title of this thesis, however, it is assumed that lovemaps can and do change. The ultimate aim now becomes a search for empirically substantiated psychotherapeutic means to alter these patterns post crystallisation and expression in adulthood.

1.2 John Money's contributions

Money (2000) had been working in medical psychology at John Hopkins University in the USA for roughly 30 years at the time of introducing the lovemap concept. Already influential in his speciality fields of sexology and psychoendocrinology, he went on to enjoy recognition in these fields, authoring and editing a significant number of scientific books and academic papers. However, in order to better understand the context into which he brought this concept, it would be prudent to examine the intellectual climate and literary background of the times. For, this was a time of very little formal research into understanding romantic love.

Half a century ago Harlow (1958) lamented that psychologists had failed in their mission to understand love, and the heterosexual love relationship was nearly nonexistent as a topic of psychological research (Hazan & Shaver, 1994; Reiss, 1960b; Rubin, 1970). Instead, it had been within the arts that writers, poets, artists, philosophers, and songwriters had explored and attempted to capture the essence of love (Gerdes, 1988; Verhulst, 1984). The scientific community's reluctance to study romantic love may relate to beliefs that it was an emotion defying prediction, was frivolous and unworthy of scientific pursuit, or rather too sacred a topic (Godow, 1982). General psychological research was focussed on sexual attraction and liking, rationalising love as merely an extremely powerful initial feeling of attraction.

Nonetheless, the early 1980s saw the introduction of lovemaps. Formally defined as '...a developmental representation or template, synchronously functional in the mind and the brain, depicting the idealised lover....' (Money, 1989, p. 43), the lovemap concept includes numerous elements of mate preference. The lovemap has developmental and cognitive representational qualities and may be projected in imagery, ideation, and/or actual performance. The basic properties of a lovemap are thought to be largely settled prior to puberty and, once settled, highly resistant to change. Lovemaps vary on numerous dimensions, an important one being relative simplicity versus complexity. Money proceeded to concentrate the bulk of his research on the pathology of 'vandalised' lovemaps that lead to a variety of maladaptive outcomes including paraphilias.

Lovemap will be defined and operationalised in detail as it constitutes the primary point of reference of this study. The exploration of lovemap structure, development, and functioning will contextualise the author's proposed self-defeating lovemap concept. As research and literature on lovemaps is limited to Money's own work, exclusive attention will be given to only his theorising. Money (1986a) had conjectured that the concept would enjoy extensive acceptance and application, even entering the public domain as a known word. Unfortunately, this did not occur. Short of Schwartz and Masters' (1994) reference to possible lovemap origins of hypersexual pairbonding disorder or telephone scatologia (Price, Gutheil & Commons, 2001) and Gould's (1995) 'consumer lovemaps', no further development of the concept followed. Other authors have either criticised the use of

lovemaps as related to paraphilias or referred to lovemap-like scripts in discussions of sexual arousal, love, and infatuation (Bergner, 1988; Fisher, 1996; Levine, 1984).

The author proposes dual grounds for the lovemap concept not enjoying greater recognition or promotion. Firstly, Money worked in the highly specialised fields of sexology (Money & Lamacz, 1989) and his foremost use of lovemaps fell within the sphere of the paraphilias. This did not strictly lend the term to incorporation into the general psychology and close relationship domains. Secondly, lovemap as a concept was not grounded within existing psychological frameworks. In the absence of a theory on human behaviour and development created synergistically to account for new concepts, a researcher must relate his or her notions to the recognised theory and research that has gone before.

1.3 A thesis of literature and philosophy

The nature of this study should now be more fully outlined in order to orient the reader. There is no evidence that Money attempted to relate lovemaps to existing psychological thought. Nonetheless, his successful application of the concept to the study of paraphilias would suggest its usefulness. The author proposes that Money's concept is highly compatible with various psychological theories, and in as much as she can ground it harmoniously within these approaches, so too will she argue for its suitability as a vehicle in this study. For this reason, an extensive literature review will be undertaken in order to legitimise the use of the lovemap concept. The sources will include erstwhile texts, where original theories are indicated, and recent publications that add current research and knowledge. This thesis will, therefore, consist of a preponderance of psychological literature.

Money (1983) defined lovemap as a developed, cognitive template that plays a significant role in the collaboration of love and lust in pairbonding. The author will demonstrate the consistency between lovemap theory and the models of cognitive constructs and schemas, especially that of Kelly. Furthermore, she will relate the ideas of fundamental psychological development theorists' (Freud and Erikson) psycho-sexual and -social models to the formation of the lovemap's romantic and erotic preferences from childhood to early adulthood. The author will, furthermore, explore literature on love (romantic and other varieties), sexueroetic relationships, and the processes of pairbonding (couple formation) as foundations for operationalising lovemap manifestation. This literature review represents a substantial amount of work in gathering and synthesising the relevant data. The author maintains, however, that this step is essential in motivating and mobilising the lovemap concept for her purposes. The above reviews should, furthermore, develop fertile hypotheses around the author's research problems that Money's theory alone does not suggest.

There are risks and endorsements to proposing research on a concept that is, albeit richly detailed by one researcher, largely unacknowledged by others. There will, of necessity, be a high reliance on one researcher as a source of information, requiring extensive positioning within established psychological theory. Equally, the author's interest in self-defeating lovemaps, a focal point not yet

investigated even by Money, stands to expand on the original concept and contribute knowledge to the field of close relationships. The author's stated research problem refers to change in lovemaps and the manner in which this process may be electively applied to the case of self-defeating partner selections. Thus, the balance of this study will be of a research nature aimed at distilling the change process and hypothesising a resultant psychotherapeutic approach.

At this point, the author must make the critical assumptions that lovemaps can change and that desired change can be precipitated therapeutically. Money (1986a) argued that paraphilic lovemaps are not generated at random, but can be traced to clear origins. A vulnerable time for lovemap manipulation is middle childhood, after which the lovemap would typically 'crystallise' in adolescence and be highly resistant to change. Money specified that lovemap disruptions thereafter would effectively decode that which was encoded, in response to certain life experiences. He was actively involved in treating persons with paraphilic lovemaps and reported success with sexological psychoeducation and counselling (Money, Wainwright & Hingsburger, 1991). On the basis of these outcomes, the author anticipates that it should be possible to curb or correct self-defeating lovemap manifestations.

1.4 Grounding theories for lovemap

Defined as above, the lovemap concept is heavily weighted as cognitive in nature. Kelly's (1955a) personality theory proposed a cognitive model in which people develop a unique system of constructs in order to classify phenomena and make predictions about life. Psychological disturbances would occur when people continue using constructs in spite of their being consistently invalidated, a process analogous to self-defeating lovemap perpetuation. Kelly was especially interested in interpersonal relationships and his guiding principles (phenomenology, constructive alternativism, pragmatism) compliment the author's paradigms with a good reciprocal fit. His model will be explored in some detail to allow for the operationalisation of lovemap as a construction subsystem, grounded within a personality theory.

The lovemap concept is also typified as developmental in nature. The author will exemplify human psychological development, especially the stages of puberty, adolescence, youth, and early adulthood. It is predominately during these phases that lovemaps manifest in the identification of a partner, pairbonding, and testing of the relationship. Developmental theories that offer psycho-sexual and -social frameworks on human development will be explored. Freud's (1973) distinction between sexuality and genitality will be expanded upon in order to relate it to lovemap development. Erikson's (1968) debate on the developmental stages at which a person can develop a sense of identity and be truly intimate with another will be discussed. The author will consider the impact that these models may have on the assumptions of developing and changing lovemaps. It may be argued that lovemaps change in a gradual, progressive manner or in a non-linear, 'chaotic' fashion. Chaos theory as applied to the human sciences will be considered for radical lovemap alteration.

1.5 The scope of literature related to lovemaps

Money (1986b) describes how, with the ideal lovemap, love and lust co-operate in the process of pairbonding. The scientific community's reluctance to consider romantic love a worthy study has been replaced by an explosion of interest in the topic and a dedicated sub-discipline of close relationships (Shaver & Hazan, 1994). The magnitude of love in life and relationships is now met by research and scientific explorations that offer an astonishingly vital, refined, and diverse set of theories and models. Various original theories and contemporary studies and models of love will be examined (Fromm's 1957; Lee, 1998; Sternberg, 1986; Tennov, 1979). The author will review types of love, from motherly, brotherly, and erotic to religious, and specifically define and operationalise romantic love as a focus for this study.

Lust (or sexual desire) is also viewed as pivotal in the development of pairbonding, such that research and theoretical models on sexual expression and -relationships will be investigated. The lovemap concept refers to a romantic-erotic construct, with important sexual components, that will be related to the work of significant psychologists and of sexology as a discipline. The field grew thanks to the contributions of researchers such as Kinsey, Masters and Johnson, and Kaplan (Godow, 1982). Human sexual expression is highly variable and a complex subject long surrounded by powerful mythology, misunderstanding and restrictions. This study will only go into those aspects of sexuality relevant to understanding and using the lovemap concept in its entirety. Sex therapies stress the inter-relatedness of love and sex in adult intimate relationships, substantiating Money's (1986a) reliance on a lovemap that includes romantic and erotic components.

The surviving Western relationship ideal is still consummate love that combines emotional intimacy, sexual passion, and commitment (Lee, 1998). This is pairbonding, Money's endpoint of lovemap expression in coupling. Pairbonding refers to the occurrence of human mate selection and attachment to that mate, and its theories of homogamy, heterogamy, and complementarity (Godow, 1982; Simão & Todd, 2002) that will be examined in detail. Models of mate similarity, which correspond with Money's (1986a) assumptions of assortative mating, refer to criteria of physical appearance, personality traits and socio-cultural background (Gerdes, 1988). The theories of complementarity and heterogamy emphasise complimentary personality and need structures and differences, respectively.

Superordinate to these theories is the notion of learnt or innate 'attractiveness cues' in human mate choice. People tend to choose partners based on criteria such as personality (Roney, 2003), age (Bonds & Nicks, 1999), race and education (Blackwell & Lichter, 2000), parental characteristics (Geher, 2000), self-similar appearance (Little, Penton-Voak, Burt & Perrett, 2003), and demographic variables (Basu & Ray, 2000) to name but a few. The evolutionary model is highly biologically based and predicts preferences for signals of youth, health, and fertility (Streeter & McBurney, 2003). Models of human mate selection have been explored from many angles, but not yet related to

lovemaps. Money (1986a) proposed that pathological lovemaps develop under sub-optimal conditions during which a disconnection between love and lust takes place and one aspect is emphasised at the expense of the other. The author will investigate the possibility of self-defeating lovemaps following this pattern.

1.6 Theoretical and methodological approaches

The author's theoretical paradigm can be broadly defined as ecosystemic. This framework falls within the post-modern and second order cybernetic outlooks, including the observer in that which is observed and emphasising self-referentiality and ethics (Becvar & Becvar, 2006). The principles of context, patterns, complementarity, recursion, and constructed realities will be investigated. The ecosystemic approach successfully functions as a meta-theory, allowing for inclusion of the author's current core beliefs in psychological research and its applications. The philosophical positions of Phenomenology and Existentialism will be investigated in terms of their influence on humanistic psychology and -therapy. Recent exposure to 'positive psychology' (Strümpfer, 2006) has made the author aware of the role that psychofortology plays and its tenets will be explored. The author places particular emphasis on the point of relevance and aims to produce research that is applicable to the lives of clients and the work of psychologists.

The research question can be stated as 'What must take place in order for self-defeating lovemaps to change in the desired direction of healthy functioning?' A psychological study of this nature is best served by in-depth qualitative research suitable for investigating difficult human phenomena (Giorgi, 1997). Phenomenological and heuristic (Moustakas, 1990) research approaches, which emphasise unique knowledge and experiences of the world, will be detailed. The interpretation of data will follow the method of thematic analysis of attributions, as described by Hayes (1997), with strong influences of vignette- and discourse analysis, as the research data is very language-based and relates to individual experiences. Dominant themes amongst causal attributions made by participants will be related back to relevant theory and the author's hypotheses for substantiation.

In methodological terms, purposive selection (non-random) will be used to select a few (six) information-rich participants who qualify as extreme examples of the 'target population' (Terre Blanche & Durrheim, 1999) of persons with radically contradicted original lovemaps. The author proposes using a number of data gathering techniques to allow for cross-validation of findings, as supported by the complementary principles of ecosystemic meta-theory (Becvar & Becvar, 2006). Open-ended interviews will elicit participants' full personal understandings and socially constructed attributions with regards to lovemap change. Further structured interviews will introduce relevant theoretical concepts and do more purposive investigation of participants' experiences. An adaptation of the REP grid test (Kelly, 1963) will be used to identify original and revised lovemap construct dichotomies and so assist in describing their genesis. The resultant texts will function as data sources for the analysis of change mechanisms in lovemaps.

1.7 Rationale of the study

Up to this point the author has described a lengthy process of conceptualisation, literature review, and research design. It is reasonable to expect that a compelling rationale must underlie this endeavour. The author's years of psychotherapeutic practice substantiate her argument that love relationship problems are a prevalent issue. A widespread diagnosis for clients' presenting problems was found to be the ICD 10 code Z63.0, or 'partner relational problem'. The clinical prevalence of mood and anxiety disorders can not be overlooked, but these frequently appear as co-morbidities secondary to primary relationship problems. The multiple aetiologies of such a general diagnostic category cannot all relate to self-defeating lovemaps, but the author's experience would argue that a statistically significant number do, such as to render this research problem important.

The current prevalence of relationship problems in the Western world (Immerman & Mackey, 1999; Pinsof, 2002) serves as justification for an investigation into mate selection patterns. The study of radical change in original, pathological or self-defeating, attraction patterns is especially relevant to the discipline of psychotherapy. Individuals in the position of perpetuating dysfunctional partner selections typically wish to break this cycle, while simultaneously being bound by the prescriptions of their lovemaps and unlikely to affect a correction to this pattern without some modification to the construct. In as much as it is possible to describe the mechanisms of lovemap change, so too may it be possible to intentionally improve them in a therapeutic situation. Local relevance is found in Van Dyk and Van Dyk's (2003) report that subjects were more likely to disclose their HIV status to partners when in a positive, supportive relationship. The pandemic of HIV/AIDS adds urgency to the relevance of this study's ensuing therapeutic implications for South African communities.

1.8 Suggesting implications for psychotherapy

This thesis examines what takes place during the lovemap change process itself, as a phenomenon. The research component focuses on exploring and describing the lived experiences of individuals who have demonstrated lovemap change. This step affirms that lovemaps can and do change, and will examine when and how this occurs. Thematic analysis of extensive participant data will highlight the dominant processes or events involved in the change. From literature reviewed, links are made to the effects of either identifying with or reacting against parental imprinting, Western romanticism, and media imaging on lovemap functioning. Moreover, the author discusses findings that negative previous partner experiences, life hardships, and self growth frequently precede lovemap adaptation. The change mechanisms are evaluated for suitability as implications for therapy as some may be ethically and/or practicably infeasible.

The optimistic expectation is that an individual's self-defeating lovemap can be prompted, through psychotherapeutic interventions, to adaptively accommodate to his or her clear wish for healthier mate selections. As lovemaps are argued to be cognitively constructed as well as co-created within a certain social milieu, the author proposes that interventions aimed at altering them be both

cognitive-behavioural and social constructionistic (narrative) in nature. Eagle (2000) proposes the use of an integrative therapeutic perspective in the treatment of aetiologically complex problems as the approach of choice. The author discusses the relevant processes of therapeutic change identified by Prochaska and Norcross (2007), namely consciousness raising, choosing, and counterconditioning in her proposed model. These relate to the components of co-creating awareness and insight, critical thinking and cognition re-structuring, psychoeducation, re-authoring, and reinforcement of mastery (Eagle, 2005) in the author's model.

With the combination of client insight and motivation, and the appropriate psychotherapeutic interventions, the author anticipates that self-defeating lovemap patterns may be challenged and this may lead to their re-construction. However, this model would need to be refined within the context of work with appropriate client populations in relation to clinical evaluations and possible experimental research. These points represent the further suggestions that emanate from the thesis, and which would guide the author's ongoing research. The shortcomings of the study will be elucidated, along with the anticipated counter-indications for using this model. Having been immersed in the literature and study of close relationships for the years of this study, the author has seen the relevance of work in this field repeatedly reaffirmed. Thus, it is that she plans to continue the psychological exploration of lovemap imagery change for the benefit of modern humankind.

CHAPTER 2

LOVEMAP AS DEVELOPED COGNITIVE CONSTRUCT

2.1 Introduction

This research centres on the, not as yet classified, concept of self-defeating lovemaps. The author proposes that such lovemaps develop during the childhood, adolescence, or early adulthood stages and go on to function as cognitive constructs within a person's mind. A self-defeating lovemap may lead an individual into a pattern of repeated sub-optimal mate selections, which are almost predictable, thereby perpetuating similar relationship failures into his or her future. The goal of this study is to determine how it is that some people radically alter their original lovemaps at some point into adulthood. The intention here is to extrapolate that change process onto the problem of self-defeating lovemaps.

The author will, therefore, introduce John Money's (1986a) concept 'lovemap', define and operationalise it, so as to allow the research problem to be based on its principles and mechanisms. Lovemap will be utilised as a foundation concept in that it most aptly captures the notion of a cognitive blueprint for an idealised partner that the author has need of. Questions will be posed as to how lovemaps develop and function, how Money believes they function ideally, and especially how it is that they might develop along a less functional path.

Although sub-optimal lovemap development appears to be finalised during adolescence and not thereafter, Money et al. (1991) allow that lovemaps containing 'errors' may be altered post crystallisation and changed into more healthy blueprints with the help of various therapies. The possibility of significant change in mature lovemaps is the primary focus of this research, and theoretical possibilities on the alteration of lovemaps will be addressed. During the participant research section of this study, the author will investigate this and go on to propose how such change might be intentionally planned as a therapeutic intervention.

The balance of this chapter will discuss the literature necessary to allow the author to place the lovemap concept firmly within the realms of existing psychological theory. Lovemap is continually referred to as a developed phenomenon, and its functioning is also predominately described along lines very similar to that of Kelly's (1955a) cognitive constructs. The relevant background literature on developmental psychology and cognitive construct theory will be visited to this end.

Lovemap has been defined as a '...representation or template, synchronously functional in the mind and the brain, depicting the idealised lover' (Money & Lamacz, 1989, p. 43). As such, it is a particularly cognitive notion that fits well with Kelly's (1963) model of cognitive constructs. A further research aim will be to describe, in depth, the personality theory of Kelly as a model that can accommodate the lovemap concept, and to continually relate aspects of lovemap to relevant principles of cognitive construct theory.

Kelly proposed a cognitive model of 'man as scientist', in which human behaviour is a conscious process of attempting to predict and control everyday life (Engler, 1985). Lovemap manifestation can be viewed as a process of attempting to predict whether a potential partner will or will not satisfy relationship needs. Its application may, furthermore, be seen as a means of controlling the selection of a potential mate and the rejection of another. Money is not as clear on whether lovemap manifestation is a wholly conscious process or not. He does, however, allow that people are readily able to decipher their lovemaps, including any errors in them (Money, 1986b). The author will point out how this suggests that lovemaps can be made conscious and at least described.

Kelly (1963) proposed that people develop a unique system of mental constructs from their interpretations of experiences that are used to classify objects and events. This idea will be linked to Money's (1986b) concept in that lovemaps are highly specific and idiosyncratic; distinctive for every person. They may be described as unique mental constructs used to classify someone (object) or a relationship (event) as an idealised lover or love affair. Kelly (1963) allows that cognitive constructs have different formal and functional properties and are connected in various ways (Maddi, 1989). The lovemap concept is a mental template that varies, similarly, on a number of dimensions, the most important of which is relative simplicity versus complexity (Money, 1986b).

The above ranges in cognitive constructs allow for differences in personality and the relative functionality or dysfunctionality of behaviour (Kelly, 1963). Kelly understood psychological disturbances to occur when people use constructs despite their being consistently invalidated, and the author will relate this to the continued use of 'erroneous' (self-defeating) lovemaps. Kelly's cognitive construct theory will be explicated, allowing the author to ground the lovemap concept within this recognised model of personality and cognitive theory. The functioning of self-defeating lovemaps as cognitive templates can then be understood as a construction subsystem, which may, furthermore, be revised; the author's expected implications for therapy.

The development of a lovemap would appear to centre especially on the formative stages of childhood, puberty, adolescence, youth, and early adulthood (with some overlaps allowed as per theorist). It is predominately during these phases that lovemap manifestation begins, in identifying a partner, pairbonding, and testing the relationship. Lovemaps may, in addition, be questioned and/or revised for the first time during these stages. The developmental theories of Freud and Erikson will serve as relevant focal points here.

Freud's contribution to the field of psychology was monumental and a full review of his work does not fall within the scope of this study. The author will, however, demonstrate that his emphasis on the psychosexual stages of development (Freud, 1973) provides an aetiological framework into which lovemap development, including possible 'errors', can be worked. The attention that he gave to sexuality and love will, furthermore, prove to be especially relevant here.

Freud's (1973) maxim of 'Love and Work' as the goal of psychotherapy, and the indicator of optimal adult functioning, highlights the important role that he believes intimate relationships play in our lives. Freud, additionally, defined the 'sexual' aspects of life in much broader terms than had been done previously, stressing the difference between the sexual and the genital. This idea supports the distinctiveness of love and lust that Money (1986a) proposes, and the author will link the assumptions about lovemap development and functioning to the erstwhile theory.

Erikson (1980) expanded on psychoanalytical theory with his view of the epigenetic development of the ego through specific stages. Each stage will be introduced, along with its own identity crisis and the particular ego strengths that may be developed. Again, the more or less successful navigation of these stages will influence all later intimate relationships. Erikson's psychosocial crises of ego identity versus role confusion (in adolescence) and intimacy versus isolation (in young adulthood) would be most relevance as they refer to the timeframes for early lovemap manifestation, and this section will concentrate on these stages.

In his theory of personality and development, Erikson (1968) wrote that adolescent 'falling in love' is largely an attempt to arrive at a definition of one's own identity by projecting this, still diffused, self-image onto another, and, seeing it thus reflected, gradually clarified. He added that only when identity formation is well on its way can a true, mutual, psychosocial intimacy develop with another person in the form of a love relationship. The above points are significant in that they inform assumptions as to when love and pairbonding become possible for humans, and will be investigated with lovemap development in mind. They may describe how premature or superficial attachments impact negatively on relationship longevity, and possibly relate to one form of self-defeating lovemap expression.

Another objective of this study is to make the lovemap concept, and an understanding of its manifestation, meaningful to both the layperson and researcher alike. The importance of purely academic and abstract theory and research cannot be denied, as these processes pave the way for translating thinking into practice. The author is, however, specifically aiming at research questions and products that are applicable and relevant to both the practice of professionals and the daily lives of psychotherapy clients. Engler (1985) assesses the value of a philosophy by asking whether its hypotheses are comprehensive, coherent, compelling, and relevant and this last criterion that is critical here.

Research on related contemporary issues such as newspaper 'personals' advertisements (Cameron & Collins, 2000) and television dating games (Hetsroni, 2000) supports this contention of the current and relevant nature of partner selection problems. Reference to recent fictional writings will argue for the current relevance of the problem, and the research products should, similarly, be interpreted in a manner directly applicable to people's lives, hence the focus on therapeutic implications. Within this chapter the author will include excerpts from popular publications and a layperson's independently

created lovemap-like idea. These texts will be added in framed blocks to distinguish them from the survey of academic literature.

2.2 The Lovemap concept

2.2.1 Introduction

The author was exposed to the idea of Money's lovemap in 1994 during clinical psychotherapeutic training and identified keenly with its proposed principles and mechanisms. Money (1986a) describes a similar ready acceptance of the concept by the majority of his students and patients. The term corresponds so well with the intuitive notion of a prototype for the 'sort of partner a specific individual might seek out' that it was selected for this research. The blueprints of an idealised love and lover may, at times, contain an 'error' in the partner selection process such that they are self-defeating and lead to serial dysfunctional relationships.

Money proceeded to concentrate the majority of his research on the pathology of 'vandalised' lovemaps (Money et al., 1991). These are the mental images of an idealised partner and relationship that he defines as being specifically paraphilic in nature. The author's interest, however, focuses on lovemaps as they function for more 'normal' attraction patterns. Self-defeating lovemaps may include milder 'errors' that manifest specifically in the repetitive selection of unsuitable mates, not in diagnosable sexual disorders or criminal offences. The author does acknowledge that the class of paraphilic lovemaps may include a number that are self-defeating as well, and vice versa.

There is a two-fold impact of proposing research on a concept that is, albeit richly detailed by one researcher, largely unacknowledged by others. There are risks and there are endorsements. On the one hand there will, obviously, be a high reliance on only one researcher as a source of information, and this might be problematic if it were impossible to link his ideas to any other psychological assumptions or research. To demonstrate the relevance and legitimacy of the lovemap concept the author will turn to established psychological theory on cognitive constructs and models of human development so as to contextualise Money's ideas in the larger discipline of psychology.

Grounding the lovemap concept in existing theory and the literature on love, sexual relationships, and pairbonding to legitimise it should, furthermore, suggest hypotheses as to the author's research problems that Money's theory alone does not suggest. For these reasons, an extensive literature review will be undertaken. Some sources will be erstwhile texts where original theories are indicated, whereas the bulk will be very recent so as to present current research and knowledge. In as much as Money's lovemap can be linked to existing theory and research, so too will the author argue for its suitability as a vehicle for this study.

As a significant addendum, proposing further research on a concept that does not dominate the psychology texts on intimate relationships improves the likelihood of producing original work and building on the theory and published research on the topic. It is, furthermore, true that the author intends to concentrate specifically on applying the lovemap concept to self-defeating mate selection

patterns, a focal point not yet investigated, even by Money. As such, this research stands to contribute to the existing knowledge in the field.

2.2.2 John Money

In an attempt to introduce the concept of lovemap, one must first introduce the researcher who coined the term over two decades ago and still uses it today. John Money has been a professor of medical psychology and paediatrics at The Johns Hopkins University and Hospital in Baltimore, Maryland, in the United States of America. He heads the psychohormonal research unit there and has done work in the highly specialised fields of psycho-hormonal development, paediatric endocrinology and -sexology, and gender identity disorders (Money, 1988a, 1988b, 1994).

Born in New Zealand in 1921, John Money immigrated to the United States in 1947 and graduated with a Harvard Ph.D in 1952. He joined the Johns Hopkins Medical Faculty in 1951 and became Emeritus Professor of Medical Psychology and Paediatrics in 1986. As author, co-author, or editor, he has been responsible for 44 books and 481 scientific and academic papers. His specialities are psychoendocrinology and sexology (Money, 2000, p. 216).

Money wrote that sexology has no place for the timid (Money et al., 1991). Sexology as a discipline may not euphemise, refuse to speak of, or experience shame around matters pertaining to sexual expression, as many people are socialised to do. Money added that sexology dare not hide the truth, or tell a scientific lie, or listen with panic, outrage, or judgement to the stories of the sexual lives of clients. Sexologists must be prepared, every day, to ‘...meet the dragons of sex, no matter how fearsome they may be’ (p. 11). It is in this spirit of curious questioning and honest reporting that the author intends to undertake this study on human loving and sexual relationships.

2.2.3 The origins of lovemap

In the introduction and synopsis of John Money’s (1986a) publication *Lovemaps: Clinical Concepts of Sexual/Erotic Health and Pathology, Paraphilia, and Gender Transposition in Childhood, Adolescence and Maturity* he refers to this work as, historically, the first book about lovemaps. To the author’s knowledge, it still exists as the only publication to focus on lovemaps, short of this study. Money is the researcher-theorist to first write about, coin, and publish the term lovemap, thereby introducing it to psychology and other fields. It is also clear that he thought and wrote about the subject with much enthusiasm and a spirit of great discovery.

Lovemaps! They’re as common as faces, bodies and brains. Each one of us has one. Without it there would be no falling in love, no mating, and no breeding of the species. Lacking a name, however, the lovemap has existed in a conceptually unexplored territory of the mind, unknown to science and scholarly inquiry (Money, 1986a, p. 15).

Searching through files of manuscripts Money (1980) found that his first use of the word lovemap occurred in 1980. The first publication of the term was in his 1983 article *Pairbonding and*

Limerence. As a university lecturer at the time, Money had coined the term in an attempt to communicate more fluently with his students. He had identified the need for a word that could encapsulate the essence of long and abstract expressions otherwise necessitated to relate a specific aspect of the phenomenon of human mate selection that is also known as pairbonding, or 'lovebonding' (Money, 1986a, p. 17). That aspect of mating was the tendency of most people to be attracted to a certain, recognisable type of individual and/or personality.

Money (1986a) allowed that there were original, uncommon, and technical terms used later in his publication on lovemaps, and included definitions and a glossary of terms so as to make it more accessible to a wide audience. He believed that the subject matter would be interesting to health professionals, non-specialists in medicine, science, and the law, as well as to the literate readership at large. Money had avoided creating a technical monograph for specialists and, instead, deliberately pitched the writing to appeal to many readers.

The book does, however, still serve the specialist well and is quite suitable for use as a textbook in sexual medicine, human sexuality, sex education, and child development (Money, 1986a). There is a great range of specialist fields to which it might apply or appeal, from sexology, psychology, and psychiatry to social work, criminology, police policy, law, ethics, religion, and pedagogy.

Money (1986a) found that the lovemap concept was readily accepted by many people; students, clients, and readers alike. Following this success in introducing the word, he speculated that it would continue to enjoy extensive acceptance and application. Money put forward that those who had read the title of his book, or read the word lovemap in typescript, went on to naturally include it in their vocabulary. The author observes that Money expected the term to enter both professional psychological theory and the public domain as a known word. He anticipated that it would find its way into everyday language, and thus be reflected in standard English and translation dictionaries. Unfortunately, this did not occur.

Whereas the author recognises that it does take time for a newly coined term to enter the lexicon of a language and for other researchers to take up a new idea and develop it further, there is a disappointingly low level of response to the lovemap concept. It is, in part, to contribute further psychological theory and research on the concept of lovemap, that this study is undertaken. The author has followed a thorough literature survey and topic search process with both lovemap as a concept and Money as an author. Published research and theorising on lovemaps is dominated by, and effectively exclusive to, John Money alone. There are a few exceptions of authors who simply refer to the lovemap concept. Those publications that do relate to lovemap are reported below, in order of chronological appearance.

Levine (1984) investigated selected aspects of human male sexuality involved in arousal and referred to such features as individual sexual scripts and lovemaps. Bergner (1988) criticised elements of Money's (1986b) argument that lovemap may be applied to the paraphilias as an

aetiological explanation of how they are functional adaptations. Thereafter, a most notable reference is that of Schwartz and Masters (1994), who consider the possible lovemap origins of hypersexual pairbonding disorder. Gould (1995) examined purchasing behaviour using the lovemap concept as a vehicle extrapolated to 'consumer lovmeps'. Fisher (1996) relates her study on love and infatuation to the teenage 'crystallisation' of an unconscious mental template or 'love map' (sic), based on various characteristics that help in choosing a mate. Lastly, Price et al. (2001) discuss five theories on the aetiology of paraphilias that aid in the understanding of treatment and classification models, with specific reference to telephone scatologia, one of which is 'Money's Lovemap Theory' (p. 229).

These, remarkably few, applications give mere reference to the lovemap concept and do not apply it in the scope that is possible, considering the extent of its developmental and functional modelling. Moreover, half of these references remain within Money's (Money, 1977c, 1981a, 1981b, 1984, 1988b; Money & Bennett, 1981; Money, Jobaris & Furth, 1977; Money & Werlas, 1982) original sphere of interest, that of the paraphilias, and do not take lovmeps into the broader domain of romantic-erotic relationship theory. No further development has been done on Money's specific work focus. In two relatively comprehensive and current collections of writing on human attraction, love, and sexual behaviours (Coats & Feldman, 1998; de Munck, 1998) lovemap is not mentioned. This suggests that the editors chose to follow the theorising of other researchers on the topic of human mate selection and pairbonding and ignore Money's contribution, if they were aware of it. These competing theories will be investigated in detail in the next chapter on love, lust, and pairbonding.

There are a number of possible reasons for the shortage of references to Money's ideas. His greatest contributions to psychology have been made in the highly specialised fields of psycho-hormonal development, paediatric endocrinology and -sexology, and gender identity disorders (Money, 1970, 1977a, 1986b; Money, Clopper & Menefee, 1980; Money & Lamacz, 1989; Money, Wiedeking & Walker, 1975). These fields reflect his influence and are still receiving his ongoing, specialised research outputs (Carson & Butcher, 1992). Money's foremost use of the lovemap concept fell within the sphere of paraphilia research and -biographies, not wholly lending the term to incorporation into more general psychology and relationship theory.

The author, furthermore, notes that Money's (1983) lovemap idea was not grounded within the frameworks of existing psychological theories. The new concepts of any discipline must, of necessity, be related to the relevant and recognised thinking and research that has gone before them. In the absence of a theory of human behaviour and development created to account for new concepts, a researcher must relate his or her notions to existing theory. Money has not attempted this, and herein may lay a significant explanation for the limited usage of the lovemap concept.

It is almost exclusively in Money's own publications that we find continued reference to theories on lovemap and research that extends the concept's scope. For, he is still writing about lovemap and further refining and developing its principles and mechanisms. In a recent article, Money (2000)

focuses on distinguishing the 'body image' from the 'lust image' within the lovemap, and introduces the ideas of 'lust blot' and 'love blot' that may come into play at different times and in different ways in the manifestation of a lovemap. Money (1998) expanded on his use of mental 'maps' for love exclusively, suggesting that we additionally consider the specialist preferences of 'speechmaps' and 'songmaps' in evolutionary sexology.

2.2.4 The universality of lovemap

Money (1980) had written about the concept of lovemap before it became a part of his, and then others', vocabularies. His textbook for students at The John Hopkins University *Love and Lovesickness: The Science of Sex, Gender Difference and Pairbonding* put forward this description,

There is a rather sophisticated riddle about what a boyfriend (or girlfriend) and a Rorschach inkblot have in common. The answer is that you project an image of your own onto each. In many instances, a person does not fall in love with a partner, per se, but with a partner as a Rorschach love-blot. That is to say, the person projects onto the partner an idealised and highly idiosyncratic image that diverges from the image of that partner as perceived by other people. Hence the popular idiom that love is blind, for a lover projects onto a partner, or love-blot, his/her unique love image, as unique as his/her own face or finger print (Money, 1980, p. 65).

The phenomenon of human pairbonding that lovemap relates to is the tendency of many, if not all, people to have a more or less specific type of individual in mind, whom they would wish to meet, fall in love with, and start a relationship with. Money (1986a) began substituting the single term lovemap for the protracted phrase 'an idealised and highly idiosyncratic image of the ultimate lover' and found that his students readily understood what he meant by this. Money then used the term with patients and found that they, similarly, had an instantaneous connection with the word and a clear sense of it that allowed for improved comprehension and communication.

The author has had corresponding experiences with introducing the lovemap idea to colleagues, clients, and numerous laypersons to psychology. Almost uniformly, people report an acceptance of the word and can attach an explanation to it that fits well within Money's denotation. The author's experiences echo Money's (1986a) findings that people typically know, without hesitation, what is meant by the word and are quite adept at deciphering their own personal lovmeps. Money goes so far as to suggest that few people should ever need a definition of the term in order to comprehend it.

2.2.5 Defining lovemap

The above notwithstanding, the rigours of psychological research demand that the term lovemap, and the related concepts of loveblot and lust image, be defined and operationalised if they are to be investigated as proposed. Money (1986a) defines lovemap as a developmental representation or template in the mind, and in the brain, that depicts one's idealised lover and the acts that are desired in the idealised, romantic, erotic, and sexualised relationship. Bergner (1988) describes the nature of Money's lovemap in very similar terms, as an individual's very specific 'template' or cognitive

representation depicting his or her idealised lover and the idealised romantic, erotic relationship with this lover.

The lovemap can be said to carry the programme of a person's erotic fantasies and their corresponding practices. It would exist initially as mental imagery alone, in the form of dreams and/or fantasies, that might later be translated into actual behaviours and actions engaged in with the idealised lover. When the lovemap develops at puberty as heterosexual, for example, the erotic fantasies, daydreams, and nightdreams that follow would also be heterosexual in nature (Money, 1984; Money & Ehrhardt, 1972). In a similar fashion, the fantasy of the ideal love affair and the ideal lover would follow the typing of the lovemap.

The image of an ideal partner is represented in one's mental lovemap. The features and requirements of this ideal may be fairly generalised and non-specific, or they may be very detailed and personalised such that very few people qualify as perfect matches for the lovemap specifications. For example, a lovemap, especially an immature one, may specify that the ideal lover '...be a stand-in for a childhood sweetheart, or a popular hero or heroine, idolized in the early years' (Money, 1984, p. 165). An actual person who corresponds well with this image may become its stimulus-target and, by analogy with the Rorschach inkblot test, a 'loveblot'.

A loveblot is defined by Money (1986a) as a person (or image) who sufficiently resembles the person or image in someone's lovemap to become the recipient of lovemap projection. This may lead to a love affair with the loveblot, regardless of whether his or her response is one of requited love or not. Money goes on to say that 'Onto this loveblot one projects the meanings, expectations, and hopes of one's own lovemap' (Money, 1983, p. 316) so as to then check for the degree of match or mismatch between reality and that which is desired.

When two people are loveblots for one another, their match may be either a symmetrical hand-in-glove fit of complementarity or it may be an asymmetrical and badly fitting mismatch. In the case of a good match, Money believes that there is a high probability that the two will pair-bond with success and long-lastingly. This rule is dependant only on the goodness of match and will apply no matter how idiosyncratic, eccentric, or even bizarre the two lovmeps may be, just as long as they are reciprocally matched.

Recently, Money (2000) has gone on to discuss the specific lust image component of the lovemap and distinguish it from the body image in developmental sexology. An aspect of one's self-image is one's body image, which is encoded or depicted as the degree to which one's morphology is considered a lure or attractant to others. One's lust image, however, is encoded or depicted as the morphology of the idealised lure or attractant and functions as one ingredient of the target partner. The body image and lust image are not always exemplified by mutual matching, in that there may be differing degrees of complementarity or noncomplementarity between them.

The lust image may then be defined as the bodily image component of the lovemap; the purely physical appearance aspects of the idealised lover. This concept is aptly named, in that one could lust after a photographic image of an attractive person without meeting or knowing them, whereas real interactions would be a requirement of full lovemap expression in pairbonding. Money's (2000) lust image may be compared with Denton's (2003) 'cone' below for conceptual similarities.

Money (2000) adds that the lust image has no fixed age of developmental closure and is open to change. There is no guarantee that one's current lust image will remain the same, although there is a strong actuarial likelihood that it will. Lust imagery is not foreordained to be either mutable or immutable, but Money cautions that individuals may not enjoy personal responsibility in choosing or changing their lust image. When this imagery does change, it can do so along either an insidious route or an abrupt path, although the latter may be due only to traumas such as brain lesions or drug-induced toxicity. Nevertheless, the author must remain aware of the role that this may play in the alteration of self-defeating lovemaps.

2.2.6 Lovemap development

Money (1986a) posits that, in similar vein to a person's native language, a lovemap is not present at birth but will develop and differentiate some years thereafter. Whereas the lovemap might be formed during the early years of life, its conversion into an adult attraction pattern (whether pathological or not) would only manifest itself in full after puberty. Optimal prenatal and postnatal conditions, which must include sufficient experience of gender-different, age-concordant, sexuo-erotic rehearsal play during infancy and childhood years, should allow a lovemap to differentiate as healthy and without complexities. Adults should be able, and ideally prefer, to participate in loving sexual intercourse as the primary expression of their lovemaps (Price et al., 2001).

Under such optimal conditions, healthy lovemap formation is possible and would resemble a gender-different (heterosexual) and age-concordant mate selection pattern from adolescence onwards (Money et al., 1991). Bergner (1988) goes on to specify Money's view that 'normal' lovemaps include sexual intercourse as the preferred sexual scenario and embody a view of love and eroticism as compatible. Money confirms that, ideally, there will be a connection between love and lust in the very design of the lovemap that allows for, even requires, the presence of both for pairbonding to take place.

Money (1983) makes special reference to the importance of childhood, sexuoerotic rehearsal play or juvenile pairbond rehearsals, which may be as simple as playing 'doctors and nurses' or include genital stimulation and rehearsal play of the positioning of coitus. Optimally, the dominant social and religious child-rearing practices should not prohibit or punish such actions. The cultural, or at least familial, endorsement and support of rehearsal play would maximise the developmental healthiness of a child's burgeoning lovemap (Bergner, 1988).

Two partners in sexual rehearsal play, at approximately eight years of age, may become pairbonded in a childhood 'love affair' that could be defined as a pairbonding rehearsal. Such a couple might remain intensely bonded throughout adolescence, into adulthood, and beyond, as recorded by Money (1980, p. 148), but this would no longer be considered mere rehearsal. Lifelong lovebonding that lasts from age eight to mature marriage demonstrates that the romantic-erotic imagery of the personalised lovemap can be well established at an early age. A lovemap, once it has been formed, is, furthermore, extremely resistant to change.

Lovemap differentiation may begin at an early age, but its full manifestation frequently coincides with orgasmic potential in both boys and girls. Money (1986a) allows that the mental content of a boy's nocturnal emission dreams, or his masturbation fantasies, has a history in the development of his lovemap. The subject matter of his imagery is not random, but rather a vivid presentation of his idealised romantic-sexual partner as well as the idealised activities that the two would pursue. The first use of such imagery, for a boy or girl, '...may, in fact, be the first full unveiling of the design of the lovemap' (p. 28).

There are specific phylogenetic components (aspects of human development, such as having a lovemap) that may become ontogenetically (individual development experientially determined) entrained or recruited into a specific lovemap (Money, 1986a). This would alter the childhood development of a lovemap from normophilic to idiosyncratic. The human brain must initially be born prepared to complete the programming of its psychosexual development. It is then dependent on prenatal input from the influence of sex hormones, which might affect either masculinisation or femininisation, and other changes. Thereafter, it is further susceptible to the postnatal social environment and dependent on the inputs from the '...special senses, particularly touch, vision and hearing' (p. 12).

The basic human sexueroetic imagery of mammalian mating is said to be heterosexual (Money et al., 1991). Beginning with proceptive attraction (lovemap manifestation) and courtship and progressing on to an acceptive phase of sexual intercourse between a male and female, it would naturally lead to conceptive pregnancy and childbirth. These sexueroetic phases will be discussed in detail below. The human species would, however, appear to be phyletically programmed in such a way as to permit many variations in the development of this basic imagery. The growing child's standard, heterosexual, boy-meets-girl lovemap may be embellished with profuse details.

Lovemaps certainly vary on one important dimension, namely their relative simplicity versus complexity. Money (2000) posits that lovemaps are multi-axial in dimension and that there is no finite limit to the number of axes that may exist. He states that there may be,

Axes for recreational, educational, vocational, and procreational masculinity/ femininity; for conformity to cultural male/female stereotypes, for male/female hormonal and genomic functioning; for parenting; for male/female cosmetics, clothing, and etiquette; for erotosexual abandon; for limerence (lovesickness); and so on (p. 214).

From the above, it is expected that a neurologically and otherwise healthily born human infant has the capacity to develop a lovemap, and will spontaneously proceed to do so. As the individual's experience of the social environment and perceptual world impinges upon his or her developing brain, so is the lovemap formed and informed. From this phase onwards, the individual's sexueroetic programming may be augmented in ways that will, by puberty and later, be manifested as particular partner selection behaviours. The lovemap is not, however, a purely learnt phenomenon in that even children who grow up together have little conformity in the features of their mental lovemaps (Money, 1983).

DENTON'S CONE

Terence Denton is a layperson to psychology, educated and working as an aeronautical engineer, and an acquaintance of the author. A few years ago he described, spontaneously and of his own accord, a concept that he had imagined and used to describe partner selection patterns for himself and other people. This concept, and the theorising around its structure and functioning, corresponds so well with Money's (1986a) conceptualisation of lovemap that the author includes it here as support for the 'real life' relevance of this research vehicle.

Denton (2003) spoke of a 'cone' of characteristics that would classify any individual as either an eligible partner, or not, depending on that person's fit either within, or without, the boundaries of this figurative cone. Potential partners can be compared as to their relative fit with an idealised set of characteristics by their placement either closer to the apex of the cone, or further out in the extended shape that the mental image suggests. In the author's detailed and exploratory interview with Denton, he related the following information with regards to his cone concept:

Defining 'cone'

A person's cone is their set of standards for, or a description of, what they are looking for in a partner. It is a complex and specific 'blueprint' of the desired mate, but the apex of the cone is in truth only theoretical, and probably impossible to meet within one person in real life circumstances. The cone is a mental, figurative conceptualisation of the details of an individual whom one assumes will make for relationship compatibility and satisfaction.

The mental image is of a three-dimensional cone formed by a number of axes that each relate to one of the numerous important characteristics of a potential partner. Some people will have cones with more axes than others and/or with different criteria for axes altogether. Desired partner characteristics might relate to physical appearance, cognitive aspects, emotionality, behaviours, personality, and life circumstances, amongst others. Some criteria may be very specific and very important for a given individual, such as seeking 'a brunette'.

The axes of the relevant characteristics meet at the theoretical ideal, the apex point, and then radiate outwards in an ever-widening cone that represents a loosening of the criteria sought in a mate. The hypothetical, ideal partner would be situated at the converging point of all axes. The less suitable, but still potential, partner could be plotted further out from the apex, and possibly off to one side on those axes that relate to characteristics on which he or she is more heavily weighted as ideal. The shape of the cone need not be perfectly circular or elliptical, but is more likely to have an undulating surface illustrating that certain criteria are more, or less, strict in as much as they decide inclusion or exclusion from the cone.

If it were possible to view a cross-section of the cone end-on, one could draw in bands of concentric circles, much like a shooting target. These areas would relate to subsets of preferred partner characteristics, from primary to secondary and tertiary sets of criteria, from the most central to the most peripheral bands, respectively. Primary desired characteristics might be essential, and even

sufficient, for partner selection at certain times and for certain individuals. Similarly, near-ideal individuals should be seen to lie centrally within the inner core of the cone.

Functioning of 'cone'

The cone functions as a 'pre-meeting selection mechanism' that will guide an individual to establish contact, and pursue interactions, with others who appear to fit a sufficient number of cone criteria. It can be viewed as a formalisation of one's instincts (shaped by gut feel, intuition, and learning) into impressions and assumptions of which partners would promise compatibility and satisfaction in a relationship. These expectations would then be tested and re-tested through interactions with the prospect before an evaluation of the cone's success.

Denton understands relationship compatibility to relate to three major areas of individual features, namely the intellectual, emotional and sexual/physical aspects of an individual. There will be great individuality in cone contents and much variety in terms of criteria that are relevant and more or less important. He allowed that his personal cone is heavily weighted in physical characteristics, much more so than intellectual and/or emotional traits. There are physical cues that might, however, serve as suggestions of the emotional and intellectual functioning of the person in question.

The physical appearance of an individual might draw his attention to her in a room full of people. It would, therefore, be involved in the selection of a potential partner. If he were to approach and interact with her, then 'physical cues' such as a direct and intelligent look in her eyes, or the quality and style of language that she uses, might further suggest intellectual and emotional features. How the person comes across and the impression that he gets of her, would further fill out the picture of the whole individual, including suggestions of aspects that are not necessarily overtly evident.

Having established, firstly, that one finds an individual's appearance appealing (relatively easy to do) the suggestions regarding their intellectual and emotional selves can then be confirmed or disconfirmed through further interactions (more difficult). Denton allows that there is flexibility in the application of the cone, in that the fit or importance of the original blueprint will vary with every potential partner. The directions of the cone need not always be followed, or followed completely. He states that the cone is used to choose partners for both shorter and longer term relationships, and this may play a role in its differing application, here.

Earlier functioning of the cone, at roughly age 20, represents a more demanding position, from which the individual expects to find a love match very close to the apex of their 'ideal partner characteristics' axes. Later functioning reflects a softening of the demand to meet so many criteria so absolutely, such that the individual may now select mates who fall further out but still within the cone. Denton suggests that, as one ages and potential partners become fewer, one's selection cut-off point would, adaptively, move progressively further away from the apex.

He conjectured that the cone concept might even be used, at times, as a 'defence mechanism' in answering to others, and oneself, the reasons for still being single. One might explain away one's continuing single status by detailing how one has not yet met the 'Right' person, someone who fits enough cone characteristics to be relationship material. This defence might refer to an earlier, and tighter, set of cone criteria. The individual may, in reality, have to shift to broader cone positions if he or she were intent on finding a partner.

Development of 'cone'

Describing one's current cone would be a retrospective act, not a prospective one; a 'looking backwards' to see how the cone had developed and then being able to draw a line through those criteria that had proven to be important. The mature cone might be largely based on an earlier ideal love relationship/object that the person actually had. It is more likely, however, to be informed by many love relationships that worked in one way or another. Denton claimed that the cone is not purely identification with the self in terms of choosing others who resemble oneself, but added that there may be some modelling on parent images, especially the opposite-sex parent at a younger age.

The cone is a figurative conceptualisation of ideal partner characteristics, constructed in such a way as to allow for more, or less, suitable matches. Denton argued that it is much more of a continuum than a set of dichotomies, although any given individual would receive a final 'Yes' or 'No' (binary) response in terms of their being a potential partner. He continued to rationalise that any analogue function can be made into a digital function, and applied this principle to the cone concept. It might, after all, be based on dichotomous choices that become more and more refined with experience to result in what appears to be a fine continuum of options.

Denton does not believe that people intentionally go out to test their cones, nonetheless, some experiences do add to, or subtract from, the cones' contents after confirmatory or disconfirmatory feedback. Its development will be largely evolutionary, as one 'gets information from various places in life, how one thinks about this process, and ideas that filter through'. Certain specific events, which may be unexpected and unpredictable, may be more related to cone formation than others.

Denton's cone does not crystallise, but is, rather, an ongoing 'work in progress' that can clearly change post-pubertally. He allows that certain criteria can change over time, whereas others might not change at all. There will be some criteria that remain core characteristics of any desired partner. He questions whether there may be more than one core, 'centre of gravity' axis and, if so, whether change might occur in the relative importance of such primary axes as well. The experience of life-changing events might allow for such a possibility.

Linking cone to the experience of love as an emotion, a feeling, or an attitude, Denton agreed that the intensity of the experience would be related to the relative impact of a characteristic. As such, a more intense emotion of love for a partner would occur in response to characteristics of primary importance, in the centre, or at the apex, of the cone. Similarly a decreasing intensity of the feeling and attitude of love will relate to criteria that are located further out on the cone.

Denton proposes that the experience of love for a potential partner represents an early stage in any romantic relationship. The lover will then move on to evaluate the sexual, intellectual, and emotional aspects of their selected mate for relationship compatibility and satisfaction, specifically in this order. The cone is an early selection mechanism that can be heavily weighted with physical appearance and sexual criteria, such that it closely resembles Money's lustmap in terms of its functioning.

It is remarkable, however, that a layperson to psychology has independently produced a detailed concept so akin to Money's idea of lovemap and its many facets. The author would argue that this discovery of the spontaneous, real-life usage of such a notion argues for the universality of a lovemap-like phenomenon for people.

DENTON, AUGUST 2003, PERSONAL COMMUNICATION

2.2.7 Human sexueroetic phases

The proceptive phase in a sexueroetic relationship is the initial phase of reciprocal signalling and responding to attraction and solicitation, in the ritual of wooing or courtship (Schwartz, Money & Robinson, 1981). This is a prerequisite to the acceptive, or copulatory, phase that ideally follows. Proception in animals is highly stereotyped, and species-based, and is called the mating dance. In humans it is called courtship and includes the preliminaries to a sexual invitation, prior to and including foreplay. It may also refer to a much longer period, such as the developing relationship preparatory to marriage.

Money (1986a) claims that the two phenomena of sexueroetic imagery (lovemaps) and proception belong together. A dysfunctional mate selection pattern can be identified by the imagery of its

lovemap, which first appears in dreams and fantasies and is later translated into practice. Thus, it is feasible to designate self-defeating attraction patterns as disorders of proception, of pairbonding, and, therefore, of falling in love.

The acceptive phase in a sexueroetic relationship follows the phase of proception and precedes the possibility of conception. In this phase the genital organs become mutually involved in bodily contact, typically in genital union (Schwartz et al., 1981). In humans this would refer to the consummation of a pairbond, relationship, or marriage in sexual intercourse. The conceptive phase would be the third and final phase, which, if it occurs, is characterised by conception, pregnancy, and parenthood. Thus, the acceptive and conceptive phases are dependant upon proception in that the first phase determines the specific individual with whom a person may continue a sexueroetic relationship.

2.2.8 Assortative mating

In determining the field of eligibles for a particular individual, his or her lovemap may indicate markers for suitability or unsuitability in others. These criteria of inclusion and exclusion may be gender, age, race, nationality, language, religion, social class, occupation, wealth, health, physique, physiognomy, or some insignia of group membership such as wearing a uniform (Money, 1986b). Some social traditions serve to ensure assortative mating within people's own particular social, tribal, racial, or regional group.

Assortative mating is defined as the pairing of individuals on the basis of '...reciprocally matching features, behaviour or mental characteristics' (Money, 1986a, p. 277). It is true that the criteria by which another is judged as fitting an individual's lovemap vary according to his or her family and community, time and place. The contents of an idealised lovemap are informed by historical as well as ethnographic changes in trends, which can further serve to pair like with like.

Assortative mating processes, such as the tradition of arranged marriages, preserve group cohesiveness by preventing the changes that would be brought about by miscegenation and the hybridisation of group values. For instance, the current favourite Hollywood actress or actor may contribute to setting, and maintaining, the standards for the idealised American lovemaps of many men and women. Although individual lovemaps may oblige and conform overall to group tradition, in terms of broad criteria, they may still be extremely detailed as to specifying diverse characteristics of the partner. Money (1986a, p. 68) describes how,

People vary widely as to which characteristics take precedence over others - thighs, buttocks, bosom, torso, face, teeth, eye colour, hair, skin, weight, height, and so on, even down to such details as having a lopsided, crooked smile, or a multi-furrowed brow.

If these idiosyncratic variations are simply incidental to, but not absolute prerequisites of, romantic-erotic response to a partner, they fall short of definition as paraphilic syndromes, despite their

specificity. Specificity of criteria, along with the conditions of being necessary and sufficient for sexual arousal and orgasmic performance would, rather, classify such a lovemap as paraphilic.

2.2.9 Lovemap distinctiveness

Whereas the ideal lovemap might be the desired outcome of nature and nurture, it must be debated whether or not it is even 'normal'. The concepts of normality must also be examined, here, as there are two meanings to the term, namely statistical normality and ideological normality (Money, 1986a). Statistical normality would refer to that which average people do or are like. Ideological normality would refer to that which most people would consider to be ideal. Optimal lovemap development is clearly an ideological norm that does not necessarily become a statistical norm. The author notes the high incidence of the psychotherapeutic presenting problem of 'Partner relational problems' (ICD-10 code Z63.0) that are often perpetuated from one relationship to the next, and possibly through self-defeating lovemap expression. This would, instead, argue for the statistical normalcy of unhealthy lovmeps.

The larger concept of human sexuality is, similarly, subject to the assumptions of both statistical and ideological normality. Human sexuality as a practice, however, is characterised instead by diversity in terms of both the ideals and mathematical regularity of behaviours. Money (1986a) cites Crews' conjecture that this diversity not only applies to the basics of sexuality, but also to the design of procreation itself, certainly in the human species. For human beings, this design of procreation includes the patterns of mate selection and pairbonding (lovemap manifestation) and it is reasonable to expect that lovmeps will, similarly, be exceptional in their diversity.

Money (1986a) argues that, for most people, their sexuality belongs to them '...as profoundly, intimately, and personally as does their native language' (p. 7). Through analogy with a person's native language Money refers to a person's native lovemap. He contrasts that two and claims that, whereas language gets into the brain through the ears, lovmeps get into the brain mostly through the eyes. Money does, however, reveal a gender difference that, even further, adds to the distinctiveness of individual lovemap content.

He reports that the male lovemap is predominately dependent on visual imagery, as its development is informed more so by input from the social environment as amassed by the eyes than any other sense (Money, 1983). The female lovemap may also be very visual, but with the addition of much tactile imagery that would appear to have been formed, instead, by a preponderance of inputs from the skin senses; from touch. It may also be expected that the self-defeating lovmeps of men may differ from those of women in certain, possibly related, ways.

A native lovemap would be assimilated as one's personal and inalienable possession, regardless of how many of its attributes are shared, or not shared, by other people. The adolescent with an eccentrically developed lovemap will not readily find a partner whose lovemap reciprocally matches

his or her own. Money (1986b) hypothesises that, in the absence of a sufficient degree of mutual lovemap matching, the first culmination of a sexuo-erotic relationship in intromission is likely to be experienced as ‘...perfunctory, crass, exploitative, or traumatic’ (p. 24) and as having an overall aversive quality. This may serve to reinforce the appeal of the original, specific lovemap criteria, albeit as yet unmet.

People’s lovmeps bear the marks of their own unique individuality just as people’s accents become a distinguishing feature of their speech, although they may all speak the same language. A lovemap may be largely conventional, but it is usually still quite specific as to the details of the physiognomy, build, race, colour, temperament, manner, and so on of the ideal lover. Money (1984) adds that a lovemap, once it has formed, is rather uniquely personalised and that it tends to be remarkably stable as such throughout life.

Money (1977a) lists numerous criteria that are variable in terms of partner selection:

- Age – the same or disparate
- Gender – the same or opposite sex
- Physique – juvenile, adolescent, or adult
- Kinship – related (or not) by blood, clan, or race
- Caste or class – same or different
- Number – unity or plurality of partnerships
- Time – sequential or contemporaneous partnerships, or only one ever
- Span – transient or constant partnerships
- Privacy – public or concealed
- Accessories – plain or modified by material artefacts (ornaments, uniforms).

If it is so that the idiosyncrasies of a lovemap are highly personal and specific (Money, 1986a), then attention must be focussed on the very likely event that two individuals who meet may not reflect each other’s idealised imagery. Whereas it is possible for two persons to discover that their respective lovmeps reciprocate a mirror image of one another, the two are more likely to find that they have unmatched lovmeps. The above, quite unsurprisingly, suggests that there will always be more unsuitable than suitable potential partners for one’s lovemap.

For most people, there is a need to have a lovemap that is reciprocally matched by that of their partner. This may be achieved by starting out with mutually compatibility lovmeps or by a ‘...lovemap adaptively accommodated to his/hers’ (Money, 1986a, p.140). In the case of a partial match of two lovmeps, each one might pressurise the other to fit its own image. This could result in separation (amicable or acrimonious), staying together but feuding, or staying together with one partner yielding to the other in a collusion or complicity. Money suggests that this latter configuration is the typical foundation of a relationship grounded on a paraphilic syndrome.

The specific paraphilic lovemaps that Money (1986b) describes range in gravity from the playful and harmless to the bizarre and deadly. The law permits the manifestation of some paraphilic lovemaps, so long as they are engaged in through mutual consent, whereas others are clearly criminalised. Similarly, self-defeating lovemaps are expected to differ as to the degree by which they are dysfunctional partner selections. Notwithstanding the two extremes of ideologically normal and dangerously paraphilic lovemaps, it is expected that, in reality, lovemap imagery will range from healthy to pathological on a continuum of possibilities.

2.2.10 Lovemap pathology

If most people know, instinctively, what 'lovemap' means, then they should also be able, typically, to interpret their own personal lovemaps '...and the errors, if any, in them' (Money, 1986a, p. 16). This last clause allows that there might be 'errors' in lovemaps that then play out in people's lives. Money focussed his further lovemap studies on those areas of their 'vandalisation' that could result, specifically, in those pathologies categorisable as paraphilias, or legally as perversions or deviations. The author is interested in lovemap pathologies of a milder nature that lead, instead, to repeated self-defeating pairbonding. An investigation of lovemaps, potential errors in them, and the reversal of these makes up the substance and rationale of this research inquiry.

It is under the sub-optimal conditions of neglect (deprivation), suppression (prohibition, prevention, and abusive punishment or discipline), or traumatisation (premature exposure to tabooed expressions of sexuo-eroticism), of the very necessary juvenile, erotosexual, rehearsal play, that dysfunctional lovemaps may develop (Schwartz et al., 1981). Overt and covert taboos on sex may inhibit and in some cases distort even the cognitive rehearsals that some children attempt.

Their lovemaps may become 'vandalised' instead of developing normally (Money et al., 1991). These paths would be recognisable in the development of later pathologies of either hypophilic (sexually dysfunctional), hyperphilic (erotomaniac), or paraphilic (perverted) attraction patterns. In the above three categories of pathology a disconnection has taken place between love and lust in the lovemap design that will, correspondingly, affect lovebonding.

In hypophilia, lust is dysfunctional or infrequently used, whereas love and lovebonding may remain intact (Money, 1986b). In hyperphilia, lust displaces love and lovebonding to dominate the lovemap such that the genitalia function in the service of lust alone, typically with manifold partners and a compulsive frequency. In paraphilia, Money's primary domain of interest, love and lovebonding,

Are compromised because the genitalia continue to function in the service of lust, but according to the specifications of a vandalised and redesigned lovemap, and often with compulsive frequency, also (p. 16 – 17).

In terms of their genesis, the mental imagery of Money's (1986b) paraphilic lovemaps are cognitive templates that have developed distortions in the form of inclusions, omissions, or distortions that

would not have occurred under ideal conditions. They can, however, develop in response to the neglect, suppression, or traumatisation of normophilic formation. Money stipulates that, only under the auspices of the specific paraphilic lovemap, will the functioning of lust (as sexuo-erotic arousal, genital performance, and orgasm) and the compromised expression of love and lovebonding be permitted to take place for the paraphilic individual.

Money (1986b) cautions that homosexuality is not a paraphilia, but rather a gender transposition that is variable in its extent and degree. Similarly, bisexuality is not a paraphilia, but rather a sexuo-erotic state that includes both heterophilia and homophilia of an either more transient or long-term variety. Although the paraphilias occur predominately in association with heterosexual pairings (probably due to the statistical incidence of heterosexuality), they may also exist in association with either homosexual or bisexual pairings. The author's 'self-defeating lovemaps' typically do not meet the criteria of paraphilias.

ANDERSON'S STORY

A popular Hollywood and television actress, Gillian Anderson, was interviewed for a women's magazine and spoke about her life, work, and relationships with men. In her description of the love relationships that have dominated her life we see the workings of a pattern of attraction to partners described as 'bad boys'. This may relate, in no insignificant part, to the manifestation of a self-defeating lovemap, especially in that she reports an inability to avoid the same mate selection patterns that have led to unsatisfactory relationships before. The journalist writes that,

During her Michigan adolescence, Anderson sported a nose ring and Mohawk, was voted by her classmates Most Bizarre Girl and gravitated to bad boys like the 21-year-old punk musician she dated when she was 14. In her adult life and, specifically, the last couple of years, that tendency has to some degree persisted, aside from the relationship with her ex-husband, whom she unwaveringly describes as a good person. There was, after all, the fleeting involvement with Adrian Hughes, which ended with the news of criminal investigation. 'I tend to have quick, accurate perceptions of people,' Anderson says, 'If I pay attention to that first instinct, I am usually very accurate about somebody and know when to walk away. I mean, in the past – I think it's more with men than with women – I've been just dumb. I trusted too much in areas where I shouldn't. I know it, but I go there anyway'.

Generally speaking, what would Anderson say is the appeal of bad guys? 'I think, honestly, it usually stems from some kind of miscommunication between the girl and her father,' she theorises. 'If there was a lack of affection, a situation where she either had to prove herself for his love or that was never **enough** in some way, she will have a tendency to mirror that dynamic in future relationships. With a young man that translates as someone who's rebellious, who really couldn't care one way or another whether she was in his life, who ignores her. For the girl, she's constantly in the struggle of "Does he love me or doesn't he love me?" And that's more attractive than someone who says right out, "I love you".'

FAIRLADY, 10 JUNE, 1998, (p. 141)

2.2.11 Love and lust in pairbonding

The schism between saintly love and sinful lust is omnipresent in the sexuo-erotic heritage of, at the very least, the West's cultures and religions. Love is most often referred to as the personal experience and manifest expression of being attached to, or bonded to, another person (Money,

1986a). It is frequently stereotyped as pure, saintly, undefiled, and lyrical. Lust is defined as the longing, eagerness, inclination towards, or sensuous desire of another. This sexual desire, on the other hand, has often been stigmatised as degrading passion.

To some degree, this cleavage between love and lust becomes programmed into the lovemaps of all developing boys and girls in the modern world (Money, 1986a). In an extreme case, an individual might be able to experience love without sexual desire for another, or to experience lust for someone else without an ability to respond with love. This may further affect the ability to pair-bond, a phenomenon that, ideally, includes both love and lust. People might expect to bond themselves with another based exclusively on either the emotion of love or the urge of lust, to the exclusion of their mutuality.

It is possible for an individual to have sex with someone else whom they do not love, and to be romantically in love with somebody whom they never have sex with. Human nature is particular in that the phenomena of love, lust, and pairbonding can be split apart. Money (1986a) considered the co-operation of love and lust in the process of lovebonding as crucial for the development of a healthy, ideal lovemap. It is partly due to the division that can take place between the two processes that prostitution and rape are possible, for instance.

The irreconcilability of love and lust may be perpetuated in a typical paraphilic lovemap in which these processes are displaced or dysfunctional relative to pairbonding (Money 1986a). In a self-defeating lovemap, either love or lust may be disproportionately emphasised as important for lovebonding, in a manner that proves to be counter-productive to maintaining the relationship. It may also be that either love or lust are ignored or 'lost' in pairbonding, whereas their simultaneous functioning is necessary for both the establishment and maintenance of ideal attachment.

2.2.12 Self-defeating lovemaps

The author's self-defeating lovemaps are, similarly, mental prototypes that may have developed specific twists, taking the form of inclusions, omissions or distortions, in the image of the desired lover. Presumably, these errors are also formed under less than ideal conditions, where an unhealthy variable has been added and/or a healthy variable subtracted from that which would have been an optimal partner selection template.

The error-containing, or rather self-defeating, pairbonding attraction patterns proposed by the author refer to an area of 're-design' that falls somewhere between the healthy, normophilic (gender-different, age-concordant) and paraphilic (perverted) lovemap formations. This re-designed lovemap could also manifest itself first in fantasy (as daydreams) and then later in the staging of that fantasy as an actual performance or practice (in a relationship). The self-defeating lovemap would be revealed in mate selection behaviours that repeatedly attract an individual to a partner contra-indicated for relationship satisfaction and/or longevity.

Just as Money's paraphilic lovemaps are not '...generated at random' (1986b, p. 17), it is expected that self-defeating lovemaps will have an aetiological genesis that rigorous investigation might elucidate. Across various developmental stages, the influence of conditions and certain factors may leave their marks on a lovemap so as to make it self-defeating. Hypotheses around the conditions and factors that might be implicated here make up the body of the research questions for subjects in this study.

Money (1986b) characterises the paraphilias as syndromes, which are no more subject to the individual's voluntary control than is the syndrome of psychomotor epilepsy, for instance. Adding this to his postulation that the mature native lovemap of an individual (be it paraphilic or otherwise) is highly resistant to extinction, paints a dubious picture in terms of possible change, whether spontaneous or manipulated. It should be possible to extrapolate this assumption to the self-defeating lovemap and conclude that this template might be similarly change-resistant and largely ungovernable by individual intent alone.

However, Money devotes much attention to the concepts of treating pathological lovemaps in terms of limiting their manifestation as paraphilic behaviours (Money et al., 1991). In his book *The Breathless Orgasm. A Lovemap Biography of Asphyxiophilia* he describes the importance of daily pharmacological treatment with a hormone medication MPA (medroxyprogesterone acetate), trade named Depo-Provera (Upjohn), in conjunction with the psycho-educational help of ongoing sexual talking treatment for a specific patient.

In that this particular man was still alive to take part in the writing of his biography lays the evidence that a process of focussed, professional attention can arrest, or at least obstruct, the full expression of lovemap pathology. For, this patient of Money et al. (1991) was troubled by a lethally dangerous autoerotic paraphilia of self-strangulation, which only became controllable with the above interventions. Correspondingly, it should be possible to discover and administer psychotherapeutic, more likely than psychopharmacological, interventions to aid in halting or hindering the further expression of a self-defeating lovemap in serial dysfunctional partner selection patterns.

A JOURNALIST'S EXPOSÉ

In a popular women's magazine a journalist, Gail Schimmel, writes about the tendency of a number of men and women to repeat bad relationship traits that they learnt from their parents. The author has summarised this article into the following advice from the journalist,

According to psychologists, our blueprint for intimate relationships is learned from our parents, and these learnt habits are hard to break. Our parents' interpersonal relationships are our first models of adult behaviour, and it is on these models that we shape our own lives. Patterns are learnt and repeated, and dangerous cycles of behaviour can become entrenched. A possible cause of this cycle of repetition is the explanation that the child is trying to make reparation for mistakes in their parents' lives, as they may, irrationally, feel responsible.

They may then subconsciously make the same decision as their parents in an attempt to get things right the second time around. A woman may choose an abusive partner despite having seen her

mother abused by her father, as subconsciously she's trying to relive the story, but with a happy ending. As she only has a faulty model to follow, this seldom happens. You try to change the story, but at some level you choose the characters so carefully that the outcome of the play is inevitably the same.

It is from our families that we learn about the nature of marriage. If your parents had a volatile marriage, you might grow up believing that a marriage that lacks intensity and excitement is bad. And this knowledge of parental mistakes and traumas may not always be conscious, as children can intuit things without being told. Then, many women may subconsciously choose a partner like their fathers, thus enacting the same negative script that they grew up with. We are attracted to what is familiar and safe and are inevitably going to repeat our parents' choices in small ways. Most people end up marrying a combination of their parents.

Another reason we may repeat our parents' mistakes may be in attempting to avoid them. In an attempt to avoid conflict remembered from childhood a woman might avoid conflict at all costs. Her irritations slowly build up until she explodes, and her worst fears have been confirmed, the negative associations she has of conflict have been reinforced, and a pattern is established that becomes a self-fulfilling prophecy.

We don't always echo our parents' mistakes and we don't always marry our fathers. If you start to play a similar game your partner can turn it around, be able to break the pattern, or act as a catalyst to some introspection. But, if it were to happen, you can make a conscious decision to avoid the same choices your parents made, by examining your feelings and motivations, or considering some short-term therapy.

Recognising the problem is the first step, as in this you have already started looking at your personality and relationships. True emotional awareness and understanding of the dynamics driving you can lead you to make healthy choices.

APRIL, 2003, FAIRLADY, (pp. 57-59)

2.2.13 Aetiology of self-defeating lovemaps

Money (1986b) conjectures that the most vulnerable years for lovemap manipulation (specifically vandalism) are between the ages of five and eight. Influences from before or after these years may, undoubtedly, leave their mark, but he viewed this period as the most critical. This may also be the case for self-defeating lovemap development that may also, once completed, prove to be highly resistant to change. Money did propose that even detailed peculiarities of the lovemap may be traced to early origins and this section will propose possible causal paths of self-defeating lovemaps.

Money (1986b) did allow that one person's lovemap may adaptively accommodate to his or her partner's lovemap, introducing the idea that modifications may take place after development. More specifically, lovemaps may be disrupted after puberty but these changes, if any, are chiefly a decoding of that which has already been encoded. Thus, self-defeating lovemaps may have been coloured by conditions during childhood and gone on to develop as such. On the other hand, they may have originally differentiated as healthy, but predisposed in some way to be dysfunctional, and then become self-defeating due to other precipitating events after adolescence.

The self-defeating lovemap may have become redrawn, or altered and distorted during development such that it is no longer simply a lovemap of '...the ordinary male/female imagery of pairbonding and

its erotosexual component' (Money, 1983). It may now be idiosyncratic in some or other self-defeating way that may restrict the number of suitable partners even further or open the individual up to a larger field of dysfunctional pairings.

At the time of Money's (1986a) writing, he lamented that fact that there was a woeful lack of prospective studies of sexuo-erotic development in childhood and a corresponding lack of systematic knowledge regarding the genesis of a particular lovemap for one individual instead of another. A lovemap may develop as a replication of a juvenile romantic-sexual experience, at times even with certain characteristics of the partners reversed, so that passive behaviour becomes active, for instance. When the parental relationship is subject to disharmony and feuding, moreover, it may have an unhealthy effect on the sexuo-erotic development of a child's lovemap.

Money (1983) states that paraphilic lovmeps develop in response to parental abuse or the neglect of appropriate, juvenile, erotosexual, rehearsal play and claims that there are three outcome categories from this, namely hypophilia, hyperphilia, and paraphilia. If the self-defeating lovemap does not fall into one of these categories, but is rather quantitatively or qualitatively different in its error-containing nature (as the author proposes with self-defeating lovmeps) then it might not have been caused by any intervention of parental authority during childhood sexual rehearsal play.

The developing lovemap instructions that the brain receives may be of the sort that imprint self-defeating messages. Money referred to various effects that might have this end result for paraphilic lovmeps (Money & Lamacz, 1989). He described the 'brainwashing' effect, in which an individual identifies positively with an aggressor. In the so-called Stockholm syndrome, the captive bonds with or becomes attached to his or her captor in a similar manner. Money (1984) refers to kidnapping or elopement, where the victim may become devotedly bonded to the abductor in a way that totally bewilders those unacquainted with this paradoxical phenomenon.

The lovemap programme may get misprinted (Money, 1984) in various ways and come to include self-defeating lovemap cues. The repetitive nature of self-defeating partner selection patterns might even suggest a function along the lines of an addiction. Money (1986b) cites Solomon's opponent-process theory of learning to describe how one can become positively addicted to that which was initially negatively aversive. A manifestation of this process may be seen when the victims of childhood abuse become 'addicted' to abuse and manoeuvre to become abused again. This type of learning takes place quite rapidly and is remarkably resistant to change, echoing the expression of many self-defeating attraction patterns.

Money (1980) refers to a 'love is blind' condition in which a lover responds to any and all outside criticisms or interference in a romance with resistance and an intensified bond to the lover, as if addicted. Being love-smitten may be the prototype of all addictions and may serve as a means of understanding self-defeating lovemap expression. Money uses the term 'lovesickness' in this regard. It refers to the agony experienced when the partner with whom one has fallen in love is a total

mismatch and responds with indifference, or a partial mismatch and reciprocates with incomplete, deficient, anomalous, or otherwise unsatisfactory behaviours.

The Clerambault-Kandinsky syndrome is defined by Money (1986a) as a sexueroetic pathology in which a person has a limerent fixation on someone unattainable as well as the unshaken, false conviction that his or her own life is totally under the control of reciprocated limerence or love-smittleness from the unattainable one. The above positions on unhealthy love relationship formation allow us to propose ways in which self-defeating lovemaps may develop and manifest.

Schwartz et al. (1981) refer to Anna Freud and Margaret Mahler's belief that the early mother-child relationship will shape later affectional relationships. Similarly, the above authors discuss Bowlby's (1969, 1973, 1980) attachment theory that exemplifies the effect of early deprivation of adequate parenting on an individual on their later inability to make healthy, lasting relationships. The subsequent human relationships of children who had affectionless early lives were often found to be weak and easily broken, and they were often attracted to people who accentuated their problems. This position should be explored as a possible cause in self-defeating lovemaps.

MY HEART BELONGS TO DADDY

In a South African women's magazine, Oliver James, the author of a popular book gives comment on the imprinting-like effect that girls may carry with them into womanhood. His publication covers the influences that one's family of origin have on later life, and he refers to partner selection choices that make strong allusions to Money's concept of lovemap. He reports the following,

If you think about the men that you and your friends find attractive, you'll probably find that there's no particular type that you all agree on. There's no accounting for taste – or is there? Many of those physical traits were etched into your love map (sic) years ago as you seek your first love – your dad – in your adult relationships.

NOVEMBER, 2002, FAIRLADY, (pp. 91-92)

2.2.14 Conclusion

An understanding of lovemap has been established by introducing this term's author, John Money, his studies, and his work, in which we find the origin of the concept. Lovemap and its related aspects, the loveblot and lust image, are well defined so as to make it possible to understand and apply them. The term has been operationalised by means of detailing its nature as universal for all people and yet highly distinct for each person. The normal or ideal development of lovemaps was proposed as a backdrop for comparison with the possible pathological development of lovemaps, which may range from the dangerously paraphilic to the author's own suggestion of self-defeating lovemaps.

Detail is offered around the human sexueroetic phases and the phenomenon of assortative mating, all of which afford the reader a richer understanding of the principles and mechanisms of the typical lovemap. Its optimal functioning is further explicated by reference to Money's position that both love

and lust must be instrumental in pairbonding for the development of healthy mate selection behaviours and corresponding long-lasting bonds. Shortfalls in the above may result in a dysfunctional mental template of the ideal lover and love affair, which may be self-defeating in nature and expressed in serial dysfunctional partner selection patterns.

The author discusses the nature of self-defeating lovemaps and their possible development, with the aim of suggesting corrective change interventions. Furthermore, within this chapter the author gives an account of an independently created lovemap-like theory as well as excerpts of fictional writing and popular publications relating to self-defeating lovemaps. This supports the author's contention that this research problem is currently relevant to many people and serves as a reminder to keep the product of this study focussed on applicable guidelines from which client and therapist can benefit.

2.3 Cognitive constructs

In this section the author will investigate the cognitive construct theory of George Kelly with a view to placing the, very cognitive, mental schema of a lovemap within this view of personality. The intention here is to ground Money's concept of the idealised lover within this recognised psychological theory so as to lend credence to the principle idea on which this study is based. The strong links that will be demonstrated will, furthermore, argue for the probability of lovemap prevalence and usage, whether conscious or not, in most individuals.

A brief overview of early cognitive psychology will set the stage for discussing those schools of thought in psychology that have recognised concepts such as cognitive schemas, mental models, and constructs. The origins of Kelly's outlook will be examined, and traced to his fully developed theory on the creation and usage of cognitive constructs. His take on personality, human development, and the scope of human functioning, from the optimal to the dysfunctional, allows the author to demonstrate the robust fit of lovemap with this acclaimed paradigm.

Not only will this substantiate the argument that Money's concept is worthy of further investigation and promotion, but it may, moreover, contribute valuable directions to follow in terms of suggesting research considerations and implications for therapy. Kelly's model discusses how dysfunctional construct usage may lead to psychopathology, and the problem of self-defeating lovmeps will be explored in terms of his outlines. He then goes on to discuss possible therapeutic interventions for examining and changing such behaviours, which may provide promising leads for the intentional alteration of dysfunctional lovmeps.

Kelly developed a technique for identifying and describing the dominant constructs that an individual has developed and uses regularly (1955a, 1955b, 1963). His 'Role Repertory Grid Test' was originally developed and utilised with the dichotomous and polarised judgements of construct theory in mind. The author will, however, demonstrate how it may be adapted creatively to determine and summarise the number and content of constructs that may be the active criteria in a lovemap. This psychometric instrument may, therefore, be useful in the research component of this study, and the argument for this will be covered in Chapter 5.

2.3.1 Cognitive psychology

Cognitive psychology is an approach in the field of mental health based on an analogy between the mind and the digital computer (Eysenck & Keane, 2001). The dominant paradigm or theoretical orientation of this school of thought is that of the principles of information processing. This outlook came to the fore at roughly the same time as the development, and importance, of computers in the work place was recognised, at least in first world countries.

So it was that those psychologists who predominately viewed man as an information processor, as well as human behaviour as aimed at, and shaped by, the management of data, came to use a computer metaphor in their particular personologies. In the 1950s and 1960s, researchers (Eysenck & Keane, 2001) originally related only the very general properties of information processing, that of memory registers and central processors, to psychological functioning. As computer technology developed, however, this computer metaphor was extended and enriched with new and emerging notions that were useful analogies for human behaviour.

The empirical methods used by cognitive researchers and theoreticians to substantiate their position are twofold. Eysenck and Keane (2001) describe how, firstly, useful information about cognitive structures and their processes can be inferred from participant behaviour obtained under well-controlled conditions. Secondly, information is also obtained from participants' introspection, that is, the observation or examination of their own mental processes. This last method may be suspect in that it relies on personal and private conscious experience, and might be prone to inaccuracy. However, introspective reports given during and not after performance, and that describe instead of interpret a process, are believed to be more reliable.

Eysenck and Keane (2001) mark the mid 1950s as a critical time in the development of cognitive psychology; a period of rapid expansion for this particular approach to research and practice in the humanities. The above authors note that the psychologists Miller and Broadbent were most instrumental in the formation of this methodology. Kelly's theory of cognitive constructs, however, is to be the focus of this chapter, and the specific cognitive-behavioural approach addressed in this study. The theory was first put forward concisely by Kelly in two 1955 volumes, and then followed up with his later publication in 1963.

2.3.2 Construct-like notions

Kelly was not, however, the first psychologist or philosopher to rely on a 'mental prototype' concept to communicate an understanding of mankind and human behaviour. The philosopher Kant originally proposed the idea of schemata as innate structures that are used by people to help them perceive their worlds (Eysenck & Keane, 2001). These authors cite Sir Frederick Bartlett championing the concept of schemas by which people understand or interpret events as early as the 1930s. Expectations, which would be mentally represented in schematic fashion, were described as having an effect on cognition by reconstructing the remembrance of events, and by being directed toward the future.

During the early growth of cognitive psychology, Kelly (1955a) developed his theory of cognitive constructs that people use to interpret, predict, and control their worlds. To many, even the reflective layperson, it would appear that most of our knowledge is structured in complex ways, with concepts that are related to one another so as to reflect the causal and temporal structure of our world. The

knowledge structures that can best represent this kind of information have been called schemas, amongst other things, although this would appear to be the most commonly used term.

A schema is defined as an organised packet of information about the world, events, or people, stored in long-term memory (Eysenck & Keane, 2001). It is a structured cluster of concepts, usually involving generic knowledge, and it may be used to represent events, sequences of events, percepts, situations, relations, and even objects. As such, Kelly's cognitive constructs do function as schemas, and, in fact, serve to add useful theory and understanding to the principles and mechanisms of these mental operations.

After Kelly, Piaget went on to use the idea of schemas in a developmental context to understand the changes in children's cognition (Eysenck & Keane, 2001). These authors go on to cite Schank and Abelson who wrote about predictive schemata from which we form expectations, fill in aspects of events, and make the world a more predictable place. The authors also cite Beck's schema theory of the mid 1970s, which described these phenomena as organised knowledge structures that influence most cognitive processes, attention, perception, learning, and the retrieval of information. Kelly's (1955a) cognitive constructs can be seen to gel harmoniously with the above alternative cognitive-behavioural theory concepts.

2.3.3 George Kelly

Moore (1990), interestingly, places the cognitive theory of Kelly within the 'humanistic' approach to psychological study and practice, as opposed to the competing 'depth' (analytical), and 'learning' theory (behavioural), schools of thought. Kelly originally studied physics and mathematics, and worked in the fields of engineering and education, which ensured a decidedly hard sciences background to his thinking (Engler, 1985). His interest then turned to the humanities, specifically psychology, which he taught and later applied in his student counselling years. Kelly clearly viewed himself as ever the scientist, as he did all individuals, and his frame of reference for psychology was always that of science.

Kelly lived from 1905 to 1967, to an age of only 62 years (Maddi, 1989). He died relatively young, a mere twelve years after the general circulation of his 1955 theory, and had not published very much else in psychology (Meyer, 1990). As such, his theory is incomplete in several respects, but it has been developed further by some of his students, especially Bannister and Fransella (1971), Bannister and Mair (1988), and Sechrest (1977). Nonetheless, Kelly's work is widely known and had a broad influence on psychology, most likely due to the originality and comprehensibility of his approach.

As a personality theory, Kelly's cognitive constructionism has been a relatively recent position that differed from the prevailing instinctual and emotive views (Maddi, 1989). Engler (1985) concurs that this was a different approach, with none of the drive, need, ego, unconscious, reinforcement, or

emotional principles or terminology of other methodologies at the time. The stress was placed, instead, on cognition, the process of knowing, with all motivations apparently controlled by the higher mental functions. As such, Kelly had to create new terminology to accommodate this unique philosophy (Meyer, 1990), and additionally gave existing concepts new meanings in order to incorporate them. He put forward an original theory of human intellectual phenomena, with its own nosology, and his thinking still has a significant and direct impact on the personality field.

2.3.4 The theory

The epistemological principles of Kelly's theory are identified by Meyer (1990) as being phenomenology, pragmatism, and constructive alternativism. These postulates about the nature and purpose of knowledge clearly shape the character of his approach. Phenomenology emphasises the importance of the individual's experience, perception, and interpretation of the world. The author of this study will later make a link to the phenomenological method of psychological research in the methodology that she proposes. The principle of pragmatism keeps the approach very functional, insisting that it must 'work' well, resonating with the author's own concern for applicability and relevance in this study.

The last principle of constructive alternativism contributes the idea that there are various, and alternative, ways in which the world can be construed. From this position stems the assumption that any one event is open to a variety of interpretations (Engler, 1985). In effect, there is no reality outside our interpretations of it, and the objective truth of any person's interpretations is largely unimportant as it is unknowable. In this light, cognitive constructivism fits well with the social constructionist theory that the author of this study discusses later in the integrative psychotherapy intervention model that she proposes. Kelly's theory also emphasises the individual's very personal and subjective experience of any event, which is merely data until she creates her own way of understanding it. The world does not automatically make sense, or even in the same way to all people, and thus the many different alternative constructions can lead to different actions.

Kelly's (1963) theory is presented in the form of a 'fundamental postulate' with a sequence of eleven supplementary postulates that he called corollaries. These corollaries were the various relevant deductions drawn from his so-called fundamental postulate. Sechrest, one of his best known students, went on in 1983 to append additional supplementary postulates in the spirit of Kelly's original ideas, in order to better fill out and clarify this orientation (Meyer, 1990). These take the number of corollaries up to seventeen; however, the original eleven corollaries are given below following the fundamental postulate.

- Fundamental postulate – A person's processes are psychologically canalised by the ways in which he or she anticipates events. Here 'anticipates' is defined as predicting, or making a forecast about, future happenings (Engler, 1985).

- Corollaries –

- i) Construction The term 'construe' means to place an interpretation on an event.
- ii) Individuality No two people interpret events in the same way, but out of their own subjective point of view.
- iii) Organisation We organise constructs in a series of ordinal relationships, as some are more or less important. They fall into an organised pattern called the construction system.
- iv) Dichotomy All constructs are bipolar in form, as an assertion about characteristics and their opposite quality.
- v) Choice We tend to choose the pole that is most helpful in expanding our ability to anticipate future events, and are free and able to choose.
- vi) Range Each construct has a certain range, or focus, and is useful for describing things within it. The range can be broad or narrow.
- vii) Experience Later, or subsequent, experience validates the accuracy of a construct. We can change our interpretations, reformulate or reconstruct them in the process of learning.
- viii) Modulation The existing framework, or organisation, of the construction system determines the extent of possible alteration in constructs, as they will be more or less permeable.
- ix) Fragmentation When people employ constructs that appear to be incompatible and they exhibit unpredictable behaviour. This is apt to occur when a person's constructs are impermeable, or concrete, or when they are undergoing change.
- x) Communality When two people share similar constructs their psychological processes may be said to be similar, and they are able to share and communicate these easily.
- xi) Sociality Our ability to communicate, and understand others, depends on our ability to construe another person's constructs, to understand a broad range of his or her constructs and behaviours.

2.3.5 The view of man underlying the theory

Kelly maintains that the core tendency of personality is the '...human's continual attempt to predict and control events of experience' (Maddi, 1989, p. 156). Human functioning entails construing the repetitive aspects of events in life, and constantly improving on the construction system, in pursuit of the basic goal of anticipating behaviour. Intrapsychically, this could be interpreted as trying to feel safe, secure, and sure of our world, and, interpersonally, as trying to know ourselves and others in interaction.

Kelly (1955a) maintained that each person's fundamental motivation is to understand his or her environment. Human existence would consist of essentially trying to interpret, predict, and control the events in one's life. This would be done by the use of a set of concepts, called a construction system, which each person would develop individually, and use to classify objects and events. Kelly saw the individual as actively and consciously pursuing the goal of predicting events, and constantly working to improve on the predictive value of constructs.

Mankind's essential bid to understand and accurately predict his world is not directed towards 'true' or 'valid' statements or knowledge, as these are not assumed to actually exist. Kelly (1963) did acknowledge the existence of an objective reality, but understood that an individual can not know reality but via his own construction, or interpretation, of it. An individual's particular constructs, or conceptual representations, furthermore, equip him to know only some aspects of reality and not others. Each construction system will, thus, be limited in a number of ways, and certain individual shortfalls may relate to the problem of dysfunctional lovemaps.

However, constructs are created by the individual himself, and they can be changed, virtually at will. They are subject to revision, and replacement, with the clear intention of constantly improving on the construction system. Kelly (1963, p.15) claimed that 'No one needs to paint himself into a corner; no one needs to be completely hemmed in by circumstances; no one needs to be the victim of his own biography.' One need not be a prisoner of one's own, or others', interpretations of the world because alternative interpretations are always possible and available. Individuals are, in fact, motivated to develop efficient construction systems that work in their particular situations. Kelly believed that people normally change their construction systems when they no longer work properly. This proposition is very encouraging for the prospect of therapy in that a mechanism of improvement is clear and even expected.

2.3.6 Man as scientist

Kelly promoted the idea of 'man as scientist', as actively making hypotheses, and conducting experiments to test their validity (Meyer, 1990). His theory originated in the therapeutic situation, and was generalised from his insight into clients' behaviour. He observed that they often needed simply to see things differently, and to make new interpretations, in order to overcome problems. So it was that he came to view his clients as scientists, striving to understand, interpret, predict, and control their lives and environments.

Kelly believed that the core tendency of human nature is based on the scientific pursuit of truth, of that which convinces us of its inexorably reality (Maddi, 1989). He maintained that people approach the task of living as scientists, although they may be less self-conscious and precise about the methods and procedures that they employ than are researchers. Nonetheless, they adopt empirical procedures of formulating hypotheses and testing them in the world of actual experience. If these hypotheses are supported by facts then healthy people retain them, if not, they discard them, regardless of their appeal. It may be that pathological lovemaps 'stick' based on some sort of appeal, as opposed to their (dys)functionality.

The subjects of psychological research are capable and intelligent human beings. Kelly observed that his research participants were interested in the purposes of the psychological measures that they completed, the outcome of their participation, and predicting the experiment's aim (1955a). Subjects were noted trying to appear favourably, or to give that which they believed was wanted, or

to control what was made of their performance. Kelly took this to be evidence of their attempts to achieve certainty, just as is the case for formal scientists.

Kelly (1955a) maintained that mankind is inherently active and spontaneous in working towards goals, not needing any motivation from external stimuli or internal drives as proposed by other theories. He assumed that discrepancies experienced among cognitive elements (thoughts, expectations, attitudes, opinions, and perceptions) produce an emotional state that brings about discomfort, tension, and anxiety. These reactions produce behaviours aimed at reducing the discrepancy, and ensuring that it will not recur; the alteration of constructs so that they come to predict events more successfully.

This take on human nature is clearly very mentalist in orientation. Kelly was much more concerned with mentation than with actions or emotions (Maddi, 1989). He could have argued, however, that some constructs may have emotional content, or poles, and that functioning based on these constructs would be governed by emotional considerations.

2.3.7 Cognitively constructed personalities

Kelly's (1963) take on personologies argues that the essence of personality is the cognitive system used to predict, and control events. An individual's unique construction system would be comprised of a large number of constructs, each with different formal and functional properties, which are connected in various ways. The properties of these constructs, and the overall construction system, will determine the individual's personality and interpersonal behaviours; the very differences and similarities between people.

This theory emphasises the importance of the information that the person receives while interacting with the world. The content of personality would, therefore, be determined more by feedback from such interaction than by inherent human attributes. One's personality would represent a history of received feedback, making it highly individualised and difficult to predict. Kelly assumed that people develop personalities that increase the likelihood of their getting reliable information (Maddi, 1989). In as much as the nature of personality is learned and free of hedonic or motivational assumptions, so too will mankind also have freedom of choice in living.

According to cognitive constructionism, relationships between people would be largely determined by the way in which each of them construes the world, as well as each other. Kelly (1955a) would propose that two people may have similar personalities, in as much as they construe their experiences in similar ways. Two people can be quite alike, although their experiences, worlds, and lives may differ, provided that they interpret these in similar ways. Conversely, two people who have had very similar experiences or circumstances might be quite different, if they were to construe their events differently.

Meyer (1990) adds that people from the same cultural backgrounds tend to have similar construction systems, better enabling them to anticipate one another's behaviours. This is significant to interpersonal psychology if we consider how dependant people are on accurately predicting the behaviour of others. Attempting to predict another's behaviour alone is often not sufficient, and does not necessarily lead to mutual understanding, co-operation or effective interaction. It is, rather, the extent to which one attempts to understand another's thinking, and construes the other's process of construing, that makes for empathic understanding. This study may confirm that a minimum capacity to meta-construe may be necessary in order to examine relationship construction systems, or lovemaps, and change them correctively.

Kelly had a particular interest in interpersonal relationships as an area of human functioning (Meyer, 1990). This is of particular relevance to this study in that the research question deals directly with relationships, specifically one of the most significant relationships that one can have; the romantic-erotic pairbonding of adulthood. It may be expected that Kelly's theory of personality should offer a good fit for the other theories on interpersonal relationships, love, and lovemaps, and be able to accommodate this research and its conclusions on altering ways of relating.

2.3.8 Cognitive constructs

Constructs are categories of thought that grow out of the interpretation of events, and exist as core characteristics of personality (Maddi, 1989). They serve the purpose of rendering encounters more predictable, and in so doing help us to anticipate future events. We develop constructs to make our life world more meaningful, by looking at its events through the 'transparent templates' of our own choosing, a lot like sunglasses or lenses. This principle has much in common with the theoretical paradigm of social constructionism, and postmodern thought in general. The psychotherapeutic intervention model that the author will propose does, in fact, integrate the cognitive-behavioural and narrative constructionist approaches to change. The author's theoretical paradigms will be expanded upon in Chapter 4 and do, themselves, exist as a construction system of sorts.

Kelly's (1955a) constructs are described as dichotomous classification systems, always consisting of two contrasting concepts. The existence of anything is so defined by comparing it to something other than itself. Kelly maintained that there are no unipolar constructs, and that an opposite pole is always implicit even if not made explicit. Constructs exist as ideas, abstractions, or classifications that permit only one of the two opposites to be considered. They could be of the type 'ugly - beautiful', 'cruel - kind', or 'man - woman', for example. They would then be used to make predictions by categorising phenomena or events (people or their behaviours) into one of the two classes, and then prescribing certain expectations for them.

Individual constructs are not composed of a range of possibilities distributed between two opposites poles, but function in a clearly dichotomous, either/or fashion instead (Kelly, 1995a). It is possible, however, to further distinguish between different levels of that class by making use of a number of

related constructs. An individual may, for example, fill in the overarching construct 'ugly - beautiful' with the additional steps 'somewhat beautiful - beautiful', 'beautiful - very beautiful', 'very beautiful - most beautiful' in order to extend its usefulness at one pole. Whereas individual constructs always function in a dichotomous fashion, the overall construction system allows one to make fine discriminations and judgements that can approximate a continuum, or range, of values.

There is limitless variability to the content of constructs, and Kelly (1955a) proposed that everyone employs different types of constructs within his or her construction system. There will be different contrasting alternatives for any number of people, as in the possibility that the construct 'cruel-kind' for one person would be matched by 'cruel - fair' for another. The words used to describe the two poles of a construct need not, moreover, mean the same thing to different people, each of whom may understand different things from the same label. Life experiences are so numerous and multifaceted that they can stimulate many separate interpretive conclusions. Some constructs will, moreover, be so independent of, or incompatible with, one another that they exist either alone or as part of a separate, and possibly competing, construction subsystem.

Any given construction system will always have a finite number of constructs. There are, moreover, certain things in the world that a specific individual will not be able to predict, that are not within the scope of his or her construction system (Meyer, 1990). Construction systems have ordinal relationships between their constructs. This suggests that they may simply be ranked relative to one another, without fixed information providing for the relative strength of their ranking. The complete construction system comprises a number of subsystems that are then hierarchically arranged. The author proposes that one of these subsystems is the lovemap, which contains partner attractiveness/selection criteria.

2.3.9 Attributes of constructs

Kelly (1955a) went on to detail a number of the principal aspects, or characteristics, of constructs and, as such, had to create his own set of dichotomous constructs to describe these differences. Cognitive constructs may be:

i) Verbal or non-verbal – Constructs do not always consist of verbal poles, and are not necessarily expressed by means of a word label as the above were. Alternatives may take the form of subjective impressions, especially if the construct is classified according to a distant, non-verbalised memory that may reach back into childhood. As such, some constructs may be difficult to communicate, and are not easily expressed in words. Some non-verbal constructs may relate to a vague idea, such as 'something like X - something not like X', for which concretely worded poles are not easily formulated. Classifying smells, or kinds of pain, for instance, may not be easy to convey to another person, as they may not be associated with words in the mind. Kelly believed that most people frequently use non-verbal constructs (Meyer, 1990). It may be that certain emotions, 'unexplainable'

love, and interpersonal attraction are, likewise, not readily verbalised, or tracked. This may make these constructs particularly difficult to revise without the guidance of a therapist.

ii) Comprehensive or incidental – A construct is relevant to a specific number of events, for a given individual, and these are called its elements. The totality of relevant elements is known as the context, or range, of that construct. A comprehensive construct has a broad range of elements. An incidental construct, conversely, has a limited range; it has bearing on only a single, or few, elements.

iii) Central or peripheral – Constructs that play an important part in the construction system, and are associated with many other constructs, are called central or core constructs. Those that are less important, or link too few, or no other constructs, are known as peripheral constructs. It follows, then, that it would be most difficult to change core constructs, as many other constructs would also be affected, and would have to be adjusted accordingly.

iv) Superordinate or subordinate – Superordinate constructs incorporate other constructs as their elements. The latter are known as subordinate constructs that specify implications after the classification of the superordinate constructs. Core constructs are often also superordinate constructs (Meyer, 1990). Subordinate constructs may function either to enhance, or to bridge, the dichotomy of the superordinate construct under which they fall. The bridging subordinates represent more flexible constructs, or a more flexible manner of construing.

v) Permeable or impermeable – Permeable constructs are more elastic, they have boundaries that readily allow new elements to be brought within their parameters. When an individual is prepared to evaluate circumstances that she has not come across before, in terms of a particular construct, then that construct is termed permeable. An impermeable construct does not permit any new elements at one of its poles. Impermeable constructs have only one impermeable pole, as having both equally inflexible would be entirely dysfunctional and would be eliminated.

vi) Tight or loose – Tight constructs always lead to the same prediction and reflect similar underlying relationships between constructs. They are associated with anything from consistent (healthy) behaviours up to rigid (unhealthy) attitudes. Loose constructs can lead to a variety of predictions, and are associated with both flexibility and pliancy (healthy), and a position of inconsistency or confusion (unhealthy). Impermeable and tight constructs can lead to virtually the same type of rigid functioning (Meyer, 1990).

vii) Pre-emptive, constellatory, or propositional – Pre-emptive use implies that an element of a construct can not simultaneously be an element of another construct. The person is obliged to choose one of the two alternatives and to act accordingly. Constellatory use refers to a certain construction of elements, such that subordinate constructs are strongly associated with superordinate ones. This is linked to rigid thinking, prejudice, and stereotyping. The propositional use of constructs, instead, allows a person to construe elements encompassed by constructs in a number of ways, pending additional information. The final decision, here, depends on the circumstances, and not on a conclusion reached at a superordinate level. This use of constructs is

associated with flexible and pliant thinking, which is contextual and relevant. It is 'better science' and often more appropriate in interpersonal situations (Meyer, 1990).

2.3.10 Construct Development

Man's primary goal, according to Kelly (1955a), is to construe events. Construing is an inductive reasoning process whereby an individual uses recurring aspects of events to interpret other events (Maddi, 1989). It is a consequence of an individual's perception of the similarities and differences between these events. There must be at least three events to refer to, two similar to each other in respect of the relevant construct, and the third different, before any contrast between the poles can emerge. This links to the ecosystemic principle of complementarity, which maintains that a concept acquires meaning only when seen in relation to its opposite.

The outcome of the process of construing events is the formation of dichotomous constructs, organised into hierarchical sets, which form the construction system. As such, a construction system is an individual's theory of his or her world of experience, or sub-portions of it. Some people will construe in a way similar to other people in certain respects, but different in other respects (Meyer, 1990). Different people may not, necessarily, observe the same similarities or differences to the same event. A person's interpretation of an event need not correspond with 'reality' but exists, rather, as his or her perception of it. This proposition is reflected in the ecosystemic principles of multiple, and created, realities.

We assume that, in early life, experiences are made up of a seemingly random and continuous flow of events. The individual proceeds to construe events, that is, to classify them by their general features, as he or she recognises repetitions or replications (Kelly, 1955a). This process transcends the literal event itself, and achieves an abstract representation of its essence. Through this generalisation and abstraction events become more meaningful and orderly, no longer merely a description, but now a useful interpretation. The interpretive process is done differently by all people, moreover, making each person's construing unique as well as all possible ways of classifying events plausible.

Kelly did not explain why people construe along particular lines (Maddi, 1989). People may construe along lines taught to them by significant others, in reaction against the construing process of others, through vicarious learning, or as a natural outgrowth of their own worlds of experience. He did not list typologies, or kinds, of constructs expected from particular histories or environmental interactions. It is, therefore, not possible to predict what they will be in advance. Praise for the theory mentions Kelly's emphasis on people creating their own lives, through their unique construction of their experiences, and thus being free.

As a construction system develops, it comes to include more verbal than non-verbal constructs. The constructs of adults are, furthermore, more permeable and comprehensive than those of children.

The optimally developed construction system enables a person to accurately predict events in her environment (Kelly, 1955a). She would rarely feel anxiety, guilt or threat, or show hostility. She would seldom need to make radical changes to her construction system, but would be able to find adventurous ways of improving it when necessary. Her construction system would be both effective and flexible, allowing her to predict well in her world, and adapt to changes. A goal for functional lovemap construction and use is echoed in these sentiments.

2.3.11 Use of constructs

The person now evaluates new events through the use of her constructs. Her past interpretations allow her to make predictions about events, to anticipate expected outcomes, and to behave in accordance with these predictions (Maddi, 1989). If she acts in a way complementary to expectation and succeeds this would support the idea that her construct is valid. If her prediction were to fail, she would be prompted to alter that construct. The changing of poor constructs is meant to occur, specifically when they lead to anticipations that turn out to be inaccurate.

People attempt to achieve certainty in their construction systems, as uncertainty has a disrupting effect. A lack of consistency between the predictive system and the real world causes anxiety, which Kelly defines as an ‘...awareness that the events with which one is confronted lie outside the range of convenience of the construction system’ (1955a, p. 495). This anxiety is a tension state that must be minimised in order to avoid such disruptive surprises. Kelly goes on to explain that it is ‘...a preconsideration for making revisions’ (1955a, p. 498) and, therefore, a springboard for construction system change. He did, however, suggest that persons prefer those areas of experience complicated to the extent that they only yield small discrepancies.

Due to its contextual nature, no one construct is a perfect, or final, reflection of the world (Engler, 1985). There may always be a more successful, alternative construct. People actively strive to change, revise, or improve their constructs in order to understand their life world more accurately. Developed constructs act as hypotheses that may be either correct or misleading, and are likewise either held or revised. Human behaviour includes the testing and modification of constructs, and persons are free to change their constructs in order to better predict their worlds. If an original construct is found to be incorrect, one should change it and develop new patterns of behaviour around this revision; something that may not be occurring in perpetuated dysfunctional lovemaps.

The term construction system, and not conceptual system, was specifically chosen due to the fact that it is a working system, of the individual’s own making, designed to be changing in form. The process of construing is accompanied by an effort to constantly improve, or elaborate upon, the construction system (Kelly, 1955a). This is achieved by the individual choosing among various constructs with the chief purpose of either enlarging the system, or better defining it. The system would be expanded, or enlarged, in order to predict even more events (broadened understanding).

Alternatively, it could be better defined so as to allow already incorporated events to be predicted more accurately (constricted certainty).

Adventurous choices would be those used by an individual trying to expand his construction system by trying an experimental fashion to tailor his constructs to new events (Maddi, 1989). Conservative choices would be used by an individual trying to define his construction system more accurately by refining existing constructs, so as to be able to make more reliable forecasts through 're-testing' hypotheses already proved. Improvements can also be made by an individual finding bridging constructs to reconcile contradictions between others. Defining the construction system may, furthermore, entail delimiting, eliminating, or 'scrapping' certain sections, or omitting specific elements from the context of constructs.

Meyer (1990) describes the Circumspection-Preemption-Control (C-P-C) cycle that may be used when in unfamiliar situations, but with various options. Here the person first searches for an appropriate construct (C), deciding upon a given one (P), then establishes whether or not her anticipation was correct (C) by controlling or monitoring. Alternatively, the Creativity cycle initially uses constructs loosely (allowing new elements into their context), and later in a tight manner (establishing which ones 'work', or fit in, by means of controls).

Kelly did not specify when, or why, a person would either expand or define her construction system. He died young, and wrote very little, and his theory furnishes few details regarding human functioning. Sechrest (1977) continued, in the spirit of Kelly's work, to suggest that most people alternate between both methods. He proposed that, when a person feels secure and capable of anticipating events correctly, she will make choices aimed at extending her construction system. This stage would typically then be followed by a period of consolidation.

2.3.12 Psychopathology

Kelly (1955a) maintained that individuals strive for no inconsistencies, or irreconcilable discrepancies, in their construction systems. The basic human tendency, and a reliable measure of psychological health, is the congruence between the predictive system and the real world. This ideal is, however, never entirely achieved and a construction system will inevitably include sections that contradict and conflict. Individuals continually try to improve their construction systems, aiming to make them wholly logical and consistent. Nonetheless, not at any point in time will they be completely logical and well-organised frameworks, or by extension, complete.

The experience of threat is defined as the consequence of perceiving that one is on the brink of a comprehensive change in one's core constructs (Meyer, 1990). Kelly proposed that this might lead to anything from simple change to hostility, withdrawal, or even psychosis. A trial-and-error change process would be straightforward, but the response of hostility is defined as the '...continued effort to extort validation evidence in favour of a type of social prediction which has already been

recognised as a failure' (Kelly, 1995a, p. 533). The author must be alert to these possible responses in the research participants' lives prior to their radical lovmep change. It is expected that the above 'threat' may have been present, and even perceived by the participants in terms of their lovmep construction subsystems, during this time.

Psychological disturbances can occur when an individual behaves using constructs in spite of their being repeatedly, and consistently, invalidated and shown to be ineffective. In terms of dysfunctional lovmeps, this can be translated into someone persisting in classifying certain others as suitable (ideal partners) despite the opposite being seen to be true. Disorders exist when people cling to, and continue to use, constructs in spite of their subsequent invalidation (Engler, 1985). They have difficulty anticipating and predicting events accurately and are less able to learn from experience. The theory does not, however, offer a way of expecting or explaining when a person will maintain a construct in the face of evidence of its invalidity.

Kelly (1955a) believed that impermeable core constructs play a pivotal role in the development of psychological disturbances. These central constructs are typically linked to so many other constructs that their rigidity would virtually immobilise large sections of the construction system if they were to contain inaccurate predictions. An individual would be left without the ability to classify new events, to revise old elements, or to learn from mistakes. This may be an important factor in the commonly found 'immunity' of dysfunctional lovmeps.

The 'neurotic' individual either flounders in his or her efforts to develop new constructs, or rigidly holds onto useless constructs (Engler, 1985). Such a person is developing symptoms instead of more successful constructs. This can be recognised in the expression of a dysfunctional lovmep through the repetitive selection of similarly problematic partners instead of healthier lovmep constructs. It may, furthermore, be that some lovmep construction subsystems are so large, and involved, that people fail to revise them completely, or focus on changing only smaller sections, or isolated constructs, such that their attempts at alteration are largely ineffective.

The general characteristics of disturbed people include a belief that problems are caused by life circumstances, whereas they are actually created by their own interpretations (Kelly, 1955a). This links significantly with Rotter's (1966) internal versus external Locus of Control concepts. Faulty construction systems tend to be extremely impermeable, far too rigid, too loose, or containing too many non-verbal constructs. The symptoms of such a person's problems are, however, a part of his or her construction system (behaviours directed at anticipating events), and can give an idea of the constructs or misinterpretations causing the difficulties.

2.3.13 Psychotherapy

Kelly (1963) proposed that personality development embraces the formation of an individual's constructs, and the expansion of that construction system. It is self-evident that people do change

throughout the span of their lives, but Kelly believed that behaviour and development are not determined by factors beyond our control. People are influenced by the interactions between the events occurring in the environment and their individual interpretations of them. Thus, we are active in creating our problems, but can also create their solutions.

From the above, we can see Kelly (1963) argue that people have neither total freedom nor total determination from the environment. Individuals can limit their own development by using impermeable constructs and then their freedom to develop will indeed be inhibited. Such constriction is, however, caused by their own construction systems and not by the environment. The general direction of our development will be determined by the manner in which we construe our environments. Kelly, optimistically, maintained that man determines his own fate, that there is always potential for improvement, and that progress is virtually unlimited.

This is a very positive view of mankind and human functioning, but also one that puts the responsibility for both dysfunctional and optimal living squarely on the shoulders of the individual. To Kelly (1963), a psychotherapist is someone specialising in the understanding of other people's construction systems. The therapist's own construction system must be pliable and broad enough to incorporate the construction systems of clients, so as to understand how they construe, and to have empathy with them.

Kelly's was a novel form of therapy that involved the use of role play, a technique that he developed and fostered the use of (Engler, 1985). The therapist would:

- i) Elaborate the complaint – identifying the problem, and possibly the constructs that are obviously involved.
- ii) Elaborate the construction system – systematically study the client's construction system, together with the client, and possibly with other therapists. This typically involves the Role Repertory Grid Test being used to reveal the conceptual framework and constructs that may have created, and that maintain, the problem.
- iii) Self-description – invite the client to write out a personal character sketch of him- or herself, as if written by a close friend.
- iv) Role playing – offer alternative methods of construing for exploration, possibly using role reversal, to allow an understanding of others' construction systems.
- v) Fixed-role therapy – create an 'imaginary person', with an acceptable construction system for the client's environments. This fictitious role must be carefully contrived, and realistic, but not too threatening. The client would then be persuaded to enact, or to play the role of, this new 'person' over a protracted period of time, thereby exploring this possible reconstruing of self.

The immediate goal is to make the person realise that she can change, and improve, her constructs; to make them more effective (Meyer, 1990). Therapy may begin as simple experimentation with other constructs, but its ultimate goal is to bring about the positive reconstruction of the construction

system. This role play therapy method fits well with Kelly's original principle of phenomenology (the importance of the person's subjective experience of events). Even if merely 'played' at first, it does get the person to have the experience of alternative constructions, and is much like sex therapy in this regard (Godow, 1982). The technique of role playing is, furthermore, particularly well adapted to group therapy, where several people can assist the individual in acting out the scene.

2.3.14 Role Repertory Grid Test

Kelly is so widely known and has had so broad an influence, probably due to the originality of his approach as well as to his most interesting and useful measuring instrument, the Role Repertory Grid Test (Meyer, 1990). His theory created numerous new possibilities for therapy and research, at the time, as it was an original and refreshing new model. Kelly's most fruitful contribution may have been the grid method of personality measurement, one of the most flexible research instruments in personology (Bannister & Fransella, 1971; Bannister & Mair, 1988; Sechrest, 1977). The author proposes using the Role Repertory Grid Test in a creative way to investigate the original, and the radically contradicted, lovemaps of her research participants.

The use of Kelly's Grid technique for personality measurement or description leads the individual to specify the similarities and differences between his or her dominant constructs (Maddi, 1989). The personologist/therapist is then able to summarise and analyse all of the dichotomous judgements that the participant has made, thereby determining the number, content, nature, and kind of constructs that arose from the exercise.

The Grid Test permits the person to reveal inner constructs by comparing and contrasting a number of 'events' (Engler, 1985). Typically, the participant would create a list of representative persons in his or her life and then indicate, for each subsequent grouping of three, which two are alike in a specific way, and different from the third person. This assessment does not produce definitive answers, but serves as a starting point for further questions and additional study.

The author proposes using the Grid Test in an adapted manner to assess the dominant lovemap construction subsystems that the research participants held before, and after, their radical reconstruction. The participants will be asked to consider two previous partners from the time of their original lovemaps along with one other partner, typically current, from the new lovemap. Each will then create a list of representative 'partner characteristics' on which two partners are alike in a specific way, but differ from the third. The author should then be able to identify the 'partner selection criteria' constructs that have clearly changed between the old and the new lovemaps for each individual.

Cognitive constructionists would typically conduct personality assessments using the Role Repertory Grid Test. Kelly (1955a), however, offered further guidelines for assessment based on less definitive information than that which the grid elicits. The use of interviews and personal documents can

provide a similar result if researchers remain sensitive to that which the person is saying, and are credulous concerning it. Through the adoption of attitudes of credulity, and perceptual literalness, it is possible to discover the person's constructs from these sources. This method is, however, difficult with human experiences of any degree of complexity. The author can use such an ingenious study of her research participants' interviews and discussions to corroborate constructs identified with the Grid technique.

2.3.15 Lovemap as a cognitive construct

Money's (1986a) lovemap concept shares numerous facets and principles with Kelly's (1955a) cognitive constructs. So much so, that the author maintains that the lovemap 'mental blueprint for an idealised lover' exists, and functions, as a relatively complete Kellyian construction subsystem for adult individuals. The lovemap is defined by Money as a cognitive prototype of the desired partner and can be conceived of as a construction subsystem, with all of the attributes that Kelly ascribes to one.

The development of a lovemap can be understood to follow similar steps to construction system development. Likewise, the use of a lovemap, or its individual criteria, mimics the application of constructs. Closely related to an individual's development and use of constructs is the nature of his or her behaviour, be it healthy or unhealthy. Just as optimal functioning can be related to the adaptive development of constructs, so too can healthy relationship selections be related to successful lovmeps. Conversely, the maladaptive use of poor constructs in a rigid manner can result in psychopathology and this may be extrapolated to perpetual dysfunctional partner selection practices in self-defeating lovemap expression.

Within Kelly's (1963) theory of personality functioning, psychotherapy is viewed as a viable and useful way of revising and improving poor construction systems. He viewed persons as dynamic and in continual activity, as alive and in process, and human nature as motivated towards learning. Kelly's therapeutic modality relies heavily on the Role Repertory Grid Test as a means of identifying and describing faulty constructs, and on a fixed role-play technique for then altering them. The author proposes investigating the suitability of these methods for shifting dysfunctional lovmeps, as their mechanisms may suggest the foundation of a therapy designed to address this goal.

Kelly specifically wrote of the self-construct, primarily based on that which we perceive as the similarities in our own behaviours, the very core of our natures (Engler, 1985). Our self-interpretation is, furthermore, linked to our role relationships with others. This 'role' is a process that each of us plays, based on our understanding of the constructs and behaviours of others close to us, in our attempts to relate to them. Thus, in Kellyian terminology, the author will be investigating the constructed role relationships that individuals have with their partners, and that make up much of their own self-constructs. The focus areas of investigation into constructs will be the highly emotional and intimate subsystems of love and sexuality. This should not be problematic, however, as Kelly

holds that feelings, emotions, and inner states are simply events, that need to be construed, and that may be subsumed under the general framework of personal constructs.

2.4 Psychological development

The term lovemap specifically refers to an individual's own romantic-erotic attachments and preferences, his or her chosen partner, and particular relationship with that partner. The concept is formally defined as '...a developmental representation or template, synchronously functional in the mind and the brain, depicting the idealised lover, the idealised love affair' (Money & Lamacz, 1989, p. 43). The lovemap has both developmental and cognitive representational qualities (Carson & Butcher, 1992) that must be explored and understood in order to hypothesise around, and research, the proposed radical contradiction of original lovemaps.

The previous section examined Kelly's theory of cognitive constructs with the aim of demonstrating the high quality of fit between this schematic system and the lovemap concept. As such, it was argued that Money's lovemap may be viewed as a cognitive construct subsystem, allowing an enhanced understanding of its properties and functions. Similarly, the author will need to investigate relevant developmental theories that contribute to our psychological appreciation of lovemap origin and aetiology, and, furthermore, ground it in established working models.

2.4.1 Introduction

The work of developmental psychologists, in general, pays attention to all stages of the normal human life. This will invariably include the periods of late childhood, adolescence, youth, and early adulthood, those years that Money (1983) proposes are critical to the settling and first expression of the lovemap. Adolescence typically refers to the years 13 to 18, youth to the years 18 to 22, and young adulthood to the years 22 to 35. Adolescence is largely considered to be a transitional stage, during which the body attains sexual maturity. The individual may, however, be left with a disparity between this physical readiness and his or her social maturity (Gerdes, 1988). This time is characteristically paralleled by a strong interest in members of the opposite sex, which may vary from an attraction that is innocently romantic to one that is powerfully sexual.

Youth is the stage following adolescence, those years approaching and entering young adulthood, that are marked by a transformation from the earlier Freudian genitality to sexual mutuality (Maddi, 1989). Gerdes (1988) cites Keniston's description of the change from sex practised as a purely genital experience to that of a mutually satisfying, sexual relationship with a loved person in order to highlight this shift. The developmental tasks of this stage would typically be the emergence of the capacity for intimacy and commitment with another. As can be seen, most developmental theorists strongly emphasise the romantic and sexual, the intrapersonal and interpersonal, changes that necessarily define the challenges of these years.

In defining adulthood, it is necessary to look at a number of interpretations given to this life stage (Gerdes, 1988). Biologically, an adult person has passed his or her teens and attained physical maturity; now having an adult body. Legally, adults are allowed to drive, vote, and drink alcohol after

age 18, but only attain legal majority, thus no longer requiring parental consent, at the age of 21 years. Sociologically, the definition of this life stage refers predominately to the person's roles and capabilities; consider the 'adulthood' of a 19 year old employee versus the potential dependent status of a 20 year old scholar. Psychologically, there are no absolute criteria for 'adulthood' although the term tends to suggest maturity, and is used as a subjective value judgement to infer optimal well-being or functioning.

Carson and Butcher (1992) briefly discuss Money's lovemap in terms of its proposed developmental course, specifically referring to his views on possible maladaptive outcomes. In the course of development, some lovemaps may become distorted or 'vandalised' and this may lead to their behavioural expression as one of the paraphilias, Money's own focus of interest. The author posits that lovemaps maladapted in a different manner may be lived out in various partner relational problems, such as perpetuated dysfunctional or self-defeating partner selection patterns.

The basic properties of lovemaps are thought to be largely settled prior to puberty, and, once settled, to be highly resistant to change (Money, 1986a). It would be relevant, then, to examine those psychological approaches to human development that emphasise the life stages referred to by Money, and that are generally considered to be most significant in terms of sexual and romantic human development in general.

The author identifies Sigmund Freud and Erik Erikson as the two most relevant contributors to developmental theory in terms of the specific scope of this research. Both are definitive and fundamental thinkers in psychology, having produced highly influential theories on personality, psychological development, and the ranges of dysfunctional and optimal behaviours. Freud's work may be considered predominately bio-psychological in focus, with the playing out of socialisation factors never forgotten, however. Engler (1985) concurs that Freud's psychosexual stages of development concentrate predominately on biological character, whereas Erikson continued and extended this model especially in terms of the social dimension.

Erikson's emphasis is more socio-psychological, in that he takes up the ego as being dominant, and his conceptualisation of man moves away from the Id and towards logic and will. He emphasised that the drives are culturally modifiable (Engler, 1985), bringing the psychoanalytic model as close as possible to a self-determining, biopsychosocial framework at the time. Taken together, both theorists' outlooks satisfy the requirements of this study in terms of providing a theoretical structure in which to position lovemap development, and expression, as meaningful processes to investigate.

2.4.2 Freud's psychosexual developmental stages

Sigmund Freud, along with his extensive theories, must be included in an examination of human life across those stages pertaining to psychosexual development. Of all the psychological theorists and personologists, he has clearly been primary in putting the greatest emphasis on the importance of

sexuality in life (Engler, 1985). The overwhelming importance, in Freudian thinking, of the sexual instinct makes it possible to posit that his theory of personality hinges on sexuality as the basic human nature (Maddi, 1989). He furthermore details how the satisfaction of the sexual instincts is steeped in conflicts, such that Maddi classifies his position as a conflict theory.

Freud viewed people as being predominately hedonistic; seeking always to maximise pleasure and to avoid painful tension (Engler, 1985). His approach presents human sexuality as totally understood from a departure point of tension reduction. Freud's complete works, however, incorporate extensive material on mental and emotional human functions as well. He wrote much on intrapersonal phenomena, including the drives, the Id, Ego, and Superego, and the individual's personal psychosexual development. The interpersonal mechanisms of socialisation, development of the Superego, and parental influences, for instance, also receive detailed coverage.

Halberstadt-Freud (1977) proposes that Freud's main 'discoveries', and lasting contributions in, the field of psychology are threefold. These are, firstly, his work on dreams as the royal road to the unconscious, secondly, the role of unconscious processes in mental life, and, thirdly, the human development of psychosexuality. This latter process is said to take place from earliest childhood onwards into adulthood and is detailed in Freud's libido theory.

2.4.2.1 The sexual instinct

Freud spoke of Eros and Thanatos, the two dominant, and opposite, instincts or drives that dominate human life. While Thanatos is termed the death instinct, Eros is known as the life instinct; our impulse towards life (Godow, 1982). Eros is said to include all life instincts, encompassing self-preservation, preservation of the species, ego-love, and object-love (Freud, 1973). Its primary aim is to establish even greater unities and to preserve them thus; to bind together. Eros is also called the love instinct, and Freud links it to the presupposition that all living substance was once a unity that was later torn apart and now forever strives towards re-union. This idea has been taken up by many other writers since Plato's original description of this idea in his *Symposium* (Eugenides, 2002; Fromm, 1957; Greer, 1999; Mace & Mace, 1986; Verhaege, 1998).

Libido, as the energy force behind the life impulses, is said to be much more psychological than physical in nature (Engler, 1985). The libido is described as the sexual instinct, being made up of the emotional and psychic energies derived from the biological drive of sexuality. The original German term, *Trieb*, translates into the developed concept of drive, or instinct. According to Freud (1925b), the source and energy of instincts originate from within the organism itself, with processes that are internal and intrinsic to the person as a functioning biological system. All drives have a source (the bodily stimulus or need), an impetus (the intensity, or amount of energy behind the need), an aim (a goal, with the purpose of reducing the excitation), and an object (for instance, the person through which the aim will be satisfied).

The libido is considered to be the total available energy of Eros, stored up in the Ego (Freud, 1973). Libido develops throughout the course of a person's life, changing its aim or object, or both, across the various developmental phases (Halberstadt-Freud, 1977). A portion of the libido, from its instinctual aim, is described as sexual excitation, and the libido does arise predominately from the 'erotogenic zones'. Libido is normally characterised by mobility, suggesting that it can pass from one object to another. This contrasts with the fixation of the libido to particular objects, at times, which can often persist throughout life, and which may be dysfunctional in nature. These principles might play into hypotheses on the perpetuated expression of dysfunctional lovemap expression.

Within Freudian theory, sexuality is understood to be more than simply a bodily process and to have both psychological and intentional characteristics as well (Engler, 1985). While Freud may have emphasised the biological side of human sexuality, he certainly considered '...the instincts influential through their grip on mental life' (Maddi, 1989, p. 44) as well. Freud, furthermore, used the concept of sexuality to encompass the seeking of pleasure in general and did not limit his understanding to the purely genital, or adult, pursuit thereof.

Godow (1982) goes on to propose that the libido, which is responsible for driving the sexual instinct, does not have genital satisfaction alone as its aim. She proposes that this energy force is also active in the attainment of pleasure in a more general sense, such as experiencing a positive sense of well-being. Godow, along with a number of modern personologists, would contend that Freud had also used sex as nothing more than a metaphor for all pleasure seeking. Maddi (1989) differs with this interpretation, stating that Freud was very explicit about his emphasis on sexuality *per se*. Maddi argues that Freud rejected the watering down of the sexual message of his theory to make it 'more palatable' for others, and that his real intent was very literal sexuality. While aware of these contradicting views, the author puts forward her reading of Freud's position below.

2.4.2.2 The psychosexual stages of development

Freud (1973), himself, stated that an individual's sexual life begins to manifest soon after birth. His use of the word sexual differs from a 'conventional' understanding of it today, in that it need not refer exclusively, or at all, to genital pleasure. The Freudian concept of sexual is much wider in that it includes many types of activities, and numerous areas of the body, allowing for a much broader understanding of the human pursuit of pleasure. A person's sexual life is understood to include all functions that aim to obtain pleasure from the erotogenic, or pleasure, zones of the body. In fact, the whole human body can be said to be a Freudian erotogenic zone.

Nonetheless, in terms of the psychosexual stages of development, Freud (1973) would delineate his five well-known stages of biological maturation and the bodily areas that each refers to. The first erotogenic zone to emerge is oral, with the anatomical location of the sexual instinct being the mouth. This stage would cover, roughly, the first year of life. Thereafter, the anal stage is marked by a shift in location to the anal orifice as the baby's focus of pleasure seeking behaviours, for the

second year of life (Freud, 1925a). In the phallic stage, the genitalia become the anatomical location of the sexual instinct, and dominate for the years three to five.

Throughout these stages each zone will emerge as the dominant, but not exclusive, bodily area involved in the stimulation of pleasure at each time (Engler, 1985). Previous zones are not forgotten, and the developmental experiences in one or more of the preceding stages will have a lingering effect, either destructive or constructive, on later behaviour (Maddi, 1989). These years of pleasure seeking are followed by the so-called latency period. Largely unelaborated on by Freud, it is assumed to refer to the stage subsequent to phallic maturation, during which there is no new erotogenic zone, or location of the sexual instinct. This latency stage is taken to persist until the advent of puberty.

The genital period then emerges, from puberty onwards, as the earliest onset of mature sexuality. Freud considered this to represent the pinnacle of development and maturity, and to be a true psychosexual stage (Maddi, 1989). The relevant anatomical location is still the genital zone, but, along with the complete physical maturation of the sexual system, the person now seeks gratification from genuine interaction with others. The expression of sexual life, through the pursuit of physical pleasure, will therefore only sometimes refer specifically and exclusively to the genital regions, and even less frequently will it coincide with the service of reproduction (Freud, 1973).

Freud focussed on the sexual instinct to such an extent that he considered personality to only 'jell' finally with the biological maturation of sexuality, and to change little thereafter (Maddi, 1989). Normal, mature individuals would, now, be expected to be able to satisfy their sexual needs in socially approved ways. Freud's hallmark of maturity *Lieben und Arbeiten* - to love and to work - is of relevance here. Optimal development would leave an individual in a position to, both, love in approved sexual ways, and work in his or her society (Engler, 1985).

Freud would, furthermore, answer that a normal person should be able to love and work well, that is successfully (Erikson, 1968). From a Freudian point of view 'love' refers to a generosity of intimacy, as well as to genital love. The satisfaction of our desire to work would, moreover, coincide with the outcomes of our labours. Freud's maxim, then, can be taken to imply that optimal human functioning would allow people to love productively and work productively. Erikson concludes that the epitomised, normal life would be recognisable in, both, the individual's work productiveness, and his or her right, and capacity, to be a sexual and loving being.

2.4.2.3 The psychical apparatus

From the above we can sympathise with Halberstadt-Freud's (1977) position that the libido theory exhibits a greater tendency towards biological, instead of psychological, thinking. There is, however, much mental and psychological activity taking place in terms of the growing child's stages of development. Freud (1973) spoke of many internal mental events, the passage of ideas and thought

processes, which do occur. He specifically refers to the three levels of mental awareness, the conscious, the unconscious, and the preconscious, or, that which is capable of becoming conscious.

In writing up his understanding of the mental, or psychical, apparatus, Freud (1973) refers to the agents of the Id, Ego, and Superego. The oldest of these psychical provinces is the Id, containing everything inherited and that which is laid down in the person's constitution. The Id is present at birth, and, as such, is above all of the instincts. It originates from our very somatic organisation, which first finds its expression in the Id in forms unknown to us. The forces behind the tensions caused by the needs of the Id are called the instincts; those somatic demands made upon the mind.

As the child grows and comes under the influence of the real, external world, one portion of the Id undergoes a particular development (Freud, 1973). It becomes the Ego, a special organisation which, henceforth, will act as an intermediary between the Id and the external world. The task of the Ego is self-preservation, which it manages through the use of a special mechanism called reality testing. This process tests the perceptions that the individual has and it is meant to mediate all behaviours in an optimal manner. The Ego performs its task by becoming aware of stimuli, by storing up experiences of them (in memory), by avoiding excessively strong stimuli (through flight), by dealing with moderate stimuli (through adaptation), and, finally, by learning to bring about expedient changes in the external world to own advantage (through activity).

The modern life tends to include a long period of childhood during which the growing human being lives, completely or largely, dependent on his or her parents (Freud, 1973). This process leaves behind it, as a precipitate in the Ego, the formation of a special agency in which the parental and social influence is prolonged. This, Freud named the Superego, and described as differentiated from the Ego, and opposed to it in many ways. The Superego includes the personalities of the parents, as well as the nature of the family, the person's racial and national traditions, and the demands of the immediate social milieu. Its essence, and functions, can be best understood in the one word - conscience. The Superego now functions as the third power that the Ego must take into account, alongside the Id and the reality of the external world's demands and limitations.

2.4.2.4 Developing object-love

Freud (1973) discusses the psychological counterparts to the physical, sexual growth of the child that come into play at the same time as the above development of the mental agencies. He explained that the first erotic, or pleasure providing, object in the child's life is his or her mother's breast. At this time the baby can no more distinguish between an 'outside' and itself than between the mother and her breast alone. As such, Freud understood love to have its origin in an attachment to this early, satisfied need for nourishment.

The whole person of the mother does later come to be the first 'object' of the child's love, as she becomes his or her first seducer (Freud, 1973). The child's mother, as the first and strongest love

object in his or her life, will in some ways be a prototype for all later love relationships for the entire lifetime. This may have significant implications for lovemaps, in that they may be based on a prototype of the mother and the sort of relationship that the child has had with her. Bowlby's (1969) 'Attachment Theory' is also of relevance here in that it, similarly, specifies the nature of the relationship between the infant and his or her primary care-giver (frequently the mother) as decisive in the individual's later, lifelong capacity to make attachments, as well as the nature of these attachments.

The child will initially experience primary narcissism that lasts until the ego transforms narcissistic libido into object libido (Freud, 1973). Libidinal cathexes are then sent out to objects, such as people. The term narcissism comes from the ancient Greek myth of Narcissus, who 'unwittingly' fell in love with his own reflection in a pool of water (Enlger, 1985). He talked to this image, made love to it, tried to embrace it, but all in vain, as it fled at his touch. He burned with a self-consuming passion that is now referred to as narcissistic. Such behaviour refers to a sense of self-importance and self-involvement that may actually hide a fragile sense of self-worth, which is accurate for the young child, but must be resolved before maturity.

Freud posits that both the little girl and boy will then court their mothers as their prime, pre-Oedipal love objects (Halberstadt-Freud, 1977). During the phallic stage, of age three to six years, this may change, however, due to the workings of the Oedipal and Electra complexes, depending on the gender of the child. The little girl would also initially want to win her mother, but later abandon the mother that she has loved, and turn instead to her father as love object. She should then be able to identify with her mother, after successful Electra complex resolution, thereby incorporating female characteristics into her own identity.

With the successful resolution of his Oedipal complex, the boy will identify with the same sex parent, his father (Engler, 1985). By so doing, he will incorporate the characteristics of his father, the man that his mother loves. The boy does, however, retain his mother as his first lover, the primary love object, through his imagination. He may not 'be able to have his mother now', but he will grow up and later 'be able to find a girl just like her'.

2.4.2.5 Freudian theory and lovemaps

Freud (1938) writes of the phallic stage, during the years three to five, as the time of the well-known Oedipal and Electra conflicts. Mentally, this stage involves the initiation of fantasies that have a frankly heterosexual quality. 'Children talk of marrying the opposite-sexed parent and displacing the same-sexed parent' (Maddi, 1989, p. 279), in a very clear manner. Boys and girls, furthermore, may talk of being a father or a mother; the roles that they typically will fulfil in later adult life.

During the genital stage, from puberty onwards, one of the more mature, and least rigid, defence mechanisms comes into play (Freud, 1938). This process is called sublimation, and it involves

changing the object of the (sexual, in this instance) instinct to another one that is more socially acceptable than the original. All love, for Freud, is essentially 'on the rebound', in that the child has had to give up its original attraction for the opposite-sexed parent and learn to love another. Sublimation is, notably, quite so functional in that it involves the least damming up of the libido, or drive energy, that is straining for expression. So,

Instead of pursuing mother, as the boy is wont to do in the phallic stage, he pursues other females outside the family and in so doing accepts society's set of responsibilities and rules concerning heterosexual relationships (Maddi, 1989, p. 281).

The above demonstrates, once again, the compromised nature of even the ideal Freudian personality. Freud (1938) takes this so far as to assert that it is the well- and not poorly developed adults who unconsciously choose partners resembling their opposite-sexed parents. By falling in love with, and expressing this love to, such partners, individuals are able to fulfil their unconscious, incestuous fantasies in socially condoned ways. This 'instinctual truth' is, however, hidden from consciousness by that most sophisticated of defence mechanisms, sublimation (Maddi, 1989, p. 58).

Leonard (1985) has written on women, and specifically the father-daughter relationship, from a psychoanalytic point of view. She states that a growing daughter is deeply affected by her relationship with her father, in terms of both her emotional and spiritual development. The father is the first masculine figure in her life and the prime shaper of the manner in which she relates to the masculine side of herself, and, ultimately, to men. The nature of male role models in a girl's life would shape the Jungian concept of *animus*, the unconscious masculine archetype, within her (Prochaska & Norcross, 2007).

The father is typically believed to provide a model for authority, and to project the traditionally masculine ideals of responsibility, decision-making ability, objectivity, order, and discipline (Leonard, 1985). If the daughter grows up without an adequate paternal model of these traits, she may suffer a sense of shame, both in her father and in herself. If her father is either too rigid or too indulgent, this may affect her relation to these aspects of herself, or of others. She may internalise, and then actualise, a skewed sense of values, order, authority, and/or structure in her nature.

If the father errs on the side of indulgence, he may have never established limits for himself and thus remain an 'eternal boy' (Leonard, 1985, p. 11). Leonard calls this man a *puer aeternus*, a phrase that Jung borrowed from Ovid to name a mischievous, seductive, young god. Men who identify overly with this god of youth may be fixated at adolescent stages of development. They typically avoid the conflicts of everyday life, are unable to make commitments, and yet remain close to the springs of creativity, energy, and the search for spirit. Extreme examples of these 'eternal youths' would be addicts, men who can not work, and Don Juan lovers. Von Franz (1970), similarly, writes on the dangers of the irresponsible *puer aeternus* nature of man.

A girl who grows up without an adequate model of masculinity often unconsciously builds up an ideal image of her father, and of man (Leonard, 1985). Her life may then become a search for this ideal father, in the form of an ideal man. In seeking this ideal, she may be bound to a 'ghostly lover', an improbable man who exists only in her imagination (p. 12). This may make it impossible for such a woman to develop a normal lovemap, or to find a man who satisfies the criteria of a healthy lovemap in a sufficient manner. This problem is akin to Goodyear, Newcomb and Locke's (2002) finding that teenage girls with internalising behaviours of psychological distress, and externalising behaviours of an antisocial nature, are likely to seek intimate relationships with men who may exhibit negative characteristics or relationship patterns.

Interestingly, Freud (1973) wrote about the possible circumstance of losing one's love object. He proposed that, if one had lost a love object, the most obvious reaction would be to identify oneself with it. That would be to replace the lost person from within, as it were, by identification. This is described by the oral character defence mechanism of introjection, a rather unsophisticated, immature, and quite debilitating process, in that it grossly distorts reality. The process of introjection involves '...incorporating another person - virtually becoming that person -' in order to avoid a threat or potential danger (Maddi, 1989, p. 276). Where the perceived threat is the loss of a love object, and one introjects, or identifies with, the person in order to replicate them, this may hold implications for lovemap development and/or dysfunction.

Money (1984) stated that the 'normal' lovemap usually manifests as the innate desire for standard heterosexual intercourse. When the normal heterosexual play and sexual rehearsal of childhood are hampered by too much prohibition or punishment, the above might not occur and paraphilias might develop. Similarly, the defining principles of Freud's theory state that the psychoneuroses are linked to either the repression of, or lack of satisfaction in, the sexual realm. It is notable that both of these psychologists maintain that the restriction of romantic-erotic development, and not its expression, is likely to lead to pathology. The explanation that Freud (1973) offers to describe the development and maintenance of fetishism, as a specific paraphilia, is very different to that of Money's, however. Freud's argument centres around one of his hallmark concepts, the male fear of castration, which is not within the scope of this study.

2.4.3 Erikson's developmental theory

Engler (1985) considered Erikson to be '...undoubtedly the most popular and influential psychoanalytic theorist today' (p. 186). His theory incorporates traditional psychoanalytic concepts, as well as cognitive elements and social dimensions, including both culture and history. Erikson is noted to have extended psychoanalytic thinking, elaborating on the stages of development, and making explicit the social dimension he believed Freud's work to imply. The stages are a gradual series of decisive, personal encounters with the environment that reflect the interactions between biological development, psychological capabilities, and social influences.

Whereas Freud considered fewer developmental stages, and saw personality as being relatively well set by puberty, Erikson (1950) wrote of the development of, and possible changes in, personality that continue throughout the whole life span. He advanced the account of adult development with an additional four 'active' life stages pertaining to the years following puberty, thereby extending on Freud's work. Erikson was an ego psychologist, working from a basis of Freudian theory, but placing his emphasis on the lifelong functioning of the ego, and extending the stages of development from infancy to old age. His view of mankind differs, furthermore, in that he added a belief in the human capacity to be both rational and logical (Maddi, 1989).

Erikson's developmental principle was derived from our knowledge of the growth of an organism *in utero*. The term epigenetic originates from the Greek *epi* meaning 'upon' and *genesis* meaning 'emergence', referring to growth in which one stage develops on top of another, in a sequential and hierarchical pattern (Engler, 1985). Erikson (1980) observed that any growing thing has a ground plan to follow, and that out of this plan the parts arise, with '...each part having its time of special ascendancy, until all parts have arisen to form a functioning whole' (p. 53).

Erikson's model of psychosocial development is significant for this study as his work contributes ideas on the need for intimacy as a healthy psychological construct (Shea & Adams, 1984). Having negotiated the psychosocial crisis of establishing an identity, adolescents and young adults attempt to resolve a conflict between the needs for intimacy and interpersonal isolation. As part of the maturing process, they experience a growing need for intimacy and must face the major task of establishing intimate relationships and romantic attachments (Erikson, 1968). Erikson's treatment of these life stages and developmental milestones highlights the importance of his model in understanding love map genesis and expression.

2.4.3.1 The epigenetic life stages

Erikson (1980) detailed the eight stages of human development, which he called the epigenetic life stages. He understood that, at each successive level of development, including advanced adulthood, human personality becomes more complex. There is, however, no strict chronological framework, and individuals will have their own timetables. Each stage entails its own identity crisis, which need not be a catastrophe, but rather an opportunity to develop a particular ego strength. This ongoing progress evolves with the child's attempts to relate to, and understand, others and the world (Engler, 1985).

Erikson's stages individually centre on an unavoidable emotional polarity, or conflict, that the person will encounter during successive critical periods (Engler, 1985). Each aspect of psychosocial development has a critical period of readiness, a turning point, during which, if it does not flourish, it will flounder. The sequential phases of ego epigenesis deal with unique crises, but they progress in a cumulative, not a linear, fashion, inheriting the legacies of past stages. Each new stage acts as a

ground-plan, adding a given characteristic to a widening ensemble of characteristics that is reintegrated at each later stage in order to play its part in the full cycle (Erikson, 1968).

There is a particular pattern of peripheral personality characteristics, or traits, associated with either the successful resolution of, or fixation at, each stage. Dealing with new environmental demands has the potential to introject these, either positive or negative, emotional components into the developing personality (Engler, 1985). Both emotional components are incorporated into the emerging person to some extent, but the positive portion will be reflected to a higher degree if the conflict is resolved satisfactorily. If the conflict persists, or is not adequately resolved, however, the negative portion predominates. The psychosocial gains of ego strengths, or basic virtues, resulting from successful ego adaptation, must then be nurtured or reaffirmed continuously.

Erikson's first four stages '...are closely related to the Freudian oral, anal, phallic, and latency periods' (Maddi, 1989, p. 294). Freud also described a character type typical to fixation at each of these stages. Erikson is, however, more interested in the stages' psychosocial significance, and he clearly makes this his emphasis. He discusses the psychosocial crises that the individual will have to deal with (autonomy versus shame and doubt in stage II, industry versus inferiority and guilt in stage IV), the radius of significant relationships at the time (maternal person in stage I, basic family in stage III), and the psychosocial modalities from which the individual will function for each stage ('to be oneself' in stage V, 'to take care of others' in stage VII), for example (Erikson, 1980).

Erikson (1980) goes on to add four more epigenetic stages that relate to the onset of Freudian genitality and beyond, extending from puberty to death, and thereby encompassing the whole potential life span. As such, his model covers childhood, adolescence and early adulthood, the periods relevant to Money's (1983) development and early expression of lovemap. Erikson pays particular attention to each period, devoting the focus of a whole life stage to the years 5 to 12, or Freudian 'latency' (Stage IV), and to the years 12 to the end of puberty (Stage V), or the onset of Freudian genitality. It will be beneficial to examine the first two 'additional' stages of Erikson's developmental model.

2.4.3.2 Epigenetic development of identity

The fifth stage pitches achievement of identity against role confusion in the psychosocial crisis of Identity formation versus Identity diffusion (Erikson, 1956). With the physiological resolution of genital maturity at puberty, childhood proper does end, and the period of youth begins. The radius of significant relationships at this time covers both peer groups and out groups. The psychosocial modalities for resolving this crisis focus on how to be oneself (or not), and how to share being oneself with others (or not). The successful resolution of this life stage, which covers adolescence or roughly 12 to 18 years, leads to the basis of a clear adult identity.

Adolescents are largely preoccupied with a comparison of what they appear to be as opposed to what they feel they are, as well as what it appears to be that significant others expect them to be (Erikson, 1959). Most are busy developing a defined personality within an understandable social reality. Their search is one for a new sense of continuity, or sameness, of self, an ego identity, as they attempt to consolidate their social roles. As such, it consists of a gradual integration of all identifications into one. This sense of ego identity must then be matched by a sameness, or continuity, of one's meaning for others.

Puberty can be a difficult time, during which the individual may experience uncertainty in terms of adult roles ahead and/or be unable to settle on an occupational identity (Erikson, 1956). Moreover, an over-anxious attempt to settle a personal identity may lead to over-identification with groups, or heroes, and a paradoxical loss of identity. Much of youthful 'falling in love' can be understood as this sort of need for protection, instead of mature loving. Adolescent love is not entirely, or even primarily, a sexual matter. It may be more of an attempt to arrive at a definition of self identity by projecting one's diffused self-image onto another, and seeing it thus reflected, also gradually clarified. Erikson proposes that this may be why so much of young love is conversation. Sexual or genital intimacy with members of the opposite sex may now approach, and is sometimes even forced on the person.

True 'ego synthesis' is the successful alignment of the individual's basic drives with his or her endowment, and opportunities, thereby creating a meaningful identity. Engler (1985) describes the potential outcomes of this identity crisis as either: a positive, coherent individuality, and conceiving of oneself as a productive member of society, or a total identity crisis, or the adoption of a negative identity, resulting in unfortunate consequences such as social pathology, crime, and expressions of prejudice. The ego strength developed out of successful identity resolution is the basic virtue of fidelity, the ability to be faithful, and loyal to an ideological point of view.

2.4.3.3 Epigenetic sexual and romantic development

The sixth stage is marked by the end of adolescence and the beginning of mature, and able, adult functioning. The phase of youth, or roughly the years 18 to 24, refers here. The relevant psychosocial crisis is that of Intimacy versus Isolation, in which the individual must attempt to both achieve intimacy and avoid isolation (Erikson, 1980). The dominant psychosocial modality is that of losing and finding oneself in another and the radius of significant relationships includes (typically individual) partners in friendship, sex, competition and co-operation. Successful negotiation of the intimacy crisis can only follow on identity resolution. Only when identity formation is well on its way, can true intimacy, that is, the counterpointing and fusing of a pair's identities, be possible.

Sexual intimacies are only one part of the picture, and yet they often precede a capacity to develop a true, mutual, psychosocial intimacy with another adult person (Erikson, 1968). Engler (1985) concurs that sexual exploration may precede genuine personal intimacy. A youth, not sure of his or

her identity, may either shy away from interpersonal intimacy, or throw him- or herself into 'promiscuous' acts of intimacy, but without true fusion or real self-abandon. The challenge here concerns achieving emotional duality, as intimacy is the ability to develop a close, meaningful relationship, or to form a close affiliation, with another individual.

Where an individual does not accomplish such intimate relations in late adolescence or early adulthood, he or she may settle for highly stereotypical interpersonal relationships (Erikson, 1968). This individual typically retains a deep sense of isolation, however, having displayed an incapacity to take chances with identity in showing true intimacy. This factor may play a great role where individuals selected a mate based on an early, and possibly immature, lovetap, only to change it later to a more functional criteria set. Such an individual might be persuaded by the dominant social discourses, such as the media, to accept a stereotypically defined ideal partner and relationship.

Erikson (1950) elaborates on his understanding of intimacy in love relationships as the concrete capability to achieve mutuality of orgasm, specifically with a loved partner. In terms of Freud's model of psychoanalysis, in which genitality is also but only one condition for full maturity, the ideal combination of physical and emotional union will only now be truly possible. Erikson added further points, stipulating heterosexuality, marriage, and parenthood, which are not necessarily relevant for all adults, especially in our times. The first two criteria do, however, focus on the crux of intimacy, the adult ability to offer oneself freely in the highly vulnerable situation of sexual union, or somewhat differently, in close friendship (Maddi, 1989).

Fully mature adulthood can be said to include the capacity to develop orgasmic potency. This relates to much more than simply the discharge of the sex products, as in Kinsey's 'outlets' (Erikson, 1968). It would combine the ripening of intimate sexual mutuality, and full genital sensitivity, with the capacity for the discharge of tension from the whole body. Erikson proposed that, when the climactic mutuality of orgasm is possible, it would do much to appease the natural hostilities and potential rages that can be caused by the daily evidence of the oppositeness of male and female. The different procreative functions of the sexes may now be transcended so that man and woman can co-operate.

2.4.3.4 Mature intimacy

Freud's work showed that sexuality begins at birth for all individuals (Erikson, 1980). Similarly, their experience of social life, and its incipient socialisation, will also start from their time of being born into the world. The emergence of the young person's natural sexuality may often appear to be diametrically opposed by the efforts, and the effects, of socialisation, much as did Freud's Eros and Thanatos strive to different ends. Nonetheless, every boy and girl will experience both from the outset. Before genital maturity is reached, much of the individual's sexual life is of the self-seeking, and identity-hungry, kind. Erikson (1968) maintained that each partner is really only trying to reach him- or herself, or may be engaged in a form of genital combat, attempting to defeat the other.

Erikson (1980, p. 53) added an ameliorating condition to the polarised picture of individual sexuality versus communal society, which he called the '...in-between state'. This would be achieved by all people who manage to consolidate their sexuality with their experienced socialisation. They would then feel at one with what they are doing, when and where they are doing it. Erikson clearly viewed this as an optimal state and described how, when it is achieved, the person's play becomes freer, his or her health more radiant, sex more adult, and work more meaningful. A balance should be struck between dedication to work and a capacity to love, coupling genitality with general work productiveness.

Mankind, in addition to erotic attraction, has also developed a selectivity of 'love' (Erikson, 1968), very much like the idealised template of lovemap. This serves the need for a new and shared identity, above and beyond the physical sexual needs. Then love is mutual devotion, and it can overcome the antagonisms inherent in the sexual and functional polarisation of people. The involvement of love in previous stages was limited to that received from other persons, now the individual can begin to care for others. Young adults' identities will now be based more on the formula of 'we are what we love'. Now love can be seen as the vital strength of young adulthood.

2.4.3.5 Erikson's theory and lovemaps

Erikson (1980) considered the psychosocial crisis of the sixth epigenetic stage to be that of Intimacy versus Isolation. As this challenge falls to the individual at the beginning of mature, adult functioning, it coincides with that period in time of pair-bonding and possible marriage for many. Erikson considers the primary emotional task of marriage to be the achievement of intimacy with a beloved other, and thus the avoidance of isolation.

Erikson referred to the role of 'needs' in such a relationship, delineating the nature of a marriage as functional, that is, as fulfilling a purpose in terms of the needs of the individuals concerned (James & Wilson, 1986). To Erikson, marriage was the ultimate pair-bonded coupling, based on the mature and integrated individual's ideal mate preferences, and therefore, synonymous with his or her lovemap. From this point of view, marital interaction is based on the premise that the choice of marital partner is influenced by the unconscious needs of the individual to get in touch with his or her split-off, and repressed, elements of personality. Finding a suitable partner would fulfil these needs and thereby satisfy, and complete, the person.

James and Wilson (1986) cite Dicks' suggestion that there are three major levels involved in the selection of a marriage partner; those characteristics that would make up a psychodynamic love map. These are: firstly, the homogamy, or similarity, between the two individual's socio-cultural values and norms; secondly, the fit between one's expectations and experience of the other's personal norms and values; his or her 'central ego'; and, thirdly, the unconscious, object-relational needs that flow between marriage partners and require satisfaction and feedback. An individual is

drawn to someone who seems able to supply and/or express aspects of personality that he or she has repressed and/or failed to integrate. The lovemap partner represents, or promises, a rediscovery of important lost aspects of own personality. As such, Erikson makes no clear comments on lovemap content, but instead allows the expectation that the ideal partner will fulfil the above needs.

Erikson (1968) discussed the responsibility that social scientists have to reach greater specificity with regards to the aspects of personality that they are studying. He proposed that they focus on all relevant roles of their subjects, the 'self-identity', 'work-identity', and 'sexual-identity', for example, in order to better fit, and make more measurable, the item that they are investigating. For the sake of logical or experimental manoeuvrability, Erikson encouraged treating these terms as matters of social roles, personal traits, or conscious self-image. This links to the idea, already proposed by the author, that people in fact have many 'maps', not only lovemaps but also self-maps, work-maps, and so on.

2.4.4 Conclusion

As can be seen from the above theorists' points of view, sex and sexuality are important physical and psychological factors in the development of a human child into a viable and highly functioning adult. Both view the attainment of sexual potency as an essential aspect of entry into optimal adulthood. Freud, and even more so Erikson, adds the proviso that this capacity to respond with reciprocal genitality is a necessary, but not yet sufficient, criterion in rendering a young person available for a mutually satisfying and productive relationship.

From both the psychoanalytic and ego psychology approaches, comes the expectation that the young person must, furthermore, develop a capacity to share the self with others in a true love experience. The willingness and ability to enter into a relationship of trust and vulnerability with another is the second personal cornerstone to the claim of psychological adulthood. An individual able to meet these two objectives, will have resolved his or her issues of own identity and be able to experience a mutuality of both sexual and emotional intimacy with a loved other.

This links with the descriptive features of lovemap, in that it is meant to summarise the romantic and erotic characteristics of the desired love relationship with an ideal love partner. Thus, we may relate Money's conceptualisation of the mental blueprint of a sought partner to the sexual and love-relationship aspects of the above developmental theorists' models. Individuals developing rapidly on the fronts of sexual and romantic self may, furthermore, be expected to be keenly aware of others in the same light, and to weigh their cognitive conceptualisations of desired mates heavily in these qualities as well.

CHAPTER 3

LOVE, LUST AND PAIRBONDING

3.1 Introduction

In the previous chapter, Money's (1983) conceptualisations of love and lust were brought together in the lovemap cognitive blueprint of the idealised lover. According to his theory, the ability to pairbond is an experience that, ideally, includes both romantic and sexual feelings for the partner. While it is within human nature for the phenomena to operate apart, Money (1986a) considered the co-operation of love and lust, in the process of pairbonding, to be crucial for the development and expression of a healthy lovemap. It is in the mutuality and reconcilability of these criteria that functional human mate selections may occur.

Weinrich (1990) proposes a theory similar to Money's in that it looks at amorous (limerent) and passionate (lusty) love as distinguishable concepts, and he goes on to detail each as somewhat differently experienced by males and females. Weinrich's research aimed to put the notion of these two sexual attractions into precise and testable forms, so as to fit them into his earlier gender transposition model. He defines 'limerent' sexual attraction as active in eroticising the physical and personality characteristics of a particular Limerent Object. 'Lusty' sexual attraction would, instead, be active in producing erotic arousal when encountering a new Lusty Object.

Weinrich (1990) held that both limerence and lustiness are experienced by both men and women, but in different ways. There may be an average difference in the ease with which each one can be elicited in a particular sex. He believed that most women experience limerence as an autonomously arising desire, whereas the lustiness that does occur for them is a reaction to particular stimuli. For most men, however, lustiness would be the autonomously arising desire, whereas their occurring limerence would be a reaction to particular stimuli. This idea matches the (simplistic) lay expectation that women accede to sex in exchange for love, while men give love to obtain sex.

Individuals, irrespective of their sex, may vary in their readiness to respond to the two kinds of attraction (Weinrich, 1990). Some of the basic gender difference can be attributed to socialisation and cultural conditioning. Weinrich adds that, whereas lusty attraction is rarely indifferent to the sex of the Lusty Object, limerent attraction may well be indifferent, or nearly so, to the Limerent Object's sex. This translates into the suggestion that one may love/infatuate a person of either sex, but will only lust after a person of the sex prescribed by one's sexual orientation.

Weinrich (1990) does not expressly link limerence and lustiness as accomplices in human pairbonding, however. His theory does purport that the experiences of lust and limerence are universal for men and women, albeit in different modes, and that it is reasonable to expect that, when both do coincide for a man and woman, the two may pair up. This theory could allow that 'a desired Object, with particular stimuli' is close enough to Money's concept of lovemap that pairbonding may be expected to follow.

3.2 Love

Rubin noted in 1970 that romantic love, which he understood to refer to the love between opposite-sex peers that might lead to their marrying, had been nearly nonexistent as a topic of psychological research. Discussing liking, or interpersonal attraction, was the closest that most investigators had come to the concept of romantic love. Hazan and Shaver (1994) concur that very little formal research had been done on understanding human love and affection until the last quarter of the previous century. Harlow (1958) lamented that, although assigned the work of analysing all facets of behaviour and their component variables,

So far as love or affection is concerned, psychologists have failed in their mission. The little we know about love does not transcend simple observation and the little that we write about it has been written better by poets and novelists (p. 1).

Gerdes (1988) adds that, for centuries, it has indeed been the writers, poets, artists, composers, and lovers who have attempted to capture the essence of love. The same observation is made by Verhulst (1984), in noting that the phenomenon of love has been explored within the arts, by poets, philosophers, songwriters, and novelists. There has been a reluctance in the scientific community to study love (Godow, 1982). Many people believed that romantic love was a rather frivolous subject and unworthy of scientific pursuit. Love has, furthermore, frequently been viewed as a human emotion that defies prediction. To apply the concepts, and language, of rationality to emotionality, or vice versa, was therefore considered meaningless.

Verhulst (1984) concurs that the scientific investigation of passionate love has been extremely limited. He names Freud's 1921 dismissal of love as no more than 'aim-inhibited sex' as the point after which psychoanalysis paid little attention to romantic love. Psychoanalytic studies have focussed, instead, on the underlying dynamics of partner choice, and gone on to explain feelings of passionate love as the expression of unconscious fixations. General psychological research has frequently focussed on interpersonal and sexual attraction and their determinants, and, similarly, rationalised love as merely an extremely powerful initial feeling of attraction.

Reiss (1960b) observed that the heterosexual love relationship was one of the most vital, and yet one of the most neglected, aspects of courtship behaviour. Tennov (1973), similarly, questioned why the phenomenon of romantic love, and the ensuing heartbreak after the potential end of such a love affair, should be disregarded by a discipline that is looked on as the one to be concerned with important human problems. She adds that love, and our struggles with it, are major themes '...of virtually all popular and serious fiction, and sung about in almost every popular song' (p. 420) in an argument to demonstrate its universal relevance. She concludes that romantic love is a subject worthy of investigation in its own right.

Verhulst (1984) notes that, in spite of its clinical relevance to relationship therapy, '...limerence or romantic love is hardly mentioned in the classical handbooks of marital and family therapy' (p. 118).

The immense importance of love and loving, in life and relationships, has only been met by a response in research and scientific exploration relatively recently. Shaver and Hazan (1988) wrote, roughly sixteen years ago, that their times had witnessed an explosion of interest in, and research on, the topic of romantic love. The major contemporary approaches to love research had offered an astonishingly vital, refined, and diverse set of theories and models to describe the relational state of love. They wished, however, to provoke more speedy and spirited debate amongst researchers, in a move towards a more coherent understanding of romantic love.

Hazan and Shaver (1994) later affirmed that psychology's more recent years have seen additional progress, and a proliferation of research, such that a new and dedicated sub-discipline on close relationships has emerged within the social sciences. Interestingly, when tracing the 'poetry of love' to related brain areas, research has demonstrated that those most implicated in this emotion are the same areas associated with fantasy, and not rationality, after all (Lamanna & Riedmann, 1994). Nonetheless, systematic research into romantic love is now well on its way.

3.2.1 Defining love

Falling in love is, undoubtedly, one of the most powerful and intriguing human experiences (Verhulst, 1984). Most people view love as a positive thing, supporting the expectation that 'everything's better with love' (Lamanna & Riedmann, 1994, p. 86). It is a great concern, especially of young people, to both experience and understand love. The majority of individuals seek love, need love, and are committed to it at least at some point in life. Tennov (1973) confirmed, in her study of sex differences in romantic love and depression, that over 80% of the subjects accepted as true the statement that they enjoyed love, while universally rejecting the statement that sex without love was preferred as well as those statements that indicated a lack of interest in love.

When asked what love is, however, most people find it difficult to define comprehensively. In our attempts to do so, do we toy with mystery? Lamanna and Riedmann (1994) discuss May's (1969) description of love as a delight in the presence of the other person, and an affirming of his or her value and development as much as one's own. Reiss (1960b) succinctly describes love as '...that relationship between one person and another which is most conducive to the optimal development of both' (p. 140). A thorough, formal definition conceptualises love as a deep and vital emotion, resulting from a significant need satisfaction, coupled with a caring for and acceptance of the beloved, and resulting in an intimate relationship.

Rubin's (1973) definition of love relates to the attitudinal manifestations of love, one's predisposition to think, feel and behave in certain ways towards the loved other, that he measured in his Love Scale instrument. Kelley (1983b) expands on this and proposes that the term love can be applied legitimately to such different categories as actions, processes, states, and dispositions. Love can be an individual process (feeling passion), the actions of an individual, a state (intense physiological

arousal), a disposition (attitude towards a particular other), or interactions between individuals. Furthermore, in reality, some of these categories frequently blur together.

Money (1980) defined love as the ‘...personal experience, and manifest expression, of being attached or bonded to another person’ (p. 289). He reports that it is usually erotosexual in nature, and that it is typically not subject to the individual's voluntary control. To Money, falling in love would then refer to the personal experience, and manifest expression, of becoming intensely, and possibly suddenly, attached or bonded to another person. It may be reciprocal and a source of great ecstasy, or only one-sided and a source of great agony for the loving person. Numerous lay and professional persons view love with this ambivalence, as either a blessing that makes life worthwhile or a torment to endure or escape, all depending on the circumstances.

Love may, moreover, not always mean the same thing (Sternberg, 1986) and there are a number of ways in which kinds of loves may differ from one another. Sternberg's tripartite theory allows for the many natures of diverse loves, across various kinds of relationships. Models of love differ in the extent to which they view love as biologically, psychologically, or socially constructed and maintained by people, or some combination of the three. Sternberg comprehensively defines love as ‘...a complex whole that appears to derive in part from genetically transmitted instincts and drives but probably in larger part from socially learned role modeling that, through observation, comes to be defined as love’ (p. 120). He additionally cites Rosch's organisation of love as largely prototypical, in that certain feelings, drives, thoughts, and behaviours appear as more highly characteristic of love, as it is socially defined, than do others.

The author will examine love as a universal phenomenon, that has been active throughout human history, and that exists as one of our most dominant themes. The opinion of mature love as healthy and necessary for optimal human development, and yet precious and a true feat when achieved, will be visited. The other side of the coin is covered in the examination of the romanticism of all things to do with love, the history of this tradition, and the possible dangers inherent in adopting this discourse to the exclusion of others. The development, functions, and types of love will be presented from a viewpoint of exploration, description, and critical discourse. Numerous alternative theories of love certainly exist, and those important to lovemap-like development and problems will be investigated. In concluding, the author reflects on the meaning that love holds in modern times, or rather the meaning that we give it through language, as love is surely socially co-constructed.

3.2.2 The universality of love

Fisher (1996) looks to the spoken, written, and performed traditions of our cultures to find evidence of the archaic and universal nature of romantic love. She notes that, as early as ancient Egypt, the love story of Isis and Osiris was recorded, now more than 3000 years ago. Ovid composed poems to romantic love in the first century B.C. in ancient Rome. Since that time, innumerable, ‘Poems,

songs, novels, operas, plays, films, sculptures, and paintings have all portrayed romantic love in a variety of (at least) Western cultures for centuries' (p. 31).

Shaver and Hazan (1988) talk of the evidence of romantic love in the earliest writings of every literate culture. They link human and primate forms of affectional bonding through their attachment theoretical approach to romantic love. Their outlook places love within a strong biological, instead of a cultural, framework. This biological path, significantly, lends considerable scientific advantage to the argument of the universality of love as a human experience.

Adding to the substantial evidence in literature and the arts is the current incidence of romantic love visible in 'traditional' societies. This would be seen in the folklore of romantic relationships, love songs, and the accounts of couples eloping. Fisher (1996) cites the anthropologists Jankowiak and Fischer who examined 166 cultures, finding evidence of romantic love in 88% of them. These scientists attributed the lack of evidence in the balance to ethnographic oversight, or a lack of access to the relevant cultural folklore. They concluded that romantic love, which they equate with passionate love, constitutes a human universal.

3.2.3 Love as precious necessity

In our impersonal, individualistic, and modern society people experience much less support from family, and others in general, than was the case in earlier times. Most people search for one caring person with whom to share their private time, and Lamanna and Riedmann (1994) maintain that all people need such love. This is confirmed in physicians' knowledge that a good love relationship enhances physical health and psychologists' convictions that loving is essential for emotional survival. Individually, at the very least, love helps to confirm a person's sense of worth. Healthy love involves caring, recognising the other, knowing that something does matter, supporting and encouraging the other's personal growth; all experiences that will benefit the giver, and receiver, of love.

Love can satisfy legitimate personal needs that exist in the present, but not the accumulated deficits of the past according to Lamanna and Riedmann (1994). Being loved fulfils the basic human needs for recognition and affection, and loving fulfils the need to nurture, express creativity, and engage in self-revelation. Illegitimate needs will be insatiable by others, and the person must address these him- or herself. Love can exist between people of the same and opposite sexes, between almost anyone, and pairings match the various types of love that exist. It may or may not involve sexuality, and this physical component may be heterosexual or homosexual. Love can include psychic intimacy, the sharing of minds and feelings, and/or sexual intimacy, the sharing of a sexual relationship.

Love may be as old as human civilisation, and necessary for our survival, but it is no easy feat. Lüscher (1980) discusses his 'genuine love' with caution and attention to the conditions under which

people develop this reciprocally benevolent bond. The preconditions are hard to master, he adds, as suitable models do not expose the private world of their genuine love. Lüscher laments the fundamental theme of modern life which suggests that people usually have more capacity for success, wealth, or business, than they do for genuine love. Fromm (1957) concurs that, whereas people have a deep-seated craving for love, they consider almost everything else to be more important, and use their energies in pursuit of money, success, prestige, or power, instead.

Much contradiction, and at times an ambivalence, exists around this normal/exceptional human state. Fromm (1957) writes of love with great veneration, saying that it is not a sentiment easily indulged in by anyone, regardless of his or her level of maturity. There are no easy instructions, and the capacity to love must remain a rare achievement. The 'art of loving' requires knowledge, effort, courage, commitment, faith, and an attitude of wilful activity, and yet, when achieved,

Love is the only way of knowledge, which in the act of union, answers my quest. In the act of loving, of giving myself, in the act of penetrating the other person, I find myself, I discover myself, I discover us both, I discover man (p. 24).

In so doing, one may overcome the existential apprehension of inherent human separateness; in Fromm's mind, the source of all anxiety. It appears to be the case that the efforts required to manage true loving are quite likely directly proportional to the benefits that ensue for the self and for others. Now, as ever before, does a commitment to love promise to be an honourable and productive pursuit in life. Fromm (1957) concluded, however, almost 50 years ago, that people capable of true love would be the exception, making it a probable marginal phenomenon in a modern day, Western society.

3.2.4 History of the tradition of romantic love

The ancient world was no stranger to the idea of love. Stories of romantic love abound from the times of ancient civilisations, and many myths and legends about love come to us from the times of antiquity. Passionate love affairs have often changed the course of history, as well as the course of individual people's lives (Verhulst, 1984). Our extensive traditions of literature have chosen, as primary themes, a focus on love, its trials and tribulations, over the ages and up to today. A human phenomenon this ubiquitous and revered must have been consequential to all people, for nearly all time, and aptly fits the magnitude of poet Robert Lowell's description, 'This whirlwind, this delirium of eros' (Fisher, 1996, p. 31).

The origins of Western romance are to be found in the courtly lover of the twelfth century epic poems and troubadours' ballads. Brown and Amatea (2000) write of the centuries-old *fin amors* of the French noble courts, which left its mark on the literature of the time and still influences our culture today. A remnant of this custom is the polite behaviour (typically of men) that we call courtesy or chivalry, which radically increased the value of women as well as sexual love at the time. Bogg and Ray (2002) claim that any documentary evidence of courtly love practices is nonexistent.

The alleged practice involved a knight swearing fealty to his 'lady', a high-status, married member of his court. Winning her love required valour in combat, but she was then expected to reciprocate, and her love in return was believed to create worthiness in her knight.

The paradox inherent in this tradition is evident in the idea of a 'Christian' soldier proclaiming passionate, adulterous yearnings for a married lady, who grants her love in return, and yet they do no more than exchange songs (Bogg & Ray, 2002). The practice was viewed as one of noble sentiment, framing the knight as a romantic exemplar, and creating a 'religion of love'. In twelfth century, Southern France, however, courtly love existed only in poetry and in fiction, not in real life, where arranged marriages were still the norm (Brown & Amatea, 2000). This may be the error of love in modern times, that a fictional amalgam of allegories has come to represent the 'highest order' of relationships and to function as an ideal that many strive to attain and then maintain.

Love for friends, women and God were themes that inspired the early (male) poets and orators. Particularly the Greeks made much of love, and many regard Plato as the all-time greatest expositor of the love theme (Van der Westhuizen, 2004, p.4).

Plato chose the Greek word *Eros* for his definition of love, and numerous theorists and writers have used the word in a similar manner since. Plato viewed this love as the major motivation and force behind all of mankind's actions (Godow, 1982). *Eros* moved people's desire for immortality through their children, their longing for the eternal, through beauty and wisdom, and their search for goodness and spiritual parenthood, in the souls of their friends. Aristotle understood love, instead, to be active mainly in the context of friendship, or in any mutual attraction between two people.

Van der Westhuizen (2004) argues that *Eros* refers to sensual love, most specifically the enchanting experience of being drawn to a new person or object. *Eros* is always motivated by reward, however, with the lover perceiving an inherent promise of fulfilment or satisfaction in the beloved. This love can be recognised as the desire, urge, and impulse to actualise and authenticate the self, and its excitement is derived from the people and instruments able to facilitate this journey. The above author critically views *Eros* as being of a market-value type of love, indeed marketable, claiming that it provides the fuel for the 'rat race'.

Throughout the ages, romantic love has frequently been described as a form of madness (Godow, 1982). Tennov (1979) assents that much of limerence sounds mad, not quite psychiatric in nature, but that it does include elements that appear to be irrational, neurotic, fanatical, and in some sense crazy. She and other authors (Lee, 1973; Sternberg, 1987; Verhulst, 1984) observe that there are many instances of love (romantic, passionate, amorous, infatuated, and limerent) in which the lover receives little but punishment and yet continues to love. This directly contradicts the expectations of reinforcement theory as applied to the logical areas of human behaviour.

3.2.5 The dangers of romanticised literature

Bogg and Ray (2002) put forward a convincing argument in their article entitled *Byronic heroes in American popular culture: Might they adversely affect mate choices?* Mate selection researchers have long surveyed and ranked what might be termed 'ideal partner traits', assuming that female respondents would value certain positive qualities in potential suitors. Unfortunately, increasing evidence of sexual abuse in dating relationships contradicts this expectation, and suggests that the hero-centric Western culture of romance serves to impede the mating process.

Bogg and Ray's (2002) review of literary heroism (Gothic literature and the novels of Lord Byron) show up the preponderance of male protagonists with stupendous assertiveness and uncertain morality. Since Gothic times, protagonists have been anti-establishment and villainous, shrouded in mystery, and simultaneously handsome and demonic, fascinating and terrifying. Later 'Byronic Heroes' continue this motif, seemingly at war with themselves as much as with others, possessing huge self-assertion and dozens of flaws, and a love of personal freedom with the reckless courage to act upon it. The above researchers compared three typologies: Byronic Heroes, male domestic batterers, and hypothetical ideal male mates in a search for commonalities. They found that the first two have significant overlap, on characteristics such as: mysterious backgrounds, idiosyncratic ethics, uncertain long term goals, self-absorption, and rebelliousness, being a 'loner', mistrustful, prone to anger and violence, and toughness.

The complex Western cultural tradition of romance makes up part of the important backdrop against which young people are learning values (Bogg & Ray, 2002). Charismatic fictional romance heroes frequently display rebellious exploits that appear to exemplify masculine prowess, and also illustrate dysfunctional relations between lovers. The development, in a young woman, of intense admiration for fictional Byronic Heroes could lead to an attraction to similar males, with unpredictable or even tragic results. This is again reflected in the paradox between young women's stated strong preference for virtuous mates and their reports of many actual consorts using exploitative assertiveness.

Women's popular romantic fiction in America uses simplified and formulaic techniques, borrowing heavily from Byronic motifs (Bogg & Ray, 2002). The aptly named 'bodice-ripper' novels include conflict-laden dialogue and action, which readers apparently find sensual and exciting. The above researchers suggest that the messages of literary heroism are socially discordant and likely to have unintended mate-selection consequences. This may, in part, explain the ironic appeal of such unsuitable mates as criminals and prisoners. Young women may create unfortunate lovemaps full of 'romantic' avoidant and aggressive male traits, only to find that a good match with this blueprint produces a dysfunctional relationship, and the possibility of a self-defeating perpetuation of this pattern.

3.2.6 Romantic love as pathology

Tennov (1973) posits that the ancient Greeks and Romans viewed romantic love as a pathological state, and she believes that they may have been quite correct. Subjects of a romantic love study, who were trying to get over a broken love affair, scored high on insecurity, depression, and difficulty in social relationships measures. Tennov views it as likely that suicide and automobile accidents by youth are frequently associated with the traumatic aftermath of a love affair. She notes that this pattern is more consistent with drama, and such popular expressions as 'lovesick' and 'heartbreak', than with the writings of social scientists. Tennov pressed for further research to expand our knowledge of this phenomenon, so as to offer answers to this prevalent, and possibly pathological, condition.

Dion and Dion (1973) examined the relationship between romantic love and Rotter's Internal-External Locus of Control, with the view that romantic love is culturally stereotyped as an external force. They are wary of such a force that would be '...allegedly intense, mysterious, and volatile and which reputedly engulfs the "fated" individuals in an idealised experience surpassing ordinary pleasures' (p. 51). Those with more of an External Locus of Control may, sadly, be more sensitive to this social discourse, simultaneously idealistic and cynical about romance, and less pragmatically oriented towards lasting love. Verhaege (1998) echoes the dangers inherent in the myth of perfect reciprocated love, as love will never be wholly satisfying and desire never wholly fulfilled.

Money's (1980) own writings on lovesickness describe the agony of discovering that the partner with whom one has fallen in love is '...a total mismatch whose response is indifference, or a partial mismatch whose reciprocity is incomplete, deficient, anomalous, or otherwise unsatisfactory' (p. 290). He conceived of infatuation in a similar fashion, as foolish and extravagant passion, especially as applied to a love affair that does not meet with family, community, or religious approval, or otherwise conform to customary criteria. Good correspondence can be seen between the above authors' conceptualisations of the dysfunctionality of infatuated or romantic love and the,

Anguish and helplessness of the lover (that) has been the theme of countless stories, plays, poems, operas, movies, television serials and personal confessions. A careful reading of history may find evidence of individuals who were obsessed with pair formation to the exclusion of all rational problem solving (Reynolds, 1983, p. 110).

The craziness of the limerent experience (Tennov, 1979) clearly links with romanticism in literature. This process of falling in love appears to result from the interplay between certain eliciting factors. Firstly, biological and psychological factors in the individual determine his or her temporary 'vulnerability' to limerence; the person's internal readiness. Secondly, the external, specific characteristics of a potential partner constitute his or her extent of 'limerence appeal' to the individual.

Sometimes the sense of readiness and longing, alone, can be so intense as to reach a critical threshold, at which point the person can fall in love with anyone who meets minimal criteria of acceptability (Verhulst, 1984), analogous to a 'lovemap over-ride'. A high level of readiness and longing may make one's choice of partner more contingent upon circumstances than upon the other's personal factors. This may relate to dysfunctional partner selections that are not based on a lovemap being faulty, but merely not being followed. An element of chance is clearly introduced into the choice of a partner here, '...which can have either a positive (eg breaking the cycle of repetitive neurotic partner choices) or a negative effect' (p. 130), however. If the level of readiness for a new partner was low, we could expect that desired partner characteristics would be more important in eliciting limerence, and that this would potentially produce a better lovemap fit.

3.2.7 The functions of love

Sternberg (1987) discusses an evolutionary theory of love that views its function as ensuring the propagation of the species and the stability of the parental couple until the children are grown. He relates Wilson's (1981) evolutionary account of loving, based on a sociobiological model, which suggests that adult love is an outgrowth of at least three main human instincts. These are the instinct of self-protection, procreation, and the protection of children.

The first instinct is related to the need of the infant to seek protection through its parents. This function can be linked to Bowlby's (1969) studies of infant attachment styles, in that there is a close relationship between these and the later attachment styles observed in adult lovers. The second instinct is sexual, developing at the time of sexual imprinting, at around the age of three or four years, the time at which sexual orientation is also typically set (Wilson, 1981). The third basic instinct is the converse of the first, the parental protection instinct. These instincts are naturally extended, in adulthood, to urges not only to be protected by the lover, but also to protect the lover.

From an evolutionary point of view, romantic love, along with its outgrowth of sexual intercourse, serves a primary function of propagating the species, and does not need to last for very long (Wilson, 1981). Companionate love assists a couple in staying together after the romantic love has died, in order to raise the children until of independent age. Verhulst (1984) concludes, similarly, that love is a psychophysiological reaction rooted in our evolutionary past. The genetically determined capacity to fall in love would then enhance reproductive success by triggering a powerful attraction that leads to a robust sexual bond.

Wilson's (1981) express belief was that long-term liaisons are not, evolutionarily speaking, the natural state for humans. This model would limit us to basic sociobiological functioning, negating free will, meaning, and higher order purposes. The evolutionary model circumvents the widely accepted modern humanistic position of love as predominately interpersonal/relational intimacy need fulfilment. Further shortcomings of Wilson's evolutionary theory are the limitations imposed by a scope restricted to the childbearing, heterosexual, pair-bonded dyad (Sternberg, 1987). It clearly

does not map the function of the childless, electively childfree, homosexual, or polyamorous human love-bondings, which make up a large, and growing, percentage of modern populations. This makes his model either completely outmoded, or at least not globally generalisable.

Verhulst (1984) debates the value and function of limerence. The experience of falling in love has been linked with pre-Oedipal stages of development and regression within fusional object relations. The experience of incorporating the image of the beloved, of internalising this object, may be viewed as unhealthy and undesirable in an individualistic Western culture. However, a number of psychological theorists offer anti-deficit hypotheses of romantic love, and Verhulst cites the following examples: Maslow's findings that self-actualisers are quite prone to falling in love, the capacity to fall in love as a developmental acquisition (Kernberg), its healing and growth potential (Geller & Howenstein), and even as a possible 'transcendental' experience (Weisskopf-Joelsen).

How love functions is an interesting matter. Hatfield and Sprecher (1986), departing from the premise of love as an emotion, investigated the chemistry of love. Neuroanatomists and neurophysiologists are now able to link love to an amphetamine-related compound, phenylethylamine, which produces the mood enhancing and energising effects typical of romantic love. Just as falling in love can bring on a pleasant giddy feeling, comparable to an amphetamine high, so too can a break-up be followed by a crash similar to amphetamine withdrawal. Then passionate love's 'highs' and 'lows' may be essentially chemical; the sympathetic nervous system's responses to specific neurotransmitters or the chemicals that alter receptor sensitivity.

3.2.8 Types of love

The nature of love may change with the course of time (Gerdes, 1988), and there are possible differences in the experience of being in love at various stages in one's life (Verhulst, 1984). Money (1980) holds that there are different kinds of love, the '...sacred and profane love, and affectional and erotic love' (p. 289). Fromm (1957) writes about brotherly, motherly, and erotic love, self-love, and a love of God. Brotherly love is thought to be the most fundamental kind and to underlie all other types, linking to friendship and familial love as well (Fehr, 1994). Motherly love is the all-protective and unconditional affirmation of the dependent child's life and needs as of primary importance to the caregiver.

As discussed above, romantic or passionate love appears to be the most controversial of the kinds, and corresponds with Weinrich's (1990) use of the term 'amorous love'. To the extent that romantic love is dependent on emotion for its continuance, it is difficult to maintain over the long term. Women have admitted to more symptoms of romantic love and a greater degree of euphoria in the experience (Tennov, 1973), while men were quicker to fall in love and would cling more tenaciously to a dying love affair (Verhulst, 1984). Sternberg, instead, argues in favour of passionate love that it '...seems to be something more than an attempt to fill a gap in oneself; even people with very high self-esteem can fall passionately in love' (1987. p. 337).

Adolescent love is a type of need love that may be narcissistic and exploitative, in which the loved person provides some immediate gain or prestige, or represents an aspect of the adolescent's idealised self (Gerdes, 1988, citing Bocknek). The infatuation of limerence is, however, an interactional phenomenon, that can not be fully understood through individual and linear-causal processes alone, as '...limerence is, par excellence, an interactional phenomenon' (Verhulst, 1984, p. 128). To find long-lasting, mature love, one has to, paradoxically, let go of eternal limerence. Feelings of limerence may, however, resurge at moments of intimacy, especially if the partner is respected, admired, and desired.

Agape, on the other hand, is the Greek word that Christ chose for the love of God (Van der Westhuizen, 2004). It is conceptualised as a love that seeks nothing from the outside, neither compensation nor reward to sustain it. Springing forth from a position of utter contentment, it is believed to be a truly free and unconditional form of love. Lee's (1977) colours of love also recognise this altruistic position of agapic love in loving human relations. Fromm (1957) adds that in all mono- and polytheistic belief systems, the gods stand for the highest value and most desirable good. Therefore, the love of God represents the highest degree of maturity achievable, and the absolute overcoming of the human dilemma of separateness.

3.2.9 Liking versus loving

Money (1980) writes that the word 'love' is often used in the vernacular as a synonym for 'like', and that this practice is confusing, necessitating more scientific clarification. The two states of loving and liking are so prevalent in, and important to, interpersonal relationships that they may easily be confused (Sternberg, 1987). Whatever their relation, however, they are not one and the same. It is, therefore, important to understand what each construct is, and how their relationship to each other. General definitions would frame loving as a strong affection for, or attachment to, a person, often of a clearly passionate nature, and aimed at a person of the opposite sex. Liking would be viewed as a simpler fondness or milder affection for another person.

Sternberg (1987) discusses theories which argue that loving and liking differ primarily in a quantitative fashion; that loving is an extension of liking, as if the two were points on a uni-dimensional scale. Other theories hold that loving and liking differ primarily in a qualitative fashion, that they differ in kind, and that the relation between them must be understood multi-dimensionally. These latter theories then differ in terms of the relationship that each believes does or does not exist between loving and liking. One model views the two states as constituting clearly disjoint sets, another model holds that the relation is one of overlapping sets, while a third model views liking as one component, essentially a subset, of loving.

Researchers in the field of human relationships may be able to find their approach to personal attraction amongst the above models. The constructs of loving and liking may be either clearly distinctive, or inextricably intertwined, in the minds of these scientists. Nonetheless, the two states

seem to be somehow related in the minds of most laypersons (Sternberg, 1987). The scale items of loving and liking in Rubin's (1970) theory are distinct, but also clearly overlapping entities, at least in a statistical sense.

Rubin's (1970) multi-component psychometric theory was aimed primarily at describing a distinction between liking and loving. He derived two scales from items measuring a variety of attitudes that undergraduate students might feel towards another. His Love Scale can be viewed as consisting of three clear clusters of feelings; **affiliative and dependent need**, a **predisposition to help**, and **exclusiveness and absorption**. Kelley (1983a) has independently identified four main components of the Love Scale; needing (the powerful desire to be with other), caring (wanting to help the other), trust (the willing, mutual exchange of confidences), and tolerance (a willingness to tolerate the other's faults). Rubin did not propose an analogous componential theory of liking, and his Liking Scale measures attributes that are more generally akin to friendship.

Liking and loving do not follow the same rules, according to Berscheid and Hatfield-Walster (1974). Liking is a sensible phenomenon, and is associated predominately with positive reinforcements. Passionate love, instead, is associated with a hodgepodge of conflicting emotions, including agony, and sometimes develops in conditions that would seem more likely to provoke aggression and hatred. Interestingly, Metts, Cupach & Bejlovec (1989) report research evidence of persons being unable to 'like' ex-lovers ('let's just be friends') after having experienced such intense 'love' for them. Godow (1982) suggests that romantic or passionate love might be one variety of interpersonal attraction, but that liking and loving are distinct phenomena, and may not operate similarly. Liking might, furthermore, depend on actual rewards received from the other person, whereas loving may be more inspired by fantasised rewards than by real ones.

Tennov's (1973) study of sex differences in romantic love and depression produced interesting leads as to the differences between liking and loving as perceived by laypersons. Eleven percent of her subjects reported that loving and liking were 'incompatible', while almost three quarters of the males and females indicated that '...liking a person and being in love are two entirely different things' (p. 419). Fully 16% of the respondents claimed that they did not really 'like' the person they were in love with, and that hateful and hurtful feelings, combined with a terrible need, made up their experience instead. Limerence may thus often be turbulent and intensely contradictory.

Sternberg (1986) adds possible gender differences in the experience of the types of love or liking. He discusses the finding that men tend to both love and like their lover more than significant others in their lives. Women were found to love their lover and their same-sex best friend roughly equally, but to like the friend more than the man. Rubin (1970) found that, while men and women both love and like their romantic partners more than they do their friends, the difference was greater for the Love Scale scores.

3.2.10 Alternative theories of loving

Shaver and Hazan (1988) refer to recent years of psychological literature that have produced an explosion of research on romantic love and relationships. Many authors have proposed either unique, or theoretically grounded, approaches to understanding love, most often after studying the process of falling in love. Investigators have devised both multi- and unidimensional conceptions of love, and have refined distinct descriptions of relational states such as love, commitment and friendship. Brief and reliable psychometric scales have, furthermore, been developed to measure a diversity of love styles and types.

Any conception or theory of love should, according to Kelley (1983a), include four descriptive components. These are: observable phenomena (manifestations of actions and/or feelings), current causes (attitude, state, position towards a person), historical antecedents (cultural ideology of romantic love, causal loops - earlier interactions or promises), and a future course (future that follows from the current causes and processes). In describing this phenomenon, Kelley insists that an explanatory model of love should encompass all of the above points. The following alternative theories of loving may thus be judged on these criteria.

Sternberg and Barnes (1988) have edited a book entitled *The Psychology of Love*, which summarises many of the major contemporary approaches to love research and theorising. In a comprehensive article entitled *Liking Versus Loving: A Comparative Evaluation of Theories* Sternberg (1987), similarly, reviews and comparatively evaluates alternative theories of liking, loving, and their interrelations. The author refers to many of these theories below. Some are mentioned briefly in terms of their historical significance, whilst others are investigated in more depth to tease out leads that may facilitate a better understanding of self-defeating lovemaps.

3.2.10.1 Quantitative difference theories of love

On the subject of love, the quantitative difference theorists hold the assumption that greater amounts of the same entity, such as interpersonal attraction, could explain the development of loving out of liking (Sternberg, 1987). The phenomena of liking and loving are viewed as regions along a single continuum, suggesting that loving is somehow an extension of whatever liking is, that it simply involves more of a unidimensional substance of attraction. There are far fewer quantitative than qualitative difference theories, and the former will be visited briefly below.

Zajonc (1968) reported interesting research decades ago, demonstrating that mere repeated exposure, or a condition making a stimulus accessible to an individual's perception, could enhance his or her attitude toward it. This suggests a challenging theory of love in which mere exposure and contact with a person could create and enhance positive attitude towards them. Tesser and Paulhus (1976) researched the causes of love and found that both thinking about one's partner, and dating frequently, have a positive causal impact on love. Reinforcement theories are a development on the

exposure-attitude hypothesis, and are based on the principle of an individual developing a positive attitude towards another, who then acts as a secondary positive reinforcer (Sternberg, 1987). The above authors build onto the reinforcement paradigm of interpersonal attraction for liking and friendship with the possibility of developing love. There are both fixed and variable ration/interval models here.

Social exchange theories operate on the basis of economic exchange ideas, such as supply and demand, in terms of describing interpersonal attraction (Sternberg, 1987). Investigators supporting equity theory add that a group of people will maximise their collective rewards by equitably apportioning people of similar attractiveness to each other. The cognitive-consistency theorists, however, seem to be in direct opposition to reinforcement theory. They argue that people will reverse the cognitive dissonance that they experience, upon finding themselves doing something unrewarding for another, by concluding that they like the person more. There is a possibility that dysfunctional lovemap expression may be perpetuated by such a process, where people find themselves with poor lovemap matches (unrewarding), but convince themselves that they must truly like the other person (restoring cognitive consistency).

3.2.10.2 Qualitative difference theories of love

Proponents of the qualitative difference theories reacted against the quantitative assumption that differing amounts of the same entity could explain the development of loving as opposed to liking (Sternberg, 1987). Those who held that liking and loving are qualitatively distinct entities have never believed that they were related on a continuum. The clinical theories below are so designated as they were proposed by clinicians in the fields of general psychology or psychotherapy. A number of more, and less, well-known clinical theorists' positions on love will be visited briefly before an examination of the dominant modern theories on love.

Freud (1938) would appear to have viewed love simply in terms of sublimated sexuality, as described in the above chapter on his theories. Fromm (1957) concurs that, for Freud, love was basically a sexual phenomenon, a genital eroticism, which is the same as sexual satisfaction, and is a result of sexual attraction. Love was viewed as an irrational phenomenon, blind to reality, compulsive, and a transference from the love objects of childhood. Love, as a rational phenomenon, had no real existence in Freud's terms, and was not considered to be subject matter for investigation.

Many subsequent theorists have attacked Freud's position on love as being inadequate to explain the greatest of human emotions. A common theme, however, in many schools of thought on interpersonal relationships, remains the understanding of love as operating in an either more dependent or independent position with respect to the beloved. Lewis (1971) differentiates need-love (a conditional demand and dependent position) from gift-love (unconditional giving). Rubin

(1973) concurs that needy love is much like the near-absolute attachment of a young child to its mother and that this differs from mature love.

Maslow (1970) proposed that the primary characteristics of maturity are the capacity for great intimacy (love and concern for another) as well as the detachment and perspective that allows for compassion. Maslow specified two types of love, which contrast in their functions and functioning. His D-love, or deficiency love, arises from some lack or insufficiency, and causes dependency on others for one's needed security and belongingness. This need for acceptance and approval is superseded by B-love, which is more caring and autonomous, and less governed by need (Gerdes, 1988). B-love, or being love, arises out of one's higher level emotional needs, especially the desire for self-actualisation and actualisation of the beloved.

Allport (1961) similarly posited that the mature person is capable of extending the self and relating to others with warmth and compassion. He maintained that the less mature person wants to receive love, rather than give love, and that he or she then only gives love on own's terms. Such a person would have demands attached to the giving of love, expecting that the other must '...pay for the privilege' (Allport, 1961, p. 287) of being loved. The mature person, however, would be more accepting of those that he or she loves, freer to give love, and not contaminated by expectations of obligations or preconditions. Allport believed in a connection between sex and loving, holding that sexuality (as opposed to genitality) also implies a commitment to, and love of, the other person.

The passionate love type, that longing for ecstasy and complete fulfilment through the beloved, is considered by Peele and Brodsky (1976) to be a kind of addiction. This addictive love would appear to require impediments in order to survive, and to rapidly depart once the obstacles to its consummation are removed. In a very different light, Peck (1978) views love to be largely cognitive; a decision and a commitment. Once the initial strong physical attraction of romance has quieted, a couple must decide to love one another, and then commit to this decision.

3.2.10.3 Fromm's theory of love

Also a qualitative difference and clinical theory, Fromm's (1957) position on love must stand as an example of the ideal romantic-erotic love relationship. He took the subject very seriously and dedicated an entire book, *The Art of Loving*, to discussions of loving well as opposed to loving poorly. The major themes of Fromm's work address the various attempts that people make to resolve the basic human condition of existential loneliness, and the basic human needs of relatedness, transcendence, rootedness, sense of identity, and frame of orientation, that ensue.

Fromm then discusses the five basic character orientations that develop from the way in which people fulfil their inner needs, the first four of which have more negative traits than the last, positive **productive orientation** (Engler, 1985). This orientation represents the normal, mature, healthy personality, in which the underlying attitude of a mode of relatedness governs relationships with the

world. Here Freud's dictum 'to love and to work' is taken symbolically to denote the meaning of productiveness. Fromm encouraged people to try most actively to develop their total personality so as to achieve a productive orientation, but to do so they would need true humility, courage, faith and discipline, and the capacity to love their neighbours.

Whereas negative orientations produce a necrophilous character, attracted to the dead and seeking to destroy the living, the productive orientation produces a biophilous character, passionately attracted to life and seeking to further grow living things (Engler, 1985). Productive people are biophilous, comprehending the world through love. Various character orientations can come into being, in part, because of the particular love relationship that the child experienced with his or her parents. Symbiotic and withdrawal-destructive relationships are both inferior to the productive love relationship, which benefits both others and the self. Withdrawal relationships are destructive, whereas symbiotic relationships are confusing pseudo, or immature, forms of love.

Productive love (Fromm, 1957) is characterised by **care** (active concern for the life and growth of what we love), **responsibility** (voluntarily responding to the psychic needs of another), **respect** (seeing and accepting another as he or she really is), and **knowledge** (active penetration of another, an act of fusion). Fromm held that productive love is an art and that one must first study the meaning of love in order to attempt it. A mastery of its theory along with mastery of its practice can be blended into one in intuition; the essence of the mastery of any art. In the practice of love there will be a focus on the above premises, and then certain general requirements for its mastery. These are the necessary discipline, concentration, patience, and supreme concern for love, which implies that nothing else in the world should be of greater importance to the person than love.

Fromm (1957) recognised various types of love; erotic, brotherly, motherly, self-love, and the love of God. Erotic love is based in part on the polarisation of the sexes. It may be the full answer to the problem of existence, that of overcoming our innate separateness, in this exclusive and committed fusion with another person. This most fundamental passion is the force that keeps the human race together. Mature love is, then, this union of two persons under the condition of preserving each one's individuality. Here, love is an active power, uniting one with another in order to overcome the isolation of both, but permitting each to retain his or her integrity and self. The paradox of two beings becoming one, yet remaining two, is the essence of that which occurs. Only then can productive love be the one true and lasting, creative answer to human loneliness.

Self-love and -affirmation are, however, a prerequisite of being able to love others productively (Fromm, 1957). This is distinct from the narcissistic self-indulgence that Fromm observed to be so prevalent already in his day, and that would exclude an ability to love others. He cautioned that people do use this pseudo 'self-love' as a substitute for the more difficult task of really loving others. The ability to love productively requires the overcoming of narcissism, which Fromm understood to be an individual's experience of reality as only that which exists within him- or herself.

One needs to recognise the difference between one's picture of another person and that person's reality as it exists apart from one's own needs and emotions (Fromm, 1957). This acceptance of, and respect for, the other person as an independent being, coinciding with knowledge of the loved person that breeds understanding for him or her, is specified as a standard by which a relationship may be judged as either healthy or unhealthy. Fromm's art of loving requires knowledge and effort, and is not something that one 'falls into' if lucky or perchance. He lamented that the majority of people buy into this paradigm and hold the idea in high regard, however, and he contrasts it with the permanent state of 'being', or 'standing', in love that he advocates instead.

Fromm (1957) described most people as viewing the task of love primarily as that of being loved, or how to be lovable. Many hold the attitude that there is nothing to be learned about love, and that the problem of love is the problem of an 'object'. In our culture, he observed, men frequently pursue power, while women present themselves as attractive. This would make being lovable effectively a mixture of being popular and having sex appeal. Fromm adopts a hard line and criticises this position in terms of its objectifying, commodity marketing, and exchange-value orientations. When two strangers experience the miracle of sudden intimacy, which may be enhanced by its combination with sexual attraction and consummation, it is exhilarating and exciting. However, to take this initial infatuation as proof of the intensity of their love would be a mistake, as it may only reflect the degree of their preceding loneliness.

The task of love is, realistically, the acquisition of a faculty, an attitude, and/or an orientation of character (Fromm, 1957). Whereas infantile love follows the principles of 'I love because I am loved' and 'I love you because I need you', mature love follows those of 'I am loved because I love' and 'I need you because I love you'. Love is an activity primarily of giving and not of receiving. Love is clearly action and active, and for the productive character, a living out of the practice of human power, vitality, and joy. Covey (1989) holds a similar position, that love is a verb; something that people must do. Proactive people make love a verb. Then the feeling of love will be one fruit of that activity, and love as a value will be actualised through loving actions.

A similar picture is painted by Lüscher's (1980) 'genuine love', which emphasises the wilful nature of love. The presence of sincerity, justice, tolerance, helpful responsibility, and consideration for another make a partnership into genuine love. You can love another to the extent that you are able to love yourself as well as realise self-respect and confidence. Kind benevolence towards the partner and the ideal of inner self-reliance would be the most important prerequisites for genuine love. But these preconditions are hard to master, as suitable models do not expose the private world of their genuine love. Lüscher concurs that one must strive to be capable of giving great love, instead of receiving it. Harmonious love would be experienced as authentic togetherness, the rapport of intimacy, mutual complement, and the certainty of forming a whole.

Whereas other theorists look at how love typically happens, Fromm (1957) looks more at how it should happen. Taking his ideal of love seriously and implementing it in society today would require drastic changes in social relations, however (Engler, 1985). His later writings are sobered by reflections on mankind's failure to reach these goals. Fromm continues, nonetheless, to emphasise striving and he remains optimistic, believing that, as long as life exists, there is hope. This hope lies in the practice of faith, and in people's continuing to improve upon their ability to love. To become a master of the art of loving, one's whole life must be devoted to it, or at least related to it. One's own person, then, becomes the instrument in the practice of the art of loving.

3.2.10.4 Walster and Berscheid's Two-component theory of love

Walster and Berscheid (1974) conceptualise of romantic love as an emotion, directly in relation to Schachter's (1964) theory of emotion. This model states that two components are essential to the experience of an emotion: a source of physiological arousal, and then the environmental cues used to explain it. Schachter reviewed literary works including the writings of one Roman expert on love, who advised men to take their would-be lovers to gladiatorial contests with the expectation that the women would misperceive the generalised arousal that they experienced from viewing the tournament as love for their suitors, and be more accessible!

The emotions that one would report feeling depend largely on how one labels, in a situationally appropriate way, the arousal that one experiences (Sternberg, 1987). Therefore, people should be vulnerable to experiencing love whenever they are intensely aroused psychophysiologicaly, and go on to use situational cues and personal perceptions to label this arousal as love. Walster and Berscheid's (1974) appreciation of this effect is best captured in their notion that '...adrenalin makes the heart grow fonder'.

From Walster and Berscheid's (1974), point of view, both intensely positive and negative experiences are conducive to being construed as love. Events, either rewarding or unrewarding, may produce physiological stimuli, or arousal, interpretable as the emotion of love. From an experience of aesthetic appreciation, gratitude or sexual arousal, to that of rejection, jealousy or total confusion, states of intense physiological arousal may be produced, which will be read to indicate a specific emotion and meaning as per the interpretations reached. It has long been known that frightful, painful, anxious and angry experiences can intensify emotional reactions, and may be interpreted as intense love (Godow, 1982).

Dutton and Aron (1974) cite various sources that associate attraction with the intense states of hate and pain, as well as the aggression-sexual arousal link. Their research demonstrated that fear- and anxiety-arousing conditions increased the sexual attraction that research subjects experienced for another. They hypothesised that these strong emotions were relabelled as attraction whenever an acceptable love object was present. It appeared, moreover, that strong emotion *per se* increases attraction, and this argues for a general emotion-attraction link. The Dutton-Aron results support the

notion that arousal, accompanied by a plausible labelling of this state as love, is a basis for passionate love.

The negative emotion of frustration has long been associated with passionate love. Great love stories describe a valiant struggle against obstacles that serves only to intensify the emotion felt (Godow, 1982). The idea of forbidden fruit being most tempting is a popular notion in our culture. Frustration and adversity from external sources have been known to intensify the passionate love between a couple (Kenrick & Cialdini, 1977). The aptly named 'Romeo and Juliet' effect refers to the enhancing impact that parental interference may have on romantic love (Driscoll, Davis & Lipetz, 1972). These struggles may generate real physiological arousal, but viewing an unattainable mate as more lovable due to the mislabelling of experienced arousal may ultimately be dysfunctional. In as much as lovemaps include encountered obstacles as desirable criteria, so may they also spell disaster for the stability of relationships.

Walster and Berscheid (1974) define the above **romantic love** as infatuation or passionate love, which is '...associated with uncertainty and challenge, in contrast to the trust and understanding of conjugal love' (p. 367). They view companionate or **conjugal love**, instead, as a bond that gradually grows from '...mutually satisfying interactions and from increasing confidence in one's personal security in the relationship' (p. 369). It is clear from these definitions which type of love they deem to be operant in successful and long-term pairbonds.

Walster and Berscheid (1974) maintain that their cognitive relabelling approach offers a better framework for passionate love than the contradictory reinforcement paradigm of interpersonal attraction. The latter better describes liking, they argue, which is a qualitatively distinct entity from love. Kenrick and Cialdini (1977), from the reinforcement approach, refute this arousal-labelling hypothesis and hold that it is unlikely to elicit love. They refer to it as a misattribution interpretation, describing the relabelling process as a mislabelling process of questionable probability. The relationship between negative emotional experiences and passionate love, clearly, remains a complex issue.

3.2.10.5 Lee's Colours of Love theory

Lee (1977) used the metaphor of the colour wheel, and its primary and secondary colours, with the latter the products of combining the former colours, for his typology for kinds of love. He derived his ideas from an examination of both fictional and non-fictional Western literature, philosophy, and research, and then sorting love-related events, ideas, or emotions into categories or groups. He then factor analysed the characteristics of the types of love and found this process to generally support his theory in distinguishing between six major types that he termed the lovestyles. Lamanna and Riedmann (1994) typify these as distinctive 'characteristics' or 'personalities' that love, or love-like relationships, can take on. Sternberg (1987) cites Laswell and Lobsenz, who used Lee's theory as the basis for constructing their Love Scale Questionnaire, as strong validation for the model.

Hendrick and Hendrick (1986) went on to successfully test the lovestyles theory, and this adds additional support to the model.

As a sociologist, Lee (1973) examined the socially constructed accounts of the possible types of love, convinced that there was not only one form of loving. His colour wheel conception allows for three primary lovestyles: eros, ludus, and storge, which can additionally combine to form the secondary lovestyles that are either compounds or mixtures (Shaver & Hazan, 1988). Compounds are the union of two primary lovestyles to form distinct secondaries, such as mania, the fusion of eros and ludus; pragma, the fusion of ludus and storge; and agape, the fusion of storge and eros. In the case of mixtures, the properties of the constituent elements remain detectable, as in ludic-eros, storgic-ludus, and storgic-eros mixtures.

In Lee's (1988) model of love, **Eros**, or erotic love, has an important causal condition that must be met in order for this kind of love to be elicited. It is the ideal physical type that would most strongly attract an individual to another person. This lovestyle is characterised by the search for a beloved whose physical presentation embodies an image already held in the mind of the lover. The lover is able to have an instant appreciation of the extent to which the potential partner fulfils this ideal or not. When the condition is clearly met, the individual is typically eager for rapid disclosure, sexual intimacy, and frequent interactions. Eros is Lee's lovestyle most workable in terms of describing a major characteristic of lovemap content, that of physical appearance.

Lee (1973) adds, however, that literature will deceive one into believing that eros is equated with sex, and is fickle, superficial, and short-lived. It is, instead, the love felt by a content, open, honest, and self-fulfilled individual, who is ready for love and its risks, with little anxiety but with active awareness, who feels strong physical attraction that is expressed verbally and tactually, who seeks sincerity and a deep and pervasive rapport with the partner, a share in the control and development of the relationship, exclusivity but not possessiveness or fearfulness, and enjoyment of intense emotions. Shaver and Hazan (1988) view this as a detailed and accurate portrait of the ideal secure attachment love.

Mania is the lovestyle most associated with the experience of passionate love (Fehr, 1994). This love is usually conceptualised as intense, romantic, highly sexualised, emotionally volatile, and vulnerable to disruption. As a lovestyle, it is characterised by obsession, jealousy, and great emotional intensity. Mania is regarded by Sternberg (1987) to be infatuated love, or passion, gone berserk. Manic lovers are eager to fall in love, while paradoxically expecting it to be difficult and painful, and often look for contradictory qualities in a partner, possibly even disliking his or her appearance. This may constitute a dysfunctional lovemap in terms of such 'built-in' self-defeating components. Manic love fits with the anxious/ambivalent attachment style of love for Shaver and Hazan (1988), as well as the intense, preoccupied, and desperate nature of Tennov's (1979) limerence.

Ludus, or ludic love, borrows Ovid's term for playful or game-like love. Ludus occurs for a person disposed to like a variety of types of partner, easily switch from one partner to another, or juggle more than one lover simultaneously (Lee, 1977). The ludic lover is likely to work hard to avoid, or resist, a partner's attempts to secure a commitment (Fehr, 1994). People who predominately experience ludic love do not 'fall in love', but calmly fit relationships into their daily schedules. One's own and one's partner's feelings of involvement are kept at a low level, and the relationship is ended when it is no longer diverting. This lovestyle matches the avoidant attachment style of love, with its casual and controlling approach to emotions (Shaver & Hazan, 1988).

Lee (1977) described **Storge**, or storgic love, as flowing out of a prior friendship based on common interests and activities. This initial condition gives rise to a further one of mutual commitment, which later tends to be followed by additional self-disclosure and sexual aspects. The storgic lovestyle is based on an assumption of slowly developing affection and companionship (Sternberg, 1987). Storge is, in some ways, not a romantic style at all. It is essentially a friendship love based on liking or a feeling of affection such as one might have for a favourite sibling, and storgic lovers are basically each other's best friends, or close to it. Storge is similar to the secure attachment style, but may be without passion, arousability and temperamentality. Secure lovers may be of either the storgic (emotionally bland) or erotic (passionate) forms (Shaver & Hazan, 1988). Centers (1975), similarly, discusses the role and importance of sexual attraction or desire in the experience of romantic love.

Agape, or altruistic love, is a style in which the lover views it as his or her duty to love without expectation of reciprocation (Lee, 1977). This lovestyle would be viewed as concomitant to the love that characterises the relationships of people with an altruistic disposition in their personalities (Sternberg, 1987). This lovestyle may even take the form of brief agapic episodes of 'self-sacrificing' love in a continuing relationship, instead of an unqualified style. Agape may be related to the care-giving component of love, as well as to eros and mania in its healthy and compulsive/self-serving aspects, respectively. Eros and non-pathological agape may be correlated in the secure lover's willingness to be a responsible caregiver (Shaver & Hazan, 1988).

The **Pragma** lovestyle is very pragmatic, with practical concerns being paramount, such that little room is left for passionate, 'head in the clouds' type emotion (Fehr, 1994). Pragma involves the sensible and functional, conscious consideration of the demographic and other objective characteristics of the loved one. As such, it would not be viewed as a kind of love so much as a pragmatic style of search for a lover (Lee, 1979). Shaver and Hazan (1988) concur that pragmatic lovers are not lovers at all in an emotional sense, but that they have, instead, arranged a satisfying relationship for themselves. Pragma does not appear to be a separate attachment style, but it may reflect some avoidance of intimacy. The above authors propose that there may be a sex difference here, with pragma being '...a predominantly female form of intimacy avoidance, whereas ludus is a predominantly male form' (p. 497).

3.2.10.6 Tennov's theory of limerence

Tennov's (1979) model is a clinical theory, in that it is founded on her psychological experience and ten years of dedicated research into romantic love, which recognises the qualitative difference between liking and loving. Tennov's focus was on the unidimensional conception of the experience of being in love, or the popular notion of infatuation, for which she coined the new term limerence. Limerence differs from the shared, deeper feeling of lasting love, which she calls 'sustained mutuality'.

Reynolds (1983) writes that Tennov appropriately gave us a new word and concept in order to cater for her intended meanings. The unique terminology furthermore circumvented any confusion between this concept and other understandings of love. Therefore, 'limerence' is the state of being in love, while the words 'limerent and non-limerent' function as nouns and adjectives for those who do or do not fall in love, and the 'limerent object' is the person with whom one is in love. Some people are vulnerable to the state of limerence while others are not, implying that it is not a universal phenomenon. Others may only ever experience pseudo-limerence. Godow (1982) found no sex differences in the likelihood of experiencing limerence, and limerence is said to differ from sexual passion such that even strong limerence without sexual desire is possible (Verhulst, 1984).

Limerence is identifiable by a long list of distinctive characteristics or symptoms. The person will experience a **preoccupation** with the limerent object, being unable to think of anything else, and **idealising** him or her (Tennov, 1979). **Intrusive thinking**, or unintentional cognitive activity above and beyond intentional thinking, may interfere with other lines of thought, and may include involuntary fantasising and daydreaming. An intense position of **emotional dependence** in relation to the limerent object may result in good or bad feelings, depending on simple things such as a telephone call. Along with a desire for **exclusivity**, and an acute longing for the limerent object and his or her **reciprocity**, may come the wish to ensure, and perhaps even push for, a premature or unreasonable **commitment**. The limerent person craves the limerent object and no one else, as one can not be limerent about two or more persons. Experiencing a strong **fear of rejection** may, furthermore, cause the lover to smother the limerent object with attention, or to pressure him or her for a development in the relationship.

Tennov described stages of limerence, the first of which is the lover's development of increased interest in a particular person (Reynolds, 1983). The limerent person appreciates another, feels a basic liking for him or her, and perceives his or her admirable qualities (Tennov, 1979). Here the theory of limerence is able to incorporate a lovemap-like process of partner selection. The second stage is marked by an awareness of sexual attraction, which may occur fairly quickly or only after years of knowing the person. Thirdly, the limerent individual perceives some kind of hope-giving experience, as simple as a look or gesture taking on a special quality, and longs for reciprocity of feeling. This is the 'first crystallisation', whereafter the limerent person focuses on the object's good

qualities with exclusive positive regard, and is unable to be concerned about defects or poor qualities.

Much of limerence may sound mad, or in some sense crazy (Godow, 1982). To develop this extreme, or 'crazy', limerence some kind of doubt must follow the first crystallisation. The interplay between hope and uncertainty grows the intensity of the feeling into an obsession, a state that may be sustained for years in this way. It is a tantalising state that promises great things, which can not, however, be fully realised. This is the 'second crystallisation', which may be experienced as an immensely satisfying emotional 'high' of well-being and joy, or as quite devastating (Tennov, 1979). The sexual attraction, hopefulness, and uncertainty of limerence will stimulate significant physiological arousal, fitting well with the first component of Walster and Berscheid's (1974) conception of romantic love.

Ordinary limerence passes and can evolve into something deeper, but this may be a difficult transition to make if resentment and/or a sense of betrayal are experienced with the loss (Tennov, 1979). A relationship must withstand the potential disappointment and emptiness of disappearing limerence if it is to develop into deep and mutual love and respect. Verhulst (1984) describes the stages of a love relationship as moving from an early courtship phase and falling in love, to the phase of unmasking, disappointment, and finally the acceptance of love's illusion, a picture which supports that of Tennov. Lasting love, otherwise termed sustained mutuality, need not begin with the intoxication of limerence, however, and may in fact be initiated much more easily without it. An immediate relationship of mutuality would, rather, involve a relatively mild intensity of romantic absorption.

Godow (1982) suggests that the state of limerence can end in more than one way. Limerence may end through either the development of a deeper relationship, or the death of any hope of reciprocity, or with the transference of limerent attention to another object. The limerent object may, therefore, jeopardise the development of limerence by responding with either consistent and clear rejection, or over-enthusiasm, from early on (Tennov, 1979). Other events can also disrupt evolving limerence; such as if the limerent object was to do something awful or repulsive.

The amount of energy required to maintain the high levels of emotional arousal found in limerence over prolonged periods of time would be exhausting (Tennov, 1979). This may be another reason why limerence fades away or deepens into loving. It may also explain the great attraction that the state of being in love holds for us. Tennov discusses the interplay between the development of limerence and the choice of an appropriate love object who fits the cultural requirements. However, she adds that, when a limerent person does fall in love with the 'wrong' object, the presence of parental or cultural disapproval may provide the doubt or uncertainty necessary to maintain and intensify the limerent feeling. This may be significant in terms of perpetuated self-defeating lovemaps.

Reynolds (1987) qualifies the above by adding that the limerent condition, as irrational as it may appear to be, is not a mere fleeting attitude, preference, or need. She states that the average duration of Tennov's limerence is believed to be roughly two years. Reynolds is, additionally, interested in further research into the phenomenon of limerence, and how it may be related or relevant to other psychological theories. She explains that we do not, as of yet, know how limerence is related to marriage and divorce, pregnancy, or suicide.

3.2.10.7 Sternberg's triangular theory of love

Departing from Sternberg and Grajek's (1984) theory of bonds, Sternberg (1986) offered a distinctive triangular theory of love. This model characterises styles of love in terms of passion, intimacy, and decision/commitment, with additional secondary combinations of these factors. The theory holds that love can be understood in reference to the three components, which together may be considered to form the diagrammatical vertices of a triangle. Triangles with various combinations of angles can be used to represent a number of different kinds of loving experiences that involve different weightings of the three postulated components. As such, Sternberg's theory takes the conception of love beyond a unidimensional approach.

The **passion** component (the left-hand vertex of the triangle) refers to the drives that lead to the romance, physical attraction, sexual consummation, and related phenomena in a loving relationship (Shaver & Hazan, 1988). It includes, within its purview, those sources of motivational and other forms of arousal that lead to the experience of passion. The **intimacy** component (the top vertex of the triangle) refers to the feelings of closeness, connectedness, and bondedness in a loving relationship. These are the feelings that give rise, essentially, to the experience of warmth in a loving relationship. The **decision/commitment** component (the right-hand vertex of the triangle) refers to a person's decision to love someone else, in the short term, and the commitment to maintain that love, in the long term. This involves cognitive elements about the existence of, and possible long-term commitment to, a loving relationship that frequently result in its legalisation as a marriage.

From the above points of departure, Sternberg (1987) posits that the amount of love one experiences depends upon the absolute strength of the three components, whereas the kind of love depends upon their strengths relative to each other. He adds that the passion component can, in general, be viewed as deriving largely from motivational involvement in the relationship. The intimacy component would then be largely derived from emotional investment, with the decision/commitment component being derived from the cognitive decision and commitment to the relationship. The passion component might then be viewed as 'hot', the intimacy component as 'warm', and decision/commitment as a 'cold' component.

The importance of each love component may differ as a function of the relationship being either short- or long-term (Sternberg, 1986). Short-term involvements, especially romantic ones, may be typified by much passion, moderate intimacy, and hardly any decision/commitment. Many such

romantic love affairs are transient and never intended to be anything else. Long-term, close relationships, on the other hand, tend to display much intimacy and decision/commitment, whereas the passion component may be moderate, and/or may decline somewhat over time. Within relationships, the passion and intimacy components of love are found to be highly, and reciprocally, interactive but need not develop unidirectionally. Intimacy may manifest as a function of the extent to which one's needs for passion have been met, or passion may develop only after the establishment of intimacy. Sternberg's illustration of a prostitute's working relationship, for instance, in which passion (maximised) and intimacy (minimised) do not co-vary positively, echoes Money's (1983) understanding of lust and love as autonomous phenomena.

Sternberg's (1987) above three components give rise to eight possible subsets of kinds of loving experiences, in terms of their various combinations. **Nonlove** would refer simply to the absence of all three components, and characterises the large majority of personal relationships as simply causal interactions. **Consummate love** is identified as complete love, resulting as it does from the full combination of all three components. It is the kind of love for which almost all people strive, especially in romantic relationships (Lamanna & Riedmann, 1994). Attaining the 'goal' of this kind of love is difficult in and of itself, but may be even harder to maintain, and is easier achieved in certain relationships and situations than in others. Consummate love may appear to mean the most to us, and people are frequently motivated to make it as complete as possible.

Liking would result when one experiences only the intimacy component in a relationship that can be characterised, nonetheless, as a close, emotional, and bonded friendship (Sternberg, 1986). **Infatuated love** is a 'love at first sight' experience, often called infatuation, of exclusive passionate arousal (Shaver & Hazan, 1988). It is characterised by a high degree of psychophysiological arousal, manifested in somatic symptoms, and may arise almost instantaneously and dissipate just as quickly under certain circumstances. This kind of love links best to Tennov's (1979) concept of limerence. **Empty love** would emanate from a decision to love someone and a commitment to that decision, but without the intimacy or passion components being active. Stagnant relationships that endure for years may be typical of this kind of love that 'can be close to none at all' (Sternberg, 1986, p. 124).

Romantic love would involve intimacy and passion, but lack the element of decision/ commitment (Sternberg, 1986). The literary classic of Romeo and Juliet typifies such a relationship in which the lovers are both drawn to each other physically and bonded emotionally, although possibly only over a short term. **Companionate love** evolves from a combination of the intimacy and decision/commitment components of love, without or after the action of passion, and is essentially a long-term, committed friendship (Shaver & Hazan, 1988). **Fatuous love** would be a type of love combining the passion and decision/commitment components, but without the intimacy. This would be exemplified in the 'whirlwind courtship' of a commitment made on the basis of passion, but without the stabilising element of intimacy involved.

Sternberg (1986) discusses the differing geometries of possible love component triangles beyond that of the basic triangle as depending on two factors, the amount of love and the balance of love. The former may be represented in the absolute area of the triangle, while the latter is described by the triangle's shape as either an equilateral (balanced), isosceles, or left or right pointing scalene (unbalanced) triangle. The three components of love may, furthermore, develop at different times, and differ in terms of importance within a relationship as well as across relationships at a given time.

The multiple triangles of love take Sternberg's (1986) theory further, in allowing for the comparison of real and ideal triangles. These refer to the love for a real other in a close relationship versus the love for an ideal other, respectively. Performing this evaluative exercise can produce possible results of perfectly matched, closely matched, moderately mismatched, or severely mismatched involvements. This development links well to Money's (1983) lovemap concept, and to the potential varying resultant degrees of fit between a selected partner and a lovemap. Sternberg's ideal triangle may be based in part on experience in previous relationships, thus offering a 'comparison level', as well as on expectations of what close relationships can be. Once again, this is most compatible with the formative processes of lovemaps.

Sternberg (1986) also compares the two triangles as experienced by each of the individuals in a relationship; that is the 'self' versus the 'other' triangles. Once again, the result may be one of ideal involvement, under-, over-, or mis-involvement for either one or the other of the individuals. A further comparison of self-perceived versus other-perceived triangles would offer an opinion as to the degree of matched as opposed to unmatched perceptions of the two individuals in a relationship. The triangular metaphor proves to be very useful in as much as it is a worthwhile heuristic. It allows for a conceptualisation of the interrelations between the three components of love, as well as the relationships between various instantiations of love: for the self, for the other, for the ideal self, for the ideal other, and for action.

The interactions of the multiple-triangles framework do, moreover, prove to be viable as strong predictors of relationship satisfaction (Sternberg, 1986). Whereas this model is feasible for understanding loving relationships, Shaver and Hazan (1988) level a criticism at Sternberg for not having expressly discussed the origins of the different types of love represented by his eight variously shaped triangles. Acker and Davis (1992) researched the components of Sternberg's theory to test its validity. They found that commitment was the most powerful and consistent predictor of relationship satisfaction, but indicated that more psychometrically sound measures of these constructs are needed.

A discussion of intimacy, a cornerstone of Sternberg's theory and frequently found in love research, is appropriate here. Love involves intimacy, which is the capacity to share one's inner self with someone else and to commit to that person despite some personal sacrifices (Lamanna & Riedmann, 1994). Healthy intimacy can be defined as sharing oneself fully, which is exposing what

one is, feels, and hopes, while managing this self-revelation with a good dependence-independence balance. Waring, McElrath, Lefcoe and Weisz (1981) highlight intimacy as an important dimension of the marital relationship. They understand it to be a psychosocial process that can only occur after strong ego identity formation, disengagement from the family of origin, and an accurate perception of the partner. They propose that intimacy is a multidimensional concept, but define it simply as one's capacity and/or willingness to give affection and support.

3.2.10.8 Hazan and Shaver's attachment theory

Hazan and Shaver (1987) have proposed an approach to love based upon Bowlby's (1969) attachment theory. This original theory of attachment styles suggests that infants develop working models, or internal representational schemas, of significant people based upon their primary caregivers' emotional availability and responsiveness to their needs. These schemas may become abstracted into more generalised beliefs and expectations about others, as well as self-worth, in the adult years. Ainsworth, Blehar, Waters, and Wall (1978) observed infant-caretaker relations and identified three styles of attachment: secure, avoidant, and anxious/ambivalent. If romantic love is also an attachment process, then it should manifest itself in forms akin to the three infant attachment styles that then also function as love styles.

When an infant experiences her primary caregiver to be sufficiently near, attentive, responsive, and approving (or not) then her attachment style develops as **secure**, with confident, joyful and generous feelings and behaviours, and the capacity for secure exploration (or as **insecure**, with feelings and behaviours that display either a fear of rejection or abandonment, or a fear of intimacy, which interferes with exploration) (Hazan & Shaver, 1994). Three major attachment styles were identified in the infant-parent interactions studied, namely the secure style (roughly 55%), and two insecure styles, the avoidant (roughly 25%) and anxious/ambivalent (roughly 20%) forms (Ainsworth et al., 1978).

Shaver and Hazan (1988) identified corresponding adult versions of the infant-caregiver attachment styles in three relationship styles that parallel them. **Secure** subjects are confident and open in relationships, view others as 'well-intentioned and good-hearted', and experience love in terms of mutual happiness, trust, and friendship. **Avoidant** subjects are independent and often disliked by others, they avoid intimacy and union, believe that love rarely lasts and that it is hard to find, and describe a fear of closeness, jealousy, and lack of acceptance. **Anxious/ambivalent** subjects lack self-confidence, fall in love easily, experience jealousy and emotional lability, and have intense needs for security but view others as unwilling to commit or to satisfy these needs.

Shaver and Hazan (1988) argue the point of their model of love from the premises of: love as an emotion, love as related to Bowlby's (1969) concept of attachment, and romantic love as an integration of the three behavioural systems of attachment, care-giving, and sexual mating. These authors go beyond texts that discuss only types of love, or ways to fall in love, in attempting to

examine exactly what it is. Shaver and Hazan cite Frijda's definition of emotions as patterned action tendencies, evoked by appraisals of events or situations, in relation to concerns (needs, goals, values, desires) that are organised in functionally meaningful ways. The five basic emotions are listed as: anger, fear, sadness, joy, and love (Shaver, Schwartz, Kirson & O'Connor, 1987).

The term love may be used to refer to a discrete and fairly short-lived emotional state such as a momentary feeling, as well as a continuing disposition to experience that emotional state in relation to a particular person (Shaver & Hazan, 1987). Love, in its dispositional sense, refers to enduring 'affectional bonds' that can be viewed as attachment processes with considerable emotional complexity. There are numerous similarities between the processes of attachment and that of romantic love, but the clearest differences are found in the sexual component of passionate adult relationships and the reciprocal care-giving of such symmetrical relationships. Nonetheless, Bowlby (1979, p. 130) discusses how,

The formation of a bond is described as falling in love, maintaining a bond as loving someone, and losing a partner as grieving over someone. Similarly, threat of loss arouses anxiety and actual loss gives rise to sorrow; whilst each of these situations is likely to arouse anger. The unchallenged maintenance of a bond is experienced as a source of security and the renewal of a bond as a source of joy.

Shaver and Hazan (1988) discuss Money's 'lovesickness' as the most dramatic form of romantic love that occurs for subjects of the anxious/ambivalent type. They, furthermore, refer to Tennov's limerence as the most complete description of the experience of anxious love. Verhulst (1984) postulates that the individual differences in the experience of limerence that Tennov reported in people are related, in part, to each person's history, and may ultimately be traced back to the stage of separation-individuation in early childhood. This argument agrees well with the attachment styles approach to understanding love. In terms of Lee's love styles, avoidant love is most similar to ludus, and anxious/ambivalent love is most similar to mania.

It has been noted that the relationships of secure subjects last more than twice as long, on average, as those of insecure subjects, and that the two insecure groups have significantly higher rates of divorce (Shaver & Hazan, 1988). It must be posited, however, that relationships between two securely attaching subjects should be the most stable of all, with a pairing of one secure and one insecure subject still prone to the problems of relating that the latter may bring. When the content of a lovemap includes a positively valued characteristic such as the potential mate being 'hard to get' (in attachment style terms, avoidant), for instance, this may result in partner selection dysfunctionality.

Collins (1996) confirms that adults with different working models of attachment are predisposed to think, feel, and behave differently in their love relationships. She concludes that attachment style is an important predictor of the nature and quality of adult love relationships, with research findings confirming as anticipated that secure attachers experience the least anxiety, emotional distress, and

conflict behaviours. Senchak and Leonard (1992) concur that secure attachment styles are related to marital adjustment among newlywed couples. Feeney and Noller (1990, 1991, 1992) fruitfully investigated attachment styles as predictors of adult romantic relationships and self-esteem, as differences in subjects' verbal reports of their romantic partners, and as related to the occurrence of relationship termination and affective responses to dissolution.

Shaver and Hazan (1988) conclude that attachment theory encourages a broad perspective on the universal human desire for affectional bonding. As such, it offers a unified conception of love, and a lifespan perspective on all affectional bonding, with both the positive and negative emotional aspects taken into account. Attachment theory, furthermore, helps explain not only love, but also the relations between love and work, anxiety, loneliness, and grief. Hazan and Shaver (1990) propose viewing work in adulthood as functionally similar to the secure, or inhibited, exploration of infancy. They found that adult attachment type dynamics may be similar across the life span, and play out in work orientation accordingly.

3.2.11 Assessing or measuring love

Fehr (1994) claims that attempts to assess views on love date back to at least 1944, when Gross developed a scale to measure romantic beliefs or attitudes about love. Since this time, a number of scales have been constructed with the primary aim of measuring related kinds of love and love experiences. Hendrick and Hendrick (1991) assessed several current theories of love that offered measures of the phenomenon, and found that they could reduce the factors covered in the relevant instruments to five independent, generic love dimensions through factor analysis. These constructs appeared to be '...the best operational definitions of love currently available' (p. 209), and are named Passion, Closeness, Attachment, Manic love, and Practicality.

The assessment tools that Hendrick and Hendrick (1991) refer to include the following theoretically grounded measures: the **Passionate Love Scale** of Hatfield and Sprecher (1986) with its cognitive, affective, and behavioural components; the **Love Attitudes Scale** of Hendrick and Hendrick (1986) based on the six love types proposed by Lee (1973); **The Sternberg Triangular Theory of Love Scale** from Sternberg's (1987) elements of intimacy, passion and commitment; and the **Attachment/love items** developed by Hazan and Shaver (1987).

Rubin's (1970, 1973) theory of loving and liking was the first to be psychometrically based, in that he used factor analytical methods to derive his **Love Scale** and **Liking Scale**. His instruments measured a variety of attitudes that one person might express or feel towards another in certain relationships, both romantic and platonic. Significantly, Rubin's scales are psychometrically reliable, having good construct validity and good internal consistency, as reported by Tesser and Paulhus (1976).

3.2.12 Love in language

Language is an excellent medium to describe observed events, actions, and plans, but is much less suited to describe emotional states (Verhulst, 1984). Words are often 'borrowed' from the language of the external world and used as a metaphor for inner experiences. Now, people have to '...infuse linguistic forms with emotional meaning - through the use of mythical and poetic techniques' (p. 124). Metaphors used in poetry and art do 'capture' a more total experience of affect-dominated states. Subjective experiences and emotions, however, still ultimately defy verbal description. Language, as a function, breaks down here, as it does not allow for an objective, analytical, and time-sequenced description of emotional states.

The word 'love' has existed in common language for much longer than in scientific usage (Kelley, 1983b). It is an important and widely used term in our vocabularies, and its scientific usage is rooted in everyday language. Thus, the common person's description of the phenomenon largely defines the specific interpersonal events that are studied by relationship researchers. The common person's account of love, appropriately, guides our conceptions of its causes and dynamic course. People's beliefs about love become a significant part of the conditions governing the behaviours and feelings that occur in a love relationship. The common conceptions of love shape its expression and can be traced back to the more distal causes, the cultural models and norms of love, which they reflect.

Verhulst (1984) concurs that 'love' is one of the most overworked words in our vocabulary. Harlow (1958) reported that the word 'love' had the highest reference frequency of any word cited in Bartlett's book of *Familiar Quotations*. Kelley (1983b) adds that the word appears in the category of highest frequency in the Thorndike-Lorge, 1944 word count, furthermore suggesting its omnipresence and importance. Despite this ubiquitous use (and abuse?) of the word, the lack of descriptive criteria for classifying the various types of love experience was clearly another, more prosaic, impediment for early research.

Research into love had to overcome the problems inherent in the common use of the word. Kelley (1983b) reports that the typical limitations of the common understandings of love were related to the failure to differentiate frequently associated phenomena. Hurdles most often encountered were the:

- * tendency to reify process; to treat emotions as things
- * tendency to locate causality within persons instead of between persons
- * proclivity for linear rather than circular causal analysis
- * satisfaction with a causal analysis that provides a sufficient account rather than requiring specification of necessary causes
- * descriptive and explanatory concepts that limit analysis to a particular time and place.

Tennov (1979) had to work around these very semantic difficulties. She had used the word 'love' to elicit information in her study of subjective experiences of the emotion as it was the common word used for affection between the sexes (Reynolds, 1983). Methodological difficulties arose, however,

as our language system is not rich in words that speak of love in a way that allowed for specific operational definitions. Individuals reporting that which they labelled 'love' offered differing intensities, affect, and experiences of the 'high' of new love and romantic feelings.

Tennov's interest was increasingly on the stronger affect states of 'infatuation' and 'love-sickness', that literature and poetry were rich in self-reports of (Reynolds, 1983). This high romance did not appear to be a universal experience, however, with some individuals reporting that they had never experienced such emotions, or that these were not relevant to their lives. Tennov was faced with the problem of inadequate terminology for the particular emotional state that some people experienced over and over in their lives, some only once, and others not at all. This is the reason for her coining the term 'limerence'.

Noller (1996) proposes that the meaning of love is, at least in part, socially constructed. Just as the ideas and beliefs that are present in our culture affect how and when we interpret all other experiences, so too will our assumptions about loving have a profound impact on the love that we actually know. The positive and negative aspects of the social construction of love, at any time, will shape a relationship blueprint that is either more functional or dysfunctional. Noller refers to the limiting effects that the socialisation of rigid gender stereotypes and roles and the feminisation of love may have on modern close relationships. She concludes that dysfunctional beliefs include those that emphasise love as 'blind', as external, and as beyond the control of the lovers.

3.2.13 Conclusion

This investigation of the human experience of love has come full circle, and back to the attentions paid to it by the poets, novelists and songwriters. Love songs themselves fall broadly into two categories, those celebrating the bliss of love and those bemoaning the suffering of love lost or unrequited, reflecting the scope of non-fiction reports and research literature. A path has been traced from the ancient recordings of love relationships to the most popular, modern theories used to understand it in our times. Kelley (1983b) maintains, however, that essays on love do not require quotations from philosophical or literary sources. We do not need to know what Plato or Shakespeare thought about love, because we do know what our contemporaries make of the phenomenon.

Many theorists concur that love is seen as the most important of all human needs, at least in Western societies (Noller, 1996). We are far from agreement, however, on exactly what love is. Lay and professional opinions include latitude for the experience of love being viewed as both/either a blessing and/or a curse in one's life. The author has investigated the purported benefits and dangers of numerous forms of love. This ambivalence towards love and the human experience of it does not so much reflect uncertainty as it does suggest both the multidimensional nature of this higher state, and its lifelong import to our collective, and individual, existences and growth.

The emotion of love has long held vast interest and fascination for human beings (Harlow, 1958). Personally and subjectively people have wished to experience it, but it has only been since Harlow's writing that they have professionally and objectively investigated it. The author has referred to many sources that describe the origin and development of loving relationships above. The positions of clinicians and researchers were put forward in terms of their models of love types and styles. This critical review of love has briefly referred to the spectrum of data from scientific and research literature to artistic and fictional writings on the topic. A comprehensive summary of all of these is not within the scope of this study, however, as the magnitude of the love literature makes it infeasible. The author does note, with some satisfaction, that the pursuit and products of love research are now beginning to match the significance of our lived experiences of this greatest human emotion.

3.3 Lust, or human sexuality

A study of human sexual behaviour should be a simple matter. There are only two sexes and healthy members of each sex group largely share the same basic anatomy and identity (Barlow & Durand, 1995). Yet, the variability in normal, let alone abnormal, human sexual behaviours is vast and matched by voluminous list of the possible dysfunctions, or variations, in the healthy sexual response. Nonetheless, Godow (1982) insists that ‘...sex is indeed a powerful force in human life’ (p. 29), so much so that, for the vast majority of people, to be alive is to be sexual.

In modern times we are generally aware of, and accept, Freud's idea that people are sexual beings from infancy to old age (Lamanna & Riedmann, 1994). Sexuality is, furthermore, one of the most important, but sadly also one of the least understood, aspects of the human self. Society both exaggerates (as in media advertising) and represses (as in an overly ‘moral’ upbringing) sex and sexuality, such that people's sexual selves may frequently be no more than a source of conflict or discomfort to them (Ackerman, 1995; Godow, 1982; Weil, 1990). Today's mixed messages about sex are extremely confusing, and may create an unfortunate ambivalence in an individual or a couple's relationship. Godow maintains, however, that attempts at the repression of natural sexual expression rarely work or endure in practice.

Sexuality is a strong biological drive, resulting in physical as well as social-emotional interactions that link two persons intimately (Gerdes, 1988; Perel, 2003). Fromm (1957) refers to the myth of man and woman originally being of one flesh but, cut in half by the ancient gods in mischievous mood, forever left seeking their lost part in order to unite again. He writes of the sexual polarisation of man and woman that leads them to seek union with the other sex in a specific way, the romantic-erotic relationship. This polarity between male and female is the basis for all creativity, he argues, literally in procreation and figuratively in interpersonal creativity.

The meaning of the concepts sex, gender, and sexuality should be clarified at this point so as to avoid confusion as to their usage. The word ‘sex’, especially, has multiple meanings in our society (Reiss, 1986). In terms of scientific discourse, we use the word sex to refer to the act of sexual intercourse, and genetic sex, that is female (XX) or male (XY). Gender role then refers to the societally assigned rights and duties of female and male persons. Reiss defines human sexuality as ‘...consisting of those cultural scripts aimed at erotic arousal that produce genital responses’ (p. 234). Greer (1999) concurs that maleness and femaleness are a natural condition, the sex of the person; masculinity and femininity refer to the cultural construct of gender. Sex, as a biological given, is not easily changed. Feminist activists refer, instead, to the socially constructed gender roles as that which can and should be changed, from their point of view.

To probe the commonly held beliefs about the nature and function of lust we may look to its typification in language. Lakoff (1990) reports that lust, as a sexual urge or desire, is a complex concept that is understood in terms of numerous and varied conceptual metaphors. The popular

cognitive schemas and phrases that exemplify them include a: **hunger** in 'sex-starved, sexual appetite, consumed by lust'; **heat** 'got the hots for, burning with desire'; **insanity** 'crazy about, madly in love'; **game playing** 'going to score, won't play along'; **war** 'another conquest, surrender to his advances'; **physical force** 'drawn to him, strong attraction'; **functioning machine** 'turn me on, his motor's running'; and **wild animal** 'a stud, an animal, in heat'.

3.3.1 Sexual behaviours

As one moves from the lower to the higher evolutionary scales of creatures, animal reproduction becomes progressively more sexual in nature. The highest species can be expected to display the zenith of this developed reproductive process, richly infused with behavioural distinctness, considerable differences in sexual behaviour, and a purposive selection of mates (Carson & Butcher, 1992). Human beings, therefore, have the most expanded repertoire of reproductive behaviours, comparable to the advantages that humans also enjoy over animals in terms of their intellectual power, for the mind has come to set the limits on sexual expression.

Sexual behaviours are no longer merely an expression of animal instinct but largely a complex, learned pattern of attraction and consummation, frequently paired with the stability of pairbonding and possible formalisation of marriage. Looking up the ladder of the species, Carson and Butcher (1992) observe that the connection between sex and procreation is loosened. From the lower animals in which sexual behaviours are almost exclusively procreational we move up towards humans in whom sexual behaviour is only incidentally procreational and primarily recreational for most people. In fact, modern human beings have developed from sex as procreational to the recreational and even communicational/relational.

The shift in values regarding sex has seen an increased valuation of sex for enjoyment *per se* (Gerdes, 1988). Sexual compatibility and satisfaction have, moreover, become increasingly identified with relationship happiness. As such, human sexuality has largely come under the control of the 'higher' mental processes, exactly as Money (1983) suggested in his cognitive conceptualisation of the idealised lover and resultant mate selection practices. As humans have developed the range of behaviours and meanings that sex may hold for them, so too has the variation and adaptability of their responses allowed for an intensification of relational bonds with the loved other (Carson & Butcher, 1992).

Lust and sexuality are presented very differently today as compared to the more repressive generations of decades ago. Sexual attitudes and behaviours have changed dramatically since the 1950s. The second half of the twentieth century saw the widespread acceptance of premarital sex as part of a loving relationship, with a steady decline in the double standards that used to differentiate male and female loving, such that we have entered the age of a new morality (Gerdes, 1988). However, even the new sex code can restrict and frustrate sexual expression through its

performance-centred prescription of 'normal' functioning. With these anxieties and the current threat of HIV/AIDS, however, modern generations may not have a better time of sexuality after all.

Verhaege (1998), similarly, questions the worth of our new morality, values, and security. Sexuality and eroticism are now simply considered to be natural activities that are spontaneously developed and discovered. He argues that sexual liberation reduced sex to a need situated between the navel and the knee; a chase from arousal to orgasm. The currently dominant performance model emphasises sexual stages and the body's erogenous zones, and makes 'scoring' appear to be the primary goal. Verhaege notes that it took a woman, Helen Kaplan, to add the essential '3rd' stage in the sexual response, desire. A journey through the ages of human sexuality will, in fact, highlight desire as the precondition of our advanced human sexuality.

3.3.2 The sexual revolution

A brief review of social attitudes towards sexuality over the ages will provide a backdrop to the history of the changes in social sexual standards. Western societies came under the influence of ancient Greece, and its patriarchal structure, which viewed sexual expression as a natural human activity, but an unequivocally male oriented one (Godow, 1982). The Roman philosophers believed that it was human nature to love one's own interests first, and they viewed the (male) craving of sexual contact with a friend's wife as a natural impulse, albeit one in need of control.

The Judeo-Christian era promulgated the idea of sex as sin, based especially upon the arguments of Hebrew heritage, St Paul, St Augustine, and St Thomas Aquinas. Sexual feeling and expression then became issues of serious moral consequence (Godow, 1982). Puritanism introduced strict rules regarding sexual behaviour that was, moreover, only permitted within marriage. The days of Victorianism heralded even further repression, restricting the nature of sexual behaviours within marriage as well. The Victorians restricted the use of certain words because of their supposed sexual overtones, and covered the legs of tables and chairs in a fearful bid to control sexual energy.

Many years, and two world wars, later Reiss (1960a) reported that a permissive premarital sexual tradition was taking root in the American culture. The meaning of this increased permissiveness differed, however, for people as per their social class, race, age, and especially sex. Historically, women's sexual behaviour has been more malleable than that of men. Their tradition of low sexual permissiveness reflects a sensitivity to social forces and pressures, especially a susceptibility to religious influences and the romantic love ideology. It may be that human females have been less or more sexually expressive in certain ages as so prescribed by the socially dominant males.

This sexual double standard is a gender bias that defines different rights and duties for men and women in a variety of roles, such as the sexual or the occupational (Weil, 1990). It states that men have a 'right' to engage in sexual relations before marriage, but that women will be condemned for the same behaviour. It is the social attitude that brands sexually active men popular, but sexually

active women promiscuous. This sexual code reinforces the inequality of the sexes in society, and is an indirect way of keeping women the 'intact property' of the 'purchaser' men. It denies equal rights to women, and is dysfunctional in that the differential treatment demands opposite responses from men and women, who actually need to co-operate in the pursuit of relational intimacy.

The sexes are definitely drawing together in attitudes and behaviours, however. Women's attitudes, especially, have changed in the last 50 years, and this has narrowed the gender gap (Gerdes, 1988). Reiss (1966) anticipated a shift towards the 'Scandinavian' sex code, which emphasises the association of sex and affection, and the quality of the interpersonal relationship. The new permissiveness-with-affection is based on caring and the integrity of the couple instead of moralisms, and holds an appeal for many people (Money, 1977b). This code liberalises the double standard to allow coitus for females if they are in love. Women of the modern, Western world are clearly not anti-sexual or asexual, with these views being largely left behind as nineteenth century ideas. Research has demonstrated that both sexes are capable of active desire, arousal, and sexual gratification such that new standards and expectations have come to exist.

Reiss (1966) proposed that the choice of a sex ethic is now relatively open for people and that many seek an intelligent basis for making that choice. Society offers sexual scripts that range from the patriarchal, repressive to the liberating, expressive types (Lamanna & Riedmann, 1994). Unfortunately, both the 'double standard' and the new expressive code may have an adverse effect on sexuality. Weil (1990) confirms that the rigid performance stereotypes found in current 'normal sexual response' manuals may create modern sexual myths, removing sexuality from the total relationship and resulting in a focus on goal-oriented demands and physical performance, instead of loving. This may lead to more disappointment and obsessive concern with perceived inadequacies than satisfaction. Individuals must now find their own niche between the two extreme positions and develop ways of overcoming, or managing, the limiting effects of various stereotypes that exist.

3.3.3 Sexuality research

It was into the socially repressive context of Victorian Vienna that Freud introduced his psychological theories. Professionals and laypersons alike were not prepared for his psychosexual model of development and human nature. Understandably, his ideas were viewed as sensational, controversial, and ground-breaking. Freud's theories, moreover, did not merely allude to sex but were primarily based on sexual drives, development, and urges to gratification (Godow, 1982). Freud's cornerstone instincts were Eros and Thanatos, with Eros the life instinct or impulse towards life. The energy force behind this distinctly sexual instinct is libido, the main aims of which are genital satisfaction and the attainment of pleasure in a more general sense.

During the era of Freudian thought, all manner of difficulties in sexual functioning (and some that were not even problems in the normally accepted sense) were said to be the result of unconscious conflicts of childhood origin (Carson & Butcher, 1992). The popular belief was that these problems

would require years of psychoanalytic treatment to resolve. Freud's view was, moreover, rigid in terms of insisting that the only legitimate road to orgasm was heterosexual, vaginal intercourse (coitus). Masturbation and homosexual relations were seriously frowned upon as immature and pathological behaviours. Psychoanalytic theory did, opportunely, upend the tables on sexual beliefs, arguing that it was psychologically unhealthy to disallow sexual expression.

Havelock Ellis, similarly, introduced sexual information and outlooks that were revolutionary and polemic (Godow, 1982). He contributed a series of six research volumes, between the years 1896 and 1910, on *Studies in the Psychology of Sex*. Ellis' findings convinced him that the norm in human sexuality was variability, both across and within cultures. He found so much variability in human sexual expression that a definitive appraisal of what was normal was extremely difficult to make. Ellis introduced a number of highly progressive ideas for his time, including the contention that heterosexuality and homosexuality are not absolutes, but instead manifested simply in terms of varying degree on a continuum.

Since the times of Kinsey, Pomeroy and Martin's (1948) and Kinsey, Pomeroy, Martin and Gebhart's (1953) innovative publications, *Sexual Behaviour in the Human Male* and *Sexual Behaviour in the Human Female*, sex has been openly discussed and researched as never before. This research reported a large change in the number of people who had experienced premarital coitus between those born before 1900 and in the three birth decades directly thereafter (Reiss, 1966). These people reached their sexual maturity in the 1920s, 30s, and 40s, and showed altered premarital petting and coital rates. Subsequent studies of premarital attitudes and behaviours in the 1950s and 60s showed little difference from these earlier findings. Interestingly, Kinsey et al. (1953) found positive relationships between educational and occupational levels and orgasm consistency, suggesting that these variables may be related in some way (Hoon, 1983).

Kinsey et al. (1948) and Kinsey et al. (1953) promoted an understanding of personal problems with sexuality, highlighting the fact that deviations from the 'norm' were widespread and at times extreme within a culture. Notably, these researchers reported that 28% of their women subjects had a sexual experience involving another woman, but that only 50% of heterosexual women who do so are likely to develop a lesbian identity. Kinsey et al.'s research suggested that sexual attitudes typically change, and considerably so, well before sexual behaviour change follows. It may be that a consolidation and acceptance of new sexual attitudes occurs first, only to be followed by different premarital coital patterns. Nevertheless, from the times of this research up to the modern day, sexual attitudes and behaviours have become increasingly more permissive (Kelley, 1983a).

Typically, sexuality had been depicted as a biological drive or force in Freudian psychodynamic theory (Hogben & Byrne, 1998). With the advent of social learning formulations, however, human sexuality has been treated as at least partly learned and cognitively oriented, with the addition of the vital assumption that sexual behaviours can be taught. When behavioural psychologists study

sexuality, they usually focus on the emotional, cognitive, and behavioural consequents of learned actions. Social learning theory has played a major role in research in the areas of sexual development, adolescent sexuality and -contraceptive use, health-related sexual behaviours, and coercive sexuality. Mental health professionals can use these models as templates for treatment and to address the needs of therapy or rehabilitation aimed at changing cognitions and expectancies.

Zilbergeld and Kilman (1984) claim that sex problems have been taken to physicians and other healers for hundreds of years. The speciality of sex therapy as we know it was only officially born in 1970 with Masters and Johnson's publication of *Human Sexual Inadequacy*. They made enormous strides in deepening our knowledge of the physiological sexual responses of healthy, well-functioning adults. The field of sex therapy has grown in size and popularity since, probably due to its reported effectiveness, with both professionals and the public greeting it with widespread acceptance.

Masters and Johnson's (1966) pioneering work, the book *Human Sexual Response*, was based on 13 years' of experience in treating infertility problems in their St. Louis laboratory during the 1950s and 1960s. In this publication they summarised thousands of hours of very carefully performed research which was, nonetheless, highly controversial in that they used physiological measures to actually monitor adult volunteers engaging in sexual activity. Their research produced new information about sexual physiology and functioning, and stands as a most important contribution to the discipline of sex therapy (Talmadge & Talmadge, 1986).

Masters and Johnson promoted the opinion that sex is a natural, biological function (Godow, 1982). The premise that sexual desire, arousal, and functioning are congenitally established forms the core of their model of sexual response and therapy. Sexuality would, then, emerge at birth and assume its role along with the other natural functions such as breathing, eating, and sleeping. They made the core assertion that, if you '...remove the road blocks, sex will work (Reiss, 1986, p. 234). This statement seems to imply that a natural sexual outcome will flow forth in an adult, as long as there are no overt impediments to it. Masters and Johnson reported, moreover, that well-functioning adults proceed through four distinct stages during sexual activity: arousal, plateau, orgasm and resolution.

In direct opposition to Masters and Johnson's position on sexuality, Reiss (1986) argues that sexuality is not 'natural' or individualistic. His macro-level societal explanation defines sexuality as a social product, the importance of which lies more in its physical pleasure and self-disclosure aspects than in its reproductive potential. Sexuality is learned within a social context, and after the innate biological and psychological factors, it is a programmed social outcome. No culture is indifferent to sexuality as all people are shaped by, and in turn shape, sex norms, to which most will conform.

Dr Helen Kaplan, a distinguished and highly recognised professor of psychiatry, founded the Human Sexual Teaching Programme, which offers evaluation and treatment of sexual disorders. Kaplan is

influenced by the therapeutic tradition of psychoanalysis (Zilbergeld & Kilman, 1984), focusing primarily on intrapsychic problem factors. Kaplan (1979) added to the body of sexuality research by specifying another stage, the 'desire phase', which occurs prior to arousal. Desire describes the person's interest in and readiness for sexual activity and is functional in initiating the sexual response cycle now consisting of five phases. Kaplan discussed the problem of low sexual desire, and the desire phase has increasingly been investigated in terms of aetiology, treatment, and the complexity of desire phase disorders since this time (Talmadge & Talmadge, 1986).

Sexology is a relatively new discipline, and Money (1977c) adds that sex research has been undertaken for years without sexology having a conventional definition or clarification of the extent or scope of its subject. The traditional taboo on sex in our society has been so pervasive that the term 'sexology' was long considered to cause a problem with dignity. Money tauntingly suggests that a term such as 'sexuology' might, perhaps, seem less vulgar. Nonetheless, the modern specialisation of sexology includes the disciplines of psychology, sociology, anthropology, psychiatry, urology, gynaecology, endocrinology, venereology, and perhaps plastic surgery, neurology and neurosurgery. Sex therapy must, clearly, integrate the multiple components of human sexuality. It is, moreover, not a completely uniform entity, but refers instead to a number of approaches and methods.

3.3.4 The sexual phases

This section examines the recognised psychophysiological phases of the sexual response in more detail and the progressive sexual stages of a relationship according to Money (1983). Firstly, however, the important interplay between love and sex will be visited. The relationship between sex and love is much like the problem of the chicken and the egg: Which came first? Both phenomena are powerful, potentially positive, emotional and physical experiences, and closely associated with one another (Godow, 1982). Sexual arousal and gratification can generate strong positive feelings for another, while loving someone intensely can produce a passionate desire to interact intimately with him or her. One concludes that sex and love are intrinsically linked and interactional in nature.

Since the time of Kaplan (1974), the physiological stages of the sexual response have been considered to be desire, arousal, plateau, orgasm, and resolution. Desire, arousal, and orgasm are considered to be the three 'active' stages, and are exclusively those in which problems may arise. Dysfunctions are not associated with the plateau and resolution phases, and these are given very little attention in most sexuality literature. Masters and Johnson (1976), and other researchers working in the field of human sexuality (Godow, 1982), have observed and described the physiological changes occurring in the genitals, and other locations in the body, during each of the phases in great detail such that a comprehensive description of the sexual response is possible.

Desire is understood as an interest in sexual activity, and conceptualised differently from arousal (Talmadge & Talmadge, 1986). Desire refers to sexual urges that can occur in reaction to cue/s that

make the person think about sex, or in the absence of any cues as in sexual fantasy. **Arousal** refers to the physiological excitation that follows desire, the excitement that builds before and during intromission. It is associated with a subjective sense of sexual pleasure and clear physiological signs of arousal, including penile tumescence and vaginal vasocongestion and lubrication. The **plateau** phase refers to physiological readiness for climax, and the brief period of time leading up to orgasm. **Orgasm** is associated with feelings of the inevitability of ejaculation in men, and contractions of the walls of the lower third of the vagina in women. Thereafter, the individual enters the phase of **resolution**, or satisfaction, which involves decreasing arousal.

Money (1980) proposes that sexual pairbonding in a relationship takes place in three phases that have been discussed in detail in the above chapter on lovemaps. The **proception** phase consists of the activities of solicitation, those initially meant to appeal to or attract the intended partner, and that lead to courtship (Schwartz et al., 1981). **Acception** is the copulative phase, involving the erection and lubrication of the genitals, and resulting in sexual intercourse (equivalent to the whole human sexual response cycle of Kaplan). The **conception** phase of human eroticism is literal impregnation that may be a sequel to the proceptive and acceptive phases, but not invariably so, as conception does not inevitably follow the first two phases. People are capable of proception and acception that result in successful courtships but not fertile copulations.

The above stages of the romantic-erotic progression of a relationship can also be linked to sexual-relational problems as based on their aetiology. Money (1980) maintains that clinical disorders of the proception phase are often seen in an inability to form intimate relationships, and/or experience sufficient sexual arousal to result in interpersonally satisfying sex. Disorders of acception are mostly classified and outlined in manuals on human sexual dysfunction, and are treated in appropriate clinics. Money concludes that disorders of conception are to be seen in the inability to form an attachment to, or separate from, a child and in child abuse syndromes.

3.3.5 Sexual development

Human sexual development takes place in stages, on both physical and psychological levels, that may coincide chronologically or lag behind one another. The physical development of humans from birth to sexual maturity is covered in ample detail in various medical and health publications and does not warrant coverage here. Similarly, the physiological sexual structures and genitalia can be studied in anatomical texts, while their functioning is thoroughly recorded in the numerous sexuality and sexual health sources. These fields make up extensive studies in their own right, and such detail is not within the scope of this research. Instead, the author will concentrate on psychological sexual development, especially that of a nature linked to lovemap formation.

Money (1977a) outlines the sequence of events that must take place in order for the expression of sexual differentiation, emphasising that this is a very complex process. It involves variables from the time of genetic dimorphism in the male (XY) or female (XX), up to the differentiation of the

appropriate hormones at puberty, and then later differential responses to falling in love, courtship, mating, and parenthood. Schwartz et al. (1981) report evidence that gender identity role is bipotential, and essentially undifferentiated, at birth. They hypothesise a 'sensitive period' when the biosocial input for gender formation is encoded and able to influence the child's development.

Psychologically, it would appear that an individual's gender identity develops somewhere between the ages of 18 months and three years (Money & Ehrhardt, 1972), or 18 months and five years (Schwartz et al., 1981). Gender identity is understood to be '...a deep seated personal sense of the essence of our femininity or masculinity' (p. 417). Money (2000) adds that 'masculine' and 'feminine' do not function as absolute poles, but instead on a series of axes. We do not yet know what influences are most important in the formation of gender identity during this critical period. Social scientists allude to the learning brought about by either encouraging or discouraging spontaneous displays of feminine or masculine interests and behaviours in young girls and boys (Barlow & Durand, 1995). This is a theorised, but not yet certain, influence.

Schwartz et al. (1981) add that genital response is a natural biologic function, and the neuromuscular potential for such activity is congenitally established. The integration of these reflexive patterns into successful adult sexual behaviours, however, must be developed through experience. Without rigid limitations on childhood sexuality, sexual rehearsal play occurs spontaneously and serves as this essential practice. Despite our culture's restrictiveness, childhood and preadolescent sexual activity is common, or is frequently substituted (successfully) with the unique human ability to cognitively rehearse in fantasy. The authors argue that Western peoples may be paying a very high price for socialisation that is antithetical to human (sexual) phyletic heritage and developmental needs.

Hogben and Byrne (1998) maintain that a psychological understanding of sexual development commonly espouses some variant of learning theory (classical/operant conditioning or social learning theory) in explaining individual differences in sexual expression. Parents, peers, and the media are sources of role models for children and their influences must be factored in. When models behave sexually, those children with sufficiently developed encoding strategies tend to imitate specific, same-sex, sexual behaviours. During sexual development the person will, additionally, distinguish his or her own body image from the lust image of a desired partner (Barlow & Durand, 1995).

Personality development theories typically consider the quality and quantity of the parent-child relationship to be causally related to the subsequent adult personality (Wallace, 1981). Affection is one of the most basic dimensions in this interaction and could possibly serve to mediate, or covary with, later sexuality. Research has confirmed that the affectional climate in the family of origin is related to subsequent adult expression of affectional behaviour, sexuality, and attitudes toward sexual expression. Wallace suggests that early affectional deprivation may, however, be

ameliorated by a positive adolescent sexual experience, but there is often little social support for this avenue.

Gerdes (1988) cites Spranger's suggestion that there is a certain psychological readiness for sex that a person should develop first. He understands a loving relationship to develop through two stages, the first being romantic and essentially non-sexual in nature, while the second stage adds sexual elements as a part of the ongoing, wider, and more enduring relationship. This position coincides with Erikson's (1968) view that ego identity must be attained before an individual is capable of true psychological intimacy with a member of the opposite sex. In terms of age readiness, Reiss (1966) claims that the early age at which heterosexual interest develops shows the defects in Freud's 'latency period' conception.

During early adulthood, however, sexuality and sexual expression become more important. This is the time when 'falling in love', exploring intimate relationships, and choosing a marital partner are significant developmental experiences for many (Godow, 1982). Romantic love is an important element in the evolving sexual relationships of young adults, with being in love often a prerequisite for sexual intimacy and a pivotal criterion for choosing a marital partner. Thereafter, intimate relationships and sexual interaction continue to be important throughout middle and late adulthood.

3.3.6 Normal sexuality

Barlow and Durand (1995) cite numerous, recent, international research papers, from the USA, Britain, and France, in which the consistency of data strongly suggests that the results represent something close to the norm for human sexual behaviour. The overwhelming majority of individuals, both male and female, tend to engage in traditional, heterosexual, vaginal, intercourse within the context of a monogamous, romantic, and sexual relationship, or to view this as the ideal. However, Western sexuality and gender beliefs about that which is 'natural' for males and females include the notion that females are less interested in casual sex. Reiss (1986) criticises such ideological beliefs that promote misinformed, popular perspectives on normal sexuality.

Sexual relating as physiological behaviour is essentially inseparable from the intrapersonal (emotional, mental, and motivational), interpersonal (relational), and social (familial and cultural) components that also define it (Lamanna & Riedmann, 1994). Sexuality is composed of both physical pleasure and self-disclosure, the building blocks of human intimacy, and the elements crucial to all important/close social relationships. It has much to do with the way in which people think of themselves, relate to others, and express the vital role of partnership. Thus, the relationship potential of sexual encounters proves to be significant, and the committed relationship had largely remained the preferred context for sex. Money (1977b; Wolman & Money, 1980) concurs that, despite the plurality of successive or contemporaneous sexual relationships for some, the global preference is still for episodic monogamy or fidelity.

Talmadge and Talmadge (1986) maintain that, except for masturbation, sexual activity occurs in relationship of some or other form. Sexual expression remains primarily a relational act, although the duration, intensity, purpose, and quality of each relationship may vary from that of a prostitutional transaction to that of a life-partner commitment. The sexual relationship is, moreover, a vital part of the personality of a marriage. This sexual character develops from the partners' personalities, their sexual behaviours and values, and the affect they share concerning sexual issues.

Sex can, ideally, function as a 'pleasure bond' in a relationship, in which both partners commit themselves to expressing their sexual feelings to one another (Lamanna & Riedmann, 1994). This ideal is not easy to achieve, requiring, as it does, high levels of individual self-esteem, the creation and maintenance of an atmosphere of mutual co-operation, as well as open, honest, and bonding communication. The above authors discuss high self-esteem as a vehicle that allows individuals the freedom to receive pleasure, accept their own preferences, feel free to experiment and explore, and express their needs or ask for help in satisfying them. Co-operation and communication can enrich and nurture the sexual relationship, along with the members' individual self-concepts.

The sexual interaction of a couple who love one another is one of the most intimate and exciting forms of relating that they will know (Weil, 1990). Sexual expression, especially the act of sexual intercourse, must be one of the most vulnerable interactions that a couple can share. The experience of both partners being naked, in the process of giving and receiving physical pleasure, is an incredibly intimate and dependent one. Reiss (1986) notes that the simple act of experiencing orgasm in front of another human being is an uncommon disclosure of the self. In terms of Masters and Johnson's (1976) 'principle of mutuality', when equal partners transcend restrictive stereotypes and cultural conditioning to communicate and bond with each other, they may experience healing union. This holistic notion of sex, then, views sexual sharing as an extension of the whole relationship. Sex is not an (atomistic) aspect of life, it is life, celebrates life, and nurtures life.

Money (1977b) refers to distinct personality types in intimate relationships, and cites Petrie's framework of augmentors and diminishers of sensation. Augmentor-people can not let an experience go and, sexually, this corresponds with the obsessive, imaginary love affairs that schizoid or schizophrenic individuals might have. Diminisher-people need constant repetition and novelty as their experiences fade quickly, corresponding to the sexual encounters of psychopathic personalities, 'Don Juans', and nymphomaniac types. Money asserts that the majority of mankind falls between these two extremes. People do, however, tend to judge the sexual behaviour of others from within the solipsism of their own 'egg shells', as against themselves, but it remains that we may each be quite differently determined as far as our sexual behaviour is concerned.

3.3.7 Sexual dysfunction

As the human sexual response repertoire has developed, so too have the newly-found concomitant variations and gains in flexibility held their own risks (Carson & Butcher, 1992). The cost attached to

the immense freedom that we have in the physical, psychological, and social expression of our sexuality is this greater chance of having things go awry. Schwartz and Masters (1994) claim that sexual dysfunction, disorder, and deviation are the result of roadblocks to the normal unfolding of genital eroticism, gender identity, and the ability to pair-bond. These impediments may cause either low drive (inhibited sexual desire) or excessive interest (hypersexuality and paraphilia).

Within Kaplan's (1983) model, psychosexual disorders are diagnosed and treated from psychological, psychiatric, and sexual medicines approaches. She refers to a triphasic model of sexual disorders, where problems may be encountered in the desire, arousal, or orgasm phases, but never the plateau or resolution phases. Kaplan's approach initially questions whether the disorder signs and symptoms are organic or psychogenic, global or situational, primary or secondary, and of precipitous or gradual onset. Talmadge and Talmadge (1986) suggest that therapists, furthermore, use a history taking to discern important emotional issues along with how the patients relate to sexuality in general, and to teach and give permission for functional sexual activities.

In terms of physiological problems, Masters and Johnson (1976) state that approximately 5% of sexual dysfunction cases are of physical origin, while a higher but undetermined percentage are of metabolic origin. A prompt and thorough assessment of the organic aspects of sexual problems must be carried out prior to instituting psychotherapy as the method of treatment. Once organic aetiologies of sexual dysfunction have been either eliminated or identified and treated where indicated, one may then choose to initiate psychotherapy or even find that there is no need for it at all. These authors state that sexual dysfunction is not necessarily a symptom of underlying psychopathology. Their research demonstrated that sexual inadequacy is an entity all of its own at least as often as it is a symptom of severe psychopathology.

Psychological and social learning factors may also cause problems in human sexual behaviour. Masters and Johnson's (1976) position states that sex is a natural function and that the reflex pathways of sexual response to effective sexual stimulation are instinctual rather than learned. They refer to the arousal phase responses of penile erection and vaginal lubrication as examples of clearly inborn physiological reflexes. Masters and Johnson accede, however, that sexual functioning is influenced by psychosocial inputs. Healthy functioning can be disrupted by depression, anxiety, or physical stress and people may, unfortunately, learn behavioural ways of obstructing the otherwise natural physiological processes. A simple lack of knowledge about anatomy and the physiology of the human sexual response was found to maintain a significant amount of sexual dysfunction.

Reiss (1986) warns psychologists against the solipsism of relying on our own common and current views concerning what is 'normal' sex. We are then at risk of influencing our scientific views and this is particularly relevant for those who provide therapy. He notes that Freudian analysts used to, and may still, view as abnormal any sexual focus on manual, oral, or anal acts in preference to or equal with coitus. A change in the times alone have 'normalised' these behaviours, not any absolute truth.

He adds that the sexual act of coitus promotes male orgasm above female, intimating that females have been indoctrinated into a male type of sexuality - for centuries, one realises. At the opposite extreme, the radical feminist distinction between 'pornography' and 'erotica' is more of a private moral judgement than a scientific distinction, and another case in point.

As long as we lack clear, scientific standards for declaring some acts abnormal, we are at risk of relying on subjective and emotional ideological beliefs, private moral biases, and/or the politics of the time. A fine example is found in the change in wording from 'fornication' and 'adultery', to 'premarital-' and 'extramarital intercourse', simply across generations. Reiss (1986) suggests that we consider only those sexual acts found to be unacceptable in all cultures as a starting point for a theory of abnormality. The sadistic, sexual murderer, for instance, would be performing such a universally condemned act. Reiss recommends using the definition of an individual's inability to perform sexually in an acceptable fashion in any type of known society as grounds for deficit or abnormality. This position corresponds somewhat with Money's (1983) proposal that the paraphilias need not necessarily represent dysfunctional responses to early developmental obstacles.

Talmadge and Talmadge (1986) discuss low sexual desire within the context of relationships. They claim that this problem has been more frequently reported in recent years, since researchers' identification of and interest in the desire phase and its complications. It may be caused by a complex set of interacting physiological, psychological, and cultural variables, and best understood as a matter of degree (Weiner-Davis, 2003). At the relatively mild end of the continuum, low sexual desire may be a problem specific only to a partner, situation, or type of sexual encounter. At the most severe end it presents as persistently and pervasively inhibited sexual desire, and is acted out as sexual aversion. Andersen and LeGrand (1991), specifically, discuss the role and importance of women's body image in sexual dysfunction, highlighting the social discourses of 'attractiveness'.

In evaluating the psychological aspects of sexual disorders, Kaplan (1983) adds that the examiner must gain a clear understanding of each person's sexual fantasy structure within the total relationship. This description of the person's ideal partner behaviours, appearance, nature, personality, and sexual preferences links robustly with Money's (1983) lovemap concept. During lovemap development, some blueprints may become distorted, or 'vandalised' (Money & Lamacz, 1989) leading to a variety of maladaptive outcomes. These include paraphilias and even relationship problems, a possible explanation for self-defeating partner selection patterns.

Money (1977c) held that none of the paraphilias are preordained at birth, but that multiple, contributing, biosocial, aetiological factors, which are primarily traumatic, stigmatising, or shaming in nature, will influence this sexual unfolding. Paraphilic lovmeps tend to be quite stable within an individual, but variable in character between people. Some are organised in a simple and straightforward manner, while others are complex, richly elaborated, and involve extraordinary

preparation and staging. Dysfunctional lovemaps may play out completely the first time and every time thereafter, or only unfold in stages until complete.

Bergner (1988) published a critique and proposed reformulation of Money's lovemap account of the paraphilias. Bergner maintains that paraphilias are sexual addictions to specific erotic scenarios other than those of sexual intercourse that are expressions of love. He criticises Money's (1977c) proposal that the paraphilias are intelligible triumphs of a certain sort, insisting instead that they are dysfunctional, abnormal behaviours. In part agreement with this position, most trauma victims go on to victimise either themselves or others, by acting-in and/or acting-out (Schwartz & Masters, 1994). These authors list the possible outcomes of trauma as paraphilias, hypersexuality, sexual compulsivity and addiction, and abusive behaviours, all primarily disorders of affection or intimacy.

3.3.8 Sex therapy

Modern sex therapy has primarily focused on the behavioural and technical levels (Schwartz & Masters, 1994). This approach has been useful in that it increased and clarified our knowledge of the sexual response, and facilitated education and treatment of sexual disorders. Before the time of Masters and Johnson, however, sex problems seemed refractory to psychological treatment, especially psychoanalysis, although the results were not necessarily encouraging. The Masters and Johnson treatment plan specified dual-sex psychotherapy teams for a symptom-oriented, rapid treatment of sexual dysfunction (Talmadge & Talmadge, 1986). The male-female therapist teams allowed for in-built peer review, and were found to minimise the impact of transference issues. This new sex therapy followed a limited time frame, with intensive treatment, that usually consisting of daily sessions over a two week period, although booster sessions often maintained treatment gains.

The acceptance of sex therapy appears to be largely due to its claims of efficacy, especially Masters and Johnson's (1976) reports that 70-100% of 'preorgasmic' women and 75-85% of men with premature ejaculation responded successfully to treatment. Zilbergeld and Kilmann (1984) suggest that sufficient studies had been done at the time to comment on the efficacy of sex therapy. They concur that the best results were found with men's premature ejaculation and women's primary anorgasmia. Sex therapy has been less successful in treating erectile problems and situational orgasmic complaints, but it is still at least as effective as any other method, and appears to be the treatment of choice in terms of both absolute and cost effectiveness.

Certain sexual problems are best treated with behavioural approaches (Zilbergeld & Kilmann, 1984). For instance, there is much consensus that the direct work of squeeze or stop-start methods seems crucial in the treatment of premature ejaculation. With erectile problems, anxiety reduction techniques are usually essential. Women with orgasm difficulties, similarly, appear to respond well to anxiety reduction treatment and suitable stimulation by self or partner. The preferred techniques and corrective exercises of sex therapists include sensate focus exercises, Kegel exercises, intercourse bans, as well as assertiveness- and communication training. The hypnosis literature also

reports the successful treatment of various sexual ailments. A differential diagnosis approach is necessary, however, as possible organic factors or substance-related problems should receive appropriate medical attention first. Work on the non-sexual aspects of a relationship may also be indicated prior to any sex therapy interventions.

Weil's (1990) concurs with Masters and Johnson's (1976) position that well-informed individuals who experience a pressure to perform may sacrifice their spontaneity and effectively become mere spectators of their own sexual action. Therapy can confront these fears and provide specific suggestions to help the individual overcome them. By neutralising performance demands, therapy may defuse the magnitude of unspoken anxieties, which are often the biggest impediments to satisfying functioning. These authors also discuss sensate focus, a popular sex therapy technique, which is nonetheless often misunderstood or misapplied. The original intention was not sexual arousal, but the achievement of physical awareness of the partner, nonverbal communication, and an experience of touch and exploration in a non-demand, personal, and sensual manner.

McCarthy (1984) discusses strategies and techniques for the treatment of Inhibited Sexual Desire (ISD). He reports that approximately 30% of sex therapy referrals involve ISD. Observations from his research suggest that ISD is most successfully treated when not complicated by another dysfunction, and in females. It appears crucial to break the self-defeating cycle of negative anticipation, aversive experiences, and resultant further avoidance. The therapeutic focus should, furthermore, be on the quality and satisfaction of the broadly defined sexual relationship rather than on the performance goal of intercourse frequency. Beck, Bozman and Qualtrough (1991) caution that therapists need an accurate idea of the gender differences in base rates of experienced desire in diagnosing problems.

In terms of treating low sexual desire, Talmadge and Talmadge (1986) claim that sex therapy techniques have a poor success record. They believe that this is due to insufficient attention paid to the emotional relationship of the couple involved. Relationship factors such as intimacy, emotional involvement, commitment, trust, connection, and loving typically facilitate conditions for good sexual adjustment, and must be considered in therapy. A lack of one or more of these factors may lead to deficits in interest, excitement, and/or sexual contact. Thus, intrapsychic and interpersonal issues should be integrated into the psychoeducational and directive work of sex therapy. Significantly, Berg and Snyder (1981) estimate that 75% of marital therapy clients have further sexual complaints, while 70% of sex therapy clients also exhibit significant relationship distress.

Cookerly and McClaren (1982) add that their work with couples showed up a clear dissatisfaction in sex without love, along with difficulties in doing sex therapy homework when the partners did not feel loved, or loving. A deficiency in love was found to be a major debilitating factor in sexual performance and healing, suggesting that subjects would benefit from training in demonstrating love. Cookerly and McClaren cite Swenson's seven factors in the expression of love, from which they

constructed a list of 'Love's behavioural dimensions' with an additional category termed reception. They found that standard sex therapy with the inclusion of love behaviour training resulted in significantly improved success rates, and greater satisfaction with the sex therapy. The authors trained their subjects, through a combination of modelling, shaping, role playing, and behaviour modification techniques, to be able to truly 'make love' with the following behaviours:

- * Verbal (expressions such as I love you, pet names)
- * Expressional (tone of voice, gestures, facial expressions, and postures)
- * Touch (affectional and sexual)
- * Self-disclosure (revealing intimate facts)
- * Affirmational (giving emotional and moral support, appreciating and respecting)
- * Toleration (accepting the less pleasant aspects, being non-judgemental)
- * Gifts (tangible, financial, and behavioural)
- * Reception (demonstrating positive reception of the above, noticing and appreciating).

On a similar note, Gerdes (1988) cites Landis' proposal of six attitudes that are conducive to sexual adjustment in a couple during early marriage. These points may also be introduced and discussed as a part of sex therapy, serving as behaviour modification and psychoeducational therapeutic goals in overcoming sexual problems:

- * Accept sex as normal, right, creative, and recreative
- * Develop a capacity to achieve gratification
- * Promote mutual consideration and patience between partners
- * Accept men's greater preoccupation with sex as a purely physical act
- * Avoid rigid rules as to the method, frequency, intensity, and duration of sexual expression
- * Accept that sex may serve different needs at different times.

Zilbergeld and Kilmann's (1984) observation that distressed relationships do not fare well in sex therapy is a generally held belief of sex therapists. This problem will be partly addressed by the above suggestions, and the training may improve general relational communication as well. Sexual interaction does hold the potential to be a mutually enhancing means of communication between intimate partners (Masters & Johnson, 1976). The potential of sexual communication to act as the medium, or opportunity, for exchanging vulnerability and trust in relationship is vast. So too will the development of techniques to improve a couple's intimate communication skills benefit their sexual functioning in return.

Sex therapists also promote healthy functioning by countering any negative beliefs and practices found in their clients with scientific and useful ones (Ellison, 1984). However, if therapists rely exclusively on prescribing 'normality' as promoted in popular writings, beliefs of the moment, and/or their own experiences and opinions, these may be comparably mythological or lacking in scientific essence as the original errors. Assuming that there is only one right way to experience sex may, furthermore, limit a client's responses instead of allowing for greater variety. Ellison notably criticises

Masters and Johnson's 'Sexual Response Cycle' of 1966 in which they concluded that the much-debated possibility of female ejaculation was erroneous, and which has since been evidentially supported. Similarly, the idealised and exclusive, so-called vaginal orgasm of classical psychoanalysis is considered to be unrealistic and misleading by many sex experts today.

At the extreme of deviant sexual arousal and sexual compulsivity symptoms, Schwartz and Masters (1994) prescribe cognitive behavioural, systemic, and 12-step addiction approaches to treatment. Trauma based approaches including abreaction, catharsis, and cognitive restructuring have also been found useful in resolving original issues. The authors conclude that, by blending these therapeutic approaches, treatment efficacy improves dramatically. The argument for an integrative approach is supported by Rosen and Leiblum (1995). Reiss (1986) challenges the practice of labelling nonconformist acts as abnormal, proposing instead that one offers the so-called paraphilic or dysfunctional client an objective form of therapy, which promotes insight into the range of choices that are available along with an understanding of the societal basis of the conformity desire.

3.3.9 Sexual attraction

The importance of sexual attraction, that is, whom we find erotically arousing, how, where, when, and why, is primary to a discussion of lust. Money (1986a) refers to a lovemap as an individual's own cognitive imagery or ideation of his or her erotic attachments and preferences; an evolved human mating map. It is formally defined as '...a developmental representation or template, depicting the idealised lover, the idealised love affair' (Money & Lamacz, 1989, p. 43). This mental picture may encompass more than the person of the preferred lover to include an idealised scenario for sexual fulfilment, as well as the idealised programme of sexueroptic activities with such a lover.

Lamanna and Riedmann (1994) discuss scripts, which are culturally written and directed 'plots' for human behaviour. Sexual scripts would be the social discourses that suggest appropriate behaviours and attitudes towards sex, which may differ for certain groups; men and women, young and old, and so on. The clear, romantic-erotic and cognitive schema nature of this model allows scripts to fall well within the realm of both Kelly's (1955a) constructs and Money's (1983) lovemaps. Sexual scripts may specify potential partners, which person should initiate sex, how long the encounter should last, the importance of orgasm, acceptable sexual positions, the appropriateness of masturbation, what sex should mean to each of the participants, legitimate or illegitimate reasons for sex, and other related matters.

There is substantial evidence to suggest that sexual attraction occurs with increasing frequency during states of strong emotion. Dutton and Aron (1974) report research that links sexual attraction to the experiences of aggression, hate, and anger. This is based on Schachter's (1964) theory of emotion in which environmental cues are used to decide on emotional labels for ambiguous or unexplained states of arousal. Dutton and Aron's research found additional evidence of heightened sexual attraction experienced under conditions of high anxiety in a fear-arousing situation. Grant

(1957) proposed that emotion is the basis of sexual attraction and selection in human psychology. There may be a more general relationship between feeling of sexual attraction and intense emotional arousal of many kinds.

Dutton and Aron (1974) propose that strong emotions may be relabelled as sexual attraction whenever an acceptable object (person) is present, such that the psychophysiological arousal of fear may be misattributed to attraction. An alternative explanation may be that heightened emotion serves merely to disinhibit the expression of pre-existing sexual attraction. Nonetheless, the implication is that an individual may feel sexually attracted to another based more upon an emotionally arousing circumstance (such as a motor vehicle accident, or even an argument) than upon a good lovmep fit. This may help to explain how some self-defeating lovmeps may continue to function, or be perpetuated in subsequent partner selections, due to the 'thrill' that conflict may afford some people.

Sexual attraction revolves around who is attracted to whom. Lamanna and Riedmann (1994) lament that, apart from sexual attraction, most people know very little about how to establish a close relationship. We are now able to synthesise a number of concepts already introduced in this study. The lovmep would render one individual interested in another who fits his or her idealised mental image of the desired lover. This may result in an intense sexual attraction, and lead to an ongoing sexual relationship, but love may not yet be a part of the picture. A person would then have to come to know, care for, and commit to a loving relationship with this partner in order to achieve love based upon lovmep selection. This co-operation of love and lust is the cornerstone of pairbonding, the concept to be discussed in the next section.

3.3.10 Sexual desire

Sexual desire is an important variable in the love-lust dynamic. A person experiencing sexual desire along with other psychological and/or emotional events is likely to speak of 'being in love' with another (Regan, 1998c). Verhaege (1999) states that, with desire, anything can become erogenous, without it, everything is simply vulgar. Research has given attention to defining desire, identifying certain correlates of this aspect of sexuality (gender, hormones, and age), and exploring normative beliefs about the nature and causes of desire. Regan (1998c) emphasised that the beliefs people hold about desire have direct implications for their interpersonal sexual behaviours and their relationships. Married couples frequently use sexual desire as an index of overall relationship satisfaction (Schwartz, 2003), and the decrease or absence of desire is frequently viewed as a 'problem' that is regularly taken to therapists.

Scientists maintain that biological contributions, the environment, and experience all play a role in the formation of sexual orientation (Barlow & Durand, 1995). They will, thus, also contribute to the determination of developed patterns of sexual desire. Levine (1984) maintains that 'desire' is semantic shorthand for at least three other variables, namely drive, motivation, and aspiration.

Sexual desire results from an interaction of drive (biological), psychological motivation (a willingness to behave sexually), and aspiration (a cognitive wish to behave sexually). Although biological drive is present in everyone, psychological motivation is a most critical factor here as social learning can impair one's willingness to behave sexually and thus render drive repressed or unexpressed. Levine's conclusion is that sexual desire is the ability to integrate biologic, intrapsychic, and interpersonal sexual complexity.

In considering the nature of sexual desire Levine (1984) discusses a genetically determined level of desire which sets the 'sexostat' of the brain anywhere between a high and an absent level. This may result from constitutional differences among individuals, possibly the by-products of neural and as yet uncertain biologically organised factors. The nature-nurture argument questions whether the 'sexostat' might not (also) be programmed by brain-mind interactions during childhood, adolescence, and/or adulthood. Personality development has been considered a desire regulator, as has the nature and quality of relationships. A partner-dependent level of desire can be seen in the individual whose sexuality blossoms in the context of a new relationship with a facilitative partner.

Beck et al. (1991) state that desire has historically been understood variously as an instinct, a need, an innate psychological drive that shapes personality, an appetitive state, and most generally as 'lust'. Professionals have, additionally, used the words 'libido', 'motivation', and 'interest' to delineate this sexual phenomenon, while laymen have commonly acknowledged the experience with the more earthy term 'horniness' (Levine, 1984). Both tend, confusingly, to substitute the concept of excitement for desire, a term that refers to the arousal phase instead. At different times in history the prevailing social tides have alternately repressed and encouraged the expression of sexual desire. The general support of sexual expression in the last 50 years has, quite expectedly, been met by a parallel increase in complaints of inhibited sexual desire (ISD).

Problems of sexual desire are among the most frequent and vexing complaints presented to mental health professionals today (Levine, 1984). ISD is diagnosed when a patient rarely, or never, initiates or responds to sexual cues. The importance of desire was recognised in Kaplan's (1974) 'triphasic' model of the sexual response, and the problem of insufficient desire has received much attention since. Beck et al. (1991) relate the ubiquitous nature of sexual desire disorders, which may arise from a variety of causes, including relational problems. They report the significant correlation that exists between low sexual desire and other sexual dysfunctions. A study of adult women with sexual problems revealed that one third additionally reported never experiencing 'spontaneous libido', while 42% reported little motivation for intercourse, and others even refused intercourse.

Researchers and therapists need to reach agreement on how best to assess the presence and intensity of sexual desire, along with the parameters of 'normal', 'hyperactive', and 'hypoactive' levels, if they are to address its complications. Levine (1984) concurs that all problems of sexual desire are not necessarily deficiencies. Male and female problems '...range over a broad spectrum

between total absence, infrequent and/or weak, incompatible levels within a couple, frequent and/or strong and relentless' (p. 84). He cites Kinsey's and Masters and Johnson's proposals that individuals demonstrate sexual consistency over the life cycle, with those who begin sexual activity early and experiencing orgasms frequently tending to continue sexual activity for longer in life.

Beck et al. (1991) used a working definition of sexual desire as '...a subjective feeling state that may be triggered by both internal and external cues, and that may or may not result in overt sexual behaviour' (p. 446) in their research. These authors studied several features of desire, finding that the majority of their subjects reported experiencing sexual desire several times a week. Males did so with somewhat greater frequency, although there was considerable variance within both sexes. Male and female laypersons appear to rely on similar indicators for determining their levels of desire, which are most predominately genital arousal and sexual daydreams. Kelley (1983a) notes that people make allusions to the experience of desire as warm feelings, arousal, a strong urge to make intimate contact with the other, to possess, and to be fulfilled by the other (all needing components).

For both sexes, desire and actual sexual behaviour did not necessarily co-occur, with activity not necessarily implying the presence of desire, nor the absence of activity necessarily reflecting a lack of desire. Individuals occasionally participate in sex simply to please the partner (Beck et al., 1991), or abstain during times of menstruation or pregnancy due to cultural proscriptions instead of disinterest. Schwartz and Masters (1994) hold that in Western culture, sexual desire is scripted to be expressed only in the context of an intimate interchange. They propose that sexual desire has to do with establishing and maintaining adult pair-bonds, however, research suggests that laypersons easily distinguish between loving and desiring a partner. Observed correlations between sexual desire and love were low for males and females. Furthermore, social desirability and demands did not appear to influence reported levels of sexual desire.

A study into the individually and interpersonally significant beliefs that men and women hold about the role of sexual desire in romantic relationships argues the other side again (Regan, 1998c). Men and women were found to believe that dating partners who desire each other sexually are more likely to experience romantic love as well as other 'positive' interpersonal events. Partners who are romantically in love were, moreover, viewed as more likely to desire each other. Subjects reported that the higher-desire individual in a mismatched-desire couple would be more likely to be in love, satisfied, committed, happy, and jealous than the lower-desire partner. Regan concludes that sexual desire is considered to be an important feature of romantic love, and has implications for the interpersonal dynamics, emotional tenor, and even duration of a relationship.

Kelley (1983a) argues that people do not treat sexuality as the *sine qua non* of love; its end all and be all. Research with undergraduate students revealed that they can distinguish between relationships involving 'sexuality' and those of 'love and commitment'. The subjects believed that two mature persons could either interact sexually without love, or have a long-lasting close relationship

without overt sexual activity. Many people are, however, of the opinion that sexual drive does play an important role in the development of heterosexual love. Even the evolutionary perspective views the biological function of sex to be related to love, in that procreation is made possible and sustained by the relationship-binding dispositions of those who care intimately and support one another.

Kelley (1983a) questioned the role that sexual desire plays in behaviour. Levine (1984) realised that sexual motivations are imbedded in four larger contexts: sexual identity, the quality of the nonsexual relationship, reasons for sexual behaviour, and transference from past attachments. Sexual desire is the willingness to engage in sexual behaviour or fantasy. It forces a recognition of one's gender sense, orientation, and intention, as well as acknowledging that the relationship is acceptable. Desire is the capacity to agree to behave sexually for a number of reasons, including affection, sadness, anxiety, excitement, and habit. Additionally, it is the ability to transfer positive internalised images of past important attachment figures onto the current partner.

The nature of sexual desire is, quite simply, the propensity to behave sexually (Levine, 1984). This may mean engaging in potentially arousing behaviours with a partner, the use of masturbation to regulate arousal, or intrapsychic erotic responses. It can be understood broadly as an interest in sexual objects and activities, or a wish, longing, or craving to seek them out. Desire may change dramatically over time as people pass through personal, interpersonal, and biological transitions. It is an intensely personal and subjective matter, and may never be simply correlated with hormonal levels, for instance. Sexual desire refers to a complex integrating capacity, but it is often oversimplified and/or incompletely appreciated by even the individuals involved.

3.3.11 Sex and gender differences

Kinsey et al. (1948) and Kinsey et al.'s (1953) research into human sexual functioning of the opened up highways for the discussion and exploration of normal responses. Kinsey's expectation of clear gender differences is reflected, foremost, in the publication of his findings in two separate volumes; one on males and one on females. Both society and researchers believed that sexual behaviours and meanings differed for the sexes. Males and females did, moreover, respond to questioning with self-reports of exactly those anticipated differences (Gerdes, 1988). Men were found to be more active on all measures of sexual behaviour, reporting more partners, more sexual fantasies, and more sex before marriage. Men were also more likely to separate sex and love, and to be capable of casual encounters, whereas women were usually more emotionally involved with sex partners, and sought relationship.

Gender differences do still exist today in terms of sexual attitudes and actual behaviours, but these are decreasing (Barlow & Durand, 1995). Men may be more interested in activities focused on the arousal aspects of sexual activity, whereas women may desire more activities that demonstrate love and intimacy during sex. These expectations arise in part from long-standing social discourses on gender differences. Traditional views assume that men are taught to pursue physical gratification,

while women associate sex with romance and emotional intimacy. This stereotype may actually represent something basically different in the way that men and women approach sexual relations.

3.3.11.1 Physical differences

The biological determinists, such as Freud, argued that biology is destiny and that it would then follow that an interest in sexual activities would be determined primarily by genes, anatomy, and hormones (Clark & Hatfield, 1989). The sociobiologists, moreover, believed that men and women were genetically programmed to be differentially interested in sexual experience versus restraint. These ideas are based on the evolutionary, biological fact that men can father an almost unlimited number of children, whereas women can only bear and raise a limited number.

Clark and Hatfield (1989) discussed the theoretical expectations deriving from these positions, namely that men desire a variety of sex partners, equate sexual attractiveness with youth, and actively pursue women, whereas females observe the obverse. Bailey, Gaulin, Agyei and Gladue (1994), supportively, state that sex differences were recognised as an evolutionary puzzle. They cite Darwin who noted that, in many species, males alone possess a range of traits that function in competition for sexual partners.

Kinsey et al. (1948) reported that males reach maximum sexual capacity during their teens and experience a slow but steady decline thereafter. Females are not nearly as sexually responsive in their teens, may begin to develop interest between the years of 16 and 20, typically peak in responsiveness around 30, and can maintain that level of interest into their 50s (Gerdes, 1988). Similarly, Clark and Hatfield (1989) report strikingly different male and female sexual histories. Most men had peaked in sexual expression at age 15, and had typically pushed for a sexual experience by 18. Men would experience a decline from their 40s onwards, with a growing percentage rendered impotent in their 60s and 70s. Women were slow to begin sexual activity, being quite inactive at age 15, but with increasing interest thereafter. They could remain active until their late 40s, the above authors note, when they were typically freed of acquired inhibitions.

Regan (1998c) records the existence of the widespread belief that men have stronger and more frequent sexual desires than women. Masters and Johnson (1976) did find evidence of sexual drive being stronger in men, but found that sexual capacity may be greater in women. Beck et al. (1991) noted males reporting experienced sexual desire more frequently than females. In their study of 144 individuals, where only five persons reported never or rarely experiencing desire, a disproportionate four of these were women. Overall, females reported less frequent desire relative to males. Males were found to use cognitive events to gauge their level of sexual desire, whereas females used behavioural or physiological events. Furthermore, men were more likely to define desire as a need for sexual activity, while women viewed it as a need for love, emotional intimacy, or romance.

3.3.11.2 Psychological differences

At the other end of the spectrum from the biological argument is the social-cultural position, which posits that sexual behaviour is learned (Clark & Hatfield, 1989). Men and women would then simply learn the 'scripts' appropriate for initiating encounters and/or responding to offers of a sexual nature. The sexes would learn to be as sexually adventuresome or cautious as their culture expected them to be. Cultural rewards and punishments would shape behaviour and encourage the desired sex role typing. Socio-political and feminist thinking argues that the kinds of foreplay and sexual positions considered 'normal' have been so defined within a male-dominated society and, therefore, tend to meet the needs of males more than those of females.

In Western beliefs, it is thought natural for females to be less interested in casual sex than males (Regan, 1998c; Reiss, 1986). Bailey, Kirk, Zhu, Dunne and Martin (2000) name this trait sociosexuality and report that it, additionally, varies widely within both sexes. Cultural stereotypes prescribe that men are eager for sexual intercourse, while women are more likely to set limits on such activity (Clark & Hatfield, 1989). Theorists have traditionally assumed that sex is far more important for men than it is for women. A study into the gender differences in receptivity to sexual offers found marked gender differences, with only men being willing to engage in a sexual liaison with unknown partners who approached them. Surprisingly, men were less willing to accept an invitation to date than to have casual sexual relations, while the majority of women were willing to go out on a date but not up to an apartment or to bed with male strangers.

Clark and Hatfield (1989) cite Freund's observation that courtship typically consists of four phases: initial appraisal, pretactile interaction, tactile interaction, and the bringing about of genital union. Early sociobiologists believed that women served exclusively as the 'gatekeepers', tending to set limits on sexual activity and stopping the action at times. It was found, however, that females were more active in the first three stages of courtship, while the males concluded the sexual action. The authors enquire, if '...the man waits until the woman is receptive before issuing an invitation, who is inviting whom?' (p. 47). Males may still generally 'formally' initiate sexual relations, but women are seen to share more freely in initiation than was ever thought.

When examining the relationship between sex and love, Godow (1982) questions whether males progress from passionate sex to romantic love, while females first love romantically and then engage in sex. If this is the case, she believes that it has more to do with differential sexual socialisation than any difference inherent in the sexes. Regan (1998c) reports that women are more likely to both view romantic love, emotional intimacy, and commitment as prerequisites for sexual activity, and believe that romantic love, commitment, and emotional intimacy are present in a relationship when sexual desire and/or activity is present. The importance given to orgasm was, however, directly related to the significance of physical pleasure in sex for both sexes.

Regan and Berscheid (1995) examined beliefs and expectations about male and female causal antecedents of sexual desire. These may derive from past experience and sociocultural norms about sexuality. Men and women believed that male and female sexual desire has different causes. Male sexual desire was believed to be caused by intraindividual and erotic environmental factors, while female sexual desire was believed to be caused by interpersonal and romantic environmental factors. More women than men viewed sexual desire as generally being caused by external factors. Whereas both men and women viewed physical attractiveness and overall personality as sexually desirable characteristics, only women viewed femininity as a desirable female characteristic and only men viewed social and financial power or status as desirable in males.

Stereotypes expect males and females differ in their motives for intercourse. Regan (1998c) reports that both sexes view female desire as largely excited by romantic love and environmental settings and male desire from the intraindividual cause of 'maleness' and erotic or pornographic environmental factors. Sexual desire is generally assumed to be an inherent or natural part of 'maleness', a virtually inevitable consequence of the state of being male, but not of 'femaleness'. Bailey et al. (2000) cite studies concluding that 'libido' (including items high on sociosexuality) was primarily genetic in males and environmental in females. Thus, males experiencing low sexual desire and females experiencing high desire are likely to be perceived as atypical, even dysfunctional within this framework. Regan (1998c) counters this bias, noting that sexual desire may be one of the most powerful correlates of the experience of romantic love for all people.

Carroll, Volk and Hyde (1985) report evidence that male motives for sexual intercourse more often including pleasure, fun, and physical factors, whereas female motives include love, commitment, and emotion. Both sexes approved of sexual intercourse in a serious long-term relationship, but varied as to the importance of this context. Many males are willing to participate in sexual intercourse without feeling 'loved and needed', as emotional commitment was not a necessity for them but pleasure was more primary. Sexual expression by females is strongly related to 'being in love', with emotional involvement and trust being clear prerequisites. Most females who participate in premarital sex feel that they have made a deep commitment, whereas the most common male reason for first-time sex was curiosity. Females found sex with an 'acquaintance' extremely unsatisfactory, whereas males found it satisfying. These researchers also credit gender-role socialisation for these differences.

Intimate relationships involve emotions and activities generally restricted to the primary relationship, and thus widespread community disapproval of Extra Relationship Involvement (ERI) exists (Banfield & McCabe, 2001). When an individual oversteps these boundaries of exclusivity, and the expectations of monogamy, he or she is engaged in ERI. Research has, however, focused on sexual intercourse as the major violation of primary relationships, largely ignoring the possibility of emotional infidelity. The above authors describe three types of nonmonogamy: sexual, emotional, and combined ERI. Men report a higher incidence of sexual ERI (44% as opposed to women's

24%), but across all types of ERI the gender difference rates are greatly reduced. Findings suggest that male ERI is predominately sexual, whereas female ERI is likely to be emotional and combined, with women indicating romantic affect as the main reason for their ERI behaviours. Reiss (1986) found that, in response to sexual jealousy males were more likely to express aggression, whereas females more often responded with depression.

Sexual Strategies Theory (SST) argues that men are generally more 'oriented' toward short-term mating than women (Bailey et al., 1994; Schmitt, Shackleford & Buss, 2001). In support of this evolved short-term psychology, many males were found to report that casual, low-investment sex is more desirable, permissible, and arousing than females do. Men, furthermore, required less time before consenting to sex than women do. Lowered minimum mate preferences in a potential partner were displayed by males, across a wide spectrum of personal attributes, possibly because having less stringent criteria increases the likelihood of short-term mating. Additionally, men were always the primary consumers of sexual prostitution, whether the prostitute was male or female. SST proposes that women stress their reproductive partners' quality, whereas men stress their quantity.

Erotica has long been thought of as written exclusively for men, and men have traditionally reported a greater interest in and arousal response to pornographic material (Clark & Hatfield, 1989). Recent research has, however, aimed at gathering additional, objective measures of the psychological arousal of men and women to erotica. Whereas there are sex differences in reported interest in erotica, measured evidence suggests that both sexes are equally physiologically aroused by it. Data shows that women respond especially to literary erotica, and that female responsiveness to explicit portrayals of sexual activity may, in fact, be equal to or greater than that of males.

3.3.11.3 Conclusion on gender differences

The above aspects of gender differences in sexuality do hold consequences for intimate relationships. These results are in accord with social biases, gender roles, and the patterning of sexual interactions, which concur with the so-called 'sexual double standard' (Regan & Berscheid, 1995). Men are still encouraged or allowed to seek and initiate sexual activity, whereas women are expected to establish limits and confine sexual intimacy to love relationships. Women, moreover, appear to subscribe to this sexual standard more strongly than do men. Although there are many indicators of the decline of this double standard, it has not yet been completely replaced by realism.

The continuance of the sexually-dimorphic nature of common beliefs and the differential expectations of what is inherently 'normal' in the sexes can not, however, work to the benefit of both sexes. Regan and Berscheid (1995) report finding an interesting, potential gender difference with respect to knowledge about sexual desire in their study. It suggested that women may have a more complete understanding of sexual dynamics than men do, or simply the belief that they do. The double standard and differential beliefs about men and women's sexuality may, unfortunately, contribute only to miscommunications and poorly co-ordinated sexual interactions.

In recent studies men and women have still been found to respond as traditionalists would expect them to. However, the current threat of HIV/AIDS may make sexual behaviour equally risky for males and females, and serve to further close the gender gap in receptivity to sexual offers (Clark & Hatfield, 1989). These authors expect that the threat of this disease will affect both men's and women's willingness to date, go up to an apartment, or engage in casual sexual relations. In major US cities, men and women are reported to have become extremely wary of casual sex. Young people, however, are still believed to underestimate the riskiness of their 'unsafe' sexual practices, and to see themselves as invulnerable to any such negative events.

3.3.12 Women's sexuality

Women's sexuality is given additional attention here in an attempt to redress the imbalance in coverage and focus that has existed in human sexuality research. Due to the historical dearth of information on female specific sex issues, the author maintains that it would be a fruitful exercise to discuss recent literature on the topic. Since the middle of the twentieth century, much has been learnt about 'general' human sexuality but female sexuality was still poorly understood. Jordan (1987) grapples with some troubling questions, especially the deafening silence around female sexuality in the psychological literature. She suggested that little is known about female sexuality, and that the general picture of adolescent sexuality is still heavily coloured by the male experience.

Reiss (1966) noted that, historically, female sexual behaviour has been more malleable and that women may have been led to be variously less or more sexually expressive at times, probably by socially dominant males. Tolman (1991) cites Foucault's analysis that '...discourse about sexuality - the terms, tenor and tone in which sexuality is talked about - shapes sexual experience' (p. 57) and that social discourse has always been controlled and deployed by those in power. She claims that androcentric notions of female sexuality, especially 'phallogocentric' language, have served to silence, denigrate, and obscure female sexual desire. Tolman found no theoretical or empirical work on female adolescent sexual desire, noting that the major developmental psychology theories since Freud have either omitted the experience of girls or muted their sexual desire as a central dynamic.

It is understandable that women may struggle with the problem of aligning the social messages and cultural prohibitions against sexual feelings with their own responses to these feelings. Tolman (1991) criticises models which hold that the central dynamic of female desire is the relational context exclusively, ignoring the female experience of embodied sexual desire or hunger. That which people do and do not say and hear about sexuality is a critical shaping force of their capacity to acknowledge, understand, describe, and respond to feelings in their bodies. These models may thus cause women to lack clarity about their own sexuality, and lead them down only those socialised developmental paths of male 'sexual entitlement' and female 'sexual accommodation'.

There is an ambivalence running through the literature on female sexuality that encourages the expression of physiological response in its own right on the one hand while emphasising the

relational aspects of the female sexual experience on the other. Feminist writers have been noting the absence of female sexual desire in the Western, patriarchal, cultural conceptions of female sexuality (Tolman, 1991) for almost 30 years. A number of feminist scholars have since been exploring what female sexual desire is in a bid to overcome these contradictions. Women and girls do experience embodied sexual desire, yet they may end up having sex in only the passive/reactive role if they do not own the intentionality of their own desire and/or the ability to act on it.

Hoon (1983) aimed to develop a path analysis model of psychosexuality in young women. He proposed that a masturbation or orgasm sequence may be necessary for women to develop an understanding of the cognitive elements leading to arousal, as well as their physiological concomitants. His model suggests that both higher frequencies of masturbation (especially) and of intercourse predict higher orgasmic consistency. Conversely, higher orgasmic consistency also predicts higher frequencies of intercourse. Masturbatory activity may lead to a higher level of cognitive sexual arousability, which may in turn be predictive of orgasmic consistency. Hoon's model robustly concludes that sexual activity (masturbation or intercourse) that results in orgasm may have a facilitative effect, leading to more sexual activity in young women.

A key difference in the sexual behaviour of young women today, as opposed to years ago, is their 'conformity' motivation to engage in premarital coitus, as opposed to avoiding premarital sexual relations (Reiss, 1966). Women of the modern, Western world are by no means asexual or antisexual. It has long been considered, however, that sexual infidelity has been a common male inclination but only a rare or exceptional female event. Banfield and McCabe (2001) aimed to investigate when and why women engaged in Extra Relationship Involvements (ERI) of a sexual (flirting to sexual intercourse), emotional (close friendship to being 'in love'), and/or combined (sexual and emotional) nature. When all types of ERI are considered together, the gender differences are reduced to very comparable figures of 45.8% of males and 42.2% of females who had engaged in some form of ERI.

The results of Banfield and McCabe's (2001) study indicated that women engage in emotional and combined ERIs, but rarely enter into purely sexual ERIs. Women's attitudes towards ERI were, however, generally negative. Females do not tend to become sexually involved in the absence of emotional attachment/commitment, and only 4% of women reported engaging in extramarital sex in the absence of emotional involvement. They are also more likely to progress from a purely emotional ERI to a combined ERI. This study suggests that women's emotional involvement with ERI partners tends to be more habitual than their sexual behaviour within a combined ERI. The latter appears to be more deliberate and calculated, and to require concerted planning effort.

Women's ERI intentions were higher if they had low commitment to, and strangely enough high satisfaction with, their primary relationship (Banfield & McCabe, 2001). Research results indicate that women are not displaying low relationship commitment and high ERI intentions because of

'deficits' in their relationships, however, but rather due to other factors including cognitive processes, a rich quality of available alternative partners, and minimal investment in the primary relationship. Past ERI behaviour was, furthermore, a strong predictor of future ERI behaviour for both males and females. Women indicated that they engaged in ERIs because of the romantic affect that they felt toward the ERI partner, and that they had needed that emotional connection.

Hollender, Luborsky and Harvey (1970) conducted research into the correlates of the desire to be held in women. The specific aim was to correlate the wish for body contact with various and selected personality and behavioural measures. They used the term body contact to refer specifically to the wish to be held or cuddled. These researchers conjecture that, for women with intense needs or desires to be held, the use of sexual enticement to induce men to hold them is so effective for obtaining body contact that whatever barriers may have existed are soon overcome. Individual examinations found that the wish to be held by a man was consistently greater than the wish to be held by a woman. Women with depression were also more likely to have a greater wish to be held.

Women with high body contact scores were likely to regard being held as natural, and to substitute oral or bodily (rocking, masturbation, or holding an object) stimulation when there was no one else to hold them (Hollender et al., 1970). A strong desire to be held correlated with a general trend toward openness in emotional expression, and these women were experienced as generally co-operative and pleasant to work with. They were interested in and derived much pleasure from orality, comfortable with or accepting of sexuality, free to feel and express hostility, responded in a friendly or affectionate manner after imbibing alcohol, responded positively to another form of body contact - ballroom dancing, and found pleasure in tactile behaviour of other kinds.

The benefits of the open expression of nonsexual, physical affection between partners, in general, is discussed by Talmadge and Talmadge (1986). They describe affectional touching as a special force that can be healing in couples' sexual and personal relating. The contact of skin between partners is a means of conscious and unconscious emotional feeding, and has a positive association with sexual desire and expression. These authors give sex therapy suggestions that partners who feel needy of comfort should simply lie together and hold one another. This should provide the couple with affection and touching while they are still working out sexual issues. To spend time holding each other creates a bond that goes deeper than words, and that reacquaints the partners with their sexual and personal passions.

3.3.13 Conclusion

This section started with the observation that a study of human sexuality should and would be a simple matter but for the advanced level of human development. It is so that there are only two sexes and that the members of each group are very similar to each other, but this similarity is most obvious in our biological makeup. The variability both between and within the sex groups, and across the sexual orientation groups, is vast and probably matches the levels of naturally occurring

variability in personality between individuals. Our psychological and interpersonal complexities produce the numerous 'normal' and 'abnormal' differences to be found in sexual expression.

The range of human sexual behaviours is followed by a voluminous list of the possible dysfunctions or variations in healthy sexual functioning that are found. The author has covered the topic of sex therapy, which addresses the change needs of individuals experiencing problems, and notes that modern outlooks stress a carefully considered definition of the dysfunctional. The central issue of sexual desire, low, high, and mismatched, is addressed, but the topic of sexual attraction is simply introduced. This area refers to who is attracted to whom, and forms the bulk of the next section on human pairbonding, or the love-lust co-operation in a relationship.

Finally, sex and gender differences, in terms of physiological and psychological differences, receive attention and place the reader in current context in terms of changes that have occurred over the generations. The sexual revolution, started many decades ago, launched modern cultures into a new set of sexual standards with their own benefits and limitations when compared to the 'double standard' of old. Physiological sex and cultural gender are at the core of these arguments and inexorably interrelated. Whereas sex is a biological given, gender roles are socially constructed, and the possibility exists that they may be re-constructed so as to allow the sexes better co-operation. This leads to a dedicated discussion of feminine sexuality as a topic receiving much attention lately, in part to address the imbalances in sex research of the past.

Lust, or human sexuality, is clearly one of the most important aspects of lived adult life as well as integral to the developmental stages of childhood and adolescence. It is implicated in, and serves as a link between, the individual, interpersonal, and social levels of existence. Its relevance stretches from the very concrete necessities of reproduction to abstract concepts such as affording a couple the creation of a pleasure bond that is healing, unifying, and an opportunity to reach the divine in each other. Various authors proclaim that it is the most natural thing to do, whereas others caution that definite levels of psychological and relationship maturity are first necessary. Sexuality is, clearly, still not without controversy. Whether it should be combined with love or not is another debate, and the following section focuses on the possible romantic-erotic, adult, human pairbond.

3.4 Pairbonding

Significant relationships exist at the very core of human existence. In fact, we can not NOT relate in some way, and our interdependence with other people is a fundamental fact of the human condition. People are conceived within relationship, born into relationship, and live their lives out within relationships of some sort (Berscheid & Peplau, 1983). There are two, clearly crucial intimate relationships in life, the first being with parents and the second with partners (James & Wilson, 1986). The importance of an intimate other, for both psychological and physical health, remains throughout life. The struggle to be with, as well as apart from, that intimate relationship is part of the essence of being and certainly of marriage. All human societies have a stake in the nature of individual close relationships, as these are vital to the well-being of their members.

Primary amongst close relationships is the adult pairbond. Intimacy with a partner is frequently seen as a prime source of personal happiness (Hester & Rudolph, 1994). Berscheid and Peplau (1983) document the common belief that one's personal happiness is integrally bound to the state of one's intimate relationships. Most people report that 'feeling loved and wanted' makes life meaningful, often more so than the satisfactions of work and religion. Some form of satisfying, intimate relationship has been found to be a necessary ingredient for producing life happiness, with marital relationships still leading and sexual relationships not far behind. The above authors contend that those who are happy in love, sex, and marriage (or pairbonding) are more likely to be happy with life in general than those who are not. The converse would also appear to hold true.

Pairbonding refers to the normal, human collaboration of love and lust in forming a lasting couple relationship (Money, 1983). In as much as pairbonding consists of both love and lust, the betrayal of either one (or both) should constitute an infidelity, as captured in Banfield and McCabe's (2001) theory of emotional, sexual, (and combined) ERIs. Levine (1984) discusses the absence of successful pairbonding, when an adult has failed to unite the sensual and affectionate trends of his or her sexual instinct. In terms of Freud's psychosexual theories, the sensual and affectionate trends are firstly combined and focused on the opposite-sex parent. They are normally separated for a long period of post-Oedipal development, but should then recombine when mature adult love is achieved. The failure of this development to direct love and lust towards the same love object represents a form of immaturity with an Oedipal explanation. A certain amount of self-defeating lovemap expression may follow this pattern.

Money et al. (1980) add a biological angle, proposing that pairbonding deficits are mediated by the brain pathways responsible for the phenomenon of pairbonding. There may be dual dysfunction in the brain, of both the neuroendocrine programming of the hypothalamus in releasing hormones and the neuroendocrine or neurotransmitter programming of the pairbonding behaviour known as falling in love. It is possible that some substance/s from the pituitary gland may be synergistically necessary for this behavioural response, but Money lamented that there was no evidence for this at

the time. Neither the neural pathways nor the neurotransmitter substances, that activate and mediate pairbonding, had been identified at the time. He strongly urged researchers to consider love and pairbonding as serious topics of scientific investigation.

Schmitt et al. (2001) discuss the Attachment Fertility Theory (AFT), which describes the 'natural' human strategy of mating for both men and women. Bowlby's (1973) Attachment Theory suggests that, on the basis of early experience, people develop mental models of relationships that include expectations about the availability of attachment figures. Attachment is an integral part of human behaviour 'from the cradle to the grave' (Hazan & Shaver, 1994, p. 7), and early models may act as a source of continuity between childhood attachment and later relational behaviours. AFT suggests that, ideally, all children should develop a secure attachment style (Schmitt et al., 2001). This basic interpersonal orientation would manifest itself again later in adulthood as the healthy desire for a high-investment, long-term, marital-type union.

Human pairbonding supports long-term mating, as it is based on an endorphin-oriented, psychophysiological system that underlies emotional trust and sexual satisfaction (Schmitt et al. 2001). In addition, humans have a psychology of infidelity and jealousy that acts to counter short-term unfaithfulness. The above authors suggest that the poor, early developmental experiences that cause lasting harm, such as a failure to develop the 'secure' form of parent-child attachment, may predict short-term mating styles in later adulthood. Feeney and Noller (1992), however, counter that the working models of relationships may be revised within the context of new relationships that provide contradictory (corrective) experiences. This may be a way in which original lovemaps are altered from either dysfunctional to healthy or vice versa.

Whereas a child is primarily occupied with attachment to a parent, the prototypical adult pairbond includes attachment (security), caregiving (nurturance), and sexual mating (sexual attraction), mostly with peers. Hazan and Shaver (1994) suggest that this has implications for lovemap characteristics, as people should be attracted to others displaying specific social cues that promise satisfaction of the needs for emotional support, care, and sexual gratification. Being romantically in love may be the self-attribution that results from noticing that another person is either especially responsive, needs to be taken care of, or displays sexual value and availability. This could, however, easily lead to confusion and misunderstandings as people might mistakenly believe that their entire image of love is soon to be realised, whereas only one component is actually present.

Immerman and Mackey (1999) add that there are costs associated with multiple sexual partners; that the loss of pairbonding represents a societal dilemma. These authors suggest that all societies have incorporated marriage as an institution, and that virtually all of them reinforce a monogamous pairbonding template with good reason. Marriage guarantees the societal expectation of sexual activity between the spouses, but also an additional understanding that sex will sometimes occur outside of marriage as well, although this may evoke strong disapproval. They argue that the

unravelling of this model is aligned with a number of societal dysfunctions: a myriad of negative or adverse consequences, including increased sexually transmitted infections (STIs), out-of-wedlock births, infant mortality, rates of violent crime, and a decrease in university graduation rates.

Mackey and Immerman (2000) argue, from a human evolutionary perspective, that archaic STIs had severe and adverse consequences on fertility, as well as a community's viability, thus steering Australopithecine *Homo* towards stable pairbonding. As the prime marker for infections was the number of sexual partners, pressures increased on the woman to reduce the number of mates and a system of pairbonding systematically replaced promiscuity. The woman's choice of mating partner was complicated as she no longer sought only the systematic and reliable provisioning of resources and protection of herself and children, but also the male psychological factors of nurturance, affection, reliability, steadfastness, trustworthiness, and dependability. The same factors favoured for male-female partnering were, notably, simultaneously advantageous to the creation and maintenance of an independent man-child affiliative bond (which held the origins of family) as well as male-male alliance formation (the origins of communities).

Fisher (1996) describes the characteristic ebb and flow of human romantic love as an ancestral reproductive strategy designed to keep two persons of reproductive age together in order to co-operate in rearing helpless children. This evolution of human serial monogamy probably emerged more than four million years ago, in which males and females tended to pair up and remain together for a number of years. This pairbonding of our forebears encouraged the development of brain physiology for the attraction, attachment, and detachment functions involved in fuelling this primordial mating system. Thus, modern humans developed an intricate, physiologically based constellation of emotions for loving, elaborate traditions to celebrate and curb romantic love, and the drive to seek a subsequent partner if one was lost.

In modern society, marriage may have become an antiquated anachronism, without the economic or societal function that it once effectively served. However, pairbonding is still a behaviour pattern exhibited by contemporary humans across widely disparate societies, to an extent that is, arguably, global. Immerman and Mackey (1999) conclude that the universal character of marriage argues for the fundamental advantage that it holds over any alternatives. This ritualised, socially sanctioned pairbonding has a relative bio-cultural advantage versus multiple partners: the very antithesis of pairbonding. The author notes that newer, modern roles for marriage, such as self-actualisation through the intimacy of the relationship, are now also receiving attention.

Money (1977b) stated that sexual or erotic pairbonding typically takes place between two human beings in three phases, as discussed above, proception, acception, and conception. Proception refers to all activities of solicitation and attraction between the two, the love that occurs above the belt, and includes romance, moral sentiment, and devoted affection. This phase may last for a

matter of only minutes or hours, or be protracted over weeks, months, or even years, as is typically the case in a human courtship or love affair.

Acceptation is the phase of preparation and actual copulation, the sex that occurs 'below the belt' (Money, 1980). Western socialisation plays the greatest role in making this transition frequently a difficult one. The phase of conception is the most provisory one, and the author observes that it is not essential in modern pairbonding. With humans, as with no other creatures, conception is dependent on choice, health, and age, with pairbonding not necessarily leading to reproduction. For no other species do so many instances of proception and acceptation lead to so few conceived and birthed young, with an increasing number of human couples electing to never have children. Money does agree that conception does not inevitably follow the first and second phases, and that people are capable of successful courtship and copulation without fertile result.

Money (1977b) allows that, within a normal love affair, pairbonding does not exist forever in its original state and intensity. The hectic pairbond of a new love affair, along with the turmoil of its accompanying passions, yield to the tranquillity and potential stability of erotic affection. Now the phases may transmogrify into foreplay (for proception), a mere prelude to acceptation, and resultant copulation. Acceptation remains a desired event, to be repeated under normal conditions of maturation and ageing, even becoming increasingly more gratifying. At its maximum, the natural lifetime of the initial, intense pairbond is approximately two years, time enough for solicitation, copulation, and conception to have run their course and metamorphosed into the 'three-bond' of parenthood. This three-way bonding process (family) is not necessarily guaranteed, as stable couples may elect to use contraception, abortion, or sterilisation to prevent productive pregnancies.

3.4.1 Speaking of pairbonding

Money (1980) wrote of pairbonding as the co-operation of love and lust; the coming together of romantic and erotic needs in a relationship that meets certain general criteria. He maintained that there was no simple noun to exemplify or name this experience, nor a verb to identify it unequivocally. He found 'love' to be too broad and imbedded in neurotic implications and 'lust' to be too specific in its copulatory associations and, moreover, often morally stigmatised. In the face of these semantic difficulties within the English language, once again a researcher created dedicated nomenclature for this concept and Money spoke of 'pairbonding'.

The desire to understand human relationships is likely as old as humankind. Historically, poets, philosophers, and religious leaders used to comment on human relations and offer prescriptions for their regulation (Berscheid & Peplau, 1983). Only recently has scientific attention been paid to the study of relationships, however, and this has resulted in our having few analytical terms for these phenomena. We have, in fact, more 'common sense' language with which to discuss the variety of definitions and meanings for relationships, as well as the qualifiers of these being close, intimate, or

significant bonds than we have scientific terms. Researchers are often forced to give concrete, single-case illustrations or abstract metaphors and analogies in order to communicate their ideas.

Lakoff (1990), in elucidating various cognitive constructs or schemas for common human phenomena, speaks of personal relationships. He writes that close relationships are often understood in terms of conceptual metaphors based on a container schema. One would, therefore, speak of pairbonding and close relationships in terms of such containment, for instance, of 'being in a marriage' and of 'getting out of a relationship'. The lovemap concept would also allow one to speak of an individual 'fitting into' one's idealised partner blueprint, or not.

Pinsof (2002b) critically discusses the human capacities and inclinations for permanent (and at times serial), monogamous pairbonding. He argued that a complex set of factors exist within the individual, as well as the couple, which make this more or less possible. The individual capacity to pairbond may be normally distributed, with most individuals exhibiting a moderate amount instead of extreme positions. It may include the ability to: select an appropriate partner, commit to an intimate relationship, attach to another human being, maintain a certain level of personal integrity, morality, and responsibility, regulate emotions (such as anger) and impulses (such as sexuality), love another person, and get along with him or her over an extended period of time. A substantial amount of the variance in these factors may be accounted for by personality variables.

Attachment theory (Bowlby, 1973; 1980) may be used in accounting for why people initiate, maintain, and leave romantic relationships. The pairbonding system consists of three subsystems: attachment, sexual mating, and caregiving (Simpson, 1994). These components are notably similar to Money's (1983) love, lust, and pairbonding. Attachment is said to have evolved to promote the survival of vulnerable infants, functioning first in the relationship between parent and dependant child and later in adult romantic attachment. Sexual mating serves the purposes of ensuring that individuals choose desirable and viable mates, and are sufficiently motivated to engage in sex with them. Caregiving may have evolved to ensure that individuals provide attention and care to their young and romantic partners. Interpersonal attraction, relationship development, and relationship satisfaction can, therefore, all be understood from a pairbonding perspective.

The motivations that guide attraction stem from the above three sources: sexual attraction (sexual mating subsystem), security (attachment subsystem), and nurturance (caregiving subsystem) (Simpson, 1994). Thus, the tripartite pairbonding system is comprehensive enough to explain the diverse constellation of attributes known to promote and maintain interpersonal attraction. Sexual mating subsystem attributes (physical appearance, passion) may play a more pivotal role in drawing and keeping individuals together in the intense, early stages of relationship development. Attachment (supportiveness, mutual trust, availability, emotional intimacy, communication, responsiveness) and caregiving (care for, long-term commitment to relationship) subsystem

attributes assume greater importance later in relationship development. Satisfaction with a partner depends on the extent to which the basic needs for sexual gratification, comfort, and care are met.

The three subsystems gradually become integrated and continue to reciprocally influence one another during adulthood. Simpson (1994) argues that this perspective sufficiently explains the positive development, satisfaction, and stability of relationships during the courting, mating, and child-rearing years. The establishment of close, supportive relationships has been found to insulate people from a variety of threats to survival, ranging from accidents and diseases to physical and psychological disorders and chronic suppression of the immune system. Thus, the pairbonding system may have also developed, in part, to promote survival in adulthood.

3.4.2 Lovemap expression

Money's (1983) lovemap was introduced into a world relatively new to the study and description of romantic-erotic relationships. Long-standing social taboos had existed as barriers against investigating love (Berscheid & Peplau, 1983). As recently as the 1950s, love was still considered to be a topic too intimate, personal, and/or sacred to be discussed or researched. The domain of romance, and not science, had been providing us with a 'theory' of love relationships. Thus, the predominant view for many was that, in some mysterious, mystic, or even providential way, a person would be attracted to his or her predestinate. This mystical attraction was, furthermore, expected to lead to the two falling in love, marrying, and living happily ever after. Even failed relationships were similarly blamed on the happenstance of bad luck, fate, or mistaking infatuation for love. Lovemaps were to make explicit that which was historically 'magical'.

Pairbonding occurs along the lines of Money's (1983) lovemap expression. The lovemap, as a mental script, would be a culturally and personally, written and directed, 'plot' for a behaviour, partner selection. It would be influenced by social and gender roles, associated with the differences between the sexes, and may involve stereotypes or strongly held exaggerations or overgeneralisations about a particular category of people. Lamanna and Riedmann (1994) maintain that such scripts never fit exactly with reality, although they are abstracted from it, but that they do describe the attitudes and behaviours expected of people in certain situations. Similar to Goodwin and Tinker's (2002) focus, the author will investigate ideal partner scripts, notwithstanding the compromises that occur with 'real-life' selections, and not differentiating between short- and long-term partnerships.

Culture is essential in infatuation, particularly in the life partner one chooses. In childhood, individuals develop likes and dislikes in response to parents, family, friends, teachers, experiences, books, movies, songs, other cultural phenomena, and chance associations, so that,

By the teenage years all individuals carry within them an unconscious mental template, or 'love map', a group of physical, psychological, and behavioural traits that one finds attractive in a mate (Fisher, 1996, p. 32).

Timing is also exceedingly important, as people will only fall in love when they are ready to do so. Barriers to romance have, interestingly, been found to enhance infatuation, with both men and women frequently reporting that they like 'the chase'. Additionally, people can so readily be stimulated by something or someone whom they find mysterious, that initial unfamiliarity and uncertainty can even intensify feelings of attraction.

In a similar vein, Aron, Dutton, Aron and Iverson (1989) focus on special falling-in-love variables and desirable characteristics that predict the development of interpersonal attraction. Falling in love may be caused by exceptionally strong instances of the following factors: **similarity**, mainly of background characteristics, values, attitudes, personality traits, and cognitive structures; **propinquity**, ranging from mere exposure to living near the other, and familiarity; **desirable characteristics**, especially in terms of matching, appearance and personal traits; and **reciprocal liking**, being liked by the other generally, and as expressed through self-disclosure. The above factors may constitute much or all of a lovmep as defined above. The author wishes to stress the role of the, often ignored, last point in self-defeating partner selections. If reciprocal liking does not enjoy recognition as a primary lovmep criterion, or is not found in the chosen mate, the couple's unequal motivation to develop or maintain the relationship may be ruinous.

Additionally, Aron et al. (1989) list **social influences**, such as general social norms and the approval of others in the social network; **filling needs**, particularly stable personality traits; **arousal/unusualness**, and the possible reattribution of emotions; **specific cues**, some characteristics of the love object, such as voice, eyes, posture (referred to by Money (1983) as the idiosyncrasies of lovmep); **readiness** for entering a relationship, possibly temporarily lowered self-esteem; **isolation**, exclusiveness or being alone with the other; and **mystery**, in the situation, as a perceived trait of the other person, or in uncertainty. It may be that lovmep characteristics frequently overlap with similarity to self factors, and/or need complementarity issues.

Falling in love resembles imprinting in that a releaser mechanism from within must encounter a stimulus from without before the event can happen (Money, 1977a, 1983). The kind of stimulus (whether healthy or pathological) that will be effective for a given individual will have been written into his or her psychosexual programme, so to speak, years prior to puberty, even as far back as infancy. Little et al. (2003) confirm that partner attraction characteristics are probably attributable to 'imprinting-like' effects in humans during infancy. They use 'imprinting' as analogous to the term 'social learning', here, and suggest that it may account for individual differences in that which people find attractive. Hester and Rudolph (1994), similarly, describe how individuals contemplate the ideal romantic partner (IRP) from puberty onwards and throughout the lifespan. Personality variables, along with gender and lifespan development, will have an impact upon the characteristics desired in the IRP.

Kelley (1983a) contends that the formation of relationships comes under multiple influences in terms of developmental paths, especially personality complementarity and the filter models of mate selection. This latter concept can clearly be read into the form of a lovemap with ideal partner selection criteria. McClintock (1983b) adds that the context of interaction in the development of close relationships is one of order, organisation, and patterns. Personal conditions such as traits, dispositions, needs, habits, abilities and stable characteristics come into play, along with relational, social, and physical environment conditions. Lewis (1972) differs, intimating that the final, direct stimulus for selecting a particular mate may be largely due to chance, situational, and idiosyncratic factors, or particularistic norms. He suggests that expediencies or other unpredictable events (such as peer or family pressure to marry, a graduation, identity crisis, or the death of a parent) may be more instrumental in crystallising a marriage than any other variables.

The expression of a lovemap may take different courses for different people. It may happen when least expected, when two people have known each other for only a short period of time, or after having learnt to love one another over a long time. Some people are aware of the social, or other, characteristics that they want in a partner before they even find one; that the other should be of the '...right age, for example, and have the appropriate occupation, area of residence, or education' (Lamanna & Riedmann, 1994, p. 101). Individuals 'falling in love' on the stereotypical, accidental, first meeting of another may do so because the other person fits these '...well-defined images of those whom they could love' (p. 102). Such images most frequently emphasise the criteria of physical attractiveness and suggested potential for emotional and intellectual rapport, as desired by the lover.

Levinger (1983) describes how people meet each other in either 'closed-' or 'open field' situations, but must first attend to one another in order for an acquaintanceship to begin. Person P's personality affects the meeting, while stranger O's characteristics (good looking, interesting, free to engage) affect the likelihood of his or her winning attention. When P attends to O, his or her perceptions and initial impressions are causally influenced by O's characteristics and actions (physical appearance, perceived competence). Once P is aware of, and favourably impressed by O, then personal and environmental conditions may lead to the initiation of interactions. Here O's personal desirability and eligibility as an interactional partner (lovemap suitability) come into play.

Lewis's (1972) framework describes mate selection in an open marriage system. Such a system provides a high degree of individual choice, with selection largely operating on an idiosyncratic rather than a normative basis. Endogamous norms may still exist, but are internalised to widely differing degrees, making explanations of mate selection more difficult to render. Lewis suggests that, despite several decades of studies, actual mate selection is more complex than theories may imply. The ongoing process of selection-rejection in the dating system progressively narrows the 'field of eligibles' until an individual makes the final choice of a mate. Various 'filtering factors' may operate at different developmental stages of the process, much as would lovemap selection criteria.

Lewis (1972) offered a developmental framework for the analysis of premarital dyadic formation (PDF) with a time-ordered interplay of six pair processes. The achievement of **perceiving similarities** in personality, values, interests, and socio-cultural background is primary. **Pair rapport** is evidenced by the ease of communication, positive evaluations of the other, satisfaction with the pair relationship, and validation of the self by the other of the couple. **Self-disclosure** marks the achievement of openness between partners. **Accuracy in role-taking** is, additionally, important for realistic expectations. **Interpersonal role-fit** is demonstrated by observed similar personality, role, and need complementarities. **Dyadic crystallisation** is achieved with progressive involvement, functioning as a dyad, boundary establishment, commitment, and couple identity.

A similar, but simpler, model of dyadic pairing is found in Murstein's (1987) Stimulus-Value-Role (SVR) theory. The first stage of development is that of the **stimulus** (S), consisting of evaluation of the potential partner's stimulus qualities (physical attractiveness, voice, dress, reputation, social standing). This may function much like lovemap screening for, if satisfied, relationship development continues. The **value** stage (V) assesses whether the couple share basic values (relationships, belief systems, politics). These may be revealed prior to the more intimate details of one's life, but must be sufficiently compatible for further progress. The **role** compatibility stage (R) determines how they function, or are perceived to function, as a couple with respect to each other (lover, companion, parent, housekeeper), in order for the courtship to progress.

3.4.2.1 Unique lovemaps and pairbonds

Just as lovemaps are idiosyncratic, so is pairbonding an individually unique process. Belove (1980) poses Adler's axiom that every individual orients herself in the world according to her basic convictions and expectations. All behaviour is seen to be an expression of a unique, self-created, and coherent style of life that makes sense according to a private logic. This logic is part of that which one will discover in the process of verbalising a lovemap. The fundamental structure of the individual personality is evidenced more decisively in the choice of a mate than in any other human affiliation. Belove argues that the selection of a mate is purposeful, and never seen as capricious or as something in the hands of fate. Our lifestyles would, thus, attract us to persons who fit well with our personal methods of social interrelation.

Belove (1980) continues to explain that an individual's basic convictions and expectations are not only self-consistent, but also constant. He adds that, '...when people who once loved each other come to dislike each other, the assumption is that the life styles of the partners have not changed, but, only, that those qualities which were once seen as pluses have since come to be seen as minuses' (p. 192). The factors that lead to the choice of a partner frequently correlate with the conflicts that later result in break-up or divorce. Metts et al. (1989) concur with their findings that certain people 'love' so intensely that they can not 'like' the person after dissolution of a romantic relationship. This view matches the picture of a self-defeating lovemap in which the lover comes to

attach a negative value to characteristics that were originally viewed as positive. This study will attempt to describe what it is that allows for such a change to take place, specifically in the case studies of radical contradictions of original lovemaps.

By and large, human beings remain remarkably stable in their romantic-erotic preferences (Money, 1977c). It is not possible, for instance, to 'teach' a man or a teenager to become a voyeur. The power of exposure and experience gathered earlier in childhood may leave a more impressive and lasting trace than any other influence. This point offers an explanation as to why some self-defeating lovemaps and partner selection patterns are so difficult to identify, comprehend, and arrest, even in the 'competence' of adulthood, without expert therapeutic interventions.

3.4.2.2 Lovemap problems impact on pairbonding

A sad reality in lovemap expression is those cases of pairbonding disorder related to early trauma. Schwartz and Masters (1994) refer to Money's lovemaps as cognitive templates, developed in the brains of individuals, which determine the range of stimulation and intimacy they require for potential mating, bonding, and genital interaction. Healthy lovemaps typically unfold in a context of socially encouraged affection and recognised sexuality, along with pride in one's developed gender identity and sex-specific scripting. Unhealthy lovemaps are more likely to develop from pathological role modelling of parents or family members' interrelationships and/or sexual abuse or molestation. Later sexual unfolding may become associated with the search for that which was missing or distorted in childhood, and integrally affect one's capacity to find a suitable partner and pairbond.

A traumatised child may not cognitively encode events and be able to express them in words (Schwartz & Masters, 1994). Dissociation of sensation, affect, knowledge, and/or behaviour may be a form of defending the self when there is post-traumatic stress. The memory may be stored in another way that results in repetitions until there is mastery; a completion of that which is incomprehensible. An intrusion of the trauma that '...can be cognitive (memory), affect (rage), sensation (pain), or behaviour (marry a man like the perpetrator)' (p. 60) may occur until the event is worked through. Self-destructive behaviour, such as perpetuated self-defeating lovemaps, may be a repetition of trauma in disguised form. Unfortunately, the individual might also rearrange cognition, in order to preserve a sense of being in control, and believe that he or she is to blame for, or deserves, these misfortunes. The above authors recommend abreactive and expressive psychotherapy to enable mastery of the original trauma and prevent repetitions and re-enactments.

Schwartz et al. (1981) suggest that the origins of proception disorders, or problems in pairbonding, are found in the poor accessibility or unreliable responsiveness of attachment figures. Children from institutions, or with pathological mother-child bonds, were found to struggle more to form later affectional relationships. Many presented as affectionless, and as having weak subsequent human relationships that were easily broken. They also tended to be attracted to people who accentuated

their existing problems. Questions exist as to whether parentally deprived children are able to later demonstrate the capacity to make a successful marriage, or to parent, or not.

The inability to form a stable pairbond is clinically described as an 'intimacy problem', and presents with relationship implications (Schwartz et al., 1981). Waring et al. (1981) suggest that marital choices based on neurotic needs or perceptions seldom lead to marital intimacy or truly satisfying pairbonds. The actual proceptive inability to initiate contact, court, and/or form and maintain a pairbond with another person is recognisable in numerous symptoms and problems. These range from falling in love promiscuously to anxious attachments in the classic sense of being pulled towards a partner but also pushing away from the relationship when too close. The basis of such difficulties is often low self-esteem, conspicuous insecurity, and/or over-dependence that often results in an increased probability of unstable pairbonds. Other manifestations may be a difficulty with trust, commitment, pleasure, or success in intimate relationships that may result in,

Individuals 'sabotaging' the formation of a pairbond by choosing a partner they consider more attractive and then 'killing them with kindness' repeatedly or testing the limits, which slowly pushes them away. Alternatively they may choose a nonthreatening partner who is less attractive and intelligent and eventually acknowledge they have little in common. Other individuals appear adolescent in their degree of narcissism, which prevents them from hearing inputs from their partners (Schwartz et al., 1981, p. 249).

These positions may sound severe and speak of pessimistic outcomes for those with less than optimal developmental circumstances. We do know, however, that many are able to surmount great difficulties and obstacles in life, and these limitations should not be considered to exist for all. Rather, the above descriptions may be taken to represent the worst case scenarios as predicted for those in the most pathological of circumstances. These arguments are also useful as possible aetiological explanations for extreme cases of self-defeating lovemap expression.

3.4.2.3 Fantasy versus reality

Godow (1982) confirms that, in romantic love, fantasy may play a distinct and dangerous role, when emotions are more inspired by fantasised rewards than by real ones. Such fantasies may be the grand mental images of a flawless lover, on the one extreme, or the process of fantasising that an unsuitable person does in fact fit lovemap criteria, on the other. In this frame of mind, anything is believed possible, for instance, that the lover will spontaneously satisfy all unspoken desires and needs, regardless of how contradictory in nature they may be. In fantasy, one may receive unlimited rewards, or anticipate great rewards if the fantasised relationship were to develop. The danger of fantasised ideals in romantic love is highlighted in Reynolds' (1983) take on limerence as an irrational response and gratuitous creativity by which one 'makes trouble for oneself'.

Additionally, information about a partner received after romantic arousal has occurred may be more open to distortion (Gold, Ryckman & Mosley, 1984). The old adage that 'love is blind' suggests that individuals who are in love fail to use their abilities to accurately discern and judge the

characteristics of the other person in question. The usual weighing of costs and gains in the determination of attraction to others may be suspended when one is in love. The highly emotional state of limerence may, moreover, produce attraction to a dissimilar other, when this would otherwise not have occurred, and which may go on to a dysfunctional pairbond.

Gold et al.'s (1984) research found that male subjects in a romantic mood induction manipulation experienced the misattribution of emotional arousal to a 'romantic' source. The rather strong effect of romantic mood led them to distort or reconstruct their perception of a partner's attitudes in the direction of similarity to self, whereas the woman was actually presented as 70% dissimilar in attitude. This may have occurred by means of minimising the importance of the differences and/or changing own attitudes towards consistency with those of the confederate. Thus, situations involving passionate love or limerence may increase the likelihood of self-defeating partner selections based upon distortions of observed partner characteristics to meet lovemaps.

Cognitive-consistency theories may explain cases in which a person justifies the effort and suffering in a relationship or self-defeating lovemap. According to these theories, individuals strive to keep their cognitions psychologically (if not logically) consistent (Sternberg, 1987). When cognitions are incompatible or seemingly contradictory, they experience a pressure to eliminate or at least reduce the dissonance, and use one or another method to restore consistency. In an interpersonal context, if one finds oneself '...doing for someone things that are not very rewarding, one is liable to come to the conclusion that he or she must like that person' (p. 334) through a re-construal of the situation. For example, a man may be in a relationship with a woman who is not very loving or good to him in return, yet he rationalises that she must be likeable or worthwhile enough to warrant his ongoing affections. Although lovemaps may be healthy, lovers might reason that unsuitable mates meet the criteria in order to achieve cognitive consistency, thereby maintaining dysfunctional pairbonds.

Money (1983) supports the principle of realistic partner matching, stating that couple self disclosure would allow people to see whether they are loveblots for one another or not. In the case of good matching, with a symmetrical, hand-in-glove fit of complementarity, there is high probability that the limerent pairbond will be long-lasting. This rule applies no matter how idiosyncratic, eccentric, or even bizarre the two lovemaps may be, he contends. If the loveblots that each person projects onto the other are reciprocally well matched, there will be a good fit between the projected image and the actuality of the person, making pairbonded health and well-being more likely. The greatest chance of relationship success is to be well-matched to begin with, more so than having to work on compatibility later. The personal costs of suffering a mismatch are great, and the correction of a mismatch is difficult and cannot be guaranteed, so much so that Money suggests that,

The goodness of fit can best be tested if the two partners disclose to one another early in their relationship their respective lovemaps - their fantasy, imagery, and ideation of what the erotosexual and other components of the partnership should be (p. 317).

Substitutes to a suitable, realistic, and well-examined lovemaps may lead to problems in pairbonding. Some people do not have a clear image, or even specific demands, regarding a potential love partner (Lamanna & Riedmann, 1994). This may lead to dissatisfactory or dysfunctional partner selections as the individual may be all too ready for love, but have no thought-through criteria as to the suitability of a mate, thereby accepting the attentions of simply the next person interested in him or her. In this instance, individuals may find themselves in a relationship with little or no reciprocal interest, imbalanced drive to initiate or maintain the love, and/or the possibility of pairing up with a domineering, manipulative, or outrightly abusive mate.

Bogg and Ray (2002) remind us that the hero-centric, Western culture of romance greatly complicates the mating process and may adversely affect mate choices. One assumes that women should prefer 'ideal traits' in males, or the greatest number of assets with the least number of liabilities. A virtuous male may be stable, dependable, considerate, mature, loving, honest, well-mannered, affectionate, congenial, respectful, responsible, loyal, and trustworthy. Literary heroism, instead, portrays heroes with stupendous assertiveness, uncertain morality, and extraordinary individualism, which may confuse young women's ideal characteristics. Rates of domestic abuse and sexual aggression by males suggest that women do take exploitative men as mates. In fact, obliging men with conventional goals could easily be taken for granted, considered dull, and even exploited, hardly the essence of romance. Basing lovemaps on heroic 'bad boys' might explain the disastrous outcomes of some self-defeating partner selections. A parallel under-appreciation of virtuous women by men seeking exciting or challenging dates may also occur.

Others may hold a completely unrealistic, even impossible, cognitive blueprint of the idealised lover and love relationship, possibly so (mis)informed by the media, a personal romantic archetype, or even an exaggerated reaction against a previous, disfavoured lover. Lamanna and Riedmann (1994) argue that the danger of romantically inclined individuals waiting for their 'ideal' lover to materialise is that they may wait forever and not find him or her, and miss out on opportunities to love real people instead. The perception of partner similarity may be only an impression, and even contrived, such that it does not reflect reality and contributes to dysfunctional partner selections (Lewis, 1972). In still other relationships, one or both of the partners may not believe that they are lovable, or that others will 'really' love them, thereby sabotaging satisfying lovemaps expression.

So much of lovemaps knowledge can be seen to have to do with knowledge and acceptance of the self. Dion and Dion (1988) concur that individuals higher in self-esteem experience romantic love more frequently and report richer love experiences. They identify self-esteem as a prerequisite to being able to love others, through enhancing one's capacity to love by first 'honouring the self' (p. 97). High self-esteem is a psychological term much the same as self-love, an attitude of approval towards the self including the belief that the self is significant, capable, successful, and worthy. An individual with high self-esteem will know her feelings, needs, and wants, and regard her rights and

desires as authentic and valid. With confidence and courage in her convictions she will select as partners only those individuals who meet her clear lovemap criteria.

3.4.3 Who chooses whom?

There exists a most fascinating question as to what it is that draws two people into such a significant commitment as a pairbond, which may even go on to become a formal marriage. Who to marry is undoubtedly one of the most important choices that we might make in life. It appears to be so that most authentic people do not simply want an arbitrary other person to fill the role of significant other in a lasting relationship that is meant to satisfy their intimacy needs; they want someone special and often quite specific. Fortunately, almost everyone appears to hold rather idiosyncratic, and somewhat different, ideas about what makes a potential partner desirable and/or workable. This may mean that most everyone gets to choose or might be chosen.

Godow (1982) states that Western culture encourages people to follow specific norms about whom to love and find attractive. She warns that the modern over-emphasis on physical appearance taxes valuing the behaviours of the potential mate. The group of other persons who are considered to be lovable or marriageable is termed the 'field of eligibles'. Such eligibility may be described by gender, age, being romantically attached or not, social background variables, knowing each other, and/or mutually desiring sex. Furthermore, the familial, social or cultural approval or disapproval of the other person may lead to his or her being either accepted or rejected.

Choosing a life partner is a major life task, with far reaching consequences as to the future well-being and happiness of both concerned (Gerdes, 1988). There are two opposing viewpoints as to what it is that attracts the members of a couple to each other, determines their co-selection, and goes on to further characterise their relationship. These outlooks have been variously named the theories of similarity, symmetry, or homogamy (for all those emphasising the more or less homogenous nature of partner characteristics) and the theories of difference, complementarity, or heterogeny (for those that focus on heterogenous partner characteristics).

As directly opposed to homogamy, heterogamy refers to the choice of a partner specifically dissimilar in race, education, religion, or social class, for instance (Lamanna & Riedmann, 1994). It may be that the heterogamous selection of a potential partner is, additionally, complementary in terms of one or more criteria, but not necessarily so. Exogamy is a specific term that refers to the formal contract of marriage, and describes the process of marrying outside of one's own social group. This may refer to inter-faith (religion), inter-race (ethnicity), inter-social class and/or inter-age group marriages. Endogamy is the converse, and refers to the practice of marrying within one's own social grouping.

Pinsof (2002a) proposes new names, suggesting that the 'narrative' couple characteristic is compatibility, whereas the 'homophilic' couple characteristic is demographic similarity. Ecosystemic

and holistic theorists would argue that the homophilic and narrative approaches are still additive. Both the theories of homogamy and complementarity will be examined below and investigated in terms of how they may influence lovemap creation and expression.

3.4.3.1 Theory of homogamy

The theory of homogamy suggests that similarity is a source of attraction between mates, and makes the assumption that 'like attracts like' (Gerdes, 1988). It is true that similarity in socio-economic background, values, expectations, and religion do advance and simplify the adjustments required of a formative couple, whereas major differences in these areas greatly complicate marriage. American studies have found the highest ranking similarities between spouses to be those of race and religion, even down to the specificity of the same religious denominations at times. Also known as the homophily hypothesis, this position states that individuals who are more alike demographically and attitudinally have a higher probability of relationship success than those who differ on these dimensions (Pinsof, 2002b).

Symmetrical attraction refers to the homogamy of partner characteristics, and is found in the similarities that they share in terms of race, ethnicity, religion, socio-educational characteristics, family background, social status, and other demographics (Mackey & O'Brien, 1995). Certainly, symmetry in psychological characteristics and underlying values allows people to find mates who mirror their qualities within themselves, allowing for an intimate relationship with a sense of mutual empathy and understanding. The theory of homogamy suggests that if two are more alike they will better 'fit' each other, permitting greater compatibility (Mace & Mace, 1986).

'Assortative mating' is used to describe any systemic departure from random mating or panmixia (Vandenberg, 1972). For most of the last century, populations were studied in order to examine assortative mating and it was found that homogamy was the rule in human marriages. More people marry individuals of roughly the same demographic and personal criteria as themselves than would be expected by chance. American census data demonstrated that the main factors in homogamy were age (Bonds & Nicks, 1999), civil status, religion, residential propinquity, socioeconomic status (Basu & Ray, 2000), education, ethnic background, race (Blackwell & Lichter, 2000), physical factors (height, weight, hair colour, complexion, state of health, physical attractiveness), and psychological traits (intelligence, personality, attitudes, values, interests, hobbies) (Roney, 2003).

In following the principles of homogamy, people may choose partners like themselves in a number of respects (Caspi & Herbener, 1990; Lamanna & Riedmann, 1994). Homogamous pairbonding involves a person selecting, or accepting, a partner who shares certain social characteristics with himself, such as being of similar race, age, education, religion, and social class. He or she would view only certain others as potentially suitable mates, from within the socially defined pool of eligibles, by virtue of their comparable background or birth, for example. Positive assortative mating has been well documented for physical characteristics, cognitive abilities, as well as personality

dispositions. For example, self-similar appearance traits are considered to be important attractants by Little et al. (2003).

Correlations between spouses were significantly high, and may continue to be so as prospective marriage partners apparently prize similarity greatly. Regan, Levin, Sprecher, Christopher and Cate (2000) agree that similarity provides the fuel to drive the mate selection process. Moreover, many theories of homogamous partner selection not only assume that similar people are more attracted to each other but often that they are more likely to make compatible and lasting partners as well. Lykken (2002) contradicts much of the argument of intentional selection of similar mates given above, arguing that similarity in mate selection is largely fortuitous in that people choose partners from their pool of associates, who would tend to share similar qualities from the outset.

South African studies of marriage partner selection (HSRC, 1984) found that three major factors played a role in similarity namely, physical appearance, personality traits, and socio-cultural background. Important shared appearance criteria were found to be those of facial attractiveness, grooming, and height, but with the man always taller than the woman. Similarity in personality traits was, furthermore, sought in reliability, friendliness, and honesty, while socio-cultural background criteria were matched for same population group, and similar religious background.

Selecting for similarities reflects active personal preferences and results in direct isomorphic assortment by traits (Caspi & Herbener, 1990). This pattern holds important implications for personality development in adulthood, as similarities between spouses reinforce initial tendencies. Thus, marriage to a similar other contributes to personality continuity, promoting consistency in the intraindividual organisation of personality attributes across middle adulthood. Marital similarity through such social selection prefers environments that correlate with own backgrounds and dispositions, drawing in others as 'accomplices' in maintaining behaviour patterns across the life course. This selection of significant others who contribute to the continuity of personality must be considered in terms of lovemap creation and possible alteration.

Having the same geographic locations, such as living, working, and/or recreational environments, is a concrete factor that frequently fosters initial contact between people who already have much in common. Vandenberg (1972) reports that young people are exposed to only a very limited sample of possible mates, and that this may result in propinquity (of both geographical and neighbourhood components) functioning as an assortative factor. Spatial closeness may develop the acquaintance or friendly relationships between people into pairbonds or even marriages. Moreover, proximity coupled with other homogamous variables, has been found to have a powerful, positive effect on initial attraction between potential partners (Mackey & O'Brien, 1995). Personal contact and interaction between persons, as well as the mere anticipation of such contact, has been found to increase their liking for one another (Darley & Berscheid, 1967). Two people, who perceive their

proximity, or a common fate, or a similarity, are expected to experience a 'unit relationship' that will enhance their attractiveness to each other.

3.4.3.2 Theory of complementarity

The theory of complementarity in partner selection suggests that 'opposites attract' (Gerdes, 1988). In actuality, complementarity has to do with the meshing of the individuals' roles and their reciprocal personality needs (Peplau, 1983). This position argues that the complementarity of needs and characteristics between partners forms the basis of their mutual attraction as well as their ongoing satisfaction in the relationship. Winch's study (1958) concluded that individuals choose mates whose personality and needs complement, more so than mirror, their own natures.

The Latin root of the word 'complementarity' is *complementum*, which means to fill out or to complete (Mackey & O'Brien, 1995). Complementary qualities in other people are those that are different to one's own, but that have the perceived effect of making the self more complete (Mace & Mace, 1986). Exchange theory provides an explanation for the appeal of complementarity in marital relationships, and suggests that individuals are attracted to potential mates whom they perceive as having attributes that they are lacking within themselves. Complementary persons may meet the individuals' unfulfilled needs and offer the opportunity of experiencing greater fulfilment.

The idea of pair complementarity has long been popular among both laypersons and professionals alike (Levinger, 1983). This is despite earlier sociological research on mate selection that discredited the theory, maintaining that dissimilar values, interests, and attitudes would be bad for a couple. Berscheid and Hatfield-Walster (1978) hypothesised that people with complementary, not similar, needs would be especially attracted to each other. Complementary needs are those that supply another's wants and fill out or complete another's performance, thereby making interactions rewarding. The meshing of these factors must, however, still be assessed in order to see if it either facilitates, or interferes with, the pair's constructive perceptions, thoughts, and affect.

Complementary attraction typically works in one of two ways, in that the complementarity relates to either positive or negative needs, and operates to either the benefit or the detriment of the relationship (Gerdes, 1988). In the first case, the partners may have opposite needs, but find that the behaviour of the one satisfies the needs of the other. This exchange is typically experienced as mutually beneficial, and provides each person with particular traits and characteristics in the other that are valued and seen as rewarding but not available outside of the relationship. In the second case, complementarity may relate to maladaptive needs that are met in the other and lead to a reciprocally reinforced pattern (Winch, 1958). Here the classical sadistic-masochistic relationship exists as the best example of such dysfunctional, albeit probably stable, complementarity.

Dion and Dion (1975) continue, proposing that one's 'ideal self' is important in the selection of a romantic partner. As a means of self-enhancement, some may tend to seek out heterosexual

partners who possess qualities that they themselves desire. It may then be that love then functions as '...a substitute for another desire, for the struggle toward self-fulfilment, for the vain urge to reach one's ego-ideal' (p. 53). This view suggests that there are pressures towards congruency between one's ideal self and the cognitive blueprint (or lovemap) of the ideal romantic partner.

In terms of complementarity, there would be a wide difference in the amount of needs that can be fulfilled by any one relationship (Reiss, 1960b). Research has shown that 100% of personality need fulfilment is experienced by only a minority of couples, as low as 18%. This common failure to fully satisfy one's needs with one person might be a cause of the equally common doubts and conflicts found in many love relationships. Although one love relationship may fulfil some of an individual's needs, Reiss expects that it is then possible for roughly one quarter of individuals to simultaneously fall in love with another person who is capable of fulfilling a different combination of needs. This idea might suggest that a number of people who are unable to find one person capable of satisfying their lovemap criteria will initiate multiple relationships in this endeavour.

3.4.3.3 Another position

The meshing of two distinct persons, their individual personalities, social roles, and relationship-specific need hierarchies into one interpersonal system is an obvious goal of incipient dyads (Lewis, 1972). The question of whether similarity, dissimilarity, or complementarity represents the best fit is answered by there being no one pattern or ideal type of role fit. There is no evidence that direct opposites successfully attract each other, but rather the expectation that the dyadic phenomenon of 'personality fit' may best be achieved with similarity and/or complementarity. A higher degree of perceived (versus actual) similarity of personalities is conducive to stronger and happier relationships for successful dating or marital couples. Modal, and only sometimes sex-differentiated, role definitions and expectations must be met in actual roles played by members for relationships to be satisfying and continuing. Winch's (1967) particular theory of need fulfilment is cited as additionally relevant for dyadic harmonisation and stability.

Kerckhoff and Davis (1962) support the need complementarity theory, and have formulated a theory of successive 'filtering' of possible mates. This model can be represented diagrammatically, as a cone or funnel, with three levels of filtering above the lowest point. A progressive narrowing-down of possible choices of dating partners takes place at each level. The first filter eliminates all individuals who are too dissimilar in terms of social status or background. The second filter allows through only those possible partners who have a high degree of consensus with regards to more personal characteristics. Lastly, the third filter selects for a certain degree of difference in the complementarity of needs, allowing the smallest number of potential mates to pass through to be considered as possible spouses. This model may represent the operationalisation of a lovemap.

Therefore, the composite index of 'total compatibility' and partner fit may rest on compounded similarity of personality, role complementarity, and need complementarity. The author agrees with

Gerdes (1988) is expecting that the theories of homogamy and complementarity are able to co-exist. With homogamy in socio-economic background, for instance, a couple may benefit from some complementarity in terms of their personalities and needs. The attitude that both hold towards these differences will, furthermore, largely decide whether they will be experienced as either more enriching or limiting. There may also be a blurring of the boundaries between homogamous and complementary characteristics. When the same need exists in both parties, but differs greatly in terms of degree, it is unclear as to whether it is a similarity, a difference, or both.

Mackey and O'Brien (1995) describe five patterns of initial attraction to a marriage partner that may include elements of one another. These are spontaneous attraction, initial ambivalent attraction that develops into a marriage, sexual attraction as a prelude to psychosocial connection, symmetrical attraction fuelled by similarities, and complementary attraction powered by differences. Interpersonal fit can be achieved along a continuum between symmetry and complementarity. Marital satisfaction would rest on important relational values (trust, respect, empathic understanding, equity), sensitivity, quality communication, containment of conflict, a capacity and readiness to change, managing role transitions over the years, sexual and psychological intimacy, mutuality in decision making, and successful parenting where relevant.

James and Wilson (1986) report another take on the similarity versus difference argument, stating that strangeness can be erotic and sexually exciting on one level. However, much evident dissimilarity may block off the possibility of closeness to another person. If one's own sense of identity is poorly developed, however, perceived differences may bring about a sense of safety, since the boundary of the self is 'maintained' as it is impossible to identify closely or interact intimately. This may be a mechanism by which self-defeating partner selections function, resulting in poor pair matches. At the other end, high self-esteem has been related to more consistency between ratings of self-concept and characteristics attributed to a dating partner, as well as between ideal spouse and actual partners (Dion & Dion, 1975).

In order to create a personal lovemap based on principles of homogamy or complementarity, the individual will firstly need to know him- or herself very well in order to identify those characteristics that another shares or is able to contribute. This ties in with the author's contention that, in order to determine whether lovemap criteria are functional or dysfunctional, the individual must develop insight into his or her own personality and needs first. Similarly, lovemap change, in instances where improvement is necessary, must be preceded by introspective self work and the personal alteration of perceived ideal partner characteristics before the new lovemap can be implemented.

Somewhat different to the above theories is the position of self-verification (Swann, 1990). This hypothesis predicts that people seek a relationship, and interpersonal feedback, that verifies their self-views, serving to reassure them that their impressions of self are reliable and veridical. Those who have generally positive self-views will seek confirming (favourable) feedback and interactions

with others. Depressed people, with their relatively negative self-views, may seek relationship feedback that confirms a negative self-view. This may not be pleasant for the individual, but, from an intrapsychic point of view, it is at least congruent and ego syntonic. Depressed research respondents have been found to seek partners who evaluated them unfavourably, and dysphoric respondents preferentially solicited unfavourable feedback despite experiencing it negatively.

This theory holds implications for self-defeating lovemaps in that an individual may enter a dysfunctional relationship due to receiving (additional) messages of low self worth. The confirming feedback of 'I deserve to be punished' (I am paired with an abuser, for instance) may, moreover, operate into the future. This pattern could be self-perpetuating with one partner, or repeated with numerous, similarly unfavourable partners. Therapeutic intervention with such a dysfunctional lovemap may include challenging the individual's acceptance of a negative self label, with rejection of this stigma requiring insight. Again, lovemap alteration would necessitate 'self-map' change first of all. This may suggest an important intervention focus, with certain therapeutic implications.

3.4.4 Partner selection patterns

There exists an impressive list of the motivators and mechanisms by which people select their pairbonding partners. Human mating has been linked to a number of evolutionary, biological, social, psychological, and historical factors said to play out in attraction patterns. An academic internet search will produce an extensive, and varied, list of factors proposed to be related to human pairbonding or mate selection patterns. These span suggestions from resting heart rate and heart rate response to olfactory functions, early childhood trauma, the Oedipus complex, the attachment hypothesis of REM sleep functions, psychoneuroendocrinology, female reproductive strategies, women working, and neural impairment from idiopathic panhypopituitarism in males.

Surra (1990) suggests that the term 'mate selection' should be used loosely, for choosing a spouse is only one of the many forms that close heterosexual relationships take. The term may be outdated in that it originally described choosing a marriage partner, but now needs to incorporate the variety of premarital relationship experiences as well. We may broadly construe it to include premarital relationships generally, and not just those that result in marriage. Morse (1983) suggests that the same conditions that must be met for an individual to 'fall in love' with someone of the opposite sex are necessary for becoming 'good friends' with someone of the same sex, but that these requirements are considered more important in love than in friendship. Essential differences in these factors, from culture to culture, and between the sexes, were demonstrated.

Lykken and Tellegen (1993) propose that, '...whether mate selection is coolly rational or emotionally intuitive, we assume that salient characteristics of the chosen will be related in some sensible way to characteristics of the chooser' (p. 56). Kelley (1983b) describes the causal hypothesis illustrated by the common belief that people only fall in love with certain kinds of partners. This implies that one specific person can have a special appeal and significance for another as a potential love partner. If

love does have special causal conditions, these may be reflected in the interplay between particular properties of the loved one and the self and special vulnerabilities or needs. This effect reflects the complementary need hypothesis of mate selection.

All intimate relationships involve more than one person, and each individual is responsible for his or her choice to be involved (Goodyear et al., 2002). Both partners' personal characteristics and experiences influence the pairbonding choice, and must come together in a largely synergistic manner. Our choice of a romantic partner is, however, largely based on our perceptions of that person, regardless of the accuracy of these perceptions. Misperceptions of a partner's characteristics may lead to an apparently self-defeating mate selection, and a pattern of perpetuated unfortunate relationships. This may be due to interpersonal perceptual inadequacy, despite a healthy lovemap, instead of accurate perceptions with a dysfunctional lovemap for some.

The stimulus person who possesses that set of features to which the lover is especially attuned will arouse new and unusually intense feelings in the lover (Kelley, 1983b). This sense of uniqueness in love is characterised as a most particularistic resource involved in interpersonal exchange. The special attributes may be as concrete as possessing characteristics similar to the lover's parents (Geher, 2000) or more abstract traits that express needs the lover has repressed (as in an emotionally controlled man marrying an emotionally expressive woman). Kelley adds the commonly held belief that some people tend to make the same 'love mistake' (1983b, p. 278) over and over again, as they fall in and out of love with successive partners, displaying dysfunctional lovemap perpetuation. This position reflects the serial relationship problems alluded to in the popular publications excerpts given above in Chapter 2.

The need-complementarity hypothesis, taken pessimistically, suggests that people are '...attracted by shared developmental failures' or to '...partners who have achieved an equivalent level of immaturity' (James & Wilson, 1986, p. 7). Couples may experience great difficulties because the qualities that drew them together are the conscious expressions of what they (unconsciously) find troubling within themselves. Their problems are then usually a result of couple collusion. Defence mechanisms of splitting, denial, and projective identification may be used in dealing with own displaced feelings. Scapegoating may also occur in which one carries the sins of the other, having been selected by the partner as the recipient of feelings that are denied in the self.

After the attractors of shared socio-cultural and personal norms and values, a third level of unconscious object-relational needs may come into play in partner selection (James & Wilson, 1986). These are the needs that flow, completely unknown, between the marriage partners and require satisfaction and feedback. A person may be drawn to someone else who seems able to supply and/or express certain aspects of personality that he or she has repressed and failed to integrate into the self. A partner may appear attractive because he or she represents or promises the rediscovery of an important, lost aspect of own personality, which was recast as an object for

attack or denial through earlier conditioning. The lover may be attracted through a wish to know more about these disowned parts, to seek resolution, or to integrate them into the whole self.

Goodyear et al. (2002) researched the relative relationships between multiple psychosocial and environmental factors in regard to mate selection. The processes that shape mate selection are multifaceted, and the rich patterns of influences and paths include psychosocial ecology, and eco-developmental perspectives (family, neighbourhood, environmental characteristics, and pressing social issues). The above authors examined the characteristics or attributes of pregnant Latina teenagers in order to determine which factors affected their choices of male partners. They assume that, in virtually every relationship, each partner has some role to play in selecting the other, and each is therefore simultaneously the chooser and the chosen.

Making use of differential predictions of between-variables relationships, Goodyear et al. (2002) suspect that young women's externalising behaviours would partner them with males possessing similar behaviours and dispositions (similarity model), while internalising behaviours of depressive cognitions or suicidal ideation partner them with emotionally and physically abusive men (self-verification hypothesis). Aspects of the girls' childhood experiences, social connectedness, and psychosocial functioning were considered as variables. 'Psychological distress', an aspect of the latter, was strongly related to choosing partners who related negatively to women. Thus, people with low self-esteem may be likely to have lovemaps that are dysfunctional.

An interesting observation, made by Lamanna and Riedmann (1994), is the traditional tendency for women, of almost all cultures, to marry 'up'. This may, historically, have referred more to age, wealth, and social class, but today still holds true for factors such as education level, occupational standing, and even physical height. On another practical level, one can not omit the importance of potential partners first being exposed to one another. It would appear obvious that the two have to meet in order to be able to select each other as mates. However, personal relationship theorists have been proposing that 'mere exposure' is a sufficient condition for the enhancement of interpersonal attraction and positive affect, in and of itself, for over three decades. Zajonc (1968) was early in describing the hypothesis that mere repeated exposure of an individual to a stimulus object enhances his or her attitude towards it.

Segal (1974) went on to demonstrate that propinquity affects attraction in that, the smaller the physical and functional distance between two people, the more likely they are to be attracted to each other. The converse is clearly sensible, that an individual will not be attracted to someone else of whom they have absolutely no knowledge. Yet, the positive relationship between proximity and interpersonal attraction was stronger than that observed for a wide range of other characteristics that had been identified as possible determinants of attraction. It is, additionally, possible that the more homogenous propinquitous individuals are the greater may be the effect of their adjacency on their reciprocal interpersonal attraction.

3.4.5 Partner preferences

The psychology of human mating and partner preferences is diverse, and contingent on both different developmental experiences and social contexts. Previous theories of human mating differ as to whether selections are viewed as strategic and goal-directed or merely the product of forces outside of the individual's choice (Buss & Schmitt, 1993). Moreover, numerous prevailing views have proffered that there are substantive differences between men's and women's mating orientations, specifically psychological differences in the realms of romantic relationships and sexual desire. In direct contradiction to these, other empirical evidence and theoretical rationale argues that men and women are fundamentally alike in their mating desires; that human male and female mating psychology is essentially identical.

Miller and Fishkin (1997) provide an alternative evolutionary theory, proposing that men and women are designed for monogamous pairbonding, and tend to desire one mating partner, at least in the near future. This attachment theory-based model insists that all healthy (securely attached) men and women '...should express romantic interest only in long-term mating relationships marked by deep interpersonal trust and emotional interdependence' (Schmitt et al., 2001, p. 213). Simpson (1994) reports that persons who are unrestricted in sociosexual orientation, or willing to engage in sex with different partners in the absence of closeness and commitment, are more likely to have an avoidant attachment style and place less emphasis on a partner's parenting qualities.

Similarly, Regan (1998b) discusses the life-span theory, based on the principles of Bowlby's (1969) attachment theory, to explain long-term mate preferences. For men and women, pairbonding success depends upon their selecting an ideal attachment figure or '...mate who can and will provide sustained social and emotional support' (p. 1290). Both sexes should then be particularly, and only, desirous of partners with prosocial personality and interpersonal characteristics.

Analysis of the characteristics studied by Regan et al. (2000) revealed five higher order factors: similarity to self (background characteristics, values/attitudes, interests and leisure activities, social skills); expressive and outgoing personality (exciting personality, expressive and open, sense of humour, friendly and sociable); socially appealing (intelligent, ambitious, high education, honest and trustworthy, warm and kind); sexually desirable (sexy looking, physically attractive, athletic, sexually passionate/high sex drive, healthy); and social status (wealthy, material possessions, high earning potential, social status). This is a sufficiently comprehensive description of a desired partner to function as a lovemap template.

Similarly, Regan's (1998a, 1998b) research utilised a comparable list of ideal factors that might compose a desired lovemap. These include: interpersonal skill and responsiveness (relaxed in social situations, good sense of humour, easygoing, friendly, attentive to partner's needs); intellect (intellectual, cultured, intelligent, educated); physical attractiveness (physically attractive, sexy, healthy); social status (high social status, popular, material possessions, wealthy, good earning

capacity); interpersonal power (powerful, dominant, aggressive, creative and artistic); and family orientation (religious, ambitious, wants children), in order of importance.

Regan and Berscheid's (1997) research identified certain perceived, desirable characteristics in a partner. This thorough picture included: honest or trustworthy, 'sensitive' (compassionate, kind, able to share and discuss feelings), overall personality, intelligent, attentive to partner's needs, sense of humour, self-confident, healthy, attractive physical appearance, easygoing, college graduate, wants children, creative and artistic, protective, socially or financially powerful (has money, good job, expensive possessions), dominant, good housekeeper, good heredity, and religious. This list is in order of importance as indicated by women seeking a marriage partner, where the men's list for the same type of partner is very similar in terms of prioritisation.

It is possible that people do not view each possible characteristic separately, '...but rather take into account the entire "package" or particular constellation of characteristics that the individual possesses' when evaluating a potential partner (Regan et al., 2000, p. 17). These researchers also suggest that preferences for particular attributes may also be likely to change as the individual ages and/or gains additional sexual or romantic experience. This point may be significant in the contradiction of original lovemaps and might occur in either a progressive, developmental manner or as a sudden and radical change.

Simão and Todd's (2002) highly technical work models mate choice in monogamous mating systems with a non-negotiable courtship time. They argue that mate choice decisions are crucial in the highly competitive settings of monogamous mating systems, as are practiced by most human cultures. Both sexes then tend to be highly choosy of mates, and thus very reliant on accurate estimations of both their own quality and the quality of potential partners. Women and men possessing qualities that are valuable to the other sex are in a better position to actualise their own mate preferences (Buss & Schmitt, 1993). Expressed mate preferences may, of course, be calibrated up or down depending on one's own estimated mate value.

During juvenile and flirting periods an opportunity is created for individuals to assess their own mate quality (as perceived by others) through 'games' in which they probe others for interest via short-term, low intimacy contacts without engaging in a formal or socially recognised relationship (Simão & Todd, 2002). Adolescence is, additionally, used as a learning period during which the individuals adjust an 'aspiration level' (of desired partner quality) based on the feedback provided by the mating offers and rejections of potential mates whom they encounter. This produces realistic patterns of assortative mating, or high within-couple mate value correlations. Engaging in such trial partnerships while still young bears a resemblance to Money's (1983) childhood sexual rehearsal play, albeit without express erotosexual behaviours.

According to Simão and Todd (2002), humans exhibit a universal tendency to establish long-term sexual and romantic relationships, and they typically use extensive real courtship (pair-formation)

attempt periods in this process. Individuals accomplish choosiness by setting an aspiration level (the minimal quality acceptable for tentative mates) to decide whether or not to begin courting a specific partner, which also typically reflects some extent of the individual's own quality. Initial courting acceptance already implies some degree of certainty that the courtship will succeed, while entailing opportunity costs if it does not. The above researchers emphasise the important role that courtship plays in mate choice, at least as a mechanism for holding partners before a possible full commitment. The unavailability of partners, however, should cause aspiration levels to be reduced whenever further waiting for a higher quality partner does not pay off in terms of lost lifetime.

3.4.5.1 Mate selection theories

Buss and Schmitt (1993) list complementarity, similarity, and equity as principles of mate selection, but offer no predictions as to the relevant content domains, or specific characteristics that would be sought within these models. The above theories share the notion that mating is strategic and that choices are made, consciously or unconsciously, in order to maximise some entity, match, or balance. In terms of biological sex, complementarity is the norm, or (heterosexual) men marry (heterosexual) women, but for all other characteristics, people tend to mate with similar others.

Evolutionary frameworks focus on distal causal mechanisms; the evolved psychological heuristics selected to overcome reproduction obstacles in the human ancestral past so as to maximise genetic fitness (Regan et al., 2000). Sexual strategies theory is a contextual-evolutionary view of the human mating scheme that relies heavily on parental investment theories (Schmitt et al., 2001). The fundamental asymmetry between the sexes with regards to minimum levels of parental investment in offspring implies that men and women have faced different mating constraints, and opportunities, thus developing different reproductive strategies in response.

Social context frameworks focus on proximal causal mechanisms, which influence partner preferences through beliefs and expectations about sex-appropriate behaviours and attributes (Regan et al., 2000). Social role theories suggest that mating preferences and decisions are produced, in part, by these 'sexual double standards' that conserve sex differences in terms of attitudes towards sex in adulthood. Somewhat differently, classical social learning theories predict that boys and girls tend to learn how to feel and behave sexually from same-sex adults. Feminist theories refer to social learning, social roles, and sexual scripts in accounting for those sex differences in mating that lead to the systematic domination of women by men.

Zohar and Guttman (1989) were concerned that stated mate preferences would not exactly reflect actual mate selections, thereby biasing studies based on reported preferences. Preferences are fascinating, both psychologically and sociologically, but hypotheses about human evolution must correlate reliably with behaviours. The above researchers felt that there was a possible limitation in asking subjects directly about their preferences in mate choice as their answers might be biased in the direction of social desirability. They found, however, in populations where data were available,

that there was no difference between subjects' stated preferences and actual spousal factors. Within the limits of situational variables, then, people do appear to act on their personal preferences.

3.4.5.2 Gender differences

Buss's (1989b) evolutionary psychology of human mating hypothesises that there are sex differences in our reproductive strategy. He argues that mate preferences represent psychological mechanisms that were adaptations of our evolutionary past. His article documents both species-typical and sex-typical mate preferences that appear to vary to some degree with culture. Mate preferences are many and complex, and there may be trade-offs and compromises, for instance, accepting a lower threshold on one criterion in exchange for obtaining greater fulfilment of another. Additionally, we do not currently know the important features of the environment that might affect future shifts in mate preferences. Barnard (1989), however, criticises this position as a disastrous misapplication of neo-Darwinian ideas to society for political purposes, and Tooby and Cosmides (1989) cast doubt on the level of universality that Buss assumes to be operant.

Mate preferences are expected to be one of a host of factors that determine actual mating decisions (Buss, 1989a). These obviously vary with personal characteristics, resources held, local beliefs, parental preferences, preferences exerted by the opposite sex, local availability of mates, sex ratio, and the nature of the mating system. Mate preferences may, furthermore, be facultative for (at least) males, depending on either a desire for short-term matings (fertility preferred), or long-term matings (reproductive value preferred). Men have been found to impose less stringent standards than women do, and to be significantly less exclusionary when seeking a short-term mate as opposed to a long-term mate, with both tendencies functioning to increase their number of potential mates.

Schmitt et al. (2001) propose that men may possess three adaptations that result in their generally seeming to be more 'oriented' towards short-term mating than are women. These are: a greater desire for short-term sexual relations, a preference for larger numbers of sexual partners over time, and less time required before consenting to sex than women. Males were found to value cues signalling reproductive capacity, such as youthfulness, physical attractiveness (although there were individual difference in the interpretation and perception of what constitutes 'good looks'), and chastity in many cultures (Buss, 1989b).

Women, instead, have been found to value signs of exclusivity and commitment in male partners. They may, however, actually use short-term mating as an assessment device for long term-mating (Buss, 1989b). Women may enjoy the following benefits from short-term mating: getting rid of an unwanted mate, mate switching, and clarifying their mate preferences. Therefore, short-term mating may offer females (and possibly males) the opportunity to assess, and possibly alter, a self-defeating mate choice and/or bring about much needed lovemap change. There is a significantly stronger correlation between women's short- and long-term mate preferences, however.

Schmitt et al. (2003), or Schmitt and the 118 members of the International Sexuality Description Project (ISDP), researched the desire for sexual variety across 52 nations, 6 continents, and 13 islands, involving 16288 people across 10 major world regions. The ISDP demonstrated sex differences in the desire for sexual variety that are cross-culturally universal. Men, whether married or single, desired significantly larger numbers of sexual partners over time ('in the next 30 years') than did women in every major region of the world. Furthermore, a large proportion of men, although not most (18-35%), ideally desired multiple mating partners especially when actively pursuing a short-term sexual strategy. In desiring more than one sex partner in the next month they would be expressing a will to engage in at least some form of multiple mating, whether in the form of promiscuity or adultery, that would be a clear index of an appetite for sexual variety. In contrast, fewer than 7% of women desired sexual variety or multiple mates in the near future.

Within each sexual orientation, men, whether heterosexual, homosexual, or bisexual, were consistently found to desire significantly larger numbers of sexual partners over the next month than did women (Schmitt et al., 2003). The researchers argue that, regardless of whether male or female partners were the targets of sexual desire, it was the sexual psychology of the desirer (men's more potent desire for sexual variety) that was most closely associated with promiscuity. Additionally, human males generally require less time before consenting to sex than do human females. The above researchers suggest that men's greater desire for sexual variety and access is due to the adaptive nature of their fundamental mating psychology.

In terms of fulfilling their lovemap requirements, men may stand a greater chance of meeting their ideal characteristics in a partner through the process of 'trying out' many persons. The author must consider that women may be (socially, religiously, or otherwise) inhibited from doing so and thus more likely to settle for a poorer lovemap match. Schmitt et al. (2003) found that the more liberal or 'promiscuous-oriented' sexual attitudes across cultures tend to be positively related to female-biased sex ratios, low fertility rates, atheism, increased economic status, and gender-egalitarian political systems. It would be most interesting to investigate the relationship between the incidence of women reporting dysfunctional partner selection patterns and the liberalism of their cultures, as the author expects that they will be inversely correlated.

Modern theories disagree as to the temporal continuum of human mating; whether men and women are designed for a singular mating strategy or possess more of a 'pluralistic' repertoire. The singular mating strategy offers alternate hypotheses that humans are designed for either solely long-term monogamy or short-term promiscuity (Schmitt et al., 2003). Monogamy theories (Miller & Fishkin, 1997) view males and females as functionally designed to always, or sometimes, pursue long-term mates (i.e. marital partners). Promiscuity theories (Barash & Lipton, 2001) argue that men and women are psychologically designed for, and have distinct adaptations to, short-term mating (i.e. one-night stands) instead. Pluralistic mating strategies (Buss & Schmitt, 1993) postulate that, within both men and women, there exist psychological adaptations for both long-term and short-term

mating, dependent on a wide range of familial, cultural, and ecological contexts. This combined theory is more likely to be correct than either competing perspective.

Berscheid, Dion, Hatfield-Walster and Walster (1971) propose that males place more importance on physical attractiveness in potential partners than females do. Females are believed to value cues to resource acquisition (such as earning capacity and the criterion 'ambition-industriousness') and older mates, while wealthier women were found to value monetary and professional status more so than those who earned less. Reproductive success may rest more on the quality of partners for females, while on the quantity of partners for males. All societies were, however, found to place more value on the criterion 'kindness-understanding' and intelligence in potential mates than on any other characteristics. The author must consider that these may exist as part of a pairbond 'collective unconscious', or lovemap givens, to be encouraged if absent for an individual.

The idea that men and women have evolved sex-distinct sexual strategies seems to have permeated the popular culture as well as the professional literature on mating preferences. Miller, Putcha-Bhagavatula & Pedersen (2002) differ, however, having investigated this and found that, across their new data, what men desired most in a mate (or found most undesirable), women also desired most (or found most undesirable). Moreover, human mating characteristics were found to fit the pattern of those primates whose primary or secondary mating systems are long-term instead of short-term ones. In examining desires for short-, intermediate-, or long-term partners they also found that virtually all men (98.9%) and women (99.2%) wanted to eventually settle down in a long-term, mutually exclusive, sexual relationship, typically within 5 years into the future.

Sexual evolutionary theory suggests that men should focus more on the warning signs of sexual infidelity in their partners (as they run the risk of cuckoldry) whereas women should react more strongly to cues that signal emotional infidelity (as they need to guard against losing a mate and his resources). Miller et al. (2002) tested this prediction and found that both types of infidelity are equally upsetting to both men and women. They claim that the sex difference suggested earlier is the result of an artifact which, when controlled for, no longer reflects any difference. Additionally, Regan et al. (2000) state that culture, or country of origin, accounts for a much greater proportion of the variation in mate selection preferences than does biological sex as such.

Across relationship types, both sexes have been found to weight most heavily internal qualities (personality, intelligence, honesty, trustworthiness, kindness, fidelity, and sensitivity) above external qualities (physical attractiveness and wealth) in prospective relationship partners (Regan et al., 2000). Consistent with the sex-role stereotype, however, Nevid (1984) found that males valued physical attractiveness and sexual desirability more so than did females, whereas females valued personal qualities such as interpersonal warmth, dynamic or charismatic appeal, and social status more so than did males. Determinants of prospective partners also differed with the type of relationship sought, with men and women emphasising more personal qualities and social appeal in

a meaningful relationship, while both highlighted physical characteristics such as build, overall attractiveness, facial features, and weight in a purely sexual relationship.

Regan and Berscheid (1997) concur that sociobiological predictions expect men to desire physical attractiveness, youth, and health in a partner more than do women, whereas women are expected to desire social and financial status or power more than do men. The qualities considered desirable in a short-term, sexual partner by both men and women do, however, differ from those sought in a long-term, marriage partner. People prefer a physically attractive potential sexual partner with no emphasis placed on financial power. As predicted, men, more than women, preferred a physically attractive marriage partner. Unexpectedly, however, women were not found to place more emphasis on the financial power or tertiary education of a potential marriage partner than did men.

There may be different processes and selection preferences at work with shorter-term, uncommitted liaisons as opposed to longer-term, committed relationships, and a caveat must be placed on their generalisability (Regan & Berscheid, 1997). One may need to speak of a lovemap for an ideal pairbond partner and a 'desiremap', instead, for a preferred sexual partner. Physical attributes, an attractive appearance, and health are preferred in potential sexual partners, whereas internal attributes, character, and personality features are sought in committed partnerships (Regan et al., 2000). The author expects that certain partner selection problems may arise when long-term relationships develop out of liaisons initially intended to be short-term, sexual pairings. Here, a pairbond may be based on the original 'casual/physical', and not 'serious/internal', partner selection characteristics, and result in a dysfunction pairbond in the long term.

Simpson (1994) proposes that few sex differences should exist with regards to the attachment subsystem of tripartite pairbonding. He does report, however, that systematic gender differences do exist in the other two domains, and these are believed to promote reproductive fitness. In terms of sexual mating, men tend to be more sexually permissive and less discriminant than are women. Women, on the other hand, are typically more concerned about the caregiving subsystem issues of commitment, resource acquisition, and caregiving than are men. Buss's (1989a) suggestion that the sex investing more heavily in the offspring (female) exhibits stronger preferences, and greater choosiness, about mating partners might imply that women's lovemaps are observed the most.

3.4.5.3 Physical appearance

Beauty is a peripheral characteristic and yet a person's physical appearance and sexual identity are the personal characteristics most obvious and accessible to others in social interactions (Dion, Berscheid & Walster, 1972). These researchers found that the 'what is beautiful is good' stereotype operated along the physical attractiveness dimensions of most physiognomic theories. Physically attractive stimulus persons were assumed to possess more socially desirable personality traits, expected to lead more successful lives, and be more successful as spouses than were unattractive

individuals. Attractive individuals are also viewed as more likeable, well-adjusted, and socially skilled than their less attractive counterparts (Regan & Berscheid, 1997).

Darwin predicted this pattern in 1871 suggesting that, when existing environmental conditions create the opportunity to choose from among an array of potential mates, both sexes will select partners '...not for mental charms, or property, or social position, but solely from external appearance' (Regan, 1998b, p. 1299). The sexes' similar emphasis on physical appearance is hypothesised to be linked to the utilitarian role of attractiveness in indicating underlying fitness and good genes. Fortunately, the above author notes, standards of physical attractiveness vary widely. Wallen (1989) critiques the 'good looks' equal health appeal of female partners, arguing that social male economic control is more the cause of this phenomenon than honest predictions of female reproductive potential. This relationship may differ, however, in dowry-oriented cultures or those in which women have gained a substantial amount of economic parity with men.

Bailey et al. (1994) suggest that the appeal of facial attractiveness can be defined and explained in terms of both evolutionary and cognitive processes. There is also an association between female bodily beauty and fecundity, although youth may be a better cue to fertility. One measure of female attractiveness, the waist-hip ratio (WHR), is associated with both reproductively relevant endocrine states and long-term health risks in women. Men have, additionally, long been considered to place greater emphasis on a partner's physical attractiveness and to display more interest in, and responsiveness to, visual sexual stimuli.

Streeter and McBurney (2003) report that an evolutionary model of mate choice predicts that humans should prefer honest signals of health, youth, and fertility in potential mates. Substantial evidence has been amassed to demonstrate that the waist-to-hip ratio in women is an accurate indicator of these attributes. Before puberty, both boys and girls typically have a WHR of roughly 1.0, but in normal-weight girls this decreases to 0.7 during the years of fertility, only to rise again at menopause. The WHR and the Body Mass Index (BMI) are known to predict health and fertility in young women. Males are, therefore, expected to respond to these as an attractiveness cue. In fact, both men and women have been found to consider a female WHR of 0.7 to be the most attractive. The above researchers studied men's evaluations of attractiveness when faced with a range of WHR's (from 0.5-1.2) and found them to clearly prefer the 0.7 measure, in accordance with the majority of previous research on the topic.

There has, however, been much debate on the relationship between perceived female attractiveness and WHR (McGraw, 2002). Societies differ in their perceptions of desirable female body shapes and tendencies to value body fat distribution as beautiful and good. Men from Western and industrialised cultures tend to prefer a low WRH in females, whereas men from agricultural and horticultural societies, such as Tanzania and Peru, express interest in partners with increased body

mass. With South Africa's mixed cultures and socioeconomic strata the author expects that a range of WHR's will be preferred across groups of males.

3.4.5.4 Parental influences

Bailey et al. (2000) examine the theory that children acquire their mating strategy after observing their parents' relationship. This social theory hypothesises that early family environments signal the kind of mating system that children are likely to face as adults, such that they adjust their mating physiology and psychology accordingly. The model focused primarily on female sexual development and sociosexuality, making the assumption that males would have had to be rather homogenous in their sexual strategies for girls to be able to make such inferences from their fathers' behaviours. Girls whose fathers abandoned the family, or whose parents' relationships were conflictual, could 'infer' that paternal investment in their own later offspring would be unlikely. Their development would be altered in a number of ways: they would mature earlier, adopt a suspicious attitude toward men, and become more sociosexually unrestricted. Analogous predictions may follow for males.

Since the 1920s, Freud's influence has promoted the idea that people are attracted to the opposite-sex parent's form, and that parental characteristics motivate partner choice (Buss & Schmitt, 1993). These authors refer to Freud and Jung's propositions that individuals seek potential mates with characteristics resembling images or archetypes of their opposite-sex parents. They go on to argue that, although there is some evidence that people marry those who resemble their parents, this phenomenon might be explained just as simply by the homogamy, or similarity to self, model.

Sternberg (1987) discusses the evolutionary theory of Bowlby (1969), which suggests that a certain kind of imprinting occurs with respect to one's parents, and that people later tend to seek lovers who resemble their parents in certain critical respects. Men, in particular, are expected to be more susceptible to visual imprinting than women, such that they may more actively look for lovers who physically resemble their mothers. Vandenberg (1972, p. 127) includes the following lines in discussing mate similarity to opposite-sex parents,

*I want a girl
Just like the girl
That married dear old dad* (popular song of the 1920s)

Marital success has been postulated to depend upon the congruence between the wife's perception of her husband and of her father, as well as on the congruence between the husband's self-concept and his concept of the ideal husband (Vandenberg, 1972). This author contends, however, that there might be more support for the idea that girls marry someone like their father than boys marrying someone like their mother. This idea leads to the suggestion that women do more in the way of partner selections than do men.

The psychoanalytically grounded notion that similarity to parents affects mate choice does, however, still receive much support (Geher, 2000; Goldwater, 2001; Goodyear et al., 2002). Little et al. (2003) confirm, with recent research, the assortative mating phenomenon that may reflect attraction to self-similar characteristics. They add that attraction to, especially the opposite-sex, parental traits of hair and eye colour may be even more consistent with actual partner characteristics for both men and women than are self-similar traits.

3.4.5.5 Additional factors

Short-term sexual strategies may be adopted frequently by young people in order to assess own mate value and appraise mates (Buss & Schmitt, 1993). With increasing age, it is expected that individuals may shift towards long-term mating. Situational causes of within-sex variation may centre on sudden changes in life circumstances; a possible lovemap alteration indicator. Serial marriage, especially, is a common mating pattern across nearly all cultures that would allow/require individuals to assess/reassess their partner selection choices. Divorce may produce a period of time in which short-term matings become necessary again between bouts of long-term mating. Other contextual predictors of temporal shifts in mating strategies may be sudden increases in status or wealth or changes in the operational sex ratio of the population mating pool.

Goodwin and Tinker (2002) examined the role of individual values, sex, age, and education in partner ideals preferences. The individual values of 'openness to change' versus 'conservation', 'self-transcendence' versus 'self-enhancement', and a measure of 'hedonism' appear to inform desires for a partner. The partner characteristics found to be most desirable to respondents overall were: kind/understanding, intelligent, easygoing personality, healthy, and exciting. Respondents high on conservation sought a more 'traditional' partner while self-transcendence correlated with kind/understanding, self-enhancement with intellectual companionship, and higher hedonism scores with a desire for physically attractive mates. Older respondents sought good health while younger respondents valued good heredity, an exciting personality, and physical attractiveness. Men sought physically attractive partners whereas women valued educational background, and the more educated persons sought intelligence along with a graduate background in a potential mate.

Goodyear et al. (2002) found that socially competent women were likely to partner with men whose relationships with women were more positive. Possibly due to their being less drawn to negative men, better able to deflect positive attention towards themselves, or simply drawn to more positive men. Women who were psychologically distressed were found to be more likely partnered with males who possessed negative characteristics. Thus, an important aspect with regards to the individual, namely her attitude towards herself and resultant social competence, may potentially be linked to the presence or absence of partner selections that are self-defeating.

McGraw (2002) assessed geographical differences in female preferences for male traits, using human mate-preference data from 'lonely hearts' advertisements in the newspapers of 23 US cities.

Women supposedly prefer male superior health, competitive ability, and a propensity to care, but variations in local environmental conditions and levels of resource or mate availability may result in women employing flexible mate-choice tactics. McGraw investigated four attributes, physical attractiveness (athletic, handsome, tall), resource-holding potential (financially stable, intelligent, professional), emotional appeal (compassionate, loving, sincere), and personal activities/interests (music, the outdoors, theatre). Assortative mating was anticipated for the attributes of physical attractiveness and resource-holding.

The above study found that emotional stability and physical attractiveness were sought most often (McGraw, 2002). Emotional appeal was the most preferred male trait and the least variable between cities. Preferences for physical features were not environmentally linked but, instead, a function of the females' own physical attractiveness (thus, assortative). McGraw found that women in densely populated cities, with greater resource demands (a higher cost of living), placed more emphasis on the resource-accruing ability and less on the emotional aspects or personal interests of prospective mates. Females from more densely populated cities indicated a desire for long-term relationships significantly less often, fitting with their lower demands for the emotional and personal attributes of men that would have played a role in the pairbond maintenance.

The effects of personality variables, as determined by the Jung Personality Questionnaire, on ranked characteristics of the Ideal Romantic Partner (IRP) were explored by Hester and Rudolph (1994). The extraversion-introversion (E-I) construct was related to the importance of exciting personality and being a good housekeeper, respectively, for both sexes. On the sensing-intuiting (S-N) scale, N's valued both creativity and an exciting personality. Whereas thinking (T) subjects ranked creativity to be of more importance, feeling (F) subjects preferred the desire for children as well as having a religious orientation in ideal partners. The authors suggest that T and F inter-attractions may reflect a specialised component of the complementarity hypothesis. Perceiving (P) subjects preferred creative partners with an exciting personality, whereas judging (J) subjects rated the desire for children as well as kindness and understanding as more important.

Males ranked the importance of adaptability and creativity higher, and thought that females should be more sensitive as well as more absorbed and dependent on their partners (Hester & Rudolph, 1994). Men continued to value a woman's looks, but no longer her cooking, house keeping skills, or chastity. In recent times, females have been found to be more concerned about their independence and to desire more warmth and sensitivity from males. Women rated a man's graduate status, good earning capacity, and religious orientation as important criteria.

Gender was found to be related to the desired characteristics in an IRP in terms of men endorsing more idealised and romantic attitudes, whereas women supported more realistic and practical love attitudes (Hester & Rudolph, 1994). Age levels were related to 'exciting personality' in an undergraduate sample (18-23 years old), but not much in married couples (18-40 years old),

suggesting that this characteristic is most salient in early romantic relationships. Furthermore, physical attractiveness was more pronounced as a desired characteristic in early life stages than in later ones, while the reverse is expected for the importance of good health.

It is clear, however, that individuals vary within each sex as to their mating strategies (Buss & Schmitt, 1993). Individual variation as to sociosexual orientation shows interesting links to personality variables such as extraversion and self-monitoring, holding implications for numerous attitudinal and sexual factors. Those with a restricted sociosexual orientation tend to prefer long-term mates who are kinder, more affectionate, loyal, and responsible, whereas those who are unrestricted seek short-term mates who are more physically and sexually attractive. The question remains as to why some individuals favour one component of their sex-typical array of sexual strategies (potential lovemap characteristics) over others, and under what conditions they do so.

3.4.5.6 Minimum mate selection standards

Regan (1998a, p. 54) refers to research on men's and women's partner preferences and '...the type and amount of characteristics they would desire in their "perfect" partner'. This description fits Money's (1983) concept of lovemap very well as those traits most desired in a potential mate may be considered to constitute the mental blueprint of an ideal partner. Both men and women prefer intelligent, honest, and emotionally stable partners, who are physically attractive, possess a 'good' or 'exciting' personality (Regan et al., 2000) and have moderate as opposed to extensive sexual experience (Regan, 1998a). This is a positive indicator as such prosocial attributes may facilitate pairbonding and contribute to both relationship quality and stability.

Sternberg's (1986) triangular theory of love proposes that there are a number of love triangles that may be of theoretical or practical interest when seen in relation to each other. One triangle may represent love for a close relationship partner, whereas another may represent the ideal other for that relationship. This 'ideal' may be based in part upon previous relationship experience and/or expectations of what love can be, and similar to a lovemap. The ideal triangle may function as a 'comparison level' such that overlap areas between ideal and real triangles indicate satisfactions in the close relationship. However, feelings about an ideal were found to matter only moderately in terms of satisfaction in a romantic relationship, and less so than feelings about real others.

Support for the use of multiple love triangles comes from Acker and Davis's (1992) testing of the triangular theory of love. They refer to 'real' triangles, 'perceived' triangles (that which the individual believes his or her partner to be experiencing) and 'ideal' triangles, as well as triangle matching or mismatch. The best predictor of relationship satisfaction was the correspondence between how the ideal other would feel about the self and how the real other is perceived to feel about the self. Moreover, agreement between one's desired (ideal) level of partner intimacy and perceived level of partner intimacy was found to be related to greater relationship satisfaction.

It is an unfortunate truth of human existence, however, that not all individuals will necessarily obtain an ideally desired partner (Regan, 1998b). Numerous constraints placed on mate choice may make it impossible to fulfil lovemap ideals. These may include: one's own mate value, the relative freedom one has to pursue a partner, the quantity and quality of potential partners in the surrounding field, and the selection pressures of time. According to Surra (1990), mate choices are constrained by the structural composition of the population, availability of marriageable partners, endogamy norms, social norms, and economic factors long before the individual's personal preferences come into play. From an adaptive point of view, individuals may have to alter or compromise their ideal standards in order to be able to pairbond at all. Evidence suggests that selection standards are somewhat malleable, that people can and do modify their standards as a function of various selection pressures, and that many will have to compromise on their ideal.

Individuals may distinguish between the quantity and/or quality of characteristics that they ideally desire in a potential partner and those with which they would be satisfied (Regan, 1998b). The latter would represent minimum selection standards, or the lowest amount of various attributes that the person would find acceptable. Some compromise may come in the form of the relative importance placed on particular partner attributes, or in exploring 'trade-offs' with a partner who possesses a constellation of positive characteristics different to those sought. People appear willing to modify their ideal criteria by selectively choosing one or a combination of characteristics above others, or by allowing for a range of latitude along which potential partners may vary for a particular attribute as long as they satisfy other acceptable parameters or absolute values.

There is a complex matrix of factors hypothesised to moderate adults' minimum preferences in mates: sex (males may attach more value to particular characteristics than females, or *vice versa*); relationship type/context (individuals may prefer different attributes in short- versus long-term partners); self-perceived mate value (higher value individuals may hold higher minimum standards); personality type; ethnicity; and sexual orientation (Regan, 1998b). Self-perceived mate value is hypothesised to be positively correlated with ideal preferences and stringent minimum requirements, and negatively correlated with willingness to compromise on standards. An individual's perceived value will cause him or her to gauge a potential mate as being ideal relative to his or her own assets.

In as much as individuals do follow the principles of social exchange or equity theory, so too they will attempt to maximise 'profit' by exchanging assets for the best possible value and most desirable mate attributes (Regan, 1998a). This should result in an approximation of assortative mating and the pairing of individuals with roughly equal value. An accurate assessment and perception of one's own mate value is important and adaptive as it promotes successful pairbonding. 'Mistakes' may be costly as an overestimation of own value may entail the risk of rejection, while an underestimation may result in a low reward conquest. The author expects a proportion of poor partner selections to be due to excessive compromise in lovemap standards.

Regan (1998b) discusses conceptions of the ideal mate and the extent to which people will allow for to deviations from this in her article *What if you can't get what you want? Willingness to compromise ideal mate selection standards...* Similarly, Surra's (1990) Comparison Level for Alternatives (CL_{alt}) describes the lowest level of partner outcomes that an individual would accept in light of the outcomes perceived to be available elsewhere, from other relationships, or being alone. Regan found women to be more selective and less willing to compromise than men overall, while both men and women were more selective when choosing long-term partners. Women are presumed to be more aware of their self-perceived mate value, and this value may be more strongly related to their ideal partner preferences and minimum standards than is the case for men.

Both men and women preferred partners who combined physical attractiveness with a pleasing personality to those who possessed a mix of attractiveness and wealth, or personality and wealth (Regan, 1998b). Men were as selective, with respect to a partner's attractiveness, in both short- and long-term contexts. Attractiveness does, however, play a much larger role in women's mating preferences (especially short-term) than has been theoretically supposed, and we can not ignore the importance of physical lovemap criteria for either sex. The sexes were, in general, far more similar than different in terms of their selection standards. Both men and women have considerable, and considerably more equal, powers of selection than was thought to be the case.

Closing the gap between male and female pairbond expectations may have much to do with modern times. The author expects that the historical, evolutionary gender differences predicted in human mating doubtless held true more so for the greater part of the last century than for the last decade. Recent research (Regan & Joshi, 2003) describes the ideal partner preferences of adolescent boys and girls, an important group as this developmental period represents the time of awakening romantic and sexual interest. Both sexes were found to prefer intellect and other mentally appealing attributes in an ideal, long-term romantic partner, whereas they emphasised physical appeal and sexual drive in a casual sexual relationship or encounter. No sex differences were found, suggesting that modern teenagers share a similar conception of 'perfect' partners. Dating is an important component of this life stage, and we may expect teenagers to be preoccupied with evaluating their mate selection standards. Money (1983) proposed that adolescents have fully formed lovemaps that may, recently, have been informed by a more liberal media and androgynous society.

3.4.6 Lasting pairbonding

Berscheid (1983) complains that romantic love appears to be distressingly fragile and cites a sixteenth century sage's wisdom that '...the history of a love affair is the drama of its fight against time' (p. 158). Due to our more recent understanding of the dynamics of all emotions, we can see that the emotion of romantic love is certainly fleeting. As an intense emotion it is considered to be temporary, and to dwindle after long interactions into milder positive feelings that may then be stable

over time. Love theory suggests that intense love usually declines, after several years, to an 'afterglow' of comfort, contentment, and affection.

Love and commitment are closely related to one another in relationships such as dating, engagement, marriage, and cohabitation (Kelley, 1983b). The terms have much in common, but can and should be distinguished as they do occur independently. Love reflects a particular subset of positive factors that draws and holds people together, whereas commitment summarises all factors that are stable and act to promote and maintain interaction between the two. Relationships can consist of love without commitment, commitment without love, both, or neither. Love may involve no commitment to maintain the relationship with the other person such that only some pairbonds are lasting. Love with commitment describes a class of 'attraction' and 'cohesion' that implies attachment, loyalty, involvement, dependence, affection, and the notion of closeness.

Adams and Jones (1997) discuss the bounds of the theoretical statements that conceptualise marital commitment. A commitment to one's spouse reflects an attitude towards the partner that is positive, goal oriented, and loving, and that promotes his or her well-being. The conceptual structure of marital commitment, defined as an individual's desire or intention to maintain the relationship, suggests the existence of three primary dimensions. The **attraction** component is based on devotion, satisfaction, and love; the **moral-normative** component on a sense of personal responsibility for maintaining the marriage and the belief that it is an important social and religious institution; and the **constraining** component on fear of the social, financial, and emotional costs of relationship termination.

Schmitt et al. (2003) report that a long-term mating strategy is typically marked by extended courtship, heavy investment, the emotion of love, and the dedication of resources to the mating relationship and any offspring that might ensue over a long temporal span. This description meets the criteria of a definition for lasting pairbonding. Couples who stay together today will do so over longer periods of time, in view of increased life expectancies (Mackey & O'Brien, 1995). Lasting, stable and satisfying pairbonds may come to reflect a substantial period of time as longevity extends into the seventies, eighties, and beyond. To create and maintain a pairbond that will last and work, therefore, takes special commitment and ability. A rewarding and enduring love relationship is far more difficult than being 'in love'; it does not come easily or occur magically. James and Wilson (1986) concur that, in the early years of marriage, the couple must make the transition from 'falling in love' to loving. They must adjust to both emotional and physical intimacy, and successfully combine the notions of romantic love with a physical relationship.

Pairbonding is not a static thing, as people continue to change and grow. Pittman (1983) argues that it takes more than a 'love conquers all' attitude to keep a pairbond strong. In healthy, lasting relationships couples need love, friendship, mutual support, emotional and financial security, respect, maturity, and commitment. Few are prepared for love of this nature, or capable of

experiencing it directly after pairbonding, and stand a much better chance of developing it over time. Compatibility is, thus, much more a goal of marriage than necessarily the starting point of the relationship.

Reiss's (1960b) 'wheel' theory describes the progression of the development of love for the period spanning first attraction to deep loving. The 'wheel of love' has four stages, seen as a circular process, which are capable of continuing indefinitely. **Rapport** is the first stage of feeling mutual trust, respect, ease, relaxation and understanding. **Self-revelation** may follow with disclosure and gradual sharing of intimate information about oneself, including feelings, beliefs, and experiences that may be progressively more private and develop intimacy. **Mutual dependency** is the stage of interdependence, of developing habits that require the presence of both, and needing or desiring more time spent together. **Personality need fulfilment** refers to a developed relationship in which two people find that they satisfy a majority of each other's emotional needs and have developed a stable pattern of emotional exchange and mutual support.

The wheel turns with greater rapport, deeper self-revelation, more mutual habits, and greater need satisfaction (Reiss, 1960b). The wheel would turn indefinitely in a lasting and deep relationship and only a few times in a passing romance, or it can turn in the other direction - reducing, lowering, and weakening the love. In order to keep love developing, the relationship must keep turning', with the partners penetrating deeper towards the centre of each other's personalities. This requires continual discovery of the self and the partner, through mutual self-disclosure, and continually discovering the remarkable and unique. An ongoing process, the two need to continue sharing their thoughts, feelings, troubles, joys, and physical expressions of love over time.

From an attachment theory perspective, relationship satisfaction and longevity depends largely on the satisfaction of basic needs for comfort, care, and sexual gratification for both partners (Hazan & Shaver, 1994). Trust in the partner's availability, willingness, and ability to meet these needs will play a role here. Relationship longevity may, additionally, be influenced by relationship history. Hazan and Shaver suggest that a history of poor close relationships could result in minimal expectations and lead an individual to stay in an unsatisfying relationship. The author adds that a history of dysfunctional relationships may cause an individual to view any new relationship as very promising when compared to the previous failures.

A lasting pairbond is an ongoing task and mutual process of joint personality growth and behaviour change (Mace & Mace, 1986). The couple's expectation should be that of a deeply satisfying interpersonal relationship, but this will take mutual commitment to work at building a relationship that meets the needs of both. Such a pairbond must be intentional, with effective communication, important similarities and differences, and conflict resolution, and the pair must really love each other and want to give the other their very best. Both must still grow individually as persons, not

merely as each other's mirror images, in the paradox of having to exist separately in order to be really close.

Many successful couples are often each other's best friends, even if no longer infatuated lovers, and comfort and companionship may then be the ultimate rewards of a thriving pairbond. Godow (1982) concurs that romantic love is not necessary for relationship satisfaction. It is possible to have a productive, workable, and satisfying relationship or marriage without either romance or 'ideal love', although these may be desirable. The significance of the ideology and mythology of romantic love for marriage today can not be overestimated. One can justly argue that romantic love and marriage are literally incompatible (James & Wilson, 1986). Marriage is largely based on closeness, familiarity, and mutual ease, whilst romantic love is based so much on their opposites, a distant quest, exploration of the new, and obstacles such as parting.

Godow (1982) identifies four necessary elements of lasting pairbonds, namely tolerance, respect, honesty, and the desire to stay together for mutual advantage. It is, additionally, of the greatest importance to have both an interesting and an interested partner. Such pairbonds are difficult to develop, and require persistent effort, much patience, luck, and knowledge of interpersonal relationships as well as how they function effectively. In line with Godow's 'tolerance' Mace and Mace (1986) discuss compromise and the importance of changing one's behaviour, or the way in which one uses one's personality to gain that which one wants, even if it is not possible to change one's personality. As such, these viewpoints correspond well with Fromm's active and giving 'standing in love', knowledge, and highest concern.

Lederer and Jackson (1968) draw a distinction between romance and love in their view of marriage and pairbonding. They argue that 'romance' is essentially selfish and that the wild passion inherent in romance can not realistically be kept, as it is based on fantasy and exaggeration. A satisfying marriage with sparkle is, instead, based on genuine pleasure in one another's company, intimacy, affection, and sexual attraction for the spouse as they really are. It necessitates the acceptance of self and others, empathy, appreciating and affirming the other's potentialities, trying to understand and accept how the other perceives situations and people, and unconditional positive regard.

The exemplar of 'ideal love' is critiqued by Lederer and Jackson (1968) as being an unrealistic goal that confuses many. The ideal of a mutual, bilateral process, in which both function as equals, with unswerving devotion and totally unselfish motives, is unrealistic for many. For a marriage to endure for a long time, and with reliable strength, the above authors suggest that the pair must, at least, experience the joy of love (or imagine that they do) for 10% of the time, attempt to treat each other with as much courtesy as they would distinguished strangers, and make it a workable affair with practical advantages and satisfactions for each. This, alone, takes hard work, persistence, patience, knowledge, thought, discipline, and responsibility.

Lasting pairbonding describes a relationship of emotional interdependence, in which people with personal high self-esteem make strong commitments to each other and exert mutual influence over each other's lives (Lamanna & Reidman, 1994). The partners are likely to experience their loving as a deep emotion, offer each other emotional support, and exhibit a meaningful couple identity. Goldwater (2001) identified factors that contribute to forming and maintaining relationship, namely, unconscious compulsion, conscious compulsion, good advice, love, talking without criticism, compromise, maintaining individual identities, and doing things together. Crosby (1991) conceptualises relationship formats in the shape of letters. The **A**-frame represents dependency, the **H**-frame independence, and the **M**-frame the preferred interdependence described above.

In order to make a marriage 'work' Pittman (1983) proposes that there are basic obligations the couple assumes, more than state overtly, when they marry. These include truthfulness and dependency (being honest and reliable), a division of labour (recognise and fulfil a share of the work), ego support and sympathy (being sensitive, tolerant, and understanding), talking and listening (companionship, friendship, and confidentiality), sexual satisfaction (faithfulness and a desire to please), and volunteering (giving more to each other than just routine attention).

Pittman (1983) considers when married couples, or at least one of the partners, are essentially unable to fill the 'basic obligations' above. Such a situation may lead to grave dissatisfaction with the relationship, and even divorce. There are, no doubt, many reasons as to why some marriages have more problems. They may start off with more problems due to initial mismatches, or may develop more problems owing to external events as unavoidable as difficulties with relatives, children, or illness. Couples are capable of making original problems worse or accumulating new ones because their styles of interaction and problem-solving are ineffective, if not outrightly destructive.

3.4.7 Couple intimacy

The age at which people can successfully form lasting pairbonds must follow their transition from the self-centeredness of childhood to the other-centeredness of adulthood. As discussed by Erikson (1968), above, the capacity for genuine love necessitates an ability to achieve intimacy with another. Intimacy implies a closeness and sharing between people, typically characterised by reciprocity and openness. The need for intimacy generally subsumes the needs for sexual, intellectual, emotional, and spiritual closeness and sharing.

Intimacy is defined as making known the innermost parts of the self (Talmadge & Talmadge, 1986). 'Intimacy' is from the Latin derivative of *intimare*, to put, bring, drive, announce, make known; subsequently derived from *intimus*, superlative of *intus*, meaning within. Intimacy refers to the capacity and willingness to share feelings, to be interdependent, to engage trust, vulnerability, mutuality, autonomy, affection, expressiveness, compatibility, and the knowing and seeking of self and identity. The paradox is that true intimacy requires some separateness, some delineation of the individuals, which implies sufficient emotional maturity to negotiate closeness without merger.

Close bonding with another human being is a primary need from infancy onwards. This strong bonding with, and attachment to, another person is called emotional intimacy and represents a need that remains active throughout a person's life. Gerdes (1988) suggests that pairbonding and/or marriage can effectively meet this need. Talmadge and Talmadge (1986) concur that marriage in our culture, as the most intense example of social-emotional-physical interdependence of humans, is the ultimate attempt to address the primary need for closeness and intimacy.

Sexuality is a strong biological drive, but also a physical and social-emotional interaction that links two people intimately (Gerdes, 1988). Sexual intimacy may be strongest in early adulthood, whereas intellectual intimacy may assume greater importance thereafter. Intellectual intimacy refers to a sharing of ideas, interests, and the expression of shared appreciation of beauty in various forms, such as art. It may include an appreciation of each other's abilities, talents, and skills, and a shared commitment to their expression and development. There is a strong element of colleguism, and friendly interaction underlying a common purpose. Companionship is an important aspect of emotional intimacy, relating to the sharing of feelings, interests and activities. It describes interacting with someone on a continuing basis, expressing one's deepest joys and fears, plans, failures, hopes, and needs. Lastly, spiritual intimacy refers to a couple's sense of unification in faith, belief system, or philosophy, a similar view of their god, and a feeling of partner closeness in worship.

Waring et al. (1981) identify intimacy as one of four dimensions essential to successful marital interpersonal relationships, the others being compatibility, structure, and the absence of conflict. Here intimacy is considered a multi-dimensional concept that describes the capacity and willingness of spouses to give affection and support. In their research, these authors define intimacy as a psychosocial process that is determined in part by individuals' strong ego identity, disengagement from the family of origin, and accurate perceptions of their spouses.

Marriage can then develop into a deep commitment and experience based on shared constructions of reality for partners who have learnt to be close, yet remain separate (Talmadge & Talmadge, 1986). Through this process, marriage may serve a curative function for the persons involved, healing old wounds and repairing the scars of pain from violations of trust and oneness in early development. In fact, we may unconsciously choose our partners for their curative potential. The self-defeating lovemap may stand as the converse of this, a perpetuated opposite of support and fostered personal growth and health.

3.4.8 Imago approach of Hendrix

Following on the topics of lasting pairbonding and couple intimacy, it is appropriate to discuss a current and popular approach to marriage therapy. Hendrix and Hunt (2004) discuss the idea of the unconscious human yearning for partnership that creates a sense of its being essentiality to fulfilment. They acknowledge society's bias towards marriage as the only way, but add that it hinges on our predestination to be coupled. According to the Imago model, there is deeper purpose to

relationships that is found in the manifestation of the human need for wholeness and connection. This may be experienced specifically with the right chemistry and in a safe, intimate, and enlivening partnership such as a commitment to lifelong marriage.

Hendrix (1995) suggests that the long-stagnant institution of marriage has undergone a revolution in the last century. It no longer exists exclusively as a rigid structure, but offers the opportunity of psychological processes that correlate with the current evolution of the collective human psyche. This shift transforms marriage from a sociopolitical institution to a context for psychological and spiritual growth. The choice of a partner then becomes most significant, but Hendrix purports that our 'free' choice is actually the workings of a profound but unrecognised desire in the unconscious. We may believe that we marry for love and expect romantic fulfilment, but what is going on in mate selection is not love, but need. The unconscious has an agenda of its own and selects a partner to suits its particular needs to heal the wounds of childhood and become whole again.

Hendrix (1993) understands that we fall intensely in love with someone who has both the positive and negative traits of our imperfect parents. He calls this buried parental image the *Imago*, after the Latin word for 'image'. It is supposedly forged in the interaction between attempts to get childhood needs met and responses of caretakers to those needs. We unconsciously want to get what we did not in childhood, specifically from someone like the people who did not give us what we needed in the first place. Thus, we carry around a detailed picture of this image and the unconscious ignites the chemical reaction of love when we meet an Imago match, making us feel alive and whole. Hendrix suggests that we unconsciously search for someone who is an embodiment of the deeply carried image etched onto a template in our unconscious.

The tension of complementary character defences, symmetrical wounds, and unconscious attraction in a match, additionally, activate the chemistry of self-growth (Hendrix, 1995). Hendrix believes that the modern romantic marriage is an evolutionary gift to the psyche, holding unique potential for healing childhood wounds and facilitating spiritual growth. Powerful healing is possible through marriage and it is the therapy that we need to become whole. A tremendous psychic shift is inherent in this love that Hendrix appropriately calls the conscious marriage/relationship. We need firstly to overcome fantasies about love and marriage, which are ultimately devastating, individually and societally. Love, if it appears at all in marriage, is a result of our commitment to healing our partner. The ingredients necessary for full growth and healing are, however, then only to be found in the intimacy, security, and full mirroring of marriage.

Hendrix (1995) discusses a mental template or checklist of ideal partner specifications that closely echoes lovemaps. He links these to the similar 'personals ads' in which people enumerate the qualities that they want (and offer) in a mate. He goes on to encourage singles to beware of 'self-defeating behaviour' and rather enlarge their pool of choices by expanding the criteria by which they judge a person, lest they remain partnerless. Significantly, Hendrix maintains that many people

'...who have had serial relationships report that despite their best intentions they manage to find the same problems each time around' (1995, p. 21). However, the author does not view the Imago concept as equivalent to lovemaps. The Imago contains only parental traits, and thus refers to the process of parental imaging discussed above. It does not take into account the behaviourally learned, socially constructed, and conscious processes (including potentially dysfunctional romanticism and media imaging) that influence mate choice. As such, Imago is not comparable in its scope and may be considered analogous to a single component of the lovemap.

3.4.9 The relationship 'market' and 'imaging'

Environmental conditions, cultural norms about relationships, role behaviours, and regular patterns learnt in socialisation may all contribute to lovemap formation (Peplau, 1983). Social exchange theorists conceptualise of diverse personal attributes as 'interpersonal resources' in the choosing of relationship partners. Lamanna and Riedmann (1994) criticise the so-called modern approach, claiming that most young Americans conduct the experience of falling in love as a process of choosing a marriage partner from those available on the 'marriage market'. An individual would enter the field with his or her resources and initiate a subtle form of bargaining for the best 'buy'. Resources may include: personal attractiveness, physical attributes, physiological capacities, age, gender, intellect, knowledge, skills, abilities, attitudes, cognitive schemas, expectations, goals, interests, perceptions, originality, personality, traits, self-concept, self-esteem, psychological needs or motives, role conceptions, and family status. People with like amounts of resources, very akin to lovemap characteristics, would seem to strike a fair balance out of the bargain.

The complex concept of social desirability refers to the sum of an individual's social assets, such as physical attractiveness, popularity, personableness, and material resources, weighted by importance and salience for others (Berscheid et al., 1971). An individual's awareness of where he or she stands in the 'dating market' refers to a perceived social desirability. The expected tendency was that perceived social desirability would cause people to 'pair-off' with others of their own attractiveness levels. This was, however, not supported by Berscheid et al.'s research, which found that all participants preferred extremely attractive dates. During actual matching after some time, however, individuals make realistic choices of a moderately attractive person, especially if they are older, or have high rejection fears. Physical attractiveness may then act as a 'gatekeeper' for interactions.

Fromm (1957) also criticises the modern attitude towards love which suggests that the problem of being loved is the problem of an 'object', of finding a person to love or who will love one, as opposed to developing a faculty. The last few generations' concept of love has become generally the search for 'romantic love'. Fromm's discussion of the character orientations includes those that are considered unproductive, namely the hoarding and marketing orientations, as well as the productive orientation. His primary complaint is that a growing number of individuals' conceptions of love

parallel these orientations, respectively, in terms of object and market value instead of productive relatedness.

Relationship 'currency' is considered to be attractiveness, power, and other 'exchangeables' (Lamanna & Riedmann, 1994). These authors cite the US National Centre for Health Statistics (1991) report that social scientists find homogamous race, age, education, and religion in the most stable relationships, suggestive of successful assortative mating. On the other hand, the variable of physical attractiveness frequently influences perceptions unrealistically, with many incorrectly assuming that more socially desirable personality traits accompany attractiveness. Physical appeal and other readily apparent characteristics are only reliable for initial interest. One must question where and when more reliable partner selection criteria, such as lifestyle, values, and behaviours, enter the picture for young lovers.

Previous generations may have preferred to see evidence of physical attractiveness, social class, age, and education. Lamanna and Riedmann (1994) claim that our changing, modern society now accords more value to such individualistic characteristics as the affective, expressive, sexual, and companionship resources of a potential partner. This change in focus should prove to make for better pairbond selections as these personality or character traits are related to a potential partner's ability and willingness to offer such indices of love as support, co-operation, or encouragement. It is also the author's observation that more mature couples select each other based on these more reliable and significant indices of partner characteristics and suitability.

On meeting, two people may find that they feel at ease, can talk spontaneously, understand each other, and develop rapport. A romantic-erotic relationship may develop as they discover that they share common values and an interest in and drive for sex (Lamanna & Riedmann, 1994). At this point each person may be presenting honest self-disclosure and intimacy, or marketing the self as the best possible package. This latter is termed 'imaging', commonly considered to be 'putting the best foot forward', which many do to some degree in the beginning in subtle attempts to look and behave their best, and smooth over any perceived differences. A danger lies in someone idealising a beloved and overlooking negative characteristics in turn (Adams & Jones, 1997).

An important criticism of media imaging, or the marketing process of promoting the 'most desirable' or 'ideal' lifestyle in an effort to sell products, is given in the parody of,

Carefree singles (who) breeze through cola commercials with adorable partners, wearing great clothes, having a fabulous time. No doubt they have interesting careers, and apartments filled with the latest appliances and high-tech sound equipment. After dining out in trendy restaurants, they come home and have wild sex (of course!) - and there are no kids or dirty laundry to deal with (Hendrix, 1995, p. 3).

Lewis (1972) reminds us that the expressive process of true self-disclosure is a most important aspect of establishing rapport, and a necessary prerequisite for the continuance of early

relationships. Increasingly revealing more about the self is essential for later stages of dyadic development, yet found to be sorely lacking in early romances. Romantic literature describes the process of falling in love as idealisation of the love object, a process that may discourage self-disclosure. Accurate role-taking, or empathy, is also difficult to achieve in the early stages of dating due to romanticism. New couples are likely to respond to an idealised version of the love object, making the discernment of personality complementarity less probable. With increased intimacy, however, the presentation of a false self or 'front' or posing is generally decreased. Idealisation must be destroyed for the couple to interact at a more realistic level of personality, with need complementarity then being able to 'make a difference' in the relationship.

At its worst, imaging is the process of presenting the self in the best possible light, projecting and maintaining a facade, as a way of holding the other's interest (Lamanna & Riedmann, 1994). As such, imaging can serve only to confuse love-map expression and successful matching as the real person is embellished, appearing to be necessarily more and less than that which is true and lasting. The above authors cite Margaret Mead's 1966 social anthropological criticism that the dating game is a form of imaging. She proposed a system of two-stage marriage instead. Here people could initially enter into an individual marriage, a serious commitment but with no children, and then only later a parental marriage, in which they would continue the relationship and go on to have children. Roughly forty years on, many people do effectively practice this model in the form of common law marriage or cohabitations that may be followed by formal marriage.

3.4.10 Alternative relationships

When investigating 'alternative' relationships, researchers note that the rise in cohabitation suggests that increasing numbers of people are experimenting with lifestyles other than that of traditional marriage (Berscheid & Peplau, 1983). A number of alternatives exist, however, with the most common of these considered to be perpetual singledom, cohabitation, child-free marriage, homosexual relationships and marriages, 'open marriage', and 'swinging'. This diversity in relationship options implies that progressively fewer people may be following the traditional route, and statistics confirm that traditional families are dwindling.

Pinsof (2002a) describes four serious pairbonding states defined in the last half of the 20th century. These are cohabitation without children, cohabitation with children, marriage, and a relatively new phenomenon that might be called elder pairbonding. He argues that the existence and viability of a multiplicity of relational arrangements needs to be acknowledged. Cohabitation without children or marriage should be viewed as a legitimate form of pre-marriage or even an end-state in itself. Marriage will continue to be defined as the lifelong, monogamous pairbond, and available to all mentally competent adults who desire to enter such a legal relationship. Co-parenting, additionally, needs to be recognised as a legitimate and life-long, nonmonogamous pairbond.

Many kinds of being single are subsumed under the term 'singleness'. This state may refer to the never married, divorced, separated (formerly married), widowed, and single parent individuals who do not currently have a partner or spouse (Gerdes, 1988). The practical lifestyles of these people also vary as some live alone, with a person of the opposite or same sex, or with a child. Possible reasons for the increase in singles may be that more people are getting divorced and/or postponing or not choosing to marry than before. In South Africa, since 1997, there have been two primary categories for adult persons in terms of marital status, namely married and unmarried, with the latter applicable for being never married, divorced, or widowed.

Gerdes (1988) cites Rogers' reports, from a self-actualisation point of view, of the advantages of singleness as seen by singles. Singles may feel a sense of ambivalence towards their relationship status, at times feeling torn between wanting and not wanting to be attached. It would pay to remember that a similar ambivalence may exist for married and committed people, however. Moreover, the majority of modern, young people nowadays believe that premarital sex is acceptable for both men and women, especially in a 'love' relationship. This allows for a full pairbonding option, between marriage and singleness, in cohabitation.

Cohabitation refers to individuals living together as a couple before, between, or after marriage (Gerdes, 1988). Persons are officially classified single but their lifestyles are generally more akin to that of marrieds. Reasons for cohabitation range from the practical and economical to loneliness, disliking living alone, satisfying needs for intimacy and affection, a transitional arrangement before marriage, or the belief that cohabitation is more equal than marriage. Rarely is sexual access given as the sole reason for cohabitation. Various levels of commitment are found in couples living together, namely relationships of convenience, affectionate relationships, affectionate and monogamous relationships, trial marriages, temporary alternatives to marriage, and permanent alternatives to marriage that may carry a legal definition. Contrary to the stereotype of cohabitation as a college-student phenomenon, it was found mostly in young adults and both the never-marrieds and divorced (Surra, 1990). As a group, people who cohabit were found to rate high on the characteristics of liberalism and being generally more unconventional.

Miller et al. (2002) remind us that there are two long-term mating systems in humans. Monogamy refers to one male mating long-term with one female, whereas polygyny refers to one male mating long-term with two or more females. The author adds that the system of polyandry, a less common but similarly polygamous practice, should also be kept in mind. Selecting mates who have desirable characteristics is still relevant in polygamous practices, thus suggesting that lovemaps (with a possible inclusion of multiple partners) would be active. The concept of 'pairbonding', however, may then need to be extrapolated to one of multiple partner bondings.

3.4.11 Mating and marriage

Human pairbonding shares similarities with general animal mating in terms of the reproductive and partnership aspects of breeding dyads (Gerdes, 1988). The comprehensive romantic and erotic pairbonding of two people, however, is a uniquely human phenomenon in that it operates on the basis of intense romantic and possessive attraction between the partners that is absent for animals. Human pairbonding is variously known as falling in love, being in love, and objectively as the love affair, and is distinct from bonding as copulators or breeding pairs alone.

The relationship between mating and marriage is a complex one. Mating is usually construed to be a sexual relationship between male and female, with an emphasis on its biological function (Reynolds & Kellett, 1991). These authors consider mating simply to be copulation, a behaviour found in both animals and humans. Mating may, however, imply much more; that the relationship between mates goes far beyond sex alone, as is most often the case in humans. Mating is a biologically defined pattern of behaviour between two individuals that does differ from marriage, which is a component of the human social structure.

Mating is a human universal, with all known societies having well-defined, formal marital unions of men and women (Buss & Schmitt, 1993). At least 90% of all people in all societies were found to marry at some point in time in their lives. Marriages across many cultures are usually regarded to be formal, reproductive alliances that contain the features of mutual obligation between husband and wife, rights of sexual access, an expectation that the marriage will persist through pregnancy, lactation, and child rearing, and the recognition of the legitimate status of the couple's children.

Mating patterns, especially for animals, are a feature of groups and not specific to individuals. Reynolds and Kellett (1991) posit that marriages resemble certain patterns developed within a society, but that these can be greatly individualised, resulting in a variety of forms of marriage in modern societies. The marriage patterns of one country or culture contain both certain regularities and differences between cases. There is, however, much more in common between marriages in one culture than across cultures.

Mating is almost invariably a component of marriage and, within a number of cultures, a marriage can be annulled if this sexual component is not present (Reynolds & Kellett, 1991). Marriage is not, however, necessarily a component of mating. In Western cultures, marriages may continue without sex as there are numerous other motivations for the bond. Marriage occurs much less frequently in the average lifespan than does mating, with most individuals typically only experiencing marriage once or twice. Thus, marriage is a rare event, whereas mating can be quite common.

Mating relationships are not, necessarily, characterised by the long, temporal durations that many marriages evidence (Buss & Schmitt, 1993). Mating relationships may last for a few minutes, hours, days, or even months. For human short-term matings we have various terms, namely one-night

stands, temporary liaisons, and brief affairs. Between matings of short- and long-terms (that may or may not include marriage) there are numerous matings of intermediate duration, namely dating, going steady, intermediate-length affairs, and brief marriages.

There is great variance in the number of mating partners for both men and women in our society, and between individuals of different societies. Reynolds and Kellett (1991) add that there are different social rules about, and attitudes towards, mating between people who are not married. In some societies, men and women have more sexual freedom before marriage, whereas other societies allow greater freedom after. Ideas surrounding marriage do affect the distributions of matings, especially those that are non-marital.

Most creatures actively choose, or are chosen by, mating partners in accordance with selection and mating rituals and behaviours. In animal species, individual members will make their own mating decisions. The phenomenon of parents deciding on behalf of their daughters and/or sons is unique in the animal world, and found only in humans. Reynolds and Kellett (1991) suggest that this practice is still in use because it may have proven to be more successful than individual selections. In the case of arranged marriages, both members of a couple may have never had the responsibility, or the opportunity, of selecting a mating partner. The author speculates that self-defeating lovetap expression would, due to its emphasis on partner selections, not occur as such in arranged marriage contexts. Buss (1989b) confirms that the arranged marriages of some cultures pose a problem in terms of knowing how mate preferences evolve or are expressed.

Typically, the human selection of a mating partner is acted out in lovetap expression and pairbonding that may result in later marriage. Getting married affects subsequent 'mating decisions', in that it determines who the mating partner will be for a long period of time in advance, and possibly for life (Reynolds & Kellett, 1991). In most societies, a couple is intended to focus their mating on each other after marriage. Monogamy would imply exclusivity in mating, and it then takes the mating decisions away from the couple and institutionalises them. Even polygyny (having more than one wife at a time) and polyandry (more than one husband at a time) imply that mating decisions are limited to one's multiple partners at any given time.

Societies usually develop monogamous or polygamous marital patterns in response to economics, religion, social change, key events in history, conquest, revolution, and/or invention (Reynolds & Kellett, 1991). Monogamy and polygamy are defined and applied differently across societies. The concepts are not even necessarily used in the same manner by two couples in the same society, as one may allow for a certain amount of infidelity, whereas this would represent cause to end the marriage for another.

Whereas mating is a primarily biological and behavioural phenomenon, varying in roles or duration, marriage is a legal or jural institution exclusive to humans. Marriage has psychological, social, and religious definitions (Gerdes, 1988) that add to its potential complexity. Marriage can involve larger

kin or social groups, and does so more for some societies and marriages than others. The ceremony itself represents this in that close knit, organised, and interdependent societies make it a big event, whereas isolated, mobile, and nuclear families favour smaller scale weddings.

3.4.12 Marriage

People, almost invariably, want to love and be loved. This often translates into selecting someone with whom to become both emotionally and sexually intimate (Lamanna & Riedmann, 1994). Modern individuals value having one special relationship with the person whom they love the best, and this dyadic coupling is well described by Money's concept of pairbonding. Such a relationship is typically supposed to have a romantic quality, and may even become a social or legal marriage. Only recently, however, have Western societies equated the concepts of love and marriage, and this exists as a uniquely modern development in the process of betrothal.

James and Wilson (1986) state that marriage is an almost universal phenomenon. Some people may forego the religious and civil formalities of marriage, but still enter into an intimate couple relationship with all the other characteristics of such a union. These authors suggest that raising a family is similarly common for most who do marry. The author notes the decade in which they wrote and the social changes that have taken place since, however, as the choice to be childfree is increasingly made by current couples. The fundamental importance of marriage and the analogous, intimate, pair relationships, to the individuals involved can, nevertheless, not be doubted.

The modern, Western tradition of marriage as based on romantic pairing is traceable to the ideology of the Troubadours of the 12th century (Money, 1977b). This tradition of courtly love was introduced by the songs of medieval knights who worshipped a lady and received her favours in return, as discussed in a section above. Courtly love was established in the Middle Ages as the tender emotions exchanged between knights and their ladies in non-marital relationships. The Troubadours strove to enshrine a philosophy of romantic love through their poetry, but this had to be a love that was, if not fully unrequited, then at least unconsummated in sexual intercourse. As such, original romance had neither to do with sex nor with marriage. Despite the extraordinarily fanciful literary roots of romance, and its contemporary fictional depiction as illogical if not completely absurd, it is still expected as a prelude to real-life marriage, however.

Nonetheless, romance liberated love for the youth of later times, and there is some evidence of the existence of love within marriages as early as the thirteenth century. A dichotomy between passionate lust and romantic love was, however, introduced into Western cultures. Romantic love and sex have, historically, been surrounded by powerful and influential mythology (James & Wilson, 1986). The intense antisexualism of past times did relax into a compromise whereby romantic love was distinguished from conjugal love, with the latter still being favoured, nonetheless. Young people may continually struggle to reconcile love and sex, to be in love before they copulate, as an inheritance from these times. These authors interpret the process of falling in love as part of nature's

reproductive scheme; of getting a couple pairbonded in courtship and copulation and ready for conception and parenthood, most often within a marriage.

A number of primary reasons can be identified as to why people marry, with some being more functional whilst others are more sentimental. These include love, having a personal witness to one's life (Van der Westhuizen, 2004), experiencing rewards and satisfactions unattainable when single, pressure from family or friends, desiring freedom from parental control, escaping loneliness and desperation, economic need, obtaining regular sex, combating the anticipated disintegration of a courtship or engagement, neurotic attraction, the influence of a couples-oriented society, and the pressures of age (Pittman, 1983).

Buss's (1989a) research found that the most important reasons women reported for getting married were romantic love and setting up home, while men simply reversed the order of the two. Following these, having children was ranked as the third most important factor for both men and women. Women next rated pleasing their parents above complying with social norms, while men again reversed the order of these factors. For both men and women, the factors accorded the least importance were loneliness, escaping one's family, money, and business reasons. The latter two are most notable in that financial reasons have historically been very important for marriage, and this may represent a significant change.

To create and sustain segregated sub-world takes great effort and invested intensity on the part of marriage partners (Berger & Kellner, 1964). The monogamous character of marriage ensures the dramatic and precarious nature of this undertaking, making it the most unstable of all possible social relationships. The extremely high demands are, furthermore, met by certain objective, concrete, and subjective problems. To create and sustain their own segregated sub-world takes great effort, and invested intensity, on the part of the marriage partners. Thus, the marital adventure absorbs a large amount of energy that might otherwise be invested in unsound pursuits, possibly validating its common ideological and 'sacred' status. On the other hand, Kierkegaard, criticises marriage saying that 'The danger in getting married is chiefly all the hypocrisy which accompanies it, the fact that a person does what he does for the sake of his wife and children' and thereby sinks into a secular mentality, cowardice, and the appearance of holiness (Hong & Hong, 1970).

3.4.12.1 Marriage in transition

Marriage has undergone immense transformation in Western civilisation in the 20th century. Pinsof (2002b) investigates this in his critical article on the death of 'till death do us part', and the newer relationship formation and dissolution practices in its place. The lengthening of the human lifespan; the biological, psychological, social, and economic improvement of women's lives; and the advent of new relationship values and laws were supported and necessitated by the reconstruction of pairbonding. The nature and role of the marital dyad has also been transformed, such that we need a new paradigm of pairbonding that better fits the relational realities of today.

During the last half of the 20th century, marriage and intimate relationships have become the object of scientific study and psychotherapeutic intervention for the first time. In that marriage and divorce have become more ambiguous and complex, nowadays, we correspondingly need multifaceted, encompassing, and diverse perspectives on human pairbonding into the future. Fisher (1996) reports that some 90% of American men and women in every birth cohort have married, according to records going back to the mid 1800s. Statistics across 97 industrial and agricultural countries reflect that 93% of women and 92% of men have married by the age of 49 years. In tribal cultures as well, marriage is a central part of life and bachelors and spinsters are rare.

Historically, it appears that marriage has always existed in human cultures, in one form or another (Mace & Mace, 1986). The two original goals of marriage were to produce children and train them to continue the culture's values, and to give continuity to family property and tradition. The actual relationship between the marriage partners was never given much attention, however. The concepts of love and companionship between man and woman were hardly associated with marital relationships. In the past, when marriage only satisfied basic biological needs such as shelter, hunger, and sex, less attention was likely given to psychological compatibility (Vandenberg, 1972). In later times, the original purposes of marriage receded into the background, and the ideal of a close relationship became the primary goal.

James and Wilson (1986) cite Gathorne-Hardy's contention that, in the 11th century, 'Marriage was not expected to last for life' (p. 6). Casual sleeping around and affairs are reported to have been common and not considered immoral but simply a completely different kind of sexual and marital morality. In the Victorian age, marriage was contracted by convention and love was not a spontaneous personal experience but meant to develop once the marriage was concluded (Fromm, 1957). Even later, the old concept of romantic love, which originally required neither sex nor cohabitation, became adapted to modern relationships and this sentiment is now widely considered to be the primary basis for marital union and continuation.

Diskin (1986) agrees that the state of marriage is in transition, with a move from its role as an economic and procreative alliance to that of intimate sharing. With the advent of industrialisation and further technological advancements, the historical and interdependence functions of marriage have diminished. Marriage has undergone many changes in the last few centuries, and even in the last few decades. Whereas marriages used to be arranged as a matter of convenience, regardless of how the persons involved felt about each other, the new shift to a bond of love and nurturance necessitates the active selection of a desired partner. This may mean that lovemaps are a modern phenomenon, having had no purpose in earlier times. Furthermore, self-defeating partner selection patterns may also be a new problem for those who now seek romantic love.

Diskin (1986) speaks of the three stages of development in marriage. The earliest was the arranged marriage, a functional integration that is still practiced in various countries and cultures, for example

in India or amongst emigrants of Indian origin. Secondly, the romantic marriage has been described as a static relationship, based on an idealisation of love and the so-called fit of spousal personalities. Thirdly, the progressive, companionship marriage emphasises two people putting effort into achieving both individual and couple growth, within a committed relationship.

There appears to be a modern movement towards the 'Scandinavian' system of sex standards, with the key emphasis on the association of sex and affection and the quality of the interpersonal relationship (Reiss, 1966). In this Northern or 'Nordic' tradition of betrothal, young people who match themselves together as lovers in this fashion would likely receive family endorsement, and their pairbond could go on to become a legal marriage if a pregnancy ensued (Money, 1977b).

In modern times, the majority of people seeks 'romantic love', the personal experience of love, first, and then considers marriage. Fromm (1957) laments this change in focus to the second developmental stage of marriage, as above. He criticises the assumption that loving is simple, and that finding the right 'object' to love is the greatest task. The modern concept of freedom in love has, however, greatly enhanced the importance of the object, as opposed to the function, of love. Fromm's position may be radical, but he does remind us that the true achievement is in the development of the faculty to love another, the focus of the newer companionship marriage.

The marital dyad and family unit have long been considered the cornerstones of society, and the most durable social units (James & Wilson, 1986). It will be helpful to determine the extent to which the proposed existence of a past 'golden era' of stable marriage and family is myth or reality. The mythology of marriage and family life provides us with a major source of ideals, and exerts a powerful influence on our minds. It suggests that married life is only a source of strength, support, satisfaction, and many supposed virtues. In reality, it may also be a source of anguish, frustration, disappointment, and trials and tribulations for those who measure themselves against this ideal and feel that they fail. Nowadays, the conventional family is no longer 'normal' and the 'model family' is not, at any given time, the prevailing social arrangement.

Additionally, specific changes have taken place during the decade of the 1980s with regards to demographic trends in marital behaviour (Surra, 1990). Predominately in Western societies, dramatic changes have occurred in individual decisions about marriage, particularly the inclination to delay marriage and to live together in non-marital unions. The postponement of the decision to wed is evident in changes in both the age at first marriage, and the extent of marriage. The median age at first marriage had been rising since the 1960s, and especially so in the 1980s. In 1988 the estimated median age at first marriage was the highest since the turn of that century, and women's age at first marriage was becoming more similar to that of men's.

The increase in never-marrieds has been pervasive across age groups, roughly tripling for both genders up to the age of 34 years (Surra, 1990). Moreover, delaying marriage increases the chances that it will never occur. This may lead to an escalating loop in which the median age at first

marriage continues to rise, as there is a related increase in the proportion of adults who never marry. This postponement of marriage is not, however, indicative of a more general disinterest in close or committed relationships. Research on cohabitation, conducted during the same period, suggests that living together in non-marital unions is a lifestyle experienced by many at some time and increasingly common. Legal marriage is becoming less prevalent, and is much less of a marker of permanence or relationship progress nowadays than it ever was. Romantic relationships and their many forms and functions now require the attention of researchers.

Lifetime marital monogamy is not, however, characteristic of most people in most societies (Buss & Schmitt, 1993). These authors report that the phenomenon of polygyny (specifically polygamy, or men allowed to take multiple wives or mistresses) is found in approximately 80% of all human societies. Only a small percentage of men in these societies actually do take multiple mates, however. Shaver (1996) argues that most men and women in the world are monogamous, having only one spouse, and that they wed one individual at a time. Although many societies may permit polygyny, only a few men (10-25%) actually practice marrying many wives at once.

In presumptively monogamous Western societies, divorce rates approach 50% and remarriages are so common that lifelong mating with a single person can not be considered the norm for humans (Buss & Schmitt, 1993). Numerous short-term sexual liaisons occur amongst many single men and women, either before or as an alternative to marriage. Additionally, estimates of adultery in married Americans range from 33% to 75% for men, and 26% to 70% for women. In sexual behaviour studies, those questions on extramarital sex received the highest refusal-to-answer rate, suggesting the prevalence of affairs outside the marital context. Greenan (2003) adds data on non-monogamy in homosexual people, expressing doubt as to whether open relationships 'work'.

However, despite the frequency of divorce, the option of marriage is continually sought by many. It remains the most popular forum for today's couples seeking to develop meaningful interpersonal relationships, and many seek guidelines on how to go about creating satisfying marriages or enhancing the quality of existing ones in enrichment programmes (Laurence, 1982). Pittman (1983) claims that the US has one of the highest marriage and divorce rates of industrialised countries with many marrying several times in an effort to achieve a successful marriage.

3.4.12.2 Psychological models of marriage

In terms of psychological theory, there may be a number of models of marriage from which to work. These positions might describe the nature, role, and ideals of the pairbonding union formalised as a marriage. Freudian thinking suggests that the status of a marriage will be a function of the developmental level of the individuals involved and their intrapsychic structures (Laurence, 1982). In terms of each person's object relational history, marriage may represent his or her search for an object that in some way reflects the self, the mother, or another significant object. A dynamic

analysis of the kinds of interpersonal interactions and hidden or unconscious motivations present would be made in understanding the relationship.

Laurence (1982) explains that, from the behavioural perspective, learning is seen to govern all human behaviour and marriage is yet another situation controlled by reinforcement contingencies. Behaviourists might argue that there are many routes to marital satisfaction and the behaviour exchange patterns between couples are, thus, highly complex matters. At the very least, marital partners must be exchanging benefits that have positive reinforcement value for each other.

Humanistic psychology emphasises man as living in a constant process of becoming, with an innate urge to grow into a fully functioning person (Laurence, 1982). The 'Third Force' in psychology introduced a rather new perspective on what marriage is, suggesting that it represents a most significant path to personal and dyadic growth. Within the intimacy and psychological fertility of the marriage, both individuals can open up to one another and to the experience of life in a phenomenological move. Marital satisfaction would be seen to be guided by the extent to which the relationship provides a climate for each individual to become more fully functioning.

Existentialism would stress mankind's active role in choosing and being responsible for his or her choices in life (Laurence, 1982). To love is also a choice, and with marriage a duty to which we commit ourselves by wilful action. Existentialist principles would suggest that this marital or 'mature' love is a love buttressed by will, much in line with Fromm's (1957) concepts of a dedicated and active love. Fortuitously, making the choice to love and committing oneself to this course of action in marrying provides much meaning in life.

Laurence (1982) describes how family systems theory would focus on the relational aspects of marital satisfaction rather than concentrate on the individual. The systemic model, moreover, emphasises how various parts of the marital and family system would fit together as a unified whole, giving an ecosystemic view of the structure and function of the marital relationship. The patterns found among various elements of this system are then viewed as being of great importance to understanding its purpose. General systems theory continually refers to the fact that human individuals are a part of larger groups such as marriages and families.

Offering a postmodern, social construction of marriage, Berger and Kellner (1964) state that marriage serves as a protection against anomie for the individual. Marriage, as a social arrangement, creates for the individual the sort of order in which he or she can experience life as making sense. A process of *nomos*-building takes place, in that one constructs, maintains, and modifies a biographically cumulative, consistent reality with another in an ongoing conversation. The dominant themes of this meaning-creating institution are romantic love, sexual fulfilment, self-discovery, and self-realisation through love and sexuality. Marriage, then, occupies a privileged status among the significant, validating relationships for adults in our society.

The dramatic re-definition of the world of two people who marry makes their private sphere of existence the main social area for experiences of self-realisation (Berger & Kellner, 1964). Within the immensely powerful and alien world, incomprehensible in its inner workings, and anonymous in its character, the individual needs to be 'somebody'. In a marriage of symbiotically conjoined reality and definitions, he or she will seek power, intelligibility and, quite literally, a name. The private sphere is perceived as an area of individual choice and even autonomy, as well as a confirmation of the plausibility and stability of the world, assuaging much 'existential anxiety'.

The pair does not, typically, set out deliberately to re-create their own world, and the process is more unapprehended, almost automatic in character (Berger & Kellner, 1964). This reality which has been 'invented' within the marital conversation is more often subjectively perceived as a 'discovery'. The metamorphosis is, however, an active collaboration of conversational liquidation, co-defining a common, dialectical new reality, and shared future horizon, which is concretised over and over again. The married persons 'settle down', and must do so if the marriage is to be viable. It was found that married people were more stable emotionally, mature in their views, sure of themselves, socially predictable, and liable to be psychologically balanced.

3.4.12.3 Marital roles

During the 1940s, 1950s, and 1960s, marital roles were clearly more socially prescribed than in later decades. Although changes in marriage were already taking place years ago, the mode of role relations in marriage was very traditional. The predominant expectation was that women were to take on the roles of homemakers and mothers, fulfilling domestic responsibilities and working on their physical attractiveness (Regan & Sprecher, 1995). In traditional heterosexual relationships, the male role would typically be that of taking financial responsibility, working outside of the home in order to support the family, and providing for its security.

In terms of the marital relationship, wives deferred to the authority of husbands, whereas husbands expected to head the household (Mackey & O'Brien, 1995). Even during these years, however, the modes of being in a relationship had to be negotiated, either directly by discussion or indirectly by the way that individuals behaved with one another. Gender roles within a marriage were, therefore, based on ascriptions of expected behaviours by sex as well as individuals' experience of themselves and behaviours within the relationship. Previously, there had been a differentiation of roles by gender, with women defined more by their expressive behaviours in terms of being nurturing and sensitive to others, and men defined more by their instrumental behaviours as breadwinners.

Lamanna and Riedmann (1994) concur that men and women are assumed to 'care' differently, that men showing instrumental help (demonstrative love), while women tend towards emotional shows of affection (expressive love). Gradual changes have, however, been taking place in the direction of integrating demonstrative and expressive love behaviours for both sexes. A shift was found to occur

towards egalitarian roles within marriage, which are defined as those in which each partner contributes the same amount and type of resources (Regan & Sprecher, 1995).

In Western societies, romantic love is often portrayed in more feminine terms and through verbal and emotional expression (Lamanna & Riedmann, 1994). With women being commonly taken to be the more verbal sex, one might well conclude that love is an exclusively feminine phenomenon. Women are also frequently believed to feel more primarily responsible for love's success and endurance. Leonard (1985) discusses the traditionally masculine and feminine traits and adds that the capacity to relate lovingly to another person is a quality traditionally associated with the feminine. We must beware of the bias inherent in such social discourses on love lest we come to believe that love is only feminine and experienced by females.

A term exists by which we can better describe the phenomenon of men and women exhibiting the best of each sex's traditionally ascribed functions, and this is androgyny (Lamanna & Riedmann, 1994). The Greek roots of 'androgyny' are to be found in the words *andro*, meaning 'male', and *gyne*, meaning 'female'. Androgyny is considered a social and psychological condition by which individuals can think, feel, and behave both demonstratively and expressively, and evidence the positive qualities traditionally associated with both the masculine and the feminine roles. The author adds that the diversity of roles an individual can take on is a good index of psychological health, and a measure of androgyny may serve as an indicator of robust functionality.

The concept of androgyny may invite us to imagine that relationships between men and women are becoming more 'equal'. So-called egalitarian relationships would be based on the belief that all human beings are equality. Regan and Sprecher (1995) suggest, however, that egalitarian relationships are not necessarily equitable. Equity is a subjectively defined concept having to do with a person's perceptions of fairness and justice; the belief that each partner receives equal gains relative to contributions. Social exchange and other theories of distributive justice refer to the two rules of equality and equity (Surra, 1990). The equality norm holds that relationships fare best when partners receive equal outcomes. Equity theory, instead, assumes that relationships are happier and more committed when the proportion of each partner's inputs to outcomes is equal.

In committed, heterosexual relationships the way in which each partner's contributions are valued is likely to be associated with gender, and to differ (Regan & Sprecher, 1995). The traditional 'his' and 'her' roles may, for instance, influence men to attribute more worth to their partner's sexual faithfulness than to their own. Gender and other individual differences may influence how one's own, and one's partner's, contributions are valued, such that it is quite possible for non-egalitarian relationships to be perceived as eminently equitable. The converse may also hold true. Regan and Sprecher's research found, however, that men and women agree about what is credited or valued in a relationship, according equal weight to a majority of characteristics (social status, personal attributes, sociability, expressiveness, fulfilment of obligations) as judged in self and a partner.

Although equity theory has received good support from past research, its validity has been questioned (Surra, 1990). Inequity and inequality do have independent effects on relationships, although both lower overall satisfaction and the amount of variance that each explains has been found to be very small. The nature of the association between equity and satisfaction is not exactly as anticipated by theory. Recent findings invariably demonstrate that absolute reward levels predict relationship satisfaction much better than either equity or equality.

3.4.12.4 Marital satisfaction

Many would imagine that a satisfying marriage implies the ultimate commitment in a meaningful relationship, based on love, respect, and understanding. Studies focusing on marital satisfaction are, however, much less frequent than those on marriage problems, and reliable descriptions of marital satisfaction are few (Laurence, 1982). This bias may arise from psychology's tendency to observe aberrant development and/or behaviours and then postulate guidelines for normal development through inference to its opposite, pathology. Nonetheless, happily married people have satisfying relationships, and studies of this group may deliver important information.

The nature of the marital relationship is typically assessed through an examination of two elements, namely marital stability and -quality (Laurence, 1982). Stability refers to a marriage in which the couple remains together. The quality of a marriage, a multidimensional and changing concept, can be understood through a subjective evaluation of the relationship. In such marriages, we would say that the couple has marital satisfaction, happiness, or adjustment. Some researchers suggest that marital stability and quality are directly related, yet evidence shows that many marriages of low quality remain intact (stable) whereas some high quality marriages end in divorce.

Pittman (1983) proposes that marriage quality and stability are influenced by two distinct premarital variables. The first of these is homogamy, or similar age, race, social class, intelligence, values, and religion of the parties. The second variable is that of personal resources, including maturity, emotional health, self-esteem, degree of education, length of acquaintance, physical health, exposure to adequate role models, and support from significant others. These variables should result in deep satisfactions that the pair can give each other, such as mutual positive regard, emotional gratification, effective communication, and a high degree of role fit. Vandenberg (1972) concurs that the success and happiness of a marriage depends, in part, on the psychological maturity of each individual and their suitability, in as much as their culture places emphasis on the psychological satisfaction of both members.

Belove (1980) states that, with few exceptions, '...most married couples, when asked to recall their first encounter with each other, recall not only the impressions that they had of each other but also a single, selected moment which in its visual qualities and specificity has many of the characteristics of an early childhood memory' (p. 191). When asked separately to recall their first encounter or interaction partners often produce the same moment, and this may hold great significance. It may

define for them, in metaphor, the nature of their relationship. Belove calls this first recollection the First-Encounter-of-a-Close-Kind (FECK) story. Where the FECK story is a spontaneously- and jointly-selected parable, it may show how the partners themselves characterise the main theme of their marriage or the unique style of their relationship. FECK stories may then be interpreted for use as convenient assessment or intervention tools.

There is not always agreement as to what constitutes the 'success' of a marriage (Pittman, 1983). There are widely held reasons as to why people marry, and what keeps them happily married. We find that the notion of romantic love is often at the centre of marriage, and research shows that many marry based on the belief that they are 'in love'. Laurence (1982) investigated couple constancy in a descriptive project that asked happily married people about the nature of their relationships. Happily married couples presented with a number of traits, skills, or attitudes, namely:

- similarity or complementarity in personality characteristics and activities
- 'metalevel' similar goals and values, optimism and faith in their connectedness
- the establishment of boundaries, balancing individuality and togetherness
- clear distinction of a boundary between the couple and the outside world
- coalition of the marital dyad, exclusivity and closeness
- a definition as committed, a sense of 'coupleness' as well as constancy
- persistence and endurance, steadiness and stability
- realising that marriage is hard work, willing to invest the time and effort
- shedding of marital illusions, creating a satisfying marriage
- experiencing the relationship as a 'haven', valuing and having pride in the relationship
- keeping marital problems contained and effectively solving them
- having faith in their resolution ability
- the assumption of personal responsibilities
- providing emotional support for one another
- showing genuine respect for the spouse
- being honest and dependable, having intimacy and rituals
- 'having fun together', playful 'regression' to recharge batteries
- being capable of playful self-deprecation and laughing, displaying humour and warmth
- practicing sexual fidelity and acknowledging the importance of sexuality
- having support structures outside the marital unit
- freely admit to having (time-limited) disagreements
- willingness to compromise and generate alternatives
- a desire for clear communication
- possessing a good deal of common sense (steady, self-reliant, practical, pragmatic)
- utilising past family experiences
- sorting of reality or situational stressors from interpersonal vectors
- convenience and variability of assignment of chores and duties

- the skilful handling of finances

Laurence's (1982) raters could, on balance, get an impression of the constant couples as those who presented themselves honestly, and as being happily married. Nondiscriminating items in this search for marital satisfaction correlates were found to be: the family of origin or upbringing style, having children or not, religion, and 'positive' or 'negative' parental or family of origin experiences.

Bentler and Newcomb (1978) investigated the relationship between marital status and satisfaction, and the homogamy of partners on demographics and personality traits, considering the latter to be the more powerful characteristics. They found that significant longitudinal prediction of marital success can be accurately based on similarities, especially in personality. Correlational similarities on background variables of age, education, occupation, and previous divorces or children were found amongst those who remained married. Nondiscriminating variables were height, and weight (allowing for somatotype differences), and parents' divorce. Background items race, religion, and the length of time that they had known each other, been engaged, or lived together showed no significant intracouple variation or difference between married and divorced groups.

Greater accuracy of self-perception and similarity on the personality traits ambition, art interest, attractiveness, liberalism, objectivity, travel interest, congeniality, generosity, and thriftiness were found for marrieds (Bentler & Newcomb, 1978). They cite previous research that found similar agreement on the factors of general activity, restraint, friendliness, and personal relations. Correlational similarity need not, necessarily, imply an equality of personality trait levels, however. This investigation showed some clear longitudinal evidence for the homogamy hypothesis, but not the need complementarity hypothesis.

A marriage is a uniquely intimate and intensive relationship that draws on what each partner brings to the marriage and what they make of it together. The interaction of the two people is an immensely complicated process, influenced by many factors of each member's background and personality, as well as more situational characteristics. Nonetheless, Bentler and Newcomb (1978), interestingly, found that the woman has a greater predictive influence on the outcome of a marriage than does the man. They also question whether a successful marriage can alter one's personality in a given direction. Their research found that there is a 'regression effect' towards the mean of both partners, and that this change is positively related to the success of the marriage.

The modern ideal of companionate marriage highlights the aims of companionship and mutual help (James & Wilson, 1986). This modern marriage myth can be used to describe the nature of our current ideals and aspirations for marriage. It translates into both a powerful social reality, and a new ideology of personal growth and fulfilment through the ideal of romantic and sexual love in marriage. Once these satisfactions have ceased to exist, however, numerous couples then maintain that there is no point in continuing the relationship. Just as love is frequently given as the necessary and sufficient condition for marriage, so is its absence given as reason for divorce. And, 'Gradually, the

standard shifted from one which required couples to remain married even if they were not in love to one which virtually demanded divorce unless they remained in love' (Noller, 1996, p. 107).

3.4.13 Divorce

Pittman (1983) proposes that there is no society in the world that does not allow, in some way, for divorce. Fisher (1996) contends that few societies have prohibited divorce, save for the Roman Catholic church that banned it in the 11th century A.D. and the ancient Incas who did not permit it. There is, furthermore, evidence that most societies have practiced divorce and separation over the ages. James and Wilson (1986) cite Mount's observation that the most regular, universal feature of non-Christian and Pre-Christian marriage was the relative ease of divorce. In English history, up to the 11th century, divorce was easy and a normal part of a very different marital morality.

Save for a few exceptions over time, '...peoples from Amazonia to Siberia have procedures for divorce, and they do divorce' (Fisher, 1996, p. 33). In ancient Hebrew times, a husband could divorce his wife by simply announcing 'I divorce thee' (Pittman, 1983). The author's personal travels have taken her to the Comores where a Muslim man may divorce a wife (of his maximum of four) by stating 'I divorce you', three times in public. In similar fashion, Salman Rushdie (1995) relates his fictional protagonist's honourable move in divorcing his wife by leaving a letter of 'talaq, talaq, talaq' (p. 62), when he deserts the marriage in order to save his life.

Divorce in ancient times was considered a personal matter and neither church nor state manifested any concern in the individual practice of it (Pittman, 1983). James and Wilson (1986, p. 6) concur that, throughout a great deal of recorded history, '...marriage has been primarily a private contract that could be ended in the same way that it was entered into, by mutual consent given either in writing or before witnesses'. In patriarchal societies, divorce was the husband's prerogative and this held true for the early Greeks, Romans, and Teutonic tribes. Adultery by the female was the most common grounds for divorce in these times. Divorce for any other reason would mean that the husband would have to return the dowry or bride-price and this often acted as a deterrent. It was relatively easy to get rid of a wife, although it might be costly.

From the time after the Romans, it became possible for wives to divorce their husbands (Pittman, 1983). Christians permitted divorce only on the grounds of one's spouse committing adultery or if one wished to lead a celibate life. The 16th century Council of Trent, a canon law regarding marriage, clarified matters in considering marriage to be a permanent relationship, dissolvable only by death. Separations, alone, were granted provided that one's spouse was guilty of adultery, heresy, or cruelty. As the church increased in power, the right to divorce was eroded, and the church controlled and regulated the estate of marriage, as well as sexual relations.

The Reformation influenced the divorce situation with Protestant churches permitting divorce in cases of adultery, desertion, cruelty, and refusal to engage in sexual relations. Pittman (1983)

reports that the Puritans brought anti-church feelings to bear and allowed absolute divorce, moving control over marriage and divorce into the province of the state. Thereafter, legislature continued to define grounds for divorce in the civil courts and these were typically adultery and desertion. Divorce is, thus, not new and there are only new and varied reasons for divorce in our times.

In the Western world, from 1400 to 1800, most marriages ended after roughly ten or twenty years. Pinosof (2002b) cites Gottlieb's records that this was not due to desertion or legal divorce, however, but due to death. The fragility of life was a stark reality and emphasised the fragility of marriage. Marriages were viewed as permanent but also as relatively unstable and short-lived. Even the happily married couple would have to hold ambivalent expectations about the durability of their relationship and make provisions for a future without each other. For couples who were not fond of each other, it was not unrealistic to dream of deliverance by death. Pinosof also cites Kuklo's report that the average duration of marriages in pre-industrial Poland was 15 years and that this was primarily due to death.

Reiss (1966) writes of sexual relationships, marriage, and divorce from the 1920s to 1950s in Western societies. He states that, in the public mind, divorce was viewed as an increasingly common phenomenon in these decades, analogous to the view that premarital coitus was an increasingly common event. He maintains that a consolidation and acceptance of divorce and sexual attitudes had, instead, taken place. An increased acceptance of these behaviours and heightened public awareness in terms of people being more open, vocal, and desirous of intellectually examining alternatives, as opposed to actual increases in their incidence. In the next 50 years, however, actual increases in divorce rates were to take place.

Reiss (1966) continues that there is no use in resorting to some sort of 'social narcotic'; comparing the present state of affairs with some mythical perfect society of ages gone by. The idealised images of the 'traditional', post-19th century, Western marriage and family life may appear to represent a standard against which contemporary relationships are regularly judged and continually found to be wanting. James and Wilson (1986) report an analogous, modern tendency to infer that marriage was more stable and enduring in the past while the duration of marriages was, in fact, merely generally short. The ease of divorce in certain earlier times has been discussed above, but death also played a role. In the early nineteenth century, approximately thirty percent of all marriages were broken by death within the first fifteen years.

Currently, divorce may be little more than a functional substitute for death in ending marriages (James & Wilson, 1986; Pinosof, 2002b). The remarriage rate made possible by death in the 17th century is, moreover, not far off the current rate made possible by divorce. Loss of a life partner through either route is, however, not feelingless. The emotional intensity of a marriage relationship and the concomitant risks of failure do leave an unmistakable impression on both individuals.

Marriage has always been a central experience in the life of every once-married human being and the end of a marriage, through either death or divorce, is likely to prove desolating.

The high individual costs of divorce must be given special attention as we consider the current high divorce rates. Noller (1996, p. 97) describes divorce as '...among the most stressful events that many individuals experience'. From her point of view, Noller lists the negative possible consequences of divorce for adults that include: higher rates of illness, higher mortality rates, more economic problems and downward mobility especially for women, and restricted social relationships. In the practice of clinical psychology divorce is considered a 'severe' level stressor (code level 4 out of 6) on the DSM IV Axis IV for the rating of the severity of psychosocial stressors. Harmon, Masuda and Holmes (1970) appropriately use marriage and divorce as 'very significant' life event data points against which patients were assessed as to their social readjustment and disease onset patterns.

The modern prevalence of divorce implies that we need to view this decision with greater complexity, thoughtfulness, and neutrality. Any form of relationship dissolution needs to be treated as a normal social event of modern life as it has become the 'normal' marital endpoint (Pinsof, 2002b). Rather than viewing divorce as a failure and further traumatising those involved, it should be seen as a complex relational process that can have either good, poor, or both outcomes. Divorce in and of itself is not inherently good or bad, and a good divorce may be better for all concerned than a bad marriage. Under certain circumstances, divorce can be a positive and even courageous act.

In modern times, divorce rates in the Western world have escalated steadily, largely due to more liberal divorce laws (James & Wilson, 1986). The rate of divorce has gone up by 700% since the turn of the 20th century (Berscheid & Peplau, 1983). The greatest increase appears to have taken place in the two decades before the 1980s, but there are signs of its levelling and even decreasing now. The rising divorce rate has not, however, indicated a disillusionment with marriage. The rates of marriage and remarriage remain high. Remarriages, moreover, still involve idealism and striving, despite the fact that possible divorce holds anguish and suffering for those who resort to it.

By the mid-1970s, it was estimated that roughly one in three US marriages ended in divorce (Pittman, 1983), and the author understands that the situation is similar in SA. Nine out of ten of these divorced persons have been found to remarry, and by 1980 roughly 40% of all marriages in America were in fact remarriages. This would lead to an escalating number of divorces overall, and especially multiple divorces for more and more individuals. Statistics on divorce can be confusing, however, as they suggest that one in three marriages end in divorce but these data are estimated to account for only one half of all marriage breakdowns (James & Wilson, 1986). It has been predicted that one half of all marriages between young Americans during the mid-1980s would end in divorce.

Pinsof (2002b) discusses the identification of highly at-risk groups of couples, in terms of their likelihood of divorce. He cites Gottman's four studies, over 25 years, which found that there is a set of specific interactional characteristics that indicate an almost 100% probability of getting divorced

within the next four years. These are interpersonal and behavioural factors, relatively easily observed in brief face-to-face interactions, namely criticism, defensiveness, contempt, and stonewalling. Gottman, insightfully, named this quartet the 'Four Horsemen of the Apocalypse'.

Buss and Scmitt (1993) argue that the most common causes for divorce are predictable and highly sex linked. The most frequently cited cause for divorce worldwide is infidelity, especially if committed by the wife. On the part of the woman, sexual refusal, infertility, and old age (and hence low reproductive value) were also frequent causes of divorce. For men, an additional cause is the failure to provide resources to the woman and any children. Thus, the causes of divorce appear to originate in the failure to provide the sex-linked reproductive resources central to mate preferences. The earlier the typical age of marriage, the greater has the likelihood of divorce been found to be (Pittman, 1983). The problems of first marriages are routinely found to be immaturity, a lack of marriage readiness, and sexual difficulties.

The overall median age of marriage has, however, gone up since the sixties and yet so has the divorce rate. This might suggest that divorce is considered a less wrenching experience for maturer and independent individuals and thus still sought. It is interesting to note that men make roughly 80% of all marriage proposals, whereas women initiate roughly 70% of all divorces. Sexual strategies theory suggests that the costs of making a poor long-term mate choice are potentially more severe for women than for men (Buss & Schmitt, 1993). This may explain why more women veto bad relationships and decide to divorce. Immerman and Mackey (1999) report that the reasons women give for divorce tend to revolve around their unhappiness and lack of affection in the marital union, whereas men give 'adultery' as the primary reason for their petitions to divorce.

Several divorce patterns can be ascribed to cultural explanations. Divorce rates correlate with economic autonomy, such that economic independence contributes to higher frequencies of divorce (Fisher, 1996). In contrast, cultures in which spouses are dependent on one another to make a living and share their resources evidence much lower divorce rates. Fisher adds an important emphasis, however, that human marriages have several patterns of decay that do not necessarily correlate with the divorce rate. People may remain in a marriage but with disinterest in each other; divorced emotionally, sexually, and/or companionately, if not legally.

Pittman (1983) gives the following reasons for the escalated divorce rate: the no-fault divorce laws, divorce becoming more socially acceptable, female independence through the job market, women's rights movements, effective birth control methods, and the loosening of religious structures and rigid social moralistic judgements. All of these lead to an increased tolerance of divorce and, along with an increasing delay in getting married and having children, it is not as complicated for individuals to return to 'singlehood'. More and more young couples decide for the crisis of divorce in order that each might make another, more successful, start in life through remarriage.

Berger and Kellner (1964) observed that divorce was increasingly prevalent in their times. However, they argue for the paradox that marriage is still significant for most as,

Typically, individuals in our society do not divorce because marriage has become unimportant to them, but because it has become so important that they have no tolerance for the less than completely successful marital arrangement that they have contracted with the particular individual in question (p. 23).

The above authors maintained that the frequency of divorce simply reflects the difficult and demanding character of marriage. In modern times, younger generations may be led to question more the meaning of marriage and the pathways that lead to it (Pinsof, 2002b). The empirical fact that a great deal of divorced individuals plan to remarry, and a good majority of them actually do, attests to the belief that marriage as a form of pairbonding remains a crucial part of life. Moreover, modern day support of marriage as a pairbonding option is reflected in the numerous marriage therapy and enrichment programmes available (Stevens & L'Abate, 1986; Stuart, 1980).

3.4.14 Remarriage

The human capacity for serial monogamy and pairbonding is an essential characteristic of the species, making it possible for people to divorce and remarry (Pinsof, 2002a). This may be part of our biological heritage, as the capacity to bond, lose a spouse (through either death or divorce), and bond again was critical to species survival. During the threat of wars, plagues, and famines in earlier times, natural selection would have favoured the survival of people with the capacity for flexible and serial pairbonding. This argument suggests that it is possible for humans to divorce a spouse and experience successful pairbonding again in finding another partner and remarrying.

Remarriage is defined as the legal union of a man and woman who establish a household after the dissolution of a previous marriage, through either death or divorce, of at least one of the partners (Pittman, 1983). Divorce does not seem to imply the repudiation of the institution of marriage but, instead, appears to release individuals to pursue happiness in another marital relationship. Pittman cites Samuel Johnson's contention that 'Remarriage is the triumph of hope over experience' (1983, p. 1). The author argues for the sense of this when a marriage based on self-defeating partner selection is ended. The importance of lovemap revision before remarriage can not be over-emphasised here, however.

Remarriage after divorce is so prevalent as to be virtually 'institutionalised' in the US (Pittman, 1983). Second and subsequent marriages are common for divorced populations, with most divorcees marrying other divorcees. Little time appears to be lost in the transition between divorce and a subsequent marriage, with 25% of divorced people remarrying within five months, and fully 50% within one year (Laurence, 1982). Divorce in modern times may simply represent a transitory stage between marriage and remarriage, most unlike the picture of divorce generations ago.

Divorced status would still appear to have too many disadvantages for most people in our society to be viewed as a permanent, positive alternative to marriage.

Brody, Neubaum, and Forehand (1988) published a heuristic analysis of serial marriage, defined as three or more marriages as a result of repeated divorce. This is an increasingly prevalent pattern as the divorce rates continue to rise and most remarriages today involve divorced rather than widowed people, unlike past patterns. Many other sources have acknowledged the existence of redivorce and of third or higher order marriages, but without special emphasis. A minority of families are considered to be 'divorce prone', or with an increased likelihood of marital failure in remarriages. This lifestyle is potentially detrimental as serial remarriers have repeatedly experienced the stresses and disruptions uniquely associated with divorce.

Brody et al. (1988) cite Margaret Mead's 1974 position that, 'More and more, our answer to a difficult marriage is: Try it again – with someone else' and Alpenfels contention that,

We are playing a gigantic game of marital chairs. One out of four who marries this year will divorce and three out of four of those will remarry within the next three years. This drift towards progressive monogamy is not new.... What is new today is the inescapable fact that serial marriage is now being practiced by all social classes, both sexes, and all ages (p. 211).

Remarriage is not, however, an exclusively new phenomenon, with as many as one in eight persons in the eighteenth century remarrying after the death of a spouse (Pittman, 1983). It is clear that remarriage has always been an accepted Western practice. In earlier times only widowed people were encouraged to remarry, but this remarriage would follow the death of the partner quickly. Large-scale marriage after divorce in the younger years is, however, a mid-20th century development.

Lamanna and Riedmann (1994) pose the question of whether people choose partners differently the second time around. They may do so either more rapidly, viewing the self as a mature adult who now better knows what he or she is looking for in a partner, or more cautiously, needing time to recover and being wary of repeating the previous experience. The authors note that the exclusive 'traditional exchange' between husband (financial support and protection) and wife (attractiveness and fertility) are complicated in remarriage.

It would appear that the same reasons are given for remarriages as for first marriages. Two out of three remarried people named seeking love and companionship as most important (Pittman, 1983). Most people highlight a need for commitment to someone loved, needing warmth, companionship and intimacy, wanting someone to share the burdens of life, loneliness, the wish to find security in this symbolic gesture of permanence, and for any children to have married parents. Frequent expectations of the remarried include love, companionship, sex, a partner for responsibilities, financial help, providing a second parent, and possible unrealistic wishes that may cause problems.

Marriage after a divorce has difficulties of its own for a couple, as there is a lack of institutionalised guidelines for solving the problems of remarried life (Pittman, 1983). The law appears to assume that remarriages are similar to first marriages, when this is seldom the case. First marriages, even under ordinary circumstances, are complex and at times arduous. Subsequent marriages pose specific difficulties that first marriages do not and are potentially even more complicated, as there is at least one ex-spouse and possibly children. There are then '...more people, relationships, feelings, attitudes, and beliefs' (p. 7) than have gone before.

However, there is a positive side to this coin with previously married persons frequently benefiting from experience and lessons learned. Numerous remarriages are reported to be happier, correlating positively with partners' perceptions that former marriages helped them to prepare for a successful remarriage (Pittman, 1983). The strengths that a couple brings to a second marriage are a more realistic view, not being as naïve about what goes into marriage but more aware of the burdens and the need to compromise, and greater opportunity for the relationship to develop in an atmosphere of understanding and respect. Other advantages include a strong motivation and conscious effort to make the marriage work, a new outlook, and an awareness of past errors.

On the basis of previous research, Bentler and Newcomb (1978) detail their expectation that successfully married persons would be less likely to have been previously divorced than the group of divorced people in their study. Interestingly, they did not find this effect in their data. They believe that this indicates, happily, that previously divorced individuals are not at a special risk in future marriage over and above persons marrying for the first time.

The capacity for flexibility is rated as a coping strength by Pittman (1983) and this, along with an open, negotiated communication pattern, are the keys to remarriage adjustment and success. Indeed, the happily remarrieds identified flexibility, discussing problems with their spouses, love, higher income brackets, and a lack of conflict over existing children as highly positive factors. Relationships after divorce are also more likely to have an earlier and more open sexual component, and this may further aid adjustment. In remarriages problems with money and children are the two primary difficulties, however.

Homogamy has been found in the remarriages of older people, but not in those of younger or middle-aged persons (Lamanna & Riedmann, 1994). For younger adults the vastly reduced pool of eligibles is then made up of those who affiliate in circles and groups that tend to assemble more diverse peoples. This results in an accentuated heterogenous tendency in second marriages for many younger people. Remarriages will then reflect less similarity, with partners being more likely to vary in age, education, and religious backgrounds, especially.

The frequent heterogeneity of remarriages for younger people should be investigated in terms of the level of satisfaction that this provides. Homogamy is noted as being important in first marriage choices, in terms of likelihood for marital stability (not synonymous with marital happiness, however)

and the degree to which they will live 'happily ever after' (Lamanna & Riedmann, 1994). How, then, does heterogeneity play out in remarriage? The authors cite Wallerstein and Blakeslee who found that the familiar counsellor's assumption, of divorced people remarrying someone similar to their ex-spouse and repeating the problems of the first marriage, was not supported by research. This must suggest that lovemaps were, positively, altered in the interim.

CHAPTER 4

THEORETICAL PARADIGMS

4.1 Introduction

Before proceeding to an introduction of the author's theoretical paradigms, a meta-introduction is required. The very paradigms that influence the matter, the manner, and the meaning of this work call for an explication of that which they are, the knower's way of knowing. Thus, it is not a casual decision to include this chapter, but a significant and essential element of the very paradigms themselves. Before focussing on the author's specific theoretical influences, however, let us first examine the nature and function of theory in general.

The term theory finds its origins in the Greek *theōria* referring to the act of viewing, contemplating, or thinking about something (Engler, 1985). A theory is essentially a set of abstract concepts that we construct about a group of facts or events in order to explain them. In this light, John Money's (1983) complex concept of lovemap is most definitely a theory. Theories are organised systems of belief that help us to understand phenomena that remain always something which we create. Theories are based on philosophical assumption, or that function we perform as we think and reflect on the world and ourselves. The term philosophy comes from the Greek *philein* 'to love' and *sophia* 'wisdom', thus referring to the love or pursuit of wisdom.

In assessing the value of a theory, four questions must be asked with regards to its quality and matter. The first concerns the content of the theory, where one should ask 'Are they coherent?' (Engler, 1985). *Cohere* means to hang together' and we question whether the theoretical assumptions are clear, logical, and consistent, as opposed to contradictory and inconsistent. In asking 'Are they relevant?' we examine whether the theory does have some bearing on our view of reality. We also question its comprehensiveness, asking whether its assumptions are 'deep' enough, what its scope is, and if its treatment of the subject is profound or merely superficial. The compellingness of the theory is also tested; does it convince one, and is belief in it inescapable and active? The theories discussed below should be evaluated in this manner.

Carson and Butcher (1992) propose that numerous psychological perspectives led to a modern view that earlier explanations of human nature and behaviour were likely incomplete, in that they were based on a single viewpoint. It is considered more likely that the interaction of several causal factors, including biological, psychological, sociocultural, and spiritual features, are all implicated. Many modern psychologists respond to the existence of numerous theoretical perspectives by adopting an eclectic stance, in terms of accepting working ideas from several viewpoints and using them all as practicable.

We are offered the caution, however, that an eclectic approach seems to work better in practice than in theory (Carson & Butcher, 1992). This is found to be the case as the various theoretical perspectives may be incompatible and offer no comprehensive and/or internally consistent

methodology. To a large extent, this need is addressed by the ecosystemic paradigm, an approach capable of operating as a meta-theory that allows for the eclectic incorporation of various ideas.

Engler (1985) suggests that the process of theorising is a scientific activity based on ordinary observation that does, nonetheless, always depend upon having a prior paradigm. A paradigm is a model or concept of the world shared by the members of a community that governs their activities. Strümpfer (1990) adds that the term 'paradigm' was introduced into the philosophy of science in 1962 by Kuhn to describe that set of beliefs so fundamental to a theory that they are immune from testing, and inaccessible to empirical validation. The values and standards of science at any time, along with other philosophical commitments, will partly shape paradigms. As one's observations and perceptions are fashioned by one's view of the world, it is important to describe these paradigms.

This chapter will identify and explain the author's guiding theoretical paradigms so as to foster greater transparency for the reader. Ecosystemic theory will be introduced as a meta-theory within which the author locates her approaches to thinking and research in psychology. The humanistic school of thought, as well as existential and phenomenological approaches, will be briefly discussed. This should orient the reader as to the initial model within which the author was trained and detail the other paradigmatic assumptions with which she identifies. An introduction to psychofortology and its current influence on the psychology will be presented, along with an interesting examination of the effects of positive illusion. Thereafter, the author will debate the likelihood that lovemap change occurs in either a progressive, developmental manner or a chaotic change process. Chaos theory as applied to the human sciences will be addressed in this regard.

4.2 Ecosystemics

Keeney (1983b) writes that what one perceives and knows is largely due to the distinctions that one draws. Such distinctions are drawn one way, and not another, because of the specific assumptions inherent in the knower's basic epistemology. Hoffman (1990) describes an epistemology as being a lens through which one views the world, and through which one will then again report on this view. This lens will 'colour' our received view of all things, and inform us as to that which we can come to know and how we can come to know it.

The Penguin Dictionary of Psychology defines an epistemology as the '...branch of philosophy that is concerned with the origins, nature, methods and limits of human knowledge' (Reber, 1985, p. 256). As an ecosystemic thinker, Hoffman (1985) defined epistemology as the study of how we know our knowing. An epistemology will, therefore, be recognised in patterns of orientation towards research and the particular focus that one has. An ecosystemic psychologist, for instance, will have an ecosystemic epistemology (or perspective) that will colour all of his or her ideas about the types of research that can be done and the methods by which to do them with an ecosystemic hue.

The same dictionary defines a paradigm as a ‘...collective set of attitudes, values, procedures, techniques, etcetera that form the generally accepted perspective of a particular discipline at a point in time’ (Reber, 1985, p. 535). A paradigm, therefore, is very similar to an epistemology in that it informs us as to what knowledge we can acquire and how we are able to know it. Both the above terms refer to the governing outlook of a practitioner or researcher, and should be clearly described and referred to regularly in order to contextualise the exercise and make the communication of the study process and findings more meaningful to the reader. The author prefers the term paradigm and will use it to describe her approach.

Both Bateson (1972) and Keeney (1983a) emphasise the importance of one's theoretical paradigm or epistemology, and Keeney defines it as those basic premises that underlie all action and cognition. He claims that it is impossible for one to NOT have a paradigm as there will always be presuppositions inherent in the way that one thinks and understands. Keeney writes that a person's habitual patterns of punctuation, as well as his or her premises for drawing distinctions, can be identified from his or her paradigmatic outlook. It is the goal of this section, then, to illustrate the ecosystemic paradigm's flexibility and potential to function as a meta-perspective and encompass sub-paradigms, and to demonstrate how these assumptions have coloured the author's manner of punctuating and distinguishing realities.

The importance of one's theoretical paradigm has received attention from theorists within the field of close relationships as well (Kelley, 1983a). Every layperson and researcher considers personal relationships with a large set of pre-existing ideas, concepts, labels, explicit and implicit theories, beliefs about the causes of phenomena, and expectations about the consequences of various states and events. In fact, we all have something akin to a meta-relationship with the topic; a lifelong relationship with our own relationships. To a great extent, then, we are that which we are investigating and need to make explicit our positions, relevant vocabulary, and contexts. The combination of compilation sources (recent, global overview, or comparative) and original sources (the older, purer, or most important) must also be made overt.

Kelley (1983a) emphasises the importance of distinguishing research descriptions and data from interpretations and theory. This is an essential and yet a difficult task, especially in the field of interpersonal relations. The dangers of naming and explaining may be this, that the descriptions and the inferences made about causal conditions are easily confused. To avoid this confusion, one would need to carefully distinguish the one from the other by emphasising the ‘properties’ (naming and descriptions) versus the ‘causal conditions’ (explaining and inferring) as they are given in the body of the thesis. Thus, the author has clearly demarcated the theoretical and literature review chapters from the transcripts themselves and interpretations that follow.

We are all lifelong participants, and in effect human scientists, in the exploration of personal relationships (Kelley, 1983a). Moreover, we are participants who have extensive own love

experience, and our heads are filled with labels, theories, data, and concepts (some formal and others very colloquial) that may be inextricably inter-tangled. In essence, we are studying what we live as we simultaneously live what we are studying. Indeed, we can not but have 'close relationships' with the science of relationship and, therefore, must make our paradigms overt in order to remain accountable.

In a sense, we can not NOT contribute a measure of our own thinking, learning, expectations, and assumptions to the observation and description of others' relationships. The researcher's own common experiences and ideas may influence the research process positively in terms of contributing insights, useful leads, and economical understandings (Kelley, 1983a). However, they may also hinder the process with the negative impact of biased, limiting or outrightly wrong interpretations. The person of the researcher, along with his or her pre-existing knowledge, does influence and affect the research product. This makes the explication of theoretical paradigms essential in contextualising all questions asked and all answers arrived at.

The author's theoretical paradigm can be broadly described as ecosystemic in terms of disciplinary approach or psychological school of thought. Much more will be said about the assumptions behind the ecosystemic approach to psychology and its development in this chapter. The viewpoints and understandings that have been used in defining the problem, planning the research, gathering the data, and finally making sense of them will be illuminated and illustrated.

4.2.1 From individual to systemic psychology

This section will provide a broad overview of the shift in psychological models from traditional, linear thinking to the first order of systemic thinking. The picture thus created will by no means be complete, but rather place the development of systemic theory into context for the reader. Terms and concepts relevant to the development of this 'new epistemology' will be used in order to demonstrate how they are linked to pre-existing ideas, and how they influence the author's assumptions. They will not, however, be fully defined and operationalised in this section, but rather later in the more comprehensive sections that deal with the application of various systemic and ecosystemic concepts to the topic of this study.

The author has been trained as a clinical psychologist and psychotherapist and she will describe the ecosystemic theory, and its influence on research, in order to put this guiding paradigm into context. The dominant schools of thought in psychology may be divided into two primary categories in terms of their understanding of human nature and how a therapist or researcher is able to know about, or intervene in, people's lives. Keeney (1979) names these two camps the traditional, linear epistemology and the ecological epistemology. Well known psychological schools of thought within the linear, individual model are psychoanalysis and behaviourism, whereas ecosystemic family therapy is a good example of an ecological model.

Lakoff (1990) argues that cognitive science is a relatively new field active in many academic disciplines, including psychology. It poses the questions of what reason is, what a conceptual system is and how is it organised, as well as how to make sense of an experience. The traditional, modernist view of cognitive science, objectivism, has also shifted to a new subjective view, termed experiential realism. This position emphasises experientialism, allowing that all reason has a bodily basis and that the perception of experience precedes and informs our construction of cognitive categories.

The modernist, objectivist view of the theory of categories goes back for 2000 years to the time of the ancient Greeks (Lakoff, 1990). Up until today, the objectivists still refer to an absolute reality that is not only taken for granted as being true but as obviously, unquestionably true. For the 'post-modern' experientialist, however, categorisation is a different and much more complex matter, going beyond what any machine can do and being replaced with ideas more humane and, thus, essentially more accurate. These two views may be said to differ radically in terms of their assumptions with regards to what can be known and how one can come to know it. Therefore, it is clear that how we understand the mind matters very much for research, hence the importance of this chapter's coverage of the author's theoretical paradigms.

Modernism's objectivist approach maintained that thought is mechanical and the mind is an abstract machine in which symbols exist as internal representations of an absolute external reality (Lakoff, 1990). This suggests that thought is disembodied, that mind is somehow separate from, and independent of, the body. Modernism expects thought to be logical and atomistic, implying that cognitions can be completely broken down into simple 'building blocks', to be combined and manipulated by some external rule/s. This also suggests that meaning can be produced from experiences by relying on an absolute truth, that there is a correct view of the world, and that all people think using the same conceptual system.

Within experientialism, however, thought is viewed as embodied and imaginative, clearly going beyond the prospect of simple mirroring and representation (Lakoff, 1990). Thought is believed to have Gestalt properties and to have ecological structure, such that the map is not simply the same as the territory. Reason would then be abstract, creative and concrete, clearly subjective, and contextually informed. Perceptions and attributions would grow out of all that contributes to individual and collective experiences, including genetic inheritance, the nature of the environment and way in which it functions, and the nature of social functioning and culture.

The traditional, linear psychologies came about within the context of a modern world caught up in the predominately Western tradition of positivistic science and Newtonian thinking (Auerswald, 1985). The individual psychology outlooks naturally absorbed the philosophical assumptions of these traditions and were thus influenced to think of human nature, and therapeutic interventions, in a similar manner. True to the ideals of the hard sciences, these branches of psychology restricted

their focus to the level of observable and quantifiable sequences of behaviour (Keeney & Sprenkle, 1982). Late 19th century physics left an immense impact on psychology in terms of the assumption that experimental evidence was the only reliable way of knowing (Auerswald, 1985).

Traditional psychologist pursued the question of 'Why?' problems existed, from a point of departure that the individual is the receptor of linear, causal effects and, hence, the 'site' of pathology (Keeney, 1979). Various understandings common to Newtonian thinking were originally borrowed by psychology in order to describe human behaviour and psychic phenomena. For instance, the assumptions that one event is always linearly causative in relation to another, that ours is a dualistic universe with either/or realities, and that truth can be seen as an absolute we can accept with certainty (Auerswald, 1985) originated in the hard sciences.

Practitioners of the individual psychologies worked in a predominately reductionistic or atomistic (Auerswald, 1985) manner, concerning themselves with reducing or simplifying phenomena for practical purposes. A traditional, linear therapist would usually consult with only the individual within whom the problem was believed to exist (Keeney & Sprenkle, 1982). This individual was, moreover, viewed as a reactive being, whose future had been largely determined by powerful events that he or she had either endured or been deprived of. The traditional therapist's hunt for clues with which to understand individual behaviour also focussed essentially on historical, as opposed to current, information. This search was backed by a firm belief that a law-like, external reality did exist, could be found, and then ultimately be manipulated. The principal assumption behind therapy was that a cause-and-effect chain existed and, when found, could be broken.

Despite the levels of involvement achieved with clients, especially in intensive, long-term therapies such as psychoanalysis, psychologists still thought of their work as a value-free endeavour. Based on the assumption that it was possible to achieve a totally objective position, they believed that they could intervene in clients' lives without imposing their own personal values and beliefs on these clients' meaning worlds. The behaviourists, especially, were convinced that they could view an individual with complete objectivity and observe measurable aspects of the person's behaviour without influencing this presentation. They did not share the ecosystemic awareness of the impact of their assumptions on what they saw and what they did (Walters, 1990).

The conceptually different family systems therapy is a younger domain that has taken its underlying assumptions from the basic tenets of Bateson's alternative epistemology, cybernetics and ecological principles (Keeney, 1983b). These ideas are believed to better fit human nature in that they can more adequately account for the complexity of human experiences and interactions (Keeney & Sprenkle, 1982). Systemics-informed therapy and research behaviours would also be characteristically different to those of the linear models (Fisch, Weakland & Segal, 1988).

The fundamental changes in many fields during the last century were largely informed by the premises of cybernetic thinking, especially around the ideas of feedback loops. Psychologists and

behavioural thinkers, such as Bateson, were guided by these ideas to shift towards a systemic view of human interactions. Systemic psychology, as its name suggests, is grounded on the concepts of general systems theory. Von Bertalanffy's (1968) General Systems Theory described a holistic view, according to which one would think of systems as consisting of smaller elements or sub-systems, while at the same time also being a part of larger supra-systems. A person would also be viewed as a system made up of many parts, just as he or she is likely to simultaneously be a member of a living system (such as a family), which is again part of the larger systems of society, and so on.

Keeney (1979) uses the premise of ecology to describe the way in which all things in nature are related to one another in a complex but systematic way. A systemic therapist will, therefore, look holistically at a complete system, with its interrelated parts that mutually influence one another, and watch for the here-and-now patterns generated between the elements. The context in which the person or part is found (the larger group or system to which they belong) then becomes an essential consideration in making sense of observable behaviours and deeper meanings.

Hoffman (1990) refers to cybernetics as the brainchild of Norbert Wiener, and defines it as the science of communication and control that can also describe the activity of feedback cycles in human interaction. Systemic psychologists concentrate on these two-way, recursive feedback loops that make up the mutual participation of persons in an interpersonal system. It became essential for systemic thinkers to replace the older view of mankind as a purely reactive being with an acknowledgement of the pro-active nature of human beings, who have the freedom of choice to act on the world and even change themselves.

4.2.2 From systemic to ecosystemic thinking

This section is essentially an overview of the shifts in psychology from systemic to ecosystemic thinking, and not comprehensive coverage of the topic. The particular terms and concepts referred to are used in order to demonstrate the changes in epistemology and practice that took place in the field at the time. They will not be fully defined or operationalised here, but rather in later sections that deal with the application of these principles to the study of radical lovemap change.

The shift from systemic to ecosystemic thinking was a step that took psychology closer to the wholeness held to be fundamental by systemic adherents. Systemic (or simple cybernetic) practitioners concentrated primarily on the members of a system, their characteristic patterns of interaction, open-ness or closed-ness to other systems, balance between stability and change, and the feedback and recursiveness integral to such systems functioning. They were, however, still watching the human system from a position of being removed from it, such that their field of study was still considered to be separate from the studying mind (Auerswald, 1985).

Systemic psychologists had, however, made cardinal moves away from the original basic assumptions of Newtonian thinking that should be mentioned here. In place of focussing on an

atomistic (Auerswald, 1985) and reductionistic understanding of human nature, they were embracing an all-encompassing holism. Keeney (1983a) refers to this new emphasis as a focus on complete circuits in whole systemic patterns. As opposed to the earlier notions of linear causality, they were now working with the recursive causality of mutual influence. The next move would be to leap from the 'objectivity' of observing to a viewpoint which recognised that observations are always made by, and therefore coloured by, an observer (Maturana, 1980).

Roberston (1995) refers to Copernicus' theory of contemplating the universe as a possible first intimation that the nature of 'reality' depended upon the position of the observer. He then cites Immanuel Kant's concession that both analytical and synthetic 'truths' are experienced within the human mind, but that a third category also exists, the process of judgements. For all of these cognitive processes the actual world out there can be observed only through the lens of our own mental perceptions. Roberston thus concludes that human psychology should be the most important of the sciences. Our innate psychological make-up inherently colours all of our observations of nature, as well as all 'logical' conclusions that we make about these observations. We might never be able to experience 'the thing in itself', however, as our minds are structured much as the world is and contain necessary categories with which we perceive the world.

The ecosystemic shift came about with a realisation that one can not observe something 'out there' and know it as an objective truth. Hoffman (1985) refers to this as a false illusion of objectivity. Maturana (1980) posits that everything said is said by an individual observer, and this is why he always referred to objectivity in parentheses. We can only talk about 'objectivity' (in parentheses) as true objectivity is a misinformed assumption. Hoffman (1985) cites von Foerster, who understands reality as something that can only exist as a consistent frame of reference for at least two observers, in order to demonstrate the way in which our shared ideas must be consensually arrived at.

The shift from observing something separate from oneself to observing something in which one is actively participating is eloquently captured in the difference in emphasis between von Foerster's 'cybernetics of observed systems' and the 'cybernetics of observing systems' (Hoffman, 1985). Hoffman goes on to define this as the difference between 'first order' cybernetics, in which the observer remains outside of that which is being observed, and 'second order' cybernetics, in which the observer is included in the total arc of observations.

Ecosystemic (or cybernetics of cybernetics) thinking is then more true to the notion of wholeness in that the therapist is now viewed as a part of the system under observation. At this level of thinking, the autonomy of a system precludes reference to an outside environment, because there is essentially no 'outside' and the system can be said to be closed (Keeney, 1983a). Not only is the therapist or researcher now aware of the undeniable subjectivity of any observations that he or she makes, but he or she is also now a part of and a participant in that which is being observed.

The therapist needs to recursively analyse the whole system (self included) with an emphasis on the mutual connectedness of observer and observed. An important requirement of ecosystemic 'vision' is the ability to work self-referentially by acknowledging that the distinctions they draw are based on their own personal frames of reference, values, beliefs, history, culture, and other influences. This is the argument for including the ecosystemic paradigm in this paper; the assumption that the author's punctuation of reality, in all observations and interpretations, will be made according to her epistemological premises, and that these must therefore be made known.

If an objective knowledge of reality 'out there' is impossible, and our awareness is always subjective, then it must be concluded that we participate in creating the only reality that we can come to know. Hoffman (1985, p. 383) adds that "our perceptions do not represent impressions of an out-there reality but construct this reality". It follows that every individual will potentially have his or her own unique view of reality; one that is different from any other because it has been created from a basis of his or her own personal punctuation of 'reality' (Maturana, 1980).

Within the process of observation, we are inevitably interacting with that which we observe, and with other observers, such that we are co-creating our realities as we go along. If ecosystemic thinking does hold that a number of observer-dependent realities are equally valid, then we must conclude that we exist in a multi-verse of realities. At the same time, it must be noted that human life would not be possible without the negotiation of shared meanings between people (Maturana, 1980). People co-create these consensual realities together, thereby allowing them to communicate their experiences (as will be done in this study) and to strive after shared goals.

Auerswald (1985) points out that the assumption of a monistic (as opposed to a dualistic, either/or) universe introduces the idea of both/and, and is integral to the approach of Bateson's 'new' epistemology. This stance allows for the complementarity of both sides of the coin to be considered, instead of insisting that either one or the other position should be adopted to the exclusion of the other. This idea links to Bateson's (1972) notion of binocular vision. It is from within this understanding of complementarity, which allows for the inclusion of two different positions that the author proposes to frame the conceptualisation and the study of radical contradictions of original lovemaps using both systemic and ecosystemic concepts.

This dialectical take on reality is further shaped by Hoffman's (1985) view of how one can operate from within both the 'simple cybernetics' of original family therapy and the second order 'cybernetics of cybernetics', as long as a second order view of these interactions is maintained. The above author proposes that 'one is always acting within both a "second order" and a "first order" cybernetics' (p. 394). Becvar and Becvar (2006) concur that, given the both/and thinking of the ecosystemic perspective, a practitioner can operate from within the two levels, as long as an awareness of second order recursiveness is imbedded within his or her punctuation of reality.

The author will, therefore, be using terms from each of the two levels of cybernetic abstraction in as much as they are relevant to the topic under discussion. A number of the concepts below can be regarded as purely systemic ideas in that they focus more on observing a system (recording that a participant reports selecting a particular partner) without the observer's impact on it. Others will again belong within the ecosystemic camp in that they describe a position from which the researcher is acknowledged as a participant in that which is being 'observed' (interpreting a possible reason for the participant's choice from lovemap). It is still possible for one's overarching viewpoint to be ecosystemic in so much as one remains aware of when and where reality is punctuated from the one or other level.

What follows is an outline of systemic and ecosystemic principles that the author finds particularly meaningful for psychology, and relevant to the aims of this paper. The author's understandings of these principles, and their implications for the way in which the work of this study will be executed, will be set out. This should allow the reader to follow the author's emphases in terms of focus, how assumptions have been reached with regards to people's lovemaps and partner selections, the study of these, and, lastly, how the researcher as the consolidating tool of this study has contributed to the formation of all questions posed and answers gained.

4.2.3 Relating ecosystemic principles to radical lovemap contradictions

The theme of partner selections is an acceptable point of investigation for ecosystemic psychology, a discipline interested primarily in interpersonal relations. The author would go on to argue that personal life choices such as pairbonding selections affect other people as well and even come together to inform global statistics and trends, as discussed extensively in the literature survey chapters above. Sociology has always viewed interpersonal relations as the mortar of society, and the 'problem' of widespread self-defeating partner selection patterns may be seen as a large contributor to societal decay and downfall (Peplau & Perlman, 1982). Thus, the author maintains that there is a good fit between the ecosystemic paradigm and the realm of close relationships.

4.2.3.1 Systems

General Systems Theory describes a system as made up of interacting elements that respond to one another in a self-corrective manner (Haley, 1971). Keeney (1979) further defines a system as a cybernetic network that processes information, and he cites Bateson's understanding of a system as any unit containing a feedback structure, and therefore competent to process information. James and Wilson (1986) define a system as a complex set of elements, existing in some consistent relationship with each other, such that sub-systems and supra-systems are formed. Each and every part of a system will have a continuous, mutual impact on all of the others. Mankind can be viewed as a large system of interrelated persons who continue to have a mutual impact on one another.

When we look at an individual and attempt to understand his or her partner selection patterns as the expression of developed lovemaps, we are looking at systems. Every person is a complex system of the biological, psychological, and social elements of a human being (Barlow & Durand, 1995). These parts are all interrelated, and mutually impacting upon one another to influence the whole person and his or her experience of pairbonding. At the same time, each of these parts is itself a smaller system, also made up of interrelated parts, and so on. This thinking is in line with Von Bertalanffy's (1968) General Systems Theory, which describes a hierarchy of related systems that are all simultaneously subsystems and supra-systems of other systems.

Even the development of lovemaps can be viewed as a system. Money (1983) refers to the myriad paths of influence that may come to shape a person's lovemap. A man or woman's developed preferences for a partner may be informed by past events, present circumstances, and future goals in an interrelated and systemic manner. One's early parental role models and imprinting effects will likely have informed early partner choices, and lessons learnt from the degree of fit/misfit in these relationships are apt to re-shape and hone lovemap functioning into the future.

Borrowing from Kelly's (1955a) cognitive construct theory, it is possible to create a relatively systemic definition of lovemap development and change. Cognitive constructs are described as opinions formed and refined through the process of dis/confirmation of their effectiveness when tested in lived experience. In terms of this perspective, lovemap development may be seen as an adaptive feedback mechanism for bringing the individual closer to a progressively more functional set of desired partner characteristics as he or she learns from experience.

4.2.3.2 Wholeness

Ecosystemic theory looks at phenomena in terms of their being interactional systems (James & Wilson, 1986). Such a system is seen to have a life and force of its own, which makes it more than simply the sum of its parts. Thus, in order to determine the interrelationships of elements, the system can not be broken down into separate parts, but must be viewed as a whole. The ecosystemic approach was influenced by Von Bertalanffy's (1968) General Systems Theory to move away from the old psychological focus on one small part of the picture to an emphasis on whole entities or systems.

A consequence of this holistic perspective is that one would now need to look at a whole system, taking cognisance of all of its parts and how they interact with and impact upon one another. When we accept that all elements of a system act upon each other in a continuing and recursive way, then no one element can be said to have started off a **response chain** in a linear, cause-and-effect manner. Rather, we can speak of the reciprocal causality and mutual influence of a true system that maintains a **circle of responses**.

This change in focus may be described as a shift from seeking a cause (Why?) to seeking a description (What?) for that which is going on (Keeney, 1979, 1983a). With a change in emphasis towards the process of mutual interaction and influence, the therapist or researcher must realign his or her aim to be that of highlighting the relatedness of parts. Finding this relationship between elements allows us to discover the meaning of a system through the way in which each element simultaneously defines itself and other elements. The 'logical' conclusion of mutual influence in a system suggests that the idea of one element being the originator of an outcome must be replaced by an awareness of the shared responsibility and patterned interactions between all elements. Bateson (1972) emphasised the idea that interactions between the elements of a system are not one-way connections, but rather two-way, recursive feedback loops.

4.2.3.3 Recursion

In a system marked by wholeness, James and Wilson (1986) explain that change in one part of the system invariably leads to change elsewhere, in a process termed circular causality. As such, each action or change should rather be viewed as a reaction or adjustment to yet another change. A causal circle can be understood as one in which all of the elements occur in the present, with less centrality in the past. Brown and Yule (1983), in discussing discourse analysis, refer to the 'reciprocity of perspective', which assumes that an amount of overlap in people's points of view is necessary and often sufficient to allow for mutual comprehension.

The implications of the above are that an awareness of recursion will inform the researcher's views on everything pertaining to lovemaps, from their antecedents to their manifestations and even the process of changing self-defeating lovemaps. The ecosystemic psychologist or researcher would look for the reciprocal causality between numerous possible contributing factors of any one individual's experience of lovemap change. We should expect that any number of life experiences and personal characteristics would mutually impact upon one another at any one time. Specifically, each factor can influence this complex interactive system and no one part could ever control the whole system (Bateson, 1972).

Fromm (1957) discusses the reciprocity of roles in relationships, stating that, in the act of giving, something is born, for which both people are grateful, and this reflects back for both. Love is a power that calls forth love and produces love, and one is likely to see that loving another person as an expression of life makes the self a loved person as well. Fromm adds that, not only in love does giving mean receiving, however, as the teacher is taught by the students, the actor is stimulated by the audience, and the psychoanalyst is cured by the patient. Where people relate to each other genuinely and productively, as in all true kinds of love, this reciprocity will be present.

4.2.3.4 Feedback patterns

In looking for the reciprocal influence and interactions between the elements of a system, we start to see the patterns of connection that occur at every level of the whole. Keeney (1983b) stresses the importance of pattern and form in a system, and the therapeutic (or research) question of 'What is going on?' is a direct effort to describe patterns. By concentrating on the relationship between parts, the observer-participant can become aware of, and thus highlight, the interactional patterns of a system. The simple observation of patterns is more of a systemic practice than an ecosystemic one, but it may be viewed from an ecosystemic perspective if the researcher remains aware of being yet another part of this whole.

The question, then, is of where to look in order to distinguish the patterns that are formed by recurrent interactions and behaviours. Cybernetics allows us to think of the interactions between the parts of a whole system as its means of regulating and processing information. This information or feedback is not a one-way connection, but rather the two-way, recursive feedback loops that we would expect of a circular system. Watzlawick, Beavin, and Jackson (1967) define feedback as part of a system's output that is reintroduced into the system as information about the output. Feedback is a recursive process that can generate different orders of circularity in loops of circular, or spiralling, information processes (Penn, 1982). It is in the feedback between the elements of a system, then, that we will discern its patterns.

The process of feedback or causal loops has to do with information produced by the system being fed back into the system to produce some or other effect (Kelley, 1983a). We speak of a positive feedback loop when the initial change in the system produces further change in the same direction. The opposite occurs in a causal loop with negative feedback, where the initial change is followed by contrary change. James and Wilson (1986), similarly, define positive feedback in an ecosystemic process as an error (or change) that is self-enhancing. This may occur as either a variable that increases without bound, or as vacillations of ever increasing amplitude. In the case of negative feedback, an error (or change) in a system acts to correct error (or halt change). Homeostasis refers to those feedback schemes that serve to maintain the system as it is. This may be seen in the repetitive nature of many patterns, which are so maintained by a hypothetical feedback loop that serves to keep a phenomenon at a constant level.

In other words, we can now understand feedback as the process whereby information about past behaviour is fed back into the system in a circular manner. Within a lovemap system, positive feedback will be giving rise to change, whereas negative feedback will bring about no change. Therefore, a young person whose lovemap has recently crystallised may be experiencing negative feedback as his or her current partner preferences are simply confirmed by additional data. An individual who has just experienced radical lovemap change, we might assume, has received significant positive feedback that brought about clear change in mate selection/acceptance criteria.

Similarly, Kelly's (1955a) development of cognitive constructs in general follows either a pattern of negative feedback when construct hypotheses are found to be accurate and retained, or positive feedback when they are disconfirmed and altered.

Keeney (1983a, p. 48) further allows that, just as '...information can inform (or feed back) itself it also '...commands a transformation such that (it) may be passed on to the next sequent or part in the circuit' (p. 51). This process is known as feedforward, which can inform the next loop of behaviour. We might expect lovemap development and possible lovemap alteration to potentially be influenced by the feedforward effects of such mental activities as anticipation and expectations, either intrapersonal or as found in social discourses. Thus, it may be beneficial for the therapist offering lovemap therapy to consider and include feedforward interventions as well.

4.2.3.5 Context

From within a truly wholistic perspective, the researcher should find him- or herself focussing on the processes that give meaning to those events observed and participated in. Keeney, (1983a, p. 45) cites Bateson's assertion that, '...if you want to understand some phenomenon or appearance, you must consider that phenomenon within the context of all completed circuits which are relevant to it'. One should then consider lovemaps in terms of their origin, multiple influences, and maintaining factors, otherwise known as their relevant context.

A researcher would need to understand that all of the pieces of a puzzle fit together to make up an image quite different to that which would be expected if he or she were to look at one piece alone (Keeney, 1983a). Lovemaps most definitely exist within a relational context, and anyone investigating their mechanisms would need to look at people's past, current, and future (or desired) pairbonds to see the whole picture of the lovemap change process.

4.2.3.6 Punctuation

The above point takes us to the idea of an individual's personal, and oftentimes unique, definition of a situation. Keeney and Sprenkle (1982) remind us of the importance of definitions, in that what we perceive and know is largely due to the distinctions that we draw. They go on to add that the habitual ways in which people punctuate their experiences will give us an idea of how it is that they draw their distinctions. Similarly, Kelly's (1955a) Role Repertory Grid Test taps a person's habitual construct use in order to gain an understanding of his or her cognitive reference points.

A warning must be added that any person might categorise his or her experiences in an entirely different way to the researcher's typical style of punctuation. An interviewer will then only be able to understand another's experiences by observing how that person's social and personal contexts are punctuated. Another term for the act of punctuating an experience is 'framing', that is, how someone frames an experience. Various frames for lovemap expression have been given above in the

discussions on love, pairbonding, romance, close relationships, and marriage, for instance. Relationship health and pathology have also been described from the viewpoint of various outlooks, as framed by either societal discourses or personal value attributions.

If a socially or personally framed lovemap leads to self-defeating partner selection patterns, this may describe a perceived discrepancy between desired and actual partner characteristics. This has to do with the punctuation of a situation that may have been mutually reached by those in a system who converse around it, or the complex system of an individual's cognitive constructs on the idea of an ideal lover and the ideal love relationship. Manoeuvres to examine and change lovemaps in a desired direction can surely be seen as attempts to 're-frame' or 're-construct' the set (or map) of potential partner characteristics as negative (exclusionary) or positive (inclusive).

If people punctuate their own experiences personally, relying on their own definition of a situation, then we can expect that everyone's frame of reference will be different from the next person's. A step beyond this position would allow us to understand that realities can be shared between people, and therefore co-created within the conversational domain (Varela, 1979). Ecosystemic thinking does, in fact, rely on these assumptions and it leans heavily on the ideas of constructivism and the later constructionism in elucidating this point (Meyer, 1990).

Hoffman (1985) suggests that our perceptions do not represent impressions of an 'out there reality', but rather lead us to construct this reality. Also relevant is von Glasersfeld's (1995) supposition that people do not discover the reality of the world out there, but rather invent it themselves. The premise here is that a person assigns his or her own meaning to everything that he or she comes into contact with, and this meaning then represents 'reality' for that person. Meaning is furthermore determined by the individual and not by the topic or the experience under question so that many people, viewing the same scene, may take away very different impressions of the 'reality' of it.

Hoffman (1990) describes constructivism's underlying assumption as the idea that people construct their own versions of 'reality' instead of **recognising** some obvious and absolute reality 'out there'. If this is so, then we should refer to a multi-verse of numerous observer-dependent realities that are all equally valid, instead of one objective reality that all can come to know in the same way. While all such 'realities' are considered to be equally valid, one specific 'reality' might be more useful than others for the interviewee in putting his or her point across or the researcher reporting on findings. We can now re-define perception as a process that is better understood as our ongoing invention, or construction, of our world. It then becomes imperative to acknowledge the assumptions and presuppositions according to which we create our 'realities'.

Hoffman offers her understanding of the differences between constructivism and constructionism in her 1990 article, which is discussed below. Von Glasersfeld's (1995) radical constructivism is based on the idea that an objective and knowable truth is not possible but that, instead, the construction of ideas about the world takes place within the individual's nervous system as it feels its way along.

This position emphasises a very personal construction of reality that takes place within each individual, and which is consequently unique to him or her. Constructionism, on the other hand, places much more emphasis on the social interpretation and interpersonally constructed meanings that people create together (Hoffman, 1990).

Constructionism assumes that we can share meanings with others and this sharing of our network of meanings is our only way of connecting interpersonally. While people may hold onto their own personal 'realities' at times, it is also possible and often essential for survival that they construct a 'reality' together with others (Maturana, 1980). The sharing and co-constructing of these consensual 'realities' takes place through communication, and Hoffman (1992) acknowledges the great influence of contexts such as language, family, and culture here. One could argue that it is only through verbal and non-verbal language that people can reveal themselves to others, and be known by others.

When many people share a view of 'reality', having reached consensus about an observation, it can be said that a consensual domain has come about within language. Varela (1979) talks about the ecologies of ideas that are created in the conversational domain, instead of in our skulls, because he views our understandings to be generated as a part of a social aggregate. He prefers to talk of the 'observer-community' instead of the individual observer, and in so doing escapes the danger of solipsism by bringing our realities out of isolation. Gergen, a strong proponent of social constructionism, goes on to define the beliefs that we hold about the world as purely social constructions that come about through communal interchange (Hoffman, 1992). Social discourses are, then, shared ideas that have been built up through conversation with other people and are, thus, inter-subjectively co-created realities.

This study aims to capture a few individuals' own created 'realities' of their attributions for radical lovemap change. Through discussions and questionnaires the author will attempt to share in these constructions of experience, and to become involved in constructing a shared understanding of these 'realities' for reporting. It is important to remember that the 'realities' have likely already been created and co-constructed between the subjects and others. It will be informative to discuss the participants' perceptions of the extent to which their own definitions of lovemaps, both functional and self-defeating, have been co-created interpersonally, as well as their experience of how prevailing social discourses around relationships shaped their ideas.

Hoffman (1992) reminds us that all therapy and research takes the form of conversations between people, and that the findings of these conversations have no 'reality' other than that which is bestowed upon them by mutual consent. The validation of the author's understanding and interpretations of participants' stories must include a consensual conversation with them that has the purpose of confirming the co-constructed nature of the report. The author further expects that the

reader will get to participate in yet another construction of the 'reality' of this study in his or her reading and punctuating of this document.

4.2.3.7 Objectivity in parentheses

A perspective that allows for multiple valid realities must also concede that there can be no objectivity or subjectivity, but rather a recognition of the observer's involvement in shaping that which is observed. A position of total subjectivism is criticised by Clinchy (1993) as being extremely auto-centric. Subjectivists see first-hand experience as the only reliable source of knowledge and value and are apt to preach 'openness' while practising no more than an aloof tolerance of others' points of view. Garrod argues that they may listen politely, but do not really hear.

The position of subjectivism is inclined to reconstruct values as individual rather than as absolute (Clinchy, 1993). There could then be no absolute wrong, and only multiple realities grounded in individual life histories. This may lead to a standpoint that psychologists call ego-centrism, where one lives inside one's own head and risks falling into the trap of solipsism. Solipsism is defined as the philosophical belief that the only thing that can be known to exist is the self, with the outside world only an object of one's consciousness. If one's own personal experience is the only thing of which one can be certain, then, by extension, one's experiences are taken to represent all of reality. This is an extreme variation of idealism that is rarely held these days, however.

An extreme subjectivist may acknowledge, in theory, the existence of other realities, but in essence only her own reality is real to her (Clinchy, 1993). She can only look out through this subjective reality and is unable to transcend it or detach herself from it. The ultimate position of subjectivism would then leave a person unable to love in our full understanding of the adult capacity to love. Here Garrod cites Murdoch's terms that, 'Love is the extremely difficult realisation that something other than oneself is real. Love ... is the discovery of reality' (p. 51).

In the epigraph to Ernst von Glasersfeld's 1995 book he quotes Heinz von Foerster's assertion that, 'Objectivity is the delusion that observations could be made without an observer'. This understanding acknowledges the interrelatedness of the observer and the observed in a system that is not divisible into parts. There can be no question of one objective truth or a reality that is correct and unquestionable when every person's observations are coloured by his or her world views, own behaviours, and personal manner of observing.

Hoffman (1985) refers to the false illusion that Western science was based upon until the time of the new epistemology. She cites Von Foerster's summary of the development of the cybernetics of cybernetics in which he compares 'first order' cybernetics, or the observer remaining outside of that which is being observed, with 'second order' cybernetics, or the observer included in the total arc. Maturana (1980) agrees with this point and takes the position that we can not escape the fact that,

in everything we say and do, we are observers. It is for this reason that he would always use the term 'objectivity' in quotation marks, and we now speak of **objectivity in parentheses**.

This point relates to the study of radically contradicted lovemaps in that the researcher must remain aware of the dependant nature of data gathered. The participants' descriptions should not be viewed as subjective or as objective, but rather as the language-ing that was co-created along with the researcher within the context of a research interview. The final report and all interpretations made must also be viewed as a construction of the researcher and participants, and therefore as a relative and contextual reality that is but one version of what transcended and was understood by all.

4.2.3.8 Complementary

Leading on from the assumptions of multiple, created realities and the relativity of the 'objectivity' that we now have, we might contend that the question of any form of reality at all becomes doubtful. A solipsistic argument would offer that reality only exists in the mind of the observer and that any observations must be accepted (Meyer, 1990). The ecosystemic student, however, recognises the recursive nature of observing systems and would counter that the different, parallel realities of each participant are his or her own (or shared) actual 'reality' that fits each one's world. Hoffman (1990) goes on to describe complementarity, a useful concept here, which she defines as the reciprocity of all elements (even those that may appear to be opposites) in a relationship.

The ecosystemic paradigm's dialectical view transcends either/or dichotomies to reach a position of recognising both/and answers (Auerswald, 1985). This allows the use of the complementarity of both sides of the coin, along with the relationship that exists between them, in achieving an understanding of any phenomenon. Penn (1982) refers to Bateson's principle of double description, and cites his understanding of it as taking views from every side of a relationship and juxtaposing them so as to generate a sense of the relationship as a whole. The author's intention is, similarly, to use multiple descriptions (qualitative, structured, and undirected interviews) of the participants' experiences of changed lovemaps in order to generate a sense of these relationships as wholes.

Here there is room for all possible perspectives, and Becvar and Becvar (2006) go on to describe how other schools of thought in psychology can be used within an ecosystemic framework. Their term 'theoretical relativity' refers to the usefulness of other theories and approaches in as much as they can give meaning to each other and have co-operative advantages for any given context. Hoffman (1985) also talks of the 'second order' approach as having a high tolerance for difference. She adds that it is possible to incorporate methods from other orientations as long as one is clear and self-referential about what one is doing and why.

In terms of research, ecosystemic thinkers can now describe their goals as the exploration of different realities with research participants, as long as they themselves are also viewed as a part of the system being investigated. The principles behind this both/and reasoning of the 'new'

epistemology allows the author to use both qualitative conversations, structured questionnaires, and other techniques as tools for collecting data, in as much as they are useful in that context. Meyer (1990) adds that constructivism makes it possible for us to be able to accommodate even a quantitative construction as another reality, and to regard it as a form of meaningful communication about a particular system.

4.2.3.9 Self-referentiality

Self-referentiality is a concept that can worthily conclude this discussion of ecosystemic principles and their relevance to the study of radically contradicted original lovemaps. The author views this essential feature of ecosystemic thinking as the thread that binds all other presuppositions of the theory together. Hoffman (1990) claims that it is impossible for the therapist or researcher to go into a conversation with no ideas in mind, or a position of complete 'not knowing', and that it is better to be aware of the ideas that one does have than not to be aware of them. She goes on to say that the second-order view involves taking a position that is a step removed from the operation itself, so as to be able to perceive it reflexively. Such a view can make one more aware of the manner in which one's own relationship with the operation influences it.

Referring to one's paradigms (or knowledge of one's way of knowing) is self-referential, or, as Keeney (1983a, p. 46) puts it, '...communication through (meta) communication is a self-referential process'. Self-referentiality implies the manner in which anyone who proposes a 'reality' remains aware of it being just that, their own punctuation of their own creation, and also acknowledges the recursive influence that they have had on every step of the process of interacting as an observing system. Walters (1990) reminds us that theorists and practitioners should always think and operate while fully aware of the values, subtleties, and meanings inherent in that which they do or how they think, and then refer to the influence that their selves may have had on their work.

This section is, paradoxically, no more than assertions made about an epistemology from within that epistemology. Elkaïm (1986) grants that we can not avoid being caught up in the paradox of describing a reality that we are actually busy constructing at the time. It is clear to the ecosystemic thinker that this kind of paradox is inevitable in any system of thinking inasmuch as such a system necessarily includes the thinker. Keeney (1983a) adds that the shift towards including the observer in that which is observed, such that self-referentiality becomes essential, opened up the possibility of responsibility for the therapist and also made ethics an integral part of the ecosystemic position. This self-referentiality within the thinking system of the author, her paradigm and her construction (or thesis), gives a sense of the system's autonomy, which can be seen as the highest possible order of recursive process in a system.

4.2.4 Conclusion

Changes in psychological thinking from the linear, individualistic schools of thought to the circular nature of ecosystemic outlooks set the context for the author's varied exposure to different psychology paradigms throughout her studies. The shifts from first- to second-order cybernetics described above further highlight the current context of the author's understandings of the ecosystemic paradigm. This paradigm has stood out as the most useful, and personally relevant, approach to her work. Those paradigmatic assumptions that the author considers most meaningful for herself as a psychologist, and most relevant to the present study of radically contradicted original lovemaps, have been detailed and discussed.

In setting out the above assumptions, the author has further experienced a re-confirmation of the systemic, and autonomous, nature of this outlook, on a higher order of abstraction than had been previously known. The above exposition of the ecosystemic paradigm's assumptions demonstrates this circular pattern in that the assumptions themselves confirm the necessity of referring back to the whole paradigm in the form of a recursive feedback loop. It may now also be possible for the readers to position themselves within this outlook, and to think about the way in which the context of their own paradigms leads to the distinctions that they draw so that they might observe their own system of co-creating what is being read.

4.3 Humanistic approach

The Humanistic approach in psychology accommodates a variety of views, rather than a single organised system or theory (Meyer, 1990). This model approaches the individual as an integrated whole and proposes that each person should be studied as a unique and yet organised whole or gestalt. The individual is held to be a dignified human being, with higher mental, emotional, and spiritual dimensions and qualities, such as one's will, creativity, values, humour, autonomy, and potential for growth and self actualisation. Man is viewed as a unique being with qualities that distinguish him from lifeless objects and primitive, animalistic beings.

Humanistic psychology works with the conscious processes of individuals, especially decision making processes (Meyer, 1990). This may make up the origin of Existential responsibility, or this particular philosophy's emphasis on an individual's responsibility for his or her own problems and finding solutions for them. Humanism concentrates on the individual's conscious experiencing and his or her evaluation of this process, while allowing that unconscious processes have a role to play in unhealthy functioning. Humanism embraces the concept of mankind's freedom of choice and responsibility for the course that his life takes, while still acknowledging the roles played by genetics and the environment.

Persons are viewed as more active than reactive, and able to make contributions towards growth and the realisation of their potential (Meyer, 1990). Man's active participation in determining his own

behaviour, and an inherent inclination towards actualising his potential and creative ability, is presupposed. Moreover, the Humanistic model emphasises psychic health, arguing that the psychologically healthy person (instead of pathology) should be used as the criterion for examining human functioning. This way we may know man's capabilities and potential. The author has grounded the lovemap concept in Kelly's cognitive construct theory, above, which also emphasises that people create their own lives through construing experience, and are therefore free. Maddi (1989) criticises Kelly's failure to link his model to Existentialism or Phenomenology expressly, as this could have afforded it greater specification in terms of Humanistic freedom of choice.

The Humanistic model clearly contrasts with the assumptions of the older psychoanalytical and behavioural schools of thought, such that it has been called the 'Third force' in psychology (Moore, 1990). The first significant movement in psychology, Freud's Psychoanalysis, viewed man as a passive being, at the mercy of his impulses and unconscious processes. It made sense of human behaviour from a reductionistic perspective and emphasised malfunctioning and the destructive element in man's nature. The second wave of Behaviourism clearly reacted against the depth of Freudian psychology and offered psychologically superficial and elementalistic (as opposed to in totality) views of man. Behaviourists also viewed man as a passive being, but now reduced to an animal level, with his behaviour controlled by environmental circumstances and learning principles.

In contrast to the earlier schools, Humanistic psychology recognised the positive nature of man, proposing that human nature is either basically good or neutral. Man's nature is not viewed as inherently destructive towards the self or others, although choices can still turn out unfavourably. Environmental conditions and personal decisions may have a negative influence on a man's life, such that he does not fulfil his true potential. Maslow led American psychologists to establish the Humanistic movement, largely in reaction to the perceived inadequacies inherent in both Psychoanalysis and Behaviourism (Moore, 1990). Humanistic theorists as a group do share specific complementary assumptions that do offer different solutions to fill the gaps in the above mentioned, traditional schools of thought. The author is informed by both Existential and Phenomenological philosophy, and it is significant to look at Humanism's connections to the Western philosophical thinking of Existentialism here.

4.3.1 Existentialism

The origins of Existentialism stretch back to the mid 1800s when Kierkegaard (1813-1855) protested against the prevailing intellectualism of the time (Engler, 1985). The philosophies of Kierkegaard, Heidegger (1889-1976) and Sartre (1905-1980) fed into the thinking and positions of the Existential approach. Kierkegaard argued that the intellectual movement reduced all psychic processes to merely cognitive processes, captured in the idea that 'abstract truth is reality'. For him, truth existed, instead, only as the individual herself produced it in action. The term Existential comes from the

Latin *existere*, which means 'to stand out' or 'to emerge', and the approach focuses on the human being as she is emerging or becoming.

Existentialism traditionally looked for the essence of being, those unchangeable principles and laws believed to govern existence (Engler, 1985). It pointed out, however, that a law can be true and still not be real. This philosophy sought to bridge the gap between what is abstractly true and what is existentially real. As one may already realise, the existential attitude is apt to be bewildering and it does defy simple definition. Nonetheless, the author will attempt to put across those relevant principles that have informed her thinking as a psychologist and human scientist.

Existentialism offers that there is no truth or reality for us as human beings except as we participate in it, are conscious of it, and have some relation to it (Engler, 1985). This ties in closely with the ecosystemic assumptions of no one reality and the multiple constructed realities of individual experience. Knowledge then becomes not an act of thinking but an act of doing. We have and use concepts, especially in language, but they are mere abstractions rather than real things. We must recognise that they are only tools and not substitutes for reality, such that when we use concepts, we must make it clear that we are abstracting them from the real thing. This echoes the sentiment of the ecosystemic caution against reifying an abstract idea, as the map is not the territory.

The individual is said to be object-directed and therefore continually thinking about something (Moore, 1990). All of man's behaviour is believed to be intentionally directed towards an object, such that the individual is directed towards his world as both man-in-the-world as well as man-with-others. Existentialists maintain that one must place man in relation to his world and others, as a person can not be studied in isolation from the world and others (or contexts). His true experiencing occurs only within the subjective framework of his existence. No one person can be completely free of group impositions. An authentic person is believed to synthesise that which is imposed and that which is willed by the self to reach a pattern of existence uniquely his own.

The hard sciences have questioned existentialism's place in science, but this theory is not anti-scientific (Engler, 1985). In fact, it arose out of a desire to be more and not less empirical, and it urges for greater breadth in scientific methodology. The conventional scientific models followed an approach that explained the more complex through reference to the simpler. Existentialists believe, however, that a reductionistic approach misleads. Rollo May (1958) applied elucidated much of Existential thought for application in psychology, and contended that the simpler can be understood and explained only in terms of the more complex.

Science must look for the distinguishing characteristics of what it is trying to understand and what constitutes distinctiveness (and not shared factors) in order for a new level of complexity to emerge (Engler, 1985). The Existentialist argument takes the inquiry to a deeper level that looks at the structure in which these concepts are rooted. It seeks to develop an empirical science that deals with the whole of knowledge, looking at unity prior to any split or conceptual 'either-or' dimension.

Here, '...in studying the structure of human existence, the very nature of the subject shapes the science that investigates it' (p. 467). Once again, this is a strong motivation for the author's explication of her theoretical paradigms in order to remain accountable.

Existentialists make clear the limits of assuming or attempting to adopt a position of objectivity in the process of understanding (Engler, 1985). Objectivity is prized as a goal in the history of science, with researchers striving to achieve it and arguing that subjectivity clouds the reasoning process. However, objectivity at times prevents understanding. Some truths about being human, and an experiential understanding of what it means to be, can be discovered not by objectivity but by intense personal involvement. We can only really understand ourselves as we enter into personal relations with others. Thus, as researchers, we need to broaden the scope of our methodology and resist treating the human experience and other persons objectively.

Human knowledge is then, ultimately, interpersonal. Buber's (1970) classic distinction between knowing that is either objective or subjective (I-it) and knowing that is transpersonal (I-thou) is of relevance here. There is an entirely different way in which the world of persons reveals itself to us. Knowledge can not simply be objective (knowledge of an external object) or subjective (knowledge of the self) but must of necessity be interpersonal, arising out of human beings' encounters of one another. These propositions return us to the ecosystemic and constructionistic ideas of co-constructed meanings, where the only honest 'reality' that exists is that of multiple, consensual, interpersonally created realities.

Moreover, the very topic of this study focuses on persons, and the specific intimate relationship choices that they make. A researcher's knowledge that is achieved through encounters with subjects can be just as real as understanding through objectification, which may be simply an abstraction itself (Engler, 1985). An in-depth, qualitative research methodology may fit better, and be more coherent with, the study of persons and their intimate lives. Existentialism begins with personal existence, and questions the nature and purpose of this existence. In Existentialism, self-reflection is emphasised (Moore, 1990) and we would expect that persons, themselves, may be searching for meaning in their lives and love relationships.

Furthermore, Existentialism emphasises self-transcendence, and this implies rising above the limitations of self (Moore, 1990). This would be achieved by setting goals and following ideals, rising above circumstances by choosing specific attitudes towards them. Existentialism views man as a being who is becoming or emerging and not merely a conglomeration of static contents, mechanisms, or patterns. This also suggests that a human being can be more than he is. Man is seen to have the ability to stand outside of himself and look at himself, and to then transcend genetic and environmental limitations. The individual is viewed as an agent with free choice, and therefore responsible for his or her actions.

Existentialists emphasise man's freedom of choice, and add that this makes it possible for him to be the architect of his own existence (Engler, 1985). Each one carves out his or her own destiny, in terms of life in general and specifically in terms of partner selections. We are literally what we do, certainly in the expression of love in our pairbonds. Every person must take responsibility for his or her own existence and then life becomes essentially what each person makes of it. Existentialists argue that a worthwhile life is one that is authentic, honest, and genuine. However, mankind does not only make choices that are to his advantage, and the common experiences of sorrow, alienation, fear, boredom, and guilt feelings that man struggles with testify to this.

Nonetheless, an authentic existence or one that is true and honest is a life in which a person can truly be him- or herself, not living according to the directions of others. Fromm (1957) offers an Existential rationale for the existence and importance of relationships, especially the primary pairbond. He suggests that animal attachment is a part of man's instinctual equipment and that remnants of this can still be seen operating, although mankind has largely transcended nature and moved on. Every person is born from a definite situation into an indefinite, uncertain, and open situation. Man is gifted with reason; as life being aware of itself, himself, his fellow man, the past, and the possibility of a future. Each person is aware of the self as a separate entity, and of the only certainty being death.

Every person has an Existential awareness of his or her aloneness, separateness, and helplessness before nature and society (Fromm, 1957). The separate and disunited existence of mankind would feel like an unbearable prison. One would become insane but that one reaches out and unites the self with others in some form, thus emphasising our identity as social beings. Fromm takes an Existential position in discussing this experience of separateness that arouses anxiety, which is in fact the source of all anxiety. This anxiety can be intense and arouse shame and feelings of guilt, all of which an individual will seek to avoid. Thus, the deepest need of man is to overcome this intrinsic separateness and leave the prison of aloneness by joining with others in relationship. Existentialism is relevant here as one of the author's informing paradigms, and as a philosophy well suited to the study of our motivations to enter relationships.

4.3.2 Phenomenology

Edmund Husserl (1859-1938) is generally regarded as the founder of Phenomenology (Moore, 1990). This model hinges on the principle that perception is not merely the result of stimuli impinging from the outside, but rather that a person actively goes out into his or her world. Additionally, every individual will attach personal meaning to his or her experiences. This links Phenomenology to Existentialism in terms of the importance of an individual's subjective world of perception as a starting point, as well as the active position of man.

Kant's distinction between 'phenomena' and 'noumena' is of relevance here (Moore, 1990). Whereas *phenomena* refers to the sensory knowledge and experience of things in the external

world, *noumena* refers to things as they actually are, independent of sensations and our knowledge of them. Phenomenologists would say that it is futile to speculate about noumena, as scientific study, especially that of mankind, should focus instead on phenomena, as the latter is the only reality that man can know. The difference in approach from a positivistic, empirical, interpretive scheme to a Phenomenological one is sufficiently great that some detail must be given.

It is not easy to comprehend Phenomenology and a number of its distinctive features from within the empirical philosophical framework that has dominated the scientific culture of our times (Giorgi, 1981). It is not so much that Phenomenology is against empiricism as it is that phenomenology is more than merely empirical. Phenomenology thematises the phenomenon of consciousness in its most comprehensive sense, referring to the totality of lived experiences that belong to a single person. Consciousness is emphasised, and enjoys a privileged status, because it can not be avoided. One may either acknowledge the presence and role of consciousness in one's life, or it silently makes its presence felt nonetheless.

Therefore, consciousness remains the medium of access to whatever is given to awareness, and nothing can be referred to without implicitly including consciousness (Giorgi, 1997). Phenomenologists would then argue that it is more rigorous to declare the role of consciousness, and take it into account, than to ignore it. Moreover, consciousness is not merely a 'neutral' presenter of objects or givens in a person's world, but it actually contributes to the very meaning of such experiences by its own varying modes, styles, forms, and so forth. This ties in with the ecosystemic understanding of the participant-observer's contribution to that which is observed.

Even when 'real objects' are the reference points, those human sciences that do adopt a Phenomenological perspective concentrate on how such objects are perceived or what they mean, instead of their absolute existence or 'real' character (Giorgi, 1997). Phenomenology begins its analysis of presences not in their objective sense, but rather in terms of the meaning that the phenomena have for the experiencing subject. An important term to Husserl was intentionality, which is the essential feature of all consciousness. It refers to the fact that consciousness is always directed to an object that always transcends the act in which it appears. The object is typically not consciousness itself, although it could be, as in introspection or self-reflection, where it then becomes a meta-consciousness.

Relevant to this study will be Phenomenology's understanding of those descriptions of subjects' conscious processes that can be taken as reliable (Giorgi, 1989b). For this purpose, we should look at whether subjects are describing transcendent or immanent objects, in the Phenomenological sense. We should expand the possible categories to three, as set out below. Descriptions of simple transcendent objects are those which the researcher is present to, able to perceive, and has knowledge of herself. Subjectively profiled transcendent objects are similar to the above, but found

in those instances where a not easily, empirically verifiable, subjective disposition towards the transcendent object is included in the subject's description.

Descriptions of purely immanent objects, however, belong to the same stream of consciousness as the acts themselves (Giorgi, 1989b). They are exclusively present to the subject's consciousness and have no existing, objective referent at the time. From an empirical perspective, this category is clearly the most difficult to verify, in that these objects exist as personal values, thoughts, desires, and preferences. Within the study of radically contradicted original lovemaps, the researcher will be asking participants most often for their own immanent objects on partner selections. In fact, a lovemap itself may be considered to be a very complex immanent object, or set of immanent objects. Purely immanent data can not be proven, but we can say that they are plausible and coherently articulated and not in logical contradiction to the behaviour manifested.

Giorgi (1997) adds that this idea is most important for the human sciences, as it helps to overcome the Cartesian assumptions of the separateness of the subject-object relationship. These are not two independent entities that exist within themselves and only later refer to each other. Instead, the very meaning of subject implies a relationship to an object, and to be an object intrinsically implies being related to subjectively. The subject-object relationship must be understood structurally and holistically. This has also been an ecosystemic challenge, leading to the assumption of a perforce status for 'objectivity' clarified as in parentheses or the inclusive participant-observer position.

Phenomenology argues that we should examine phenomena as they are given, that is, just as they occur (Moore, 1990). One should 'put aside' or render 'non-influential' all past knowledge associated with the presently given object. It should have a chance to be comprehended in its fullness in the present situation, as it manifests itself, without the person imposing personal theories or specific systems on it. However, the author must bring in the ecosystemic emphasis on knowing one's way of knowing and challenge the absolutism of this Phenomenological assumption. We must ask whether it is possible to examine anything without a guiding epistemology, or at least a theory broad enough to steer clear of solipsism.

Ecosystemic theory answers this in suggesting that all researchers have a guiding paradigm, whether they openly state it or not. Those who are aware of their paradigmatic approach/es and refer to their particular lens/es are the more reliable in reporting on their meaning making process. It should be possible to synthesise these positions into both/and thinking and observe a phenomenon as it manifests itself, while making sense of it in full contact with one's paradigms.

The above argument takes us back to a relatively Existential principle, and the proposition (also Phenomenological) that we should examine the reality of the world as a person sees it (Moore, 1990). Thus, a person can only be evaluated or involved as a research participant if his or her subjective perceptions can be discovered. The investigator must be able to view reality through the eyes of her subject, that is, to be informed by the subject's lens or meaning-making paradigm. This

brings us to a meta-paradigmatic position, where the researcher must remain aware of her own paradigm (one which emphasises the importance of stating one's way of knowing) in order to make sense of her participants' ways of making sense of phenomena that manifest themselves and are subjectively comprehended through the (identifiable) paradigms of each participant.

Most relevant to research work is phenomenology's take on the process of description (Giorgi, 1989a). Description can be said to be the use of language to articulate the intentional objects of consciousness within the constraints of intuitive evidence. To describe means to give linguistic expression to the object of any given act precisely as it appears within that act. Put another way, through the medium of language, one is able to communicate to others the objects of consciousness to which one is present, precisely as they are presented.

The true significance of description can be best seen when considering the alternatives to it, which are explanation, construction, and interpretation (Giorgi, 1997). Explanation both presupposes that which is present and departs from it, in order to account for it. Similarly, construction is usually another way of accounting for a phenomenon rather than describing it. Interpretation, finally, is not description in that it accounts for a phenomenon by bringing a perspective, either from theory or for pragmatic reasons, to the given that is not demanded by the intuitive evidence. These alternatives are ways of accounting for the phenomenon in terms of some factor external to it, whereas description is the articulation of the given as given, and limited to what is given. The author will both describe the accounts and attributions that participants give for their lovemap changes in one chapter, and then offer her psychological interpretations of these in a later chapter.

The above argument ties in well with narrative assumptions in concluding that a sufficiently rich description would include an intrinsic account of the phenomenon. Giorgi (1997) adds that the Phenomenological approach is discovery oriented, and in order to discover meanings in data, one needs an attitude sufficiently open to allow unexpected meanings to emerge. One should allow one's professional sensitivity and spontaneity to function so that relevant meanings can be intuited. Meaning units are constituted more by the attitude and activity of the researcher than they exist by themselves. This is why an attitude of sensitivity to the discipline and sensitivity to the phenomenon being researched, is so important.

4.4 Psychofortology

'Salutogenesis' is an approach employed by many psychotherapists in modern times (Figley, 1986). This outlook has come to exist as the other side of the coin from the historical, reactive position of psychology, which sought to ameliorate or remediate an existing problem while ignoring the critical goal of prevention. Salutogenesis is considered to be a significant paradigm shift from the original, reactive stance of the 'healing professions'. Figley reports that illness, remediation, and 'repairing the broken' have always somehow held more attraction than the proactive position of health, prevention, and enrichment, which is now supported by the positive psychology movement.

In contrast to the traditional pathogenic paradigm, Strümpfer (1990) introduces the paradigm of salutogenesis, or tracing the origins of health. He argues that a number of the social sciences, and especially psychology, have been functioning predominately, but not completely, from a point of view of pathogenic thinking. Psychology can be seen to have followed the medical model in its pathogenic orientation to psychological phenomena and an emphasis on the abnormal. Much of our thinking about people has been directed, generally, at finding out why people fall ill, why they develop particular illnesses, and then combating (and possibly preventing) these in turn.

However, in a drive to answer the question of what health is if it is not the absence of illness, a new paradigm is strongly in the ascent. It emphasises the origins of health or wellness and was introduced as the neologistic concept of salutogenesis. This follows Antonovsky's (1987) derivation from the Latin root *salus* meaning health and the Greek root *genesis* meaning origins. The argument behind this move proposes that stressors are omnipresent, rather than the exception, in modern (and possibly historical) human experience. It is also argued that, despite this, people are nevertheless surviving and remaining healthy and functional. We can do away with the dichotomy of people being either ill or healthy, as these states are able to co-exist in a complex matrix form.

Since ancient times, we have had medical physicians treating existing disease with the knife and specific-effect drugs, as well as guardians and healers who treated and supported well-being in general using general-effect panaceas (Strümpfer, 2003). Ancient Chinese healers held general 'tonics' in high esteem and practised various ways of increasing the efficacy of the whole healing system, restoring, stimulating, invigorating, and fortifying it. In these circles, health is considered the natural order of things and the healer's role is to increase natural resilience and resistance.

Strümpfer (1995) later broadened the concept of salutogenesis, which refers to the origins of health, to 'fortigenesis', which refers to the origins of strength in general. He later made the distinction between 'fortology' as strength at numerous end points and 'psychofortology' as psychological strength, which may be used as an alternative to 'positive psychology' (Strümpfer, 2006). Strümpfer notes that a number of positive psychology ideas have been in circulation for some time. He cites Super's concept of hygiology, which was meant to be the concern of counselling psychology as opposed to the psychopathology that was central to the clinical branch. Hygiology referred to the normalities of even abnormal people, and the identification and development of their personal and social resources and adaptive tendencies in order to optimise their global functioning.

The 'Third force' of psychology theories, the Humanistic movement, also deserves mention here (Strümpfer, 1990). Strümpfer cites Maslow's theory of the need for self-actualisation, Rogers' ideal, fully functioning person and actualising tendency, Rotter's social learning, and White's competence motivation. These are examples of the human tendency to order behaviour and optimise performance, as well as the intrinsic motivation that humans have towards self-determination and competence. Dass-Brailsford (2005) adds that Maslow led the Humanistic tradition in looking at the

healthy side of human existence and positive development in psychology. In general, these schools of thought concentrated on health instead of pathology and sought to unravel the mystery of people who manage stress and stay well.

Strümpfer (1990) includes an important concept, that of 'homeostasis', to the argument. Homeostasis implies that the normal state of the human organism is a relatively constant condition, which may vary somewhat but is maintained by various, complexly interacting, regulatory mechanisms. Human beings can be considered to be, prototypically, in a dynamic state of heterostatic disequilibrium, with a pressure towards increasing entropy. More importantly, at any one time, at least one third and possibly the majority of the population of any modern, industrialised society is characterised by some morbid condition (Antonovsky, 1979). Therefore, deviance from absolute health, be it clinically or epidemiologically defined, is actually 'normal'.

One can conclude that stressors are endemic and that the human condition is stressful (Strümpfer, 1990). Even those people in relatively comfortable, benign, and sheltered environments are fairly continuously exposed to fairly serious stressors. Moreover, many of the difficult problems with which people do cope are common and persistent hardships that regular individuals experience in mainstream activities. So, people are generally likely to have a high stressor load, which some individuals remain neutral to in terms of health consequences, maintaining a position of health and wellness. This will of course depend on the person's response to the stressor and the 'generalised resistance resources' that he or she uses for coping (Antonovsky, 1979).

The work of salutogenesis looks at the constructs and mechanisms of how people manage stress and stay well. Strümpfer (1990, p. 265) reviews a number of constructs that have been developed, independently, but which seem to be quite clearly part of the new paradigm, namely,

Antonovsky's (1979, 1987) 'sense of coherence', Kobasa's (1982a) 'personality hardiness', Ben-Sira's (1985) 'potency', Thomas's (1981) and Colerick's (1985) 'stamina', and Rosenbaum's (1988) 'learned resourcefulness'.

These constructs are significant for psychology in general, but perhaps more so for psychotherapy as well as research and practice in health psychology. Other salutogenesis-related constructs, which also concern the maintenance and enhancement of wellness in addition to the prevention and treatment of illness, are listed by Strümpfer (1990, p. 265) as,

Internal-external locus of control (Rotter, 1966), personal causation (de Charms, 1968), self-directedness (Kohn & Shooler, 1983), self-efficacy and human agency (Bandura, 1982, 1989), social interest (Crandall, 1980), and sense of humour (Lefcourt & Martin, 1986).

The first five constructs explain people's ability to remain healthy and functional despite omnipresent stressors (Strümpfer, 1990). The hardy personality is a global personality construct that moderates stress-health relationships. **Personality hardiness** is believed to consist of commitment (belief in

personal importance, value and involvement), control (sense of personal influence and responsibility), and challenge (accepting change as opportunity and incentive for personal development). This positive picture of hardiness contrasts with the poles of alienation, powerlessness, and threat that would be their opposites. Hardiness and social support may be the intrapersonal and interpersonal sides of the same coin of coping resources, respectively.

Potency is viewed as a mechanism that prevents the tension following occasional inadequate coping from turning into a lasting stress (Strümpfer, 1990). It is the outcome of successful past coping experiences and is comprised of mastery and self-appreciation. Potency implies a person's enduring confidence in his capacities and commitment to his social environment, which is perceived as basically meaningful, predictable, ordered, reliable, and just. **Stamina** is defined as the physical and moral strength to resist or withstand disease, fatigue, or hardship. This endurance functions as a protective shield, undergirding future health and the ability to manage change.

Learned resourcefulness is essentially the opposite of learned helplessness. It is considered to be a personality repertoire of complex behaviours, cognitions, and affects that render one willing and able to self-regulate internal responses, such as cognitions, emotions, and pain (Strümpfer, 1990). This concept describes the belief that one can deal effectively with manageable and predictable levels of stress (as trained in stress inoculation). There are individual differences in the extent to which people exhibit these beliefs, skills, and self-control behaviours. Those who have successfully self-regulated their internal responses in the past acquire skill in doing so and expect to be able to do so in the future, thus providing a basis for future coping.

Antonovsky's (1979) **sense of coherence** (SOC) is based on 'generalised resistance resources' (GRRs) that facilitate effective tension management in situations of demand. The range of GRRs include: physical and biochemical GRRs (immunosuppressors and -potentiators), artefactual-material GRRs (particularly aids that wealth can purchase), cognitive GRRs (knowledge, intelligence and skills), emotional GRRs (ego identity and -strength), interpersonal GRRs (social support and commitments), coping strategies (overall plans of action), and macrosocial GRRs (ready answers provided by one's culture and its social structure). These have the potential to facilitate one's making sense out of the countless stressors that constantly bombard.

The SOC is a dispositional, global orientation and not a state or trait (Strümpfer, 1990). It refers to components of perception, memory, information and affect processing, as well as habitual patterns of appraisal and concrete behaviours based on repeated experiences of successful sense-making that were facilitated by GRRs. The SOC expresses the extent to which one has a pervasive, enduring, and dynamic feeling of confidence that stimuli deriving from one's environments are predictable, structured, and explicable; that one has the resources to meet these demands; and that they are challenges worthy of investigation and engagement. Within set boundaries, the person feels that events and stimuli are comprehensible, manageable, and meaningful.

Antonovsky (1979) added that GRRs would lead to a SOC that promotes general good health, which would in turn have a positive effect on well-being. The SOC could, furthermore, be directly related to other aspects of successful living, such as effective work and career performance; effective marital, parental and other interpersonal relationships; as well as community and religious involvement, and economic and political functioning (Strümpfer, 1995). A person with a strong SOC may also be expected to come out of a developmental transition (mid-life crisis or retirement) positively strengthened by the experience. Thus, we go beyond health as usually construed, to the strength that some people possess to deal with general concerns, such as finances, growing old, security conditions, and satisfaction with family roles.

We need to think of a broad construct related to the sources of strength in general that a person may exercise in many contexts. A broader explanatory construct is found in Strümpfer's (1995) fortigenesis, which deals with the interaction between GRRs, the SOC, and many areas of human experience. The term 'fortigenesis' receives its meaning from the Latin *fortis* meaning strong, and links to the English language suggestions of physical strength, vigour, endurance, mental or moral strength, and courage in adversity and pain. This term is more embracing and wholistic than salutogenesis, and better suited to this paradigm that encompasses the closely related origins of strength that are needed to be effective at other end-points of human functioning as well.

Strümpfer (1995) discusses various toughening manipulations of human beings, some organised and others fortuitous. For example, aerobic exercise, regular exposure to cold temperatures, and humour are found to lead to the positive outcome of better performance. As adult occupational experience has a substantial impact on people's psychological functioning, the effects of continuous exposure to conducive job conditions has also been found to impact positively on personality development. Achieving a self-directed occupational orientation leads to a virtuous cycle of reciprocal influences between more responsible jobs and greater latitude for self-direction. The alternative or concurrent processes of successful adaptation, resilience, and health have been found to result in beneficial effects from experiences such as military service and even combat exposure. In numerous studies, married women's employment outside the home has been associated with improved mental and physical health, as well as stress tolerance.

Strümpfer (2003) later attempted to shift thinking about the pathogenic construct of burnout in a fortigenic direction. He identified psychological constructs that could assist us to comprehend alternatives to burnout, and move people in that general direction. Five theoretical variables were presented: engagement, meaningfulness, subjective well-being, positive emotions, and proactive coping, as well as five somewhat practical suggestions: personal strategic planning, restorative places, optimal experience (flow), interpersonal flourishing, and Balint groups. As burnout has been defined in a predominately occupational context, so too will these constructs be work related.

Strümpfer (2003) argues that the above psychological variables are resilience factors that enhance fortigenesis, thus creating tendencies that promote resistance to burnout. The term 'resilience' derives from the verb to *resile*, which means that a thing tends to spring back and resume its former shape and size after it has been compressed, stretched, or bent. In the case of human beings and their behaviours, it can refer to both recuperation and the constructive and growth-enhancing consequences of challenges or adversity. Some individuals may even 'thrive', where they do not only return to a previous level of functioning but somehow surpass it.

Dass-Brailsford (2005) suggests that resiliency is a subjective concept that is not simple to define. She cites Walsh's definition of resilience as the ability to maintain competence despite stressful and difficult life circumstances. However, resilience is context specific, in that what may be considered resilient in one context may not be so in another. Moreover, we should avoid linear and simplistic predictions about resiliency qualities that may appear magical or mythical, as there is no guarantee that an individual is capable of surmounting any or every obstacle that arises. In her study of academic achievement in resilient black youth in South Africa, she views resiliency as the ability to embrace the challenges of life and retain openness to the world in the face of adversity.

The construct of **engagement** is introduced as a resilience factor or antipode of burnout (Strümpfer, 2003). It is described as a positive, fulfilling, work-related, affective-cognitive state that is persistent and pervasive, characterised by vigour, dedication, and absorption. Subjective vitality, personal initiative, and proactive behaviours are also closely related to engagement model concepts. The term **meaningfulness** refers to our need and search for meaning in life, and a sense of usefulness and importance in the things that we do. When people believe that they are significant in the workplace and the greater scheme of things, they can retain a sense of autonomy, joy, comprehensibility, manageability, and meaningfulness in line with Antonovsky's (1979) SOC.

Subjective well-being is conceived of as a multidimensional phenomenon including aspects of both the hedonic (attainment of pleasure, avoidance of pain) and eudaimonic (ethical living in accordance with 'true self', expression of these virtues) (Strümpfer, 2003). Subjective well-being is concerned with the nature of optimal human development and positive functioning, including self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. Strümpfer cites Ryan and Deci's model, which posits that once a person's needs for relatedness, competence, and autonomy have been satisfied across the lifespan, he or she may experience psychological growth, integrity, well-being, vitality, and self-congruence.

Strümpfer (2003) highlights the importance of recognising the role of feelings and emotion amongst the many cognitive angles of positive psychology. Three constructs make up **positive emotions** here, the first being positive emotionality, which is defined as a personality trait reported to be at the core of extraversion. Secondly, positive affect refers to consciously accessible, long-lasting feelings, that are often free-floating or objectless and present within emotions but also within physical

sensations, attitudes, and moods, which facilitate approach behaviour. Thirdly, positive emotions are typically brief and responsive with reference to some personally meaningful circumstance. Positive emotions may contribute to proactive coping and build enduring resources with long-term adaptive benefits that constitute reserves for managing threats in the future.

Proactive coping is referred to as those activities that take place before actual or anticipatory coping begins in order to prepare in general for future stressors that may occur (Strümpfer, 2003). Coping is defined as activities undertaken to master, tolerate, reduce, or minimise environmental or intrapsychic demands that are harmful or perceived to represent threat or loss. Proactive coping is generally beneficial to the individual by minimising the degree of experienced stress, making available a range of coping options, managing the amount of coping resources spent, and limiting the amount of stress endured if negative events can be averted or minimised.

Following the largely theoretical constructs and models above, we need to put these ideas to use in practical applications if they are to bear fruit. Strümpfer (2003) suggests that psychofortology and resilience should start with upbringing, education at home and at school, positive youth development, formal education, various psycho-educational programmes, the development that takes place in mature relationships and careers, promoting human values and ethics, and the guidance of responsible leaders. These are all long-term processes, however, and heavily reliant of the 'compliance' of those exposed to the potentially positive incentives.

Strümpfer (2003) suggests a process of '**personal**' **strategic planning**, just as organisations use, in the lives of individuals and families. This would involve courage, conviction, and the strength to 'stand still' and decide what things are really important and basic in one's life, followed by setting priorities over the longer term and committing oneself to them. Having prioritised activities in one's life in terms of values and what constitutes meaningfulness, it is possible for a person to find a cause or personal truth as a basis for action and a purpose for life. Improving oneself educationally, achieving small business success, occupational betterment, spiritual goals, and many others exist and could be discovered through taking the time to do so.

The concept of **restorative places** refers to environmental places where a person goes to relax, calm down, clear his or her mind after negative events, or retreat when feeling overwhelmed or unable to focus (Strümpfer, 2003). Within this person-environment interaction, people get to 'be away' from usual contexts or routines, become otherwise engaged, and find compatibility between environmental supports and restorative reflection.

Strümpfer (2003) cites Csikszentmihalyi's '**flow**', or optimal experiences, are termed *autotelic* as they are so engrossing and demanding that there is no surplus attention left to attend to stimuli irrelevant to the task. Moreover, the person is so thoroughly involved in doing a particular kind of experience that is enjoyable and meaningful that it is worth doing for its own sake, despite having no other productive consequences outside of itself. Examples are music, meditation, drivers who enjoy

driving, mountaineering, sports, games, hobbies, reading, cookery, and commuting. Activities that require serious energy outputs by the actor and that the person enjoys, feels thoroughly involved in, in control of, and able to perform well are relevant here.

Interpersonal flourishing refers to something quite different to the largely individualistic activities mentioned above, in that it entails having quality ties with others (Strümpfer, 2003). Social integration and support has been described as a core feature of quality living across many cultures and times. Relational flourishing involves loving, intimate, fulfilling, and enjoyable ties to significant others in which one receives affection and reciprocal empathy, and feels understood and appreciated. One's partner, family, friends, co-workers, and persons in other relationships and roles along with their support may act as environmental resiliency enhancing facilitators and buffers.

Lastly, **Balint groups** are described as a specialised form of social support for professionals that offers an accepting and supportive group atmosphere in which to work on troubling patient-professional relationships and communication skills issues (Strümpfer, 2003). This process was first offered for physicians, but has since been used for psychologists, nurses, social workers, teachers, and business executives as well. Within a small-group (10 or fewer) context, interaction between members and group leaders allows for work-place case presentations, the expression of thoughts and feelings, explanations of emotional and cognitive processes, and attempts at problem solving.

The above five practical applications of positive psychology have been suggested as antidotes, palliatives, or safeguards against burnout, but surely also apply to health and strength in general. Strümpfer (2003, 2006) offers a criticism of his own work in noting that many of the above constructs and models may be viewed as fuzzy sets, however, other authors also turn to fuzzy logic in distinguishing optimism and realism from alternatives. Some constructs have central elements but also very peripheral ones that may also belong to neighbouring sets or constructs. Moreover, some but not all of the above guidelines have a current, empirically established relationship to burnout. From a systems point of view, however, they are all synergistically interrelated and interpenetrating. Strümpfer's conjectures do provide theoretically tenable and practically fertile leads for development in psychofortology, positive human health, and psychotherapy.

4.4.1 Positive illusion

An interesting sideline development of positive psychology theory is the effects of positive thinking that is significant enough to fall within the realm of illusion. Strümpfer (1995) reported on soldiers' beneficial appraisals of war experiences that may have resulted from an opponent process influencing memory for unpleasant experiences, or even from positive illusions. Strümpfer cites Taylor and Brown's proposal that positive illusions about the self, one's ability to exert control, and outcomes in the future may be especially apparent and adaptive under circumstances that might otherwise be expected to produce depression or lack of motivation.

In Taylor and Brown's (1988) work, we find a most interesting argument on illusion and well-being. Decades of psychological theory have argued that accurate perceptions of the self, the world, and the future are essential for mental health. Most of the prominent psychological theories have emphasised contact with reality as a hallmark of mental health, and view only those persons who engage in accurate reality testing to be well adjusted. The prevalence of illusion in normal human cognition can not be denied, yet it is the net result of this process that is debated.

The term 'illusion' is much broader, and implies a more general and enduring pattern, than either of the terms error or bias (Taylor & Brown, 1988). An illusion is defined as a false mental image or conception that may be a misinterpretation of a real appearance, or something imagined. Nonetheless, an illusion is a belief that departs from reality and often involves central aspects of the self and the environment, such that it can not easily be dismissed. The above authors investigated illusions related to unrealistically positive views of the self, exaggerated perceptions of personal control, and unrealistic future optimism.

Interestingly, it was found that positive illusions may be especially useful and adaptive, and serve a wide variety of cognitive, affective, and social functions (Taylor & Brown, 1988). Those models of psychology that argue in favour of reality testing as the 'How?' of mental health, have also comment on the 'What?' or end point markers of optimal functioning. One central criterion of psychological well-being, adopted by a variety of theorists and researchers, is the ability to be happy and/or relatively content. Additional criteria of mental health include the ability to grow, develop, self-actualise, and care about others and the natural world, have positive self regard, openness to people and to new ideas, creativity, autonomy, environmental mastery in occupational and social relationships, and the ability to be productive in work and love.

Taylor and Brown (1988) found that people with unrealistically positive views of self, illusions of personal control over environmental occurrences, and unrealistic optimism about the future enjoyed exactly these mental health effects. Evidence from converging sources suggested that positive illusions foster the traditional criteria for defining mental health, including the ability to care about self and others, be happy or contented, and engage in productive and creative work. Nonetheless, the above authors questioned how it was possible that (positive) misperceptions of one's self and the environment could be adaptive. Gottlieb (2003) and Dolan (2003) pose similar questions around misplaced optimism, and the problems that it can causes in life.

Nonetheless, Taylor and Brown (1988) concluded that a belief in oneself as a competent and efficacious actor in a world with a generally positive future may be especially helpful in overcoming setbacks, potential blows to self esteem, and erosions to one's view of the future. Positive illusions were found to facilitate some aspects of intellectual functioning by means of positive mood and to promote the mental environment for making judgements and decisions and effecting more creative

problem solving. Unrealistic optimism was also found to be associated with higher motivation, greater persistence, more effective performance, and ultimately greater success.

The links between being active and happy are well-established and bring us back to the chief value of these positive illusions, that they can create self-fulfilling prophecies (Taylor & Brown, 1988). Positive illusions may inspire people to do things that they believe are possible, which they then make so. In concluding, the above authors question whether there might not be long-term limitations in leading a life that is significantly informed by illusions. The overriding implication that they draw from their literature analysis is that positive biases in perception may actually continue to be highly adaptive under many circumstances.

Those people who respond to the environment with positive perceptions will, at the very least, be happier, more caring, and more productive and experience the world as a warmer, more active and beneficent place in which to live than those who perceive the same information accurately (Taylor & Brown, 1988). Thus, the capacity to develop and maintain positive illusions may be an enviable capacity of the mentally healthy person and may be thought of as a valuable human resource to be nurtured and promoted, rather than thought of as error-prone thinking that needs to be corrected.

4.5 Progressive development versus chaotic change

Another significant question that the author poses centres on the nature and mechanisms of change, specifically in terms of lovemaps. It is important to investigate and theorise around the change process in order to know what to expect of lovemap change and to factor this into a therapeutic model aimed at such change. It is expected that lovemap change may occur somewhere along a continuum of dynamic processes between one pole of predictable, progressive, stepwise, and developmental change and the other extreme of unpredictable, sudden, nonlinear, and chaotic change. Taking the above post-modern paradigms into account, however, the author expects that change in a phenomenon as complex, significant, and personal as human partner selections is more likely to represent a chaotic change process than a progressive one. One model of progressive, sequential relationship development will be visited, and followed by a discussion of chaos theory as applied in the human sciences.

4.5.1 Progressive development

Levinger (1983) describes a progressive developmental sequence following the letters A, B, C, D, and E for the stages of relationship development. He proposes that a small minority of heterosexual relationships pass through all five phases, but that the greater majority would stop at some point in the progression and continue to function there. This author emphasises the importance of transitions between adjacent phases or periods in terms of understanding relationship development. A breakdown of this model is given here as an example of a largely progressive change process.

A is for the simple awareness of **acquaintance** with another person, which may last indefinitely if the relationship does not deepen (Levinger, 1983). B is the **building** of ongoing relationship, the exploration of the partners' mutual facilitation or interference, as well as their pleasures and/or problems of connecting with each other. This second stage may occur imperceptibly and does not necessarily require deliberate effort. The C phase of **consolidation** or continuation of the relationship occurs in the relatively durable mid-stage, following mutual commitment to a long-term relationship, which for many pairs may mean marriage. D represents the **deterioration** or decline of interconnectedness, which may develop imperceptibly over some time. The E or **ending** of the relationship would occur either through death or some form of separation.

This model concentrates only on the possible development of acquaintanceship into relationship and possible deterioration of this bond. The author notes that it does not address a concept similar to lovemap and its development, or touch on lovemap change that may later be expressed with a new partner. It does, however, propose a progressive and developmental design that a relationship might follow if other factors such as lovemap fit were kept constant. As this study is investigating lovemap change, and specifically radical contradictions of original partner preferences, it is reasonable to assume that a more chaotic pattern may lead to this type of change.

4.5.2 Chaos theory

Chaos is part of a bigger and more important revolution in current understanding than simply the role that it plays in explaining aspects of behaviour change. Chaos theory is part of a fundamental change in viewpoint from the controlled machine vision to the evolving, ecological vision of the world (Goerner, 1995). It is a most relevant topic for discussion in this thesis as it also questions how change is driven, and how new order emerges. Chaos theory attempts to understand how order evolves naturally, why change is inevitable, and what factors underlie transformations.

Our frames of reference will be irrevocably altered as we come to see humankind embedded in a vast, interconnected process that created, and is creating, the intricate order that we see, or have yet to envision (Goerner, 1995). Chaos theory will introduce us to the principles of nonlinearity, antiorder, self-organisation theory, and evolution. The term 'chaos theory' is frequently used as a shorthand description for nonlinear dynamics in general, along with a wide variety of related ideas. Chaos theory entered all of the older sciences, certainly the 'hard' sciences, a reasonable time ago as it was needed in order to deal with complexity in its many forms.

Goerner (1995) gives as an account of the differences between the classical and ecosystemic sciences that mirrors this paradigm shift. Classical science includes the linear, independent, closed, and equilibrium models. The Newtonian machine-like world was regular, predictable, controllably and completely knowable (in principle), but also passive, direction-less, and incapable of spontaneously producing order. Ecosystemic science, however, emphasises evolution, ecology, and change, yet is lawful and physical, but not completely predictable, controllable, or knowable. In this

non-Newtonian context, order is, instead, hidden in complexity and self-organisation. It is active, creative, goes in a direction, is not regular but is patterned, and is capable of producing both order and disorder. Change is not gradual, but rather made up of punctuated moves through periods of stable sameness and qualitative change. The ecosystemic universe is a vastly more integrated, holistically connected unity that is more illusive and endlessly mysterious.

Brown (1995) adds that chaotic processes have an irregular cycle, and that the reason for chaos being unpredictable is its extreme responsiveness to initial conditions. Chaotic processes are a class of deterministic processes that seem to mimic random, stochastic dynamics. However, chaos is actually determined behaviour that merely appears to be random. The process of change through chaos does leave tell-tale markings, and these are the patterns that the author expects to find in the accounts of individuals who have experienced radical original lovemap contradictions.

Chaos is essentially modern nonlinear dynamics, and order building is primarily a product of nonlinear dynamics. Goerner (1995) argues that nonlinearity is utterly simple in that, technically, it refers to all systems in which the input is not proportional to the output. This implies that everything whose graph of input against output is not a straight line; essentially everything in our world. Goerner argues that linear models are actually idealisations, as there are no completely linear systems, and that linear models have simply been useful over very short ranges and for certain types of systems.

Another critical element of the nonlinear revolution is the concept of interdependence along with the proportionality of interdependence (Goerner, 1995). Interdependence has to do with whether two things mutually affect each other, are interactive, or are functions of one another in a mathematical sense. The previous concept of independent systems was a useful idealisation in various sciences. The phenomenon of chaos or sensitive dependence, however, occurs only in nonlinear, interdependent systems. It is argued that this is the nature of all real world systems. Modern nonlinear dynamics now manages to show us quite how much of our general world view was biased by linear and independent assumptions of the past.

Brown (1995) suggests that the linear statistical models proved to be very useful in much social scientific empirical analyses, and were widely used for a number of decades. But, we find ourselves in an intellectual movement towards nonlinear models and there is no apparent reason, intuitive or otherwise, as to why human behaviour should be more linear than that of other things, both living and nonliving. Thus, we should at least include chaos theory and nonlinear dynamics in our understanding of human behaviour, and especially behaviour change. This may represent an appropriate evolutionary movement in social scientific thinking that will expand paradigmatic boundaries and encourage greater flexibility in understanding all aspects of human life.

Nonlinearity, certainly from a linear perspective, appears quite paradoxical (Goerner, 1995). Nonlinear models allow for a more subtle, complex, and therefore a more realistic vision of the

world, including human psychology. Contrary phenomena that seem to defy logic, law, and reason have long been observed in science. Apparently aberrant and illogical behaviour can now be seen as a completely lawful part of a system. Nonlinear models make such behaviour more concrete, reasonable, and logical. Nonlinearity itself is not supernatural, it is simple, nonmagical, lawful, and versatile. Everything in the natural world is fundamentally nonlinear and has the potential for behaviour quite out of line with linear expectations.

Nonlinearity is quite contrary and virtually impossible to pin down to any one type of effect (Goerner, 1995). It can produce either positive (amplifying) or negative (dampening) feedback, and can result in either stability or instability. Nonlinearity can lead to either coherence (convergence, coupling or entrainment) or divergence and exploding. Unlike linearity, nonlinearity also makes it possible for opposing tendencies to be built into a single system. In sum, a nonlinear world is extremely versatile.

The word 'chaos' traditionally denotes a formless void that is pregnant with forthcoming order (Robertson, 1995). The notion of chaos being fertile and breeding numerous variant outcomes is clear. Chaos, from which everything surely emerged, is more primitive and ubiquitous than anything else. The theory of chaos offers all sciences, and especially psychology, a new living symbol that is for our time, '...the best possible expression of what is still unknown' (p. 14). The author suggests that a therapeutic model aimed at sustaining the context of a nonlinear change process may be most productive in facilitating desired lovemap re-organisation.

Robertson (1995) argues that the time has come for chaos theory to be accepted in psychology. It is not within the scope of this thesis to cover all of chaos theory, or even the primary elements in a comprehensive manner. Nonetheless, the basic principles of chaos theory that are relevant to psychology are given as the following:

- Change is not necessarily linear, and small causes can have larger effects.
- Determinism and predictability are not synonymous; deterministic equations can lead to unpredictable results, or chaos, when there is feedback in a system.
- In systems 'far from equilibrium', or chaotic, change does not have to be related to external causes as the system can self-organise at a higher level of organisation.

Another related principle is that of catastrophe. Putting the popular (negative) emotive value attached to this word aside for the purposes of this discussion, we can see that catastrophic events may also have 'positive' outcomes. Catastrophe phenomena are a scientific class of dynamic processes that exhibit a sudden and large scale change, in at least one variable, in correspondence with relatively small changes in other variables or parameters (Brown, 1995). Thus, a catastrophe occurs whenever there is an abrupt major change in one variable as a result of a small change in something else.

The theories of chaos and catastrophe are related in some way (Brown, 1995). Both are based on deterministic, nonlinear dynamics models, and both have continuous and discrete time models included. In catastrophe theory, a 'bifurcation' is a transforming event, brought about by an 'attractor' changing after a parameter value change. Therapy aimed at lovemap change will attempt to facilitate a transforming event, and will thus have to sustain an environment conducive to a parameter value change of some or other sort. And this leads us to the assumption, according to chaos theory, that neither the therapist nor the client will know for certain what parameter fluctuation is necessary, or sufficient, or when it will occur, and a small change may have an unpredictably large effect. As the inputs and the outputs of this change process are far from obvious or absolute, the therapeutic system will need to co-construct the desired change within the conversational therapeutic context.

The famed hypnotherapist, Milton Erickson, told of the following event that he observed as a boy (Robertson, 1995). Joe, a young man from Erickson's home town, was a thief and rapidly becoming a hardened criminal. Having served a prison sentence, he was released one day and passed a lovely young woman on the street. He approached her and asked her to accompany him to a dance. In response she said calmly, 'You can, if you are a gentleman'. Joe prepared for the dance, dressed as a gentleman, behaved as one, and the evening was a success. Later he was inspired to return the goods that he had stolen and he got a job, went on to marry the girl, became a prosperous man, and even a community leader.

This account is included to exemplify how major psychological change frequently takes places, and it illustrates all three principles of chaos theory. There are a great many major branches that may be taken in a person's life, as in Joe's story. These do not yield to an easy causal explanation, however, and a small change can lead to a large effect. An otherwise 'predictable' direction in life may suddenly change in a less predictable direction, as in the above story. The term 'bifurcation' is used to refer to the qualitative transformation of behaviour that may be exhibited by nonlinear systems (Goerner, 1995). The bifurcations described above in Joe's life are clearly a result of self-organisation from within, and may be part of changes in a series that continue to occur as a particular parameter increases. The whole fabric of a person's life interacts with his or her total environment and something new can emerge that was not predictable from previous behaviour.

The brain may be considered undoubtedly chaotic with the turbulent flow that is conscious experience; it is unpredictable but not random (Robertson, 1995). Above and beyond this, we have the unpredictability of individual performance. Yet, disorder in an individual can precede the emergence of new structure instead of leading inevitably to more anarchy in accordance with the law of entropy. The a-periodic solutions of deterministic equations that provide the emergent structure give us hope that we can come to understand the biological and psychological mechanisms of self-organisation in embryos, brains, adolescents, and societies, for instance.

Previously, psychological paradigms were only respected if they were very 'scientific', although this practice severely limited our view of human beings and their potential (Robertson, 1995). Paradigms such as the Humanistic, Existential, transpersonal, and even analytic psychologies were often first viewed as being outside of scientific respectability. Chaos theory now supports the 'less scientific' psychological paradigms in their recognition of the full variety of human psychology and behaviour. Moreover, chaos theory now also offers the 'more scientific' paradigms an opportunity to examine those aspects of human psychology that they previously ignored.

The message of chaos theory is that order is hidden in chaos and complexity. There are intricately ordered and stable patterns to be found in what looks like erratic behaviour (Goerner, 1995). Order in chaos is holistic and results from mutual effects in which interdependent variables co-effect each other in a coherent pattern, and the result is a hidden holistic pattern arising from mechanical activity. The order in chaos provides a mechanical explanation for 'mysterious' or hidden global ordering and events that appear to occur due to an 'invisible hand'. The activity of the elements of a mutual-effect system creates this global order, from both the bottom up and the top down.

Nonlinear, interdependent dynamics have a penchant for creating wholes out of parts (Goerner, 1995). Strange attractors, the phenomenon of coupling or entrainment, and the creation of assemblies or 'unities' occur through the process of self-coordination or -organisation. Self-organisation theory is a significant part of chaos theory, and Goerner cites the work of Prigogine as well as the General Systems Theory of Von Bertalanffy (1968) as relevant here. In this theory, open energy flow dynamics play a fundamental role, resulting in energy exchanges that allow an identifiable system to maintain its integrity, thus resulting in common patterns of behaviour.

Self-organisation essentially refers to energy build-up that produces flow of a different form, with a new configuration emerging (Goerner, 1995). New forms of organisation then emerge through the process of order through fluctuation. Self-organisation is usually a result of a small fluctuation being amplified into a new form. Moreover, self-organising, self-maintaining, dynamic organisations occur spontaneously far from equilibrium, not at or near balance. The self-organisation of nonliving systems provides both a metaphor and a conceptual model for that of living systems. Even in simple, physical, self-organising systems one finds the basic elements of 'self', the figure being distinct from the ground, boundaries, and ordered activity that maintains a form.

According to the evolving, ecological view, the pragmatics of change prescribe that order grows, and to get new order a situation requires three conditions (Goerner, 1995). These are: constraints (a boundary to channel growth), fluctuations (a seed for the next round of growth), and energy (to drive the whole process). In self-organisation, fine-grained mutual relations allow for the evolution of self-maintaining and self-generating flow, and re-organisation. This suggests that lovemap change may occur following a subtle, and possibly unpredictable, influence as long as there is the structure (therapy?), fluctuation (insight?), and drive (motivation?) to complete re-organisation.

From an ecological perspective, human beings are walking self-organisations, in need of energy, and directed or channelled by nature (Goerner, 1995). A distinct drive for humans is to channel their energies towards greater organisation. The ecological view proposes that people are intrinsically motivated, and that self-organisation will occur spontaneously if the environment is conducive to it. An emphasis on externally controlling the change processes of people is counter-productive for structurally sound growth, as the future is not a mere extrapolation of the present. Therefore, it appears that lovemap change therapy will do well to aim primarily at facilitating a conducive environment that allows for desired change.

Chaos can be described as an irregular, oscillatory process (Brown, 1995). Within oscillatory dynamics, numerous regular oscillatory processes influence our normal human behaviour. Many of our behaviours that are repeated can be described as some form of regular oscillatory process. Such processes include our daily cycles of waking, sleeping, going to work, and eating meals. Other processes have longer cycles, such as weekly participation in worship services, term-based attendance at school, annual celebrations, and 2- or 4-yearly voting cycles.

Brown (1995) goes on to discuss regular oscillatory processes and suggests that nearly everything we do in life will be done again. We all have regular periodicity in our lives, and its routine quality often gives us comfort. Sometimes, however, we do not repeat ourselves even approximately in an orderly, repetitive fashion, and our behaviour is occasionally not even regular with regard to time. Extreme irregularities in sleeping or eating can be problematic, yet other irregular patterns are more benign, even pleasant, and may lead to new insights or discoveries. Both regular and irregular patterns dominate most of the dynamics in our lives, and the current interests of social scientists reflect their growing awareness of this.

To recapitulate, the three fundamental characteristics of chaos are irregular periodicity, sensitivity to initial conditions, and a lack of predictability (Brown, 1995). These interact within any one chaotic setting to produce highly complex, nonlinear, and variable trajectories. The author must consider the possibility that the introduction of irregular patterns into an individual's life through therapeutic interventions may be an instrumental fluctuation in his or her constructed lovemap reality, and even necessary in order to reach new insights or discoveries that might lead to re-organisation.

It is not fully clear, yet, how chaos theory will be applied in social scientific analyses and theorising (Brown, 1995). However, it is certain that chaotic social phenomena do occur, and probably occur regularly. The nature of human research is such that we have limited access to the resources needed to collect relevant types of data. Moreover, aggregate measures of chaos in social settings may be the only indicators we can use, and many phenomena develop slowly, with periodic characteristics approaching decades or centuries. Self-defeating lovemap change is inevitably desired, and will be required, to take place at a much quicker pace. A combination of positive psychology and nonlinear unpredictability may promote a successful therapeutic outcome here.

The above discussions on chaos theory and its application in the human sciences provide a fertile base for considering behaviour change process, and certainly the therapeutic process of lovemap alterations. It is clear from the assertions of at least Goerner (1995) that many thinkers in the field of modern nonlinear dynamics consider all real world systems to follow the processes of chaotic instead of linear change. It has been useful to examine chaos theory and suggestions that it holds for therapy. Social scientists will need to be open to the possibility that human behaviour, over both the long and short term, may be as nonlinear as are the dynamic properties of the universe.

4.6 Conclusion

The discussions of psychological theories and philosophies have covered the primary theoretical paradigms that inform the author. These models have argued for the value, and the necessity, of making one's way of knowing known to others in literature and research. The author has endeavoured to do this in terms of identifying her theoretical paradigms, demonstrating their fit as co-operative theories, and linking them to the topic of radical lovemap change in the context of research. Most importantly, the author contends that there is theoretical relativity between the humanistic schools of existentialism and phenomenology, psychofortology, and chaos theory under the umbrella or meta-theory of ecosystemic thinking.

This chapter set out to examine the criteria for assessing the value of a theory with regards to its quality and matter. We should now evaluate the above models and the proposition that they can function as an overarching collective. The author finds that the contents of the theories are coherent, that they do hang together, and that the theoretical assumptions are most often clear, logical, and consistent. The theories are deemed to be very relevant to our life world, as well as the context of the topic, and have significant bearing on the author's view of reality. The author maintains that the models are sufficiently comprehensive, and 'deep' enough, for the matter of lovemap re-organisation, and match the scope and treatment of the subject in a profound way. The theories are also found to be compelling and convincing, and are expected to lend appropriate weight and credibility to the study of the mechanisms behind radical lovemap change.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 Introduction

This chapter will detail the research aims of the study along with the methods that will be followed in order to achieve them. The rationale behind this work will be given along with the arguments that a study of this nature has not been done before and that this is an important area of investigation. The heuristic and Phenomenological methods have most influenced the author, and she will describe these research models in terms of their approach to human experiences. These particular research styles have been selected because of their fit with the topic of the research question, as well as the qualitative, and interpretive, outlook of this inquiry.

The interpretive model assumes a system of interrelated thinking and practice in terms of the researcher's ontology, disciplinary paradigm, and proposed methodology. Ontology designates the nature of the 'reality' under study, and what we can come to know of it (Terre Blanche & Durrheim, 1999). Much like an epistemology, it is the philosophy of the nature, limits, and grounds of knowledge, and it specifies the nature of the relationship between the researcher and that being researched. Keeney (1983b) defines an epistemology as both **how** one perceives, thinks, and decides and **what** one perceives, thinks, and decides; the manner and the matter of knowledge.

A paradigm is a model used in (psychological) science as a framework for ideas. As an approach, it details a manner or method of doing things as well as the attitude behind this style. Both Bateson (1972) and Keeney (1983b) have used the term epistemology as synonymous with the concept of a paradigm, to denote an all-encompassing system of practice and thinking. In a research context, a paradigm defines the very nature of the researcher's inquiry (Terre Blanche & Durrheim, 1999). As elucidated above, the author's psychological paradigm is that of ecosystemic theory. This paradigm holds important consequences for the research arena, as the author's perspective will be grounded in her own understanding of it and her findings will be seen to stem from it.

The research methodology used determines how the author will go about studying the topic under investigation (Terre Blanche & Durrheim, 1999), and that is this chapter's topic. The author's methodology has been influenced by the qualitative, heuristic, and phenomenological models, which fit well with an ecosystemic paradigm. An individual, case-study approach will be followed, incorporating different types of data-production to collect rich descriptions of the phenomenon in question. Lovemaps are a most personal and intrapsychic construct, amenable only to the qualitative investigation of individual's subjective experiences. Investigating and describing the mechanisms behind radical contradictions of original lovemaps will, moreover, require in-depth and personalised interviews and research techniques to elicit the scope and depth of data sought.

Durrheim (1999) defines the research design as a strategic framework intended to plan and later guide the research activity in the direction of its aims. This study includes the method of heuristic

enquiry, which is mostly open-ended in that each process unfolds in its own way, and this holds implications for the research plan. The intended design of this study will be described, but the qualitative nature of the research dictates that it will certainly be more open, fluid, and changeable than static. Practical or unforeseeable problems may arise and require alteration of the planned design such that the study becomes an iterative process of growth towards the research product.

The author's personal investment in the identification and alteration of perpetuated self-defeating lovemaps will be set out. Research questions will be clearly detailed, along with the definition and operationalisation of the constructs under study. The research design will be made explicit in terms of: sampling or selection of participants, the nature and application of measuring instruments or techniques, methods of gathering data, data analysis, and final interpretations that will complete the research product. The author's developed hypotheses, in terms of expectations and assumptions derived from clinical experience and literature surveys, will be described.

5.2 Research methodologies

Maddi (1989) states that, if psychology is to function as a science, then its theoretical statements must follow from research of either an exploratory or a confirmatory nature. Exploratory research involves the systematic observation of either small numbers of information-rich individuals for reliable, in-depth descriptions (typically qualitative inquiry) or larger groups of representative persons (typically quantitative inquiry), with the aim of stating the research hypotheses. Confirmatory research typically follows and involves experimentation and testing for the empirical truth or falsity of the hypotheses, where true statements become empirical knowledge.

Psychological theorising is not, however, based exclusively on empirical knowledge (Maddi, 1989). There are also non-empirical statements, representing two other kinds of knowledge based on the processes of reason and intuition, which may include the functions of clinical judgement, empathy, and checking, for instance. Basing human science hypotheses on more sources of knowledge than just experimental is advantageous in that it permits a potentially fruitful procedure during the early stages of research, and allows for a more full consideration of the complexity of human beings.

We have three kinds of knowledge that feed into the process of psychological research. **Empirical knowledge** is that produced by the experimental testing of statements, where if the statements prove to be true, the information may be deemed to be precise, systematic, and public knowledge (Maddi, 1989). **Rational knowledge**, on the other hand, is not yet tested but rather sourced from intellectual, reflective, logical, and analytical thinking that can be made explicit. **Intuitive knowledge** is the inarticulate, private, immediate, sometimes emotional, vivid, and compelling sense of the meaning of what is happening. Using intuition and reason together, researchers may follow hunches that they carefully and calmly think through, considering the relevant parts, meanings, and implications, before arriving at conclusions made through deductions from a set of assumptions.

Thus, intuitive knowledge may become rational knowledge that can be appropriately researched and go on to become proven empirical knowledge. Maddi (1989) suggests that these three modes of knowing can serve as a check on one another. This is the process that the author proposes following in her examination of radical lovemap change. The research models that she will utilise are qualitative in nature, in that they entail the systematic observation of small numbers of information-rich individuals in order to produce reliable, in-depth descriptions of their experiences. The Phenomenological and heuristic models, described below, meet the author's requirements for experiential data gathering and interpretive data analysis techniques.

Data interpretation will follow the method of thematic analysis of attributions as broadly described by Hayes (1997). The researcher should, primarily, establish the themes of analysis accounting for theoretical background to the research. She will then identify the causal attributions made by the participants in their transcribed interviews and extract these onto a separate list. The attributions should then be sorted according to the themes of analysis and examined within each category so as to identify the general orientations therein. A number of comparisons will follow, namely between attributions within one category, between research participants who share similar and different attributions, and between similar and differing categories. It should be possible for the researcher to finally identify general themes from which conclusions can be drawn.

Analogous to thematic analysis is Miller, Velleman, Rigby, Orford, Copello, and Bennett's (1997) vignette analysis. The researcher is guided by prior knowledge and readings on the topic into interviewing and other data collection techniques. She records the interviews, transcribes them, and writes process notes to supplement these accounts with her own observations. Each participant's data will then be reduced into a dense vignette, of between 400 and 500 words, with the aim of distilling the main points of these texts, and offering the patterns of behaviour and themes from the discourses. The themes (or frequent occurrences of events or attributions) will be generated from within- and across-interview positions.

An awareness of the primary principles of discourse analysis (Brown & Yule, 1983) will also be of relevance here, as both the research data and product of this study take the form of discourse texts. This perspective emphasises a linguistic approach to research and data analysis, and is appropriate here as the researcher will produce material within a language-rich research modality. A governing principle of discourse analysis is the importance of the context, environment, and circumstances of any discourse, especially the linguistic and social contexts of a research text. The above influences tie in well with the researcher's grounding paradigm of ecosystemic thought.

The author also refers to the theoretical position of Existentialism as one of her informing paradigms, and a mention of existential research bears mention here. May (1969) believed that the more intensely we study the individual, the more we arrive at data that lie below individual differences and are applicable to human beings in general. May had a unique approach to research, in that he

studied individuals from many dimensions, using personal interviews, questionnaires, and collateral data to arrive at a picture of the constellation of each personality. The author intends to use a similarly complex study method, with numerous sources of data, as this should produce rich observations concerning meanings.

Berscheid and Peplau (1983) discuss research methods within the science of studying close relationships. They offer that the current major methods of doing research on relationships are the qualitative techniques of descriptive and causal analysis as well as observational and participant-report strategies. The high premium that would be paid in controlling relationship circumstances for the purposes of causal analysis is typically equalled by the painstaking nature of descriptive analysis. The author's methodology falls within the above conceptual framework, and has both strengths and weaknesses. These will be discussed below, along with relevant ethical issues.

5.2.1 Phenomenological research model

Phenomenology has exerted its greatest impact on human science research through its rigorous descriptive approach. A 'description' is defined as the use of language to articulate the objects of experience (Giorgi, 1989a). However, even mainstream psychologists hold a mixed attitude with regards to the usefulness of description in research. On the one hand, the use of description by scientists themselves is taken for granted to be precise enough for the replication of experiments, while on the other hand reports of experiences from subjects are considered to be untrustworthy and inaccurate data. Experimentalists would count only quantified, performance data as scientifically valid, rejecting descriptive data as too 'soft' and unreliable.

Challenges to the use of descriptions as study data make the claim that subjects' reports based on certain types of 'direct introspection' are unreliable and often simply based on plausible judgements about probable causes (Giorgi, 1989b). Thus, they argue that verbal reports are untenable, and doubly erroneous, in not actually describing what really happens and in making up things that do not happen. However, Phenomenological descriptive work is not motivated by the same criteria as are the 'hard sciences'. The ability to predict is not the measure of a description, and phenomenological science must be judged by its own internal criteria. A phenomenologist is motivated to be as faithful as possible to phenomena as they occur in everyday life, thus, 'ecological validity' weighs as much as rigour in research design and descriptive analyses of everyday descriptions can be rigorous.

Currently, many researchers argue for the veracity of descriptions, as well as the reliability of verbal reports as data (Giorgi, 1989b). Introspections concerning cognitive processes must primarily treat descriptive data from an internal perspective, and pursue the total perspective of subjects and that which they experience. Subjects' reports of their experiences will then be well organised and dependant upon the experienced Gestalt. Even some empirical psychologists find the use of subjects' descriptions in research sufficiently important to justify them theoretically. Whereas

subjects may not be able to explain certain behaviours and responses, this is different from describing experiences, which the researcher will then go on to analyse and interpret.

Giorgi (1997) proposes that the descriptive approach offers a method for accessing, especially, the difficult phenomena of human experience. The author believes that this method is suitable for investigating the personal and meaningful experiences of lovemap expression. Phenomenology is concerned with phenomena as they are experienced by the individual, in other words, something that presents itself to an individual's awareness must be understood precisely as it presents itself to the consciousness of this experiencing individual. Giorgi (1997, p. 238) adds that the phenomena '...must be understood in their given modalities, as phenomena, that is, not as real existents'.

Since phenomenologists seek the meanings of experiences, Giorgi (1989b) suggests that a researcher should approach the descriptions from the viewpoint of their meanings, understood eidetically. In a similar manner, this study will rely on participants' retrospective descriptions and attributions for their radically altered original lovemaps. The research method will include no manipulations or controls for experimental purposes, no 'hiddenness', no search for 'right answers', and as simple as possible a format. In Giorgi's study, he found that, under these conditions, subjects were able to be fully aware of the criteria for their choices, albeit for more everyday matters than lovemap expression. Subjects did not hesitate to question the researcher, or state that they did not have a reason for making certain choices when this was the case.

A fully fledged Phenomenological theory of description and meaning, especially as applied to concrete scientific analyses, does not yet exist. However, Giorgi (1989b) refers to the promising work of Mohanty and his own sketch for a Phenomenological approach to validity and reliability. Validity can be partially addressed by evaluating the correspondence between subjects' expressed meanings and their behaviours as offered to the researcher's consciousness. Furthermore, data that the researcher considers significant will likely follow those aspects of the description emphasised by the subject as significant. Thus, knowledge is obtained by building upon and deepening the subject's experiences, and not exclusively upon the researcher's knowledge of manipulations.

The philosophical Phenomenological method is modified in order to allow for scientific analyses to be made (Giorgi, 1997). One now follows the three steps of description, phenomenological reduction, and a search for essences in the research process. Certain modifications have been made to the philosophical method, and the order of the steps differs, but these changes are of such a type that the spirit of Phenomenological investigations is not severed.

In the first step of describing phenomena, Giorgi warns us not to explain or analyse data, but to simply describe what is given, where '...a sufficiently rich description would include an intrinsic account of the phenomenon' (1997, p. 242). Descriptions obtained from research participants are gathered from the perspective of the natural attitude, not from the researcher's Phenomenological attitude of reduction. In fact, the purpose of the research reduction is precisely to understand the

natural attitude better. For human scientific interests, as in lovemap change, the details, biases, errors, and prejudices carried with each participant are exactly that which has to be understood. Thus, it is critical that the description recorded be as precise and detailed as possible, with a minimum number of generalities or abstractions.

The approach of discourse analysis complements this proposal of using the everyday attitude of others. Discourse analysis is a pragmatic, linguistic approach that looks at language comprehension of spoken and written texts, especially transcribe spoken data, as will be gathered in this study (Brown & Yule, 1983). The transcription of spoken data must attempt to record, as faithfully as possible, what was said and to avoid the 'tidying up' of language used. Consequently, some apparently ungrammatical forms, occasional dialect forms, repetition, hesitation, and incomplete sentences are commonly found. The authors cite Samuel Butler's proposal that,

Everything must be studied from the point of view of itself, as near as we can get to this, and from the point of view of its relations, as near as we can get to them, if we try to see it absolutely in itself, unalloyed with relations, we shall find, by and by, that we have, as it were, whittled it away. If we try to see it in its relations to the bitter end, we shall find that there is no corner of the universe into which it does not enter (p. 14).

Paralinguistic clues, such as 'voice quality' effects, facial expression, postural and gestural systems are used by storytellers to reinforce meanings (Brown & Yule, 1983). Speakers have immediate feedback from the interlocutor (hearer), allowing them to respond to minute-by-minute reactions and expose more of their own feelings. Transcriptions of a communicative act must also preserve that which is extraneous to the text itself, as these clues may form part of the relevant context.

Phenomenological reduction directs the researcher to 'take a step back' and describe and examine every experience, even things and events that 'obviously' have existence, as a presence or as something presenting itself in some way (Giorgi, 1997). This is opposite to the 'natural' attitude of the subject in which he or she would likely reify experiences. Firstly, the researcher must withhold past knowledge about the phenomenon that she is researching in order to be fully present to the concrete instance of the phenomenon as presented by the subject's description. Secondly, the researcher will only make the claim that the concrete experience is an indication of what the subject was present to, and not necessarily that the description is an objective account of what really took place. One can only assert that the description refers to how the subject construed the situation.

The search for essence relies on Husserl's method of free imaginative variation that searches for the most invariant meanings of a circumstance, or that which is essential for the object to be rendered to consciousness, and without which it could not present itself as it is (Giorgi, 1997). The researcher has to analyse the description with a special sensitivity to the perspective of his or her discipline, such as psychology, and with sensitivity to the phenomenon being researched, in this case lovemaps. Whereas philosophical essences are more universal and foundational, psychology-specific scientific essences are more contextualised and dependent on the unique perspective of the

discipline. Psychology determines what is unique with respect to its discipline and one can expect to be gathering extensive, rich, and concrete descriptions of everyday events.

This descriptive Phenomenological method, as a practical qualitative research procedure, holds implications for this study in terms of its recommended steps. Giorgi (1997) breaks these steps down into the collection of written and verbal data (transformed into transcripts), reading of the data, dividing the data into parts, organising and expressing the raw data in disciplinary language, and expressing the structure (essences and their relationships) of the phenomena in some form of synthesis. These steps will be explained in more detail as and where they are relevant in the research method as set out below. One of the difficulties with descriptive research, especially when analysed qualitatively, however, is that one has to provide a critical reader with the raw data as well as the analyses (Giorgi, 1989b). In order to ensure the protection of participants' confidentiality without sacrificing richness, the author will provide transcripts only to examiners and capture the essences of participants' stories in vignettes for the thesis.

In evaluating the Phenomenological research method, it can be seen that it conforms to the requirements of the Phenomenological perspective, in that the process seeks descriptions of experiences, reduces the phenomena, searches for those invariant or essential meanings, and then expresses them as themes. At the same time, this method may be recognised as human scientific knowledge, in that systematic, methodical, general, and critical processes have been followed (Giorgi, 1997), and this may translate the research findings into new empirical knowledge.

5.2.2 Heuristic research model

The term 'heuristic' hails from the Greek word *heuriskein*, which means 'to discover or to find' (Moustakas, 1990, p. 9). The research method used in this study is guided by heuristic methodology in that the author's intention will be to discover others' experiences of radically contradicted original lovemaps. This type of research begins with a question or a problem that the researcher seeks to illuminate or answer. Moustakas adds that the method is frequently centred on an issue that has been a personal challenge or puzzlement for the researcher in her quest to understand herself and the world around her. This is true for the author and her current research question.

Moustakas (1990) proposes that the investigator have a direct and personal encounter with the phenomenon in question, an actual autobiographical connection with it, and have experienced it in a vital, intense and full way. This would be in order for the researcher to have her own knowledge of the experience and how it occurred for her. Such personal knowledge would keep her very close to the topic, in terms of the intimate manner in which she can question another's experience of it. There is a clear assumption from lovemap theory, that all adult persons will have a lovemap, albeit one that they have never considered or verbalised before. The author has, however, investigated her own lovemap in depth. The evidence suggesting that certain lovemaps contain self-defeating elements, and the search to change these variables, have been intriguing topics to the author.

The heuristic process commences with an internal search for the personal meaning and nature of the relevant experiences. After this, the researcher should develop methods and procedures for the investigation and interpretation of these phenomena as experienced by others. Moustakas (1990) describes how the heuristic research design and ensuing methodology will originate from the researcher's personal meanings and inspiration with the topic. This assumption fits well with the ecosystemic paradigm, understanding how the author's own punctuation, constructed realities, and 'subjectivity' would influence the inquiry. This also requires that she make, and report on, any interpretations self-referentially.

Heuristic research necessitates the development of rigorous working definitions for the terms used and psychological phenomena to be investigated, and this should be done through extensive reading of the available literature on the topic. Furthermore, it calls for the careful collection and validation of data and a thorough and disciplined analysis of this information. Moustakas (1990) adds that the researcher should attempt to gather a full scope of observations, and this point supports the use of different data gathering tools and methods, in so far as they aim to provide numerous descriptions of the phenomenon under question. This will be done in the current study.

Moustakas (1990) describes the intentions of heuristic research as the desire to understand phenomena with increasing depth, while the self of the researcher is ever present, so as to experience growing self-awareness and self-knowledge in the process as well. The entire heuristic process is a way of becoming informed, a way of knowing, that enables one to appreciate more fully what something is or what it means so that one's awareness and comprehension of that phenomenon is extended. Such discoveries may lead to new images and meanings around lived experiences, in this instance of radically contradicted lovemaps, and these realisations may be relevant to our own experiences and lives.

The heuristic research process will help to create stories that portray the qualities, meanings, and essences of the universally unique experiences of the individuals involved in this study. New descriptions of the human phenomenon of altered original lovemaps will be sought, along with an ability to see and understand these processes in a different way. Heuristic research allows one to reach deeper regions of the human problem or experience in question and come to know or comprehend its underlying dynamics and constituents more fully. Moustakas (1990) proposes looking for and lifting out the essential meanings of the experience for the person, and this process will also be covered in more detail in the discussion of methodology below.

The researcher will be required to recognise her self-awareness, value her own experiences, rely on her resources, and accept as authentic whatever opens channels for clarification of the topic (Moustakas, 1990). Meeting the specifications of ecosystemic self-referentiality, the researcher must indicate her own contributions to the study findings, in terms of thoroughly describing the process of

selecting and implementing the research question, research design, data collection methods, analysis and interpretation techniques, and the final report writing (Kaniki, 1999).

Moustakas (1990) advises using self-dialogue, tacit knowledge, and intuition to identify with the focus of inquiry. Thus, it is very important to remain aware of one's own internal frame of reference in as much as it influences one's way of knowing and understanding the nature, meaning, and essences of human experience. Moustakas leaves us with the belief that, while investigating lovemaps, they will hover nearby and follow the researcher around, becoming a lingering presence in her day to day existence during the study. Only at this stage would one be ready to see, feel, touch, and hear whatever opens her to a fuller understanding and knowledge of this phenomenon.

5.3 Research aims

The intention of this study is to investigate radical contradictions of original lovemaps and draw implications for therapy from the findings regarding the change process. As such, the research aims are two-fold, yet as expected, closely intertwined and interdependent. The first aim concerned defining the author's concept of self-defeating lovemaps, as based on Money's (1983) work. Such lovemaps probably develop during childhood or adolescence, and go on to function as cognitive constructs within the mind that contain unhealthy characteristics. A self-defeating lovemap would be one that leads an individual into mate selections that will most likely develop into dysfunctional pairbonds. In as much as this lovemap, if left unaltered, would continue to predict similarly unfortunate relationships into the future, it can be said to be perpetuated.

The above chapters have paved the way for the utilisation of the lovemap concept as the foundation construct of this study. Money's (1986a) lovemap concept was selected for this as it most aptly captures the essences of a cognitive blueprint for an idealised partner; the very topic of this study. Lovemap was introduced, defined, and operationalised so as to base this work on its principles and mechanisms. Money describes how lovemaps should develop and function ideally and also along less functional paths. Through reference to extensive, existing psychological and relationship theory, the author has demonstrated numerous ways in which lovemaps may develop with a self-defeating element that would be expressed as dysfunctional pairbonding.

The second research question examines the type of lovemap changes that can take place. Although lovemap development may be finalised by adolescence, Money et al. (1991) allow that lovemaps containing 'errors' may be altered, post crystallisation, into more healthy blueprints with the help of various therapies. While he refers specifically to the alteration of paraphilic lovemaps here, the possibility also exists for significant change to take place in mature, healthy lovemaps, due to various factors. This is, in fact, the primary focus of the participant research component of this study, in which the mechanisms of lovemap change will be sought out and described.

The author aims to investigate examples of radical contradiction of original lovemaps. Adult individuals who have experienced drastic change in an identifiable, primary lovemap characteristic will be sought out as participants. The qualitative research method will use interviews and conversations around their lived experiences, punctuations, and interpretations of the fundamental changes in their lovemaps. The primary research question can then be stated as follows: 'What occurs when or in order for lovemaps to change radically?'

The goal of this study is to determine how it is that some original lovemaps are drastically altered at some point in adulthood. The author expects that participants may have experienced this change as either progressive or sudden, wilful or unintentional, and due to internal or external factors, or both. The author's intention is to extrapolate any indicators of the change process to the problem of self-defeating lovemaps. This will be done by proposing a planned and intentional therapeutic intervention to modify dysfunctional lovemap characteristics into more functional criteria.

Before turning to the research methods, the author must firstly examine the above question in more detail. Definitions and expositions of the concepts and terms used will be given, and constructs will be operationalised within the context of the question. Lovemaps have already been defined by Money (1986a) as mental blueprints that exist and function cognitively, with either more or less detail, and represent the idealised lover and love relationship. Lovemaps are developmental in nature, crystallising by adolescence and being manifested in partner selections. In order for the research participants' original lovemaps to be considered previous patterns, the author has determined that they should have been expressed in this format in at least two pairbonds.

The term 'radical' is defined as being fundamental, affecting or involving the basic nature or composition of something, marked by considerable departure from the usual or traditional, and/or making extreme changes in existing habits or conditions. 'Contradiction' refers to the act of contradicting, stating the contrary, or being completely different or opposed in nature, just the opposite of something. The two terms in sum denote 'drastic change', which may be given the synonyms of thorough, complete, total, entire, absolute, utter, comprehensive, exhaustive, sweeping, far-reaching, or profound alteration. The above points stipulate a definite change from one pole of a potential lovemap characteristic to the other, resulting in a clearly identifiable 'new' lovemap, and manifested in a new relationship with a different kind of partner.

The author purposefully used the term 'original' lovemap to refer to the initial, earliest, source, or starting-point mental blueprint for a desired partner. Synonyms for this would be the primary, first, or indigenous lovemap, taken to mean the opening cognitive construction of the idealised lover that the person held when first seeking a relationship. This primary lovemap was most likely in place at adolescence and expressed in a pertinent fashion at roughly that time or soon thereafter. The radical contradiction in the lovemap has to be evident as a change from this original form to a later construction in which a distinct characteristic is significantly different.

The author has determined that change should have occurred in one clear lovemap characteristic. Money (1977a) lists numerous criteria that are variable in terms of partner selections, while also being distinct characteristics that are readily available for confirmation. These characteristics are much like basic demographic particulars and easy to identify. The author expects that focusing on lovemap change in less accessible characteristics would make for difficulties in terms of identifying subjects and confirming their eligibility. A Characteristic such as generosity-miserliness, for instance, might be vague and subjective and make operationalisation and measurement difficult. Instead, more concrete and verifiable criteria, such as those detailed below in the section on sampling methods, have been selected for their sense and ease of use in the research.

To surmise, this study has two aims, one satisfied through extensive literature survey and the other through a qualitative participant research design. The author has, above, examined the lovemap concept in detail, and grounded it in existing psychological theory on cognitive constructs and developmental frameworks, as well as the love- and sexual relationship literature. The second research aim will entail qualitative participant research in which the author will investigate the causes, and the mechanisms, of changed lovmeps. During in-depth interviews and research techniques with adult individuals, all of whom experienced drastic alteration in a primary lovemap characteristic, the author expects to find themes or pathways to the process of change in lovmeps. These ideas will be compared with identified and created hypotheses to synthesise into guidelines for therapeutic interventions aimed at the elective alteration of self-defeating lovmeps.

5.4 Rationale

The need for further research into the topics of love, pairbonding and romantic-erotic relationships has been argued by numerous theorists for decades. Harlow (1958) wrote that, despite psychologists having been assigned the mission of analysing all facets of human behaviour into their component variables, their knowledge of love and affection did not transcend that of simple observation. The little that psychologists had written on love, he stated, had been done far better by poets and novelists. Reiss's (1960b) position follows this lead, and he added that there were great gaps in the sociological conceptualisation of the heterosexual love relationship in America.

The desire to understand human relationships, however, is quite likely as old as humankind itself (Berscheid & Peplau, 1983). Historically, poets, philosophers, and religious leaders were sought out to comment on romantic relationships and offer prescriptions for establishing them and solving their problems. Only recently has scientific attention been paid to the study of close relationships. This has resulted in our having few analytical terms for love and romance, and more 'common sense' language with which to discuss relationship states and their meanings.

Up until recent decades, long-standing social taboos have existed as barriers against investigating the topic of love (Berscheid & Peplau, 1983). As recently as the 1950s, love was still considered to

be too intimate, personal, and sacred to be discussed or researched. The field of romance, and not science, had been providing people with a 'theory' for love relationships. The predominant view was that, in some mysterious, mystic, or even providential way, love would come to be and sometimes cease to be. This construction of love brought with it a language replete in similar terms; lovers were bewitched and beguiled, caught in a web, drawn in by the charms, bothered and bewildered, and sure to fall under the spell, the magic, or the mystery of love.

By the early 1970s, a large body of studies had amassed on the topic of mate-selection practices, especially of the American courtship system (Lewis, 1972). Nonetheless, no all-encompassing theory had yet successfully harmonised major theoretical themes and few efforts had been made to operationalise constructs, test hypotheses, or replicate seminal work. Much input was still needed in terms of knowledge on love relationships. Money's lovemap was introduced to a world new to the study and description of romantic-erotic relationships, and represents an important contribution.

The historical dearth of information on love relationships has been replaced by extensive research and theorising on this essential aspect of adult human life. Hazan and Shaver (1994) report that, at the time of their article, the preceding years had witnessed a proliferation of research on close relationships. This was the emergence of a new 'relationship' sub-discipline within the social sciences. Despite the sheer volume of data now available on the topic, however, there is still a need for a comprehensive theory on love relationships. The author believes that this will only be approximated in progressive steps, and motivates this research as a part of the puzzle.

Data suggest that the development of romantic attachment is a complex and multifaceted process (Shea & Adams, 1984). Shea and Adams investigated the significant processes that lead either directly or indirectly to romantic love, but added that their measure was a superficial, quantitative one. Additional efforts at testing the propositions outlined in an in-depth, qualitative manner were called for. They proposed that a '...more elaborate qualitative emphasis detailing content differences in cognitive processes...' would reveal more far-reaching results (p. 42). This is, indeed, what the author proposes doing; an in-depth, qualitative study into the cognitive blueprints of romantic attraction (lovemaps) with a focus on the mechanisms of change in their content.

Shea and Adams (1984) add their assumption that there is an important ideological-cognitive filter of commitment active in romantic attachment. This process functions as a screening mechanism to assist the individual in assessing his or her degree of congruence with a dating partner's interests, values, goals, and attitudes. The author points out that a lovemap functions as such a screening mechanism, or filtering process, in terms of assessing a potential partner's degree of congruence with the individual's cognitive construct of ideal partner characteristics.

Hatfield and Sprecher (1986) claimed that, by the decade of their article, not much research had been done on the nature of passionate love. They discussed profitable directions for subsequent research and emphasised the importance of studies into the passionate and companionate love that

can be shaped into a relationship. The above researchers developed the Passionate Love Scale (PLS), a highly reliable and valid instrument for measuring the cognitive, emotional, and behavioural indicants of 'longing for union'. Hatfield, at the University of Honolulu, uses the PLS to begin a series of conversations with adolescents about the nature of love, sex, and intimacy, and suggests that this offers them a chance to express their feelings and formulate their ideas on close relationships. In a similar manner, the author will introduce the lovemap concept to potential research participants to open up discursive domains on their own lovemaps.

The author's enthusiasm for the lovemap concept and satisfaction with its suitability for this study are, however, not reflected in responses from other psychological researchers to Money's theories. Few of Money's peer, and subsequent, theorists or study teams took up the lovemap concept and utilised or expanded on it. Extensive searches by the author and subject librarians, as well as an immersion in diverse publications on pairbonding, have turned up only a handful of direct references. There is clearly room left in which to do original work developing or utilising the lovemap concept further in psychology.

Bergner (1988) criticised elements of lovemap as applied to paraphilias, while (possibly most notably) Schwartz and Masters (1994) considered the lovemap origins of hypersexual pairbonding disorder. Gould (1995) examined purchasing behaviour and 'consumer lovemaps', and Price et al. (2001) mentioned lovemaps in aetiological theories of telephone scatologia. These remarkably few applications remain predominately within Money's (1977) original sphere of interest, however, that of the paraphilias. The author would argue for the more general interpretation of lovemap, as well as its relevance in healthy partner selection patterns, and even its usefulness as a guideline for developing lovemap-based therapy.

The author expects that reasons for this limitation may include the somewhat daring topic of paraphilic disorders, the wish to not associate relationship research with paraphilias, or the more practical consideration of Money's theory being essentially undeveloped in psychology. He did not base the concept on either a psychological approach or models of development, personality, or cognitive functioning. Therefore, the author has structured her research so as to cover this need with extensive literature reviews that will ground 'lovemap' in existing psychological theory.

Sternberg (1987) raises exactly these criticisms against those theories of love that do not tie into more general theories of psychological functioning. There are only a small number of theories on love that are special cases of more general psychological theories (the reinforcement, cognitive-consistency, and two-component theories). Sternberg concludes that it remains to be seen how many theoretical accounts of love can be tied into more general theories of psychological functioning. This echoes the author's concern regarding Money's lovemap theory not being grounded in recognised psychological models. To this end, she has conceptualised lovemap within theories of cognitive functioning and models of psychological- and sexual development.

As a mental template, lovemap is a particularly cognitive concept that is well explained by Kelly's (1963) model of cognitive constructs. Lovemap is also a developed faculty, and both Freud (1973) and Erikson's (1968) psychological development models were examined in terms of the unfolding of loving and sexual identities. Linking lovemap to theories on love, sexual relationships, and pairbonding should further legitimise it and possibly suggest research questions or hypotheses that Money's theory alone does not. Therefore, it is argued that the lovemap is a useful construct for use in psychological research and therapy and deserving of the extensive literature studies that make up the first part of this work.

In later writings, Money (2000) revised his earlier position and introduced the idea of lovemap mutability, proposing that there may be individual differences in terms of the possibility and likelihood of such changes. There is no fixed limit to the age at which a person's position on the gradient of any particular axis is set. Additionally, once there, '...it may be relatively immutable, or it may be only temporary and subject to atrophy, extension, relocation, or replacement' (p. 214). Money proposes that these issues need to be decided by research data, and the author's research problem will play a part in examining lovemap mutability. It is, in fact, most likely by the means of Money's atrophy, extension, relocation, or replacement of lovemap characteristics that radical contradictions take place, and the mechanisms behind these processes will be investigated.

An outcome of this study will propose a therapeutic change process in partner selection patterns that have repeatedly lead to dysfunctional pairbonds. Love relationships and sexual behaviours are most relevant to the study and control of HIV/AIDS, and are thus currently relevant and critical issues that motivate for the importance of this study. Attending to the problems inherent in an individual's self-defeating lovemap should improve the quality of his or her subsequent relationships. This may overcome some of the well-documented psychosocial barriers that prevent many people from seeking HIV/AIDS counselling, testing, prevention, and treatment interventions, as well as disclosing to partners (van Dyk & van Dyk, 2003).

The problem of informing and motivating people about HIV/AIDS prevention and treatment is crucial for our country as South Africa is identified as the current epicentre of the epidemic (van Dyk & van Dyk, 2003). Voluntary Testing and Counselling (VTC) programmes are regarded as an important strategy in the management of the pandemic worldwide, especially in terms of facilitating behaviour change and reducing risk behaviours. Nonetheless, certain psychosocial obstacles impact negatively on people's willingness to participate in VCT programmes, and many of these may be related to poor relationships and the disempowered status of African women.

Violence, the break-up of marriages, being disowned or neglected by family, the loss of security, shelter, food and relationships, and even murder have been reported as real consequences for women who tested and disclosed their HIV-positive status to partners (van Dyk & van Dyk, 2003). Men were found to be even less likely to disclose their HIV-positive status to partners out of fear of

the loss of their sexuality and sex appeal to women, as well as fearing that nobody would care for them should they become sick.

Contrary to this, the reasons provided by people willing to divulge their HIV-positive status to partners were based largely on their expectations of a trusting, supportive, and helpful response (van Dyk & van Dyk, 2003). These are characteristics of healthy pairbonds and would be more likely met by persons with functional lovemaps and partner selections. Thus, a therapy aimed at remedying self-defeating lovemaps may do much to advance healthy love-sex relationships, as well as the likelihood that people will approach health proactively in the light of HIV/AIDS.

Aron et al. (1989) studied people's accounts of their experiences of falling in love, specifically, that which they perceived to be the cause of their strong attractions. These research results have been discussed earlier, but their concluding remarks are relevant here as they offer further rationale for this study. Aron et al. identified a pressing need to focus on strong interpersonal attractions as research phenomena in their own right. Until the 1980s, much of the research and theory about falling in love had come mainly from the study of more general attraction or close relationships. However, the more common personal relationships are widespread, ordinary, and everyday interactional experiences for most. Put simply, an individual typically has a number of concurrent friendships and pleasant collegial bonds but only one lover. There may also be periods between lovers, thus making falling in love essentially a phenomenon that occurs only rarely. However, such love often alters people's lives forever and this highlights the importance of giving more attention to the passionate/romantic sphere of life.

Sternberg (1987) adds that the psychometric theories on love are rather weak in terms of describing the mechanisms and especially the development of the constructs of love. They are, however, very thorough in terms of detailing the structure of the constructs under consideration. The theories of love related to general models of psychology mentioned above, however, thoroughly address the development of love constructs. Therefore, the author takes these points as a reminder to cover the construct of lovemap broadly, in terms of its development, structure, and functional mechanisms.

The problem in theory about love, adds Sternberg (1987), is that theories of a part of the phenomenon have tended to be labelled as theories of the whole phenomenon. To avoid such an error here, the author wishes to clarify that the lovemap construct refers specifically to a developed mental ideal of a love partner that is used in selecting one person amongst many to create the desired pairbond. Lovemap theory may not necessarily be able to address the type of love that the couple share, the length of the relationship, or the means by which it might end. However, lovemaps are important and useful constructs that can be understood and applied to the beginning of romances, the attractant 'seeds' of mate selection, and the resultant 'fit' of lovers.

Surra (1990) reviewed major advances in the research and theory on mate selection and premarital relationships in the 1980s. She discussed a clear and significant limitation of most of these studies,

in that they relied almost exclusively on college student samples. These older adolescents may very well not provide a good test of relationship causal development and analysis for the general population. Cohorts of young people are generally found to be more egocentric and especially more individualistic than older adults, and they are only beginning their relationship lives. College students are frequently utilised in psychological research due to the researcher's ease of access to them, and their motivations to participate (certain benefits or curiosity). These conclusions may, however, meaningfully forecast needs and prospects for future research.

Until relationship theories have been studied with older respondents, the previously married, and those who have had multiple partners, their accuracy remains an open question (Surra, 1990). The current study has built-in factors that circumvent any such issues with the age of participants, or the relevance of findings for developed adults. Sampling will purposefully select for persons with post-crystallisation lovemap expression (thus, beyond the stages of youth and early adulthood), and be aimed at those who have had at least two partners reflecting an original lovemap, and a current partner selected according to a radically changed lovemap (thus, experienced in terms of relationships). This corresponds well with the author's findings that clients who present with perpetuated self-defeating lovemap expression are typically over 25 years of age and clearly able to show a pattern in their relationship history.

Goodyear et al. (2002) tested a model of mate selection amongst pregnant Latina teenagers in an attempt to predict multiple pathways of their choice of male partners. The research team discuss the necessity of a framework that allows for a comprehensive understanding of numerous sources of influence on an individual's life and partner choices. Goodyear et al. discuss the salutary effects of various individual and group interventions and their ensuing counselling implications, which may link this use of salutogenesis in psychology to the author's intention to develop interventions from her research findings. The author will give special attention to the effects of multiple, social ecological influences, including developmental and psychosocial predictors, and the significance and widespread impact of childhood experiences, in this study.

5.5 Sampling

As stated above, the participant research component of this study aims to examine the type and the manner of lovemap changes possible. It is expected that the investigation and description of the mechanisms of this change will allow for a better understanding of how it is precipitated and how it might be intentionally elicited. Research participants must be selected in such a way as to maximise the research design's potential to answer the relevant questions. Therefore, subjects must be able to contemplate and describe their lovemaps, have experienced a definite change in lovemap structure at some time, have expressed their original and altered lovemaps in adult relationships, and be willing to discuss the changes and ideas around the causes of change.

Money (1983) assumed that all people develop lovemaps under normal circumstances. This can be taken to refer to achieving a lifespan of up to at least adolescence or early adulthood, possessing a minimum measure of physical health, and being of at least within a broad band of average cognitive functioning. Whereas the formative stages of lovemap may begin in the childhood years, it is by puberty, adolescence, youth, and early adulthood that they are formed.

Erikson (1968) discusses the developmental stages of adolescence and young adulthood, during which the psychosocial crisis of intimacy versus isolation begins and should be completed. Again, this is the time-frame most relevant for early lovemap manifestation. The research participants should be at least young adults and the author has selected for an age of 21 years and above as significant. Subjects must be of a level of general functioning to have had romantic relationships, be able to discuss them, and to give informed consent to participate in the study.

It is also, predominately, during the life phases mentioned above that lovemap manifestation begins, with individuals identifying a partner and pairbonding. Suitable research participants will already have expressed their lovemaps in a close relationship that they, and others (friends or family), would describe as serious and committed love that lasted for a reasonable period of time. This relationship need not have been a legal marriage, or even an engagement to marry, but must rather satisfy the requirements of a verifiable, romantic-erotic pairbond, as described previously. Therefore, acceptable relationships would include marriages, cohabitations, courtships, and intimate love relationships in which those involved formed a recognisable 'couple'.

In the developmental stages of adolescence and youth, individuals are likely to be testing relationships for quality and suitability. Partner choice may be questioned and revised during these phases, with people expressing their lovemaps in more than one pairbond over time. The possibility exists that a person's lovemap may be newly altered for his most recent relationship, but that this is part of a trend in which he selects a different type of partner each time. His lovemap may not yet have crystallised, or he may not have followed a particular lovemap more than once for various reasons. The individual may appear to have radically contradicted an established lovemap, whereas he is simply actively experimenting with partner selections. To avoid including such cases, participants must have had at least two relationships that exhibited the expression of a consistent, original lovemap, thereby demonstrating a pattern of similar (initial) partner preferences.

The primary focus of this section will be on the identification of valid instances of change in mature lovemaps. Therefore, candidates under consideration will be adults, with at least two relationship partners selected along the lines of their initial lovemap before any change took place. As described above, it is unlikely that people contradict previous lovemaps on all possible criteria and choose partners who differ in every conceivable way from the previous mate. Instead, it is probable that lovemap alteration refers to change in one, or only a few, significant variables. The author will seek out individuals who have exhibited fundamental change in one, primary lovemap characteristic that is readily recognisable and describable.

Lovemaps surely do change in subtle ways and in significant ways that are, however, abstract, vague, or subjective. The chance is good that most lovemap change is of a less discernible nature, and that this sort may also be the kind of change indicated for therapeutic interventions. It would, however, for the purposes of this study, be difficult to reliably determine that such change had taken place, and to measure and demonstrate these alterations in the mental construct. Thus, more obvious and superficial characteristics (surface) will be used, as they are easily identifiable, open to confirmation, and indicative of definitive lovemap change. The author will, thus, select examples of the clear departure of one significant criterion from its original position in the lovemap.

Money (2000) discusses a number of partner characteristics, stressing that there is no finite limit to the axes that exist in a lovemap. Moreover, many complex characteristics are not uni-axial, but most likely multi-axial. They would then best be represented symbolically as a series of axes that together portray the multiple dimensions and gradients of the criterion set. The end of each axis marks the extreme of either opposite pole, with a theoretical neutral position in the middle. For example, on one of the multiple axes of the complex lovemap characteristic of masculinity/femininity, the poles would mark the positions of absolute male and absolute female, with androgyny in the middle.

As described above, contained within each criterion axis are two extreme poles on which a desired trait for a partner may be set (Money, 2000). The current study focuses on radical change in one lovemap characteristic, thus implying a move from one extreme to the other. The author has planned for criterion selection that will be binary, such that the trait will force a choice of two alternatives. For instance, there are (practically) only two sexes, so a lovemap change would have to be made towards either a man or a woman. Similarly, the act of selecting a singular partner as opposed to plural partners necessitates a choice between the two; there is no middle position on this axis. This design is intentional so as to clearly identify valid, radical lovemap change.

Money (2000) stipulates that there is no foregone conclusion that a person's position on the gradient of many axes will be symmetrical at similar positions with regards to an extreme. To exemplify, a man may make a conservative choice as to the sex of his partner, but a radical choice as to her age. The characteristics of sex, age, and number of partners are only examples of the multi-axial dimensions that demonstrate the relative autonomy of each axis. This concurs with the author's expectation above, that the radical contradiction of an original lovemap can take place on one axis alone and is more likely to occur on a single axis. However, there is no limit on the number and type of lovemap axes that are important to a given individual and these may include,

Axes for recreational, educational, vocational, and procreational masculinity/ femininity; for conformity to cultural male/female stereotypes, for male/female hormonal and genomic functioning; for parenting; for male/female cosmetics, clothing, and etiquette; for erotosexual abandon; for limerence (lovesickness); and so on (p. 214).

The requirements of a particular research hypothesis determine how many lovemap axes and dimensions will be used (Money, 2000). The author has determined that, for the purposes of this research, characteristics that are clearly identifiable and verifiable, as in the case of census demographic data, and defined as binary in terms of possible choices, will advance the goals of this study. Money (1977a) named many criteria on which lovemaps might vary, but those listed below have been selected as most relevant and useful:

- Age, the same and disparate; partner selections of same age and then disparate, or vice versa
- Sex, the opposite and same sex; previously of the opposite sex and now the same, or vice versa
- Kinship, not related by blood, clan, or race and related; other then changed, or vice versa
- Caste or class, same culture/religion/social class and different; same then changed or vice versa
- Time, sequential or contemporaneous partners; previously serial now simultaneous, or vice versa
- Number, unity or plurality of partners; in love with one person or polyamorous, or vice versa.

In terms of operationalising this idea, the research design aims to involve individuals who have experienced a radical change on one of the above variables. For instance, with age, a person who has had at least two relationships with a partner of roughly the same age (within a few years of own age) and later selects a partner one or two (20 years or more) older, or younger, than themselves would be suitable. The change may also exist vice versa, where at least two previous partners differed in age by at least one generation, and a subsequent partner is of roughly the same age. Change in either direction satisfies the requirement of radical lovemap alteration.

The initial positions stated above may be considered statistical norms for partner selection in the general population, but we need not be limited to change from these positions to the less frequently made choices. Most people may pairbond with someone of roughly the same age, the opposite sex, not a kinsman, of similar class, and with one person at a time. Nonetheless, in this study a move from a unique and idiosyncratic original lovemap formulation (which has been demonstrated to be a pattern in at least two prior such lovemap expressions) to a more common partner choice will be considered just as valid an example of radical lovemap contradiction as the opposite.

For any one variable, an individual must have demonstrated a pattern of partner selections according to one pole, and later converted to the opposite pole. A person may have selected previous partners of the opposite sex, and then later one of the same sex, or vice versa. Same race partners may have been chosen previously, to be supplanted by an individual of a different race, or conversely. A pattern of similar culture/religion mates might be followed by the selection of an individual significantly different in terms of culture/religion, or vice versa.

The variables of time and number are related in that they both refer to an individual replacing the choice of one partner at a time, as in serial monogamy, with a relationship involving multiple partners, or vice versa. The difference lies within the 'contemporaneous partners' emphasis on extra relationship involvements (ERIs), where one mate is not likely to know about the other/s, while

selection for plural partners describes a relationship that exists mutually and openly between more than two people; a polyamorous bond. The statistically infrequent nature of the unique characteristics described above makes the author expect that such lovemaps are rare and that finding suitable participants from these categories would be difficult.

This method of sampling is termed purposeful, as the researcher will intentionally seek out and select candidates who fulfil the criteria stipulated above (Terre Blanche & Durrheim, 1999). The express aim here is to include participants in a non-random manner, not to use random sampling. Random sampling would produce a representative sample of the general population, but this approach would not advance the in-depth and descriptive goals of this study. Rather, the author will select a few information-rich research participants, who qualify as extreme cases of the 'target population'. In the above discussions, the target population has been identified (persons with lovemap change) and extreme cases of this have been operationalised (examples of radical criterion contradiction).

To ensure that participants selected represent clear examples of those who have experienced radical lovemap contradiction, the author will begin her search by asking colleagues and others in the mental health field for information on any persons with such known circumstances. Only those people with verifiably contradicted original lovemaps will be approached with a view to inviting their participation in the study. Potential subjects will also need to self-define this event as a radical change in partner choice, and to describe their current relationships as satisfying. Their lovemap change need not, however, represent a dramatic improvement from the fit of previous partners, although it may well do so. Furthermore, participants need not have suffered negative conditions or experiences in previous relationships, although this may well also be the case.

The intention, here, is to involve roughly five research participants, as suggested by Moustakas' (1990) and Giorgi's (1997) guidelines for doing in-depth, case-study based, qualitative research. The first step in the data gathering process will be for the researcher to approach any likely participants in order to introduce herself and the study, having referred to the person who identified them to her. She should discuss the nature of the research, define the selection criteria for participants, and confirm that their current and past partners' characteristics attest to their suitability. Subjects, who freely agree that their situation suits the defined criteria, and are willing and able to take part in the proposed activities, will be involved in the study.

Harvey, Christensen and McClintock (1983) stress the importance of ethical issues in research on close human relationships, as must apply in this study of lovemaps. Activities of causal analysis and description often may carry risks for the research subjects. Both the self-report and observational methodologies may invade the privacy of subjects, and they must be aware of the subject matter to be covered before they consent to participate. Potential participants will be able to view questions

and tasks similar to those in the interviews and techniques, and ask questions regarding them, in order to determine whether they would be prepared to discuss the subject matters involved, or not.

The ethical considerations of doing such research will be detailed and made manifest to potential participants (Durrheim & Wassenaar, 1999) and they should be informed of the benefits and risks of the research prior to participation. The ethical principles of autonomy/confidentiality, non-maleficence, and beneficence will be introduced and explained to those involved. To protect the welfare and rights of these individuals, their autonomy will be assured in that they will first have to give voluntary and informed consent before the researcher may involve them in the study. The author has constructed introductory information and informed consent forms (Appendix A) for this purpose and each person will be able to indicate his or her acceptance on the form.

Withdrawal from the research project, although unfortunate, will be voluntary and at the subject's own discretion at any time during the study (Durrheim & Wassenaar, 1999). Harvey et al. (1983) echo the same considerations, stating that free consent must be given prior to the study, and that participants must know that they are also able to freely terminate their involvement at any time. Furthermore, even after consenting to participate, the subjects' confidentiality will be assured in that their identities will remain anonymous. As a measure to support this, each participant will be invited to select pseudonyms for him- or herself as well as previous and current partners. The author maintains that research findings read as more human and are imbued with a personal sense of the individual if sentences are given in the form of, 'Jane reported that she felt...' instead of, 'Subject X reported that she felt...'

Harvey et al. (1983) warn that, during the interviews, participants may reveal more than they initially intended to or would be comfortable with. Investigative report procedures may have instigated unintended revelations, or may provoke subsequent thought and discussions that have unintended relationship consequences. A process of debriefing each participant should be conducted by the researcher after the study whether or not the procedures generated negative reactions or not. Thus, the author will track the emotional response of participants to the interviews in order to determine any negative effects. The above researchers and Goodyear et al. (2002) suggest that local resources be identified and available to accommodate any negative effects, in the event that participation proved in any way upsetting. Thus, where indicated, the author may offer to refer participants to private/state counselling services for support.

The participants' actual contributions, in the form of their interview and grid technique data will be treated with confidentiality. Only the author will work with the raw data of the study and produce transcripts of these. Where necessary, the author's promoter and external examiners will have access to the typed-up, verbatim texts of the interviews. The principle of non-maleficence in research, as described by Durrheim and Wassenaar (1999), requires that the study do no harm to

the participants, or to any other person or group, and that the potential risks of emotional and/or any other harm to anyone involved must be considered and eliminated.

The principle of beneficence in humanistic research requires that the study be of benefit to the participants and/or more broadly to other researchers and society at large (Durrheim & Wassenaar, 1999). The introductory information document is constructed in such a way as to explain this and assure the subjects that their experiences (especially current partner choice) will be investigated in a positive light. Persons with radically contradicted original lovemaps may have experienced criticism and rejection from family or community members in terms of their new partner, such that participation in this study may present a unique legitimisation of their choice. Furthermore, the author believes that developing a therapy to assist with lovemap investigation and improvement will benefit a large number of clients and contribute to the treatment repertoire of many therapists.

Guidelines on research ethics may be found in the American Psychological Association (APA)'s manual for reference. Harvey et al. (1983) suggest that the correct qualities in a researcher will ensure his or her ethical conduct during this work. Sensitivity to the participants' reactions to the study, common sense in distinguishing important reactions from unimportant ones, and a generous supply of courtesy, respect, and skill in dealing with people should go far towards the positive execution of humanistic research. This leads into the importance of careful selection, training, and supervision of all research staff and students.

5.6 Measuring instruments

In psychological research, sources of personal data can be found in an individual's self report, reports about the person by those who know him or her, and judgements made about the person by an expert (Maddi, 1989). Techniques for describing or measuring personal characteristics typically take some form of an interview, questionnaire, and/or performance task. Kelley (1983a), similarly, suggests that research evidence may be gathered through historical data, the participant's self-report or hind sight, and/or the researcher's clinical impressions or expert judgement. Discourse analysis refers to 'text' as the verbal record of a communicative act, and to 'transcriptions' as the written record of spoken material (Brown & Yule, 1983).

The research methods described here follow the three specific themes inherent in qualitative inquiry, namely, naturalism, holism, and induction. Durrheim (1999) defines the first, naturalism, as the study of real-world situations in which the researcher is open to whatever evolves out of the inquiry. Qualitative research is also holistic, in that it intends to work with the whole phenomenon under study, understanding it as a complex system instead of reduced to variables and parts. The inductive nature of qualitative inquiry further proposes that the researcher begins by exploring with genuinely open questions, producing data in which she will later immerse herself so as to find the essences of the experiences studied.

An in-depth, case study method for gathering raw data will be followed for this project. The data will include the recorded conversations, written, and/or spoken words as gathered from the interview sessions conducted with the subjects. The data gathering will involve both informal and formal instruments, in that a questionnaire will be constructed by the author for the purposes of this study and another method is adapted from the Role Construct Repertory Test (Kelly, 1955b). The three methods to be used are all considered qualitative techniques and their application here is primarily for descriptive purposes. The author will use three interview sessions, one each for an open-ended conversation, a structured interview, and the adapted of the 'Repertory Grid'.

An interview consists of verbal interactions, of either a structure or an unstructured nature, between the interviewer and the subject, used to obtain reliable information (Maddi, 1989). Questionnaires, on the other hand, are written sets of questions and/or statements that elicit responses from the candidate in order to access reliable information on a topic. A performance task requires the subject quite literally to perform a task that is designed in such a way as to allow the researcher to judge the performance along the lines of research aims. From the above, the author intends to use the unstructured and structured interview methods that she will introduce below.

The author intends to, firstly, use an undirected conversation to gather the participants' own ideas as to their radical lovemap change. The background of lovemap and the goals of the study will be introduced verbally, as they appear on the consent form, and then the topic will be given over to the subject to comment on. The intention here is to have participants discuss their own attributions and perceptions with regards to lovemap change before being introduced to any hypotheses or theoretical assumptions in the form of structured questions or the author's intimations. The author expects that this will elicit valid and unique descriptions that come from the person's own meaning-making process, before these ideas might be contaminated by suggestion.

This open-ended discussion takes the form of an unstructured interview, where the author will be relied upon as the conversationalist who helps to generate and record dialogue around the topic (Anderson & Goolishian, 1992). Narrative psychologists describe such a conversation, or interview, in which the subject's presenting narrative will always introduce the interviewer to the next question (Smith, 1993). Thus, there will be no previously constructed list of questions to use in this step, but rather the expectation that the discussion will be driven by the participant, the interviewer, and the conversational event itself. The process of the undirected conversations themselves will direct, and constitute, the information created.

Such a discourse would be described as 'performance data' by discourse analysts and as a linguistic form that is a dynamic means of expressing intended meaning (Brown & Yule, 1983). These authors juxtapose the product versus process approaches to such conversations, highlighting the static nature of a text-as-product outlook and the vastly different discourse-as-process view that includes so much contextual data. A discourse can be taken as evidence of an attempt by a

producer (speaker) to communicate his or her message to a recipient (hearer/reader). A linguistic text can not be fully analysed without taking into account the relevant context in which the language is used, the environment, and circumstances. Then one can,

Treat (...) data as the record (text) of a dynamic process in which language was used as an instrument of communication in a context by a specific speaker/writer to express meanings and achieve intentions (discourse) (p. 26).

The context of situations, for instance the speaker, hearer, place, and time of the event, embeds utterances in the 'social context' and allows one to then generalise across meanings in specified social contexts (Brown & Yule, 1983). The role of context does limit the range of possible interpretations, while also supporting the intended interpretations. The features of context that identify the type of speech event include: the role of the addressor and the addressee, the topic (and expectations), the message form (such as an interview), the event (in this case research), the setting, channel (speech), and purpose (intended result).

Langellier (1989) cites Labov's definition of a personal narrative as '...one method of recapitulating past experience by matching a verbal sequence of clauses to the sequence of events which (it is inferred) actually occurred' (p. 245). This model emphasises a temporal element to which an evaluative function is added. Thus, in terms of the Labovian model, a personal narrative is said to present a past experience, in the order that it happened, from the point of view of a narrator who further interprets the significance of the experience for him- or herself. It is not expected, however, that the personal narrative of lovemap expression will necessarily fit neatly into this format.

Other narrative researchers differ with the above model, stating that stories are more circular and nonlinear than chronologically ordered in terms of events (Langellier, 1989). Private experiences and matters that are too delicate, difficult, controversial, and important to fit into neat, event-centred, and end-oriented Labovian models may vary in terms of form. These stories often begin at the end, include lengthy orientations and long-winded asides, repeat key incidents several times, delay getting to the point, and have story endings that are untidily open. Such stories concentrate more on the contexts and circumstances of the narrated experiences than on events. Accounts of radically contradicted lovemaps are expected to follow this pattern, instead, and to produce rich data that inform the researcher as to contextual interpretations as well.

These are not 'poor' stories, but a kind of 'good' storytelling that strategically accomplishes the function of giving private experiences social shape (Langellier, 1989). This narrative form is related to its expository function in that circumstantial evidence binds the story together as the narrator clarifies for herself, and for her audience, the ramifications of her experiences. The overlays and open-ended structure of personal narrative allows the invitation of audience response while the narrator keeps control of the discourse. Such conversational storytelling suspends the turn-taking rules of casual conversation, in that the research participant will take longer turns. Conversational

stories will include clauses that constitute 'interruptions', comments, or questions by recipients that most often act evaluatively. Thus, these personal narratives will also be guided by the author's responses and may be considered to be mutually constructed or co-narrated stories.

The structured interview, also a qualitative method, will be created by the author (Appendix B) before the interviews for use at the second meeting. It will be based on the theory and suggestions of the literature surveys as well as the author's own questions and assumptions regarding radical lovemap contradiction. Kaplan (1983), a renowned researcher and therapist in the field of human sexuality, gives guidelines as to the assessment of relationship history when working with patients. She suggests that the examiner try to get a sense of the patterns and quality of a person's romantic relationships. For example, a researcher could ask a participant if he were ever in love, what happened in that relationship, what usually happens in his love relationships, what kind of persons he becomes involved with, and if he typically gets rejected by partners or does the rejecting.

Interestingly, Kaplan (1983) refers to dysfunctional partner selections patterns in patients who keep setting themselves up for rejection. She evaluates an individual's capacity for normal love and whether he or she could handle love or would become obsessive. It is useful to determine '...whether he (or she) masochistically and repetitively becomes involved with destructive partners' (p. 99) or not. The author's research on lovemaps and romantic-erotic pairbonds has produced numerous such hypotheses that, along with her own propositions, will be incorporated into the questionnaire. The questions will guide the interviews in the direction of examining lovemap development, early and late content, and possibilities around the change that occurred.

The third method of data gathering will utilise an adaptation (Appendix C) of a formal instrument, the Role Construct Repertory Test of Kelly's (1955b) cognitive consistency theory. Kelly developed this interesting technique for the purpose of establishing which cognitive constructs an individual uses most commonly and how he or she uses them (Meyer, 1990). This method gives the testee the opportunity to reveal the constructs that he or she uses in certain situations by construing relevant events. A grid produced during this technique gives the psychologist insights into the testee's construct use. Maddi (1989) describes the manner in which the grid guides the participant to specify the similarities and differences between constructs, to analyse and summarise all of these dichotomous judgements, and in so doing determine the number and content of constructs.

Also called the Repertory Grid, Rep Test, and the grid method, Kelly (1955b) developed this technique as a tool to assist in personality research and measurement. It can also be used as part of psychotherapy in identifying the client's constructs and ways of using them that may need attention. Meyer (1990) asserts that the grid method is also very useful, in that it is a highly flexible tool that can be utilised in almost any situation. A subject can be asked to compare any number of persons or objects, in any combination, and with any comparison theme, in the way described below. This is a

clear argument for the author's selection of the Repertory Grid for identifying participants' constructs that may function as lovemap characteristics.

5.7 Data gathering method

Giorgi (1997) explains that qualitative research processes seem to include a minimum of five basic steps. These steps are: the collection of verbal data, reading of the data, breaking the data down into parts, organising and expressing the data from a disciplinary (psychological) perspective, and finally synthesising or summarising the reduced data for the purposes of communicating the researcher's findings. Moustakas (1990) outlines the highly comparable five steps in doing heuristic research, which effectively call for the same methodological stages. This process can be considered such a generic description of qualitative research that Giorgi suggests this '...shows that the praxis of qualitative research might be closer to being unified than its language indicates' (1989b, p. 76). Such theoretical consistency suggests that it is appropriate to rely on the collaboration of Phenomenological and heuristic research methods in this study. The qualitative nature of these methods will be set out below along with the detailed process of discourse analysis.

The author has carefully considered the methods to be used in this study, as research on lovemaps and partner selections will cover sensitive material. Tennov (1979), and other researchers focussing on close relationships, have expressed a need to study romantic love in real-life situations due to the methodological problems of self-report measures and subjective reports. However, the study of romantic love does not lend itself to the experimental manipulation of variables or the use of objective measures to assess results. Both practical and ethical restraints prohibit the use of many kinds of research methodology and design, making the researcher responsible for designing a suitable method for her own case.

In order to elicit rich descriptions of participants' experiences and attributions of radical change in their lovemaps, the author will use the three data gathering methods on different days. They will be ordered in such a way as to build up towards the more structured and theoretically based to ensure that the earliest dialogues are not yet touched by nuances of the author's knowledge or expectations. As such, participants will first have an unstructured interview, then respond to the structured questionnaire, and lastly do the adapted Repertory Grid test. All three methods will be discussed below, in terms of their practical applications, but the unstructured and structured interviews require greater elucidation and a thorough argument for their usefulness here.

The open-ended interview will be approached from a Phenomenological point of view, in that rich descriptions of a few individuals' experiences and attributions of their radical lovemap change will be sought. The author will focus on the Existential events, that is, the manner in which the participants perceived and experienced these changes in their lives (Reber, 1985). This study will examine each participant's reaction to, and relationship with, the 'real world situations' of finding that the current

partner differs radically from previous partners on at least one significant criterion, in terms of their internal meanings (Durrheim, 1999, p. 43).

The principles behind this approach and the use of an unstructured conversation are informed by Anderson and Goolishian's (1992) portrayals of narrative therapy. A genuine curiosity or interest in the experience of radically changed lovemaps will serve as a starting point for the dialogue. This should allow the author to open up a conversational space in which it is hoped that the research participants feel comfortable to share a story that they have possibly not told before. To initially establish rapport, the interviewer will need to show an interest in the participants' accounts and be sure to remain inquisitive about their versions of reality. The intention here will not be to challenge their stories, but rather to learn from them.

Anderson and Goolishian (1992) argue that the traditional, paradigmatic language of general psychology attempts to understand first-person experiences by reducing them to stereotypical, theoretical concepts. However, by so doing, the researcher might lose touch with the person's locally developed meanings and constrain their accounts. The author can go far to avoid doing this by remaining attentive to the development of each participant's language and metaphors specific to the phenomenon and seek to understand their reports more richly from within these contexts.

In the author's responses, and attempts to clarify understandings, she will need to talk and communicate her sense of the story in the familiar language and vocabulary of each participant (Anderson & Goolishian, 1992). This will help her to remain within the 'reality' of the particular person's truth. She will need to remain faithful to the rules of meaning, as developed in the local conversation, and move within the narrative actuality of each participant's reports. The presenting interview narrative will always be used to provide the author with the next question and the unguided interview will largely be driven by itself, that is, the immediate conversational event.

Thus, once started on the topic of their radical lovemap contradiction, the participants will be allowed to discuss the event, and their experience of it, in which ever way they see fit. Giorgi (1997, p. 245) describes the process of qualitative, unstructured research interviews as '...more rambling and disorganised but more spontaneous'. Any questions or comments that the author expresses will be more general and open-ended in nature, and aim to seek a more detailed description of the subject's own lived experience. The goal of the first interview will be to gather candid and free illustrations of the participants' experiences of their radical lovemap changes, aiming for more depth and detail of understanding, as suggested by Durrheim (1999).

This approach fits with Langellier's (1989) discussion of the personal narrative mode that research is beginning to recognise as a privileged data source. She suggests that, 'In everyday talk, we tell stories, or personal narratives, about our experiences - the mundane happenings of an ordinary day and extraordinary events that mark our lives' (p. 243). Langellier invites social scientists in psychology, sociology, and anthropology to listen and give voice to the muted groups in our society

by doing research within the margins of discourse of exceptional populations. Personal narratives may be considered part of the study of everyday life, particularly performance in everyday life, where partner selections would exist as a specific performance of lovemap expression.

The ubiquitous nature of personal narrative is mirrored in its academic study, which is both interdisciplinary and multidisciplinary (Langellier, 1989). Many disciplines turn to personal narrative as a source of data, locating it as a 'blurred genre' or a boundary phenomenon. Thus, personal narrative falls somewhere '...between literary and social discourse, between written and oral modes of communication, between public and private spheres of interaction, between ritual performance and incidental conversation, between fact and fiction' (p. 244). While personal narrative research may produce rich and diverse material, it is at the same time confusing and sometimes even conflicting. Questions need to be asked around what the object and unit of analysis will be, what significant concepts for understanding personal narrative are, and how the context is defined in terms of performance, communication, and interpretation. Therefore, overarching research methods such as those being discussed are necessary to guide the inquiry.

In the second session, the author will use the structured questionnaire to guide the process of data gathering. The constructed, typed set of questions and probes will be utilised with each subject in a face to face interview. The questions will address the various assumptions and hypotheses proposed by literature in this study as well as the author's own propositions. Each subject's responses will give an indication of his or her experiences, attributions, and understandings around these events and explanations. The author will convey her expectations and the theoretical underpinnings of lovemap development and change, as well as human mate selections patterns, in order to elicit subjects' responses that may either confirm or negate statements.

Surra (1990) describes a qualitative data collection method similar to that proposed by the author. Investigators studying attributions usually have respondents answer open-ended questions before seeking thematic outlines. The results of these dialogues have shown that attributions participants make for relationship shifts are much more varied and complex than theories of mate choice have presumed. The author's intention is also to search for overarching themes or similarities in the participants' accounts and interpretations of their lovemap change. However, if Surra's findings hold true, then radical lovemap change may well be found to be unique and without a pattern. The author's experience with relationship work and resultant expectations suggest, nonetheless, that there should be certain arguments or *leitmotifs* that run through the change process.

Surra (1990) describes various studies that have analysed individual's subjective reasons for their mate selections and explanations for why their relationships changed, with the assumption of conscious, careful, and rational choice processes. The method used to study people's attributions of love choices typically involves having respondents reconstruct from memory the evolution of their relationships, possibly also plotting any developments and explaining why these might have

occurred. Lovemap expressions may, of course, be based on unexamined, pre-verbal, and even subconscious material to which the respondent has no easy access.

Just as a psychologist opens a discursive domain for identifying and describing other early or unexamined experiences, so too can she lead a narrative process in which participants '...search for the causes of events, the products of this causal search, and the relationship between behaviour and the causal process and products' (Surra, 1990, p. 855) in terms of lovemap. Therefore, by asking a sufficient number of the 'right', relevant, and theoretically-grounded questions, the researcher can guide the participants through exercises to fill in the content of both their original and new lovmeps. And this is exactly the aim of the tripartite data gathering techniques under discussion.

Further research supports the author's plan to use memory and perceptions for data gathering purposes. In Kirkendall's (1960) study, data pertaining to partner choices was obtained from six participants in a semi-standardised interview procedure. In the interviews, certain questions were asked routinely, but leads were followed freely. Questions centred on memories, events, motivations, attitudes, feelings, thoughts, and participants' experiences and perceptions around these, as well as demographical and personality characteristics of the participants, each parent, and partners. Similarly, Goodyear et al. (2002) investigated pregnant Latina teenagers' choice of male partners by asking for the girls' memories of events and perceptions of experiences.

Similar studies gave participants instructions to consider what happened '...just before they felt the strong attraction' or what they '...perceived to be a cause of the attraction' and to '...think of your most recent experience of "falling in love" ... specifically, of the first time you initially felt a strong attraction for the other person' (Aron et al., 1989, p. 247). Participants were asked to specifically recount what had happened and not just what they believed to have caused them to fall in love. This reliance on events and selection of important variables is meant to make the accounts more reliable. These research data were then content analysed in much the same way as the author proposes to reduce the data of this study.

The limitations to qualitative research models must be noted and discussed, however. Qualitative research often measures behavioural intentions or desires instead of actual behaviours (Hatfield & Sprecher, 1986) and this is cited as a problem. However, recent research (Wallen, 1989) has refuted these arguments, finding that reported intentions (preferred age differences between mates, for instance) are frequently translated into actual partner choice behaviours. Using reflective descriptions, these methods are very similar to that which Belove (1980) did in recording First Encounters of the Close Kind (FECK). Here, he asked both persons in a couple to recount their first experience of feeling certain about the relationship, and these results are considered valid.

A dilemma within those qualitative research models that employ retrospective methods is that of data being influenced by errors of memory or the present state of the relationship. The author takes

note of these risks and has planned the use of three data collection techniques on different days in order to confirm the consistency of accounts. Moreover, Aron et al. (1989) go far in arguing for the validity of using qualitative data in research. Emphasising that their study is about the phenomenology of falling in love, they propose that participants' accounts represent just as much the process of construction as they do description. However, the above authors maintain that people's reports of their experiences are important, because,

(a) They probably represent to a significant degree the psychological reality at the time of the event, and this reality often underlies what people do; (b) they give clues as to social scripts (e.g. for narrative employments of emotion; Sarbin, in press); and (c) they give us some indirect evidence about actual events in a domain in which it is very difficult, for practical and ethical reasons, to have access to objective observations (pp. 254-255).

The third interview session will involve the author leading each participant through the adapted version of the Role Construct Repertory Test of Kelly (1955b). The data emerging from this task will be in the format of opposed construct poles that we may assume function within the individual's mental template of idealised lover. The contrasting characteristics may be seen to follow a clear path of distinguishing the current partner from previous partners, or there may be an intricate matrix of some similarities and some differences across all combinations between the three people. Nonetheless, a return to the underlying principles of Kelly's (1963) Rep Test is needed here in order to fully appreciate its applicability.

Kelly's (1963) underlying idea is that a concept acquires meaning only when it is seen in relation to its opposite. For instance, in terms of hypothetical lovemap constructs (partner characteristics) the personality trait 'kind' can have at least three different meanings depending on whether it is being contrasted with 'unkind', 'mean', or even 'cruel'. For this reason, Kelly asserted that at least three elements or events are necessary before the contrast between two poles can emerge and be understood in context. This view of the nature of construct development leads straight into the structure and methodology of the Repertory Grid.

The original technique used a pre-prepared grid or roster on which the psychologist would enter the three elements, working through their various contrasts (Meyer, 1990). The testee would be asked to compare three people (for instance) with one another, identifying which two are alike and which one different on a particular bi-polar construct. In this manner, the testee can be lead through a process of identifying both poles of each construct that he or she used in this comparison. The author has decided to use, as the three elements of the adapted grid method, two past partners selected along the lines of original lovemap and the current partner who fits the radically contradicting lovemap.

In the instance of change on the lovemap characteristic of race, for instance, the grid would make it possible to contrast the construct of race between the current and previous partners. Thus, we

would see that the current partner may contrast in terms of 'different race' to previous partners who were of 'same race'. The author would allow the participant to name a number of constructs that show up a difference between any one partner and the other two. In this manner, the individual could continue until a reasonable list of contrasting constructs was identified. These comparisons need not only link the previous partners and differ from the current, as a number may highlight similarities between the current and one previous partner when contrasted with the third.

The author intends to hold each of the three interview sessions on different days, so as not to exhaust participants or the topic under discussion at one sitting. The movement between data gathering methods will be from the less structured towards the more structured, thus ensuring that the earliest accounts reflect more of the participants' own ideas than those they will be exposed to with further discussion. The process should be completed within a period of three weeks, so as not to allow the participants too much time to discuss or review their experiences or attributions, lest these begin to change between interview occasions.

5.8 Interpretation of data

Following Moustakas's (1990) heuristic outlines, it is proposed that the researcher gather all of the data from one participant at a time, so as to understand each individual's experience as a distinct whole. After a rest period from the data, to allow for a fresh perspective, the researcher must construct her own depiction of that participant's reported experiences and attributions. In creating this overview, it is important to retain the participant's typical language and to use examples drawn from the individual's life to as to enrich these accounts and make them true to their owner. A return to the original data will be necessary to ensure that the qualities and essential themes are still reflected in the portrait. Essential validation may be done by sharing this impression with each participant for affirmation of its comprehensiveness.

Giorgi's (1997) description of the methodological steps of phenomenological analysis is similar. His holistic approach requires that the researcher read through all raw data repeatedly before beginning with any interpretations, so as to capture a more global sense of the material. He adds that the division of Phenomenological research data into parts is based on meaning discrimination, from which one would be able to extract 'meaning units' that are still expressed in the subject's own, everyday language. Here one must search for themes essential to the phenomenon under study. One's approach must be 'discovery oriented', with an attitude open enough to allow for unexpected meanings to emerge. The psychologist's own spontaneity and professional sensitivity should be active in intuiting relevant meanings while working with the raw data.

The researcher would move on to the next transcript and repeat the above process for each one. Moustakas (1990) maintains that only the experiencing persons themselves can validly provide portrayals of their experiences. Thus, in order to remain true to each participant's story, the researcher should validate her impressions with participants before using any data or

interpretations. After another interval of rest from the data, a composite depiction of all participants' experiences must be developed that represent the common themes and qualities (if any) found in the accounts. The core qualities and 'life' inherent in descriptions of the experiences of individuals and the group as a whole can be retained through the use of '...exemplary narratives, descriptive accounts, conversations, illustrations and verbatim excerpts' (p. 52).

It should be possible to select roughly five participants who appear to exemplify the group as a whole and give individual portraits of these persons, and their experiences, such that both the phenomena and individuals are clearly portrayed. The researcher should intuitively and reflectively be able to see, in all depictions, the qualities or characteristic meanings that make the experience what it is and not something else (Moustakas, 1990). The final step of the evaluation process will entail a creative synthesis of the whole research experience, in which the researcher can come to recognise her own developing awareness and knowledge of the phenomenon over the months.

Giorgi (1997) proposes a similar process of analysis that results in an expression of the fundamental structure of the concrete lived experience under study. Important clues around the construction of meaning should be found not only in the content of dialogues, but also in many aspects of the process. Thus, this structure will be a formation of the meaning units essential to the phenomenon, as well as the interrelationships between these parts. If the data lend themselves to the process, the researcher should attempt to derive a single structure (or synthesis) for all participants. Giorgi adds that Phenomenological research must include an expression of the phenomenon's structure re-described in a disciplinary perspective and language. The study concludes with the developed, aesthetic rendition of the themes and essential meanings of the phenomenon, which is infused with personal significance and presented as Chapter 6.

During discourse analysis of transcripts, one usually interprets what one has heard and normalises the text to the conventional orthographic form, inserting regular word boundaries (Brown & Yule, 1983). The analyst should include indexical features of the participants (sex, age, educational status, personality, some aspects of health status) together with other characteristics of the transcripts. However 'objectively' text may be defined, perception and interpretation remain essentially subjective. Hearers and readers will pay attention differently, and the texts will thus fit into their experiences differently. For this reason, it is most important that the author make her paradigmatic assumptions known and trace their influence throughout this study. Additionally, the author will match her findings to the theory of lovemaps, psychological development, and cognitive constructs in order to fully address the research question.

Money (1983) assumed that lovemaps had largely crystallised by adolescence and were not amenable to much change after that. However, the very concept of lovemap change is the focus of this study. The author has allowed that this phenomenon might be uncommon, certainly rare in the case of radical contradictions, but she argues for its existence. The process of alteration will,

moreover, be essential for a therapy aimed at amending self-defeating lovemaps. She aims to identify, and explore in fine description, infrequent cases of people with lived experiences of radical lovemap contradictions. The study purposefully selects for such individuals, as they should represent extreme cases of the target population and offer information-rich answers.

It is not certain whether one can actively and intentionally form, or change the content of, one's lustmap or total lovemap (Money, 2000). Money is not clear on whether lovemap manifestation is a wholly conscious process or not. He does, however, allow that people are readily able to decipher their lovemaps, including any errors in them (Money, 1986b). This suggests that lovemaps can be made conscious, and described by persons, as will be done in this study. Money suggests that lovemap development may protect itself against mutability throughout youth and up until the inevitable radical loosening that takes place in advanced age. The author trusts, however, that lovemap alteration is a reality for the years in between, as this is the time when most people present with problems of dysfunctional pairbonds and may wish to change self-defeating lovemaps.

Money (2000) discusses lovemap mutability and the individuality of change in the blueprint of ideal partner characteristics. As a general rule, the younger the person in question, the greater would be accessibility to long-term developmental alteration of his or her lovemap, either fortuitously or as a sequel to planned intervention. This suggests that the probability of lovemap change is inversely related to age. The author must examine this idea, as lovemap change that occurs more readily for younger than for mature persons might imply limitations on the applicability of a developed therapy. Additionally, Money does allow that mutability may be brought about by either fortuitous events (the spontaneously changed lovemaps of research participants) or planned interventions (the intended therapeutic approach to amending lovemaps).

The author expects that post-development lovemap change is possible, that it can occur suddenly or insidiously, and by fortuitous or intentional means. However, lovemap mutability may be the exception, difficult to pinpoint, and also possibly open to further revisions. Furthermore, predicting lovemap change from interventions is not reliable and research into manipulating lovemaps purely experimentally (as opposed to in requested psychotherapy) would be impracticable and altogether unethical. The author heeds these points and confirms that they contribute to her motivations for clear control of participant selection criteria detailed in the section on sampling above.

Kelly's (1955b) theory clearly implies that mankind determines his own fate by the way in which he constructs his world in all aspects of individual and social functioning. Therefore, there should be virtually unlimited potential as to the improvement and progress that each individual can make in his or her life (Meyer, 1990). A useful application of cognitive construct theory would be in the realm of psychotherapy. A person's constructs may be identified by the use of a Role Construct Repertory Test, such that dysfunctional constructs or ways of using constructs might be targeted and addressed by means of therapy.

5.9 Research product

The product of this study will be the transform of gathered research information into answers that address the original research questions (Durrheim, 1999). Every choice exercised and decision made in the research design should, furthermore, aid in ensuring that the results reported at the end of study are valid and believable answers to the originally posed questions. Most of these decisions, from the author's paradigmatic approach to the relevant context, participants, and method of sampling, will influence the so-called reliability, validity, and generalisability of results.

In this study, the author is investigating radically contradicted original lovemaps with the assumption that a change must have taken place in each person's partner selection criteria. The use of 'extreme case' selection for participants should further the goal of finding definite and readily identifiable instances of lovemap change, furthermore facilitating the examination of clear change process/es. However, the purposeful sampling of information-rich individuals may bias the research findings in a direction that does not hold for people in the general population who desire or require a less radical change in their self-defeating lovemaps. The author must keep these concerns in mind and appraise the usefulness of lovemap change guidelines for use in regular therapies.

Extensive reliance on qualitative methods in this study will likely produce somewhat different results to what would ensue from a purely quantitative, empirical experiment. Qualitative research relies on a different science of design that does, however, have its own expectations for the production of data of a high standard. In the place of validity, the **credibility** of findings can be determined by the extent to which they are convincing and believable (Durrheim & Wassenaar, 1999). May (1969), similarly, evaluated the internal consistency of individual research participants' data as the central criterion for the validity of his conceptualisation of each case in qualitative research.

Study findings based on the qualitatively examined descriptive experiences of only a few purposefully selected case studies might not be generalisable to a broader population, as they will not be representative of that population. These findings should, instead, be understood as that which they are; detailed, subjective illustrations of individuals' experiences. Instead of being generalisable, such qualitative findings should meet the standard of **transferability**. This suggests that conclusions reached should be able to offer new understandings around the research topic that can be transferred to new contexts and other studies, where they may serve as frameworks for understanding additional meanings (Durrheim & Wassenaar, 1999). Transferability is promoted by the creation of rich descriptions that are detailed as to context and participant characteristics.

Instead of reliability, the qualitative researcher may talk of **dependability** (Durrheim & Wassenaar, 1999). This refers to the degree to which the reader can be convinced that the findings did indeed occur as portrayed. Rich and detailed descriptions, which acknowledge the contextual nature of all interpretations reached, go far towards this goal. These qualitative research standards mentioned

above argue strongly for the necessity of the Phenomenological-heuristic methodological approach as proposed by the author.

The therapeutic model suggested below should be much like the theories on love that Sternberg (1987) terms 'psychometric'. They are not only tested by psychometric analysis, but also largely follow from the data, instead of the other way around. These theories on love probably come the closest, of all those considered by Sternberg in his article, to being restatements of the data. Thus, psychometric models essentially transform data from one form (original) through a process of factor analysis to another form (reduced). This study, similarly, aims to transform gathered data (original form) through a process of content and thematic analysis into interpretations and implications for therapy (reduced form). This approach will keep the author's work closer to the 'realities' of participants than would be the case in a model developed purely from theory.

5.10 Research Hypotheses

The author's extensive reading into the subjects of lovemaps and pairbond formations has informed her as to numerous factors that may play into the alteration of original lovemaps, especially those that change radically. Theories of partner selections based on similarity, complementarity, or a combination of these (Mackey & O'Brien, 1995) hold suggestions here. An individual may have chosen a partner highly similar to self only to find that this selection was not satisfactory, and go on to radically change this preference mechanism in a subsequent pairbonding, or *vice versa*.

A related matter may have to do with the unacceptable or pathological behaviours of past partners. This may have caused gross dissatisfaction with the relationship and led an individual to seek someone opposite in terms of these characteristics in the future. People may have to work through their original motivations in selecting a disturbed partner previously, before being able to alter their lovemaps functionally. Thus, personal change or self-work, through psychotherapy or other means, is expected to make a corresponding change in partner selections possible. Interestingly, (Goodyear, et al., 2002) found that a woman's attitude towards herself, and her resultant social competence, was related to the presence or absence of self-defeating partner selections.

Another consideration is the potentially confusing messages that people receive from modern, Western romanticism (Bogg & Ray, 2002). The author has had many discussions with psychotherapy clients and other individuals in which they attributed their ignorance in choosing an (unsuitable) life partner to the skewing effects and 'fairy tale' assumptions of romanticism. Furthermore, imaging, or the search for superficial partner values, may lead to pairbond formations that ignore important characteristics in a life mate (personality traits, commitment) to concentrate on irrelevant factors. In this instance, the power of media imaging and its messages may sway people to select mates for appearances, popularity, power, 'keeping up with the Joneses' competitiveness, or other advertised desirability.

Kelly (1955a) understood psychological disturbances to occur when people use constructs despite their being consistently invalidated. Thus, it may also be so that individuals with a particular psychological disturbance are more likely to persevere in the continued use of 'erroneous' lovemaps. Lovemaps, as cognitive templates, can be understood as construction subsystems that are also open to revision. This is the argument underlying the author's search for descriptions of radical lovemap alteration in order to identify the change mechanisms and draw out implications for intentional lovemap 're-construction' therapy.

Surra (1990) discusses research into the development of commitment and relationships and how this may follow either a slow developmental route or be characterised by rapid, apparently chaotic change. Deliberate, slow, and moderate changes in the level of relationship commitment may reflect careful decision making. Conversely, unexpected or sudden events may prompt turbulent and fast changes in commitments. These latter may be due more to factors that originate outside of the relationship, in disruptive circumstances such as relocations, job loss, a parent's illness or death, or a holiday than within it. Similarly, radical lovemap change may be propelled, driven, motivated, or stimulated through either a progressive development or a chaotic change.

The radical contradictions of original lovemaps reported in this study may have occurred due to progressive developmental changes, or due to sudden events that are quite literally 'life-altering' in their intensity or focus. The author may find that a slow, time-related, developmental, and summatory process is in place, altering lovemap content or functioning as if driven by a slow momentum. On the other hand, sudden or overwhelming processes may bring about chaotic changes in an individual's lovemap and thus abruptly alter partner selection patterns.

5.11 Further Research and Conclusion

Aron et al. (1989) state that, in the future, it may also be of interest to examine, to whatever extent possible, the relationship between people's accounts of their experiences of falling in love to some 'objective reality'. They suggest that further research might compare both partners' versions of their falling in love experiences or even attempt to gather third-party reports. Also of interest might be the reports of such experiences written under conditions that are systematically varied.

Sternberg (1987) proposes that a goal of future theorising should be the integration of existing theories into a unified and more comprehensive theory, with subsequent research aimed at testing this broader model. We may be heading in a direction where it will be possible to understand liking and loving as labels for a variety of interrelated phenomena, rather than as distinct phenomena whose complexities currently defy scientific analysis.

Furthermore, Surra (1990) suggests that, as marriage becomes less prevalent, people's relationships will take on different shapes across time and more attention will need to be given to the formation and development of romantic relationships generally. Greater emphasis should be placed

on relationship progress, the continuity in features of romantic relationships, markers of permanence, and long-term predictors of relationship quality. Future research is expected to focus on how basic processes operate in the context of different types of relationships. Lovemap is such a concept in that it examines a fundamental property, the selection of an ideal mate, that will occur across romances, cohabitation, engagement, and marriage.

Hester and Rudolph (1994) proffer that future research should systematically sample males and females across the adult lifespan, taking into account personality effects along with gender, ethnicity, and age or developmental level effects. On a positive note, Surra (1990) reports that a number of researchers are showing concern with inter-marital relationships in populations other than young adults alone, as evidenced in publications on courtship among the divorced and studies concerning traditional mate selection topics in older adults.

The above discussions serve to argue for the need and relevance of lovemap research in the field of psychology. Moreover, the research theories and methods of heuristics, Phenomenology, and discourse analysis have been made clear in order to explicate the manner in which the author intends to construct and design the study questions. Data gathering and analysis have been covered in order to demonstrate the approaches that will be used to produce and reduce the research material. This information will be evaluated for its relevance and suitability, with the goal of delivering a research product of implications for the intended lovemap change therapy.

CHAPTER 6

RESEARCH FINDINGS

6.1 Introduction

This section will aim to synthesise the preceding chapters and their stated intentions. The author has performed the gathering of research data as set out in the research methodology, and the recoded transcripts of these data will be attached (Appendix D) for examination purposes alone. The final thesis will not include the transcripts themselves, as part of the research obligation to fully protect the confidentiality of participants and due to the assumption that it will not contribute meaningfully to other readers of the study above and beyond the coverage of participant data already offered in this chapter. Each case study has been worked into vignette format to convey the succinct content and processes reported by each participant. However, readers may apply to the author and her promoter to view these texts, or parts of these texts, and warranted requests will be considered.

Following these vignettes, the author has given an analysis of the dominant themes identified in each case. These are linked to existing theory, further hypothesis drawn from the literature survey, and the author's own suppositions. There is significant sharing and overlap between individual cases in terms of dominant themes. This concordance is discussed later, and further serves as strong motivation for the therapeutic implications indicated and guidelines given for a treatment model. The relevant themes that arose from issues of lovemap dysfunction, as well as those related to the dynamics of change in lovmeps, will feed into the guidelines for therapeutic intervention aimed at altering self-defeating lovemap constructs where indicated.

The nature of romantic-erotic relationships, as well as the development and functioning of lovmeps, is discussed in order to place these phenomena within relevant psychological theoretical models. The author argues that the topic of this study leads to the logical assumption that this material is best understood from both a cognitive-behavioural/learning approach and a social constructionist/narrative approach. Definition and operationalisation of lovemap genesis and expression requires that we allow for this human phenomenon to be understood from both psychological schools of thought. The author goes on to suggest an integrative model for the therapeutic guidelines that she proposes. It is posited that the very complex nature of the concept at hand requires an integrative approach and that the possible success of the intervention may hinge on its comprehensiveness and appropriateness.

6.2 Participant data

The author made contact with seven individuals in all, each of whom was willing to be involved in the study, and gave informed consent for research material to be used for these purposes. The author met with each of them on three different occasions in order to complete the data gathering process. During working of the participant data into transcript format, the author determined that

one particular candidate did not meet the sampling criteria as defined and operationalised in the previous chapter on research methodology. Thus, this person's data was excluded from the analysis and synthesis process, and the author proceeded to work with the six case studies that robustly met all selection criteria.

The six participants finally accepted for inclusion in this study do comply with the author's requirement for a spread of demographic representivity as related to both general South African populations, and the author's estimation of potential lovemap psychotherapy client populations as determined by her previous practical experience. In terms of gender, there were four female persons and two male persons in the completed study. This overrepresentation of female participants is in line with the author's prior experience of participant willingness to engage in psychological studies. In terms of age, at the time of performing the study, the participants were 24, 33, 37, 39, 48, and 62 years of age. In terms of racial breakdown, between the participants themselves and their partners, the South African race groups represented were White, Black and Indian. In terms of sexual orientation, various participants identified themselves as being of heterosexual, homosexual, and bisexual orientations. Each participant did clearly qualify as having experienced a radical contradiction in one primary original lovemap characteristic. These are: race change - two persons, age change - two persons, and gender change - two persons.

From extensive literature studies and the author's own hypotheses, it was expected that dominant themes in research participants' responses would likely include the topics of: negative partner experiences (against which they might react by seeking a very different person); parental imprinting dynamics (which they may seek to replicate or react against); media imaging (which may have functioned as an attractant due to related emotional excitation); the influences of Western romanticism (which may have, similarly, attracted due to emotional excitation); and self work, personal growth, or -changes (leading to a mature, authentic position, or allowing for improved appreciation of personal similarities, differences and complementarities).

6.3 Vignettes and thematic analyses

The author will firstly present the vignettes that have been distilled from the various sources of transcript data. Following each vignette, a comprehensive discussion of the relevant themes emanating from that case will be given. A thematic synthesis will discuss the overarching themes significant to the genesis of lovemap problematics and implicated in the mechanisms of lovemap change. These themes must also be relevant to the existing research findings and hypotheses on romantic-erotic relationships, interpersonal attraction, and human partner selection patterns.

From each theme, the author will draw hypotheses for a psychotherapy aimed at examining and altering lovemaps, as desired by clients or indicated in assessment, as directly based on suggested change dynamics and/or strong identification of certain characteristics as dysfunctional. Thereafter, therapeutic guidelines will be given that cover the scope of themes and processes

detailed. The author will present a case for the complex nature of lovemaps, in terms of cognitive-behavioural and socially constructed development and functioning, which is best matched by an integrative approach to the proposed therapeutic interventions.

6.3.1 Emotional energy, finding the unexpected, and forgetting 'perfection'

Mary	37 years old	White	Female	Afrikaans	Psychiatrist
Pauline	30 years old	White	Female	English	Personal trainer

Mary is, at once, a gracefully refined and powerful woman. She values the personal growth that has developed her anima and animus qualities, and richly described both difficult and joyous parts of this process. She is feminine, attractive, a loving young mother, and simultaneously an intelligent, highly qualified, and influential psychiatrist in her small city. However, she claims to have changed an incredible amount in the last years. Mary says that she feels, thinks, behaves, and even looks very different to how she did in her marriage to an ultra-wealthy man. From a strong position of imaging, she moved to an emotional focus on the inside of others and herself.

Coming from a family that stressed an ideal of perfection, she grew up under pressure to conform and excel. This, along with difficult circumstances from which she wished to be 'rescued', led to her accepting Steven's offer of marriage. Mary claims that she had misperceived his character, and soon found that what she had thought was softness and protectiveness was instead uncertainty, poor self-image, and a lack of social skills. But she fell pregnant, stayed in the marriage, and became the picture of a 'perfect, rich, trophy wife'. However, she was emotionally lonely and becoming more and more isolated by her husband's overtly paranoid behaviours and strange demands. Mary felt that she 'had a very empty, luxurious, unhappy life with him', and she became 'prepared to give up finances to be happy' and divorced him.

However, a third party was involved. Mary's values always held that 'cheating was very wrong', such that she steered clear of temptation with men and prevented relationships from developing. She had never believed that she could fall in love with a woman, such that her guard was not up, and she 'was caught by surprise' with her attraction to Pauline. Mary met her as a personal trainer at a gym, and felt safe getting to know her personally and emotionally, without the fear of an affair. Nine months later, she realised that she had 'started having feelings for her' that she believes must have 'developed subconsciously', and which she had not expected or consequently resisted.

Mary chose to be with Pauline not because of sexual orientation, but due to need fulfilment opportunities and personality complementarity. Mary's male partners had mostly been wealthy, driven, and ambitious men with 'Type A' personalities, who pursued money and materialistic aims. They were also dominant, approached her to make the first move, and liked her a lot more than she liked them, such that she ran little risk of rejection. Now, Mary is older and she initiated the

relationship, but says that if she had not done so she would have 'died emotionally'. Pauline is also a very different partner, with a wealth of emotional insight and good intuition instead of external power. She is gentle, open-minded, and in touch with culture, the arts, self-therapy, alternative health, and spirituality. This radical and unexpected change in lovemap also provided Mary with the energy to change, and she feels that she 'became someone (she) was meant to be'.

6.3.1.1 Imaging and social convention

Mary has insight into the powerful effects that her parents, society, and the environment had on her lovemap. Her rural, Afrikaans background informed her expectations of 'what marriage should be like, a man be like, (and) a girl expect'. She sees that her ideals were very traditional and a submission to societal convention, and she 'conformed to expectations, what was expected'. The men she was involved with fitted this image perfectly, in terms of their background and being more protective, physically bigger and stronger, and sporty. Mary followed her lovemap rather rigidly, specifically in terms of the men being very masculine and 'all macho men, the typical Afrikaner man'. She admits that she was stuck in this given structure, and had never questioned it.

Mary's parents maintained high ideals and 'brought up four perfect children'; all successful and all conformists. She herself was 'someone who had always done everything right', and when she met Steven she knew that he 'fitted into what (her) parents would have wanted for (her)'. She admits that this was imaging, as she 'had preconceived ideas about the external stuff', and especially 'what a person should look like, then (she) should be happy'. Mary had internalised many such assumptions around appearances and started to change herself. She became the perfect trophy wife, but 'looked like a Christmas tree, a little doll'. She later resented having 'to be somebody without a brain' and rebelled against this. Moreover, confusion set in as she had expected to be happy with this security and wealth, and started to wonder if something was wrong with herself.

6.3.1.2 Negative experiences with previous partners

Along with Mary's assumptions around imaging, went inexperience and a lack of connection with herself, which she terms being 'clueless'. She believes that she misperceived Steven's nature, having 'thought that there was softness in him', that he was kind, gentle, and protective. Later, she realised that she had 'put all these (positive) projections on him', and that she had actually seen his uncertainty, poor self-image, and lack of social skills. She believes that her errors of judgement occurred due to her lack of insight into these dynamics, or into herself, at the time.

More serious problems arose, starting with lots of fights and Mary feeling very angry about not being a priority in Steven's life. She complained that he was controlling and demanding, and had started exhibiting unusual paranoid behaviours. She can now see that 'he is not well', and adds that 'there is mental illness in his family'. As a psychiatrist, Mary concludes that he had OCD symptoms and signs of paranoid personality disorder. She recalls him isolating her more and more,

even having her stop work, as this allowed him to maintain his pathology if there was no outside contact. She regrets that 'it took (her) a long time to realise that this was not normal', surprised that she is in this field but did not see that something was wrong earlier. She then made significant shifts by opening her own practice and vowing to never be controlled again in her life.

6.3.1.3 Personal struggle

Mary had 'realised how lonely (she) was, so sad and isolated' and adds that it was really awful to live like that for the seven years of her marriage. She explains that when the marriage 'went wrong' it was exceptionally difficult as her 'ex-husband became paranoid'. She feels that her 'suffering was enough', and says that she went through numerous traumas in this time. Moreover, she 'was in a relationship, but with no love', and was terribly lonely. She probably felt like the sad trophy wives whom she describes as dead emotionally, with 'just nothing left' inside, who have sacrificed so much of themselves that they can not give any more, and are left bitterly unhappy.

When Mary initiated the divorce proceedings, she was in for another difficult battle. She says that 'there was a long, drawn-out court case of two years', during which time Steven's paranoia escalated. She reports that she had to deny her relationship with Pauline at first, as she feared that she would lose her children due to her same-sex relationship. She felt that 'the law made it very strict' in terms of evaluating her custody case, and tried to make her out as a bad mother due to her relationship. Mary felt that people saw her as 'not stable, abnormal' and many rejected her as this was so strange and unexpected for them. She sketches the typical response as 'shock in their eyes' and adds that her parents can not accept it either. However, she has developed insight into these dynamics, concluding that she was in the shadow of these people, and unsettling them.

6.3.1.4 Intense emotions

Along with these adversities, Mary experienced intense emotions at the beginning of the relationship that may have fuelled her attraction. She feels that her love probably developed slowly (over nine months) and that she was unaware of it until being caught by surprise with the realisation. She reports that this was just so strange, as she had no frame of reference for loving a woman, and no way of anticipating it. Mary describes it as mysterious and something quite different, which initially went so fast that she 'didn't care or question it'. She had substantial and 'stronger feelings than (she) had ever had before', including passionate sexual urges and a lot of tension. However, it was also positive; 'this feeling amazing, after being dead for a while, this jolt of energy, a bolt inside'.

Mary emphasised the sheer power of these highly energised emotions. She claims that the attraction 'was so strong in its drive of (her)' that she could not control it. She adds that there was no way she could stop herself or the love, she had no power against it, but the intensity also gave her the energy to change. The attraction, Mary says, 'was stronger than anything, stronger than

morality, (or) fears of rejection'; it was stronger than the warning signs, her superego, or her upbringing. Thus, the 'emotion with Pauline' made it possible for her to proceed with their love, especially, as 'it didn't feel so bad because it felt so good'. Mary admits that it did feel 'scary', but that it never felt uncomfortable or wrong. She concludes that, 'the positive energy of love carried (her) through this, it makes you change', causing her lovemap change.

6.3.1.5 Self work and changes

Mary described significant changes in herself that took place as a result of this love. She feels that she did not understand her love for a woman at first, and had to 'stand back ... and ask why (she had) done this'. Through 'questioning it (her)self, going through therapy, (and) having to answer questions for court cases' she explored the matter and herself extensively. Even the trauma that it caused 'helped a lot in understanding (her)self and the process'. Mary suspects that one could not understand such a thing without the help of a therapist, 'someone to get you through it', and adds that she was very lucky to have a comfortable, understanding, and accepting psychologist.

Due to this process, Mary felt that she 'probably went through identity crisis again' and 'questioned (her) beliefs, morality, religion, politics, borders in life'. She maintains that 'everything changed, (her) whole belief system', down to her looking and acting differently. She demonstrated insight into the relationship between lovemap change and self change, stating that she 'would not have changed if (her) lovemap did not radically change'. Mary has sought meaning and purpose in her story, and suggests that 'this thing happened to make (her) a better person'. She claims that you only 'get a couple of these chances in life where you can grow', and that one has to make peace with this and 'either you grow and learn, or you waste all these things that happened'. In a spiritual light, she adds that 'this comes from a higher hand', that she 'was given a chance to decide; to just exist, or live', and that 'then you just really find yourself'.

Previously, Mary felt that she 'had no insight into the emotional investment there should be' in a relationship. She believes that she now values emotions more, is in touch with her own, and has developed depth as a person. Where she was rigid before, she feels that she is now more flexible, understands subtleties, is in touch with herself, and knows who she is. Mary adds that she can be self-nurturing, good to herself, and alone and meditate, as she could not do in the past. Moreover, she sees her relations with others as changed and herself as more empathic, generous, able to 'see other people differently', have a better understanding of them, and not 'judge anybody any more'. She feels that 'life opened another dimension' and that she has found spontaneity, strength and spirituality that she had not previously known.

6.3.1.6 Complementarity and personal need fulfilment

Mary feels that there are similarities and differences between herself and Pauline, and these can be seen as complementarity and need fulfilment. She asserts that Pauline is very different from her

in some ways, but has something that she wishes she herself had, and can appreciate. Moreover, Mary thinks her partner's 'a bit more butch, sporty, she does "male" things more often, those things around the house' that she does not do. And, yet, Pauline's is 'also female, all of the emotional stuff, and her personality', which contributes to the relationship. Mary really likes who she is on the inside, and adds that Pauline is 'very in touch with herself', something that she aspires to herself.

Mary explains that she 'didn't realise how much (she) needed the emotional side' of a relationship before. Pauline was able to share her emotional intimacy and insights, something that she 'was searching for'. This touched her life so much, and was a 'turn to what (she) really needed'. Mary reiterates that it was the feelings with Pauline that made the relationship possible. She emphasised sharing when, 'for once in your life, someone shares something with you, emotions, shares the small things'. From this, she enjoyed a sense of fulfilment, and 'the most incredible times', finding 'how absolutely ecstatically happy (she) could be with someone'.

Mary comprehends complementarity, agreeing that her lovemap change and partner choice was for 'certain characteristics that you need, that you don't have'. She adds that it is 'not so much the person, but their ability to give you what you need', suggesting that hers was less an issue of sexual orientation than one of need fulfilment. Moreover, she holds that these qualities endure and 'are the things that make it last after the physical excitement wears off'. Therefore, financial security paled in significance for Mary, and the 'trivial things, non-material things, become important'. She insisted that you 'can't go back to lying to yourself' when you find a relationship of emotional reciprocity and met needs. She believes that 'there's one thing we're not allowed to do, it's actually a sin, is to let our souls die' in refusing a love like one 'you've never had before'. So, she 'left for health, for life. If I wanted to exist I left, or I stayed there and died'.

6.3.1.7 Parental imprinting

Mary was strongly influenced by parental expectations and her experience of their love should be informative. She answered that their marriage was 'great' in that they were 'very good friends'. However, she feels that they have 'no emotional intimacy', and are 'clueless' with regards to deeper insights, having 'never stood still, asked (themselves) about self, (the) other, because (then) they would have to change. She feels that they have done no introspection or questioning of their relationship, or what love can be like, and 'don't even know that they haven't got this', referring to her and Pauline's bond. Mary surmised that her ex-husband Steven was more like her father, in being 'what was expected', while Pauline is more like her mother.

6.3.2 A love fit in which age is just a number

Russell	24 years old	White	Male	English	Military intern
John	51 years old	White	Male	Afrikaans	Engineer

Russell is a particularly mature young man whose life experiences have taught him much in terms of human behaviour in general as well as his own processes. He has a natural sense for lovemap, explaining it as the 'patterns of one's relationships, who you chose and why you did'. He found his first love, a Matric boy called Paul, to be most influential in forming his lovemap. Russell claims that their relationship formed a basis for him and was his first insight into what life with someone else would be like. He found that it opened up his world to 'see someone loves you besides your family members' and have 'someone take you into his heart, his life'. Thus, he could 'look for what (he) wanted, rather choose A than B; a point of reference'. Paul went from being just his friend, to a first love, to teaching him about what gay life was like.

Russell claims to have socialised mostly with older people and always those at a higher developmental level than his own age. He claims to not be able to 'relate to (his) level, and to always chose an older person as a friend'. Most of his life he would end up sitting with the adults and recalled that 'People would always joke that I'm 18 going on 40'. His current partner, John, is 27 years older than him and a clear return to this pattern. Russell claims that to him, 'age is just a number', although he was surprised at John's age when he saw his ID book. He explains, very philosophically, that age is 'a life cycle thing' to him and that the idea of loss does not worry him overtly as anyone could die at any time. He has thought through the existential issues and feels that 'if it does - it happens'.

However, John did have concerns that Russell might leave him if he knew of his age, but the young man emphatically states that it does not matter to him. The two began seeing each other three years ago 'and it just started' suddenly from there. They got to know each other well, met each other's family to get 'approval' and moved in to John's home together. Russell reports that their love for each other started 'mysterious really', in a strange and almost magical way. He has a 'funny theory about it', feeling that he has been given gifts of some sort around his birthday each year since his beloved mother died roughly ten years ago. Meeting John in his birth month seems to fit this pattern. Russell reports that their relationship has stabilised now and he is very happy there. They 'don't fight as (they) did' and 'accept each other now, having learnt to know each other' and benefit from the growth that can develop a relationship.

6.3.2.1 Traditional imaging

Russell readily admits that his early lovemap was based on imaging, in his own words, '100%'. He had been looking for a very attractive, 'perfect person, looking right; the stereotyping that you see in magazines'. In this original lovemap, appearances were very important to Russell and he terms

ideal 'yuppie-like, in with the in-crowd, looking good, always, always, the material and plastic things'. He also sought out a definite personality picture, in terms of 'good Introvert-Extrovert balance' in a partner who liked socialising yet would 'devote any time and all the time to me if I wanted it'. This conformed to the image expectations of gay society and created a lovmemap that was quite similar to his self-ideal as well. Moreover, with this ideal lovmemap the 'idea was to follow it rigidly', although much changed in the interim. Lasting wishes in his lovmemap were that the person be educated, loyal, honest, a homely person, easy to talk to, and affectionate.

6.3.2.2 Parental imaging

Russell's opinion is that his parents' love relationship was very good, but he added that they also fought a lot. He reported that the family finances were always an issue for them and that they shouted at each other during these arguments. He commented on the different 'languages' of relationships and stressed that he and John had learned to talk to each other instead of raise their voices in anger. Russell feels that his first lovmemap reflected much of his parents due to their strong religion (Judaism) and the prescription of things such as cleanliness, loyalty, and honesty. He feels that he is ultimately 'a product of (his) parents' and that their belief system still impacts on him to a large extent.

6.3.2.3 Negative experiences with previous partners

Russell's first love relationships were very unsatisfactory. He admits that he had a 'pattern in the past that was very destructive', but allowed him to 'see what (he does not) want'. He got involved with the 'very stereotypical gay person' who exhibited the typical characteristics of 'going to clubs, indulging in drugs and smoking'. Russell calls this 'somewhat deviant in certain ways', 'almost slimy, sly, conniving, not necessarily genuine, having ulterior motives'. He had 'enough bad experiences in the past to know what is good' in someone else and 'saw a pattern that (he) definitely wanted to change'. Due to his negative past experiences, Russell would go into a relationship thinking 'this person is out to hurt me in some way'. He was always scared of letting a person in too close and feels that he constructed a barrier around himself, probably as a mechanism for self-protection. He feels that he may have misperceived the character of partners 'and the fear of doing so again stems from doubting the own choices I had made.'

His first serious relationship, with Maarten, was basically a rebound relationship for the other man, which unfortunately 'ended on a bitter note'. Thereafter, he was involved with Jacques, who was the same age, but very different in terms of his nature and upbringing. Jacques had a difficult background and no support from his family as he grew up, such that he became unstable. Moreover, he had less life experience than Russell and 'looked at the world through a different framework', taking chances and being silly in a way that made the relationship unsatisfying for Russell. He does feel that he got to 'have a bit of fun, catch up on being slightly raucous and irresponsible being young', however. He admits that he did not have much of that as a child,

having been 'very homely, with family as (his) world'. However, after difficult times during which Jacques tried to commit suicide and was hospitalised, later becoming 'very violent and aggressive' and seriously injuring Russell, he realised that he 'had to part ways with him'.

6.3.2.4 Personal struggle

As a child, Russell remembers that his 'parents fought a lot, and (his) mother confided in him' such that he took on a counselling role for her. He re-frames this as a positive experience adding that it made him 'see the world beyond (his) toys'. When he was 16 years old, his mother died, leaving the whole family stunned. It was a big shock to his father, who struggled to cope with a household on his own. Not only did the family drop to one income, but there was financial hardship ahead as his father had a backlog of hospital expenses to pay. Russell 'had to pull (his) weight' and got a job as a waiter in order to earn. His sisters, who were both older, left the home such that it was only father and son left in the house. Russell can see that he 'took over the role as housewife', making meals, driving around on errands, and doing the shopping for them. Moreover, when his mother died, he 'lost a lot of (his) faith, asking why she had to die'. He links his 'inherent fear of loss, like with the loss of (his) mother' to this and commented on his own trust issues and insecurities.

6.3.2.5 Self work and growth

Russell's early life afforded him a number of challenges and growth experiences. On the positive side, he 'travelled as a 14 year old to the UK to visit (his) mother's sister' and went around extensively on his own there. Then, the hardships started at age 15, when he had to look after his ill mother and found that caregiving allowed him 'no time to be young. It was adulthood and has been ever since'. Thereafter, coping with the responsibilities that came his way in his father's home 'grew (him) up and made (him) independent'. He adds that, when he saw the world was a bigger place than he had thought, his experiences made him more flexible and adaptable. Moreover, he realised that there were more important things than a partner's appearance and he concluded that he needed to change his lovemap.

Initially, Russell 'had to discover (him)self first to decide what gender (his partners) would be', and this took much soul searching. Thereafter, he felt that every time he entered a new relationship it added a dimension to his understanding. He made the assumption that, if something was a problem, he should look for the opposite in a new person and did much 'If X doesn't work, then Y must be better' hypothesising. Russell adds that he was motivated to understand shifts in his lovemap and this 'left (him) thinking about a lot, the big changes'. He was single for a year before meeting John and spent three months in the UK visiting his sister, which did him a lot of good, 'to get perspective and clear (his) head'. Insightfully, he adds the realisation that the problem, or 'what is wrong in a relationship', could be within himself. He expressed the alternative of 'I could change in myself instead of (changing) a criterion of lovemap'. Thus, the process of maturing has also fostered his lovemap refinement. Russell made 'An enormous realisation that the only one who has

to be happy is (him)self' and he thinks that his lovemap works now because he chooses for himself and there is 'not someone else talking to me'.

Following his self-growth and experience in relationships, Russell feels that he is different now; a much more accepting person, able to compromise, and be relaxed and at ease. Since meeting John, he also feels more secure, that he can have faith in the goodness of people, and a greater belief in good relationships. However, he adds that he will 'always have the little devils on (his) shoulder talking to (him)'. Yet, he tries to be able to let go of his partner and spend time apart without continually worrying. He admits that it was 'very rough in the beginning', but he views these difficulties as the usual things that happen early in a relationship, not as particularly troublesome. Russell struggled with the economic discrepancies between them as he was still a student for the first two years of this relationship with a financially strong man and was thus partly financially dependent on him. However, since starting to work, his independence and individuality have been comforting, empowering, and he has learnt 'a sense of more meaning to life'.

6.3.2.6 Similarities and differences

In terms of partner fit, Russell reported that he and John have the same major norms and values, but that there are also differences between them. They were brought up in different family environments, with Russell coming from an 'affectionate, touchy and hugs family' that still informs his needs for affection today, which John differs from and does not satisfy. Moreover, Russell is English speaking whereas John is Afrikaans, and Jewish born whereas John is a Dutch Reformed church Christian. On a particular psychometric test, John scored full marks on the 'judgement' scale, which Russell said 'was the opposite of me' as he had scored high on the 'affection' scale.

In terms of day to day behaviours, John works many hours at a stressful job, whereas Russell effectively works 'only half day' and rather 'prioritises things in a relationship' such as coming home early and cooking for the evening. Their 'definitions of commitment' also differ, with Russell seeking something tangible, a token, for their relationship, whereas John does not find this important. Their 'perceptions of what is right and wrong' and definitions of 'looking after something' are also unlike. Russell mentioned various factors, from John being more frank and talking before he thinks to a detail such as their patterns of sleeping and waking that also differ.

6.3.2.7 Complementarity and personal need fulfilment

John does 'not completely' fit Russell's original lovemap, and there are differences between his old and new, 'very, very different' lovemap. However, despite these changes in partner preferences, and the differences between Russell and John, he defines them primarily as improvements. He relates that John is a nice, friendly person, 'someone you can trust, who is stable, responsible, you can rely on'. He adds 'That's not like many gay people', he is not your stereotypical gay man. Apparently, John does not go out to socialise in clubs and bars but has a homely nature, and is not

solely sex driven, such that Russell can trust him. Moreover, he is not aggressive as previous partners were, and Russell feels sure that he will not be harmed. He maintains that John is very clever, stimulates his mind a lot, teaches him things, and is very logical. Russell states that he knows 'what is good here' with John and needs 'to have him in a way'.

Besides personal need fulfilment, Russell feels that John is compatible with him. Both are homely people, and whereas John loves to fix cars, paint the house, garden, and get his hands dirty, Russell would rather cook, clean the house, and wash the dogs; 'The traditional feminine things in the house'. Russell finds that John's calm and unselfish nature aids their good communication, ability to resolve conflict, and have good relations with family. John is able 'to give a lot' and this made it easier for Russell as he knows that there will be help; always a net to catch him if he falls. John has a generous nature, 'it was his inherent characteristic' from the beginning and this suits Russell well as he needs a person 'willing to give of his time'. He adds that when they are both around the home it feels as if they are together, even if they are occupied with tasks, and this sense of companionship is good for intimacy and 'the cement in a relationship'.

6.3.3 Across barriers - the real books of soulful romance

Ursula	39 years old	White	Female	Afrikaans	Social worker
Ray	died at 42 years	Black	Male	Xhosa	Educator

Ursula is a deep-thinking and -feeling, 39 year old woman, and mother of two girls who live with her. As a dedicated, special school social worker she assists deaf learners and their families. She was married for nine years, to a man who matched her closely on demographics, and yet was very different from her in terms of personality. Ursula experienced him as lacking emotional and relational depth such that she says she knew she should not marry him, but did when convinced to do so by others, ending up being spiritually lonely for most of the marriage. She had betrayed her own knowledge and insights, and said, 'I could blame no one but myself'.

Ursula had always longed for a deep and emotional, reciprocal bond with a remarkable man, but found herself in a relationship so contrary to this that she almost lost herself. Then she describes a remarkable day when she had an overwhelming realisation that she loved a colleague of a few years, Ray, who was a teacher and sign language expert. She tells of a 'chaotic' process when, with a cup of tea in her hands over the staff room table, this understanding sunk in and powerfully changed the rest of her life. He was similar to her in terms of personality, soul, and a passion for self growth, but very different in terms of demographics, being a Xhosa speaking Black man.

After trying to resist her feelings for some time, she spoke to him and found that the attraction was mutual. The two refrained from having a physical relationship for nearly two years, until Ursula had divorced her husband, and then they became lovers. Ray was married, with children, and this

made contact very difficult, such that they never had a 'normal relationship'. However, Ursula realised that a mixed race relationship would have been complicated in their conservative community even if he were single. Their relationship lasted for seven years in all, ended by his death in 2003, but their story is included here as the author believes that they would still be together had he lived. Ray would have been 45 years old this year.

Through their love relationship, Ursula found that there was 'another life' and type of relating; one that she had longed for. The extent of her loneliness with her husband was matched by the depth of her connection with Ray. She describes him as her soul mate, who mirrored who she was, and that he was one of the greatest inputs to her self-actualisation and coming to lead a congruent life. A dominant feature in their lives was the role played by deeply significant and meaningful books. They had exchanged, shared, read, and discussed literature, poetry, philosophy and psychology texts and grew in their love, and as individuals, thanks to them. Ursula's sense of loss at his death was, and still is, enormous. However, better able to do so after having grown so much, she has found ways to heal and find peace. She can now verbalise the impact that loving Ray has had on her; an awakening to soul, love, life, and her true self.

6.3.3.1 Partner selection as imaging

Ursula maintains that she exercised no imaging in early lovemap expression. However, she admits that her loves 'did almost all look the same' in that they were good looking, well built, and 'really men, men-men'. It appears that she was attracted to a masculine stereotype in terms of appearances and the traditional man as strong leader, dedicated, passionate, and very true to something in his life. She claims that her partnering 'literally just happened', but also says that she made careful choices, possibly indicating a pre-verbal but very strong sense of her preferences.

6.3.3.2 Parental imprinting

Paternal imprinting may be at work in her lovemap, as Ursula describes her father, an independent farmer, as a 'giant' and an 'individualist'. This picture of him is larger than life, and even his death last year was very precious to her, such that some idealisation may attend her construction of men. He sounds like the traditional, strong but silent type, as he was 'very, very, very strong, and on his own', but did not talk. His deep thoughts and feelings may have been private, but Ursula wondered what happened between him and her mother. All that she remembers is that 'they never spoke emotions in the house', and she just knew that her mother was very strict with him.

Ursula claims that Ray was 'almost like my father, he had the same qualities'. Her original lovemap was likely based on her father, and included honesty, integrity, leadership, and intelligence, but also spontaneity and a sense of humour. She agreed that Ray's personality (if not his appearance) fitted her original ideal, in that he had deep qualities, a spiritual side, high principles and theories, a strong work ethic, and was open-minded. She appreciated his confidence, congruence, great

wisdom, maturity, emotional intelligence, deep thoughts, family bonds, general knowledge, and accepting nature. Thus, she found her pillar of a man, who was 'secure in who he was' and 'true to himself', and her love map grew to include a new emotionally expressive side.

6.3.3.3 Romanticism and social convention

Ursula may have followed misleading romantic ideals years ago. She admitted that she had always wanted love, but 'thought it was like in the story books'. Moreover, all of her friends were marrying and having children, and she partly followed convention and took a man at the apparent right time. She also experienced outside pressure to marry from other people and her minister, and admits that this choice was ultimately a submission to societal demands. Even in her unhappy marriage, she really worked on conforming again, following the bible's instruction to accept, honour, and love her husband. With effort, she could achieve some positive emotion for him, but adds that this was from a Christian point of view, and 'only Agape love', not nearly a full pairbond.

Ursula's refers to her love with Ray as incredible and a mystery, an attraction that could not be prevented or avoided, thus continuing the romantic theme. She experienced this love as controlling her more than she controlled it, as if it were out of her hands, and inevitable or predestined. In fact, Ursula expressly said that God brought her this man, and lent her Ray's soul for their seven years together. The things she 'experienced were bigger than (her)self', suggesting a sense of purpose or destiny that fits either the genre of romanticism or truly life altering experiences. Ursula concludes that Ray saved her life, 'like in the movie Titanic', in more ways than a person can be saved. She may have enjoyed the profound and real joys of romance, and not just its illusions.

6.3.3.4 Negative experiences with previous partners

Ursula described the frustrations of her desire for a deep, mutual bond with a man from her very first relationships. She 'went along with' previous boyfriends who liked her, but said that this 'was not love, it was not reciprocal'. She denied herself much in accepting relationships, as she had wanted to travel but did not, and felt that her identity formation was postponed due to marrying when she did. Ursula described her ex-husband Jaco as 'not a deep man', as he was not soulful, emotional, intriguing, sophisticated, or romantic. She portrays him as her 'safe-unsafe' choice, implying that there was no challenge to their relationship, but also no prospect of a happy future.

Going ahead with the marriage was a mistake, Ursula said, as she 'knew that (she) did not like him'. She reports telling Jaco and his mother that she did not love him two weeks before the wedding, but they pressurised her and she conceded. She was bitterly unhappy immediately, and cried 'throughout the honeymoon'. Ursula recalls that she had no physical desire for him and did not want him to touch her, such that she 'literally had to look away' when he did. This is evidence of her experiencing no romantic or sexual love for him, and thus no full pairbond with him. She

came to feel stuck in the marriage, and says that she 'should have gotten divorced on (her) honeymoon'. Her ex-husband influenced her lovemap in showing her 'what (she) did not want'.

6.3.3.5 Personal struggle

In trying 'to understand why' she had married Jaco, Ursula 'read the most meaningful thing' in a book. She feels that she made this choice as a result of a life stage, at the very low point of occupational burn-out. She had worked in dangerous circumstances and realises that she had become 'not well', having 'literally nothing left' of her energies. She gives these as 'mitigating circumstances', and adds that she 'was not emotionally equipped to do anything else then' but accept Jaco's pressure to marry. However, she had an aversion to him and knows that they 'just did not belong together'. Ursula knew that she had 'deviate(d) from (her) original lovemap', and was left with much anguish as she, 'realised this was no good for me'.

Despite efforts to accept and love Jaco, Ursula saw him as rigid and controlling, with a real 'auditor personality'. She found no deep emotional side to him and only superficial, insubstantial conversations, such that she became very lonely in the marriage. He also had a cruel side, and 'bad angry moods' that frightened her as he then did dangerous things. Moreover, she felt that he was an apathetic father and short-changed their children of attention. He became depressed, and Ursula suffered many years that 'were so full of unhappiness'. Being 'really unhappily married', she went for therapy and felt that the psychologist understood and really heard her. He also realised the 'conundrum' that she was in when her relationship with Ray started later. She also 'went through hell' then and additional struggle as she had 'a very hard time with (her) divorce'.

6.3.3.6 Self work and changes

Ursula has an introspective nature and 'always asked (her)self why?' things happened. She questioned her marriage to Jaco but felt that, even in it, she was being taught things; that 'the universe was teaching (her)'. She started to read books on philosophy and psychology, and found them to be a great source of personal meaning. Ursula found these texts very therapeutic and claims 'that this was in-post training for love'. She feels that she 'started to get to know (her)self' and only at age 33 did she 'start to emerge' and become a congruent and authentic person. Yet, she still 'had to work out a lot' and she 'questioned (her)self an incredible amount', such that she continued reading. This surely changed and grew her, and made her ready to meet Ray, who was also a therapeutic reader and deep soul. It may be that she left romanticism behind and found the real books of romancing life.

With Ray, Ursula began to learn that there was a different kind of life and love possible between a man and woman. Getting to know him was a 'wonderful process' for her, and later she experienced their love as 'a healing relationship'. She claims that Ray helped her in many ways, including spiritually. They would talk for hours, about everything, and she feels that he 'stretched (her)

intellect, reasoning ability, sense of humour'. Thus, the relationship continued her therapeutic process, and in Ray's company she still weighed things up, looked for where she fitted in, and did much introspection and soul searching. In Ursula's mind, 'all the things came together' and it would appear that she experienced a full pairbond with this man.

Ursula said that Ray's 'death was almost a bigger experience' for her. She moved between missing him, feeling cross, defiant, and rebellious, and later finding an infinite peace. She had bought him a book of poems, which she then read and found very precious, saying that it 'spoke to (her) like nothing else can'. Ursula felt that the poems spoke to her soul and showed her the love of God, while special songs that she heard playing brought wonderful messages to her. The process allowed her to achieve closure, find solace, consolation and comfort, and grow from the healing. She also reached existential conclusions that she 'never had before', saying that she feels she 'could die now, it would be fine'. Ursula says that she knows what life is about now, what is significant, and can identify and describe love, and understand maturity, such that her fear of superficial things and death has gone. She feels that she became sure of herself, grew the whole time and did not stop, and 'began to develop in every way', becoming self-governing, flexible, empathic, and open-minded.

6.3.3.7 Intense emotions and adversity

From 'one day drinking tea' Ursula 'knew (she) was in love with this man' and said, 'I even know where we were standing'. This was unexpected, frightening, and terribly sudden for her, possibly serving as an intense emotional attractant. It was also exciting and an amazing experience that she 'did not even know could exist'. Ursula pictured another kind of life, and found the hope and energy to fall in love. Although they resisted their sexual attraction at first, Ursula says that 'the draw was very strong'. She claims that sex with him was 'strange for (her)', meaning that it was very different. It was very passionate and 'with (her) heart as well, it was lovemaking, not just sex'. Her images of him remain clear and physical, as she adds that he wore a distinctive aftershave that she 'can still smell'. Ray expressed agreement with her sense of connection to him, feeling that they communed on all four levels; intellectual, spiritual, physical, and emotional. Ursula felt that he had seen her soul, and that the intimacy they shared was that of soul mates.

Moreover, Ursula also experienced adversity that may have spurred on their romance. She says that she was so scared she could not sleep, and did not know what she should do. Coming from a conservative, Afrikaans farmer background, and rural community, she felt that this relationship was 'the opposite, completely' of societal convention. She was 'afraid of the outside things', of criticism and of risk, and the forbidden nature of their love 'hung over her head' all the time. Ray apparently said that a mixed race relationship would be like someone with a physical handicap that 'people will always look' at. Ursula was intrigued by mixed race couples, and was drawn to watch and wonder about them. She told the friends she could trust, and found that a number of them

‘respected it’ and even enjoyed it with her. Nonetheless, they never had a whole relationship and ‘could not just do normal things together’.

6.3.3.8 Similarity and differences

Ray had an arranged marriage, and said that there ‘wasn't a real relationship or love’ between him and his wife. Both his and Ursula’s marriages were similar in that there was no special bond, and he was also lonely emotionally, which apparently made it easier for her to be involved with him. However, Ursula felt that Ray was far developed as a person, saying that he was very versatile, knowing about everything from spiritual matters to cars, and ‘was very in touch with his feminine side’. As opposed to her feeling so naïve and innocent, he had incredible life experience and wisdom, which spurred her personal learning and growth. Ursula protested against his withdrawing from her when he became ill, feeling that he should get strength from her then. Yet, Ray responded that their love had served its purpose; their bond had already strengthened each of them.

6.3.3.9 Personal need fulfilment

Linked to similarities/differences is the complementarity of need fulfilment. Ursula had longed for true and deep love in a relationship of reciprocal feeling. Ray loved her powerfully and expressively, satisfying her need for connection. They communicated extensively, intellectually and emotionally, becoming very aware of each other and very intimate. His fine observations, perceptiveness, sensual and experiential nature, and beautiful descriptions awakened the same in her. Ursula added that ‘he saw and appreciated things in (her)’, confirming her self and nature, and witnessing her life. She adds that ‘he was (her) mirror’ and able to be realistic about her. They were ‘so safe’ and secure in this love that, even in a fight, ‘he would trust (her) to tell the truth’. Thus, Ursula found the reciprocal feeling, passion, sharing, and trust that she had needed.

6.3.4 The healer and her younger man

Caz	62 years old	White	Female	English	Housewife
Paul	29 years old	White	Male	Afrikaans	IT worker

Caz is an intense and expressive, retired woman who reported that she had spent her life in the entertainment industry, working as a model and dancer. She now lives with her husband of the past six years, a young man 33 years her junior, who is doing well in his IT job at a large company. She had been married three times before Paul, in each case to a singular, White male, of similar sociocultural background to herself, and of very similar age (± 5 years). Thus, the age difference between herself and Paul counts as the criterion of radical change in her lovemaps.

She was first married at age 17 to an ‘exceptionally open minded’ man, who went on to abuse her physically, emotionally, and verbally. Caz had a baby boy, but lost custody of him to her husband

when they divorced after five years of marriage. This loss troubled her immensely, and she reports 'having a thing about younger men' today due to wanting her son back. She had two more bad marriages, and numerous relationships in between, all with men her own age and invariably very attractive 'body guards (and) dancers' who were also ultimately domineering and abusive. In her own words, she had 'collected men like scalps, like a (Red) Indian', but always chose for image.

Caz reported that she had been deeply involved in the occult for most of her life, following in the footsteps of her father who had ESP gifts, and various men in her life who were free masons or occultists. This was until she became a 'born again' or 'spirit filled' Christian in 1984. She is very active in her church now, where she sings at services and met Paul who plays the piano and flute. Caz describes herself as also being an intercessor, or prayer-based exorcist, and her first real interactions with Paul were as his 'counsellor'. The church minister, asked Caz to exorcise Paul's demonic spirits, which she did. Later, the two felt an intense attraction towards each other, and the minister and a prophetess friend suggested that they marry, which they did.

Caz reported that they have a multifaceted relationship, with an intuitive bond that takes them to a spiritual level. They have helped each other develop as people, and have grown and improved from their love. She explains that they communicate a lot, understand each other's position with empathy, and are able to compromise. Whereas Caz used to 'wear the pants', she feels that 'the roles have changed' since her diagnosis with cancer and numerous operations, such that Paul is now the head of the family. She agrees that Paul differs from her original lovmep as he is not tall and good looking, but is more gentle, caring, supportive, sensitive, artistic, soft, kind, with a 'beautiful spirit' and is terribly protective towards her. Caz admits that this relationship is a first, and one of a kind, as she had 'never allowed anybody to get that close' before, and that this love is stable, positive, and committed. She believes they have a 'role model' relationship, which others are jealous of, and which is essential to her as she 'wouldn't be able to carry on' without it.

6.3.4.1 Partner selection as imaging

Caz was a model and dancer for most of her life, and always on stage with other arty flamboyant, and famous people in cosmopolitan crowds. She added that she was exceptionally beautiful and a 'somebody' then, such that many men pursued her. Caz admitted making premeditated, calculated, and manipulative choices in those days, selecting the 'most beautiful' and 'show-stopper' partners. She reported always 'go(ing) for the same kind of man', indicating some insight into aspects of her original lovmep and its rigidity. Her men were apparently similar in terms of their looks, being 'real oil paintings', tall, dark, and handsome, with baby faces.

However, Cas is able to admit that she 'was fickle in the past', and chose 'books by their covers'. On a sombre note, she added that she chose partners 'for mercenary reasons' and that 'nothing was ever sincere' in her love relationships. In retrospect, she is able to see the potentially self-defeating motivations in her original lovmep, and realise that these had to change. Nonetheless,

she has a history of seeking very interesting and exciting partners that does not appear to have changed. She insists that 'Paul must be complex', stating that she 'can not stand plain, unassuming, day-to-day, run of the (mill) men'. She describes this 'psychological thing' as part of her preference for gay or bisexual men, although this may have also held the seeds of disaster.

6.3.4.2 Negative experiences with previous partners

Caz stated that her original lovemap was 'like a Pandora's box'; a prolific source of troubles. She admits that she was selecting for types who were 'men of the world', but also 'bad news' for her. They were similar in terms of being 'domineering, and traditionally male', abusive, bombastic, arrogant, cruel, and aggressive men, some of whom were violent and even 'maniacal'. Able to verbalise this pattern in her original partner selection patterns, Caz had to agree that they were intimidating, sadistic, dishonest, selfish, and egotistical men, with volatile natures. Whereas she had been attracted to their affluence and power, she also noted that they were materialistic, superficial, and only after appearances and a 'plastic life'.

Summing up her previous love relationships as 'really disastrous', Caz concluded that the past had taught her what she does not want from a relationship. Very soon into her first marriage, she knew that 'something was wrong' with her husband, as he was ill-treating her, used to physically abuse her, and leave her alone with the baby. Her second marriage was so troubled that it lasted only two years, as this man was 'harassing' and 'molesting' her, such that she shot at him once and realises that she could have landed up in prison. Her third husband 'was a slave driver', and she remembers their marriage as 'not a good experience' as he had 'tried to break' her.

After these failed marriages and numerous other disappointing affairs, she 'was so, so tired of broken relationships with men'. In total, the loves of her life had left memories of negative experiences, struggle, pain and abuse, and a dearth of protectiveness towards her. Caz concluded that she could never say she loved any of these previous men, or, that if she had, it was only 'for a very short time'. She indicates insight into the self-defeating nature of her behaviours and partner choices by adding that she knows she took 'a hell of a lot of risk, in every form' during her life, and especially 'took on more that (she) could chew' in terms of men.

6.3.4.3 Parental imprinting

Caz responded that her parents' love relationship was 'not good at all'. She knew her father to be violently aggressive, much like the partners she would go on to have in life. In fact, her early lovemap may have been influenced by a parental imprinting process as many of her father's traits surfaced again in relationship partners. She asserted that Paul is very much like her mother, who died four years ago, in that they both have the 'same effect on (her), calming, gentle, tranquil'. It may be that Caz's search for a kind person like her mother informed her preference for homosexual men with well-developed feminine qualities. She did not, however, believe that she

was following or reacting against parental examples, and this may suggest that she has either not considered parental effects, or that she has no insight into this influence.

6.3.4.4 Personal struggle

After the difficult and disappointing marriage to her first husband, Caz also lost custody of her son to him. She explained that she was 'doing dancing in a club' in order to support herself and that her son was removed from her custody because of this. Caz reported that this 'nearly unhinged' her then, that she had a 'nervous breakdown' and wanted to die. She reported that she 'was on a path of destruction' afterwards, and this may refer to the destruction of self and others as she also became very hard and mercenary towards men. However, she mentions significant insight into her belief that she has a 'penchant for young guys' today because she 'was looking for a son'.

Caz clearly suffered much hardship in her abusive past marriages, but ongoing negative effects also followed on from her divorces. She reported that she 'walked out with just (her) clothes to get freedom' at times, and had 'paid a heavy financial price to leave'. This demonstrates how bitterly unhappily she was married, and possibly pairbonded with other men, such that she was so desperate to simply leave and escape when she broke off relationships. Since her marriage to Paul she has also had difficult times with her cancer diagnosis and lengthy treatment procedures.

6.3.4.5 Self work and changes

Following her love troubles, Caz maintains that she 'was very anti-man', and 'never had respect for men' thereafter. She claims that she 'experienced little emotion', even stating that she 'was never in love'. This directly contradicts her report of loving an Israeli man in 1983, as well as Paul now, and may reflect her conflicted thoughts and feelings about love. Caz said that she did not have love in her heart, but instead 'harshness, hardness, distrust' and that she 'had a hard core because of being hurt' and abused so many times. Her attempts to make herself impervious, strong, and always in control, were surely defence mechanisms against being hurt again.

The realisation that she needed to work on herself and these issues is reflected in Caz's comment that she wanted change, prayed for it, and 'prayed for a partner'. She reports that the hardness in her heart was changed by her being 'born again', and that where she was closed she had to open up and share herself. Moreover, as opposed to having been labile and unstable in the past, she now became settled and very straightforward in personality. She sums this up by saying that she is still herself, but 'without the hard core'. One can comprehend the amount of self work that Caz achieved to be able to state, 'I am sincere, have a good heart, and am braver, and kinder' now.

Becoming a 'born again' Christian may represent a massive amount of self work therapeutic growth that changed her radically. Caz had prayed and asked for God's help, as she felt she could not trust her own judgement or will. She stated, 'I had to face myself and my faults', along with all

the things that had been hidden. She was confronted with reality, having to learn much patience, and admits that this was a real struggle at first. Caz added that her relationship with Paul has also helped her and that 'because of his love' she became soft, receptive, trusting and 'so pliable and flexible now'. She recognises the commitment in their bond, a healing relationship, as Paul 'stayed long enough' to change her, for which she is now very grateful.

6.3.4.6 Intense emotions and adversity

Caz described their intense meeting, and the odds against their relationship, and these emotions and adversity may have facilitated their attraction. She remembered that 'something very strange happened, there was a fatal attraction' the first night Paul saw her, and that he was fascinated thereafter and wanted to meet her. The first day they met, she remembers Paul's forthrightness as he told her exactly 'what (she) was', and she 'was shattered' by his accuracy. Caz maintains that she just helped him as a counsellor, at first, but performing an exorcism must count as an intense experience. She reported strong emotions in the process, and that she had 'connected to him with empathy, with his pain'.

Caz emphasised that their relationship almost did not happen, and that they 'got married against all odds'. She had, at first, not wanted to exorcise him, fearing the intense experience, or to get married. It was 'terribly scary' for her, and she was 'running away' from the prospect, such that she only accepted the divine message 'under duress'. Caz had clearly doubted this marriage, and sought verification from God before agreeing. Moreover, it was difficult for her to accept the relationship at first, she 'kicked against it, resented it, and resisted it', and did not want to be submissive. Their different personalities made for much disagreement, and they would 'fight like hell', with Paul often ending up in tears. However, there was also a positive element, with it being 'terribly passionate' in the beginning until she got sick.

6.3.4.7 Similarity and complementarity

Caz did not comment on similarities of previous partners, but emphasised their differences and how she found this unacceptable. She claims that there is 'a hell of a big difference' between her and Paul, and specified that she is extroverted while he is introverted. Nonetheless, she added, 'Paul suites me down to the ground', and she feels that they share the same values, and are 'terribly compatible'. Caz agrees that she is still fiery, while Paul is 'more like calming waters', and that this suggests complementarity. She openly discussed the 'generation gap' between them, and reports having made this overt with Paul as well. It may be that Caz has a man with developed femininity, who is more like a son than a father, and that this combination affords her the intrigue and excitement to maintain a long attraction, and complementarity in terms of partner fit.

6.3.5 Pursuing a drive to emerge anew from old values and insecurities

Kumaran	33 years old	Indian	Male	English	Military intern
Joe	34 years old	White	Male	Afrikaans	Engineer

Kumaran impresses one as a sensitive, introspective, and yet expressive man, who has reflected much on life and himself in his years. He recognises that his values and norms are conventional and traces these back to his traditional, extended Indian family. This upbringing, in a 'very confined society' in Durban, shaped both his character and his relationship ideals. Personally, he developed a high regard for the time-honoured values of self respect, 'basic manners', and a moderate lifestyle. However, he also believes that his very protected early life caused his social development to be 'rather skewed' and he claims to still feel 'largely socially incompetent'.

So much of Kumaran's lovemap change is linked to his own personal development. Growing up, he sought out very different, outgoing, and attractive people and made a good 'social butterfly friend'. This young man was an 'expert' with people and Kumaran felt that he 'rode on his coat tails' to a large extent. He started circulating socially and making friends with men whom he found very attractive because of their confidence and strong personalities. However, he feels that he was 'still having a sheltered social life' between these good friends and did not develop individually. The friends surely offered him a measure of needed complementarity, yet he remembers these attractive men not 'doing very much for (his) self-confidence', and he still felt inferior.

In this time, Kumaran was introduced to Nazraan, who would become his first true partner. He loved him dearly and says that 'he was my life', and certainly Nazraan played a formative role in his life. At a stage, their bond broke down and Kumaran suffered a huge loss that took him a long time to overcome. However, he describes reaching a point where he did 'not feel hurt any more, not really feel anything' with regards to their relationship. Kumaran decided, nonetheless, that he 'did not want anyone like him' again and 'made a conscious decision to not date Indian men, anything that reminded me of him'. He feels that his 'lovemap got stronger' as he was 'making an effort to construct one, and stick to it'. He feels that he 'now knows what (he) wants' and is able to more correctly perceive other people whom he meets.

Kumaran experienced personal growth in this process, stating that he is comfortable with himself, does not 'take nonsense' any more or compromise on things that are important to him. He is also individuating from his family and has recently bought property; something that he felt he needed to do to have his own space. He has reacted against his past partner selection patterns by choosing a White, Afrikaans man this time, and becoming the active pursuer in the relationship. Joe is incredibly confident, Kumaran's primary attractant, but also appeals with his 'intelligence, the way he uses his mind'. This allows them to connect on another level as the attraction was 'more than just physical, more than bodily', and this relationship is more stable, positive, and mutual for

Kumaran. He now feels that 'everything else is in place', but frustratedly desires more commitment than Joe offers, still longing for a faithful life mate.

6.3.5.1 Traditional imaging

The most defining experience of Kumaran's life is his upbringing 'in a very conservative, extended, Indian family'. Most of his family had arranged marriages and he grew up with the idea of 'loyalty and faithfulness' to one's spouse, who would be 'the only person you were with ever'. Thus, he believed in a committed, life-long relationship and was 'looking for perfection' in a relationship of his own. However, Kumaran is a homosexual man, and his first break with family convention was his desire for a boyfriend. Nonetheless, he adds that everything he 'learnt about relationships in a heterosexual context, (he) just took over to the homosexual one', where he hoped to find someone to meet his 'pretty idealistic' early lovemap.

Kumaran's traditional upbringing also informed him personally, shaping him with relatively 'old-fashioned' values and principles. He avoids extremes and finds that 'radical anything' is not acceptable to his nature. Personally, he does 'not like standing out' in a crowd and has never followed what is fashionable or in vogue, even in the gay community. Despite being homosexual, he views himself as 'still very conventional', especially when compared to Indian males. However, he also feels that he lacks confidence, ambition, dreams, and goals, or a need to achieve.

6.3.5.2 Romanticism

Kumaran's parents and family doubtless shaped his expectations of loyalty and faithfulness, but, with his being a gay male, he 'could not really use them as role models'. He expects that he 'probably looked to the media for those sorts of images and roles' and developed a 'very romantic' original lovemap. Modern, Western (heterosexual) romanticism was likely instrumental in his wish for an equal relationship of respect and loyalty, with 'someone perfectly compatible', such that they would have no arguments. Kumaran can admit that this was 'an idealistic sort of idea of what a relationship should be' that posed particular problems for him, as he found most gay males to be unfaithful and more taken with physical lust.

Kumaran feels that his protected development 'probably contributed to (his) search for idealism and romance'. However, his lovemap persisted and he 'had very romantic ideas and plans of what to do with dates', and expectations of similar loving behaviours from them. He feels that he followed this wish-list quite naïvely and 'stumbled into relationships' with men. With Joe, there was romance, as he would 'think up a whole evening' where they would walk to a restaurant, hold hands, and whisper in each other's ear. Kumaran was happy, 'but for that one flaw', the problem he found in terms of not finding the devotion, commitment, and belonging that he sought. Joe's caring has elements of Sternberg's (1987) 'romantic love', with its intimacy and passion, but without the decision/commitment component.

6.3.5.3 Parental influences

Kumaran struggled to rate his parents' love relationship relative to his own, stating that he 'does not even equate the two, (they are) not the same thing'. He insisted that, in the 33 years of his life, he has 'never seen them display affection for each other'. However, he added that 'they probably love each other in a way which (he) can't understand'. He thinks that he can see their love in (romantically) 'unconventional ways', as they are involved in each other's lives, aware of each other's movements, and concerned about each other when something goes wrong. This relationship is much like Sternberg's (1987) 'companionate love', without the passion element that contributes to romance, and presenting as more as a long-term, committed friendship.

6.3.5.4 Personal struggle

Kumaran also has the impression that his conservative upbringing led to a 'social life that was virtually non-existent'. He explains that he 'experienced social isolation' as he was always 'at home alone and keeping (him)self busy'. He maintains that he later 'had to learn to be sociable' as he did 'not do well in groups', and that this process has been a great struggle for him. Additionally, in his orthodox family, 'being gay or homosexual wasn't even mentioned' and they 'never acknowledged the fact that (he is) gay'. He struggled with the lack of family recognition for his identity, lifestyle, and relationships, or support when he experienced love disappointments.

Kumaran was then unemployed for a few years after completing his studies. This was a difficult time, almost a 'regression', in which he 'had to learn rapidly' and change as a person. He found that his struggles taught him to accept rejection and ultimately 'taught (him) a lot about (him)self'. The process forced him to be more assertive and to do things that he did not like doing; to ask for help and to market himself. Having to live at home, Kumaran ended up 'feeling unrespected' by his family, and treated more like a child than an adult. Further, he adds that being unemployed was a 'recipe for disaster in a relationship' as this complicated his first serious relationship, with Nazraan.

6.3.5.5 Negative experiences with previous partners

Kumaran has a history of love relationships where the same pattern 'happened so often'. The other person would usually cheat on him and then break up, making him the last one to find out. Most often, his partners were also physically attractive men, 'and for some reason, ... the most insincere ones'. He describes them as generally devious, deceptive, and unfaithful, possibly compensating for their own inadequacy issues, yet willing to make commitments that they would then betray. Kumaran feels that his behaviour was naïve, but adds that he had no reason to doubt them and was possibly not discerning enough. He believes that having very little self-confidence played a role in his relationship dynamics. Thinking that he was not good enough for someone, he often felt unwanted and may have contributed to a self-fulfilling prophecy.

Kumaran frames Nazraan as his first serious love, the first person with whom he could not control his emotions or 'switch his heart off'. There was a great sense of loss when they grew apart, and were arguing and bickering about everything near the end. Kumaran adds that he was unhappy, but believes that Nazraan did not communicate and this led to their problems. He explains that, 'as he became more closed, I became more clingy, he withdrew, I became more demanding'. The distance between them grew until Nazraan ended the relationship 'one day', leaving Kumaran feeling strangely 'at first ... almost okay'. However, two months later he realised the impact of his loss and the mourning of the relationship actually started, leaving him feeling 'utterly devastated'.

Kumaran's response was to isolate himself and avoid places that reminded him of his lost love. For 'many months' he also tried to get back with Nazraan and it took him a long time to get out of this cycle. He has insight into these behaviours as unhealthy and agrees that this 'was really running away from things, not facing them'. A significant event followed, allowing him to 'get some closure', when he met Nazraan unexpectedly but felt confident. Thereafter, he told friends that, with his move to Pretoria, he was 'going to find a nice *Boerseun*'. However, Kumaran admits that Nazraan was probably most influential in shaping his lovemap with inclusion factors, while subsequent men have re-shaped his lovemap in terms of exclusion factors.

6.3.5.6 Self work and changes

Kumaran agrees that he grew in that time, but feels that more of his emotional growth occurred in the three years that he has been in Pretoria. He feels that 'here it's a lot more open' and that he responded to the context change. He admits that he is not confident, determined, or driven, and may 'need someone who complements' his nature. Kumaran reports that he was motivated to understand the changes in his lovemap and agrees that 'there was a change, and there had to be'. He adds that he 'knew (he) had to change something about (him)self, or the way (he) pursued relationships'. He appears to have done so as he 'probably made the effort to increase contact' with Joe, 'something (he) wouldn't have done' before. This suggests developed confidence, as he now has no problem asking someone out and is 'a no-nonsense kind of guy'.

Having developed insight, Kumaran believes that he 'probably made an attempt to' modify his lovemap. Partner selection criteria are now 'more well-defined' and his process of choosing is more confident, as he 'learnt very recently to trust (his) instincts'. He feels that his 'entrance criteria are now more certain and (he is) assertive with them', along with making 'a conscious effort to be a bit more discerning and selective'. He adds that, through the experience of relationship difficulties, his ideal 'if anything, has been reaffirmed' and that he is now 'not going to compromise on some things'. Personal growth and changes have also made it 'easier to be single, and easier to build friendships' for Kumaran. He concludes that 'experience and the relationships (he has) been through' have occasioned his lovemap change. Moreover, he felt that being interviewed for this study has validated and acknowledged his life and love choices.

6.3.5.7 Breaking with convention

Identifying with a traditional, conservative mindset on the one hand, Kumaran questions whether he is hypocritical in that his 'lovemap, by definition, would probably be quite controversial'. He concedes that homosexual relationships are different and that 'there is a move to oppose everything patriarchal, everything **heterosexual**'. He is conscious of the fact that he engages 'in lots of very controversial practices' and is acting contrary to numerous expectations of his family and background. Along this line, he has also broken with the conventional type of man he used to choose in Joe, an Afrikaans, White man as his most recent boyfriend. He admits that he likes 'the fact that he's blonde, with blue eyes' and that this difference is very attractive to him.

6.3.5.8 Sudden onset

Kumaran's reports that his attraction to Joe developed 'fairly suddenly', saying that he 'met him and ... knew' straight away. This may have contributed to the experienced intensity, as Kumaran felt intrigued, 'fell in love', and then pursued it from his side. However, he did find the relationship 'just scary' at first, as they come from different socio-cultural groups and he felt that everything about himself was being scrutinised, as if 'under the microscope', by Joe's family. Nonetheless, he maintains that their match was important, as it had been very rare for him to 'find someone you can really talk to, connect with'. This ties in with knowing what he wants in a partner now and selecting a good fit above and beyond them having some differences.

6.3.6 The power of an old romance story

Virginia	48 years old	White	Female	Afrikaans	Psychiatrist
Suzy	53 years old	White	Female	Afrikaans	Educator

Virginia is a vibrant woman with a strong presence, unflinching verbal adroitness and the ability to express herself across the gamut of emotions and experiences, from the dramatic to the nuanced. Also very psychologically minded, she analyses her own and others' motives in life and has chosen to work in the mental health field as a psychiatrist. She has a good sense for the lovemap concept, defining it as 'whatever you decided in your head; very personal, physical and head things, a picture of your soul mate, someone you can love'. She allows that lovemap formation will be coloured by a person's upbringing, culture, social circumstances, and parents as well as bigger needs in life, along with first important love relationship experiences.

Virginia said that she was always an 'addicted' reader and movie-goer, suggesting her exposure to Western romanticism, which clearly influenced her. Her father features significantly in her lovemap formation, probably setting her up to fall for the character of Henry Higgins in *Pygmalion*. Her partner preferences were true to this ideal, specifying a strong man, able to give direction, who,

although initially unavailable, cared enough to get involved. She admits that her early lovemap was 'very Mills and Boon-ish', emphasising the risk and anguish of popular romance novels. She attached value to an attractive man, physically larger than herself and thus the protector, and seemed prepared to tolerate the unpredictable, curious, adventurous, and spontaneous nature of the maverick in order to love someone challenging and worthy.

Her first love, Noddy, a fellow medical student of six years, satisfied so many of these criteria. Virginia found him 'just gorgeous', but adds that most women would not notice him. She emphasises the good alongside the bad; that tension of high drama romance. He was physically attractive, tall, slender, with dark hair and blue eyes, but 'a total nerd, and also a womaniser'. She found him very bright and as interested in words and clever banter as she was. They spoke at length, produced the student newspaper, and went to the theatre, sharing artistic and cultural tastes as well. Virginia stresses his leadership in that he 'made' her think medicine and learn, and 'tolerated' her day-dreaming. Despite feeling this powerful attraction, which 'was just there', they were both stubborn and, calamitously, never confessed their love. She expected that he did not find her physically attractive and was angry at his being 'slow' in discussing their relationship.

From the departure point of this great love going unacknowledged, Virginia desperately 'needed a man who thought I was the best thing'. When Maree proposed, she accepted quickly but was to regret taking a man who was not her emotional or interpersonal match. Upon leaving her ex-husband after ten years, Virginia's early idealism was likely so disillusioned that she reacted against much of her 'romantic' lovemap and chose a practical woman, similar to her mother, as her next partner. Her belief in love as all-significant is, however, still evident in her statement, 'The search for love is the search for the meaning of life'. She concludes, sagaciously, that she is 'looking for the other part of the puzzle, the balance thing, bring back to equilibrium - complementarity', much along the lines of well recognised love relationship theory.

6.3.6.1 Romanticism and the denial of relationship

Virginia's refers to love as theatrically romantic, asking 'Would you recognise the knight?' She read fiction and watched cinema extensively, identifying with the 'drama' of entertainment, and incorporating it into her lovemap. Her accounts suggest a craving for the tension in relationship that stems from being uncertain of a partner's affections. Thus, she was attracted to mavericks; the non-conformist, independent-minded, and eccentric men who did not abide by the rules and were somehow unavailable. She also needed an 'extremely strong mental bond' and interpreted 'eyes meeting across a room' and mental sparring as attraction. Virginia found that she had 'to have nuances, the greys' in a relationship, even if this ambiguity resulted in her never knowing that she was loved. She had a 'very repetitive pattern' in relationship genesis as well, where only men who subtly and stealthily 'stalked' her attentions would arouse her interests. This cautious, fishing, and game-like approach to love held a contradiction, however, in that it would not be defined or

stabilise. Her first love, Noddy, satisfied these criteria and she 'was starstruck; I felt besotted' and, as expected, thought that he did not know and was uncertain about his feelings for her.

Claiming that her first real love was for Henry Higgins, the character in *Pygmalion*, she links her lovemap development to her father's similar character. He was always 'the care-taker, the man who rescues it all' and able to placate her mother. Virginia was 'looking for someone bigger and stronger' than herself and highly intellectual, who would know much more than she did. This image resembles paternal adoration and she has insight into its likely pitfalls in saying, 'I think I got stuck there, in a premature, infantile idea of love'. Yet, she denies that it was simple parental imaging, saying that it went a lot deeper, more like a very strong friendship. Virginia expresses her desire for a mixture of leadership and equality in relationship as 'I want participative governance. Govern me, but let me be present', which may have eluded both her and her partners years ago.

Virginia selected partners for homogeneity, as she herself is challenging, non-conformist and often steers away from social convention. She admits that she had 'off-the-wall, eccentric relationships' that were potentially risky. She 'ended up picking socially dangerous relationships' and men who were 'everything my parents couldn't stand'. Her selections and relationship practices did seem to tempt fate. In fact, Virginia said that she effectively writes the first line in relationships as 'this will not last'. She could only 'promise that it will be non-permanent' and expect, at some time, to 'slip up' and kick the other person out. In the interview, she expressed insight into the danger of her self-defeating cynicism and conjectured that this stems from a fear of rejection that requires her to be 'able to walk out', possibly before the other person. She allows that this constructed relationship insecurity, along with her obstinacy, independence, and 'don't need anything attitude' have played a large part in her love losses.

6.3.6.2 Parental imaging

Virginia claims to 'see (her) dad as (her) original prototype' for a partner. He was a firm and decisive man, who knew what he wanted, what was right, and what to do, and was never a pushover. He could give direction and be protective, but also be accepting and loving. As 'quite intellectual', he tended to be quiet as well as sensitive enough to read the 'greys' or nuances in matters. As her father is old now, and currently dementing, she is 'loosing' him in a sense and this loss may influence her lovemap again. Virginia acknowledged parental imprinting in blue eye colour as an attractant for her. She adds that the 'in-loved-ness' she had for Noddy was similar to her father's for her mother. She rated their relationship as stable but said that it was 'vastly different' to her own loves. Virginia feels that she did follow parental example in that she married Maree for the stability that was expected.

Introducing her mother as the 'first feminist' she knew, Virginia describes her as being 'very bright ... and resentful; angry at being a wife'. She believes that her mother wanted to be an equal partner and yet was still totally dependent on her husband. This led to 'theatricals' in their marriage, which

her father could tolerate, as he 'kept this angry woman at bay'. Virginia considered her mother's death two years before she got involved with Suzy and how this may have influenced her lovemap change. She added that Suzy is the 'personality picture' of her mother; the caring, accepting, organised woman, and strong person with firm views on things. However, she adds that Suzy's mothering can become a power struggle and the nurturing a controlling exercise. In effect, Virginia has been very influenced by parental models, as she has sought her father (in Noddy) and her mother (in Suzy), and behaved like her father (with Maree) and like her mother (with Noddy).

6.3.6.3 Negative experiences with previous partners

Virginia's love affair with Noddy was all-consuming, leaving her with a massive sense of loss, still evident today. She is unable to comprehend how, despite their similarities and love for the same things, she lost her 'beautiful, English bard'. She adds that everyone else knew that they were involved, but 'we never said so'. He apparently never told her that he loved her and they 'never discussed it' or the relationship at all. They 'had sex the whole time', but never spoke about their physical attraction either. 'I don't know why we never defined it', she grapples, saying that this was so contrary to her upbringing that she must have been 'rebellious' in it. The tragic conclusion is that Noddy intended to marry Virginia, but only told her after she was already engaged to Maree. She reports that she only 'realised there was love from him' when she had been in a motor vehicle accident and saw his response of 'total devastation'. By this time, however, she 'was so collectively angry at his being a slow poke' that she ignored the overdue message.

Virginia's describes her marriage to Maree as typified by a lack of communication and trust, and a continuous power struggle that broke them down. She found him to be very conservative, stable, and 'totally socially unskilled' lamenting the fact that she 'went from socially *au fait*, from wild excitement, to death by boredom'. Apparently, he did understand or accept Virginia's mind and could not manage her; all important conditions of her lovemap. In turn, she found him 'attractive only as an object of study' and reports that he was moody, unpredictable, and verbally abusive. She allows that they did not understand each other and ended up ordering each other around in an 'environmentally abusive relationship'. She felt that he did not really care for her on a physical level, for which she felt very angry but never took charge and challenged matters. The relationship 'fell into disrepair' and she ended it one decade and two children later.

6.3.6.4 Personal struggle

Along with Virginia's love disappointments, she had also suffered personal doubt and self-worth worries since childhood. She reported being unsure that Noddy liked her appearance and felt that she was 'found physically wanting'. With Maree she experienced insecurities again, thinking that he did not really want her and that the marriage was 'one momentous thing we did wrong'. During these times, Virginia never took charge of relationship problems in order to resolve matters, and

regrets this. However, near the time of her divorce she went into private practice, the 'first time I did something taking-charge-like' and grew, becoming stronger and more decisive.

She feels that personal vulnerability also played a role in the start of certain relationships. Just before meeting Suzy, she had started private practice, gotten divorced, and lost her mother to death. She found herself overburdened, exhausted, and 'needing a wife' to help her balance a home, her children, and work. She concludes that she 'just didn't have the emotional energy to stop' the relationship developing. Taking Suzy as a partner was another non-conformist selection and Virginia says that the change in gender 'was mind-blowing for (her)'. She insists that, in her original lovemap, 'it was always Henry, never Henriette'. Here, she took 'the social risk (she) would most want to change in (her) life', adding that she 'gave up huge things for this, risked family ties, social things, career things'.

6.3.6.5 Self work and growth

Virginia maintains that lovmeps change through experience and relationships. She reported that she has worked through what she needed in a partner on her own and formally 'therapied it' as well. She has since 'been thinking, making cognitive choices for relationships' since having 'an idea of what I really want'. She wants a partner who 'understands, and appreciates (her) head' with whom to create a situation of freedom, space, and less inter-dependence. Virginia feels that she has also changed, becoming more practical and organised, and developing professionally. This has allowed her to 'have a different look at relationships' and she finds that more mutual empathy exists between her and Suzy, making this much safer. She realises that this is a process and she is still 'sometimes surprised by what (she) finds endearing in someone (she) loves'.

6.4 Thematic synthesis

The participant accounts have already been thematically analysed in terms of the dominant principles and events that played a role in each person's radical lovemap change. In each case, the individual had the requisite pre-existing pattern of partner selection preferences that differed considerably on at least one major, consensus-type variable (such as Caz, who has a history of partners her own age, only to chose a man 33 years younger than herself this time) or more variables (Kumaran, who previously chose Indian race and faith - either Hindu or Muslim - partners, only to chose a White, Christian partner this time) from the person's original lovemap.

Moreover, the contradictions of early lovemap in the demonstrated current partner selections are radical changes, in that they reflect a hitherto unexpected choice of life mate. All participants commented, at some point, on how they had never expected, or could have predicted, this change in one of more of their major lovemap characteristic/s. Some reported being surprised, amazed, and disbelieving (Ursula, Mary, Russell) at the radical change in their lovmeps, which led to

current partnering that they, family and friends would never have expected. These cases make a strong argument for the chaotic nature of the spontaneous change process.

Thus, the author argues that these accounts of very different partner selections fulfil the criteria set out above as suitable candidates for this research in terms of concept definitions and operationalisations. The reader will notice that the above thematic analyses of each participant's research data have produced clearly overlapping theme sets, and this consensus serves to strengthen the argument for their relevance. Certain life events and personal processes can be seen to be similar experiences of those involved in this study, especially in the time leading up to their latest partner choices.

The radical alteration in partner selection criteria may not have been elected consciously in a certain direction in order to contradict the pre-existing preference pattern (for instance, Ursula choosing a Black man as she now dislikes Whites) and they appear to be quite unrelated. However, at times a participant was able to verbalise an identifiable reason for having selected a partner in a specifically altered direction (Caz choosing a very young man as an expression of her love for a son figure, and Russell choosing a much older partner as he had always preferred the company of his seniors). Nonetheless, that is not the focus point of this research.

This study does not intend to predict what sort of new partner a person may select, but rather to describe the mechanisms or impulses to change that brought about a verifiable lovemap contradiction. In effect, it matters not what characteristic was altered or in which direction, but simply that radical change did take place. The author has steered clear of a desire to investigate in **which** direction, or to **what**, lovemaps may change and has rather concentrates on the fact **that** they change, **when** it was they changed (retrospectively), and **how** they changed. This aim will go further in attempting to describe the process or contexts in which the above individuals were activated or inspired to move towards the result of radical lovemap contradiction.

To restate this in terms from the psychological phenomenological method, we need to talk about intentionality. Giorgi (1981, p. 94) reminds us, from readings of Husserl's Phenomenological psychology, that '...the most universal essential characteristic of psychic being is intentionality'. Thus, the researcher does not wish to examine the direction or the content of the participants' changed lovemap characteristics, but rather the predictors of, and the manner in which, the change was arrived at. From the dominant themes across all participants' accounts, the author expects to identify mechanisms and channels of change that may be extrapolated into therapeutic guidelines for intentional lovemap change.

The change processes identified for each participant should be summarised, with reference to the psychological principles and psychotherapeutic implications that they suggest. For instance, the author may identify processes of deep introspection in most research participants, which apparently resulted in their achieving a level of insight into themselves and experiencing related

self-growth that can be related to their radical change in lovemaps. The ensuing indications for therapy may then focus on, or include, an in-depth analysis of self and/or current lovemap and its effects on partner selections, in order to allow for the generation of a similar channel or impulse to change, where this is desired or indicated.

From the above literature study on pairbonding, partner preferences, and mate selection patterns and the author's exposure to theories on love and attachment, she had identified hypotheses around the motivations behind an individual's change in a dysfunctional lovemap. These were the following: that negative experiences with previous partners might mobilise the individual to react against a certain characteristic/s of that person/s in a following mate; that individuals who had a history of seeking intense emotional excitation with partners at the expense of relationship satisfaction or stability may react against this previous attractant; and that individuals who experienced significant self-change and growth, after personal struggle or therapeutic processes for instance, would of necessity change their lovemaps to allow for an 'updated' match.

The first and third hypotheses appear to have been met from the data and are examined below in greater depth. The second hypothesis appears to be related to two factors that the literature discusses and that arose as themes from the data analysis, namely the influences of Western romanticism and media imaging on lovemap development. Both can function as informants of ideal partner selection criteria and both appear to hinge on the mechanism of seeking emotional excitation or the unreliable expectation of some positive reward with a certain mate type. A factor that arose from the data, apparently motivated by an assumption/function around ideal partner characteristics, is that of parental imprinting. Here the process may be largely or even totally unconscious, however, as the individual may never examine the attraction that he or she experiences to persons resembling parental figures. The research findings are linked to hypotheses and discussed in detail below, with any relevant therapeutic suggestions duly given.

6.4.1 Negative experiences with previous partners

Caz reported a clear pattern of meeting 'bad news' men who were abusive, arrogant, and cruel to her, and having marriages and affairs that were 'really disastrous'. After most of her adult life spent this way, she ended up feeling 'so, so tired of broken relationships with men' and very cynical about love and life in general. Kumaran reports similar struggles in his love relationships, if not of the same number, in which he was involved with men he describes as always the 'most insincere ones'. He had a pattern of 'being the fool' as his lovers were invariably unfaithful and left him, making him the last to find out. He suffered huge personal loss in a prototypical break-up with his first true partner; someone whom he had believed he could trust.

Other participants experienced distressing relationship, with one if not a string of partners. Virginia detailed the years of her first serious relationship in which she and her young love went through the motions of true romance but never defined or confirmed their feelings for each other. This omission

led to their parting bitterly, without any explanations, and a great sense of unjust loss. Moreover, it appears that she then reacted against powerful feelings of attraction, marrying an 'appropriate' man who would emotionally abuse her in a marriage of 'disrepair'. Russell experienced a truly traumatic relationship, in which he endured his partner's instability and interpersonal abuses for some time. The relationship was ended after two instances of physical assault on his person, following which he wisely chose to break up.

Ursula described an unfortunate union with a man she knew she should not have married, but did, due to family pressure. She expresses having known that she 'should have gotten divorced on (her) honeymoon', as she had immediately felt bitterly unhappy. Throughout their marriage she never developed romantic or passionate love for him, despite her many efforts, and left him after years of feeling stuck there. Mary married a man whom she had misperceived to be protective, only to discover that he was suffering from paranoid ideation and that his pathology would lead to excessive control and emotional abuse. She endured many years of hardship due to his mental illness for the sake of their children, but finally left him in desperation.

For the participants, a significantly distressing relationship/s may have led them to react against selecting for such a bond again. A number of them were able to verbalise the insight that they had developed into this feeling. Ursula reported that her ex-husband influenced her lovemap by showing her 'what (she) did not want', while Kumaran describes not wanting anyone like his ex-partner again, and having made a conscious decision to not date men with 'anything that reminded me of him'. Russell maintains that his previous destructive relationships allowed him to see what he does not want in a partner, and Caz verbalised insight into her 'mercenary reasons' for choosing men who turned out to be 'bad news' and how she needed to change this pattern.

6.4.2 Personal struggle and hardships

Closely associated with negative previous partner experiences is other personal struggle and hardships in a person's life. Each participant had been through significant difficulties and distress, for varying lengths of time and with regards to a different number and type of matters, at some stage preceding the impetus to radical lovemap change. These hardships did not, necessarily, involve the emotional suffering of disturbed relationships alone, but also had to do with unrelated matters in life, including very concrete and practical adversities at times.

Caz recounted the loss of her only child into the custody of her first ex-husband when she was only 22 years old and was found unfit to keep him, which she could never fully accept. Kumaran experienced years of unemployment that challenged him in many spheres, in terms of his self-image, family role, occupational self, and potential as a relationship partner. In coming from a protective family environment, he also experienced immersion in the outer world and gay dating circles as very challenging, suggesting that he may not have been up to 'survival in this jungle'. Both Mary and Virginia had embarked on the substantial task of starting their own private practices

or businesses prior to their readiness for lovemap change, and this challenging step appears to have shaped them into stronger and more decisive women in other life spheres as well.

Russell clearly knew hardship during the time of his mother's illness as he had been her home caregiver and had 'no time to be young' at the age of 15 years. After her death, he took on the bulk of the household responsibilities as his father could not cope and effectively had to become a contributing adult from that stage onwards. Ursula maintains that she had been experiencing occupational burnout at the time of meeting and marrying her ex-husband. Employed as a social worker in a very dangerous environment, she believes that she was emotionally drained and unwell at the time, which she refers to as 'mitigating circumstances' for having married a man she knew was wrong for her.

Hardships and personal struggle that precede radical lovemap change, are found across all of the research participants in this study. It would appear that these events and processes may have fed, directly or indirectly, into the individual's desire to either seek formal psychotherapeutic support or the urge to personally examine and master the issues in question. However, this dynamic is not one that can readily be built into the author's proposed psychotherapeutic approach. It would be considered unethical, and largely impractical, to plan and apply a therapeutic intervention aimed at bringing about relationship distress or major hardship in a client's life.

Thus, whereas these particular phenomena might be seen to have universally affected, and possibly even 'prepared', the research participants for their moves towards lovemap change, they are not implicated in the therapeutic suggestions given below. However, a prospective client's reports of recent or ongoing personal struggle may be indicative of their potential to respond to therapeutic interventions at the time. More obviously, the stated presenting problem of a seriously problematic relationship, or pattern of such pairbonds, may suggest a client's readiness to examine a lovemap for possible self-defeating elements and bring about desired alterations.

6.4.3 Parental imprinting

Parental imprinting refers to the process of incorporating parental cues, of appearance and/or personality and behavioural traits, into a developing lovemap. The research participants differ in terms of the extent to which they experienced parental imprinting and their levels of insight into this today. Two women reported their lovemaps being coloured by parental imprinting that they should have reacted against, and may have in fact done at a later stage. Caz reported that her father was violently aggressive and this picture resembles her partners to such an extent that we can say the men in her life exhibited a number of her father's behavioural and emotional traits. Caz's mother was apparently very kind, appearing to be the opposite ideal, for which she searched later in life. Mary reported parental imprinting that taught her 'what was expected' and to make very appearance-based, socially correct, but superficial choices that she would later come to regret.

Other participants reported parental images that were also powerfully imprinted, but that had a benign or even positive effect on their lovemaps. Ursula followed the imprinting of her father, a strong, silent, and independent man. She still favours partners who are individualists and display the characteristics of honesty and integrity that she saw in him. Virginia describes her father as the 'original prototype' for her lovemap, saying that he was firm and decisive, yet also caring and understood 'greys', describing her penchant for the subtle and nuanced things in life. In fact, she may have learned to both be like her father and to prefer men like her father, choosing for details down to imprinted eye colour as well. Both Kumaran and Russell commented on the absence of relationship modelling for themselves as gay sons of heterosexual parents, but Kumaran added that he reacted against his parents' lack of displayed affection in relationship, while Russell feels that his parents did influence him to positively value certain attributes in others.

Parental imaging is a process believed to be functional only during the infant years. Therefore, by the time that a prospective psychotherapy client discusses perpetuated self-defeating lovemap expression with a psychologist, we must assume that this person is adult and beyond the effects of any manipulation of parental characteristics, to their benefit or otherwise. However, a discussion of possible parental imaging and its relatively automatic or pre-programmed effects on partner selection behaviours, may aid in the development of insight and allow for the relinquishment of attractants that do not necessarily contribute to pairbonding success.

Psychoeducation would be the primary mechanism at work here, which would fall under the cognitive-behavioural category of interventions. Prochaska and Norcross (2007) categorise psychoeducation under the general psychotherapy change process of 'consciousness raising'. It is aimed at raising the individual's level of awareness by informing him or her of human and environmental facts, often sourced from psychological theory and research data. The goal would be that of examining possible cognitive distortions that may emanate from attributional processes.

6.4.4 Media imaging

As opposed to parental imprinting, the phenomenon of imaging refers instead to popularised media or social convention ideals. Here an individual would attach positive value to the, largely superficial and unexamined, image or appearance of the 'model man' or 'perfect woman', for instance. Thus, valuing a partner who looks like, sounds like, and behaves just like, the popular ideal of a person would be an example of media imaging. The phenomenon of imaging is very contextual, with certain images being active and dominant in particular subcultures, age groups, and so forth. However, the process of making assumptions with regards to a potential partner's value, desirability, and pairbond fit based upon outward image alone, and in a positive direction in so much as this image suits the current ideal, is known as imaging.

Russell reported the commanding influence that 'magazine stereotyping' of the ideal partner had on him, adding that his original partner choices were based on '100%' imaging. His lovemap

prescribed a perfect person, who was very attractive, a member of the in-crowd, and also yuppie-like. He can see now that this search centred only on material and plastic things. Caz, similarly, sought only the very flamboyant, most beautiful, and famous people as potential partners. She admits to having made premeditated, calculated, and manipulative choices in order to get a certain kind of man, always a 'real oil painting' and only 'show-stopper' partners. Both participants were selecting, to some extent, for partners who would match their self-ideal or suit their social role.

Mary's pattern differs somewhat, as she did not seek the popularised media image, but rather a subculture ideal. Strong Afrikaner expectations dictated that she should choose a 'macho man'; the traditional, dominant, paternalistic male. She laments that she was 'stuck there', in preconceived ideas of the relationship between appearances and rightness/goodness. Mary now has insight into how she had to be the 'perfect, trophy wife' in order to complete the picture, becoming typecast herself. Ursula, similarly, was influenced by her Afrikaner farming background to conform to this societal convention and reflected on having chosen men with the 'same look, really men-men' the masculine stereotype again.

Kumaran appears to have been less influenced by popular imaging, as fits with his conservative Indian family upbringing. He did, however, absorb the traditional values and ideals of this culture, dreaming of a life-long partnership with a mate whose loyalty and faithfulness matched his own. Through numerous love disappointments he came to realise that this was dangerously idealistic for his homosexual potential partner pool. Virginia reported no real popular media imaging, in fact selecting quite the opposite of a 'nerdy guy', who fitted her unique and idiosyncratic partner ideal. However, we are able to see that this ideal was informed by the romanticised picture of a literary hero, a powerful subset image of what she believed to be desirable.

The author maintains that popular imaging brings about much vexation and distress in people's lives and relationships. Not only do the media succeed in transmitting a powerful prescription of how people should look, behave, perform, and generally go about their existence, but it also sets up false expectations as to the happiness and success that should follow conformance to this path. One does not have to look further than an undergraduate psychopathology text book (Barlow & Durand, 1992) to read about the pervasive negative effects that the undue pressure of current societal ideals can have on the self-image, physical, and mental health of many. These effects could be argued to operate within the narrative (social constructions and discourses) and cognitive-behavioural (attributions and faulty learning) rubrics of psychological theory.

Similarly, popular imaging endeavours to inform the masses as to what the ideal man and woman should look like and be like, in order to guarantee satisfying and lasting relationships. When these trite joiners do not lead to the expected rewards, people may be inclined to lay the blame at the feet of the individual whom they have found wanting and seek another image-based ideal person. Instead, one needs to develop insight into the potential partner selection dangers inherent in the

process of attaching unrealistic, and essentially unrelated, expectations to image-based lovemap criteria. This potential trap in lovemap development is closely related to the effects of Western romanticism, in itself another imaging process, but one that receives special attention below.

Walster and Berscheid (1974) report that the process of falling in love is enhanced by the experience of intense emotional arousal, which may be caused by positive and negative experiences. A good example is found in the so-called 'Romeo and Juliet' effect that refers to the enhancement of experienced attraction for a partner when one encounters adversity in the love relationship (Tennov, 1979). In fact, being in love may be sought out largely due to the emotional surges that it promises. Other intense emotions may even be mistaken for feelings of attraction, as detailed in the mis-attribution of emotion theory of love based on Schachter's (1964) work.

It may be that some individuals desire the affective intensity of the romantic experience to such an extent that they seek exactly this and only this, in early meetings with potential partners, instead of getting to know the individual or truly assessing their mutual compatibility. One way in which this might be achieved is to add the high risk of rejection (affective excitation) from a very attractive or socially desirable person (sense of arousal, challenge, or achievement) and experience at least the 'thrill' of love if not love itself. This mechanism may be analogous to a secondary gain process.

In order to address imaging that may have played a role in the incorporation of self-defeating elements into a lovemap, the client may be guided through an examination of the process and its potential pitfalls. Examining lovemap criteria, or previous partner selection patterns, in a manner compatible with Kelly's (1955a) cognitive construct poles may allow for an unearthing of the absurdity of certain existing assumptions. Simply put, a cognitive-behavioural line of questioning around women's appearance and assumptions about their behaviours may help to dispel faulty beliefs. Asking 'Are pretty women always and invariably kind, warm, and affectionate?' (when the client has identified a wish for these dispositional attributes in a partner, but always selects based upon physical appearance criteria alone), 'And are plain women always and invariably unkind, cold, and distant?' may suggest a line of questioning that challenges preconceptions.

A psychoeducation- and cognitive therapy approach to examining existing lovemap criteria and their related assumptions may help the client develop insight into faulty patterns and present him or her with a selection of new and alternate hypotheses. Here, the aim would be to broadly train the client to critically examine his or her beliefs for errors in logic and to challenge and modify maladaptive patterns, so as to adopt more constructive ways of thinking (Eagle, 2005). The therapist may play an active role in coaching the client to scrutinise his or her beliefs and evaluate the impact that these may likely have on partner choices. Individuals may be guided to consider more psychologically reliable indicators of the desired characteristics and traits of a partner.

However, in order to meet the very real needs for excitement and resultant enthusiasm in relationship, a client or even the couple could be encouraged to pursue certain emotion-

heightening activities. These would be activities other than those that have to do with the selection of a risky partner, or rapid partner cycling, for the (self-defeating and/or dysfunctional) emotional excitation that such preferences may have produced in the past. As a pair, the couple could expose themselves to varied experiences and new learning, intentionally planning regular activities that open new vistas in their individual and joint lives.

Suggestions may be given in a psychoeducational or directive manner, as with many relationship therapy interventions (Godow, 1982). These may range from the milder and more conventional development of hobbies and pass-times, to the thrilling and more idiosyncratic practice of adrenaline sports or extensive travel, for instance. Simply put, the couple who figuratively walk Dutton and Aron's (1974) dangerously swaying rope bridge together stand a heightened chance of having their attraction to each other (re)stimulated. On an individual level, clients could also be encourage to view personal growth as a life-long endeavour and to continue to seek stimulation and challenge from independent new activities that in no way threaten their pairbond.

6.4.5 Romanticism

One might find that the faulty assumptions associated with imaging, as describe above, are truly self-defeating and misleading. The tradition of Western romance promotes paradoxical and confusing images of ancient, unrequited literary conquests that are popularised by the modern media (Brown & Amatea, 2000). The error of love in our times may be that a fictional amalgam of allegories has come to represent the 'highest order' of relationships and function as an ideal that many strive to attain and maintain.

Bogg and Ray (2002) discuss research in which women were found to be attracted to the Byronic hero type characteristics of men portrayed in popular romance fiction. Women were found to respond with attraction to males who exhibited traits of extraordinary individualism, uncertain morality, and stupendous assertiveness, which the authors hypothesise may have disastrous outcomes for real partner selections. Reported rates of female victimisation by domestic abuse and sexual aggression suggest that many women may be making such unfortunate real life choices and suffering the consequences. Relationship guidelines, however, suggest that successful partners are those who possess virtuous traits such as stability, honesty, consideration, maturity, loyalty, affection, and trustworthiness, instead. One might assume that women should only be attracted to such males, but the converse is often true.

The author has argued that some males may, similarly, under-value virtuous women and instead seek out the excitement and/or challenge of difficult and uncooperative women; the stereotypical, highly-strung, high-maintenance (high-excitement?) girlfriend. This process may also be occurring within the homosexual and bisexual populations in an analogous manner. Both sexes may be mis-attributing the psychophysiological arousals of danger or interpersonal risk to the emotions of

attraction or romance. The likelihood of this dynamic playing a role in self-defeating lovemaps may be tested by examining the extent of romanticism in research participants' accounts.

Virginia was particularly romance driven in her early partner choices, seeking the challenge of maverick men who were unavailable for love, thus predicting a tragic outcome. Her lovemap influences are found in very theatrical novels, where drama and ambiguity create a sense of tension and uncertainty around a love match. She is a refined, nuanced, and intelligent person who has sought homogenous partners, but she may have gone so far as to mis-attribute the suspense of mental sparring to feelings of attraction. Kumaran admits to having a very romantic original lovemap that was strongly informed by Western (heterosexual) romanticism. As he could not find obvious role models for homosexual relationships in his community, he turned to the media for love images. He incorporated the desire for an unrealistic ideal of bliss and 'happily ever after' into his lovemap, searching in vain for someone who would be perfectly compatible with him.

Ursula exhibited some romanticism when younger, reporting that she had looked for 'story book' love, but she ultimately bowed to social pressure and made conventional partner choices of a cultural imaging nature. Mary, similarly, reported no obvious romanticism, but was strongly influenced by community imaging instead. She expected that, when she had found the appearance of perfection in her husband and herself, and had met her family's high ideals, that she would also have found the recipe for happiness in love and life. Both women did not even get to enjoy the heightened allure and desirability of the popular romantic ideal mate, but were simply conforming to their familial- or cultural expectations of a married partnership. It may have appeared that they were making 'safe' choices, with the intention of controlling or reducing emotional excitation.

Caz gave an account of her early lovemap that included no overt romanticism, but she had responded to clear media imaging in her search for the beautiful and famous. She did report that intense emotions and adversity had played a part in her meeting partners and this emotional excitation may have facilitated attraction to them, possibly being mis-attributed to romantic feelings. Russell reported no significant romanticism in his partner preferences, but rather described a measure of following media images of the young, flashy, yuppie-type individual, as well as parental and Jewish values that more significantly influenced his love model.

Bogg and Ray (2002) suggest that the influence of the hero-centric literary ideal of males serves to impede the human mating process. They argue that the Western tradition of romance greatly complicates pairbonding by adversely affecting mate choices. People may incorporate romantic notions into their lovemaps, expecting to reap the benefits of 'fairy tale endings' or the 'great passions' of epic stories, only to find that an accurate fit with the romantic ideal brings dissatisfaction and heart break instead. Here, clients may benefit from critical discussion of the risks of Western romanticism as a tradition and its possibly misleading effects on partner selection. Particular ways of thinking, such as arbitrary inferences or over-generalisations, may be identified

as holding more positive or negative outcome potentials for relationship satisfaction (Prochaska & Norcross, 2007). Cognitive therapy is a collaborative endeavour, certainly when used integratively with narrative therapy, yet its psychoeducational orientation implies that there is a degree of leading or direction from the therapist.

The client who can develop insight into this process may better comprehend the dangers inherent in the process of attaching unrealistic, and frequently contradictory, expectations to romanticised lovemap criteria. Having discussed the process and its potential pitfalls, an examination of the client's lovemap criteria, or selection patterns as evidenced through previous partners, may be undertaken. A relatively directed search for romanticised criteria, along a cognitive-behavioural line of questioning, may identify risky traits or constructs and allow for an exposition of the dangers of such existing attributions. There is a strong element of reassurance from the therapist that these constructs have been learnt and may thus be un-learnt. The individual able to mobilise sufficient motivation to alter his or her cognitive constructs and behave accordingly should be on the way to changing this component of a self-defeating partner selection pattern.

Discussions around relationship research findings, again in a psychoeducational vein, may highlight those positive qualities that are generally held to be more ideal partner traits. This may present the individual with a selection of new and alternate hypotheses or cognitive constructs that could be tested for their worth as reliable indicators of desired characteristics in a partner. Lovemaps well examined and critiqued should be more likely to afford the client an opportunity to make satisfying and stable mates choices in the future. The existing, pervasive suppression of discussion into the matter of romance (essentially attraction), due to a wish to protect its 'magic' or sanctity, may have prevented such analysis and comprehension previously. However, the individual may now identify and overcome the self-defeating impact of Western romanticism on lovemap formation and functioning.

6.4.6 Change in self

Invariably, the participants reported that there had been a significant change in their essential selves before they made significant contradictions to their original lovemaps, all for the better in terms of partner selections. This can be well comprehended, as the negative experiences with previous partners, personal struggle, and hardships that they had experienced may have precipitated an introspective search for meaning and/or professional treatment. The author adds that only some participants sought out formal psychotherapy or spiritual guidance, while others pursued an independent process of 'soul searching'. However, all reported having made significant moves in terms of comprehending themselves and life, growing or changing in an important direction, and/or personally becoming more mature, congruent, authentic, or self-actualised.

Ursula reported always being introspective and having questioned many things in life. During her unhappy marriage, she felt that 'the Universe was teaching (her) things' through various contexts.

She read books on philosophy and psychology and found them to be therapeutic, calling them 'in-post training for love'. With her reading and later discussions of wisdoms with Ray she feels that she started to get to know herself, emerging as a more congruent and authentic person. Caz reported being an active, 'spirit-filled' Christian since 1984 and it appears that her religious participation may represent extensive self-work that initiated a therapeutic growth process. She had realised, following so many love troubles that had 'hardened her heart against men', that she needed to work on herself and these issues. She wanted to change and did so by praying and following spiritual guidance towards her current state of well being.

Mary's process of questioning her husband's pathology and the effects that it had on her and their relationship began her impetus to change. She pushed herself to grow, opened private practice, and took control of her life. She also explored issues extensively in psychotherapy, being fortunate to find a wonderful therapist. The lengthy divorce case and custody battle made her further examine decisions and she found answers in the process and developed depth as a person. Kumaran feels that he experienced much personal growth in his years of unemployment as he had to negotiate being treated as an adult despite being dependent on family. He also had to learn to market himself occupationally and manage his first serious relationship in this time. For the three years that he has been in Pretoria, and away from family and known contexts, he maintains that he experienced much emotional growth and matured extensively as a person.

Virginia has both worked through many life issues on her own and in psychotherapy. Having felt that she never took charge of issues in her marriage, she changed this pattern by pushing herself into a purposeful and serious endeavour and started her private practice. This experience grew her to become more personally strong and decisive, at which time she left her ex-husband. Russell's early life afforded him a number of challenges and hardships that he feels brought about extensive and accelerated self-growth. From the time of his mother's illness and death, when he was 15 years old, he had to take on responsibilities that 'grew him up' and made him independent. He feels that he discovered himself with much soul searching and has also sought out formal psychotherapy in order to better understand relationships.

Self-growth, meaningful change, authentication, and self-actualisation are common life goals for many individuals. They are also frequently the primary or secondary goals of therapeutic processes and numerous self-help techniques. It is true that maturity and authenticity may be achieved following a very regular life path with many years of experience (that commonly includes adversities) and/or learning processes. It is notable that the above participants reported having experienced their most significant personal growth and change before the change in their original lovemaps. The author hypothesises that a certain amount of self insight and -change are likely prerequisites of bringing about major lovemap change. The therapeutic guidelines under discussion should include attention to personal growth for potential clients.

The examination of self-defeating lovemaps in a psychotherapeutic model is intended to be a brief intervention plan, which may represent the greatest challenging. Significant personal growth that goes on to inform related, positive changes in life can be a slow process that one might not necessarily be able to include within the scope of this approach. Where indicated, the author suggests that the therapist either initiate individual therapy with a client or refer on to an appropriate practitioner for this, before commencing with this intervention model. Individual therapy may be most appropriate here as it could promote ego strengthening and include scenario testing that should prepare the person to make important life changes.

However, it would also be possible to examine and highlight the experiences of self-growth and successful behaviours in the client's past. The therapist's act of witnessing and legitimising these positive processes may enhance the individual's sense of self-worth, as well as increase the change-precipitating properties (as the experience of successful change in the past is likely to encourage new attempts) of realising 'learned competence' (Strümpfer, 2005). The therapeutic approach could include positive affirmations of the person's functional behaviours or choices and a narrative of localising competence and mastery within the individual. Discussing the concept of internal locus of control with regards to lovemap creation and partner selections may further enhance the client's awareness of own agency and responsibility in these matters.

Within a cognitive-behavioural framework, these steps would be considered as cognitive reframing interventions (Eagle, 2000). Examining the antecedent and consequences of the person's behaviours and collaboratively evaluating these from a rational perspective may counteract 'irrational' thoughts. This intervention is intended to work against negative self-evaluations, selective attention to detail, over-generalisations, and catastrophic thinking that could lead to notions such as, 'I always chose abusive partners and am never happy in love', and resultant hopelessness or helplessness. It may be that perpetuated self-defeating lovemap expression functions as a 'successful' way of avoiding intimacy (and anxiety around vulnerability) through poor partner matches. This may also be challenged in order to raise the client's consciousness to it.

The therapist's presence as a more authoritative figure may be instrumental and important here. Eagle (2000) claims that, from a psychodynamic perspective, it is possible that the client may develop a positive transference to the therapist who offers knowledge, warmth, empathy, and legitimisation. This somewhat idealised view of the therapist may be purposefully used to enhance the client's co-operation with treatment, while the therapist should also be sure to promote the client's self-efficacy and sense of mastery so as to avoid fostering a dependent transference.

6.4.7 Similarity and complementarity

An important factor following participants' radical lovemap contradictions and current partner selections is the relationship between own and partner characteristics. Each person differed in terms of the similarities and/or differences between self and partner reported. Some omitted

comment on these dimensions whereas others pointed them out as highly positive indications of fit that satisfied a wish for complementarity or fulfilled personal needs. Kerckhoff and Davis (1962) formulated a theory of the successive 'filtering' of potential mates on three levels. The first filter selects for similar social background or -status, the second for similar personal characteristics, while the third favours differences that allow for the complementarity of needs. This relationship between own and partner characteristics can be expanded upon by examining the case for all participants, which will allow for comment on the possible relevance of this factor in a therapy.

Caz emphasised differences between herself and Paul, detailing that he is an introvert to her extrovert, and like 'calming waters' to her fiery personality. She commented on this picture very positively, insisting that they are compatible and that he 'suits (her) down to the ground'. This suggests a complementarity stabilised in their similarity for values, especially those of a religious nature. Ursula reported that she and Ray had both longed for deep love and a soul mate bond while in their empty marriages. Both were deep and sensitive people who later blossomed in their reciprocal love connection. Although Ursula described Ray as experienced and wise to her naïvety and innocence, this may be her modesty covering the facts of her own extensive self-growth in this time. She described their similarities and complementarities as positive personal need fulfilments.

Mary feels that she and Pauline have similarities and differences that function as complementarities. Both women have the 'female' emotional and personality traits that allow them to experience emotions similarly. Then, Pauline's sportiness and more 'male' nature and activities complement Mary's traits as a feminine mother. Mary adds that Pauline's ability and willingness to share her feelings and emotional intimacy and insights encouraged her to grow her own emotional side. She expressed good insight into the need fulfilment that this offered, stating that you choose a partner for 'certain characteristics that you need, that you don't have'.

Russell has similar demographic characteristics to John and he allows that they have the same major norms and values. They share homely interests and find that this allows them to have daily activities in common. Russell noted that these similarities make the relationship stable and satisfying, while he spoke of their differences as matters on which they need to compromise. They differ in terms of language, culture, and religion, and most significantly their ages and current occupational standing (clearly age-related). They also differ on personal counts such as temperament (affection-judgement) and on details such as John's facility with traditional male tasks and Russell's preference for the traditional female roles around the house.

Virginia did not verbalise specific similarities or complementarities but one may interpret her accounts as evidence of a clear selection for homogeneity, with intelligence, unconventionality, ability to understand nuances, and engage in mental sparring or playfulness. These characteristics fill her lovemap with similarity criteria. She mentions complementarities as well, describing her partner as serious to her frivolousness, and organised to her spontaneity. Virginia does not,

however, specify whether she experiences these characteristics as beneficial or not. Kumaran reported no similarities between himself and Joe, only emphasising the self-confidence that Joe has and he does not, as well as Joe's differences from his previous partner Nazraan. This fits with his stated intention to not choose 'anyone like him again'. As Kumaran and Nazraan were more similar, we can expect that Nazraan was also choosing for difference to himself now.

The author notes that those participants most aware of partner similarities and complementarities were also those who professed to be most satisfied with their new mates. Of the six case studies, it is natural to expect that certain pairbonds will be more fulfilling than others. The author recognises that those portrayed to be the happiest are also those that depict the strongest levels of experienced complementarity and personal need fulfilment. Thus, we may conclude that these factors are legitimate goals for lovemap criteria change and partner selections. Within the therapy, these concepts and their applications could be discussed, along the lines of psychoeducational and cognitive therapy techniques. An examination of the client's own characteristics and potential 'matches' in partner traits could serve as learning that is both reparative and preventative.

6.5 Therapeutic guidelines

Following the thematic synthesis given above, and the ensuing implications for a psychotherapy aimed at targeting self-defeating lovemap expression, the author intends to offer broad guidelines for a brief term intervention model. This is not yet a comprehensive and structured therapeutic approach, and the production of such an end-product is not within the scope of this study, or in any way its primary aim. Thus, the following guidelines should not be considered a completed or tested therapeutic framework or collection of techniques, but rather an outline of broad strategies to address common self-defeating lovemap problems.

A psychotherapeutic model is only likely to be refined within a context of working with an appropriate client population in relation to literature consultation, prior experience, and clinical feedback. This study should serve as the primary source of literature for the author's proposed development of the guidelines to follow. The clinical success of this approach will be addressed in part by ongoing qualitative investigations of both client and therapist perspectives, client feedback, and clinical evaluations (Eagle, 2000). Subjecting the proposed interventions to rigorous experimental research will further demonstrate the efficacy of the model. These suggestions represent years of work that should follow this study.

The nature of the lovemap concept, its proposed development, and expression in partner selection patterns should serve as a sensible guide to the nature of a therapeutic approach that could intervene with self-defeating lovmeps. Money (1983) conceptualises lovemap as a cognitive blueprint of the idealised love partner and love relationship. The author has gone on to ground the lovemap concept within Kelly's (1955a) theory of cognitive constructs and found that an individual's lovemap may function as a highly developed construction subsystem. Its structure and functioning

may allow for understanding it as a superordinate, comprehensive, and central cognitive construct or construction system, which may be more or less verbal or non-verbal, permeable or impermeable, and tight or loose.

From the author's theoretical paradigm, mankind is also understood as a social being, co-existing in a collaborative fashion with others. Moreover, the author acknowledges that objective access to a reality 'out there' is impossible as our (therapist's and client's) awareness is always subjective. From this, it must be concluded that each person participates in creating the only reality that he or she can come to know, leading to the realisation of the existence of a multi-verse of realities (Becvar & Becvar, 2006). However, meanings must be shared and negotiated between people in order to allow for understanding and the communication of experiences. This brings us to the assumption that people co-create shared, or consensual, realities together. It may be argued that lovemaps (including self-defeating ones) are co-constructed between individuals, their significant others, and the dominant discourses (including potentially dysfunctional Western romanticism and media imaging, for instance) of their social contexts. It may also be possible to intentionally deconstruct the lovemap and reconstruct it in the process of therapy.

Cognitions, it is argued, are behaviours and subject to the inevitability of learning, but also open to the possibility of unlearning (Wolpe, 1978). It is contended that cognitions (and emotions) are causes of behaviour and change in human behaviour occurs through the intervening influence of thought. Perception is one's first response to an object and a private event, and cognitions may similarly be viewed as largely private. One reason underlying an individual's never having examined his or her self-defeating lovemap may be that it has simply never been discussed or made overt. A practitioner looks to an individual's sayings and writings to understand internal events and these can be made known and public in conversation, along the lines of therapeutic inquiry. Wolpe puts forward an argument for cognitive and emotional re-learning when either or both are indicated. Cognitive solutions such as combating irrational beliefs, misconceptions, and wrong associations may be employed to re-shape or re-form cognitive lovemap errors.

From the above, it becomes apparent that the nature of the concept under investigation and the author's paradigmatic allegiances lend themselves towards a collaboration between two theoretical and psychotherapeutic schools. Functional and dysfunctional lovemaps require an understanding of both man as scientist and man as social being. This would suggest that therapeutic guidelines to address self-defeating lovemaps must emanate from both the cognitive-behavioural and post modern narrative schools of thought and practice. Such an approach implies the integrative application of theory and interventions and a case for the feasibility and suitability of such a model in the case of lovemap therapy can be given.

Research consistently demonstrates that psychotherapy integration/eclecticism is the most popular orientation of mental health professionals today (Prochaska & Norcross, 2007). The objective of

integration is to enhance the effectiveness and efficiency of treatment through blending two or more psychotherapy systems with the intention of making the resultant model better than the constituent therapies alone. An integrative model is a conceptual or theoretical creation that goes beyond pragmatic, procedural eclecticism to the flexible integration of the underlying theories of compatible approaches as well as the therapy techniques from each.

Eagle (2000) suggests that the development of integrative psychotherapy approaches has become an area of clinical interest in the 1980s and 1990s. One of the major drives behind the move towards integrative therapy has been the demand to develop time-limited interventions that meet client needs and are effective within economic limitations. The lovemap therapy guidelines are, similarly, intended to form a clearly focussed and brief term intervention model. Eagle goes on to argue for the suitability of an integrative approach in a short-term treatment model for psychological trauma. She suggests that the clinical success of her model lies in its integrative perspective, which specifically addresses the epistemological and aetiological complexity of the problem, making it 'ideal' and the 'approach of choice' for treatment (Eagle, 2000, p. 301).

Lovemap dysfunction is not directly related to psychological trauma. However, the author argues that it is an, analogously, complex phenomenon in that it may be conceptualised as both cognitively learned and socially co-constructed and functions from within both contexts. The origins of lovemap may be understood from both theoretical frameworks and an intervention aimed at altering self-defeating lovemaps would benefit from integrating both treatment perspectives. The nature of lovemaps, their expression in partner selection patterns, and the proposed mechanisms of their change all lend themselves ideally to an integration of cognitive and narrative interventions. As the work of Eagle (2000, 2005) relates to current and contextually relevant work in South Africa, the author proposes that her guidelines will propitiously inform this study's therapy outline.

A synthesis of understanding derived from cognitive-behavioural and narrative perspectives may shape this intervention model. Important features of cognitive-behavioural treatment are psychoeducation, the development of critical thinking, cognitive restructuring and reframing, and relabelling and re-attribution (Eagle, 2000). From a narrative psychotherapy perspective, extensively detailing (rich description) and story telling is prompted, to which the therapist is very much present as a witness with empathic reflection and the use of appropriate silences. The careful discussion of the problem is encouraged by means of probing questions, clarification, and an attitude of active and intense listening. Often, the client may never have verbally formulated or shared these details with anyone before and therapy may focus on the 'unsaid'.

6.5.1 Components of the intervention guidelines

The components of this model encompass elements of both cognitive-behavioural therapy and narrative therapy, with an emphasis on collaborative repair and preventative work (Eagle, 2005). Each component may be introduced interchangeably as and where indicated by the natural

progression of the therapy and/or the client's needs. The author wishes to reiterate that the guidelines have not been selected or devised from clinical experience in relationship or individual psychotherapies. They have, instead, been identified as clear themes or focus areas inherent in lovemap problematics and lovemap change processes. The degree of flexibility inherent in the implementation of this model, in terms of timing, emphasis, and technique is, moreover, frequently associated with integrative psychotherapy perspectives.

The author considers the primary source of therapeutic change to lie in certain treatment methods, supported by the therapeutic relationship (a developed, strong alliance). Prochaska and Norcross (2007) identify transtheoretical change processes that underlie contemporary systems of psychotherapy and the following are relevant to lovemap therapy. 'Change processes' are understood to be the overt and covert activities aimed at altering emotions, thoughts, behaviours, and/or relationships related to problems. 'Consciousness raising' attempts to raise an individual's level of awareness through feedback (information concerning client's own actions and experiences) or psychoeducation (information concerning environmental events). 'Choosing' is the process of becoming conscious of alternatives not previously considered, thus experiencing an increased sense of choice and responsibility that moves one towards self-liberation. 'Contingency control' alters the reinforcing consequences that control behaviour, with re-evaluation specifically modifying the client's responses to consequences without changing contingencies.

6.5.1.1 Structuring cognitions

Given the private and intimate nature of romantic-erotic relationships and the frequently non-verbal nature of lovemap characteristics and their genesis, it is expected that the person with self-defeating lovemap expression may have compromised ability to process and/or verbalise such information. The person may have little insight into his or her lovemap, and any memories of lovemap development or change that are accessible may be stored only in episodic and/or sensory modalities. In describing his or her lovemap according to a structured framework (primary, secondary, and tertiary characteristics) and a sequential story (developmental processes) that are comprehensible to a second party, the individual must order and process the material, so making it more rational, reality-based, and accessible (Eagle, 2000).

Eagle (2000) cites the cognitive claim of Ellis that story telling facilitates the client's creation of structure around the content and processes being described. This aids in the assimilation of more structured cognitions into existing cognitive frameworks. In giving descriptions and telling the story to the therapist, the client may modify irrational or childlike thinking in order to allow for logical communication of material, which may facilitate internalisation of more rational constructions. Here is a point of overlap between cognitive therapy and narrative techniques, in that both assume process of narrating understandings to another helps to shift and possibly functionally restructure

constructed realities. A person may reach new understandings with regards to lovemap development and functioning and even insights and motivations that prompt desired changes.

6.5.1.2 Psychoeducation

The particular nature of the client's problems with lovemap dysfunction will be discussed and empathised with, including any personal beliefs or social discourses that he or she may hold with regards to accounting for the genesis of these dynamics. At the same time, appropriate psychoeducation about reliable, relevant elements of romantic relationships and human partner selection patterns is provided. Links may be made between possible aetiological factors in the person's background history and the current, or recent, expression of his or her lovemap in self-defeating partnerings. In addition, reassurance may be given with regards to the prevalence of suboptimal characteristics being incorporated into an individual's lovemap (normalising), as well as the changeable nature of these cognitive constructs (Prochaska & Norcross, 2007).

6.5.1.3 Re-authoring

A balance needs to be struck between the oftentimes directive nature of cognitive-behavioural work and the collaborative perspective of narrative interventions. The challenge of engaging a client with a long-standing self-defeating lovemap may be akin to working with a client whose beliefs appear to hamper instead of aid recovery. The author follows Eagle's (2005) guidelines for working with clients whose cultural beliefs may be contrary to Western therapeutic goals. A constructivist orientation emphasises the authority of the client in the therapeutic process, arguing that interventions must be credible and plausible for the client. The therapeutic narrative must be a collaborative, non-instructional endeavour, in which the client, if anything, has greater agency over reframing and restructuring meanings and cognitions that the therapist.

A therapeutic model needs to allow for alternative systems of explanation to be explored, respectfully and sincerely, in the intended re-authoring and integration of altered lovmeps. As multi-reality tensions may need to be negotiated, the author suggests that the therapist adopts the following selected guidelines from those that Eagle (2005, pp. 206-207) has put forth:

- Engage in open dialogue about points of discrepancy between own frameworks and those of the client and the possible implications of this for psychotherapy, without assuming superior validity of either system.
- Expand the sophistication and subtlety of reconceptualisation, reframing, and relabelling to incorporate examination of the client's constructs.
- Work with more individually problematic self-attributions initially, in the expectation that the client will then become better able to challenge detrimental (construction system) attributions from his/her own base.
- Understand the particular respects in which the client is vulnerable to suggestion and attempt to address the origins of this susceptibility.
- Examine the parameters of change in constructs and beliefs, and possible alternatives for expression that are acceptable to the client (individually and socially).

- Acknowledge the importance of cultural embeddedness and cultural reconciliation, (as well as contexts and histories), whilst affirming that culture is something that transforms with time and is open to variable interpretations.

With the co-construction of an alternative lovemap that such a therapeutic model as that proposed facilitates, the client may be able to spontaneously reconcile with the change and be liberated from dysfunctional behaviours (Eagle, 2005). This would, however, require the basis of a validating psychotherapeutic relationship and the judicious use of cognitive-behavioural therapy techniques. The success of such an intervention would most likely rest on the therapist's ability to resist any impulse to directly and/or immediately challenge the validity of the client's contextually laden personal attributions around his or her lovemap.

The therapist could, instead, encourage the client to describe, examine, and re-attribute relevant cognitions in a co-operative manner that leads to the co-construction of an altered lovemap that is both meaningful and acceptable for the client's contexts. In seeking therapeutic help with self-defeating lovemap expression, we may assume that the client does, at least implicitly, exhibit some trust in the system and offer his or her intention to co-operate. Thus, the collaborative basis of the constructivist narrative perspective should function as the broad framework for intervention, within which cognitive-behavioural techniques are introduced as steps in the re-authoring process.

6.5.1.4 Critical thinking

In greater detail, a central aim of cognitive-behavioural therapy is that of developing critical thinking, in which the client would be broadly trained to critically examine his or her beliefs for errors in logic (Eagle, 2005). The therapist plays an active role in leading the client to scrutinise his or her beliefs, as if a 'scientist', and to evaluate the impact that these beliefs may have on behaviours. The client is also guided to challenge and modify maladaptive patterns, from a position of agency and mastery, so as to adopt more constructive ways of thinking. Individuals may be led, through the provision of psychoeducation, to consider more psychologically reliable indicators of rational partnering choices.

The client may be encouraged to identify the risky poles of partner selection constructs, which if changed accordingly, should make self-defeating patterns redundant. There may be a strong element of reassurance from the therapist that, just as these constructs were originally learnt, so too may they be un-learnt (Wolpe, 1978). Discussion would provide the client with alternative constructs that may be tested for validity as functional partner descriptors. Critiquing lovmeps should allow the client an opportunity to perform both reparative and preventative work on his or her constructs.

A cognitive-behavioural goal of these steps would be considered the reframing of cognitions (Eagle, 2000). By examining the antecedents and consequences of the person's previous beliefs, choices, and behaviours, the therapist and client get to collaboratively evaluate these from a

rational perspective. This may counteract any 'irrational' thoughts and work against negative self-evaluations, selective attention to detail, over-generalisations, and catastrophic thinking. Cognitive reappraisals are believed to facilitate the development of more complex cognitive systems and produce more resilient schemas and positive outcomes.

6.5.1.5 Reinforcing mastery

Clients may be inclined to feel that they were fully responsible for previous and current partner selections, and blame themselves. This may stem, in part, from a wish to adopt a position opposite to that of helplessness and provide the self with a greater sense of agency, as well as the hope that such choices might be better anticipated and countered in a future position of responsibility. However, the psychological impact of self-blame is almost always detrimental to self-esteem (Eagle, 2000). The goals of any intervention techniques used here essentially centre on the re-establishment of choice, responsibility, and self-respect (Prochaska & Norcross, 2007).

The therapist may empathise with previous self-defeating partner choices, while at the same time providing a sense of respect for the client and legitimisation of the client's choices made from within a previous lovemap. Straightforward reassurances should be judiciously used here so as to protect the congruent nature of the therapeutic relationship and guard against it being experienced as patronising or inauthentic. Thus, clear cognitive errors may be identified as such, while at other times the client's role may be reframed within the particular context, all in order to help restore self-esteem. If clients push to create meaning from their struggles, they can be supported in this while to reflect on experiences in a more distanced way and then 'image' the lessons learned.

Any identified functional beliefs, choices, and/or behaviours that were effective or indicative of mastery in a particular previous relationship may be reinforced here. This is best done spontaneously in the course of the session, and then reinforced subsequently (Eagle, 2000). The therapist's presence as a more authoritative figure in the psychotherapy may be instrumental here in promoting the client's awareness of self-efficacy and a sense of mastery. As clients develop an ability to comprehend, describe, and critically evaluate the process, and gain insight into past behaviours, they may also experience heightened self-esteem and their attempts at mastery may become self-reinforcing, engendering an attitude of greater optimism.

6.5.1.6 Re-constructing

As a part of teaching the client to critically evaluate cognitions and behaviours as well as recognise and mobilise greater agency and mastery, the therapist is likely to have also led him or her into instances of enacted desired behaviours. Within the holding context of therapeutic rapport and co-operation, the client may be guided to test and try out more specific lovemap construct re-designs. One technique may have clients take a third-person, distanced position in relation to assessing

their beliefs and choices (Eagle, 2000), intentionally counteracting irrational and dysfunctional constructs while reinforcing rational and functional constructs from a more objective attitude.

For many persons, a process of guided imagery enactment of preferred scenarios may be acceptable and allow them to play out the expected success of restructured, facilitative lovemap expressions. This prospective imaginal rehearsal, furthermore, allows for the more critical stance of scenario testing, in which individuals may also be instructed to consider old (or quite different) self-defeating constructs from a critical point of view, giving them the opportunity to scrutinise these and co-construct preventative capacities. The above techniques correspond well with Kelly's (1963) suggested therapy model in which the client is led to role play alternative methods of construing and then enact a 'desired outcome', fixed-role construction system.

6.5.2 Counter-indications for using this model

The therapeutic guidelines detailed in this study were designed primarily for the treatment of more straightforward presentations of self-defeating lovmeps. The author suspects that more severe psychopathologies, co-morbid with an individual's lovemap dysfunction, may impair the person's ability to respond to a brief term intervention that is aimed at a potentially less distressing problem area. It would be prudent for such a client to first receive treatment for the primary or more severe psychopathology and then consider the possibility of lovemap therapy at a later date.

This suggestion is in line with the guidance around selecting appropriate clients for various sex and relationship therapies. Here it is suggested that clients who exhibit little or no other problems above and beyond the relevant focus area are most suited for treatment consideration (Masters & Johnson, 1976). Similarly, the author advises that the most suitable candidates for lovemap therapy, especially during the phases of testing this model, will be those whose predominant presentation is that of self-defeating lovemap expression alone.

6.6 Conclusion

The stated research goals are brought together in this chapter, which aims to answer the research questions posed and offer implications for therapy guidelines. Each case study has been worked into vignette format, followed by thematic analyses of the relevant focus points as related to research data on pairbonds and the mechanisms of cognitive construct change. The identification of dominant themes is performed and these focus points serve as motivation for the intervention steps or techniques put forth. The concordance of these dominant themes constitutes much of the argument in favour of planning specific therapeutic techniques or guidelines that address the aetiology of lovemap dysfunction and the dynamics of their change.

The nature of romantic-erotic relationships, as well as the development and functioning of a lovemap, is delineated from both a cognitive-behavioural approach and a social constructionist/

narrative approach. Lovemap genesis and -expression are complex matters that the author suggests are best met with an integrative model of psychotherapy. As such, these intervention guidelines must still be worked into a more definite model and tested extensively, in what may be a series of such iterations before sufficient refinement and demonstrated efficacy may be proclaimed. The broad and flexible nature of these guidelines should, furthermore, allow for the application and extensive use of this model during the time of its practical and empirical testing. It is the author's intention to follow the study with this proposed work.

CHAPTER 7**CONCLUSIONS AND RECOMMENDATIONS****7.1 Realisation of research goals**

It is not necessary or augmentative to reiterate all focus areas defined throughout the above thesis or to repeat all conclusions reached during the review of literature sources. These points have been well covered in the chapters themselves and are drawn through the body of the study as their relevance has indicated discussion. That which remains, in conclusion, is the statement of the final coherent deductions and an evaluation of the various findings made and psychotherapeutic suggestions drawn from this work. The author does posit that the specific research aims of this study were met and covered comprehensively. The original research question into the change processes of lovemaps, and the evaluation of these dynamics for suitability in therapeutic interventions, has led the bulk of the thesis and directed all avenues to converge around a proposed model that may be relevant for certain client populations.

Money's (1983) concept of the lovemap proved to be most useful as a vehicle in examining the mate selection patterns of individuals. The mental template of a lovemap is able to contain the author's intended cognitive, emotional, physical, and other characteristics of the ideal, sought-after lover and love affair with that person. A convincing argument and substantial theoretical conceptualisation was necessary, however, in order to demonstrate this usefulness and prepare the ground for lovemap's operationalisation in the intended manner. Money's concept had not enjoyed extensive use and application, and the author had to weigh the risks of using an essentially stand-alone concept against its adroit and embracing ability to depict partner preferences. An extensive literature review had to be undertaken in order to legitimise the use of the lovemap concept

The author related the lovemap concept to Kelly's theory of cognitive constructs and found it to be readily accommodated into this model. Lovemaps were discussed as comprehensive construction subsystems of the ideal partner that are amenable to development, examination, and revision, possibly through therapeutic interventions. Lovemap, as a developed construct, finds good resonance with those models of psychological development that emphasise the formation of capacities to love and relate sexually during the years of early lovemap expression, or from puberty to young adulthood. Thus, Freud's psychosexual- and Erikson's psychosocial stages of development were investigated and successfully related to the genesis and idiosyncratic shaping of lovemaps. These approaches proposed content domains in lovemap formation during the early years and suggested that elective lovemap alteration will likely include cognitive-behavioural methodologies. The grounding of lovemap in established and recognised theory was an important step in demonstrating its relevance and utility in psychological research.

The author's primary research focus fell on evidenced change in partner preference patterns. The thesis conceptualised a category of self-defeating lovemaps, in which an individual's sub-optimal lovemap is expressed in perpetuated dysfunctional relationship pairings, with the aim of proposing

that this pattern may be changed. Money (1986a) had put forward that lovemaps are operant in partner selection patterns, in which the ideal scenario is exemplified by the co-operation of love and lust in stable and satisfying pairbonding. It is reasonable to assume, then, that self-defeating lovemaps may be so constructed during the relevant developmental periods and/or with a schism between romantic and sexual loving. The relatively new, but currently extensive, field of close relationship research was explored as the bulk of the literature review. Relevant fundamental models on human love and sexuality were identified along with contemporary theories and research on human mate selection and 'attractiveness cues'.

From the above models, a number of suggestions emanated for understanding the self-defeating formation of lovemaps and pursuing the processes of change that may alter them post-crystallisation. Literature proposed that partner preferences follow either identification with or the reaction against similarity to self, parental imprinting, Western romanticism, and media imaging, for instance, which may be dysfunctional at times. The research component of this study qualitatively examined the lived experiences of radical lovemap contradiction for six purposively selected participants, identifying the dominant catalysts and mechanisms that precipitated the change. A thematic analysis of attributions given for lovemap change highlighted the frequent role played by negative experiences with previous partners, life struggles, and self growth, while confirming that the poor resolution of personal need complementarity, parental imprinting, romanticism, and imaging were often integral in the original, self-defeating lovemap.

The product of this thesis is clearly the proposed model of psychotherapeutic interventions aimed at altering self-defeating lovemaps where indicated (the client's requests and/or clinician's diagnostics). To this end, the author has evaluated the change processes and attributions detailed above for suitability in therapy. Naturally occurring events such as negative partner experiences and life struggles are, arguably, ethically and practicably infeasible to incorporate into therapy. Moreover, the role of parental imprinting, romanticism, and imaging may have been formative in lovemap construction, but long since concluded. Nonetheless, therapeutic implications can be distilled from these processes in terms of advancing insight and mobilising a choice to alter their expression. An integrative therapy model is proposed for the complex aetiology of lovemaps, which is both cognitive-behavioural and social constructionistic (narrative) in nature. The therapeutic components of raising awareness, psychoeducation, critical thinking, cognitive re-structuring/authoring, and mastery are directly related to problematic lovemaps.

7.2 Shortcomings of this study

The author allows that there are both conceptual/theoretical and practical shortcomings to this thesis. These should be identified and discussed at this point. The rationale for this study hinges on the author's identification of the prevalence of partner relational problems as a widespread presenting problem for psychotherapy clients. The multiple aetiologies of such a general diagnostic

category cannot all relate to self-defeating lovemaps, but the author's experience would argue that a statistically significant number do, such as to render this research problem important. The clinical prevalence of mood and anxiety disorders can not be overlooked as these are generally considered to be the most commonly found problems in psychiatry and psychology, but they frequently appear as co-morbidities or secondary to primary relationship problems.

The reader may question why this study takes a 'pathological' focus, on the expression of self-defeating lovemaps in dysfunctional partner selection patterns, especially as the author promotes salutogenesis as informing her theoretical paradigm. Much of the answer to this question is found in Chapter 4, which includes a discussion of the recent positive psychology movement. It is so that the author stated a research problem aimed at investigating sub-optimal functioning, but the bulk of the study (literature survey and participant research components) have sought out examples of adaptive partner selection alterations. The drive of psychofortology is to identify and utilise the 'strong' and 'healthy' capacity of human beings to function well under undesirable conditions of stress and struggle. Thus, the author's selection of success stories with adaptive radical lovemap contradictions corresponds with the salutogenic approach.

The authors of the popular, current marriage therapy approach, Imago (Hendrix & Hunt, 2004), may challenge the individual focus inherent in this study of relationship phenomena. They may question the relevance of a therapeutic model that addresses change in the individual as opposed to promoting change in the couple. It is so that Imago therapy makes the assumption that relationship problems are not problems of the partner whom one is with, but rather of the ability and willingness (or lack thereof) of whichever two persons are in the relationship to live a 'conscious marriage'. To the above authors, dissolution of one relationship in order to start over again with a new partner is not an option. In Chapter 3, the section on Pairbonding discusses the Imago model briefly and identifies its principles as analogous to one component of the lovemap concept, that of parental imprinting in partner selection patterns. As such, it ignores the natural change and growth that occur in an individual since the time of selecting an earlier partner, as well as the effects of romanticism, media imaging, and the co-construction of lovemaps within social discourses that may negatively influence partner selection, firstly, as well as the later capacity to relate.

The author maintains that reframing partner preferences away, in order to limit psychological change to 'working with what you have', is tantamount to a therapeutic narcotic that, moreover, negates the possibility of finding a superior mate match that could offer the satisfactions of personal complementarity, need fulfilment, a context for self and couple growth, and the spiritual union that the 'conscious marriage' actually advocates. Taylor and Brown's (1988) argument on positive illusions concludes that positive biases may be useful and adaptive in various cognitive, affective, and social contexts. This form of optimism was found to elevate mood, motivation, persistence, intellectual functioning, problem solving, and effective performance in a 'self-fulfilling prophecy'. The

author proposes that positive biases in the perception of a good lovemap match as the 'ideal' mate may be highly adaptive in terms of relationship commitment and ultimate success.

This study has followed a qualitative, in-depth and descriptive research design as this was deemed most suitable for the examination of the phenomena of complex human experiences. However, such a model limits the research field to a few participants, due to the time and methodological constraints of producing rich descriptions of each person's experiences as opposed to descriptive statistics of a large, representative sample of a population. As such, the interpretations of this study are more dependable than reliable, more credible than valid, and more transferable than generalisable (Durrheim & Wassenaar, 1999). The interpretations must be understood to be detailed and subjective illustrations of individuals' experiences, with utility in serving as a framework for understanding the meaning of similar studies and contexts. They do not, however, conclusively prove any hypotheses or represent widely generalisable findings for similar populations.

This study is also limited in terms of its participant sample. Chapter 5 has detailed the research methodology that proposed purposeful, and thus non-random, sampling to identify a number of only six information-rich research participants who qualified as extreme examples of the case of radically contradicted original lovemaps (Terre Blanche & Durrheim, 1999). Such participants were difficult to identify and it must be remembered that the author's subjective choices and biases would have played a role in selecting in certain persons and not others. However, the heterogeneity of the sample is reassuring, as persons of both sexes and different races, religions, sexual orientations, and ages across the adult lifespan, are included.

1.3 Recommendations for future research

Following the thematic synthesis of attributions given for the change processes in self-defeating lovemaps, the author has offered broad guidelines for a brief term integrative psychotherapy model. As such, it is not yet a comprehensive and structured therapeutic approach, however, the production of such an end-product is not within the scope of this study or in any way its primary aim. The guidelines given should not be considered a completed or tested therapeutic framework or collection of techniques, but rather an outline of broad strategies to address common self-defeating lovemap problems. This study may serve as the primary source of literature for the author's ongoing research on the lovemap concept and further development of the therapeutic guidelines.

The model would need to be refined within the context of working with an appropriate client population in relation to literature consultation, prior experience, and clinical feedback. The clinical success of this approach will be addressed in part by ongoing qualitative investigations of both client and therapist perspectives, client feedback, and clinical evaluations. Subjecting the proposed interventions to rigorous experimental research will further be able to evaluate the efficacy of the model. These suggestions represent recommendations for further study that should follow this thesis and develop its products.

Future research should aim to overcome the shortcomings of this study in terms of various points. The qualitative approach adopted here may be counterbalanced by a quantitative approach to assessing the prevalence of self-defeating lovemap expression or radical lovemap contradictions, for instance. Further research into the ready acceptance of the lovemap concept reported by Money (1986a) is planned with the undergraduate university student population that the author has access to as a psychology lecturer. Research into the genesis of original lovemaps during the formative and crystallisation years (childhood and adolescence) of this mental template may deliver further aetiological understandings and 'protective/preventative' therapy suggestions. A significant component of further work on this thesis will be the utilisation and evaluation of the therapy model with elective clients who present with the problem of self-defeating lovemap expression.

Ongoing research will confirm the client population for which this model is most appropriate and should also detail counterindications for using 'lovemap therapy'. The author advises that better candidates for this approach, especially during the phases of testing the model, will be those with more straightforward presentations of self-defeating lovemaps. The author suspects that individuals with severe psychopathologies co-morbid with lovemap dysfunction may not respond as well to a brief term intervention. It would be prudent to then consider lovemap re-construction for a later date. Having been immersed in the study of close relationships for the years of this study, however, the author has had her faith and enthusiasm for this work resoundly confirmed. Thus, she plans to continue the psychological exploration of lovemap imagery change for the benefit of modern humankind.

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1. My study is aimed at investigating an interesting aspect of love relationships. I am going to be examining the reasons behind partner selections, or what makes people choose certain others as mates.
2. I am a registered Doctoral student and the title of my thesis is 'Investigating radical contradictions of original lovemaps', which I will describe to you, and we will talk about later.
3. I want to reassure you that this is approved research, and that my research design follows the ethical guidelines for doing such work. Your identity will be protected, and you can be assured of confidentiality as I would like you to choose a pseudonym for yourself and partners
4. Your participation is totally voluntary, and you will still get an opportunity to consent or decline. In fact, if you change your mind later, you may withdraw from the study at any time. This would be unfortunate, but it will remain your choice.
5. I believe that talking about this topic can be beneficial for you; to have your point of view heard and confirmed should be a positive experience. The conclusions that I hope to draw from this research would not be possible without the participation of a few people, like you, and the findings should go on to help other people who wish to change their lovemaps.
6. You are under no financial obligation or commitment for the purposes of this study. I will undertake to meet you at times that suit you for all interviews. I am required by my university to work ethically at all times, and will thus be offering no incentives for your participation.
7. I need you to know that I will not express any prejudices towards you or your life choices. My role is not one of critic with regards to your partners or relationships. I am glad to find that you have had interesting experiences, and I am interested in hearing your stories.
8. And this will be the focus; your story, with space for you to tell whatever you deem relevant, and the freedom to really talk about anything with regards to your partner selections. I am an open minded person, and working on an exceptional topic, and I am primarily interested in your uncensored experiences, your ideas, your feelings.
9. I will require your informed, written consent to be able to begin with the interviews.

Thank you, again, for agreeing to participate in this work.

Full name: _____

Date of birth: _____

Physical address: _____

Signature: _____ Date: _____

10. We have planned three interview sessions; one an open-ended discussion, the next a structured questionnaire-based interview, and thirdly a graphing technique for displaying the characteristics of partners. This is the first one, an easy-going and undirected discussion about whatever we decide is interesting to include.

11. For this discussion, I want to concentrate on your ideas before I give you a complete explanation of the topic of my study. The reason for this is so that I can get to hear your own ideas, in your own words, before I share the information and vocabulary of the theories with you. So, I will not be discussing my expectations yet, in order to get your genuine impressions first, and only later will I tell you what I think about the topic.

12. I will also not be talking about myself for the next while, as the focus of our discussions will be on you and your experiences alone. This is so that you can tell me about your reality, your truths, without them being coloured by others from outside. But you will have a chance to ask me questions after the data gathering.

13. I mentioned the title of my thesis above, and we need to start with one concept there. It is the lovemap. Are you aware of what this term means?

14. Otherwise, if you think about it, what does it sound like to you, what could it mean?

APPENDIX B**Changed lovemaps****Questionnaire**

1. 'Lovemap' comes from the 1970s, when a psychologist, John Money, who worked at John Hopkins University, coined the term. He used it to refer to a person's concept of the ideal partner. He defined it as being a mental template for the idealised lover, and idealised love relationship.
2. He found, as I have found, that many people have a natural sense for this, an idea of what we're talking about. What do you take it to mean now?
3. We believe that all people have a lovemap, or would be able to describe theirs if asked the right questions. You may have known that you prefer a particular kind of partner, or be able to see that you have followed a pattern in taking mates. This is what we are going to be discussing.
4. Lovemap is an abstract concept; it refers to thoughts and ideas in your mind, about your ideal love. But one can think about it, and talk about it, and then realise that you are describing preferences, wishes, likes, tastes, and attractants.
5. You will also see that you are making up a map, a lovemap, of a person whom you have loved. Everyone's lovemap is unique, it is different for every one, and it clearly differs in terms of how much or how little detail it contains. One person may name 100 points, whereas another names only 10.
6. Lovemaps may contain all kinds of characteristics and traits. There may be basic factors such as age, race, and gender; demographics such as education, occupation, and financial status; personality traits, character, dispositions, and natures; physical appearance and attractants; behaviours, habits, and tendencies; activities, sports, and hobbies; unusual things, quirks, and idiosyncrasies; big things, small things, unique things or common things, and something that might not matter to anyone else, but matters to you.
7. In a lovemap there will be primary characteristics, things that are most important, and then others that are secondary, not essential but still playing a role. There may also be tertiary characteristics, aspects of an ideal mate that are only 'nice to haves' and might not even sway your mind.
8. You can think of these attributes as falling on a bull's eye target, with the more important ones landing in the inner circles. I can draw this...
9. Are you developing a feel for the concept of a lovemap?
10. Now, your current partner differs in terms of one important characteristic on the lovemap from you previous partners. And that is what I am interested in talking about...
11. Firstly, I'm going to collect the basic demographic variables of those involved:
12.

	You	Current Partner
Gender
Age
Race
Belief system.....
No. of partners.....

	Previous (1)	Previous (2)
Gender
Age
Race
Belief system.....
No. of partners.....
12. We would say that your lovemap changed, primarily, on the variable.
13. Psychologists other than Money have ideas about why individuals select a specific other person as their love. I'm going to ask you a number of questions around these theories and hypotheses.
14. Were you ever in love?
15. When was your original LM formed? Pre-/mature?

16. How old were you?
17. What was your original LM like?
18. At what age did you experience the capacity to fall in love?
19. Who was your first love?
20. Did he / she fit the LM?
21. Who / what was most influential in shaping LM?
22. Was original LM based on younger constructs (less permeable, less comprehensive, more non-verbal)?
23. Did you follow LM rigidly / flexibly?
24. What usually happened in your love relationships?
25. What kind of person did you usually get involved with?
26. Who did the choosing?
27. Who did the rejecting?
28. Is there a pattern you can see?
29. Were you taking few risks when you met your first?
30. And now any more?
31. Who is your current partner?
32. Does he / she fit your original LM?
33. How does he / she differ?
34. Do you love this person?
35. Do you like this person?
36. Would you say that you have a different LM now?
37. When was this LM formed, after maturity?
38. How old were you?
39. Who / what was most influential in re-shaping LM?
40. Were you motivated to understand the change in your LM?
41. How did you?
42. Did you realise that your LM had changed before meeting your current partner?
43. Did you realise after?
44. How were you different afterwards?
45. Was it scary (threatening) in this relationship initially?
46. Did you resist it?
47. Would you say your personality changed?
48. And how?
49. Do you feel more in control of your world now? Self-governing.
50. Were you more flexible, adaptable, experimenting before / or after?
51. Do you and current partner have more empathy for each other?
52. Are you more open-minded now?
53. Does this partner truly understand you, how you work, better than previous did?
54. Do you find your attraction to current partner easier to put into words than you did your first partner then?
55. Since then, what other things have become possible for you?
56. Does this partner elicit 'hot' emotion or 'cool' ones?
57. And your previous?
58. Is this love more stable or unstable?
59. And your previous?
60. More positive or negative?
61. And your previous?
62. Is this love more committed?
63. Do you have love feelings / emotions?
64. And love thoughts / cognitions?
65. And love behaviours / acts?
66. Did this love start suddenly or slowly?
67. Is it mysterious or logical?
68. Is it more passionate or cautious?
69. How long were you alone before this relationship?
70. Were you acquainted for long before in love?
71. Are you of the same socio-cultural group?

72. Do you have the same personal norms and values?
73. Did you correctly perceive (or misperceive) his / her character?
74. And previous partners'?
75. If you were to loose him / her to death, what do you think your LM would look like then?
76. Is love feminine?
77. Or can men love?
78. Have you studied the meaning of love?
79. How would you rate your parents' love relationship?
80. And compare it to yours?
81. Did you first LM reflect parent's characteristics / dynamics?
82. And current LM?
83. Were you reacting against parental examples?
84. Was early LM hetero- / homogamous?
85. Was it psychologically / emotionally mature?
86. Was it based on 'imaging'?
87. Was first choice a little challenging?
88. Current more like you?
89. Is there part of LMs that were difficult to communicate, possibly non-verbal, more of a subjective impression?
90. Have you tried to predict, control aims, determine the goals of your LMs?
91. Did you modify LM problems after direct behavioural disconfirmation?
92. Were you ever stuck unable to change bad LM?
93. Is your need for relatedness or need for identity greater?
94. Did either LM represent submission to societal limits?
95. Did you complete development in adolescence?
96. And resolve the stage of adulthood?
97. What do you think brought about LM change?

