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A thesis submitted to the faculty of Social and Behavioral Sciences in partial fulfillment of the requirements for Masters of Arts degree in Psychology

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The Relationship between Religiosity and Love Styles

Christina Bouri

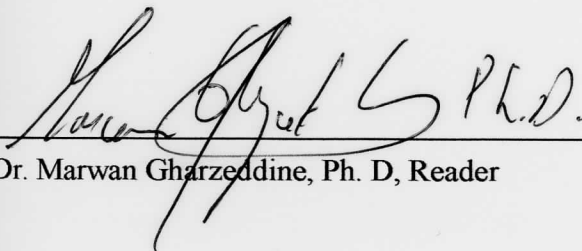
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Dedication

I dedicate this thesis to my parents and thank them for all the love and support that they have shown and given me throughout the years along with all the friends who believed in me.

shown me through this process. I would not have been able to complete this thesis without them.

I would also like to thank my family and friends for all the support they showed me.

Their love and support was a big motivator and inspiration.

Acknowledgements

Above all, I would like to thank my professors Dr. Marwan Gharzeddine, Dr. Daoud Tawil and especially my advisor Dr. Hanine Hout, for all the guidance and support that they have shown me through this process. I would not have been able to complete this thesis without them.

I would also like to thank my family and friends for all the support they showed me. Their faith in my abilities was a big motivator and inspiration.

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Abstract

This study aimed at looking at the relationship between religiosity and the 6 love styles of Agape, Eros, Storge, Pragma, Mania and Ludus. A convenient sample of 150 Lebanese individuals were administered a survey measuring their degree of religiosity through the Religiosity Measure Questionnaire and most predominant love style through Lee's Love Attitudes Scale. The purpose of the research was to test for the specific predictions made between religiosity and the love styles. The results showed that there was a lack of a significant correlation between Agape and religiosity. There is also no significant difference between the genders in regards to Agape. The correlation between Pragma and religiosity was confirmed. Nevertheless, there was no significant difference between the genders regarding Pragma. The results also showed no significant correlation between Mania and religiosity and between Eros and religiosity.

Background of the Study

To better understand the concept of love is to look at its evolution over time. Greek literature gave birth to the concept of love. According to Greek mythology, two forms of love existed, *eros* and *philia*. *Eros* was considered a force that was a sudden disruption of life while *philia* was the feeling towards family and friends (Nayana, n.d.). The Greek concept of love then transcended and evolved into various different interpretations and definitions. The first pioneer who attempted to investigate and analyze all aspects of love was Plato (Nayana, n.d.). Plato concluded that love is both an appetitive word and longing and that its movement is the movement from a love directed at physical beauty to a love for another's soul. Furthermore he believed that the concept behind love is the search for the beautiful and the good, but never

The Relationship between Religiosity and Love Styles

Love is a subjective emotion and a unique nevertheless universal experience. Love can bring both happiness and heartache simultaneously. It can be an everlasting feeling, or one that is experienced repetitively. It is the search for a soul mate, the need for closeness, an intense feeling, a force of attraction, a mutual understanding and care and so much more. The ambiguity and subjectivity behind the concept of love should render it unsuitable for empirical study. Nevertheless, its importance in maintaining interpersonal relationships has led to the belief that “love is no natural kind, nor is it a substance of an abstract kind. It seems to be an empirical phenomenon, since we encounter it almost every day” (Nuyens, n.d., p.1). Its significance in interpersonal relationships is undeniable and its quest is one that overtakes most other life pursuits. Given its magnitude, it is important to not only examine love as a concept of its own, but rather to look at the factors which influence it.

Background of the Study

To better understand the concept of love is to look at its evolution over time. Greek literature gave birth to the concept of love. According to Greek mythology, two forms of love existed; *Eros* and *philia*. *Eros* was considered a force that was a sudden disruption of life while *philia* was the feeling towards family and friends (Nuyens, n.d.). The Greek concept of love then transcended and evolved into various different interpretations and definitions. The first pioneer who attempted to investigate and analyze all aspects of love was Plato (Nuyens, n.d.). Plato concluded that love is both an intentional need and longing and that its main aim is the movement from a love directed at physical beauty to a love for another’s soul. Furthermore he believed that, the concept behind love is the search for the beautiful and the good, but never

assuming that love itself is beautiful or good, but rather a midpoint between the two (Nuyens, n.d.). According to Plato, to love is also to yearn for an “everlasting good” (Nuyens, n.d., p.16). On the other hand, Freud believed that the basis of all love was that of sexuality (Nuyens, n.d.). He attempted to create a combined theory of love that included “familial love, friendship, sexual love and Christian love” (Nuyens, n.d. p.30). The idea of sexuality as the basics of his theory is referred to as “sexual reduction” (as cited in Nuyens, n.d. p.30), which means that the essential components of love underlie our sexual impulses. It is these impulses that guide the choices that people make (Nuyens, n.d.).

More modern day researchers have even begun to operationally define love, expanding on or even using previous explanations of love. Some of these works include Sternberg’s triangular theory of love (Sternberg, 1997), Rubin’s Love Scale (Rubin, 1970), and Lee’s Love Attitude Scale (Hendrick & Hendrick, 1986). Each theory defines love in a different form. Sternberg’s theory is based on the belief that love is comprised of 3 parts; intimacy, passion and decision/commitment. These parts are separate but may play a role in influencing the other. A couple’s intimacy or feelings of comfort may eventually lead to a more passionate relationship or one with more commitment (Sternberg, 1997). Rubin believes that love is either “an affiliative and dependent need, a predisposition to help or an exclusiveness and absorption” (Sternberg & Grajek, 1984, p.313). The final theory of love is one of the most interesting theories. Lee manages to break love down into six different love styles; three primary and three secondary (Sternberg & Grajek, 1984). The three primary styles are Eros (passionate love), Ludus (love as a game) and Storge (love that began as a friendship). The three secondary love styles are Mania (emotional love), Pragma (logical love) and Agape (selfless love) (Hendrick & Hendrick, 1986). Hendrick and Hendrick (1986) repeatedly measured and tested these six love styles using

participants from different age groups, gender and backgrounds to ensure that the scale was empirically useful.

The detail presented in the scale will be useful in deciphering people's different approaches and views on love. Furthermore, the cross-cultural differences of Lee's love styles have rarely ever been tested. Given that cultural differences, attitudes and beliefs all play an important factor in the development or maintaining of romantic love (Neto, 1994), Lee's love styles should be administered somewhere in the Arab region, specifically Lebanon due to the fact that around half the population are both Muslims and Christians (Diamond, 2010) along with other religious minorities. The use of this scale will then be able to help determine if factors such as religion may affect or alter one's perception of romantic love given that religion has a major influence in the Arab world. It is the guiding force behind several aspects of daily life such as relationships, marital choices, war and even politics. Religion had an impact on and was a major cause of the 1975 Lebanese Civil War (Gurses, n.d.). Furthermore, in a survey conducted between 2003 and 2006, more than half of the participants agreed that "men of religion should have influence over government decisions" (as cited in Diamond, 2010, p.96).

Given the importance of religion in the Arab World, an individual's degree of religiosity should be measured alongside love. Religiosity is the measure of how religious an individual is or their "religious commitment" (Hunt & King, 1978, p.399). Despite one's religious background and type of religion, it is their degree of religious faith or lack thereof that will affect their perception of love. Therefore, the use of a religion neutral religiosity scale will be administered. One such scale is the Religiosity Measures Questionnaire which does not focus or emphasize on any specific religious denomination (Rohrbaugh & Jessor, 1975).

Not much research has been conducted on the concept of love and religiosity. One such study was conducted in Hong Kong, examining the effects of religiosity on romantic love (Wong, 2009). Nevertheless, the study focused on the use of Protestant Christians along with Sternberg's Triangular Theory of Love scale (Wong, 2009), rather than Lee's Love Attitudes Scale along with a religion neutral religiosity scale.

Besides the aforementioned article, it appears that there is a lack of research on love and religiosity, but previous research has been conducted on religiosity and marriage. These studies show that a positive relationship exists between the two variables due to the fact that the positive qualities sought in a marriage such as respect, forgiveness and warmth are expressed in religion too (Hunt & King, 1978). Religion teaches about helping and caring for others and at times even putting others first (Sprecher & Fehr, 2005). This type of selfless behavior becomes part of people's personalities and will inevitably affect their daily lives, including their love style and perception of love. Nevertheless, studies show that gender affects the amount of selflessness displayed by individuals. Women are more selfless than men, given that women are more empathetic and emotionally connected to others (Sprecher & Fehr, 2005). Some women are even taught and begin to believe that their needs and wants come second to those of their husbands and the relationship as a whole, showing their undeniable ability to be selfless in love (Heiss, 1991). This is due to the fact that "the female gender role includes norms encouraging certain forms of helping" (Eagly & Crowley, 1986).

Given that religion teaches selflessness and the importance of caring for others, the first hypothesis of this study attempted to predict that more religious individuals will be more likely to be selfless lovers and display Agape as their love style. The relationship between Agape and religiosity has been previously mentioned within an article and found that "Agape is experienced

to a greater degree among those who are religious and in long-term relationships' (as cited in Sprecher & Fehr, p. 631). Nevertheless, further investigation into this theory will be tested in order to verify the results or present different ones.

The differences in gender roles and the findings that show that women are more empathetic than men is inevitably another important factor in this study. If religious individuals portray selfless love styles and women are more caring than men, then by association gender and religiosity are both important factors in determining selfless love. This shows that religious women will more likely display a higher Agape as their predominant love style than religious men (second hypothesis).

Religion not only teaches people how to treat others, but also how to live on a daily basis. It sets guidelines on how one should act and the rights and wrongs of life. Seeing as religion is an integral part of the Arab world and Lebanese society, its significance has transcended into a cultural one. The cultural demands and guidelines of life can be seen as religious guidelines. Therefore, religious individuals are likely to abide by these cultural rules regarding any facet of their lives. One such important area is that of love and more specifically mate selection.

Mate selection occurs on a daily basis. Both males and females have a tendency to pick their mates according to set standards, and standards that bode well for their future together, if one should later exist. Just as stated by Darwin, natural selection tends to support and continue the traits that lead to survival (Sundie, Kenrick, Griskevicius, Tybur, Vohs & Beal, 2011). Therefore, a mate of good caliber will be chosen to procreate the species. Factors that are frequently taken into consideration are physical attractiveness, intelligence, income, personality and attributes that will lead to the well being of potential offspring (Geary, Vigil & Byrd-Craven, 2003).

In addition to all these guidelines, the addition of religious factors and family acceptance are added for religious individuals. Therefore, more religious people should be even more selective in picking a mate. This means that the more religious an individual is, the more likely they are to be pragmatic lovers (hypothesis 3). Furthermore, women should be more pragmatic lovers than men given that their livelihood depends upon a proper mate who will be able to support and take care of them. As a result, more religious women will be more pragmatic lovers than religious men (hypothesis 4).

Age along with religion should also have an influence over a pragmatic love style. Older generations hold more dearly to their religious values and beliefs and become more religious with age (Davie & Vincent, 1998). This increased belief in religion or religiosity in Lebanon could further translate into the unity of both culture and religion into one, thereby causing religion to affect their daily life. Younger religious generations, who are also less religious by comparison, might tend to differentiate between the two and can be religious and at the same time not allow it to run their life, especially their love life. Consequently, older more religious individuals will be more pragmatic lovers than younger religious participants (hypothesis 5).

A free and fun filled love life exists when religion or religiosity is not a factor. These individuals will show a more predominant passionate (Eros) and emotional (Mania) love style. When religiosity is not a factor or is not of importance to an individual, they may tend to base their conception of love on more Western ideals, like the search for a soul mate or their definition of an ideal love. They look at the positive portrayal of romantic love in literature and movies and music (Israel, 1999), which “perpetuate the myth of romance and the illusion that it can last forever” (Israel, 1999, p. 2). Therefore, less religious individuals will be more passionate

and emotional lovers, displaying Eros and Mania as their predominant love styles and perception on love (hypotheses 6 and 7).

Problem Statement

Unlike past research, the present study aimed at focusing on the effect of religiosity on love in an attempt to discover if one's perception of love is altered by cultural variable. It is important to note that Lee's Love Styles Scale is negatively keyed and that the lower the score, the more predominant the love style. Therefore, in light of the aforementioned research on both religiosity and love, the following hypotheses were predicted:

1. The higher the Agape love style (selfless) the more religious the person will be.
2. The correlation between Agape (selfless) and religiosity will be higher among women than men.
3. The higher the Pragmatic love style (logical) the more religious the person will be.
4. The correlation between Pragma (logical) and religiosity will be higher among women than men, irrespective of marital status.
5. The older the person is, the higher the pragmatic love style (logical).
6. The more Eros (passion) the person has the less religious they will be.
7. The more Mania (emotional) the person has the less religious they will be.

Not only did it target the concept of love as opposed to marriage, but it also focused on the issue of religiosity as opposed to religion. Overall, this study attempted to cross culturally validate Lee's Love Styles Scale. Any results obtained from the study would be able to shed some light and contribute to further information in a similar field.

Significance of the Study

The significance of the study stems from the fact that no such research has been tested on the Lebanese population, so as a start it will be a one of a kind research that will contribute to a better understanding of the topic as it relates to the Lebanese population.

The results of the study should also aide counselors when it comes to counseling religious or non religious teenagers or adolescents. The results will be able to shed some light on the topic of religion and its predicted relationship to love.

Finally, the results of the study showed how the presence or absence of religion affects the perception of love. This will help potential couples better understand one another and be able to test their compatibilities before committing to each other and getting married.

Nature of Study

A quantitative study was conducted in an attempt to better understand the predicted relationships between religiosity and love styles. The sample consisted of 150 participants (85 males, 65 females) who ranged in age from 16 to 70 years, with a mean age of 28 years. The majority of participants were Muslim, followed by Christians and then Druze. (80%, N= 120) of the sample were Lebanese with the other (20% , N = 30) consisted of various nationalities. Most of the participants were also single (48%, N = 72), the rest were either in a relationship (22%, N=33), engaged (3.3%, N = 5), married (25.3%, N =38) and divorced (1.3%, N=2). From the (28.6%, N= 43) of the participants that were engaged and married, the majority of them are married or engaged to someone of the same religion.

Two scales along with demographic questions were used to gather data. The scales included the religiosity measure, used to rate an individual's degree of religiosity, and Lee's love

style scale, used to show ones dominant love style. Convenient sampling was used to gather all the necessary data. After the data was gathered, correlational analyses were computed along with an analysis and comparison of means for a further detailed interpretation of the data.

Definitions of Key Terms

Several important terms will be mentioned throughout the study that should be defined in order to allow for a clear understanding of the mentioned information.

Agape: A selfless style of love where a partner's wants and needs are placed ahead of the individual. This love is altruistic in nature given that the belief that one should love without expecting anything in return (Hendrick & Hendrick, 1986, & Sternberg & Gajek, 1984).

Eros: A romantic and passionate type of love. It is the quest to find a lover whose physical characteristics match the set standards of beauty one already has in mind (Hendrick & Hendrick, 1986, & Sternberg & Gajek, 1984).

Ludus: A playful style of love that is seen as more of a game (Sternberg & Gajek, 1984).

Mania: An emotional, possessive and obsessive style of love. This love is based on jealousy, intense emotions and a dependency on the partner (Hendrick & Hendrick, 1986, & Sternberg & Gajek, 1984).

Pragma: A logical style of love, in which a partner is chosen based on set demographic standards and characteristics (Sternberg & Gajek, 1984). It is the "shopping list" of love (Hendrick & Hendrick, 1986, p. 393).

Religiosity: Is the combination of religious belief, spiritual commitment and religious behavior and participation which includes personal religious acts such as prayer or giving to the poor (Cornwall, Albrecht, Cunningham & Pitcher, 1986).

Storge: A style of love that evolves from a friendship. The love grows over time after developing some form of affection (Hendrick & Hendrick, 1986, & Sternberg & Gajek, 1984).

Delimitations

Several limitations were found in the study. One of these limitations was the use of convenience sampling. This convenience sampling was regarding both participants and location. The most accessible locations in Beirut and participants who were willing to fill out surveys were the only ones used as a sample. A true random sample would have given more accurate and generalizable and valid results. Furthermore, a larger sample size would have added to the reliability and generalizability of the study. Given that the survey was not translated into Arabic, the sample size only included English speaking participants which were not a true representation of the population.

An addition of some more questions relating to religion would have been of great help. Participants should have been asked if they would prefer dating someone or marrying someone of the same religion even if they were currently single. Furthermore, participants who are currently in a relationship should have also been asked if their current partner is of the same religion or not, as opposed to merely asking engaged or married participants. The rationale behind not including this question was that participants who are currently dating or are single might not end up with their current partner due to religious differences, but when it comes to marriage their answers would differ. Nevertheless, it appears that these questions could have made a good addition to the diversity and detail of the results.

CHAPTER 2

Review of Literature

Love may be seen by most as a subjective and personal emotion that is felt for the perfect counterpart. Nevertheless, the measurement of the concept of love can be acquired through the use of qualitative and quantitative methods (Yela, 2006). The use of such techniques allows for the evaluation of “external loving behavior” such as emotions and thoughts (Yela, 2006, p. 21). These tools help establish a relatively unified definition or construct of love. Through the combination of a set construct of love and other variables, the importance of factors contributing to or altering a state of “love” can be tackled. The main aim behind this study was to present a well defined theory of love along with all the factors’ that may directly or indirectly affect the personal perception of love.

The main focus of this chapter will be on the various historical and modern theories of love, the rationale behind the use of the scales, cross cultural importance, past research, religiosity and selfless behavior, religiosity and culture, partner selection process, religion and age and romantic and passionate love. These various aspects will help all the presented information be put into perspective.

Theories of Love

Historic theories of love. The concept of love has transcended over time and has been created based on many works. This construct has been either uniquely defined or been defined based on a combination and addition to previous works. It is important to understand previous definitions of love in order to better understand current works.

Greek mythology. It is believed that the idea of love began in Greek Literature and mythology. The introduction of love came with the creation of the Greek Goddess Aphrodite. She was known as the Goddess of love and beauty, desire and fertility (Paris, 1998) Aphrodite was not monogamous and had several lovers throughout her life. She “represented erotic love as a form of divine influence” (Paris, 1998, para. 1). Her son Eros, otherwise known as Cupid, was the God of love (Paris, 1998). Greek mythology and literature included, if not revolved around the ideas of love between mortals and immortals (Paris, 1998). Love was perceived to be “a power to unite” (as cited in Nuyens, n.d., p.9). Based on the Gods’ influences and mythology, the Greeks believed that two forms of love existed; *Eros* and *philia*. *Eros* was considered a force that was a sudden disruption of life while *philia* was the feeling towards family and friends (Nuyens, n.d.).

Plato. Using and building upon Greek mythology, Plato mentions the Gods’ in his interpretation of the origins of mankind and in some way that of love in his dialogue called the *Symposium* (Nuyens, n.d.). The dialogue includes 5 speeches, which all aim at praising Eros. One speech in particular explains how humans were “spherical, having two pairs of arms and legs and two faces on each side of the head and two sets of sexual organs” (Nuyens, n.d., p.14). Their defiance of the Gods’ and their attempt at entering heaven led to a severe punishment in which Zeus cut each human in half. Their separation from one another caused the longing for their other half. Once their other half was found, only then did they feel complete and whole again. The story shows that a part of Plato believed that “the cause of our desire to love someone is that we try to find the ‘other half’ of what used to be our original unity” (Nuyens, n.d., p. 14).

Furthermore, Plato concluded that not only is love both an intentional need and longing, but that its main aim is the movement from a love directed at physical beauty to a love for

another's soul. The idea behind love is the search for what is beautiful and good, but never making the assumption that love itself is beautiful or good, but rather a midpoint between the two (Nuyens, n.d.). According to Plato, to love is also to yearn for an "everlasting good" (Nuyens, n.d., p.16). Despite his belief in the search for love, Plato did not believe that love was an emotion. He would argue that it was more a "state of mind" (Nuyens, n.d., p. 15) that needs a form of beauty to become attracted to.

Psychodynamic theory of love. On the other hand, Freud believed that the basis of all love was that of sexuality (Nuyens, n.d.). The term sexuality did not literally imply sexual behavior, but rather a desire. The idea and core of love did include some forms of sexual love, but moreover referred to the love of oneself, charity, friendships, family relationships and even abstract concepts (Nuyens, n.d.). He attempted to create a combined theory of love that included "familial love, friendship, sexual love and Christian love" (Nuyens, n.d. p.30). The idea of sexuality as the basics of his theory is referred to as "sexual reduction" (as cited in Nuyens, n.d. p.30), which means that the essential components of love underlie our sexual impulses. It is these impulses that guide the choices that people make (Nuyens, n.d.). Freud also believed that love was reciprocal in nature. The love one gives another is joined by the hope that it will be reciprocated to strengthen one's self-love (Nuyens, n.d.). This theory stems from his belief that love is both egoistic and narcissistic (Nuyens, n.d.).

Not only did Freud address the question of what love really is, but he also looked at why people fall in love with specific people and not others. In Freud's opinion, an individual's first love is their parent or substitute parent such as their brother or sister. These feelings emerge during the oedipal complex (Nuyens, n.d.). These incestuous feelings are then repressed (Nuyens, n.d.). However, once puberty hits, the libido along with all the accompanying sexual

desires must be fulfilled. Individuals begin to search for this love outside the family realm (Nuyens, n.d.). However, these new “love- objects” are “mother-surrogates” or “father surrogates” and they “bear similarities to the actual father or mother” (Nuyens, n.d., p.35). The features of these surrogates range from physical attributes to similar roles, to the attraction to older people. These older individuals should portray caring qualities in women and should portray protective qualities in men (Nuyens, n.d.).

Modern Theories of Love

All these former explanations of love have led to the creation of more modern empirical theories. In a way, these theories both take from and add upon older explanations in the hopes of creating empirically valid and reliable definitions of the construct of love. The main theories of interest are Rubin’s Love Scale (Rubin, 1970), Lee’s Love Attitude Scale (Hendrick & Hendrick, 1986) and Sternberg’s Triangular Theory of Love (Sternberg, 1997). Each scale and theory highlights various important aspects of love. An introduction of the scales is necessary for an understanding of the evolution of empirical constructs and their differences in the approach of love.

Rubin’s love scale. Rubin was the first social psychologist to look at the concept of love and try to conceptualize and measure the term (Rubin, 1970). He tried to define love, measure love and look at its connection to other variables (Rubin, 1970). Rubin created the “first psychometrically based theory of liking and loving” (Sternberg, 1987, p.337). Through the use of factor analysis, Rubin came up with two scales, the Liking Scale and the Loving Scale. Rubin managed to turn eighty items that an individual may convey to another into two thirteen item questionnaires (Sternberg, 1987). The Love Scale was also divided into three separate

components. The first component is affiliative and dependant need. An item that shows this form of love is "If I could never be with _____, I would feel miserable" (Rubin, 1970, p.267). The second component of the Love Scale is the predisposition to help which includes items such as "If _____ were feeling badly, my first duty would be to cheer him (her) up" (Rubin, 1970, p.267). The final component is exclusiveness and absorption which shows a possessive nature. An example of an item in this component is "I feel very possessive toward _____" (Rubin, 1970, p.267). On the other hand, the Liking scale contains items related more to friendship (Sternberg, 1987). Both scales are reliable, with a 0.84 reliability for women and 0.86 for men (Sternberg, 1987). Scores on the Love Scale are also able to predict the probability of couples getting married (Sternberg, 1987).

Lee's love attitude scale. Lee created a theory of love very different to Rubin's. His theory began by looking at the representation of love in fictional and non fictional literature and creating a typology of the kinds of love (Sternberg & Grajek, 1984). These typologies were then placed on 1,500 cards in which individuals were asked to sort into various categories including love related events, ideas or emotions (Sternberg & Grajek, 1984). The results of the sorting were then put through factor analysis and resulted in six different types of love (Sternberg & Grajek, 1984). Just like the color wheel, the styles of love included primary and secondary styles. Three were primary while the other three were secondary types that "were conceived as compounds of pairs of primary styles" (Hendrick & Hendrick, 1986, p.393). Nevertheless, these secondary loves styles contain different properties than either primary style (Hendrick & Hendrick, 1986). The primary styles were Eros (passion), Storge (friendship) and Ludus (game). The mixture of Eros and Ludus resulted in Mania (emotional), the combination of Storge and Ludus resulted in

Pragma (logical) and finally Eros and Storge resulted in Agape (selfless) (Hendrick & Hendrick, 1986).

The extensive research that Lee conducted on these typologies of love was then turned into a scale by Lasswell & Lasswell in 1976 (as cited in Hendrick & Hendrick, 1986). Their scale was a 50 item true and false questionnaire. The items were divided into subscales and the participants received a score on each subscale based on the number of true responses given to the items in the specific subscale (as cited in Hendrick & Hendrick, 1986). After their work on Lee's theories, Hendrick and Hendrick (1986) attempted further research based on Lee's theories of love and created their own questionnaire called the Love Attitude Scale.

Sternberg's triangular theory of love. Utilizing a different approach to love, the triangular theory of love explains love as three components that work together to form the corners of a triangle (Sternberg, 1997). According to Sternberg (1997), the three points of a triangle are intimacy, passion and decision/commitment. These three factors create a unified form of love, whereas separately they emphasize various features of love. Intimacy is the feeling of being close to and sharing a connection with your partner. It includes counting on your partner to be there when needed, valuing them as a part of your life, giving and receiving a reciprocal amount of emotional support and a shared mutual understanding of one another. Passion can be viewed as the more lust related and sexual dimensions of a relationship that include physical attraction. It is "those sources of motivational and other forms of arousal that lead to the experience of passion in a loving relationship" (Sternberg, 1997, p.315). The final aspect of the triangle, decision/commitment, is both the short and long term commitment that partners make to one another. They decide to love one another and then to commit to each other for the long run (Sternberg, 1997). Nevertheless, the two components can exist without the other. The decision to

love can exist without a long term commitment and a long term commitment can also exist without the short term love (Sternberg, 1997).

These elements of love can be separate but also simultaneously interact with one another. A large amount of intimacy can lead to more passion and commitment and more commitment can in return cause more intimacy between partners (Sternberg, 1997). The combination of these components leads to eight different kinds of love. These loves are non-love, liking, infatuated love, empty love, romantic love, companionate love, fatuous love and consummate love (Sternberg, 1997). Their range goes from non-love which is the absence of any of the components to consummate or complete love which is the presence of all the components (Sternberg, 1997).

Rationale behind using Lee's Love Attitude Scale

Based on the aforementioned information, each of the different scales has approached the construct of love in a different way. Nonetheless, for the purpose of this study, the most valuable and usable theory was that of Lee's colors of love and Hendrick and Hendricks (1986) revised Love Attitude Scale. To begin with, theoretically speaking, it was the most appropriate scale to use given that it includes the works of other theories within it. For example, the idea of communal love proposed by Clark and Mills' (1979) can be better explained as Agape (as cited in Hendrick & Hendrick, 1986). Berscheid and Walster (1978) use the concept of Eros as their form of passionate love (as cited in Hendrick & Hendrick, 1986) and Sternberg's (1997) theory of companionate love is that of Storge. The fact that most other theories encompass concepts of Lee's work shows that "Lee offers multidimensionality within a coherent theory" (Hendrick & Hendrick, 1986, p.393).

Another positive quality presented by the scale is that it was administered to individuals who have never been in love or dated because it focuses on their personal beliefs about what love would be like for them. Both Rubin's Love Scale and Sternberg's Triangular theory of love did not portray this important quality (Rubin, 1970 & Sternberg, 1997). The items found on Rubin's Love Scale and his findings in some way imply that the scale is meant for couples in love or to test the predictive qualities of their love (Rubin, 1970). The same qualities are required of Sternberg's scale. When attempting to test for construct validation, the only participants used were those who were either married or who were involved in a relationship (Sternberg, 1997).

Moreover, Lee's theory is a social and personality theory that believes that love is not one concept, but a unit that needs to be looked at in regards to people's individual styles and beliefs about love (Sternberg, 1997). This approach personalizes the concept of love even more and made it the most applicable scale to use when discussing the influence of other social or cultural factors.

Cross Cultural Importance

Given the scale's social importance, it was administered cross-culturally to assess the differences of Lee's Love Attitudes Scale. The importance of cultural differences, attitudes and beliefs is insurmountable and all affect the development or upholding of romantic love (Neto, 1994), Lee's Love Attitude Scale was administered in the Arab region, more specifically in Lebanon due to the fact that around half the population are both Muslims and Christians (Diamond, 2010) along with other religious minorities. The vast religious denominations and beliefs that exist in Lebanon thereby make it a religious country. The amount of religiosity within the country was a perfect pairing for love given that religiosity like love is a personal and

social belief. This helped in attempting to discover if factors such as religiosity could affect or alter the perception of romantic love.

Religion is the guiding force behind various aspects and functions of daily life in Lebanon such as relationships, marital choices, war and even politics. In a survey conducted between 2003 and 2006, a majority of the participants agreed that “men of religion should have influence over government decisions” (as cited in Diamond, 2010, p.96). The importance of religion within Lebanon also had an impact on and was a major cause of the 1975 Lebanese Civil War (Gurses, n.d.). The causes of the civil war and the events that occurred within it are very complex and detailed, nevertheless as a general statement, it can be said that religion was a major factor in the war. The Muslims and the Christians in the country began to formulate their own militia to protect themselves and fight for power (Gurses, n.d). These religious differences and its importance within the country caused the Lebanese army to disintegrate (“Beirut: The Civil War years”, 2006). The religious problems and conflicts further escalated resulting in each religion moving to and living on opposite ends of the country. Most Muslims lived in the West of Lebanon while the Christians resided in the East (“Beirut: The Civil War years”, 2006). Due to these divisions “a ‘no man’s land’ developed between the Christian east and the Muslim west” (“Beirut: The Civil War years”, 2006, para.5).

Besides the importance of religion on both politics and war, religion also has a vast importance on relationships and marital choices in Lebanon. Most marriages in Lebanon are between individuals of the same religion. The guiding force behind same religion marriages may be the sharing of common beliefs and simplifying the marital process. For women, one of the reasons behind this decision is the fact that based on Nationality Law in Lebanon; they are unable to pass on their religion or nationality onto their children (Charafeddine, 2009).

Therefore, as a solution to this problem, women may tend to search for a partner with similar religious beliefs in an attempt to share the same religion as their children and husband. For other individuals, religions of the same marriage are fated. People within the Druze community must marry someone of the same religion or they may face being ostracized from their family (Refugee Review Tribunal, 2006). Furthermore, the idea of a civil marriage does not exist in Lebanon, which makes it even harder for couples of different religions to get married. These restrictions and rules that society sets for the Lebanese people make it difficult to not allow religion to be a part of one's life and its accompanying choices.

Past Research

The combination of religiosity and love is a relatively new topic however; a study comparing the two was completed once before in a paper written by a student in Hong Kong. The aim behind the study was to look at the effects of both religion and religiosity on romantic relationships (Wong, 2009). Nevertheless, the study focused on the use of Sternberg's triangular theory of love scale (Wong, 2009). Along with the use of this scale, an important factor was religiosity. The measure of religiosity was only taken into account through the use of Protestant Christians, which is the second largest religion in Hong Kong (Wong, 2009). Only Protestant Christians were used because of the belief that the other religions of Buddhism and Taoism do not concentrate on the concept of romantic love within their doctrines (Wong, 2009).

Unlike the study in Hong Kong, this study aimed at using a religious neutral religiosity measure called the Religiosity Measure Questionnaire (Rohrbaugh & Jessor, 1975). This approach was taken because regardless of one's religious background and type of religion, it is their amount of religious faith and beliefs or lack thereof that will affect their perception of love.

This “religious commitment” (Hunt & King, 1978, p.399) will have a bearing on their everyday lives and how they choose to view the world and their surroundings.

Religiosity and Selfless Behavior

Excluding the paper written in Hong Kong, there exists a lack of research specifically conducted on love and religiosity. Nevertheless, previous research has been conducted on religiosity and the quality of a marriage (Hunt & King, 1978). The study completed by Hunt and King (1978) was conducted on sixty-four married couples who ranged in age from nineteen to thirty-three. Of these couples, only thirty percent had no affiliation to a religious group. The rest were religiously active. The couples were given thirteen religiosity measures along with the Locke-Wallace Marital Adjustment Scale (LAM) which tested marital happiness, satisfaction and if a change in their love for one another has changed since being married. The results of the study showed that a relationship between religion and marital satisfaction exists (Hunt & King, 1978). It appears that the “commitment to beliefs and effort in the sphere of religion is related to commitment to maintaining better marital adjustment” (Hunt & King, 1978, p. 405). This relationship between the two variables exists due to the fact that the positive qualities sought out within a marriage such as respecting others, forgiveness and warmth are expressed in religion too (Hunt & King, 1978).

“Religion could be seen as a vehicle for training the human condition to be more compassionate, loving, and tolerant of all things” (Trimarco & Bresse, 2005, p. 2). Despite ones religion of choice and religious denomination, a common belief throughout all religions is that of “being a good person” (Trimarco & Bresse, 2005). Each religion varies in the way in which it

chooses to portray the message of being good. The messages behind good doing come from the past and from the present.

For Christianity, one of these morals comes from the story of Mary Magdalene who was a temple prostitute. Rather than punishing her for her sins, Jesus helped her give up a life of sin and she became one of his devout followers. Although many were opposed to her closeness to Jesus, he used her to help spread the message of compassion and forgiveness (Trimarco & Bresse, 2005). For Islam, the concept of goodness and putting other first comes from one of the five pillars of faith (Trimarco & Bresse, 2005). One of these pillars is known as "*Zakat*" or the sharing of one's wealth. At the end of every year, each Muslim is required to pay a part of that money to the poor or those in need. This selfless good deed is meant both to help oneself from greed and to help others (Trimarco & Bresse, 2005).

Regardless of their origins, most religions request that people are helpful, caring and show goodness, especially to those in need. However, some religions place restrictions that in some way may sway people into becoming better citizens (Trimarco & Bresse, 2005). Christianity pushes the idea of the "final judgment" where hell will be the punishment for immoral deeds (Trimarco & Bresse, 2005). On the other hand, Eastern religions believe in the idea of karma, where immoral acts completed in one life will be punished in the next lifetime (Trimarco & Bresse, 2005). Therefore, to avoid punishment, people resort to performing good acts, which shows that in some way religion teaches the idea of helping and caring for others and putting others first (Sprecher & Fehr, 2005). This type of selfless behavior becomes one's personality and will inevitably affect their daily lives, especially their love style and their perception of love.

This selfless behavior, displayed by religious individuals, is demonstrated differently between the genders. Excluding religion or any other factor, several differences already exist between the genders in relation to love (Bailey, Hendrick & Hendrick, 1987). In regards to love and sexual attitudes, women tend to be more dependent on their spouse, more focused on relationships and friendships and sensible. Men appear to be more into games, sex and are aimed at achieving their goals (Bailey, Hendrick & Hendrick, 1987).

It appears that “men and women hold different conceptions of what is proper behavior for people in love” (Heiss, 1991 . p. 575). Some, even if very few, women are taught and begin to believe that their needs come second to those of their husbands and the relationship as a whole (Heiss, 1991). This is undeniable need to serve others is due to the fact that “the female gender role includes norms encouraging certain forms of helping” (Eagly & Crowley, 1986). Based on gender roles and societies influence, women care about and emotionally invest themselves in others. This investment may be directed at family members, friends and even a spouse (Eagly & Crowley, 1986). Women are also more helpful, kind, compassionate and caring of others (Eagly & Crowley, 1986). These attributes stem from the fact that women are more empathetic and emotionally connected to others (Sprecher & Fehr, 2005). Due to their desire to help for, serve and care for others, it is evident that women are more selfless and altruistic than men.

Religiosity and Culture

Religion does not merely act as a guiding force in the determination of moral behavior, but also as a vessel for the formation of a set identity. To some, the Arab identity is composed of several factors such as “language, social formations, economy, geography, culture in a broad sense, ethnicity, regionalism, external challenges and conflicts, and religion” (Barakat, 1993,

p.34). The mentioning of culture and religion as components in the creation of an identity emphasizes not only their importance in general, but their importance to one another. Religion or religiosity can be defined as a guideline highlighting how one should or should not act on a daily basis and teaching a set way of living. Religious individuals are able to use their religion to help them through hard times, make the right decisions and even solve simple problems. On the other hand, culture is viewed partly as the “entire or total way of life of people, including a shared social heritage, visions of social reality, value orientations, beliefs, customs, norms, traditions and skills” (Barakat, 1993, p.41).

Given its significance in daily life and its reflection within a culture, the ideas of religion and culture can be thought of interchangeably. Cultural beliefs, restraints and demands can be understood as being religious ones too. Arab culture is even defined by its religious denominations and its culture stems from the fact that over ninety percent of the Arab population is Muslim (Barakat, 1993). In Lebanon, more than one religion dominates the country, further showing that “culture is rarely characterized by complete uniformity” Barakat, 1993, p.41).

The use of religion to define a culture places even more importance upon the concept of religion and religiosity as it begins to govern all aspects of life. One major aspect of life is that of love. This aspect could then become encompassed and affected by religious beliefs and the amount of religiosity one portrays.

Partner Selection Process

The start of any love relationship begins as a selection process. This selection may begin based on physical attractiveness, emotions or even convenience. Regardless of how the process commences, both sexes have a tendency to choose partners based on standards that they create. These standards are functional in purpose, in the sense that they function as a means of ensuring

the best possible choice in a mate, one that will provide for a good future. This selection process is similar to Darwin's theory of natural selection (Sundie, Kenrick, Griskevicius, Tybur, Vohs & Beal, 2011). He believed that natural selection supports and continues the traits that lead to survival (Sundie, Kenrick, Griskevicius, Tybur, Vohs & Beal, 2011). So, in regards to the human species, the best possible qualities that will lead to the easiest and most comfortable lifestyle will be chosen in a mate. The general factors that are most frequently taken into consideration are physical attractiveness, intelligence, income, personality and attributes that will lead to the well being of potential offspring (Geary, Vigil & Byrd-Craven, 2003).

There exist three major categories of choice when deciding on a partner; "consensually desired attributes, attributes on which men and women place differential emphasis and attributes that certain kinds of people find differentially attractive" (Simpson & Gangestad, 1992, p.31). No one person will possess all the characteristics being searched for in a partner, therefore both men and women have to decide which attributes are more important than others (Simpson & Gangestad, 1992). Generally, both men and women tend to look for partners who are physically attractive and share their beliefs and values. Despite the aforementioned commonalities between men and women, each sex places a different amount of importance on various attributes (Simpson & Gangestad, 1992). The differences between the sexes reveals that men focus more on physical attractiveness while women focus more on emotional factors and monetary capabilities (Simpson & Gangestad, 1992). Women also tend to look for "culturally successful men" (Geary, Vigil & Byrd-Craven, 2003, p.30). This type of partner or mate is important due to the fact that they will have the resources and the finances to support a future wife and potential children (Geary, Vigil & Byrd-Craven, 2003).

Furthermore, some cultures feel that they have the right to influence and affect the women's partner of choice (Geary, Vigil & Byrd-Craven, 2003). In countries like Lebanon, where culture and religion are one in the same, family values and religious denominations are of the utmost importance in choosing a partner. These important values then become an addition to the already picky mate selection process. For some if not most religions, the preference is for a same religion courtship that will end in marriage. This emphasis on religion intensifies and hardens the selection process. However, marrying or dating someone of the same religion depends on the family (Refugee Review Tribunal, 2006). Some families are very open minded and are quite accepting of marriages from different religions while others object (Refugee Review Tribunal, 2006). Families that are not extremely religious would be more open minded to the idea of inter-religious marriages than families where religion is a crucial part of their dynamics.

Religion and Age

Given that the importance of religion changes according to the dynamics of a family and their degree of religiosity, it is fair to believe that age is an important factor affecting and causing such differences. Older generations hold more dearly to their religious values and beliefs and become more religious with age (Davie & Vincent, 1998). Furthermore, the belief in God along with religious practice and prayer increase with age (Davie & Vincent, 1998). The reason why religiosity increases with age is because in "traditional societies, religion played a crucial part in structuring the transitions between one stage of the life and the next and in defining maturity and fulfillment" (Davie & Vincent, 1998, p.101).

In a study conducted by Ardel (2003), one of the results showed that the well-being of older more religious individuals is more prominent in western societies, but is due to an intrinsic

form of religiosity as opposed to extrinsic ones such as attendance of religious services. This intrinsic religiosity leads to finding a meaning and purpose in life and is more important than the attendance of religious services. Despite its lack of cross cultural referencing, the general results show that older adults feel more of a spiritual and individualized connection to their religion as a coping mechanism and a way to give purpose to their existence.

Romantic and Passionate Love

Regardless of all the individuals who live their life based on religion and religious teachings, some individuals live their lives based on their own free will and desires. Due to the absence of religion and religious teachings, one's conception of love tends to fall more into a western ideal. These ideals may stem from the search for a soul mate, true love, passion, emotions and sparks. These ideals may come from the positive portrayal of romantic love in western literature, movies and music and the belief that love is everlasting (Israel, 1999).

This form of love can be better understood as that of an adolescent form of love, one that is filled with intense feelings and emotions, both positive and negative. On a positive note, this form of love is a "delightful experience in its own right. The joy of love generally spills over and adds sparkle to everything else in life" (Hatfield & Sprecher, 1986, p.387). However, when life is not going as planned, these intense emotions become very painful experiences (Hatfield & Sprecher, 1986). Couples may spend a large amount of time thinking about one another, idealizing their relationship and wanting to understand and be completely understood by their partner. The relationship also includes physiological and sexual arousal (Hatfield & Sprecher, 1986).

Overview

Overall, it is evident that the construct of love within this paper is defined via the use of Lee's Love Attitude Scale, thereby proposing that six different love styles exist. These love styles are manifested and experienced differently on an individual basis. Nevertheless, factors such as religiosity have a bearing on the type of love one displays. Furthermore, several other variables exist that affect the amount of religiosity which has an indirect bearing on love.

To begin with, religious teachings and influence praise moral behavior. This focus on morality and the helping of others can be understood as a form of selflessness. This selflessness in life will translate into the domain of love, possibly making religious individuals portray more of a selfless love style. A positive relationship between Agape and religiosity has been previously found showing that "agape is experienced to a greater degree among those who are religious and in long-term relationships" (as cited in Sprecher & Fehr, p. 631). This positive relationship will be retested in order to further prove the connection. Nevertheless, in spite of whether a long term relationship exists or not, the higher the Agape love style the more religious the person will be (hypothesis 1).

This difference in selflessness based on religiosity is further exemplified through gender differences. Women have been shown to be more caring and giving than men. They are more emotional and empathetic. Given that religious people are more selfless than non religious individuals, and women are more selfless than men, then more religious women will be more selfless and likely to display an Agape love style than religious men (hypothesis 2).

Parents are very important when it comes to decisions of love, not only do they pass on their attitudes and behaviors onto their children, but their approval can solidify or end a

relationship (Inman-Amos, Hendrick & Hendrick, 1994). Knowing that their spouse then has to reflect well and gain the approval of their family members makes the selection process harder. These characteristics are highly evident in religious families. Strict families want to maintain similar religious values and therefore want their children to marry within their religion. Therefore, the more religious the person is the higher their pragmatic love style will be (hypothesis 3).

This pragmatic love style has been proven to be more dominant in women than in men (Hendrick & Hendrick, 1986). Women tend to be more pragmatic than men because they need someone who will be able to support them and a potential family. This need to secure a good future will also be shown in religious women. Nevertheless, religious women will be more pragmatic than non religious women due to the fact that marrying someone of the same religion is the only way to ensure that their religion is passed onto their children. Furthermore, religious women will be more pragmatic than religious men (hypothesis 4).

Age is also a factor in pragmatic love. As individuals age, they become more religious as a way to find comfort and security in life. Consequently, older more religious individuals will be more pragmatic lovers than younger religious participants (hypothesis 5).

When religion is not a factor individuals tend to "Americanize" their love styles. They begin to favor an adolescent form of love that revolves around vast emotions, both positive and negative. They focus on the true aspects of love, like physical chemistry and attraction and passion. Therefore, non religious participants should be more passionate and emotional and show both Eros and Mania as their main love style (hypothesis 6 and 7).

These predictions made about the relationships between religiosity and the love styles could be useful in better understanding the potential effect that religion or more so religiosity

might have on determining various love styles. Furthermore, the results obtained from the study will be able to show the differences that exist in love based on the presence or absence of religiosity. This obtained information could be a more useful form of the partner selection process because it would test the potential compatibility of both religious and non religious partners before they fully commit to one another or get married.

Nevertheless, 13 of the surveys were disregarded due to the fact that some of the questions were not applicable to them. Another 10 were disregarded due to missing information. Therefore a total of 130 persons were used for analysis. These 130 surveys consisted of 85 males and 45 females. The age ranged from 16 to 70 with the mean age of participants being around 25 years old. (31%, N=41) of the surveyed participants were Christian, (54%, N=81) were Muslim, (14%, N=21) were Hindu. The majority of participants were Lebanese with (80%, N=104) of the participants being Lebanese while the other (20%, N=30) consisted of various nationalities. Most of the participants were single (48%, N=62) the next was either in a relationship (30%, N=39), engaged (17%, N=22), married (23.8%, N=31) and divorced (1.3%, N=2). Of the (23.7%, N=31) of the participants that were engaged and married (23.3%, N=30) are married or engaged to someone of the same religion while only (3%, N=4) are married or engaged to someone of a different religion.

Materials

Two scales along with demographic questions were compiled into one questionnaire that was handed out to participants. The scales included the religiosity measure (Appendix B) and Lee's love attitudes scale (Appendix C) while the demographic questions included age, gender, religion, nationality and marital status (Appendix A).

CHAPTER 3

Method

Participants

Around 175 surveys were collected for the purpose of the study. Nevertheless, 15 of these surveys were disregarded due to the fact that some of the questions were not applicable to them. Another 10 were disregarded due to missing information. Therefore a total of 150 surveys were used for analysis. These 150 surveys consisted of 85 males and 65 females. The ages ranged from 16 to 70 with the mean age of participants being around 28 years old. (31%, N=47) of the surveyed participants were Christian, (54%, N=81) were Muslim, (14%, N=21) were Druze. The majority of participants were Lebanese with (80%, N=130) of the participants being Lebanese while the other (20%, N = 30) consisted of various nationalities. Most of the participants were single (48%, N=72), the rest were either in a relationship (22%, N= 33), engaged (3.3%, N=5), married (25.3%, N=38) and divorced (1.3%, N=2). Of the (28.6%, N=43) of the participants that were engaged and married, (23.3 %, N=35) are married or engaged to someone of the same religion while only (5%, N=8) are married or engaged to someone of a different religion.

Materials

Two scales along with demographic questions were compiled into one questionnaire that was handed out to participants. The scales included the religiosity measure (Appendix B) and Lee's love attitudes scale (Appendix C), while the demographic questions included age, gender, religion, nationality and marital status (Appendix A).

Religiosity measure. The Religiosity Measure is a scale used to measure an individual's level of religiosity without taking into account specific religious sects or denominations (Rohrbaugh & Jessor, 1975). The questionnaire is an eight item questionnaire, consisting of seven multiple choice questions and one fill in the blank. The multiple choice questions are rated on a Likert scale from 0 (*least religiosity*) to 4 (*most religiosity*). The fill in the blank question asking "how many times have you attended religious services during the past year?" is also scored from 0 to 4. Nevertheless, this item is scored based on the distribution of participant responses. Participants who answered 0 times received a score of 0, a response of 1-19 times received a score of 1, a response of 20 -39 received a score 2, a response of 40-60 received a score of 3 while anyone who answered above 100 times received a score of 4. A total score of 32 can be received on the entire scale (Rohrbaugh & Jessor, 1975). Examples of the questions include "Which of the following best describes your practice of prayer or religious mediation?" and "Do you agree with the following statement? 'Religion gives me a great amount of security and comfort in life'" (Rohrbaugh & Jessor, 1975). The questionnaire has a high internal reliability with a cronbachs of ($\alpha=.90$) (Rohrbaugh & Jessor, 1975).

Lee's love attitude scale. Lee's Love Attitude Scale is a scale used to measure 6 main styles of love (Hendrick & Hendrick, 1986). These love styles include Eros (passionate), Storge (friendship), Mania (emotional), Ludus (game), Pragma (logical) and Agape (selfless). Examples of some of the items include "I feel that my partner and I were meant for each other", "I expect to always be friends with my partner", "I cannot relax if I expect that my partner is with someone else", "When my partner gets too dependent on me I want to back off a little", "I tried to plan my life carefully before choosing my partner" and "I try to always help my partner through difficult times" (Hendrick & Hendrick, 1986). Each love style consists of seven statements that are scored

on a Likert scale from 1 (*strongly agree*) to 5 (*strongly disagree*) depending on how highly one feels the statement can be applied to them. The scale is negatively keyed. A participant receives a score between seven and 35 for each love style. The lower the score, the more predominant the style of love (Hendrick & Hendrick, 1986). The reliabilities of the subscales vary with 6 love subscales having a cronbachs of ($\alpha=.70$) and storge having a cronbachs ($\alpha=.62$) (Hendrick & Hendrick, 1986).

Procedure

Convenient sampling was used to distribute surveys within the Beirut area, mainly Hamra. The data collection process consisted of walking around Hamra with the surveys in hand and distributing them to random people sitting at cafes or restaurants. The surveys were mostly given to individuals who were sitting alone, because that would increase the chances that they would reply. When handing out surveys, some people refused to answer. Some thought that the survey was too long and would take a lot of time to complete, others did not understand English well so could not respond, and a few people felt that the information asked on the questionnaire was too personal, especially the question about religion, even though it was explained that the questionnaire was anonymous. A few of the questionnaires were given to family members and their friends in an attempt to gather data about older people.

Data collection began in mid November 2011 and ended in early January 2012. Once all the data was collected, it was entered into SPSS and several analyses were computed. These included *several correlation analyses, a test for the significance between the correlations and a comparison of means.*

CHAPTER 4

Results

Based on computed reliabilities for each scale and subscale, it is apparent that unlike the reliability for the Religiosity Scale, those of the Love Attitudes Scale appear to be higher than those of the original scale. The love subscales show an increase in reliability of between a 0.03 to a 0.16, while the religiosity scale shows a decrease in 0.05 (*see table 1*).

Table 1

Cronbach Alpha for the Total Religiosity Scale and Love sub Scales

Religiosity Scale and Love sub Scales	Original cronbach's alpha	Current cronbach's alpha
Religiosity	.90	.85
Storge	.62	.78
Ludus	.70	.73
Pragma	.70	.78
Agape	.70	.86
Mania	.70	.75
Eros	.70	.78

Hypothesis 1: The higher the Agape love style (selfless) the more religious the person will be.

To test this hypothesis, a pearsons correlation coefficient was computed between scores on agape and scores on religiosity. The results showed a non significant correlation coefficient of $r = 0.000$ ($p > .05$). These results show that the first hypothesis was not confirmed.

Hypothesis 2: The correlation between Agape (selfless) and religiosity will be higher among women than men.

To test this hypothesis, a Pearson correlation coefficient was computed between the scores on agape and the scores on religiosity and the results showed a correlation coefficient of $r=0.095$ ($p>.05$) for men and a correlation coefficient of $r= -0.139$ ($p>.05$) for women. The significance between the correlations was tested for, the results showed $z= 0.275$ ($p>.05$). These results show that there is no significant difference between the correlations, thereby not confirming the second hypothesis

Hypothesis 3: The higher the Pragmatic love style (logical) the more religious the person will be.

The third hypothesis was tested for through the computation of a Pearson correlation coefficient between the scores on pragma and the scores on religiosity. The results showed a correlation coefficient of $r = -.388$ ($p<.0001$), thereby confirming the hypothesis.

For further information, the correlation analyses between pragma and religiosity were also evident when taking into consideration other variables such as religion, nationality and marital status. When looking at the various religious groups, Christians show a correlation coefficient of $r =-.457$ ($p<.01$) while Muslims/Druze have a correlation coefficient of $r = -.358$ ($p<.01$). Among Lebanese, the data showed a strong negative correlation between pragma and religiosity with a correlation coefficient of $r = -.436$ ($p<0.01$).

People of different marital statuses also show correlations between religiosity and pragma. However, the correlations between religiosity and pragma were mainly found in men who were single or married or engaged to someone of the same religion, while in women it was found in those who were in a relationship (*see table 3*).

Table 3

Correlations between Pragma and Religiosity in different Marital Statuses

	Single	Married/Engaged to someone of the same Religion	In a Relationship
Pragma and Religiosity	Men	Men	Women
	-.466**	-.496*	-.583*

Note * $p < .05$, ** $p < .01$

Hypothesis 4: The correlation between Pragma and religiosity will be higher among women than men, irrespective of marital status.

The aforementioned prediction was tested through the computation of a Pearson product correlation between the scores on pragma and the scores on religiosity. The results show that a correlation coefficient between pragma and religiosity were found in both genders. The correlation coefficient between pragma and religiosity for men is $r = -.346$ ($p < .01$) and for women is $r = -.441$ ($p < .01$). The correlations were then used to test for any significance between them. The results showed $z = 0.667$ ($p > 0.05$), meaning that there is no significant difference between the correlations thereby not confirming the fourth hypothesis.

Hypothesis 5: Age will be negatively correlated with pragmatic love (logical).

To test the hypothesis, a Pearson correlation coefficient was computed between age and the scores on pragma. The results showed a non significant correlation coefficient of $r = -.042$ ($p > .05$) which does not confirm the hypothesis. A significant negative correlation between age and pragmatic love was only found in men who are married or engaged to someone of the same religion. The correlation coefficient was $r = -.475$ ($p < .05$).

Hypothesis 6: The more Eros (passion) the person has the less religious they will be.

A Pearson correlation coefficient was computed between the scores on Eros and religiosity scores. The results showed a non significant negative correlation coefficient of $r = -0.064$ ($p > .05$). These results show that the hypothesis was not confirmed.

Hypothesis 7: The more Mania (emotion) the person has the less religious they will be

To test the hypothesis, a Pearson correlation coefficient was computed between the scores on Mania and the scores on religiosity. The results showed a non significant correlation coefficient of $r = -0.036$ ($p > .05$). These results show that the hypothesis was not confirmed. The last hypothesis was also not confirmed because the only significant correlation found between the Mania love style and religiosity scores was a negative correlation coefficient of $r = -.593$ ($p < .01$) for single women.

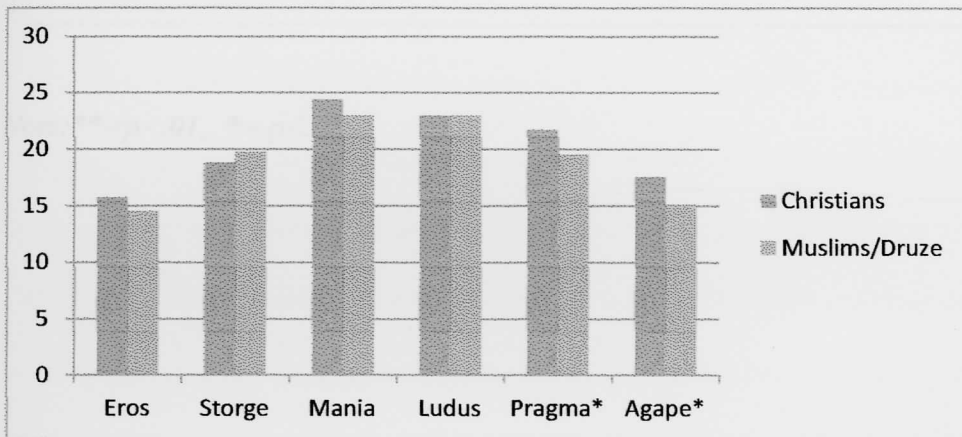
Further analyses were computed and the data revealed that several correlation coefficients existed between different variables and age. These findings could be of importance for future research between religiosity and love, due to the fact that they reveal that age is a significant factor that must be taken into consideration.

One of the most found results were between age and religiosity. Correlation coefficients between age and religiosity were found in individuals who are married or engaged to someone of the same religion and in the Muslim/Druze population. Married or engaged individuals show a correlation coefficient of $r = .381$ ($p < .05$), while Muslims/Druze show a correlation coefficient of $r = .296$ ($p < .01$). These results also show that same religion marriages lead to slightly more religiosity with age. In addition, they show that Muslims/Druze tend to also become more religious with age.

An analysis of the means of the various love styles across religions through the use of an independent samples t-test, showed that there aren't major differences between the religions. Muslims/Druze have slightly lower means across the love styles, especially in regards to Pragma and Agape showing that Muslims/Druze portray a slightly more selfless and logical love style than Christians.

Graph 1

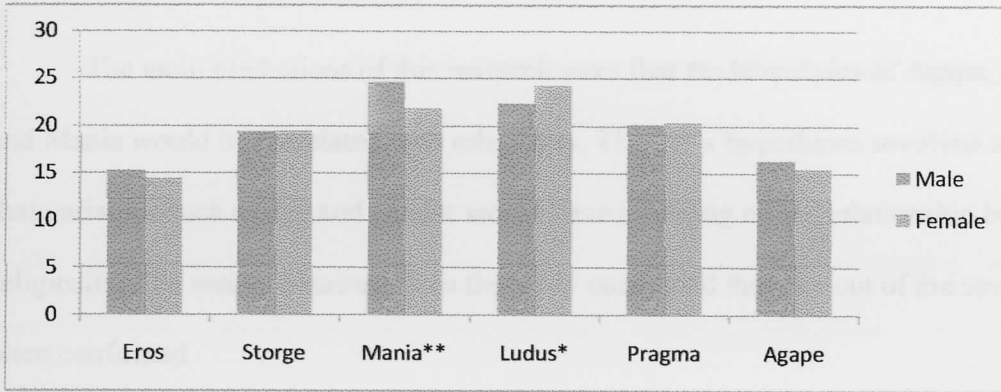
The Differences between the means of love styles across Religions



Note: * = $p < .05$

A further analysis of the means of the various love styles across genders was computed through the use of an independent samples t-test. The results showed that males tend to be more Ludic than women, while women are more manic in love.

Graph 2

The Differences between the means of love styles across Genders

Note: **= $p < .01$, *= $p < .05$

CHAPTER 5

Discussion

The main predictions of this research were that the love styles of Agape, Pragma, Eros and Mania would be correlated with religiosity. The other hypotheses revolved around the belief that variables such as age and gender would have a bearing on the relationship between love and religiosity. The results obtained from the study concluded that one out of the seven hypotheses were confirmed.

One of the predictions of the study was that the higher the Agape love style, the more religious the person will be. Despite the predictions, and past research that shows that “agape is experienced to a greater degree among those who are religious (as cited in Sprecher and Fehr, 2005, p.631) the hypothesis was not confirmed. It was not confirmed because an assumption was made believing that being a good person and being selfless towards one’s partner were one in the same. A study conducted by Sprecher and Fehr (2005) discovered that people who view themselves as religious and who attended services frequently show more compassionate love for others. Their definition of compassionate love is an “attitude toward other(s), either close others or strangers or all of humanity; containing feelings, cognitions, and behaviors that are focused on caring, concern, tenderness, and an orientation toward supporting, helping and understanding the other(s), particularly when the other(s) is (are) perceived to be suffering or in need” (Sprecher & Fehr, 2005, p.630). Compassionate love is viewed as the desire to help someone in need, showing that more compassion is given by religious people than by non religious ones (Sprecher & Fehr, 2005). Nevertheless, the compassion given by religious individuals is directed more at strangers than at one’s spouse (Sprecher & Fehr, 2005). The fact that this compassionate, selfless

or empathetic behavior is expressed more to strangers is because it shows a real act of kindness for an unexpected party as opposed to an individual who is already a large part of one's life (Sprecher & Fehr, 2005).

Furthermore, given that religious individuals are more likely to portray selfless behavior towards strangers, it is also possible to assume that non religious individuals are also likely to portray selfless behavior to their spouses. Religion may not be as important a factor in determining the amount an individual is willing to sacrifice for the sake of their partner.

There was no significant difference between the genders when it came to selfless behavior. Unlike speculated, the correlation between Agape and religiosity is not higher in women than men. The results are consistent with past research that shows that no gender differences exist in Agape (Hendrick & Hendrick, 1986). Based on the identification of gender roles it is apparent that the "male gender role fosters chivalrous acts and nonroutine acts of rescuing, both of which are often directed toward strangers, whereas the female gender role fosters acts of caring for others and tending to their needs, primarily in close relationships" (Crowley & Eagley, 1986, p.300). In other words, women are more caring when it comes to the emotional needs of others and tend to dedicate themselves fully to others. Men on the other hand are more helpful when it comes to physically helping others, in acts of heroism and saving others from being harmed (Crowley & Eagley, 1986). This shows that both men and women are selfless in their own way.

Despite the lack of a correlation between Agape and religiosity, as predicted, religiosity and pragma do appear to be correlated. The results showed a moderate significant correlation coefficient between pragma and religiosity. The correlation between the two variables is mainly due to the fact that the study was conducted in Lebanon. The strong association between religion

and the Arab world is very evident. Religion gives a sense of identity, belonging and familial bonds. It then becomes valued within the family, which is also “at the center of socioeconomic activities in Arab society” (Barakat, 1993, p.86). The importance of religion within the family and society exists regardless of religious sect or affiliation. The maintenance of this religion within the family is of the utmost importance because it stresses on the value of the family unit (Barakat, 1993).

The main area that is influenced by religiosity is that of relationships or even more so marriage because “no matter what, marriage in all Arab countries continues to be religious” (Barakat, 1993. p. 84). Another indicator of the effect of religion on marriage is that civil marriage does not exist in Lebanon. Even Lebanese law propels individuals to stay true to their religious beliefs. This focus on religion is a guideline that is given to help find an appropriate spouse. These guidelines and limitations show that religious individuals in Lebanon will focus more on the logical aspects of love rather than the romantic and passionate ones, which is why a significant correlation coefficient was found between pragma and religiosity only when taking into consideration Lebanese individuals.

Not only is the correlation between religiosity and pragma due to the strong role that religion plays in Lebanon, but also because of all the factors that come into to play about picking a suitable mate. When picking a mate, gender differences exist in regards to preference. Women tend to focus on looking for a long term relationship with a person who can and is willing to parent a child and can financially support (Geary, Vigil & Byrd-Craven, 2003). Men tend to focus on “fertility cues, that is women’s physical attractiveness” (Geary, Vigil & Byrd-Craven, 2003, p.34). Therefore, when taking into consideration the natural human selection process and

then adding religion into the mix, that will inevitably lead to a definite correlation between pragma and religiosity.

Even though there existed a moderate correlation between pragma and religiosity, there is no significant difference between the genders when it comes to portraying a pragmatic love style thereby not confirming the fourth hypothesis. Past research conducted by Hendrick and Hendrick (1986) has found that women are more pragmatic than men. Nevertheless, this was not the case in this study. The reason behind the lack of a significant correlation between the genders can be due to all the aforementioned comments. It appears that both men and women are picky when it comes to finding a mate. They may not have the exact same specifications as one another, with women focusing on financial status, job status, the ability to have and support a child while men mainly focus on physical appearance and attractiveness which in turn relates to child bearing (Geary, Vigil & Byrd-Craven, 2003), but still have their distinct preferences.

The correlation between age and pragmatic love was not confirmed. The only significant correlation between the two variables was found in men who are married or engaged to someone of the same religion. Since pragma is correlated with religiosity and religiosity increases with age (Davie & Vincent, 1998), the correlation between age and pragma should be valid. Given that the correlation is only between people who are already married or engaged, that shows that these participants are already older and more mature. Furthermore, the fact that they are married or getting engaged to someone of the same religion, in and of itself shows a pragmatic train of thought that came prior to settling down.

Single participants or those who are in a relationship may not be pragmatic in thought because they are not ready to settle down yet and are too young. From the total number of participants sampled, 72 of them were single while 33 were in a relationship. This shows that the

majority of participants are not even considering anything serious yet. Moreover, even the participants that are in a relationship are mainly young given that the majority of the sampled participants are in their late teens or early twenties. Which is why the only other correlation found between age and pragmatic love was in people who are currently in a relationship, which means people in a relationship become less pragmatic with age. Hendrick and Hendrick (1986) even developed stages of love that they believe people pass through in life. Based on their stages, storge and pragma are the most common during one's middle years and not in adolescent or adulthood, further showing why younger people who are single or in a relationship are not very pragmatic.

The study also speculated that the more Eros the person has the less religious they will be. Nevertheless, the hypothesis was not confirmed due to the fact that no significant correlations were found between the variables. This lack of significance shows that religiosity has no bearing on passionate love and vice versa. The majority of participants scored high on the Eros love subscale, with around 11% scoring an 11, 8% scoring a 15, 8% scoring a 16 and 9% scoring a 17. These results show that the majority of participants portray the Eros love style. The same participants also scored high on religiosity with 7.3% scoring an 18, 9.3% scoring a 20, 8% scoring a 21 and 7.3% scoring a 22. This high passionate scoring and high religiosity scoring, shows a negative relationship between the variables as opposed to the desired positive one.

Moreover, other variables such as the length of the relationship or the feelings between the partners may be of more importance in determining passionate love than religiosity. Nevertheless, it is also possible that religious individuals can be very passionate about their partners given that they share the same "passion" which is that of religion. This is applicable to

two statements in the Eros sub scale; "I feel that my partner and I were meant for each other" and "My partner and I really understand each other".

The final assumption in the study was that the more Mania a person has the less religious they will be. Nevertheless, like most other predictions, this too was not confirmed. There only exists a negative correlation coefficient for single women. Religious individuals place an importance on family and familial approval when it comes to partner selection, especially in marriage. Therefore, a religious woman "no matter how mature, cannot marry without the permission of her guardian" (Barakat, 1993, p.113). This pressure placed upon religious women leads to a stricter selection process than most non religious individuals would go through. As a result of these pressures, women may tend to become more attached and emotional towards their partner. The thought of losing them, being cheated on or not getting any attention may be more hurtful than it would be to more liberal people who would deem finding a partner as an easier task. Single religious women will appear to be more manic because they are single and have not yet found anyone to start a life or family with.

It is important to note that despite one of the confirmed hypotheses within the study, there exist several limitations. The first limitation that should be addressed is the use of convenience sampling. Not only was a convenient participant sample used, but so was a location. As opposed to handing out surveys in various areas of Beirut, the most accessible and closest locations such as Hamra were used to gather data. Furthermore, only participants who were willing to answer surveys were present within the study. Some of the individuals who refused to partake in the study could have offered diverse results. A true random sample would have led to a more generalizable and valid results. Along with the avoidance of convenient sampling, a larger sample size would have added to the reliability and generalizability of the study. The fact that the

survey was not translated into Arabic also meant that the sample size only included English speaking participants which were not a true representation of the population.

Despite the best effort at obtaining a wide age range within the sample, it appears that the majority of participants are in their late teens or early twenties making the results of the study mainly about adolescents. The inclusion of more adults would have lead to more accurate results concerning the differences between age groups.

The addition of more demographic information regarding religion should have been included in the study. Single participants should have been asked if they would prefer dating or marrying someone of the same religion. Participants who were in a relationship should have also been asked if their current partner is of the same religion or not, as opposed to merely asking engaged or married participants. The rationale emitting such a question was that participants who are currently dating or are single might not end up with their current partner due to religious differences, but their answers would differ when marriage was involved. However, these simple questions could have added to the diversity and detail within the results.

In addition to the results obtained regarding the aforementioned hypotheses, additional information was discovered. Age appears to have an effect on religiosity. These results differed according to gender, religion and mainly marital status. However, the differences found between the genders and religions were very minimal. Moreover, an analysis of the means of the love styles with religion showed that there exist some slight differences between the religions when it comes to love styles. These slight differences found through various analyses further validate the use of a religion neutral scale. The only major variable that had a real effect on the results between the love styles and religiosity was that of marital status.

Although the study yielded some significant findings, further research can be conducted on the subject to achieve a broader range of information about this topic in Lebanon. The importance and presence of religion within Lebanon and the Arab world is very evident and encompasses mostly all aspects of life. Despite the lack of focus on religious sects within this study, the aforementioned extra findings show that there exists a slight difference between the religions. This aspect of the study should be taken into consideration for future research. A more in depth focus on the various religious sects should be looked at in regards to love styles. This will allow for a more detailed understanding of the differences between religions in relation to love, if such differences do exist. Future studies may also want to include data from all Arab countries not only Lebanon to see the impact that various Arab cultures have on love styles along with religious denominations.

When administering new research, all of the mentioned limitations should be taken into consideration, mainly the translation of the survey should given that some Arab countries are more predominant in the Arabic language rather than English. This translation will also account for a larger, more accurate sampling of the Arab population.

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Religion _____

Marital Status: single _____ in a relationship _____ engaged _____ married _____ divorced _____

If you are engaged or married are you and your spouse the same religion? Yes _____ No _____

Religiosity Measure Questionnaire Directions:

Please answer the questions by circling the appropriate letter for the multiple choice items and providing the most accurate number for the fill-in-the-blank questions.

Love Attitudes Scale Directions:

Listed below are several statements that reflect different attitudes about love. For each statement, fill in the blank using the response that indicates how much you agree or disagree with that statement. Answer the questions with your current partner in mind. If you are not currently dating anyone, answer the questions with your most recent partner in mind. If you have never been in love, answer in terms of what you think your responses would most likely be. There is no right or wrong answer.

(1) Strongly Agree (2) Moderately Agree (3) Neutral (4) Moderately Disagree (5) Strongly Disagree

THANK YOU FOR YOUR TIME.

Appendix A

Love Attitudes Scale and Religiosity Measures Questionnaire

Age: _____

Gender: Male Female

Religion: _____

Nationality: _____

Marital Status: single in a relationship engaged married divorced

If you are engaged or married are you and your spouse the same religion: yes no

Religiosity Measures Questionnaire Directions:

Please answer the questions by circling the appropriate letter for the multiple choice items and providing the most accurate number for the fill-in-the-blank question.

Love Attitudes Scale Directions:

Listed below are several statements that reflect different attitudes about love. For each statement fill in the blank using the response that indicates how much you agree or disagree with that statement. Answer the questions with your current partner in mind. If you are not currently dating anyone, answer the questions with your most recent partner in mind. If you have never been in love, answer in terms of what you think your responses would most likely be. There is no right or wrong answer.

(1) Strongly Agree (2) Moderately Agree (3) Neutral (4) Moderately Disagree (5) Strongly Disagree

THANK YOU FOR YOUR TIME

Appendix B

Religiosity Measures Questionnaire

How many times have you attended religious services during the past year? _____ times.	
<p>Which of the following best describes your practice of prayer or religious mediation?</p> <p>a). Prayer is a religious part of my life. b). I usually pray in times of stress or need but rarely at any other time. c). I pray only during formal ceremonies. d). I never pray.</p>	<p>When you have a serious personal problem, how often do you take religious advice or teaching into consideration?</p> <p>a). Almost always. b). Usually. c). Sometimes. d). Never.</p>
<p>How much influence would you say that religion has on the way that you chose to act and the way that you choose to spend your time each day?</p> <p>a). No influence. b). A small influence. c). Some influence. d). A fair amount of influence. e). A large influence.</p>	<p>Which of the following statements comes closest to your belief about God?</p> <p>a). I am sure that God really exists and He is active in my life. b). Although I sometimes question His existence, I do believe in God and believe he knows of me as a person. c). I don't know if there is a personal God but I do believe in a higher power of some kind. d). I don't know if there is a personal God or a higher power of some kind, and I don't know if I ever will. e). I don't believe in a personal God or in a higher power.</p>
<p>Which of the following statements comes closest to your belief about life after death (immortality)?</p> <p>a). I believe in a personal life after death, a soul existing as a specific individual spirit. b). I believe in a soul existing after death as a part of a universal spirit. c). I believe in a life after death of some kind, but I really don't know what it would be like. d). I don't know whether there is any kind of life after death, and I don't know if I will ever know. e). I don't believe in any kind of life after death.</p>	<p>During the past year how often have you experienced a feeling of religious reverence or devotion?</p> <p>a). Almost daily. b). Frequently. c). Sometimes. d). Rarely. e). Never.</p>
<p>Do you agree with the following statement? "Religion gives me a great amount of comfort and security in life."</p> <p>a). Strongly disagree b). Disagree c). Uncertain. d). Agree. e). Strongly agree.</p>	

Appendix C

Love Attitudes Scale

(1) Strongly Agree (2) Moderately Agree (3) Neutral (4) Moderately Disagree (5) Strongly Disagree

Love Style Eros	Score	Love Style Ludus	Score
My partner and I were attracted to each other immediately after we first met.		I try to keep my partner a little uncertain about my commitment to him/her.	
My partner and I have the right physical chemistry between us.		I believe that what my partner does not know about me won't hurt him/her.	
Our lovemaking is intense and satisfying.		I have sometimes had to keep my partner from finding out about other partners.	
I feel that my partner and I were meant for each other.		I could get over my affair with my partner pretty easily and quickly.	
My partner and I became emotionally involved rather quickly.		My partner would get upset if he/she knew some of things I've done with others.	
My partner and I really understand each other.		When my partner gets too dependent on me, I want to back off a little.	
My partner fits my ideal standards for physical beauty/ handsomeness.		I enjoy playing the game of love with my partner and a number of other partners	
Love Style Storge		Love Style Pragma	
It is hard for me to say exactly when our friendship turned into love.		I considered what my partner was going to become in life before I committed myself to him/her.	
To be genuine, our love first required caring for a while.		I tried to plan my life carefully before choosing my partner.	
I expect to always be friends with my partner.		In choosing my partner, I believe it was best to love someone with a similar background.	
Our love is the best kind because it grew out of a long friendship.		A main consideration in choosing my partner was how he/she would reflect on my family.	
Our friendship merged gradually into love over time.		An important factor in choosing my partner was whether or not he/she would be a good parent.	
Our love is really a deep friendship, not a mysterious, mystical emotion.		One consideration in choosing my partner was how he/she would reflect on my career.	
Our love relationship is the most satisfying because it developed from a good friendship.		Before getting very involved with my partner, I tried to figure out how compatible his/her hereditary background would be with mine in case we had children.	
Love Style Mania		Love Style Agape	
When things are not right with my partner and me, my stomach gets upset.		I try to always help my partner though difficult times.	
If my partner and I broke up, I would get so depressed that I would even think of suicide.		I would rather suffer myself than let my partner suffer.	
Sometimes I get so excited about being in love with my partner that I cannot sleep.		I cannot be happy unless I place my partner's happiness before my own.	

me, I feel sick all over.		let my partner achieve his/hers.	
Since I have been in love with my partner, I have had trouble concentrating on anything else.		Whatever I own is my partners' to use as he/she chooses.	
I cannot relax if I suspect that partner is with someone else.		When my partner gets angry with me, I still love him/ her fully and unconditionally.	
If my partner ignores me for a while, I sometimes do stupid things to try to get his/her attention back.		I would endure all things for the sake of my partner.	