PSYCHOPATHOLOGY AND LOVE

THESIS

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by

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This study considered the relationship between psychopathology and love. Agape love was defined as spontaneous and selfless love. The hypothesis tested was that people demonstrating psychopathology would make fewer positive responses to statements reflecting love than people free of psychopathology.

The MMPI was utilized to measure the presence of psychopathology. The Atkinson A Scale (developed for this study) measured agape responses. Both these instruments were administered to 102 subjects in three groups: hospital patients, seminary students, and psychology students.

Mean agape scores were subjected to a one-way analysis of variance. Significant difference among the group means was detected at the $p < .05$ level. A Scheffé test showed hospital patients' agape scores significantly lower than scores of seminary and psychology students. The initial hypothesis was confirmed.
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PSYCHOPATHOLOGY AND LOVE

The subject of psychopathology and its causative factors has generated hundreds of volumes and scores of theories. Texts by Coleman (1976) and Calhoun (1976) are just two examples of contemporary texts that invest several chapters dealing with theories related to the causes of pathology. Discussion includes such areas as genetics, sociological factors, intrapsychic dynamics, and physiological matters, to name a few.

The topic is both an academic and a practical one. Harlow (1971) expressed the question with existential immediacy. He stated the following:

We need to understand why atrocities are so common. We need to know why it is that over fifty million human beings were killed by other human beings in the years between 1820 and 1945. We also need to know why we routinely subject each other to less lethal forms of punishment. (p. 84)

A definition of what comprises pathology is an issue among theorists. Calhoun (1976) surveyed the various viewpoints concerning the central locus of psychopathology and noted the difficulty that psychologists have had in drawing lasting conclusions. He also stated, "No matter how broad the definition of normal behavior, there will still be some..."
behaviors that are considered abnormal" (Calhoun, 1976, p. 4). In other words, a culture or society will delineate deviance according to its own contemporary values. The cultural and intellectual history of man traces these changing attempts to understand the nature and cause of psychopathology, and clearly the evolution of such theory is not complete.

Numerous writers such as Rokeach (1968), Mowrer (1960), and Menninger (1973) have viewed psychopathology in some sense as a deviation from value norms. Backus (1969), in a major consideration of values as related to psychopathology, asserts the following:

The evidence available has made one point virtually indisputable—that is that moral values, morality, and psychopathology are consistently related. In addition, there is some evidence that, contrary to long accepted dogma, the relationship is not necessarily mediated by guilt due to oversocialization and too severe a superego. (p. 20)

There is a striking lack of consideration in the literature of the possible relationship between pathology and values. Equally notable is the deficit of research on this topic. This deficit is perhaps understandable in light of the current attitude regarding values and their study. Rogers (1964) reflected this attitude when he observed that we seem to have lost, in our modern world, all possibility of any general or cross-cultural basis for values.
Backus (1969) reviewed the literature concerning attempts to measure the strength of moral values and discussed the efforts that have been made to develop instruments to adequately measure values. Success, he concluded, has been minimal in this enterprise.

In the past, a number of writers have spoken strongly concerning the relationship between the violation of moral values and the genesis of pathology. Mowrer (1961) has been perhaps most assertive by stressing the reality of sin or the violation of affirmed values as being the origin of guilt and the genesis of pathology. He also emphasized that morality is "truly liberating" rather than being pathogenic (Mowrer, 1960). Glasser (1965), following this same theme, developed a theory of therapy based on the affirmation of responsibility to one's value system. Frankel (1967) and Ludwig and Farrelly (1967) also argued this point cogently. Black (1976), in an unpublished paper, argued that human values are a key to the right understanding of psychopathology. He claimed that psychologists perhaps too easily suppose it possible to adopt a position of neutrality in the realm of ethics.

Although research in this area has been sparse, some significant work has been done. Studies have reported positive relationships between measures of morality and the absence of psychopathology (Morris, Eidason, and O'Donovan, 1960 & Swanson, 1962). Savallone and Mercatoli (cited in Backus, 1969) reported high negative correlations between
measures of morality and adjustment. These studies each
treated morality-immorality as a general unitary dimension.

Love and Research

Harlow (1958) pointed out the lack of attention psychol-
ogy has given to the matter of love as a value relevant to
study and research. He stated the following:

Because of its intimate and personal nature, love is
regarded by some as an improper topic for experimental
research. But, whatever our personal feelings may be,
our assigned mission as psychologists is to analyze
all facets of human and animal behavior into their compo-
nent variables. As far as love or affection is concerned,
psychologists have failed in this mission. (p. 673)

Coleman (1960), likewise, points to this deficiency in
writing of the significance of love as a value:

Despite its central importance in human affairs, love
as a psychological phenomenon has received very little
scientific study. In fact many psychology books do not
even have the term "love" in the index. Yet it would
probably be agreed that the ability to give and receive
love is one of the most important of all emotional
competencies, for all evidence points to the necessity
of love for normal development and functioning. (p. 337)

Later, Black (1976) argued for a "law of love" and
suggested that "love has been the essential and purposeful
ingredient of 'creative natural selection' in man" (p. 7).
Black further stated, "If, as recent studies in related fields suggest, purpose does exist in nature, can we not convincingly conclude that one's love for one's fellow man is both purposeful and adaptive?" (1976, p. 9)

Since the 1920's much of psychology has avoided considering intervening variables of a subjective type such as "love" as valid objects for empirical research. As a consequence, until recently little significant research on the subject has been initiated. Pam, Platchik, and Conte (1974) reflected on this by stating, "Until recently the concept of love has been almost totally neglected as a topic of research despite its great importance from both a practical and theoretical standpoint" (p. 83). Knox and Sporakowski (1968) pointed to this same deficiency of research pertinent to the human love relationship in their consideration of college students' attitudes toward romantic love. Wann (1964) discussed the philosophy of science which undergirds this de-emphasis on research and the new methodological considerations which he believes should now not only permit but encourage such research.

Goode (1959) pointed to another dimension of the problem when he stated, "Analyses of love generally have been confined to mate choices in the western world while the structural importance of love has been for the most part ignored" (p. 38). This tendency to consider love only in its more limited romantic forms has been one of the major restricting factors
in most of the attempts made thus far to measure love as a variable. Failure to consider love as multifaceted limits the concept, and considerations of its broader dimensions have as yet not been undertaken. Nevertheless, these studies of romantic love do represent the major attempts thus far to measure the love value.

Pam et al. (1975) developed a scale to measure romantic love with five component variables assumed on a philosophical basis to include (a) respect, (b) congeniality, (c) altruism, (d) physical attraction, and (e) attachment. The scale was composed of eight items for each of the five subvariables. The study distinguished between love, dating, and friendship and concluded that the most important components of love are attachment and attraction. Attempts to use the instrument led the researchers to the conclusion that "there is yet no adequate psychometric technique for measuring feelings of love" (p. 183).

Dean (1964) set out to test the assumption that romantic love is for the emotionally immature. He developed an instrument with 14 subscales to measure emotional maturity as well as a simple-scale measure of love. In his study, none of the subscales of emotional maturity correlated significantly with love.

Hattis (1965) produced a summary and review of the literature dealing with love from the romantic perspective. He concluded with six components of love including (a) feelings...
of respect and pride in the one loved, (b) outgoing feelings toward the person, (c) erotic feelings, (d) desire for outgoing feelings from the person, (e) feelings of intimacy, and (f) feelings of hostility and repulsion toward the person.

He developed a scale based on his study, but attempts to utilize it were unsuccessful and did not yield valid results.

To date, Rubin's (1970, 1973) work is the most exhaustive and thorough of those dealing with the romantic conception of the love value. Rubin (1970) asserted that love can be conceptualized, measured, and tested for construct validity. He sought to define love, measure it, and assess its relationship to other variables. In his 1973 publication, Rubin stated the following:

I decided from the start to conceptualize love as an attitude that a person holds toward a particular other person. As such love, like liking, is an invisible package of feelings, thoughts, and behavioral predispositions within an individual. (p. 212)

Rubin (1973) perceived love from the romantic or interpersonal attraction perspective but noted that the value could be construed differently. He stated, "To determine the context of the attitude to be called love, I would have to look elsewhere, to the many prescriptions throughout history" (p. 212). In this same study, Rubin developed and reported on a scale to measure his conception of love.

Results were valid and impressive. More important for all
considerations, Rubin acknowledged that love is a multifaceted attitude that can and needs to be viewed from several perspectives.

Another body of writing, although accompanied by very little research, has been centered on the concept of altruism, which is treated as a related value held by some to be a component of romantic love. Krebs (1970) attempted an exploration of the meaning of altruism and produced a comprehensive review of the literature. The concept, as usually conceived, is far too broad to be meaningful in research and is seldom operationalized. Annis (1975) noted this difficulty and concluded that researchers have generally been frustrated in seeking significant correlations between personality and altruistic behaviors.

The Aspects of Love

Obviously one crucial task facing the researcher who chooses to examine a value such as love is to explore and conceptually describe the meaning boundaries of the value trait. What, in other words, is this trait known as love, and what is the most sensible and useful way to delineate its meaning behaviorally? Social scientists have found this to be a difficult question to approach. Curtin (1973) expressed the situation well when she noted, "It has been well said that 'love makes the world go round'; yet not once did I see love mentioned in the 23 volumes in the indices of the Annual Review of Psychology under Emotion, Motivation, or
Love itself" (p. 89). May (1969) agrees that love is a difficult value to define and that its meaning has not been clear.

Yet it seems obvious that we cannot merely forego a meaningful discussion of love. Menninger (1942) pointed out this fact eloquently a number of years ago as follows:

When the scientist begins to talk about love, he is between Scylla and Charybdis. If he adheres rightly to the converted language and formula of science, he will end in that same sterile futility that has long characterized science in its application to human social life. If on the other hand he abandons his scientific habits for a greater reliance upon intuitive truth, he risks verging upon the sentimental and poetic. Sentiment and poetry are not necessarily antithetical to truth, but the scientist who uses poetic terms is likely to be as discredited as a poet who uses scientific ones. The dilemma gives rise to the illusion that love is something about which we have no scientific knowledge. Everyone except the scientist knows something about love. (p. 194)

Thus the psychologist has difficulty in approaching the question of love. It is not surprising that there is a plethora of differing definitions and expressions within the writings of those psychologists who have dealt with the issues.

It was Freud (1922) who stated that "love is aim-inhibited sex" (p. 72). In other words, love in this
conception is an idealized passion which developed from frustration of sex. Love, for Freud, represented a sublimation of unacceptable sexual impulses. He suggested that when sexual impulses were limited, erotic impulses would be so anxiety-evoking that they would be repressed and then expressed in some disguised form such as love. This is but one (though perhaps the most notable) example of numerous psychological explanations of the conditions which create love. Fromm (1956) stated that "love is the active concern for the life and growth of that which we love" (p. 22). De Rougemont (1940), Goode (1959), Slater (1963), and Coutts (1973) all suggested somewhat differing expressions of love's meaning.

Affiliation is a common psychological term which overlaps the concept of love, but a survey of studies with reference to affiliation suggests little that will contribute to a more precise understanding of love. Rubin (1973) suggested that "affiliation refers to the tendency to associate with other individuals in general rather than to the formation of attachments to particular others as in the case of liking or loving" (p. 48).

Perhaps the two best-known psychologists who have directed concerted attention to the subject of love are Harlow and Fromm. Though speaking from very different frameworks, both suggested similar ideas. Harlow (1971), writing after years of very specific and well-published study of
affection and love, generalized some of his findings: "Love refers to affectional feelings for others, thus ruling out self-love or narcissism" (p. 3). The theme here seems to be that of a negation of self-centeredness and a focus on concern for the other. Fromm (1956) expressed this same idea as follows:

Love is an active power in man: a power which breaks through the walls which separate man from his fellowman, which unites him with others. Love makes him overcome the sense of isolation and a separateness, yet it permits him to be himself and to retain his integrity. (p. 18)

Sullivan (cited in Rubin, 1973) made the same suggestion much earlier when he wrote, "When the satisfaction or the security of another person becomes as significant to one as is one's own satisfaction or security, then this state of love exists."

Needless to say, some have questioned and criticized Sullivan's perspective on love. In a major collection of studies (Curtin, 1973), Casler argued that love is vastly misvalued in our society. He asserted, "There is simply no good evidence that human infants, or the young of any species, need to be loved in order to attain an optimal level of development" (p. 23). Although he did not deal directly with the specific studies relevant to this issue, nevertheless Casler boldly stated, "There is no evidence that love is either necessary or sufficient for psychological maturity" (p. 18).
Casler further argued that the need for love is a learned response. Consequently, most adults in our society do in fact need love and pass this need on to the next generation. The significance or value of love is not established, however, according to Casler. Indeed, he argued that love may be a symptom of ill health in that "love is the fear of losing an important source of need gratification" (p. 12). In stressing this possibility, Casler noted the following:

The fear increases as a function of the importance and the number of needs that are involved in the relationship. Thus, 'I can't live without you' may be understood as an expression of almost paralyzing panic. The feared loss of the loved one becomes equated with the feared loss of self. (p. 12)

Casler's thought is an exceptionally incisive illustration of the need for a proper definition of love. Casler (in this author's opinion) successfully demonstrates the superficiality of the popular, cultural conception of love, but he did not deal with the need for a proper and carefully conceived statement of the love value.

The Meaning of Agape Love

Love, as delineated in the Greek New Testament concept of agape, refers to an attitude and consequent action which is directed toward the well-being of another. It is neither essentially selfish in its motivation nor self-destructive in its psychological effects. Black (1976) pointed to this
perspective on love as the basis of his research, with this explanation:

There are many definitions of love; however, the Greek meaning of 'agape' probably comes closest to the ubiquity of lawful relationship described here. Agape is the highest and noblest form of love, which sees something infinitely precious in human beings. (p. 19)

The meaning of agape as it is used in this realm is drawn from the Greek word agape in general, and its behavioral development in I Corinthians 13 specifically. Agape is one of four terms translated as love in the Greek language:
(a) storge—natural affection, (b) eros—romantic love, (c) philia—the love of friendship, and (d) agape—love not elicited by merit in the beloved.

Kittel (1964) discussed and developed the meaning of these terms, tracing all of their usages through the classical and koine periods of Greek literature. He concluded that agape, which has a distinct meaning throughout its Greek usage, is given a unique flavor in its New Testament usage. Kittel expressed the essence of this concept of love as follows:

To exercise love is to do beneficent work. It implies making the welfare of the brotherhood the guiding principles of conduct. It is a readiness for service, for sacrifice, for forgiveness and consideration, for help and sympathy, for lifting up the fallen and restoring the broken. (p. 51)
In the New International Version of the New Testament, I Corinthians, the 13th chapter, has provided what many literary and philosophical scholars feel to be the classic behavioral or operational expressions of the agape dimension of human love. In essence, love was described as that state wherein an individual is patient, kind, persevering, and truthful but never self-seeking, rude or judgemental in attitude or action. This distinct concept of love has drawn considerable attention and comment from philosophically oriented psychologists interested in the study of love.

May (1969) concluded that agape can best be defined as "esteem for the other, the concern for the other's welfare beyond any gain that one can get out of it" (p. 319). Fromm (1956) suggested that agape could be defined in terms of four underlying components, namely: (a) care, (b) responsibility, (c) respect, and (d) knowledge. He stated, "Love is not primarily caused by a specific object, but a lingering quality in a person which is only actualized by a certain object" (p. 134). Fromm further argued that this type of love was cross-cultural and universal in its relevance to humanity and to all human situations and stated:

Love is not primarily a relationship to a specific person: It is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole. Not toward one 'object of love.' If a person loves only one person and is indifferent to
the rest of his fellowmen, his love is not love but a selfish attainment or an enlarged ego. (p. 77)

To the objection previously cited, that love could be a giving which was in reality dehumanizing, Fromm agreed by declaring:

The person whose character has not developed beyond the stage of receptive, exploitative or hoarding orientation, experiences the act of giving in this way. The marketing character is willing to give, but only in exchange for receiving. Giving without receiving for him is being cheated. People whose main orientation is a non-productive one feel giving as an impoverishment. Some make a virtue out of giving in the sense of a sacrifice. They feel that just because it is powerful to give, one should give: the virtue of giving to them lies in the very act of acceptance of the sacrifice. For the norm that it is better to give than to receive means that it is better to suffer deprivation than to experience joy. (p. 19)

This same issue of agape love and its relationship to the health of the individual was considered carefully in a study by Sappenfield (1976), who argued that we can be in love with our own love and thus feel at peace but stop short of any expression of love outwardly. Sappenfield stated: "This is but one of many expressions of narcissism or self-love rather than genuine agape love" (p. 400). Agape is an attitude which always expresses itself in behavior. For love to
be agape, suggested Sappenfield, "It will be necessary for us to become conscious of our belief in the omnipotence of love, an unverbalized expectance, and thus we can disown the belief and consider practical ways of expressing love" (p. 402).

Maslow (1959), in his discussion of self-actualizing people, distinguished two kinds of love. Deficiency love stemmed from ordinary love needs of a narcissistic nature. This, Maslow concluded, was typical of unactualized people. Actualized people, however, Maslow found to be more loving than average but representing a different type of love comparable to the agape concept. He referred to an object love and described it as a "love for the essence or the being of the other person" (p. 414). This is love for another person because he is what he is rather than because he is a need gratifier.

In his other works, Maslow (1955, 1964, 1970) developed the idea of agape-type love. He suggested that a capacity for and a practice of this type of love would be a prime characteristic of self-actualizing people.

Love and Psychopathology

The contention that genuine love and psychopathology are related, though ineffectively researched, is nevertheless not new. Indeed, the intensity with which love has been examined and the plethora of suggestions concerning its relevance and significance to emotional health, are among the primary, justifications for a study such as the present one. Black (1976)
stated the case most succinctly by declaring:

If love governs successful civilized enterprise, its absence leads to reverse consequences. Modern man is often alienated, lonely, and unhappy. Indeed, a universal view of man out of harmony with himself and others concludes that psychopathology is a lack of love. (p. 12)

Others have suggested the same relationship in different terms. Allport (1951, 1968) asserted that psychotherapy stresses the indispensability of love intrinsically. Glasser (1965) emphasized that to love and be loved is one of the basic needs for healthy human life. Menninger (1973) affirmed that "a normal person will possess a relatively healthy and intact ego. Such an ego will have established a system of relationships with love objects" (p. 87).

Karmel (cited in Curtin, 1973) stated that "it is this writer's contention that to be unable to love is pathological because it reveals an inability of the organism to join forces with or relate to another being; in other words, a fixation at the narcissistic level of development" (p. 75). Maslow (1970) concluded that self-actualized people were the most altruistic, social, and loving of all human beings. British psychologist Lake (1966) posited that love, which he called "mutual forgiveness," was the key healing force in healthy relationships.

Rogers (1964) emphasized the same point in discussing
personally held ethical values by stating:

Since these value constructs are often sharply at variance with what is going on in our own experience, we have in a very basic way divorced ourselves from ourselves, and this accounts for much of modern strain and insecurity. (p. 103)

Perhaps Fromm (1965) stated it best in discussing the general theme that the presence of genuine love precludes pathology:

It presupposes the attainment of a predominantly productive orientation; in this orientation the person has overcome dependency, narcissistic omnipotence, the wish to exploit others or to hoard, and has acquired faith in his own human power, courage to rely on his powers in the attainment of his goals. To the degree that these qualities are lacking, he is afraid of giving himself and hence of loving. (pp. 21-22)

The present research examined the relationship between psychopathology and agape love. The presence or absence of psychopathology was measured by the MMPI. The Atkinson A Scale (developed by the author for this specific research) measured the tendency for agape responses in behavioral settings. The hypothesis tested was that people who clearly demonstrated psychopathology would make significantly fewer positive responses to statements reflecting agape love than people who were more free of psychopathology.
Method

Subjects

Subjects were 102 volunteers comprising three groups. There were 26 patients at Rusk State Hospital for the experimental group, 48 students from Dallas Theological Seminary as one of the control groups, and 28 graduate-level psychology students at North Texas State University as the second control group. The three groups (hospital, seminary, and psychology) were matched for age and sex as nearly as selection factors within the settings would permit.

The experimental group of hospital patients was procured in cooperation with the head psychologist at the hospital who selected the subjects for the research. The two control groups of students were volunteers provided through arrangement with faculty members at the respective schools.

Materials

Two paper-and-pencil instruments were utilized: the MMPI (well-known and thoroughly researched) to measure psychopathology for all subjects, and the Atkinson A Scale (see Appendix A) for the love or agape measure. This true/false questionnaire was developed by the author for the present study in order to determine attitudinal responses to behavioral settings which reflected agape-type love situations. The procedure used in devising the scale was essentially an inductive process. The text of 1 Corinthians 13 in the Greek New Testament was used as a basis for the
test. A careful exegesis in the Greek text of this material revealed the specific behavioral components of agape love. These were used as the basis for an operational description of an agape response, and items for the scale were then constructed to depict behavioral situations in which agape responses would be deemed appropriate. This scale of 102 items was scored by a straightforward totalling of positive agape responses.

Procedure

MMPI profiles for the hospital group were provided by the hospital administration from previous testings. A copy of the profile for each participant became a part of the present study. The Atkinson A Scale was administered to the patients as a group in a general meeting area unsupervised by hospital personnel. After the test administration, patients left the room unescorted.

Subjects for the two control groups of students (senior and psychology) were administered the MMPI and the Atkinson A Scale as groups at their respective schools. For the purpose of this research, a MMPI protocol was judged to evidence the presence of pathology if any scale was elevated beyond the 70th percentile.

Each MMPI profile and Atkinson A Scale was coded (by the experimenter) prior to evaluation and scoring (by the senior researchers). Thus the group identity of each protocol was unknown to the scorers. Protocols for the students which were
judged to reflect pathology were discarded. This procedure resulted in two control groups of students judged to be free of psychopathology.

Results

The Atkinson A Scale score means for the three groups were subjected to data analysis in the form of a one-way analysis of variance (Roscoe, 1975). The results of this analysis were then further submitted to the Scheffé test for multiple comparisons to assess the exact source of any significant differences in means for the group. The mean scores and standard deviations of the Atkinson A Scale for the three groups can be seen in Table 1.

Table 1
Group Means and Standard Deviations of the Agape Scale

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital</td>
<td>38.71</td>
<td>14.07</td>
</tr>
<tr>
<td>Seminary</td>
<td>69.14</td>
<td>2.04</td>
</tr>
<tr>
<td>Psychology</td>
<td>57.86</td>
<td>7.22</td>
</tr>
</tbody>
</table>

These mean scores were subjected to the one-way analysis of variance, and Table 2 shows the results of this analysis. A significant difference was found to exist, $F(2, 18) = 21.50$, $p < .05$, and the null hypothesis was thus rejected. A multiple comparisons technique using the Scheffé procedure
indicated that the means of the hospital and seminary groups differ significantly, $F = 19.12$, $p < .05$, and the means of the hospital and psychology groups also differ significantly, $F = 7.57$, $p < .05$, whereas the mean score of the seminary and psychology groups do not differ significantly, $F = 2.62$, $p > .05$.

Table 2
Analysis of Variance for Agape Scale Group Means

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>SS</th>
<th>MS</th>
<th>$F$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>2</td>
<td>3643.66</td>
<td>1821.83</td>
<td>21.50 (2.18)</td>
</tr>
<tr>
<td>Within groups</td>
<td>18</td>
<td>1525.15</td>
<td>84.73</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>5168.81</td>
<td>------</td>
<td></td>
</tr>
</tbody>
</table>

*p* .05

Discussion

The basic hypothesis was confirmed that subjects who clearly demonstrated pathology would make significantly fewer positive responses to statements reflecting agape love than people who were more free of psychopathology. This study examined the nature of love as a value and explored its relationship to psychopathology. Love was viewed here as an intent and pattern of behavior which was directed toward the well-being of others. As such it was neither essentially selfish in motivation nor self-destructive in its psychological effect. An attempt was made to carefully define the
parameters of love in order to develop an adequate measure of this value.

The assumption was investigated that the absence of love and loving responses in a person's experience and behavioral repertoire would, over a period of time, lead to psychopathology. If the assumption were accurate, then a corollary should be that people with psychopathology should be expected to measurably reflect this deficiency in their value preference on standardized tests. There are several potentially significant implications. Most generally, the results lend credence to the validity of research and study of values, such as love, as they relate to psychopathology and mental health.

This research showed significant differences between the hospital group and the seminary and psychology groups. Such a difference suggests the importance of a properly defined love value for both the study and treatment of psychopathology. Appropriate consideration of moral and ethical variables in the study of both etiology and intervention is strongly affirmed by results such as these. Not only should further and new directions for research be generated, but productive discussion should ensue in areas such as the nature and importance of moral training at home and in the schools. Equally relevant could be issues concerning techniques and directions for rehabilitative efforts among socially dysfunctional members of society. If love, properly defined, is meaningfully
related to the presence of psychopathology, the conclusions of future research could be of great importance.

Future research is also warranted by some of the present study's limitations and imperfections. First to be mentioned among these limitations must be the sample size. Difficulty in procuring subjects contributed to this factor, but it is sufficient to say that future research needs to be done with increased numbers of subjects.

Further, the Atkinson A Scale has been the object of no previous study for validity. It is a working instrument devised initially for this research. Further validity studies should be conducted and improvements made in the scale. One possible improvement would be to change the scoring structure of the scale so as to permit subjects to indicate their preference for a statement in degrees rather than dichotomously. A Likert-type scale model might be preferable (Anastasi, 1968).

Also, future research, with the possible aid of some funding, could give more specific attention to matching and balancing the subjects utilized.

The procedure used to determine the presence or absence of psychopathology was designed to be basic and simple. Future researchers would be wise to design more sophisticated and sensitive approaches, perhaps utilizing a battery of instruments as well as clinical judgement.
Appendix A

ATKINSON A SCALE

These are some questions concerning your attitudes and actions toward other people. In most cases there are no right and wrong answers because each person has his own attitudes and point of view. Please answer as truthfully as possible, but do not dwell on the question. On the answer sheet, mark "T" (True) if the statement is true or mostly true for you. Mark "F" (False) if the statement is false or mostly false for you.
1. If someone I feel loves me lets me down seriously, I frequently turn to other people for friendship.
   True ( ) False ( )

2. I am not one of those people who goes about ready for a fight.
   True ( ) False ( )

3. When someone I care about deeply shows more attention to another person than to me, I try to find ways to demonstrate my continued interest in the person.
   True ( ) False ( )

4. Even though I know it's not right, I just can't help feeling a little enjoyment when someone at the top of the heap takes a tumble.
   True ( ) False ( )

5. I really enjoy watching a vicious and bloody boxing match.
   True ( ) False ( )

6. I cannot accept the philosophy expressed in the maxim: "An eye for an eye and a tooth for a tooth."
   True ( ) False ( )

7. When having done a good deed, I receive no expression of appreciation, I will be less inclined to repeat the action again.
   True ( ) False ( )

8. When another driver cuts in front of me in heavy traffic, I try to stay cool and ignore the incident.
   True ( ) False ( )

9. It doesn't particularly distress me when one of my friends surpasses me in a field where I have worked hard to become competent.
   True ( ) False ( )

10. When another driver irritates me in heavy traffic, I am apt to deliver a gesture of disapproval.
    True ( ) False ( )

11. I always try to believe the best about a person and give the benefit of the doubt in trying situations.
    True ( ) False ( )

12. A very poor way to deal with violent people is to beat them down and keep them in order by force.
    True ( ) False ( )
13. I often excuse my own mistakes as being due to "bad break," but when others make mistakes I tend to con-
clude that they just don't have what it takes to do things right.
   True ( ) False ( )

14. The notion of seeking to love one's enemies is a sound
   guideline for happiness.
   True ( ) False ( )

15. If a school child is treated unfairly by another
   child at school, he should be counseled by his parents
to learn to fight back.
   True ( ) False ( )

16. It would not make me especially happy to be able to think
   up very clever insults toward others when I need to put
   them in their place.
   True ( ) False ( )

17. If I know a person has deliberately told a lie about
   me, I would probably look for ways to ease the tension
   between us.
   True ( ) False ( )

18. It doesn't make me sad or jealous to hear one of my
   associates highly praised.
   True ( ) False ( )

19. It would give me pleasure to be at a party where some-
   one more popular than I am suffered extreme embarrass-
   ment.
   True ( ) False ( )

20. I frequently enjoy reading newspaper accounts of violent
    crimes.
   True ( ) False ( )

21. The abilities and good qualities of other people I
    know frequently impress me so much that I tell others
    about them.
   True ( ) False ( )

22. A person who is cruel or dishonest deserves to receive
    the same in return.
   True ( ) False ( )

23. I take as much pleasure from a friend's success as I
    would if it were my own.
   True ( ) False ( )
24. When my good deed or act of kindness receives no expres-
sion of appreciation or thanks, I tend to feel rejected.
   True ( ) False ( )

25. I seldom get angry at other drivers, even when they
cut in front of me illegally.
   True ( ) False ( )

26. When meeting new people, I try to conceal what I consider
to by my flaws and weaknesses.
   True ( ) False ( )

27. I find the idea of serving or helping others who have
   a need very attractive.
   True ( ) False ( )

28. It doesn't bother me particularly when I learn that
someone unimportant to me has a bad opinion of me.
   True ( ) False ( )

29. I seek out other people only if I have something
   specific to say to them.
   True ( ) False ( )

30. Sometimes I hit people who have done something to me
   to deserve it.
   True ( ) False ( )

31. When I see a weakness or a flaw in a close acquaintance,
   my first concern is how to convey my feelings in a gen-
   tle manner.
   True ( ) False ( )

32. When others tell me about the fun they're having, I
   frequently have a tendency to feel sad.
   True ( ) False ( )

33. The sight of someone who is very unattractive and
   unappealing creates feelings of revulsion in me.
   True ( ) False ( )

34. I can't stay angry at anyone for very long.
   True ( ) False ( )

35. A person's behavior is his own business and of no concern
to anyone else as long as it doesn't interfere with the
   pursuit of others.
   True ( ) False ( )

36. If God really can do everything, I think he should improve
   the lot of the poor and helpless instead of leaving it up
to the rest of us to take care of them.
True ( ) False ( )

37. When I succeed at an important task, I expect to be
looked upon as more important than those who have not
done so well.
True ( ) False ( )

38. It doesn’t disturb me in the slightest to associate
with people more attractive than I am.
True ( ) False ( )

39. The "Golden Rule" is simply impractical as a guide in
modern day business life.
True ( ) False ( )

40. There have been occasions when I took advantage of
someone.
True ( ) False ( )

41. If there is anything I hate it's having to talk to
someone who has done something against my best interest.

42. When meeting and becoming acquainted with new people,
I usually try to appear as impressive as possible.
True ( ) False ( )

43. I can't understand how some people can apologize so
easily when they have hurt or offended someone.
True ( ) False ( )

44. A person who is cruel or dishonest deserves to receive
the same in return.
True ( ) False ( )

45. I don't care much for books or movies depicting a great
deal of fighting or bloodshed.
True ( ) False ( )

46. People who are habitually irresponsible should be
punished.
True ( ) False ( )

47. If one of my associates is especially successful at
something, I prefer not to hear about it.
True ( ) False ( )

48. When a friend persistently fails to keep a promise
made to me I am less likely to keep my word to him.
True ( ) False ( )
49. I secretly feel good when I learn that someone I dislike has gotten into trouble.
   True ( ) False ( )

50. I often feel sadness for people around me.
   True ( ) False ( )

51. Very virtuous people irritate me.
   True ( ) False ( )

52. If I am convinced that I have been personally deceived by someone I thought cared for me I will usually want to talk with them and relieve the pressure I feel.
   True ( ) False ( )

53. People who devote their lives to helping others rather than to making money are usually weak, "bleeding-heart" types.
   True ( ) False ( )

54. Things being the way they are, it is best to take care of yourself first and then worry about others if you have time.
   True ( ) False ( )

55. I suspect that all supposed "charity" is really only a form of selfishness in disguise.
   True ( ) False ( )

56. I like to be around people who are less gifted than I.
   True ( ) False ( )

57. I do not feel that the needs of other people should be my concern.
   True ( ) False ( )

58. I am always courteous, even to people who are disagreeable.
   True ( ) False ( )

59. I have usually found that nearly everyone I have talked to for a long time has something to say that interests me.
   True ( ) False ( )

60. When I hear reports of starving children in other parts of the world I feel stimulated to consider ways to provide help.
   True ( ) False ( )
Appendix A—Continued

61. I would not particularly enjoy seeing someone who has insulted me get arrested for a traffic violation.
   True ( ) False ( )

62. I feel that if a person gives freely of himself he will be taken advantage of by people and made a fool of.
   True ( ) False ( )

63. I enjoy hearing others talk about their misfortunes.
   True ( ) False ( )

64. When another person rebukes or corrects me I usually feel anger and resentment.
   True ( ) False ( )

65. I get a great deal of satisfaction out of giving to a church, charity, or friends in need.
   True ( ) False ( )

66. When in the course of competitive activity, I lose or score below an acquaintance I try to share the happiness of success with the winner.
   True ( ) False ( )

67. I never resent being asked to return a favor.
   True ( ) False ( )

68. I try hard not to rub it in when I discover that I am more fortunate than others in some way.
   True ( ) False ( )

69. When I feel compelled to give a person a piece of my mind, I usually just move right ahead and say my piece.
   True ( ) False ( )

70. It certainly gives me no satisfaction to see someone who has been getting all the breaks suffer a setback.
   True ( ) False ( )

71. When relating to people who are rude or irritating to me I try to help them feel appreciated and important.
   True ( ) False ( )

72. Sometimes when others speak too highly of a mutual acquaintance, I try to point out his defects.
   True ( ) False ( )

73. "Turning the other cheek" is largely outmoded and impractical as an ethical and moral guideline today.
   True ( ) False ( )
74. When a friend achieves great success or receives praise I usually feel depressed.
   True ( ) False ( )

75. I agree that each person has to look out for himself alone if he is going to make it in this world.
   True ( ) False ( )

76. To me, it is just as important to give pleasure to a love partner as to get pleasure for myself.
   True ( ) False ( )

77. I can't help constantly making comparisons between my possessions, wife, friends, family, etc., and those of other people.
   True ( ) False ( )

78. I have resentments which I have stored up and harbored for months or years.
   True ( ) False ( )

79. It is good for me to associate with others who have good qualities which I lack.
   True ( ) False ( )

80. When I know that someone privately feels hurt by something I have said I will try to ignore the matter unless spoken to.
   True ( ) False ( )

81. The needs of other people with whom I have little relationship are their problems. I can't afford to get involved.
   True ( ) False ( )

82. When someone deliberately insults or hurts me I think for hours about things I should have said or done to get even.
   True ( ) False ( )

83. Love means "never having to say you are sorry".
   True ( ) False ( )

84. When somebody is promoted over me, I usually give him credit for superior achievement instead of chalking it up to his "pull" with the boss.
   True ( ) False ( )

85. I have frequently felt pleasure or satisfaction at seeing someone else suffer.
   True ( ) False ( )
86. People who do not seek their own self-interests before they look after the needs of others probably have inferiority feelings.
   True ( ) False ( )

87. In more relationships I think it is best to try to be myself, reflecting both strengths and weaknesses.
   True ( ) False ( )

88. I am sometimes irritated by people who ask favors of me.
   True ( ) False ( )

89. I feel resentful when others fail to notice and praise me for my achievements.
   True ( ) False ( )

90. It seems that I most typically cause the people with whom I relate to feel comfortable and valuable.
   True ( ) False ( )

91. Frequently, I feel frustrated because I cannot think of a way to get even with someone who deserves it.
   True ( ) False ( )

92. It is often wise to intimidate people so as not to be taken advantage of.
   True ( ) False ( )

93. One thing I hardly ever do is belittle other people.
   True ( ) False ( )

94. A deep relationship with another person is best viewed as an opportunity to give pleasure and produce happiness in the other person rather than to attain pleasure and receive happiness for one's self.
   True ( ) False ( )

95. I know it's wrong but I sometimes deliberately prolong a fight.
   True ( ) False ( )

96. During the aftermath of a major natural disaster in which many people suffer loss, my typical response has been to conclude that the little help I could provide would be only a drop in the bucket.
   True ( ) False ( )

97. I can't help feeling sad or bitter when I hear of one of my school buddies doing much better than I in life.
   True ( ) False ( )
98. People who readily accept advice from others are probably weak and indecisive themselves.
   True ( ) False ( )

99. People who get all the breaks need to experience a few more troubles.
   True ( ) False ( )

100. In my opinion a major consideration in our prison system should be how best to rehabilitate and promote growth in those imprisoned.
    True ( ) False ( )
References


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