2.1 General Concepts of Love

In this chapter we explore the personal relationships and emotions of adults. We examine the core dimension of adult relationship: love, intimacy, and friendship.

A distinction can be made between liking and loving. Liking refers to a broad range of positive feelings toward another persons. Loving, on the other hand, refers to a deep range of feelings. Love is sometimes or often accompanied by feelings of possessiveness.

Meaning of love has changed over time. For example, from Joseph A. Devito in Human Communication, he quote from Allan Bloom (1993) suggests that the distinction between love and sex become blurred in modern societies. Bloom observes that in earlier times the word love was reserved for describing the overwhelming attraction of one individual for another. In modern times, “Love seems to refer a much broader range of ways of relating to another person. And sex is a word that tells us that individuals are acting upon certain bodily needs.” Bloom comments that isolation, a sense of lack of contact with others, and loss of human connections seem to be prevalent consequences of modern society.

 Berschied (1998), Davis (1985), and Sternberg (1986) in their books Love Affection suggested that love are characterized by three themes: (1) emotionality or passion, (2) a sense of commitment or loyalty, and (3) a degree of sharing, openness, or mutual expression of personal identity. These three themes appear in different proportion in each theory. Davis (1985) views loving as composed of
intense emotion, a sense of genuine regard and sincere concern for the one who is loved, and also a degree of intimacy unmatched in other relationships.

Intimacy becomes an increasingly important factor as love relationships develop and mature. Erick Erickson observed that intimacy is a primary concern in early adulthood. Erickson (1968) suggested that intimacy is only possible after individuals are well on their way toward forming a stable personal identity.

Friendship have small differences with love, in friendships we do not needs physical contact like sex but in love we needs physical contact from someone we love. Beside that friendship have same enjoyment. Friendship involves enjoyment are; acceptance; trust; respect; mutual assistance; confiding; understanding; and spontaneity, however, relationships with spouses and lovers, unlike friendships, are marked by strong emotion and strong caring. Sometimes relationships with friends are more stable or reliable than relationships among spouses or lovers (Davis, 1985).


“Love is a temporary insanity curable by marriage or by removal of the patient from the influences under which he incurred the disorder. This disease, like caries and many other ailments, is prevalent only among civilized races living under artificial conditions; barbarous nations breathing pure air and eating simple food immunity from its ravages.”

The feelings and the behaviors of loving are: warmth, contentment, excitement, oneness, limitless, infinite, boundless, totally encompassing, lucky,
faith, trust, dynamic, effort, commitment, tender, multicolored, active, healthy, energetic, courageous, forward-looking, patient, robust, openness, honesty, understanding, and fun. Throughout these words there is a clear emphasis on activity rather than passivity. Loving is an active process. When we feel loving it seems like we can not keep what’s inside; we have to reach out, touch, embrace, hold, kiss.

Joseph A. Devito in Human Communication (1985:199) quoted from Pitrin Sorokin further explains love by identifying five major dimension or variables:

1. **Intensity**. Loving feelings or behavior can vary in intensity from nothing to slight to some undefined extreme. Love can vary in intensity from giving a dime to beggar to sacrificing one’s life for one’s loved ones.

2. **Extensity**. Love can vary in terms of the degree to which it extends from outside the individual and may be solely a love of oneself (low extensity), may range to the love of all humankind (high extensity)

3. **Duration**. Like any emotion, loving can vary in duration from seconds to a lifetime.

4. **Purity**. By “purity” Sorokin tells that Love is motivated by consideration, sacrifice, integrity or the self or by considerations for the other person. “In-pure” love, in this system, refers to love motivated by selfish considerations without concern for the other person. Pure love is the love of an individual for the sake of the beloved.
5. Adequacy. Love may vary from wise to blind. In inadequate or blind love there is a huge difference between the purpose or motives in loving and the consequences. An example of inadequate or blind love might be the excessive love a father and a mother has for their child which leads the child to become totally dependent upon them. Adequate or wise love, on the other hand, has consequences that are positive for the beloved.

In love we find or we have sexuality, sex, romance, adoration, sympathy, desire, devotion, sacrifice, and compassion to someone we love.

Definition of Sexuality: Sensuality: A celebration of the senses. To be gentle and attentive to your lover. To open all the senses to the sensual experience. To smell, non sexual touch, taste, see, and hear your mate and not only during moments of sexual intimacy. To expand the lover’s connection. The following are some definitions concerning the sexual behaviour and others such as:

Sex: A more-than-physical act. To focus on openness and vulnerability, not only carnal lust. Not about techniques, position, scores or frequency. To seek a physical and spiritual union through sex. To lose the self in the other. To feel united for precious moment before we return to our separated state.

Romance: A lover’s gift. To make romance the path to connection, not necessarily orgasm. To express your attention through candles, poems, flowers,
dates, cards, gifts, and longing gazes. To celebrate the attraction you feel toward your partner through attention and planning.

**Adoration:** A passionate admiration. To admire selflessly and realistically. To fully express this deep appreciation to your lover. It is the feeling of being lucky to be in your lover’s presence.

**Sympathy:** An ability to resonate. To tune-in, or spontaneously respond to your partner. To vibrate in harmony like two strings on a guitar.

**Desire:** A fire of passion. To yearn, hunger or crave for connection. To long for union. To fall in love is to burn in the fire of desire, to stay in love is to attend and rekindle the fire as the years roll by.

**Devotion:** A selfless dedication. To show ardent and selfless attention to the other. To continually replenish the cup of commitment, and offer it to your lover.

**Sacrifice:** A willingness to suffer for the sake of your mate. To be ready to give up your happiness to ensure your lover’s. To offer of yourself without resentment or expectation of anything in return.

**Bliss:** A blessing. To transcend individual joy in moments of mutual ecstasy and serenity.
Compassion: A loving instinct. To instantaneously feel for your lover’s pain and suffering. To feel without necessarily knowing or understanding the sources of your partner’s distress. To be open-hearted and let your compassionate love flow.

How Love Develops (Joseph A. Devito)

Condition Conductive to Love

Loving it seems, is more likely to occur under the following general circumstances.

1. Both research and folk wisdom attest to the difference between loving and liking. One can be present without the other. We like someone we do not love, and we can also love someone we do not like. Yet it seems that in most situations we like and respect the person we love, with the liking and respecting coming first. When there is mutual respect.

2. Assume here that for a person to engage in a loving relationship, it is easier if she or he has a positive self-image. If one dislikes oneself, then it will be extremely difficult because this is impossible to love another. When the individuals have positive self-images.

3. Although we consider both sexual and nonsexual love, it seems there is a physical component in any love relationship. At best, we want to be with someone to love him her, and generally we choose not to be with people who is unattractive person. And attractiveness and unattractiveness are at least in part physical. When there is a physical attraction.
4. It is difficult to love or be loving when we do not have anything to eat and no prospects of getting a job, for example. If we are on the verge of being convicted and sentenced to jail for life, it is understandable that we would think very little, if at all, about love and loving. We may, of course, worry about our loved ones and what will happen to them, but we would not be in a very good position to establish a new relationship. These examples are purposely far removed from our own experiences. But this is considered to individuals when they constantly worry about and plan for their businesses. Their available energy for love is greatly reduced. When the individuals are relatively free of significant problems.

Theories on the Development of Love

While literary and poetic explanations of love and loving are varied and numerous, there are few scientific explanations that seem to have any merit. Two exceptions to this general rule with the intention of stimulating reflection on the nature of love in interpersonal relationships are:
1. Love as Labeled Arousal

One of the most interesting theories of emotion, Joseph A. Devito (1985:206) quoted by Stanley Schachter, hypothesizes that two factors are essential for emotion. The first, which may take various forms for example, increased heart rate, sweating, increased breathing rate, facial flush, and so on. The second, when someone forces you to address an audience of several hundred people, you might label that as fear. Neither factor by itself is sufficient for the development of emotion; both arousal and labeling must be present.

A number research has attempted to apply this basic theory to love. One example is the work of social psychologists Ellen Berscheid and Elaine Walster in Joseph A. Devito book (1985:206), who expanded the two factors theories to three factors. Three factors (or three components) are necessary, Berscheid and Walster say developing of love. First, there has to be some knowledge of how the culture defines love- that is, one has to know what love is. By knowing what love is – even if the individual has not yet experienced it- the person is in a ready state to find it, to recognize it, and perhaps to expect it. Second, the more one thinks about love is greater the chances for experiences love. There must be some appropriate person available to whom this love can be directed. (Naturally it helps if this available person possesses those qualities you find attractive or that meet you expectations). Third, there must be some physiological arousal that has been labeled love.

The process of the development love, then, would have three stages: we know what love is, are looking for it, and are ready to experience it. We spot a likely love object; we experience a physiological arousal that we label love, (The
arousal may be stimulated by some love related activity like kissing, or perhaps by some unrelated activity like running or fighting).

2. Love as Imprinting

The concept of imprinting was developed by Konrad Lorenz. Imprinting is in some respects like one-shot conditioning; it occurs one, and apparently the behavior is learned for all time. First, there is a specific time in the life of individual in which printing occurs. Second, the time varies, but there seem to be influenced by rewards or punishment extrinsic behavior; apparently an animal may be imprinting even if it is being punishment occurring after the behavior is emitted. The behavior itself is apparently the reward.

3. A Combined View

If we attempted to combine these two positions, we would propose a five-factors theory which would take the “Labeled Arousal” theory as a basis and add to it two “Imprinting” elements: (1) the actual presence of the appropriate love object or some clear symbolic representation, for example, a photograph or film; and (2) a specific time in life that love is apt to develop most readily. According to this synthesized theory, then, the entire process would go something like this:

1. We learn about love from our culture; we know what love is; we look for love; we expect love to happen to us.

2. We reach a particular point in our lives when we are ready for love—we are at the stage where imprinting is possible.

3. We see an appropriate love object or some symbolic representation.
4. We are physiological aroused from kissing, fighting, or some other physical activity.

5. We label the physiological arousal *love* and attribute that arousal-that loves-to the “appropriate love object”.

### 2.2 Types of Love

In addition to describe love in terms of its significant dimensions or variables, we may also describe love in terms of kinds or types. Joseph A. Devito quoted from John Alan Lee book *In The Colors of Love*, John Alan Lee identifies six main types of love, they are:

#### 2.2.1 Ludus

Ludus love is experienced as a game. The ludic lovers sees love as fun, as a game to be played. The better he or she can play the game, the more love he or she enjoyed. To the Ludic lover, love is not to be taken too seriously; emotions are to be held in check lest they get out of hand and make trouble; passions never rise to the point where they get out of control. Ludic love is a self-controlled love- a love the lover carefully manages and controls rather than allowing it to control him or her. This lover is consciously aware of the need to remain in control and uses this awareness to guide his or her own behaviors.

The Ludic lover retains a partner only so long as he or she is interesting and amusing. When the partner is no longer interesting enough, it is time to change. And Ludic lovers do change partners frequently.
Perhaps because love is a game, sexual fidelity is not something of major importance in a Ludic love relationship. The Ludic lover expects his or her partner to have had (and probably to have in the future) other partners and does not appear to get too upset if occasional partners are experienced during the relationship.

The dating patterns we have seen greatly influenced by ludic conceptions of love. In Ludic love (as in dating), there is no mutual claim and no long-time commitment by the partners. Instead, it is experienced because it is fun. When it stops being fun, the relationship is terminated.

2.2.2 Storge

Like Ludus, Storge lacks passion and intensity. But whereas the Ludic lover is aware of passion but keeps it under control, the storge lover is unaware of any intensity feeling. The Storgic lover does not set out to find a lover, but rather seems to establish a Storge relationship with someone he or she knows and with whom he or she enjoys similar interest and activities. Storgic love just seems to develop over a considerable period of time. As might be expected, sex in Storgic relationship comes late, but even when it comes it never seems to assume any great importance. One great advantage of this is that Storgic lovers are not plagued by sexual difficulties as are so many other types of lovers.

Storgic lovers rarely say “I love you” or even remember what many would consider romantic milestone such as the first date, the first weekend alone, the first time we said “I love you,” and so on. Storgic love
is a gradual process of unfolding one’s thoughts and one’s feelings; the changes seem to come so slowly and so gradually that it is often difficult for the individuals involved and of course for outsiders—properly and accurately to define exactly where the relationship is at any point of time. Storgic love is sometimes difficult to separate from friendship: mutual caring, compassion, respect, and concern for the other person.

Not only is storgic love slow in developing and slow burning, it is also slow in dissolving. Storgic lovers can, for example, endure long periods of time away from each other without feeling there is any problem with the relationship. Similarly, they may endure long periods of relative inactivity or lack of excitement without feeling there is any relationship problem.

2.2.3 Manic

Manic love differs greatly from both Ludus and especially Storge in numerous ways. But perhaps the most obvious quality of mania, which separates it from all others, is its extremes of highs and lows, of ups and downs. The manic lover loves intensely, but at the same time worries intensely and fears the loss of the love. And this intense fear prevents the manic lover in many cases from deriving as much pleasure as might be derived from relationship. Manic love is obsessive; the manic lover has to possess his or her lover completely—in all ways, at all jealousy, self-doubts, similar reactions are often experienced and can lead to the extreme lows characteristic of the manic lover.
2.2.4 Pragmatic

The Pragmatic lover is the Pragmatic lover who seeks a relationship that will rock. Pragmatic lovers seek compatibility and relationship in which their important needs and desires will be satisfied. Computer matching services seem based largely on an assumption of pragmatic love. Compatibility is emphasized, so the computer will match persons on the basis of similar interest, attitudes, personality characteristics, religion, politics, hobbies, and host of other likes and dislike. The assumption here is that persons who are similar will be more apt to establish relationships than will persons who are different. This assumption is generally supported by the research on interpersonal attraction.

In its extreme, Pragmatic love may be seen in the person who writes down the qualities he or she wants in a mate and actively goes about seeking someone to match these stated qualities. As might be expected, the Pragmatic lover is concerned with the social qualifications of a potential mate even more than with personal qualities; family and background are extremely important. The Pragmatic lover wants to marry and settle down and get on with the business of living. In Pragmatic, a love relationship is clearly a means to the achievements of other ends, unlike the manic lover to whom the love relationship is the end and all else are means to its attainment.
Not surprisingly, relationships rarely deteriorate among Pragma lovers. This is true in part because Pragma lovers have chosen their mates carefully and have emphasized similarities.

2.2.5 Eros

One version of the Narcissus legend is that Narcissus, a beatiful Greek boy, fell in love with his own reflection in the water. So absorbed was he with his own beauty that he ignored the love of the beautiful nymph, Echo. One day, while admiring his own reflection and attempting to get closer and closer to it, he fell into the water and died. Another way of looking at this legend, as John Lee Suggests, is looking at Narcissus as the classic erotic lover. In this view Narcissus was punished for his total absorption with a beauty and perfection that he could never posses. His own reflection was more beautiful than the fountain nymph Echo, or anyone else he could possibly love.

The Erotic lover focusses on beauty and physical attractiveness, sometimes to the exclusion of qualities we might consider more important and more enduring. And like Narcissus, the erotic lover often has an ideal image of beauty that is unattainable in reality. Consequently, the erotic lover often feels unfulfilled. Erotic lovers are particularly sensitive to physical imperfections in their beloved – a nose that is too long, a complexion that is blemished, a figure that is a bit to full, and so on- all cause difficulties. And this is one reason why the erotic lover wants to experience the entire person as quickly in the relationship as possible.
Eros is an ego-centered love, a love that is given to someone because that person will return the love. It is in this sense a utilitarian, rational love because it is a calculated love with an anticipated return. Eros is essentially hedonistic; it is a sensual love of physical qualities of an individual. In Eros physical attraction is paramount; there is a definite sensual feeling for the other person’s body. Eros is a discriminating type of love; it is selective in its love objects. It is directed at someone because he or she is valuable and can be expected to return the love in kind.

2.2.6 Agapic

Agape is a compassionate love; it is an ego less; self-giving love. Agape is non rational and non discriminative. Agape creates value and virtue by its love rather than bestowing love only on that which is valuable and virtuous. The Agapic lover will love the stranger on the road, and the fact that they will probably never meet again has nothing to do with it.

Agape is a spiritual love. One is not love altruistically if one loves with the thought that one will be rewarded in some way for this love or compassion. Agapic love is offered with no concern for any kind of personal reward again. The Agapic lover loves without even expecting that the love will be returned or reciprocated.

The Agapic lover gives to the other person the kind of love the person needs even though there may be great difficulties or personal hardship involved. Thus, for example, if one person in a love relationship would prefer to be free and to be living with another person, the true
Agapic lover will leave the relationship for the sake of the beloved with no thought that this altruistic act will result in his or her love being returned. Furthermore, the true Agapic lover will want this new relationship to succeed and will be hurt if it brings unpleasantness or unhappiness to the beloved. Most often when relationships break up one of the parties is hurt, the hurt individual wants the new relationship to fail, as a kind of punishment. Similarly, when someone hurts you, you often want them hurt in return. But the Agapic lover responds differently; even if hurt, the Agapic lover wants only the best for the beloved. In one sense, agape is more of a philosophical kind of love than a love most of us have the strength to achieve.

Joseph A. Devito (1985:203) Quoted John Lee notes:

“Unfortunately, I have yet to interview any respondent involved in even a relatively short-term affiliation love relationship which I could classify without qualification as an example of agape. I have encountered brief agapic episodes in continuing love relationships.”

Each of these loves can combine with others to form new and different patterns. These six, however, should be sufficient to delineate some of the major types of love and to illustrate the complexity of a love relationship. It is perhaps obvious to say that different people are satisfied by different things—that each person seeks satisfaction in a somewhat unique way. When it comes to love, however, this, “obvious” point needs to be highlighted. The love that may seem to you to be “lifeless” or “crazy” or “boring” may to someone else be ideal. At the same time, another person may see the same negative qualities in the love you are seeking that you
might see in their. With knowledge of these various kinds of love, we may become a bit more tolerant and emphatic. A real problem does arise, of course, when a person seeking one type falls in love with a person seeking a vastly different type of love. In this case, there seems no easy way to productive relationship.

2.2.7 Pure

I analyze the theme of the novel and based on the portrayed of the characters both physically and personally.

Joseph A. Devito (1985:199) quoted from Pitrim Sorokin, tells that love is motivated by consideration or the self or by consideration for the other person. “In-pure” love, in this system, refers to love motivated by selfish consideration without concern for the other person. Pure love is the love of an individual for the sake, sacrifice, attention, pride and integrity of the beloved.

Before analyzing the pure love of this novel, I would like to describe the characteristic of pure love.

Characteristics of Pure Love

1. Pure love creates joy and happiness. We feel happy when we close to someone we love.

2. Pure love is the condition of love which shows the feeling sacrifice to do everything for someone he/she loves.

3. Pure love is the most powerful energy in the universe because pure love is the only reality and once set in motion. Pure love can not be stopped by anything.
4. Pure love is the very fabric of existence. When we have pure love in our heart, everything fades into nothing.

5. Pure love is not something that we need to take out and display for others to see. Only we can feel that feeling.

6. Pure love is happened when we love someone with sincere without expecting reciprocation.

7. Pure love is related to non-material, if we love someone not because the material or anything else but really pure not anything a reason.