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A REVIEW OF LITERATURE ON THE NEED FOR AFFECTION AND SOME
OF THE PROBLEMS RESULTING FROM A LACK OF AFFECTION

by

MARY MARGARET HARRINGTON

A professional paper submitted to the Graduate Faculty
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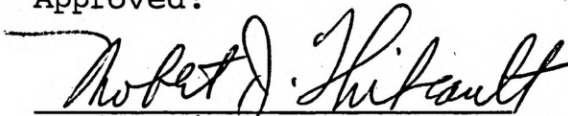
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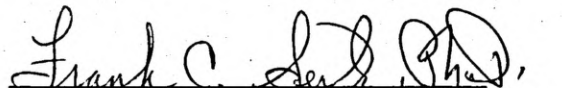
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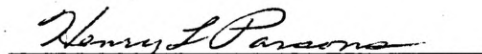
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Approved:


Head, Major Department


Chairman, Examining Committee


Graduate Dean

MONTANA STATE UNIVERSITY
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ABSTRACT

Pertinent literature related to the emotion of affection were reviewed. The purpose was to bring into awareness the human need for affection and some of the problems which may result from a lack of affection. In depth research in the area of human affection is lacking and therefore many sources from related areas were called upon in this study.

Before attempting to illustrate the need for affection, the definition and description of affection was presented. Giving affection was described as the non-judgmental, accepting, and empathetic participation in another person's world. It allow the person to experience that someone truly understands what it is like to be him.

Affection was found to be a primary human emotional need. The need for affection begins as a physical dependence and progresses to an emotional need in itself. The constructive development of the individual is not likely to occur if affection is not supplied.

In addition to a need to receive affection there is a human need to give affection to others. Before an individual can give affection to others he must love himself. This love of self is not equated in any way with selfishness. Rather, appropriate affection for oneself makes unselfish involvement with and caring for others a possibility.

If deprived of these sources of affection an individual is forced to look for substitutes to fill the need for affection. In many instances this deprivation results in emotional discomfort. Some of the emotional problems which may result from a lack of affection are: rejection and hostility, apathy, anxiety and pathological behavior. The problems of mother deprivation in infants are numerous. The damage resulting from mother deprivation may be irreparable, even to the extent of death.

The researcher recommended that extensive study be done in the area of affection. Classes in mental health in all stages of education were also suggested in the hopes of bringing more awareness to the dynamics of human emotions.

CHAPTER I

THE PROBLEM

INTRODUCTION

In examining the cause of emotional problems and attempting to find a basis, there seems to be one deficiency common to many of these problems. The lack is that of affection. Parents, school personnel and people in all walks of life are faced continuously with the human need for affection and consequently, with the problems that result from a lack of affection. These resulting problems often do not obviously indicate a lack of affection. Rather, the behaviors resulting from this lack of affection are often seen by others as nuisances and annoyances and are primarily regarded as undesirable and disrupting. The responses of others, often come in the form of shunning, discipline, punishment, etc. and frequently without a full understanding of what it is that makes a person behave in a particular manner.

The literature in this area falls short of clarifying the situation mainly because relevant research is sparse. There seems to be an avoidance of anyone to engage in a psychological study of affection or love. Allport has stated:

A persistent defect of modern psychology is its failure to make a serious study of the affiliative desires and capacities of human beings (2:199).

The reason for this defect is somewhat open to speculation. Most likely it is an attempt of psychology to be objective, impersonal, removed, tough-minded, and scientific. The romantic notions attached to the word "love," makes it seem more reasonable to leave the topic to "poets, saints, or theologians." To become scientifically involved with the concept seems much too personal, too involved, sentimental, and unscientific (2:199-200).

Arieti voices the same complaint: very few psychological studies have been done on love. Those which have been done seem to rest on literature, philosophy, art, etc., so as to indicate that these disciplines are more suited to dealing with love than a scientific methodology. As a result, it is talked about, written about, and sung about more than any other emotion and yet is probably the least understood (3:119).

The counter culture of youth, the "Love Generation," expresses the long-overdue need in our society of concentration in the area of human affection. In attempting to spread love they are concentrating less on bureaucratic

organization and more on human relatedness or interaction. The development of this sub-culture in our society, with love as its base, seems to indicate the importance of the need for affection and also the need for research and understanding of what this need for affection is.

This researcher feels that it is very important that school personnel, institutional workers, nurses, etc., working with problems which may be a result of lack of attention be as informed and as knowledgeable as possible. As a result, they may deal with the problems as effectively and understandingly as possible.

STATEMENT OF THE PROBLEM

The problem of this study is to research and bring into focus the human need for affection and some of the problems resulting from the lack of affection.

PURPOSE OF THE STUDY

The purpose of this study is to survey some of the current literature concerning the human need for affection and some of the possible results of a lack of affection. Attention is felt by the researcher to be the primary human emotional need. This view is obtained and

substantiated by research and education (14; 16; 28).

Whenever a human need is not fulfilled the organism will attempt to meet the demands of the need in other ways.

Many times the ways in which the organism will attempt to fulfill a deprivation of affection result in behavioral and emotional problems.

It is the attempt of this study to bring this need for affection and some of the results of the deprivation of this need into greater awareness. Those dealing with children as well as people in general will hopefully benefit from the information brought together in this study.

GENERAL QUESTIONS OF THE STUDY

The attempt to solve the problems of this study has been made through a review of related literature. The study was presented in the following manner:

1. A review of literature concerning a definition and description of affection.
2. A review of literature acknowledging the human need for affection.
3. A review of literature examining some of the possible results of a lack of affection.

4. Conclusions and recommendations pertaining to the research dealing with the human need for affection and some of the possible results of a lack of human affection.

LIMITATIONS

This study was limited essentially to a review of some related literature in the area of human affection. No independent investigation was carried out although some of the researchers ideas and observations are included. The resources used were limited to those available through Montana State University Library and resources belonging to the researcher.

DEFINITION OF TERMS

The definition of the following terms may be considered as guidelines for later use in the study:

1. Emotion: a highly controversial and ambiguous term. Generally characterized as a complex feeling-state, with certain glandular and motor accompaniments, or a complex behavior in which a visceral component (and its perception) is dominant (1:585).

2. Love: a sentiment whose dominant feeling is affection, and whose goal is the close association of

another person with oneself, and the happiness and welfare of that person (10:299).

3. Affection: helping, nurturing form of love (23:187) the acceptance and empathetic understanding of another person.

4. Empathy: the intellectual and intuitive awareness and understanding of another person's state of mind (1:585).

5. Freedom: experience or feeling that one can make his own decisions (10:215).

6. Hostility: tendency to feel anger toward, and to seek to inflict harm upon, a person or group (10:243).

7. Deprivation: loss of something desired (10:145).

SUMMARY

School personnel, in particular and those dealing with people in general, are constantly confronted with people's (especially childrens) need for affection.

Behavioral and emotional outlets resulting from the deprivation of the need for affection are often a problem in the classroom, on the playground, at home, at work, etc. However, the reasons for the dynamics involved in these behaviors are seldomly understood.

This paper presents material related to the need for affection and some of the problems resulting from a lack of affection. This is done in an effort to diminish misunderstandings resulting from a lack of insight into these problems.

CHAPTER II

A DEFINITION AND DESCRIPTION OF AFFECTION

INTRODUCTION

This paper is concerned with the emotion of affection. Although in the literature review the word "love" is used much more prevalently than the word "affection," it is the researchers preference to use the word affection in the title of this paper and generally throughout the paper. The preference is based upon the researcher's belief that the word love is an overused word which illicit many different subjective connotations. The literature which has been chosen for the most part uses the word love in much the same way as affection is defined in this chapter.

By way of indicating the importance of this emotion it may be compared on a scale with other emotions. Alexander Shand, in discussing the systems of the sentiments has said that "the most conspicuous of these greater systems is Love." Many of the lesser systems of emotion are contained in love (e.g. joy, anger, fear, sorrow) (28:35).

An understanding of love or affection then must precede those lesser systems of emotion which are contained

in love. This puts the importance of the emotion of affection into some perspective. Since in helping relationships, at least of the humanistic or existential approach, emotions or feelings are primarily what are dealt with. It seems imperative that anyone involved in helping relationships would develop an understanding and a feeling for this emotion of affection.

THE MEANING OF AFFECTION

The meaning of love or affection is often distorted or carried to extremes. For instance, the parent who does everything for his child does not allow him to move toward his own personal achievements in a goal which he has selected. Instead, the child never has an opportunity to test himself. This type of parent shows as little affection for the child as one who would openly reject a child. The child feels that he is helpless and therefore not very worthwhile to himself or to others.

Only when a person is prized as a total being and not just someone to live up to the expectations of others, is he loved. To love means to accept the person no matter what his behavior and to minimize the pressures on him to conform to the expectations of others. This acceptance is

not to be confused with the indifference of letting a child play in the middle of a busy street. In a love relationship a person is free to be different from people around him (11:69-70). This freedom distinguishes an affectionate relationship from the neurotic need for a dependency.

The question then arises of how to form a love relationship. What is this relationship? Indeed, more specifically, what is love or affection? Since love or affection cannot be defined by its own name, different but related concepts are used in the attempt to pull together an understandable description of affection as it will be used in this paper.

To begin with, love is an active process in man. Being referred to usually as "giving love," it is clearly seen that it is not a passive process since "to give" indicates active involvement. In the true sense concern and respect for the other person are integral parts of love. The concern is a sincere caring about the other as a human being. To love then also means to respect that person in his totality and to respect his potential for growth in the direction which will be most beneficial to him. It is a willingness to let the other person be himself as opposed to being what I, as the person loving, might

need him to be. This ability to allow freedom is possible only if the person loving has attained independence, for to love is not an enslaving, domineering effort but rather something which frees the individual to be himself (13:22-25).

These components of love (concern and respect) are joined by knowledge. In order to love something it is necessary to know what it is that is loved. This knowledge of that which is loved is not then a mere superficial awareness of a person. Rather, it is a penetrating awareness of what it is the person is going through, or feeling, at a given moment (13:22-25).

These aspects of love as described by Fromm seem to be describing essentially the same things as Rogers does when he speaks of empathy and unconditional positive regard. These are two of the basic criterion Rogers sites for a helping relationship to facilitate psychological growth.

Unconditional positive regard is the willingness to allow a person to be whatever feeling he is experiencing at the moment. The person is prized in a non-possessive, non-conditional way. This means accepting the person in his wholeness at all times, and not attaching conditions for your respect of him (24:62).

This is often a difficult concept to grasp since acceptance is often equated with approval. However, they are by no means the same thing. For instance, I may accept a person who smokes cigarettes and, beyond that, accept the smoking itself, although I may not approve of it. It is therefore entirely possible to accept something without necessarily approving of it.

Empathetic understanding is seen as a penetrating understanding which allows a person to see another person's world from the inside, as he himself sees it. Empathy does not remain on the periphery of the person's world but gets deeply into the feelings of the person, taking part in his world, and seeing the world from his eyes. It is letting the person know that someone understands what it is like to be him. This type of understanding is extremely different from the outside knowledge that "I know now what your problem is" (24:62). The latter coldly concentrates on the problem whereas the former places concentration on the person - who happens to have a problem.

SUMMARY

The epitome of giving affection then is participating in another person's world in a non-judgmental way.

It is jumping behind their eyes and viewing the world as they do. It is being able, with accuracy, creativeness, and clear expression to verbalize what it is like to be that person. This is done without dogmatic advice, without analysis, without pity but rather with empathy and true interest. In doing these things the person is supplied with the epitome of affection. That is, he experiences that someone really and truly understands what it is like to be him and accepts him in his totality.

This affection has the power to dismiss loneliness, that being the firm belief that no one understands what it is like to be me. It has the power to generate experiences reminiscent of C. G. Jung's description of the prenatal feeling state characterized by the feelings of warmth, safety and freedom.

The question arises of how affection is experienced. It is likely that a person must love himself before he can love others. However, before he can love himself he must be loved by others (11:71). The way in which a person needs to be loved by others and then himself is worth some consideration.

CHAPTER III

THE NEED FOR AFFECTION

INTRODUCTION

In philosophical studies there has been a debate as to whether man is good or evil, whether he is more inclined to love or hate. Allport feels that the human need to love and be loved is unquenchable. In arguments as to the tendency in man to love and hate, many psychologists (e.g. Freud), and philosophers (Nietzsche, Machiavelli) believe hate to be dominant. However, in examining a human infant from birth, attachments to and contentment with other adults can be observed before expressions of hatred. The infant approaches others in a positive way without instinctively withdrawing from anyone (2:204-205).

In the same light, Menninger feels that, although man is possessed of an innate destructiveness, there is also an opposite instinct in man and that is to love. Everyone is destined to die but in the meantime we can live if we can love (20:4-5).

Love then, being a natural tendency in man, would also cause a deprivation if absent. A deprivation, that which causes a void, would naturally seek to be filled.

A natural process in man such as the need for love might be compared to the natural flow of a river. If the flow is hindered, for instance by a log jam, the natural tendency to flow still remains the same. As a result, the river will attempt to continue its process. It will frantically push for other ways to continue such as overflowing its banks. If completely hindered it will back up into an unstable and dangerous pool, constantly pushing on the dam to break.

The natural tendencies or processes in man also have an innate urge to flow. The tendency to love, one of the most basic tendencies, is no exception. If not fulfilled by natural processes, it will also look frantically for other means to fulfill itself.

It is therefore in this chapter that the researcher will attempt to illustrate, describe, and document the human need for affection.

SOME GENERAL NEEDS FOR AFFECTION

Men of all cultures, of all ages, races, and economical backgrounds are faced with similar physical and psychological needs. The two basic psychological needs according to Glasser are: "The need to love and be loved

and the need to feel that we are worthwhile to ourselves and to others" (14:9).

In going a step further as to what we receive from loving and being loved, David Jones states: "Each of us needs the support and fulfillment that comes through loving ourselves and being loved by others" (23:222).

Again a similar point of view is stated by Erich Fromm:

There is only one passion which satisfies man's need to unite himself with the world and to acquire at the same time a sense of integrity and individuality, and this is "love" (16:152-153).

Love, therefore, seems to be the freeing agent which will allow an individual to be what he truly is. By this is meant a more natural, healthy, excitatory person. If this type of freedom is of value there is then no question of the human need for love.

According to Salter this freedom which allows excitation is the basis of a healthy personality. In his opinion, the difference between a healthy and an unhealthy personality is the difference between excitation and inhibition. The excitatory person is one who is free to be himself and to therefore be unpreoccupied with himself. He is able to reach out and relate and be involved with

others. On the other hand, the inhibited person is selfish and self-centered since he is preoccupied with himself constantly. He wants desperately to be loved but cannot love since his inhibitions prevent him from involvement with others (25:33-39).

The freedom which love allows a person, being that freedom which allows him to be himself, is the true sense of preserving individuality. Some of the other needs which love satisfies include: the need to unite with others; thirst for knowledge; a need for beauty, freedom, power, peace of mind and happiness. By uniting us to others, love dismisses loneliness. In the same way we are made much more knowledgeable, because a participation in the lives of others makes possible a greater awareness of human nature, man and his world. Love beautifies our world and our very lives because when we look upon people and things with loving eyes, ugliness is non-existent (30:9-13).

Love is the greatest of freedoms - it frees the person to be himself. He can act freely without compulsion or coercion, whereas those who hate are enslaved by their own hatred. In this freedom a person is enabled to act without fear. "Love does not fear anything or anybody. Where there is fear there is no love; where there is love

there is no fear" (30:9-13). Those who love are not fearful of judgments from others or from their "God." They are freed of the fear that loneliness brings.

The combination of freedom and fearlessness also attribute power to love. This power is a personal power which is not subject to the whims of others, for the person who loves cannot be bribed or intimidated.

All his energies are coiled up into the single power of love. Nothing in this coiled-up energy is wasted in inner conflicts and external friction; the whole of it is directed to one great purpose. . . Herein lies the fact of the majestic, gigantic power of love and gentleness, of the power of the great incarnations of love like Buddha and Jesus, St. Francis and Gandi. Even from a strictly "positivistic" standpoint, the influence exerted by these apostles of love upon the whole of human history far exceeds the influence of the mighty conquerors, rulers, empire builders, and seeming controllers of millions of soldiers and subjects (30:9-13).

Finally, and as a result of the preceding - pure and unlimited love also brings peace of mind and happiness (30:9-13).

In summary, it can be seen that one of the primary human needs is love. Without it, neurotic behavior will result. For every human being the need for affection exists; it is a universal need. When fulfilled by receiving love a person is given self-acceptance, a self-image and a feeling of love worthiness. These feelings

result from the acceptance, love and respect a person receives when he is loved by another person. It is doubtful whether the constructive psychological development of a human being is possible without it (18).

MOTHER LOVE

The idea that human development is dependent on receiving affection brings the first source of love (i.e. mother love) into focus. It has been found that constant love of mother for child, without conditions, is needed for the human infant. This love must be conveyed and accompanied by a mutual trust. For the child there is a trust in the mother that she won't abandon him and that she will love him. The mother, in turn, trusts that the child will grow up to be a good, loving, worthy person. The child can feel this trust and consequently learns to trust himself. He believes himself to be worthwhile and learns to accept his limitations (3:236-237).

Upon valuing himself as a person of worth and being able to accept his limitations, the child is on his way to feeling free to be himself. In possessing this freedom he will therefore be capable of forming meaningful relationships with others. This capability tends to perpetuate

itself. The person who has had good relations with others in childhood continues to have a healthy attitude toward relationships with others as he develops into adulthood. If one of these subsequent relationships fail because the person is rejected or for some other reason, he is then able to see that the failure was in the relationship and not in his ability to be a lovable person (27:175-176).

John Bowlby has cited a Dr. O. Fitzgerald as having the opinion that:

. . . regardless of the nature of the individual's inborn tendencies he will not develop hysteria unless he is subjected during childhood to situations causing him to crave affection (6).

Indeed, all the other deprivations which might occur during childhood may be sufficiently compensated for by the presence of a loving mother or her substitute (31). Love initially is developed through a dependence on the love object for food, shelter, security, etc. However, as it progresses, love becomes a need in itself. Mature love enhances and feeds itself and is not a disguised need for anything external (3:119).

In summary, then, it can be conjectured that a person must love himself before he can love others. However, before he can love himself he must be loved by others. In the last two sections it has been shown that

in a love relationship a person is free to be different from people around him. After experiencing this type of affection, the person feels that he is seen as worthwhile and important. He then can begin to establish belief and trust in himself (11:69-71).

LOVE OF SELF

The concept of love is accepted easily enough. However, when the term is self-love many people at once think of selfishness. It is assumed that the degree to which a person loves himself is the degree to which he subtracts his love of others. This belief is a fallacy! Healthy love of self is, instead, the opposite of selfishness. The selfish person loves himself too little, not too much. His preoccupation with himself is not love but rather a compensation for the lack of affection and trust he has for himself, and may indeed be closer to feelings of dislike for himself. Having too little love for himself he is preoccupied with himself in an attempt to cover up and compensate for the failures he sees in himself. So, while it is true that the selfish person is not capable of loving others, it is also true that he

is not capable of loving himself. This is a very different situation than the person who has an honest love for himself (13:48-51).

The belief that love of self and love of others are mutually exclusive is also a fallacy. Love of self is necessarily a part of love of others since - I, myself, am also a human being. It is impossible to separate the two. To state more clearly:

The affirmation of one's own life, happiness, growth, freedom is rooted in one's capacity to love. . . . If an individual is able to love productively, he loves himself too; if he can love only others, he cannot love at all (13:50).

Shakespeare beautifully states this need in his play Hamlet when he says: "This above all: to thine own self be true, And it must follow as the night the day, Thou canst not then be false to any man" (Hamlet, I, iii 75). What Shakespeare is saying seems to relate very closely to the modern term of congruence, i.e. the importance of being that person you really are as opposed to what others may expect. This possibility exists when a person is aware of himself and is accepting of both his strengths and weaknesses. In being true to oneself, then, a person builds a relationship with himself as his own best friend.

To accept oneself, to be true to oneself, to love oneself, it is necessary to treat oneself with understanding and acceptance, as one would treat a best friend. This type of self acceptance might be contrasted with the person who constantly badgers and berates himself never allowing himself the freedom to be true to himself. This point of view is also expressed in the second great commandment - "Thou shalt love thy neighbor as thyself." In this commandment Christ is implicitly saying that love of self must precede love of others: if you don't love yourself - how is it possible to love others as yourself?

Kierkegaard explores this commandment in some depth. Briefly his views are as follows. The highest form of love is to love a man as yourself; to have his best interests in mind even if that means sacrifice on your part. This love is a duty - "Thou shalt love" and therefore transcends the earthly, becoming eternal and very stable in its essence. To love another as yourself takes the dependence and selfishness out of a more trite definition of love. Therefore to love yourself and to love your neighbor are basically one and the same thing. When this love is gone, respect and affectionate relationships with others are gone. Wide spread results can be seen in the

lack of faith in the world and an unconcern for fellow men. With all the talk of treachery and lack of faith in the world, there is little said about these very things residing in human hearts (7:287-291). This beautiful and appropriate love for oneself and ones neighbor should especially be kept in mind when thinking of unconcern for fellow man and lack of faith. If everyone would live by this love ethic, there would be no treachery in the world. For indeed, the base of this treachery is found in those hearts devoid of this unselfish love.

In comparison to Kierkegaards belief that the "duty" to love is what makes it eternal, Spinoza holds that the only eternal love is the intellectual love of the mind toward God. This is a form of the same intellectual love with which God loves himself (9:264-265). In a sense what both Kierkegaard and Spinoza seem to be saying is that eternal love transcends the conditional, transient aspects of a more trite meaning of love. This again seems to indicate the necessity for love of self in order to be able to love in a non-conditional manner. Sincere affection for self allows the person the acceptance and confidence in himself to love others without condition. His love for others then, not being dependent on his own emotion needs, approaches the "eternal" love spoken of above.

Without mentioning the word "love," Moustakas seems to be speaking about the meaning and need of self-love when he talks about solitude. Man has a definite need for solitude. Indeed, it is in solitude that man becomes aware of real meanings for his own life. Solitude diminishes the meaninglessness and coldness which results from a world filled with responses to others and none to self. In solitude, man rids himself of fantasies and reaches for the truth. It sensitizes and cleanses the spirit. It is the path to awareness of self and trueness to that self (21:40-41).

At times it seems that others truly believe and sound as if they know us better than we know ourselves. In the end, however, we must stand by ourselves, never betraying ourselves by experiencing, reacting, or living the way we feel others may expect us to live. Although we will hopefully be open enough to listen to others, the final judgment rests on ourselves. If our personal responsibility for this judgment is denied, real relationships with others will be impossible. For it is the exploration into oneself which makes true relationships with others a possibility (21:93-97).

The key to attaining love of self is self-acceptance. Understanding and acceptance of self is a prerequisite to loving oneself and others. If there is not acceptance and understanding there can be no communication with self or others. Being able to communicate is a necessary part of love. This acceptance includes honest acknowledgment of strengths and resources and of weaknesses. In knowing his strengths a person has an awareness of what his potentials are and therefore what he is able to give and share to and with others (23:221-224).

An honest awareness of weaknesses accompanied by an acceptance of those weaknesses is also necessary. By acknowledging weaknesses, a person is freed of the time and energy that would otherwise be spent attempting to disguise or hide the weaknesses. "Through our own efforts we can come to love ourselves more." Consequently, by loving himself a person is more free to be the person he really is (23:221-224).

To develop a love for himself then, a person must not betray himself. He must first be concerned with his honest thoughts about himself before going along with the opinions of others. He must not constantly be on his own back. On the contrary, he must get his critical or

judgmental self off his back and bring it together in harmony with what he is in actuality.

SUMMARY

The literature points, without exception, to a human need for affection. This need for love is born with the infant, beginning with a dependence on a mother figure and growing to a need in itself. For development, growth and personal happiness, affection is a human necessity. This need in love includes the need for affection received both from others and from oneself. These two sources are intricately related and are in no way contradicting.

While recognizing the need infants have for affection and also the withering away of a man's most sensitive parts if he is not given affection, there is yet another consideration. By the very fact that love has such an impact on each individual, it also has a more pervasive impact on our society and cultures. With the destructive weapons at large in the world today we need love in order to survive. To create a "Loving Society" - one in which there will be an environment of "warmth, security, affection, beauty and joy" - it is necessary to bring love to our

fellow man. This "Loving Society" would recognize that "the more you let yourself love, the greater the wholeness you bring to yourself and others" (23:9-11). This wide spread need of love in the world and the power it carries is beautifully stated by Dostoyevsky in his book

The Brothers Karamazov:

Seeing the sins of men, one sometimes wonders whether one should react to them by force or by humble love. Always decide to fight them by humble love. If it is carried through, the whole world can be conquered. Loving humbleness is the most effective force, the most terrific, the most powerful, unequaled by any other force in the world (8).

CHAPTER IV

LACK OF AFFECTION

INTRODUCTION

When we cannot satisfy our total need for love, we will without fail suffer and react with many familiar psychological symptoms, from mild discomfort through anxiety and depression to complete withdrawal from the world around us (14:10).

The need for love (both to love and be loved) when not fulfilled will drive a person to search continuously until the need is satisfied (14:9-11). Like the deprivation of any human need, if not properly fulfilled, alternatives will be sought to fill the need. These alternatives for love may either be expressed in behavior or in fairly subtle internalizing of emotional discomfort. Some of these results will be discussed in the following sections. Some general emotional results of the lack of affection will first be discussed. In the second section the more specific topic of mother deprivation and some of its results will be presented.

SOME GENERAL RESULTS OF A LACK OF AFFECTION

The results of a lack of affection are numerous and widespread. The literature in the area touches primarily

on some of the emotional results. The emotional results which will be mentioned in this section are: anxiety; apathy; the need for attention; failure and rejection (related to hostility).

Rejection and Hostility. People who have not resolved their affectional relations with others in childhood most always feel rejected. The experiencing of rejection convinces the person that he is unwanted and unlovable. As a result, he then becomes highly cautious and distant in regard to others, or becomes overly anxious to get extremely close to others. In the first case, the person becomes either openly rejecting of people and aloof or superficially friendly to everyone. Both of these alternatives protect him from getting too close to any one person. The second type also feels failure and rejection but believes that if he tries a little harder to get close to someone again that someone will care for him (27:174-175). In trying so desperately to be loved the person lives for what he believes others will love and winds up forsaking himself. In either case, the most difficult thing for the person to fight is the feeling that he is unlovable.

By feeling that he is unlovable the person believes that others don't understand him and if perhaps they did, they would not accept him. These feelings of rejection and failure are at best unpleasant. The person experiencing these emotions is therefore going to look for the cause. It is in this way that the base of anger or hostility is seen, for whatever the cause is believed to be, it will be the target for hostile feelings. In the first case cited above, the hostility is directed outward to others and the rejected person in turn rejects others. In the second case, the hostility is turned inward against self. In this case the person concentrates so hard on pleasing others that he denies the personal importance of himself.

Apathy. Along with these feelings of rejection and being unlovable, the absence of affection is also the cause for apathy, the feeling that "I cannot touch or affect anyone." The organism finds this isolation unbearable. To break out from under these oppressive feelings the person will often turn to violence: "If I am violent, at least people will look at me, I won't be invisible any longer" (19:27-33).

This feeling of complete helplessness to unite himself with others is, again, unbearable. Man is a

self-reflective animal and being such is aware of his separateness. Having the ability to think and observe he is able to experience that other things in his environment are connected to each other physically (e.g. a tree is connected to the earth). By comparison then, he is able to realize that he is not connected to anything. This awareness of separation gives rise to an intense feeling of anxiety. Seeing himself as apart from other people and things, man has a strong desire to come together with others. This coming together does not indicate physical proximity but rather an emotional coming together through sincere affection. To use the words of Erich Fromm:

The awareness of human separation, without reunion by love - is the source of shame. It is at the same time the source of guilt and anxiety (13:8).

This source of guilt and shame is illustrated by using the case of Adam and Eve. Adam and Eve, while becoming aware of their separateness were still strangers for they were not brought together by love. This lack of love is clearly seen in Adam's willingness to blame Eve for the sins which were committed. In remaining separate and aware of their differences yet not reunited by love, they felt much guilt and shame (13:6-8).

According to Fromm then, the deepest need of man is to escape this feeling of aloneness: to unite himself with other men. A complete failure in this struggle would necessarily mean insanity. If it proves impossible to fulfill this need, the only solution is to destroy, at least mentally, that which has caused the separation; i.e. a withdrawal from the world or reality (13:6-8).

Anxiety and Pathological Behavior. This again seems to refer back to the emotional result of anxiety (i.e. the feeling that "I am about to experience that which I dread the most."). This anxiety, resulting from a lack of affection, emphasizes the importance of the need. As the body has an urge for chocolate when the blood sugar is low - the body has a definite need for affection when affection is not supplied. If this need is deprived, the organism will search desperately to fill it. When this desperate search is not successful in supplying affection, bizarre behavior may substitute. The example given earlier of resorting to violence illustrates this point. The substitute here for affection was attention and bizarre behavior was used to get this attention. Another example might be the compulsive person who is never satisfied. He lives

in the future, setting one goal after another for himself while promising himself that "Happiness is. . . (the next goal)."

In addition to the immediate feelings and actions resulting from lack of affection more distant behaviors have also been attributed to this lack. Allport believes that a lot of prejudices result from a lack of affection. This type of prejudice is usually a general prejudice i.e. those that are anti-Negro are also anti-Semitic, anti-foreigner, etc. In like manner, those who have high self-esteem and esteem for others are usually acceptant of all groups (2:212).

Another observation made along these same lines concerns the possible lack of affection in the development of women who become prostitutes. A study done on 530 prostitutes showed that one third of them had spent their childhood in troubled and shifting conditions. They were not raised in a stable home environment having a secure love relationship with a mother figure (6:42). This finding leads us into the topic of the following section.

MOTHER DEPRIVATION

During the 1930's, independent researchers were all

struck by the fact that difficult to reach children, guilty of numerous delinquencies such as stealing, sexual misdeemeanors and cruelty all had "grossly disturbed relationships with their mothers in their early years." These children seem to be truly incapable of forming affectionate relationships with adults or children. Stealing was often included in their behavior. However, children who were immediately placed in an institution after birth did not exhibit a tendency to steal. They did exhibit the other behaviors cited. One theory on this phenomenon is that the stealing may be an overt attempt to steal back the love and attention that they once experienced. Those in institutions since birth never experienced this affection (6:36-45).

Spitz has done experiments with children in orphanages. Infants who are cared for by many do not have the opportunity to form a special love relationship with an adult. These infants become withdrawn and apathetic. Later development can be seriously hindered and even result in death, despite adequate physical nourishment, if a loving relationship with an adult is not developed in the first two or three years of a child's life. This finding illustrates a definite physical need for affection - the

touching, attentive affection of a stable mother figure - in the earlier stages of life. The significance of this need cannot be denied when studies show resultant death in extreme cases where mother love is lacking. The results also indicated that although infants need to be loved, they have an even greater need to love (4:212-213).

When love is taken away or is felt to have been taken away, the result is always very unpleasant feelings. The person may feel grief, frustration and/or a drop in self esteem which results in feeling inferior, bad, and worthless. The threat of love being lost may result in separation anxiety, fearing that "I will be abandoned." Loneliness is another possible result. One has the feeling that alienation and possibly estrangement from others is inevitable and that no meaningful relationship any longer exists (15:294-295).

Investigations done with animals and human infants show definite needs for contact with the love object (usually the mother) especially during critical periods (six months and up) of development. If deprived of this affectionate, nourishing contact, development is hindered, sometimes to an irreversible degree.

H. F. Harlow did experiments with monkeys using surrogate mothers of cloth and wire. These monkeys were "fed" by the surrogate mothers and were also kept warm. They seemed to progress and develop normally, becoming very attached to the surrogate cloth mother. However, when they grew older, it was obvious that they were not normal. Their sexual behaviors were far from normal because they really didn't exist. They refused to copulate. Only four of the females were finally persuaded to copulate and then with reluctance. These four had their babies but did not want to nurse or mother them in any way. The babies would cling to their mothers fur and cuddle but the mothers would only shake them off. Evidently there was a flaw in the development of these mothers (29:333-343). Harlow's research has prompted further investigations into the development difficulties that institutionalized children have in raising their own families.

Further primate research with *Macaca Irus* monkeys has dealt with actual mother-infant separation. Some of the infants were separated from their mothers and returned immediately. Others were not returned for three weeks. During the separation, play and related behaviors decreased

in all the infants. After they were reunited, most returned to preseparation levels. However, "there was an indication of prolonged disturbance in the form of an intensified mother-infant relationship for three-week separated animals" (26).

At a human level, one might speculate about the impact of defective mother-child experiences. Children handed around from mother to mother or else placed in institutions suffer from affect hunger. The results of this love starvation may either be emotional frigidity or an exerted attempt to get close and hold on to a person. In order to get close to someone they may plead for love, nag, whine and in essence become very demanding. Whichever reaction such children may have, it seems that they are incapable of giving affection. They may show indications of superficial forms of affection, but typically these displays of affection fall well short of more mature expressions of love.

Children deprived of affection do not have the same opportunity to make the natural discoveries of separateness that ordinary children have. By not having a secure mother figure they never go through the same process of discovering that they are physically separate from the

mother. The discovery of psychological separation which follows the awareness of physical separation, is also deficient in these children who are deprived of a stable mother figure. From this realization of separation comes a sense of self and also the sense of an outside, separate person who provides satisfaction therefore making possible the first love relationship. This relationship is a very dependent one since the mother is the infant's link with the outside world. When she leaves the infant has then, in a sense, lost his world and his feelings of self. Children in institutions have really no way to make these discoveries and therefore remain in the primitive state of need gratification. Their curiosity never develops and so they show little interest in other humans or contacts with the world. Without this natural excitement their mental processes are retarded in relation to infants receiving normal maternal care (12:45-48).

It appears that with more complete deprivation the child becomes indifferent to and isolated from the outside world. However, deprivation broken by moments of satisfaction will be very likely to turn the child against society and he will experience conflicting feelings of love and hate for the same people (6:45).

Jerome Kagan, in his study of children raised in institutions for the first three years, encountered some of the same problems. Even though these children were adopted into intellectually and emotionally stimulated homes they were still retarded in mental growth. Language development was retarded and persisted long after the child had been adopted. They seemed to be more aggressive, dependent, distractible and hyperactive than the well-adjusted child. They did not develop strong or affectionate, personal relationships but remained cold and isolated, capable only of very superficial relationships. If the deprivation was severe and long lasting it is doubtful that the child will ever become capable of an emotional involvement with people. After four months the difference between normal and institutional babies became evident. The institutionalized babies vocalized (cooed, cried, babbled) and cuddled very little (22:232-239).

Other experiments have been done with retarded institutionalized children in order to assess excessive wariness. The wariness was seen as suspiciousness and reluctance to approach or be approached by others. It was found that those children who had frequent contacts with noninstitutional or preinstitutional environments were

found to be less wary. The study has encouraged a wide variety of contacts with environments other than institutional to help diminish the kinds of maladaptive behaviors often observed in retarded children. It is hoped that these contacts will make these children more able to cope with the outside world as adults (5:77-84).

For the most part the findings paint a grim and dismal picture of maternal deprivation effects upon children. However, a ray of hope was found in a study done on two residential nurseries in the Soviet Union. These nurseries were experimental and all the children in them were raised from birth to three years of age in the nursery. No adverse affects were evident in these children - physically, socially, emotionally, or intellectually. These children were provided with close interactions with a mother surrogate, maximal opportunities for social learning and development of motor responses, and exposure to varied sensory stimulation. In these respects the nurseries met the criteria of a well-ordered, nurturant home much more than the criteria of what we know as an institution (22:232-233).

SUMMARY

The research presented strongly supports the fact that there are definite aversive emotional results if affection is not given to human beings. If deprived of affection early enough in life, the damage done to the development of the individual may be irreparable. It may indeed become close to impossible for such an individual to establish a personal, involved relationship.

If affection is not deprived in infancy but then the individual is faced with a lack of affection later in life, there are still aversive emotional consequences. These results may not be as prominent and significant as earlier maternal deprivation yet they are nevertheless uncomfortable and often damaging.

After reviewing the above problems resulting from affective deprivation, a different perspective is presented by Rollo May. He feels that the tragedy in regard to love is not the lack of it in people, but their inability to accept it, come to terms with it, admit it, and finally, express it (19:111).

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

SUMMARY

This study has attempted to clarify the nature of affection and the vital role it plays in the constructive psychological and physical development of the individual. It has also attempted to bring into focus some of the problems which may result from a lack of affection. Greater awareness of the need for affection and some of the problems which may result from a lack of affection will positively influence many areas. It will aid parents, teachers, and those dealing in any way with small children in the raising, educating, and healthy development of children. In this respect, added insight into the dynamics of affection can be seen as preventative measures for mental ill-health. By realizing the human need for affection it will be easier to supply true affection and thus prevent some of the problems that could result from a lack of affection. This seems to be every bit as sensible and reasonable as the early development of good health and nutrition habits. With the development of good health and nutrition habits the need for a physician's curative measures is greatly cut

down. A parallel can easily be drawn between the preventative measures for good physical health habits and for good emotional health habits.

A greater awareness of the need for affection and some of the problems which may result from a lack of affection will also help those dealing with people in general. The need for affection, as defined and described in this study, is ever constant. Therefore, an understanding of how to supply affection and an understanding of the discomfort and problems which may result from a lack of affection would be of great help to counselors, business employers, etc.

In addition to becoming more aware of the need to receive affection from others, the need to receive affection from oneself was also presented. Before affectionate relationships can be established with others a person must have affection for himself. When an affectionate relationship is developed with oneself, involved, meaningful, affectionate relationships with others are made possible.

CONCLUSIONS

In the research reviewed and presented, the need for affection was clearly demonstrated. Problems which may

result from a lack of affection were also presented. Based on the research, the following conclusions might be stated:

1. Affection is given by participation in another person's world in a non-judgmental, empathetic, and accepting manner.

2. In receiving affection a person experiences that someone really and truly understands what it is like to be him and to be accepted in his totality.

3. Affection is a primary human emotional need.

4. Affection begins as a physical dependence and grows to a psychological need in itself.

5. Before a person can love others he must love himself and before he can love himself he must be loved by others.

6. Affection received from others is necessary to the constructive development of the individual.

7. Affection for oneself is necessary to the full development of the person as an individual.

8. Some of the emotional results of a lack of affection are rejection and hostility, apathy, anxiety and pathological behavior.

9. The problems of mother deprivation in infants are many. The damage resulting from mother deprivation may be irreparable, resulting even in death.

RECOMMENDATIONS

The following recommendations have been made as a result of the review of literature presented in this study:

1. Extensive research in the area of affection needs to be done to promote a better understanding of the dynamics of affection. The research which has been done needs more theoretical elaboration, empirical investigation and methodological updating.

2. More emphasis placed on mental hygiene in all stages of education would be helpful. In this way the dynamics of affection would be brought into awareness. Beginning at the elementary level and carried through the secondary level, stress could be put upon human interaction, emotional needs and healthy affection for self. At the college level the depth of study could increase, with emphasis on the dynamics of human emotions. This could be done in a humanistic, descriptive, informative manner which would increase understanding much more fully than in a cold

theoretical approach in which students memorize psychological labels.

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