
Man-Woman, Parent-Child, and God-Human Love Featured on Behavioral, Emotional, and Cognitive Dimension

Mihyang Ju^{1,2}, Haegyong Lee³, Yang Lee^{1,4,*}

¹Center of Gih Study, Jinju, South Korea

²Department of Education, Korea National Open University, Seoul, South Korea

³Department of Youth Coaching & Counseling, Korea Soongsil Cyber University, Seoul, South Korea

⁴Haskinis Laboratories, Yale University, New Heaven, USA

Email address:

moran2017@hanmail.net (M. Ju), hglee4322@nate.com (H. Lee), yanglepsy@gmail.com (Y. Lee)

*Corresponding author

To cite this article:

Mihyang Ju, Haegyong Lee, Yang Lee. Man-Woman, Parent-Child, and God-Human Love Featured on Behavioral, Emotional, and Cognitive Dimension. *Psychology and Behavioral Sciences*. Special Issue: Dimensions of Human Effort. Vol. 7, No. 6-1, 2018, pp. 14-18. doi: 10.11648/j.pbs.s.2018070601.13

Received: August 16, 2018; **Accepted:** August 23, 2018; **Published:** September 26, 2018

Abstract: What types of love are engaged in daily living qualify social relations. They feature aspects of religious, familial, and sexual relation. This study purposed to categorize types of love into man-woman, parent-child, and god-human relation, attempting to discriminate them by dimensions of activity as behavioral, emotional, and cognitive. A questionnaire was designed to test the three love types, profiled differently by the three activity dimensions. The results of rating response on 7-scale were Factor-analyzed to show independence of the love types. Analysis of the profiles showed differentiation of the love types; the man-woman love was drawn as the emotional, cognitive, and behavioral levels were near, the parent-child love was as the three activities were far, and the god-human love was due to religious kinds. Therefore, this study concluded that the love types were differentiated by the activity dimensions, which, in suggestion, would be generalized to varieties of human activities.

Keywords: Types of Love, Man-Woman, Parent-Child, God-Human, Dimensions of Activity, Behavior, Emotion, Cognition

1. Problem and Purpose

To what love is attributed issues one of serious problems. It is hot discussed in social relations, ethical practices, and religious doctrines. Commonly thought, there are varieties of love, where some are typed as love between man and woman (MW), parent and child (PC), and god and human (GH). For a purpose of religion, the love of GH is differentiated from others, and called as Agape. Also ethics has a purpose to regard the love of PC so called Storge (Familial affection). The love of MW is called as Eros. These words for love are used in difference of purposes and situations. However how psychology differentiates the types of love is questioned.

Reviewing religions and ethics, love and wisdom are integrated. For the integration, Christian, Buddhism, and Confucian are referred. In Christian theology, a doctrine that only love can forgive sin must be taught, proclaimed by St.

Austin (354-430) in [1]. Human is redemptive because he or she is loved by God, according to Epistle to the Roman of Bible in [2]. Further, the statement for love is elaborated as what knowledge serves to is to make love perfect, as read in Peter's the Late Epistle of Bible in [2], where it is told that love is followed by knowledge. Commenting relation of the two, love is the key way to savor, and knowledge is requisite of love.

Looking into Buddhism, it is acknowledged that dāna (alms) lets people arrive to nirvana. People save themselves if they are absorbed in practice of dāna, which takes a role of love. Exercising dāna is not voided only if it is supported by prajñā (wisdom), according to sāt-paramitā, where four acts as śīla (precept), kṣāti (patience), vīrya (infinite potential), and dhyāna (meditation) are required more in [3]. Therefore, Buddhism proclaimed integration of alms and wisdom.

Regarding Confucian ethics, 仁 (virtue) is the supreme

moral, including 孝 (filial love), and 愛 (affection). It is stated that the virtue is completed with 智 (wisdom), according to ethical hierarchy, which has levels as 仁 (virtue) 義 (justice) 禮 (propriety), and 智 (wisdom) in [4]. Thus Confucian declared that love could be accomplished by wisdom. Conferring the religious and ethical principle, it is argued that love should be accompanied by knowledge.

Though it is said that love is supplemented by knowledge in religion, what is limited of knowledge should be discussed. The serious critics of rational approach to religion have been developed by St. Augustine, who proclaimed that knowledge works only a servant to faith, quoting Isaiah of Bible in [2] as “unless thou believe thou shalt not understand” in [1]. However the reverse comment was not negligible to support rational one. Boethius (480-524) appealed to reason rather than faith, referring on Luke Ch 6th of Bible in [2], “Can it be that the blind coach a road” in [5].

The above contradiction is tangled for priority between faith and rationale. It does not imply suppressing one, but complementing each other of belief and knowledge. Therefore, it is suggested that loving god requires rational processes behind overt faith. This statement is supported by Desiderius Erasmus (1466-1536), who declared human reason to know and worship god in [6].

Since the internal process of rationale is accompanied with love, affection and cognition should be integrated in psychological approach. Cognitive psychology has been inaugurated by the book entitled as ‘Cognitive Psychology’ authored by U. Neisser in [7]. The ‘Cognitive’ means not only the contents of psychology, but also the approaches presuming that what questioned for internal processes of behaviors are construed as cognitive processes. In perspective of cognitive psychology, love is one of behaviors, and put in to a test which is analyzed by cognitive factors. Thus it is assumed that love is a behavior which is influenced by cognition.

Concerning an aspect of love as behavior, love is one of social behaviors which are posed in social relations between man and woman, parent and child, and god and human. So love as social behavior is accompanied with emotional and cognitive aspects. This perspective is aligned by some studies. For analysis of social attitude, behavioral, emotional, and cognitional aspects were factored in social psychological researches in [8] and [9]. For a dimensional approach with statistics as factor analysis, Y. Lee theorized the three dimensions of activity as behavioral, emotional, and cognitional (BEC), by which economic labors were distributed and categorized in [10], and applied the BEC dimensions to social efforts in [11]. The dimensional approaches were revised to religious behaviors in [12], electing three dimensions to discriminate various religions which were distributed on God-human reason, god’s benediction-human satisfaction, and emotional-cognitional approach to god. Thus, it is thought that the dimensional approaches contribut on various social problems.

Regarding dimensional approaches, this study attempted to analyze love which is conceptualized as one of social

behaviors. It is hypothesized that love would be attributed as the BEC dimensions. And a following hypothesis proposes that loves are differentiated as MW, PC, and GH. With the hypotheses, this study was designed to observe responses on a questionnaire, demonstrated in Method followed. If the hypotheses are confirmed, they are contributable to build a theory of love which is practically applied not only to daily living but also to religion, ethics and educational problems.

2. Method

2.1. Participant

125 people were sampled at two universities and two companies located in Jinju, South Korea. They agreed to respond to a questionnaire constructed for this research. All were covered by IRB’s Codes for Human Subject Protection to assure their freedom and right.

2.2. Experimental Material

A questionnaire was constructed for this study. The questionnaire was partitioned into introduction, questions of participant’s social statuses, and problems of love. The introduction was written to make participant understand purposes of this study, written as “This study attempted to analyze the types of love. They are known as Man-Woman Love, Parent-Child Love, and God-Human Love. And it is stated that they are featured by three dimensions as behavioral, emotional, and cognitional”. To make sure participant’s freedom and right, some notices were added as “You are free whether you respond to items or not wholly or partially, your name is not permitted written. Your responses which are converted to some statistical forms are used only for the research purposes. Your freedom and right are covered by the IRB’s codes of the human subject protection.”

The items of social status were asked as genitals (male or female), ages (20 years, 30 years, or 40 years and above), and jobs. And more whether having sexual partner or not, roles of family (parent, child, or both), and religions (Buddhist, Christian, or Atheist) were included.

The main questions were put in to ask problems of love. They consisted of the types of love as MW, PC, and GH. Each of the three types was constructed by the three BEC dimensions. Each dimension included three questions of similar meaning. For example, an item of B of MW “How much are you taking date with your partner? How much are you taking skin-ship with your partner? How much are you meeting your partner for love?” Thus, the total items amounted to 27 (3 x 3 x 3). Each question as “How much ---” was rated by participants in 7 scale of from very low 1 to very high 7.

2.3. Procedural

Experimenters visited 2 universities and 2 companies for data collection. When the experimenters met groups of participant or personal participants, they asked them to respond to the experimental questionnaire. If the

experimenters got participants' consent for responses, they gave them the whole questionnaire, let them read the introduction, exchange questions and answers for some problems misunderstood, and then had them go on responding to the items of the questionnaire. Until every participant finished responding, the experiment kept aside to guide the experiment.

3. Result and Discussion

Among 125 participants, three people did not want to finish their responses. So the 122 participants' responses to the questionnaire were input to statistical processes as descriptive statistic, analysis of variance, and factor analysis.

3.1. The Three Types of Love Were Confirmed by Factor Analysis

According to this study's proposition, love is differentiated as the three types of MW, PC, and GH. To test this hypothesis, participants' responses to the questionnaire, construed as composition of the three loves were analyzed to find factors. Factor analysis showed three factors are independent as Table 1 with statistics as KMO & Bartlett's test $p = 0.000$. The extract of only the three factors explained 62.441% of variance which is interpreted as a high proportion. The three factors correspond to the three types of love as MW, PC, and GH.

Table 1. Factor analysis for three types of love (Varimax Rotated, Component Matrix).

	Component		
	1	2	3
MW B 1	.082	-.130	.572
MW B 2	.097	.023	.606
MW B 3	-.084	.140	.807
MW E 1	-.013	-.100	.838
MW E 2	-.077	.044	.760
MW E 3	-.122	.244	.609
MW C 1	-.031	.253	.294
MW C 2	-.101	.303	.662
MW C 3	.067	.256	.599
PC B 1	.098	.767	-.067
PC B 2	.208	.622	-.144
PC B 3	.097	.734	-.076
PC E 1	-.039	.745	.238
PC E 2	.150	.747	.148
PC E 3	.117	.709	.277
PC C 1	.150	.719	.127
PC C 2	-.029	.780	.185
PC C 3	.027	.744	.157
GH B 1	.862	.048	.038
GH B 2	.869	.099	.026
GH B 3	.913	.058	.000
GH E 1	.914	.087	-.063
GH E 2	.935	.070	-.076
GH E 3	.925	.102	.002
GH C 1	.868	.112	-.013
GH C 2	.931	.132	.000
GH C 3	.890	.070	-.039

MW: man-woman love; PC: parent-child love; GH: god-human love; B: behavioral; E: emotional; C: cognitional

3.2. The Profiles of Three Love Types Were Differentiated

Since the three love types were analyzed by factors, the profiles and F tests are required for comparison. Figure 1 and Table 2 showed that the profiles of three love types were differentiated by the three activity dimensions- The main effect of both the love types as MW, PC, and GH and the three dimensions as BEC were significant with statistics as for the love types, $F = 190.542$, $df = 2/242$, $MSe = 4.031$, $p = 0.000$, and for the activity dimensions, $F = 38.210$, $df = 2/242$, $MSe = 0.598$, $p = 0.000$. However, it is not concerned because the interaction of love-types and activity dimensions was significant as $F = 3.619$, $df = 4/484$, $MSe = 0.532$, $p = 0.006$. Looking into the profiles, the three love types were differentiated. The love profiles showed commonly the highest emotional aspects, the middle cognitional, and the lowest behavioral, which suggests the behavioral expression of love is inhibited. Concerning to differentiation of profiles shown, the straight behavioral expression of MW love even with the moderate cognitional and emotional ground was contrasted to more behavioral inhibition of PC love even with the high emotional state.

The profiles of MW, PC, and GH were not different in participant genitals (Male and Female), and age stages (20 years, 30 years, or 40 years and above). Moreover, MW profile was not different in whether having sexual partner or not. Also PC profile was not different in whether the role in family is parent, child, or both. These non-significances suggested that the loves both of MW, PC, and GH were relatively constant among the socio classes of between-subject variables.

One unique difference of between subject variable was specified in Figure 2, and Table 3. Showing ~~showed~~ the generally low profile of GH love, the tendency was analyzed by religious kinds as Buddhist, Christian and Atheist as significant in the main effect of religions as $F = 69.564$, $df = 2/105$, $MSe = 2.613$, $p = 0.000$. As shown at Figure 2 and Table 3, the Christian profile flied high near other types of love, especially similar to PC love with high emotional peak, and low behavioral and moderate cognitional level. However, The Buddhist profile is set to equanimity. The two religions have commonality of high emotion. Atheist showed the lowest profile (so called 'not hot and not cold attitude'), which contributed to the low profile of overall GH love shown in Figure 1.

Table 2. Mean and SD for the three activity dimensions on the three loves.

	Mean	SD	N
MW-B	4.7022	1.27978	122
MW-E	5.1257	1.07251	122
MW-C	4.9781	1.11895	122
PC-B	4.5355	1.35625	122
PC-E	5.2896	1.05666	122
PC-C	5.0027	1.12121	122
GH-B	2.2978	1.59188	122
GH-E	2.6175	1.85254	122
GH-C	2.3743	1.69656	122

MW: man-woman love; PC: parent-child love; GH: god-human love; B: behavioral; E: emotional; C: cognitional

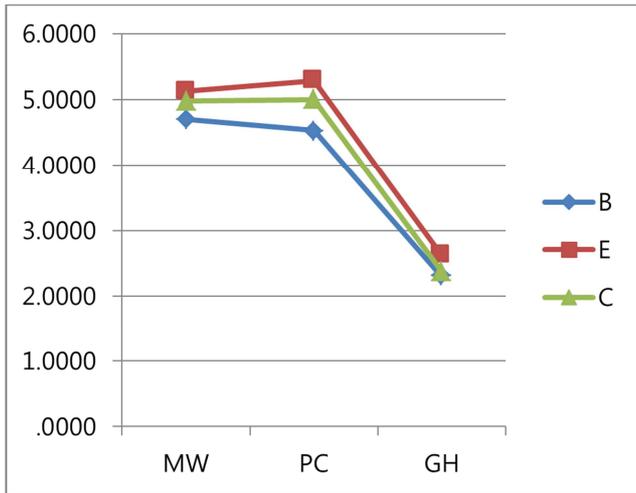


Figure 1. Profiles for the three activity dimensions on the three loves.

MW: man-woman love; PC: parent-child love; GH: god-human love
 B: behavioral; E: emotional; C: cognitive

Table 3. Mean and SD for the three activity dimensions on the three religions.

		Mean	SD	N
GH-B	Buddhist	3.3043	1.33300	23
	Christian	4.0400	1.76991	25
	Atheist	1.3964	.67275	74
	Total	2.2978	1.59188	122
GH-E	Buddhist	3.8116	1.49689	23
	Christian	5.0000	1.58990	25
	Atheist	1.4414	.62204	74
	Total	2.6175	1.85254	122
GH-C	Buddhist	3.4930	1.32143	23
	Christian	4.5200	1.60003	25
	Atheist	1.3016	.51529	74
	Total	2.3743	1.69656	122

GH: god-human love
 B: behavioral; E: emotional; C: cognitive

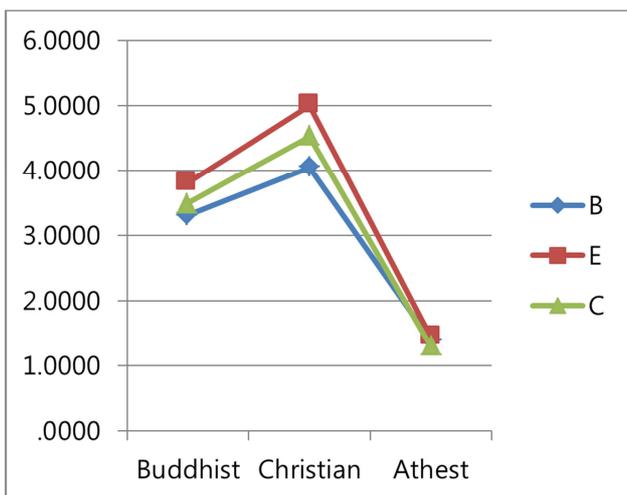


Figure 2. Profiles for the three activity dimensions on the three religions.
 B: behavioral; E: emotional; C: cognitive.

4. Conclusion and Suggestion

This study analyzed the three types of love as man-woman (MW), parent-child (PC) and god-human (GH) which were profiled by the three dimensions of activities as behavioral (B), emotional (E), and cognitive (C). Factor-analysis confirmed the three love types as MW, PC, and GH, which were differentiated to three profiles drawn on the three activity dimensions as B, E, and C, in support of interaction between the love types and the activity dimensions which was analyzed by *F* test.

For some facts interested, each of the love types were not differently influenced by genital identities and age stages. More attended, the MW love was not different in whether having sexual partner or not, and the PC love was not in whether the role of family is parent, child, or both. The indifferences in the personal groups suggest that the types of love are general, sharing commonality that sustaining family and society is most moral. And also each religion's concerns for combination of ethics and loves could be discussed. Christian respects love as the ultimate ethic as written in Peter's second letter, Ch 1st of Bible in [2]. Buddhist proclaims maitrī-karunā (mercy) which subsets love as the highest principle (Mahāparinibbāna Sutta) in [3]. And Confucius teaches 仁 (virtue) inseting love as the perfect good in [13].

It is understandable that the profiles of god-human love were differently due to religious kinds as Christian, and Buddhist. The Christian profile flied high near other types of love, especially similar to PC love with emotional peak, and low behavioral and moderate cognitive as shown Figure 3. It is simulated in a common sensual word 'God-Father' as called in Lord's prayer in Luke Ch 11th of Bible in [2]. However, the Buddhist profile is equanimous, as told that Buddha taught the middle-way (madhyamā pratipad; āgama) in [3]. The two religions have commonality of high emotion which imply the religious corpus of faith commented by St Augustine in [1].

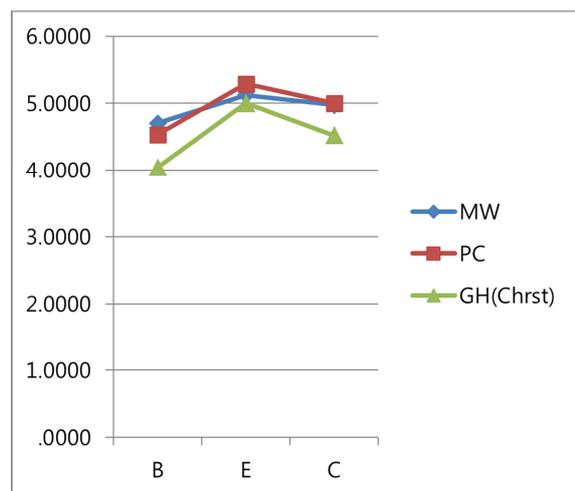


Figure 3. Profiles of Christian compared to MW and PC on the three activity dimensions.

MW: man-woman love; PC: parent-child love; GH (Christ): god-human love of Christian
 B: behavioral; E: emotional; C: cognitive

The three types of love, profiled differently by the three dimensions of activity which were founded by this study, could be useful to explain daily life related to love and problems questioned by ethics and religions. The psychological methodology which used a questionnaire to ask the activities as behavioral, emotional, and cognitive, was successful in this study, and could be applied to analysis of various human efforts. The previous studies which used the similar method as this study were found as an analysis of labor dimensions in [10] and a specification of social efforts in [11].

Though this study contributes much, it wants to advance forwards. This study tested within-subjects variables as the three love types and the three activity dimensions of three isomorphic questions with a large sample size of 122, amounting to the great observations $3 \times 3 \times 3 \times 122$ of each cell, so to sustain little limitation of generalization. However significance or non-significance of between-subject variables which were found in this study needs randomized samples in the next designs to test the generalizations.

What is expected for the next projects, studies should advance to challenge problems of scale. This study has just differentiated the three types of love profiled by the three dimensions of activity which are experimentally defined. To generalize the types of love, diagnosing some personal types, the study should attempt a standard scale.

Acknowledgements

The first author, Hyangmi Ju proposed the problems of this study, designed the questionnaire, and collected experimental data with the help of co-experimenters, Sangyong Kim, Jeonghwa Lee, Miyoung Ha, and Gwonheui Lee who are working at Center of Gih Study. The second author Haegyeoung Lee advised to interpret data, and to incorporate theories of social attitude. The correspondent author, Yang Lee supervised constructing questionnaire and interpreting data, complemented theories related of philosophy and psychology, and wrote this draft, polishing it by publication.

References

- [1] St. Augustine. *The Confessions of St. Augustine*. books.google.com, 2018.
- [2] J. L. Kugel. *The Bible as it was*. MA: Cambridge, Harvard University Press, 1997.
- [3] P. Harvey. *An Introduction to Buddhism: Teachings, History, and Practice*. Cambridge, Cambridge University Press, 2013.
- [4] X. Yao. *An Introduction to Confucianism*. Cambridge, Cambridge University Press, 2000.
- [5] Boethius. *The Consolation of Philosophy: With an Introduction and Contemporary Criticism: Ignatius critical editions*. Ignatius Press, 2012.
- [6] J. K. Sowards. *Corrected Works of Erasmus*. Toronto, University of Toronto Press, 1985.
- [7] U. Neisser. *Cognitive psychology*. New York; NY, Appleton-Century Crofts, 1967
- [8] M. J. Rosenberg, & C. I. Hovland. Cognitive, Affective, and Behavioral Components of Attitude. In M. J. Rosenberg, C. I. Hovland, W. J. McGuire, R. P. Abelson, & J. W. Brehm (Eds.), *Attitude Organization and Change: An Analysis of Consistency among Attitude Components*: pp. 1–14. New Haven; CT, Yale University Press, 1960.
- [9] S. J. Breckler. Empirical Validation of Affect, Behavior, and Cognition as Distinct Components of Attitude. *Journal of Personality and Social Psychology*, 47, 1984: 1191-1205.
- [10] S. Lee, J. Jeong, & Y. Lee. Three Dimensions of Labor: Cognitive Labor Differentiated from Emotional and Physical Labor. *Journal of Human Resource Management*, 5, 2017: 57-62.
- [11] D. Sohn, S. Lee, & Y. Lee. The Three Dimensions of Social Effort. *Psychology and Behavioral Sciences*, 7, 2018: 8-12.
- [12] J. Cho, & Y. Lee. The Three Dimensions of Belief Differentiating Religions. *Humanities & Social Sciences*. 5, 2017: 79-83
- [13] T. A. Wilson. The Ritual Formation of Confucian Orthodoxy and the Descendants of the Sage. *The Journal of Asian Studies* 55. 1996: 559–584.