

Introduction



Intelligent and astute men and women, by virtue of superior insight, spontaneously seek to accomplish what is beyond the visible and ordinary, for they struggle to reach the transcendent. They seek to utilise their natural desires to transform a situation by constructing the *apotheosis*, that is, the perfect example, the quintessence. Because of this, the natural desire for companionship, which is experienced by everyone, is raised to an ideal, by a few: Two people become one, through the interlocking of each person's unique qualities. Although material issues are important in establishing an enduring, close relationship, the desire to enjoy emotional gratification through contact with someone else has always been, and always will be, a preeminent factor. Yet, the fulfilment of this need requires the cooperation of another person. The individual must find ways to join all the components of relationship together, the self-enhancing with other-enhancing, the present with the future.

The strong motivation to have other people demonstrate affection, concern, and compassion towards oneself, begins in childhood and finds expression with parents, siblings, and relatives. Research on family life (Sporer 2010A, 2010B, 2010C), has made it clear that it is a universal attribute of the human persona to place a high

premium on certain needs—the desire to be understood and recognised, to be advised and comforted. However, this ubiquitous concept of love does not entail, in its earliest immature phase, the equal share of responsibilities; it is self-centred, only concerned with receiving, and not giving in return. Children want to be loved, but their concept is that of support, their weakness is compensated by the strength of the parent. Further, this immaturity can extend into adulthood, and the psychological need to have an intimate relationship with the opposite sex cannot be completely reconciled with other life plans. Factors unrelated to the pertinent aspects of the relationship can actually become the motivating ingredients for marriage. It is therefore critical that this undeveloped aspect be magnified into a desire for *mutual love within a permanent relationship*. Only through significant social processes can this great goal be accomplished.

Thus, there can be no possibility of a transforming relationship unless there is an understanding of human interaction. From the earliest civilisation, man has had the strongest inquisitive interest to understand human motivations, for without this information about another person's opinions, attitudes, beliefs, there can be no secure friendship, no comradeship, no amity. Knowledge must be gained from various sources, either from history or through commentary, that would facilitate the development of a compassionate awareness of the needs of others, and an ability to help others reach reasonable productive goals. All the great men of outstanding intellect and knowledge, from the time of the Bible onwards, have sought to add to this knowledge. Some of the greatest philosophers who have lived on the European continent have devoted their considerable mental resources to understanding the wide variety of

components that operate in the psyche, and that potentially could have a substantive impact on human relations.

Indeed, European society has integrated much wisdom into its various cultures, providing advice, guidance, and boundaries in the realisation of emotional desires. Europeans have conceptualised the apotheosis of friendship as essentially two halves to a whole, which fulfills the purpose of *mutuality*, of equal energies being expended in serving the other, so that there is benefit for both through synergy. Such a relationship has been given the name of ‘intimate love’, and is synonymous with the fulfilment of the deepest desires.

We can see that the desire for mutual love, where the man wants to love a woman, but he also wants her to love him in return, is a sign of advancement, civility, and sophistication. In fact, there are few other desires in the human nature that so strongly express in a direct way a person’s spirituality. Yet, such high development is all too infrequent. Oftentimes, we hear a husband might say ‘I love my wife’, but he does not really love her, because he married her *to be loved*, not necessarily because there was the possibility of experiencing mutual love. If this husband does not receive the sympathy and favour he expected from his spouse, then he considers the marriage to be a failure. However, the marriage was never genuine to begin with, since he did not make any attempt to love her the way he expected his wife to love him. The husband will now seek ‘love’ with other people; he does not believe he is unfaithful, since the marital relationship is, in his eyes, without value: There is nothing to cherish or protect.

Consequently, commensurate with the ideal of love is the concept of *wholeness*, which is often expressed in terms of family life; a married man says that he feels ‘complete’ because, with his

spouse, he has arranged the affairs of life so that there is steadiness in purpose, as well as mental and emotional advancement. However, if the ideal is *defective*, then the absence of wholeness will motivate people, not to build and repair, but to abandon and destroy. If 'love' cannot be found in the family, then people will search for it elsewhere, sometimes to their own and another's detriment.

Despite the voluminous literature on marriage and family, virtually nothing has been written about this most important subject. Thus, we will endeavour to examine these themes in greater detail through the analyses in this work, so the methods that are used to create the 'interlocking' of attributes are revealed. Only in this way can one understand the true nature of the 'transformed' male-female relationship. We can say that numerous devices have been emplaced by European societies over the centuries that firstly, make men and women aware of the apotheosis of the relationship, and secondly, that can assist men and women in reaching the apotheosis. Further, we shall also examine the changes in the methods of assessment of personality traits, especially the inability of modern society to effectively utilise these methods, and how these changes have impacted the creation and maintenance of intimate relationships.

There are terms which we will use that efficiently describe personality comparisons. We can refer to a substantive likeness or similarity in a trait, belief or attitude as a *homology*, and the satisfaction that arises from the matching of ideas as *homophily*. In reference to substantive differences between two people, the term would be *heterology*, and for the positive emotional response to such a difference is *heterophily*. On this ground, we can say that X,

a trait, belief, or attitude found in one partner and not the other, is a heterology, whilst the *attraction* that exists between these partners because of this incongruence is *heterophilic*. Further, we can say use the term *homology* or *heterology* to describe whether the overall set of traits, beliefs, and attitudes between two people are, in the main, similar or dissimilar, respectively.

Let us start by acknowledging that an intimate relationship between a man and woman contains all the same functions as an ordinary 'dyadic' friendship, including factors that control distance, support, and advice. People therefore determine the 'usefulness' of other people by evaluating them according to the most basic intellectual principle: Cataloguing *similarities and differences*. One holds up the mirror to view one's own personality, and then puts it down to see how others compare. The fundamental principles underlying the need for emotional gratification are present in the relationship between any two persons, regardless of gender. Traits are assigned a value, and are incorporated into the overall perception of the 'character' of the other person. However, the *priority* or order of these traits depends on the type of relationship. Certain traits are more important in intimate relationships compared to casual friendship, because there is greater investment of resources in the former.

The Greek philosopher Democritus stated that 'Similarity of mind makes friendship', and there is ample evidence from various cultures attesting to this principle as a major factor in interpersonal attraction. The principle can be summarised by using the oft-used but accurate expression: 'Like attracts like'. In fact, many societies encourage homology. Primitive societies often restrict marriage to within classes, whereas moderately advanced societies control

various social gatherings as part of mate-choosing mechanisms, and the most sophisticated cultures, whilst not denying the importance of interpersonal differences, use informal procedures that reduce the likelihood of marriages that might be too dissimilar.¹ These customs reflect a collective interest in reducing the pool of potential candidates to those who have a background similar to oneself.

There are also many advantages in having two people who are substantively similar, as there are many areas where homology provides a *supportive* function. Similarity in basic habits creates a *mutual understanding* and an *ease of doing*. At the simplest level, communication can also be greatly facilitated when terms, metaphors, and ideas are mutually understood. For example, an educated person cannot deal effectively with an uneducated one because the latter would not understand the former's allusions. As shared experiences and attitudes are necessary for important social functions, similarity between persons is also important for those times when an individual feels a sentimental or nostalgic need to reminisce. Synchronisation of habits, temperament, desires and so on become significant when the situation is one where they both want to engage in some activity at the same time and in the same depth, such as studying, shopping, going out to the movies, or embarking on a journey. When a mutually beneficial activity can be performed alone, such as reading, gardening, cooking, or sewing, then one does not necessarily have to seek out companions with similar traits. Further, in order to balance the uncertain and chaotic interpersonal activities that are connected to career, many desire to have secure and predictable interactions in private life. Personality and experiential resemblances bring ease of social transaction which compensates for the dissatisfaction of dealing

with people who are dissimilar to oneself in the workplace. Hence, there are relatively few restraints in situations where homology is present, such as in a relationship where the parties cohabit or otherwise spend large amounts of time together.

Just as individuals choose friends based on similarity in race, personality, background, attitudes, and behaviour, they choose an opposite-sex love interest using comparable criteria. However adequate one might find general similarity in a same-sex relationship, a deep friendship between the sexes requires extensive mutual support and compensation. Young people form associations in the attempt to find a 'mirror' for their attitudes and behaviour, without necessarily seeking to obtain something more deeply emotionally gratifying. Such a relationship is bound to be more self-centred, where people surround themselves with a panoply of interchangeable figures. Thus, what is important in a same-sex relationship might not be very important in a cross-sex friendship, and vice versa.

To these psychological factors are sometimes added ideas related to baser instincts. With human beings, there is an added psychological goal of a perpetuation of self, specifically by defining and maintaining one's own self-image. Consequently, out of awkwardness, and in striving to find common ground, young men often focus on the rudimentary or biological nature of male-female relations, conceptions which are tied to perpetuation of family and race. Everyone agrees that this is, after all, what 'mating' is ultimately about in the larger world of physical nature. The physical charms are accentuated, and a man finds some safety and relief in the romantic idea of the soft, warm embrace of a woman, which validates his manhood without threatening it.²