PERSONAL VALUES AS CORRELATES OF LOVE ATTITUDE IN YOUNG ADULTS

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Abstract

The purpose of the present study was to explore Personal Values (Self- transcendence, Self-enhancement, Openness to change, Conservation) as correlates of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape) in young adults. A total of 600 Pakistani adults aged 18 to 50 participated in the study who were involved in a romantic relationship. The Portrait Value Questionnaire (PVQ-57RR) and Love Attitude Scale (LAS) were used in the study. The findings demonstrate a negative relationship between self-transcendence (personal value) and ludus and mania (love attitudes), and a negative relationship between self-enhancement and love attitudes (eros, mania, and agape). Similarly, openness was found to be negatively correlated with storge, mania, and agape (love styles) and conservation was also found to be negatively correlated with ludus, pragma, and mania (love attitudes). The pattern of these results suggests that individuals' personal values impact their love attitudes towards their romantic relationships.

Key words: Romantic relationship, Love attitude, Mania, Personal values, Pragma

Introduction

An intense and passionate encounter between two people is commonly referred to as love, and it can manifest itself in a variety of ways, including behavior, attitude, and feelings. One of the most basic human emotions, love has many facets and complexities. It includes a variety of emotions, actions, and viewpoints that change and are influenced by a person's experiences as well as by society. Understanding what influences views about love and how these beliefs differ among people has long piqued the curiosity of researchers. Age and personal values are the two main factors that affect attitudes about love.

Age frequently determines a person's developmental and experiencing stage, influencing their views on commitment, relationships, and love. For example, younger people might value enthusiasm and adventure more than older people, who would look for stability and company.

Personal values, which are firmly anchored in social, cultural, and personal experiences, are also quite important. Values determine how people behave in relationships as well as how they perceive love, including things like communication, loyalty, and handling disagreement.

One's fundamental beliefs, values, and attitude toward love are reflected in their love attitude. It illustrates the characteristics of young adults' value-oriented marriage. Political institutions, economic situations, and cultural patterns can all have an impact on and limit it. The yearning for love is a result of both psychological sexual development and physical maturity.

One's behavior and feelings might also provide the impression of how they feel about relationships and love. Love has been defined and categorized in a variety of ways by numerous scholars. In his 1973 idea "Colors of Love," Lee uses colors to represent love.

Hendrick and Hendrick created the six-dimensional Love Attitude Scale (LAS) based on Lee's theory; Strong emotional and physical attraction followed by dedication to the loved one is referred to as eros, or passionate love. The term "storge" (friendship love) describes a romantic connection that

gradually blossomed from friendship. Ludus, which means "game-playing love," is a term used to describe playful or game-playing love. There is no dedication to love or the partner in this type of relationship. Mania (possessive love): This type of love is defined as a fusion of Ludus and Erotic love styles, leading to a possessive, intense, and obsessive sensation. Pragma, or "practical love," is a love style that combines Ludus and Storge and holds that love is realistic and useful. Agape, or selfless love: This type of love combines stoic and erotic elements. The demand for reciprocal assistance (altruism) enhances the quality of love, which is regarded as intense and full of friendship. Based on age, gender, and cultural deference, the current study

intends to investigate the love attitudes of young adults (who are romantically attached) in

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The purpose of this article is to present a thorough examination of the relationship

between love attitudes and age and individual values. It synthesizes empirical research, pulls on important theories in love studies, and talks about how these findings affect relationship dynamics, therapy, and social policy. Two main theoretical frameworks were used that have influenced the study of love and relationships to comprehend the interaction between age, individual values, and love attitudes:

Previously, back in the era of ninety, researchers felt weird to explore the variables of love and intimacy and usually avoided studying love because the study of intimacy was considered taboo, and researchers who dared to explore love and intimacy faced criticism from various quarters. With the increasing interest in romantic relationship and its substantial impact in humans' lives, in recent years things have changed, and intimacy research has gained respect and approval and now researchers feel free and harmless to explore and talk about the love and intimacy. Scholars and researchers of social psychology and sociologists started to develop theories on intimacy and people especially women acknowledge its significant importance in romantic relationships and the sustainability of marriages (Walster & Walster, 1977).

Throughout history, poets, singers, musicians, philosophers, mystics and theologists valued love and helped to recognise it as an influential force manipulating many features of human culture. Their recurrent use of love in their art spread its influence across innumerable human activities, including religion, arts, fiction, music, theatre, philosophy, psychology, and theology. Love links varied human groups such as families, fraternities, communities, states, nations, and the worldwide community, thus causal to social solidarity. Love can be expressed in various forms, such as love for consociate, one's work, and love for nature. Love includes joining and linking different aspects into a greater whole. Exploring love and its historical and cultural implications is challenging yet appealing. Such an examination is energetic for emerging a comprehensive metaphysics of love that surpasses exact ideas or spiritual standards, illustration from systematic and religious information about love.

Teilhard (1975) explained love and demonstrated that the origins of love are found on a cosmic scale. The power of love, represents harmony and a more extraordinary blend, streams throughout the whole story of progression, and creates advanced form of energy in human existence. He emphasizes the importance of the power of love and motivates that we should use the potential of love, and to accomplish this, we must pursue support from science and find an organized investigation of the notion of love. He said in 1934 that love is going through a "state shift" and ended

with the well-known quote, "One day, after we control the ether, the winds, the tides, and movement, we will control the vitalities of love for God." Furthermore, man will have discovered fire on that day for the second time in human history.

According to Hatfield and Walster (1978), most people can distinguish between two types of love: companionate and passionate. An intensely emotional state associated with feelings of affection and lust, excitement, trepidation, and relief is known as passionate love, or obsession.

Passionate love, according to Hatfield and Walster, is a great yearning to come together. Ecstasy and tranquility are associated with mutual love, or uniting with the other. Separation from unrequited love is linked to feelings of emptiness, anxiety, or pessimism. A high level of physiological arousal is experienced.

Hatfield and Walster (1978) explain passionate obsessive love and explain that mental and physical aspects are essential features of passionate love. People's fundamental beliefs about suitable emotions in a creative and actual situation significantly influence their emotional practices. Societies and communities to which people belong and their immediate relations like parents, friends, classmates, colleagues and individual experiences teach them about appropriate expressions of emotions in suitable situations. How people perceive and understand their feelings and emotions is deeply connected to how people learn about the norms of emotions. In order to sense and experience any sensation or emotion, people need physiological arousal.

Love and love attitudes and styles have been discussed from different perspectives throughout history, and much literature is available. According to Açıkel (2013), the theories that were most frequently discussed and studied were Hazan and Shaver's (1987) attachment theory, Sternberg's (1986) theory of love as a triangle, and Lee's (1977) theory of love types. Sternberg's (1986) triangle theory is the most well-known theory of love. It views proximity, passion, and commitment as the three corners of a triangle that make up love. It is inadequate to emphasise exclusively one theory or try to comprehend love through a single viewpoint, as with any multifaceted topic. However, the foundational theory that offers a comprehensive description of love attitudes is the theory given by Lee (1973).

A theory of love has been proposed by Canadian sociologists that rejects the single explanation of love and encourages multiple explanations and definitions of love. It was based on extensive interviews with individuals of different ages and genders.

According to Lee (1973), love is more of a behaviour that is learned than being an inherited instinct in people. In line with Lee's (1973) argument, love can also well be described as a virtue that is learned as opposed to innate. After analysing thousands of expressions of love Lee identified nine forms of love recognized by society. While in interviews with two thousand people he concentrated on six groups, at some point he realized that only six groups could be suggestively different. He pointed the fact that the three described love styles are not clear cut and have to be based on a firm foundation (Paludi, 2012). There is a great accuracy of each of the six individual love styles which have been distinguished by Lee. These comprise three main love types: The first one is passionate love or eros, the second one is game-playing love or ludus and the last one is friendly love or storge. Lee (1973) suggested that a mixture of these primary types would result in three secondary love types: In a blend of friendly love and game-playing love it results in pragma-love or practical love whereas possessive love or mania love is derived from passionate love mixed with game-playing love and unselfish love or agape love which is derived from passionate love

and friendly love. It is also crucial that one understands these various love factors and most importantly the differences in the various love styles that defines romantic
relationships between two individuals.

Lee (1973) stated that different types of love are created based on cultural values and objectives that are accepted in a society and developmental life course of an individual concerning their attitude towards love. Therefore, in connection with the values which people uphold, we may assume that there is a correspondence between people's attitude towards love in relationships. In addition, it should be noted that the values may affect differentiated forms of
love. For instance, altruistic love may be related with the so-called 'traditional values' of the modern society. This means that, people who possess and apply traditional norms, follow the example of the rest of the society behaviours, are not likely to be associated with passionate behaviour in as far as love is concerned. Thus, it is possible to sum up that upbringing and the values, which were chosen by the society, are also the determinative factors influencing the
vision and perspectives on love. As it has already been said, ideas about love are not fixed; they change. As such, our values shift with thoughts and so does the individual valuations on love (Açıkel, 2013).

Lee's (1977) extensive love model identified six styles or colors:Lee's (1977) extensive love model identified six styles or colors:

1. Eros, derived from the Greek word for "erotic," represents sexual passion (example: Such frivolities as 'I know that my partner and I have the right physical 'chemistry' between us', have their origin in physical concepts of the sexualization of modern relationships. Some of the assumptions of the erotic lover include; the lover sees love as the most important aspect in life, they would like to be in contact with their lover on a daily basis and they are committed in their relationships (Hendrick & Hendrick, 1992).

2. Ludus, or game-playing, may be characterised by separate relationships with one of the partners ("I attempt to keep things ambiguous with regards to him/her"). Ludity, there is love as war, a process of competition, saying that one can be in several
relationships at one time. They value passion and closeness in a relationship, give low levels of commitment and are somewhat aggressive (Hendrick & Hendrick, 1992).

3. Storge love can be defined as the enhancement of the closeness between two people and considering love as close friends. Astor's three types of love are distinguished in the following way: storgic love is associated with such perceived communication partner characteristics as sincerity, commitment, and maturity. Thus, storge is described as being constant, grounded and most probably long-standing (Hendrick & Hendrick, 1992).

4. The epiphany level by Pragma provides more realistic features such as financial, social or child aspects when choosing a desirable partner for romantic relationship. These people look for in their potential lovers are according to the criteria-matching indicators and one of the indicators tested in a partner is parentability. It seems for
them love is more of a contractual matter and they don't show much of a desired emotion either (Lord, 1997).

5. The meaning of the term "mania" is the person's obsession or jealousy that can be seen in some relationships ("I feel terrible when my partner doesn't pay attention to me"). Clients with manic tendencies expect complete synchronization with a partner and becomes dissatisfied if doesn't get the partner's complete attention. They strongly crave for love, but expect it to be painful and experience worry concerning the future (Hendrick & Hendrick, 1992).

6. Selfless love also known as Agape features the action where the interest of the partner comes before the interest of the person ("I can withstand all for my partner's sake"). The people who show agape love are mostly selfless and are willing to give up something for the sake of love; they are devoted and could be

have compassionate and are generous.

It is aligned with the study of Lee, who has classified love into six types, out of which the first three belong to the fundamental types and the other three are the secondary types of love.

Why is it that these styles are considered qualitative development of the basic primary components? The level of emotion also sets the difference between the styles where Eros and Mania incorporate the high level of emotions, Agape incorporates average level of emotions, and Ludus and Storge, Pragma have low levels of emotion intensity. This evenness make it possible for one to hypothesize that they tend to refer to different affective/ temperamental aspects of a person (Hendrick & Hendrick, 1986).

The ideas and ideals that people consider significant and desirable are known as personal values. Love attitudes and behaviors are greatly influenced by these values, which evolve throughout time as a result of cultural, social, and psychological factors. The correlation between several aspects of personal values and love attitudes is examined in the parts that follow:

How people perceive and feel love is greatly influenced by culture. Families, communities, and social peace are valued in collective cultures, such those in areas of Asia, Africa, and Latin America. In these cultures, the needs of the family or community are prioritized over personal preferences, and love is frequently seen through a communal perspective. Because people value steady, sustaining, and long-term relationships that fit with cultural and familial norms, Storge and Pragma love types are more prevalent.

Individualistic cultures, like those in Western Europe and North America, on the other hand, place a high importance on individual liberty, self-expression, and freedom. Love is frequently viewed in these civilizations as an individual decision motivated by passion, attraction, and emotional pleasure. Kus Ambroz, Suklan, and Jelovac (2021) examined the impact of personal values on the quality and durability of relationships by conducting a pragmatic survey. The results led to the creation of a hierarchy of values, with safety, love, and health ranking highest. The study's main discovery was that love had no bearing on a person's self-evaluation of relationship stability, but it was connected to that person's personal insight into the quality of their relationships. Relationship quality was negatively correlated with self-respect, although it was positively correlated with family safety and comfort. It was discovered that excitement had a major effect on the stability and quality of romantic relationships.

Living within a societal framework fundamentally focuses individuals on its impact, surrounding diverse factors that shape behaviour. Values function as guiding principles that enable individuals to preserve their legitimacy under environmental influences. To attain equability, individuals require specific variables to establish a harmonious steadiness between their internal and external domains while simultaneously nurturing association with society. The constituents within society, including humanity, the individual's assigned role, and the subsequent confirmatory facets of such connections, prominently contribute to the protection and restoration of optimal health. Values play a critical role in developing and perpetuating relations founded on love, respect, trust, and selflessness within both immediate and broader environments across all life stages. Additionally, they enable reconfiguration when psychological well-being is compromised, thereby uniting society and the individual on a wholesome common ground;

values produce collective alliance through shared sentiments, culminating in societal harmony. Furthermore, values exercise a promising influence on individual wellness, as suggested by Roceach, who attributed values to the function of safeguarding one's disposition toward divergent occurrences and circumstances in life (Dilmaç & Ekşi, 2015).

Love attitudes are also related to psychological value which include self-value, value

rank of autonomy and personal development. Ludus or Eros love styles which involve glamour, change and instant gratification may be selected by those individuals that are more inclined towards individualism and growing. These people live short term relationships together with young age till they meet the feeling of self realization and go on to have that kind of relationships that give them the feeling of adventure.

However, individuals, who have a tendency to appreciate affection, and constant reassurance from their mates would probably fall under Agape, Pragma, or Storge love station. These people are more likely to prioritize higher goals, such as marriage and having children, for they understand the emotional and psychological readiness that is implied by the constant work on the relation. They often attend relationship satisfaction and stability by stressing comprehension, support, and similar values in love attitudes most of the instance.

Sprecher & Regan (1998) conducted a cross-sectional studies in which they sought to understand a person's view on love at different periods in their lives. Their research response they said that younger participants reported higher and passion which are both resonants with the Eros love style. The passion seeker desire romantic and physiological passion, as well as risking passion were many of the time linked to this.

Storge and Agape love types where people value companionship, selflessness and

emotional support were on the higher level as people grew older. It is also possible, however, that

age change in love views is an indication of broader shift in life goals and personal values or maorality such as change from passion and novelty to security and attachment.

Value Theory is the most commonly applied model of human values. It antedates a value structure that has been identified in over 75 countries around the world (Schwartz, 2011). In 2012, the model was updated to encompass 19 motivationally unique types of values and describe the dynamic relationships between them. All values share similarities, yet their underlying motivations and objectives distinguish them from one another. Ten broad values are categorized by the values theory according to the reasons behind each one. Because they are based on and contribute to meeting one or more of the three basic necessities of human existence, these values are probably universal. These needs include the needs for each individual as a living being, the needs for coordinated social interaction, and the needs for clusters to exist and function. Individuals cannot efficiently address these fundamental needs independently. Instead, people must find appropriate objectives to address them, connect with others about these objectives, and seek cooperation in following them. Values are the socially preferred notions representing these purposes in our minds and the dialectal we use to express them in social interactions.

Objectives

- To find out the Personal Values (Self- transcendence, Self-enhancement, Openness to change, Conservation) as correlates of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape)

Hypothesis

- There will be significant relationship between Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation) as

correlates of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape)

- Personal Values (Self- transcendence, Self-enhancement, Openness to change, Conservation) will be predictors of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape).

Method

Sample

A total of 600 Pakistani adults aged 18 to 50 participated in the study. Over half of the participants were women. All were involved in a romantic relationship. The sample was drawn using non-probability purposive and snowball sampling techniques.

Research Design

Cross sectional correlational research design was used to find out the Personal Values (Self- transcendence, Self-enhancement, Openness to change, Conservation) as correlates of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape)

Measures

The following measures were used.

- **The Portrait Value Questionnaire (PVQ-57RR)**

PVQ is a famous instrument for measuring values. It was developed by Shalom Schwartz and his colleagues in 2001 and updated in 2012. It consists of 57 items and a 6-

point Likert scale. Its alpha value is .89. There are four higher-order values of PVQ: S-T, S-E, OTC, and C.

- **Love Attitude Scale (LAS)**

LAS was developed by Hendrick and Hendrick in 1986. It measures different

attitudes toward love. This scale has 6 subscales, every scale has 7 items. Its alpha value is

.85. LAS has six sub-scales EROS, LUDUS, STORAGE, PRAGMA, MANIA, and AGAPA.

Results

The present study aimed to explore the correlates Personal Values as correlate of Love attitude. Psychometric properties of these scales are reported in table 1.

Table 1

Psychometric Properties of all Scales and Subscales

Scales	k	M	SD	Range	Cronbach's α
Personal Values					
a. Self- transcendence	18	37.14	7.08	18-50	.82
b. Self-enhancement	15	30.50	5.88	15-40	.81
c. Openness to change	9	19.53	4.10	9-29	.73
d. Conservation	11	30.63	6.01	15-42	.76
Love Attitudes					
a. Eros	7	13.05	5.53	7-28	.91
b. Ludus	7	20.02	7.30	7-28	.96
c. Storge	7	12.87	4.91	7-29	.90
d. Pragma	7	15.61	6.02	7-28	.91

e. Mania	7	16.67	6.63	7-29	.95
f. Agape	7	13.59	5.92	7-27	.96

To find the Personal Values (Self- transcendence, Self-enhancement, Openness to change, Conservation) as correlates of Love attitude (Eros, Ludus, Storge, Pragma, Mania, Agape); Pearson product moment correlation was used. Results reported in table 2 revealed that Results highlighted that among Personal Values, Self-transcendence negatively correlated with Ludus *(r=-.08; p<.05)* and Mania *(r=-.18; p<.05)* while self-enhancement negatively correlated only with Mania *(r=-.21; p<.05)*. Moreover, negative relationship was found between openness to change with Storge *(r=-.09; p<.05)* and Mania *(r=-.17; p<.05)* while Conservation negatively related with Ludus *(r=-.09; p<.05)*; pragma *(r=-.10; p<.05)* and Mania *(r=-.17; p<.05)*.

Table 2

Correlation between Personal Values and Love Attitude

Variables	1	2	3	4	5	6	7	8	9	10
1.Self- transcendence	-	.82**	.80**	.81**	-.07	-.08*	-.005	-.06	-.18**	-.04
2.Self-enhancement		-	.78**	.78**	-.09*	-.07	-.05	-.03	-.21**	-.09*
3. Openness to change			-	.80**	-.07	-.03	-.09*	-.02	-.17**	-.07
4. Conservation				-	-.07	-.09*	-.03	-.10*	-.17*	-.06
5.Eros					-	-.26**	.51**	-.18**	.66**	.63**
6.Ludus						-	-.17**	.41**	.01	-.33**
7.Storge							-	-	.6	.5

	07	3**	6**
8.Pragma	-	.04	-.10*
9.Mania		-	.63**
10.Agape			-

Note: **p<.01; *p<.05

Multiple linear regression analysis was used to find out the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation) as predictor of Love attitude.

Results reported in table 2 showed that overall model was not significant $F(4, 595) = .35, p>.05$ with 0.7% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation). Moreover, Personal values are not found to be the significant predictors of Eros.

Table 2

Multiple linear Regression to find the predictor of EROS (Love attitude)

Variable	B	SE B	β
Constant	31.43	1.28	
Self- transcendence	.00	.07	-.01
Self-enhancement	-.08	.07	-.08
Openness to change	.01	.07	.01
Conservation			
R^2	.07		

Note: **p<.01; *p<.05

Results reported in table 3 showed that overall model was not significant $F(4, 595) = .35, p>.05$ with 1.5% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness

to change, Conservation). Moreover, among all Personal values; openness to change was found to be the positive predictor of Ludus.

Table 3

Multiple linear Regression to find the predictor of Ludus (Love Attitude)

Variable	B	SE B	β
Constant	25.48***	1.68	
Self-transcendence	-.09	.09	-.09
Self-enhancement	-.04	.01	-.03
Openness to change	.27*	.14	.15
Conservation	-.14	.01	-.11
R^2	.01		

*Note: **p<.01; *p<.05*

Results reported in table 4 showed that overall model was significant $F (4, 595) = 3.35, p<.05$ with 2.2% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation). Moreover, among all Personal values; openness to change was found to be the negative predictor of Storge.

Table 4
Multiple linear Regression to find the predictor of Storge (Love Attitude)

Variable	B	SEB	β
Constant	30.02	1.12	
Self-transcendence	.14	.06	.20
Self-enhancement	-.05	.07	-.06
Openness to change	-.28**	.09	-.24
Conservation	.03	.07	.03
R^2	.02*		

*Note: **p<.01; *p<.05*

Results reported in table 5 showed that overall model was significant *F (4, 595) = 3.55, p<.01* with 2.3% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation). Moreover, among all Personal values; openness to change was found to be the positive predictor while and conservation was found to be the negative predictor of Pragma.

Table 5
Multiple linear Regression to find the predictor of Pragma (Love Attitude)

Variable	B	SEB	β
C	28.58	1	

	Variable	B		SE B	β
Constant				.38	
	Self-transcendence	-.06		.07	-.07
	Self-enhancement	.08		.08	.08
	Openness to change	.25*		.11	.17
	Conservation	-.25**		.08	-.25
	R^2		.02**		

Note: **p<.01; *p<.05

Results reported in table 6 showed that overall model was significant *F (4, 595) = 6.90, p<.001* with 4.4% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation). Moreover, among all Personal values; Self enhancement was found to be the negative predictor of Mania.

Table 6

Multiple linear Regression to find the predictor of Mania (Love Attitude)

	Variable	B		SE B	β
Constant		32.58		1.5	

Variable	B	SE B	β
Self-transcendence	-.05	.08	-.05
Self-enhancement	-.18*	.09	-.16
Openness to change	-.05	.12	-.03
Conservation	.03	.09	.03
R^2	.04***		

Note: **p<.01; *p<.05

Results reported in table 7 showed that overall model was not significant *F (4, 595) = 1.96, p>.05* with 1.3% explained variance by the Personal Values (Self-transcendence, Self-enhancement, Openness to change, Conservation). Moreover, among all Personal values; Self enhancement was found to be the negative predictor of Agape.

Table 7

Multiple linear Regression to find the predictor of Agape (Love Attitude)

Variable	B	SE B	β
Constant	30.73	1.36	
Self-transcendence	.10	.07	.12
Self-enhancement	-.17*	.08	-.17

Openness to change	-.06	.11	-.04
Conservation	.01	.08	.01
R^2	.01		

Note: **p<.01; *p<.05

Discussion

The present study aimed to explore the relationship between personal values, and love styles in Pakistani adults involved in romantic relationships. Taken together, the findings demonstrate a negative relationship between self-transcendence (personal value) nd ludus and mania (love attitudes), and a negative relationship between self-enhancement and love attitudes (eros, mania, and agape). Similarly, openness was found to be negatively correlated with storge, mania, and agape (love styles) and conservation was also found to be negatively correlated with ludus, pragma, and mania (love attitudes).

Inconsistent with the findings of the present study, Sanrı and Goodwin (2013) investigated love styles and values in samples from Turkey and the United Kingdom and pancultural analyses revealed substantial relationships between specific value dimensions and love styles. The study found a favorable correlation between self-transcendence and agape (selfless love), self-enhancement and ludus (game-playing love), and conservation and pragma (realistic love).

Tartakovsky (2024) studied young Jews and Arabs seeking a romantic partner in Israel. The study aimed to explore how value preferences are associated with the emerging attitudes of adults in love and romantic relationships. Inconsistent with the current study's findings, they showed a significant positive relationship between conservation versus openness to change and love attitudes. Similarly, a high level of self-enhancement versus self-transcendence values was linked to higher positive romantic attitudes.

Similarly Wan, Luk, and Lai, (2000) investigated Personality correlates of loving styles among Chinese students in Hong Kong. They approved a more complete model of personality structure (the five-factor model) than has been the case in prior studies of love styles. Together, the Big Five characteristics—conscientiousness, agreeableness, openness, neuroticism, and extraversion—represent a wide range of behavioral variances (Digman, 1990). Openness did not substantially link with any of the loving styles, which is inconsistent with the current study's findings.

The most intense emotional emotion that most individuals experience is love. Many relationships terminate in divorce, while others that progress to the next stage (marriage) unfortunately face many conflicts because of romanticized notions of a perfect existence. Thus, it is necessary to look at personal beliefs and love attitudes to help people improve them and raise

the caliber of their relationships.

Considerable attention has recently been given to the importance of personal values in the scientific community. Personal values are recognized to affect attitudes, views, decisions, and behavior across a variety of life domains. They are frequently hypothesized to be cognitive representations of abstract aims that serve as guiding principles in life. Nevertheless, scholars in relationship studies have disregarded mainly the potential influence of personal values on romantic relationships. Research suggests that individuals in romantic relationships are inclined to share similar values, and the degree of configuration in values may contribute to interpersonal attraction, potentially affecting the quality and satisfaction of relationships (Watson et al., 2004). However, how the content of individuals' values affects their romantic relationships remains unclear. The findings of the present study will fill the gap in the existing literature of love attitudes.

Limitation

There were following limitations of this study: Non-probability sampling was used.
Participants were taken from limited region of Pakistan, (Punjab).

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