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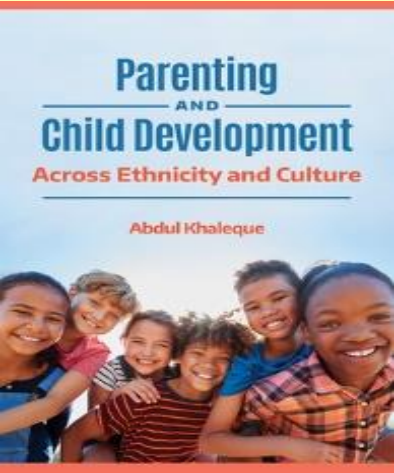
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CONGRATULATIONS



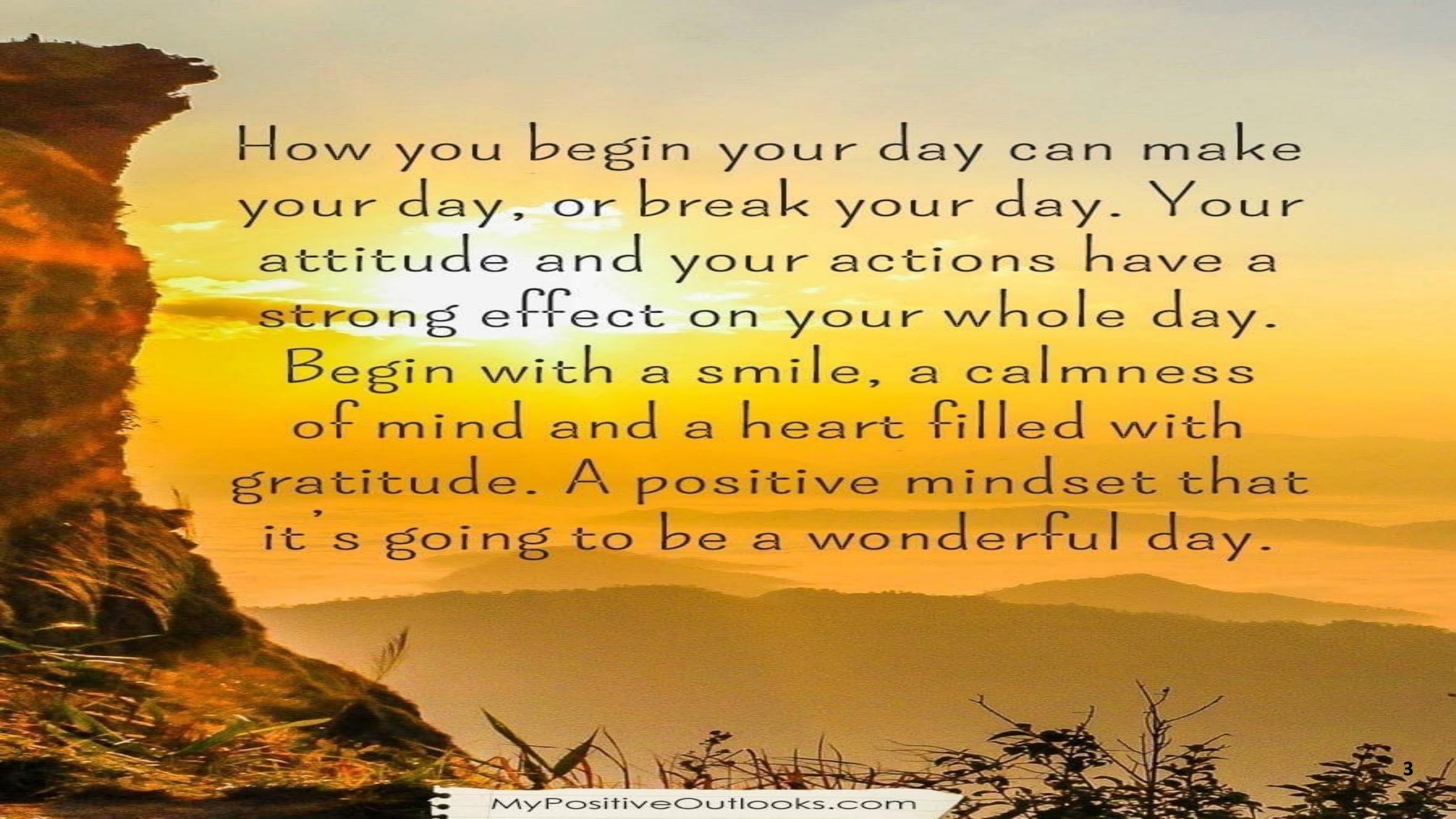
Dear fellow Readers

Please join us in congratulating Abdul Khaleque (Senior Scientist in the Rohner Center) for recently receiving the *Bronze Award* from the *Independent Book Publishers* for his recent book on “*Parenting and Child Development: Across Ethnicity and Culture*”. The book contains an excellent chapter on *IPARTheory* that you might like to read. The volume is also peppered throughout with other references to and discussions of the theory, evidence, methods, and implications as provided by many of you. This award comes on top of Abdul's Silver and Bronze Awards for his earlier book on “Intimate Relationships Across the Lifespan”. That book too featured *IPARTheory*-related work, including work by many of you.

CONGRATULATIONS to all of you for getting your work recognized in two outstanding textbooks, and especially to Abdul for these exceptional achievements!

Good reading, and...keep shining: the world needs your light

Rohner Research Center



How you begin your day can make your day, or break your day. Your attitude and your actions have a strong effect on your whole day. Begin with a smile, a calmness of mind and a heart filled with gratitude. A positive mindset that it's going to be a wonderful day.

Affection & Acceptance: Combining Affection Exchange Theory with Interpersonal Acceptance-Rejection Theory

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Research connecting the quality of interpersonal relationships to both mental (e.g., Barnett et al., 2021) and physical health (e.g., Uchino, 2018) continues to headline contemporary literature. The focus on prosocial and affectionate messages, along with advances in measures of physiological markers, has motivated scholars to investigate how and why such messages are beneficial to individuals and relationships. Affection exchange theory (AET) and interpersonal acceptance-rejection theory (IPARTheory) are two theories often utilized to explain why healthy intimate relationships benefit individuals and how the lack of such relationships may cause adverse physiological responses. Though similar in purpose—AET attempts to explain the antecedents and effects of *affection* while IPARTheory focuses on the “consequences, causes, and correlates” of feelings of *acceptance and rejection* (Khaleque & Ali, 2017, p. 441; Rohner, 1986)—the combination of these theories reveals unique insight into the connection between prosocial messages and individual/relational health. Thus, the following review explores the intersection between affection and acceptance-rejection by comparing and contrasting components of AET with IPARTheory.

Overview of AET & IPARTheory

Affection exchange theory, defines affection as an “internal state of fondness and intense positive feeling for a living target” (Floyd et al., 2015, p. 310). It is founded on the evolutionary claim that all humans are driven by superordinate goals to survive and reproduce. Humans use communication to accomplish these goals, even when they are not consciously aware

of procreation and survival as motivating influences (Floyd et al., 2021). AET specifically purports that humans have an inborn “need and capacity for affection” (Floyd et al., 2015, p. 310) such that its presence fosters individual and relational health while its absence leads to stress, depression, and reduced overall health (Floyd, 2014).

Similarly, interpersonal acceptance-rejection theory defines acceptance as one end of the “warmth dimension” of intimate relationships that is expressed both verbally and nonverbally (e.g., signs of love, caring, *affection*, emotional support, etc.) and rejection as the absence of warmth that can also be expressed verbally and nonverbally (e.g., “emotional coldness, hostility, aggression, indifference, neglect, withdrawal of behaviorally expressed *affection*,” etc.; Ibrahim et al., 2015, p. 52).

At its core, IPARTheory suggests that perceptions of acceptance and rejection within interpersonal relationships predict psychological and behavioral adjustment (Rohner, 2004).

Because affection is a sign of acceptance (Rohner, 1986), AET is particularly useful in exploring one way individuals communicate acceptance-rejection. Indeed, affectionate communication, defined by Floyd (2015) as symbolic behaviors that “convey messages of love, fondness, and positive regard” (p. 24), mirrors Rohner’s (2016) explanation of the warmth continuum between acceptance and rejection as expressions of “caring or lack of caring” (p. 2309). Thus, affectionate communication promotes feelings of acceptance and reduces feelings of rejection (Denes et al., 2017). Table 1 provides a side-by-side comparison between AET and IPARTheory.

Table 1 – Comparing AET and IPARTheory

	AET (Floyd et al., 2015)	IPARTheory (Rohner & Lansford, 2017)
Theoretical Paradigm	Post-positivism Bio-Evolutionary	Post-positivism
Motivating Questions	<p>Why do humans engage in affection?</p> <p>What are the benefits of affection?</p> <p>What happens when affection levels are not appropriate (i.e., too much or too little)?</p>	<p>Do children from different cultural and sociodemographic groups tend to respond in the same way when they perceive themselves to be accepted by their parents and other attachment figures?</p> <p>To what degree do the effects of childhood acceptance and rejection extend into adulthood?</p> <p>What gives some children and adults the emotional and social-cognitive resilience to cope more effectively than most people with the experience of childhood rejection?</p> <p>Why are some parents warm and loving and others cold, aggressive, neglecting, and rejecting?</p> <p>In what way is society itself, as well as the behavior and beliefs of individuals within society, affected by patterns of parental acceptance and rejection in the society as a whole?</p>

Table 1 – Comparing AET and IPARTheory

continue.....

	AET (Floyd et al., 2015)	IPARTheory (Rohner & Lansford, 2017)
Theoretical Paradigm	Post-positivism Bio-Evolutionary	Post-positivism
Core Assumptions	<ul style="list-style-type: none"> - Procreation and survival are superordinate goals of all humans - Humans use communication to accomplish these goals, even when they are not consciously aware of procreation and survival as motivating influencers. 	<p>Although not explicitly stated, IPARTheory relies on the same core assumptions adopted by AET. Specifically, that individuals have an innate need to feel accepted and when this need is not met, individuals are less capable at accomplishing superordinate procreation and survival goals.</p>
Central Propositions	Humans have an inborn need and capacity for affection.	<ul style="list-style-type: none"> - Childhood acceptance-rejection is associated with adaptive/maladaptive behavioral patterns in adult intimate relationships.

Table 1 – Comparing AET and IPARTheory

continue.....

	AET (Floyd et al., 2015)	IPARTheory (Rohner & Lansford, 2017)
Theoretical Paradigm	<p>Post-positivism</p> <p>Bio-Evolutionary</p>	<p>Post-positivism</p>
Central Propositions	<p>-- Feelings of affection and expressions of affection are discrete experiences that may or may not occur simultaneously (i.e., individuals may feel affection without expressing it, express affection without feeling it, or express and feel affection simultaneously).</p> <ul style="list-style-type: none"> - Affection (either felt, expressed, or received) induces a physiological response. - The ability to successfully receive and convey affection is vital to achieving superordinate goals. 	<ul style="list-style-type: none"> - Individuals vary in their ability to cope with signs of rejection depending on their level of self-determination, ability to depersonalize, and having a differentiated sense of self. - Culture influences the way in which patterns of acceptance-rejection occur. - Patterns of acceptance-rejection influence expressions of culture.
Key Definition	<p><i>Affection</i>: internal state of fondness and intense positive feeling for a living target</p>	<p><i>Warmth Dimension</i>: A continuum between acceptance and rejection whereon individuals fall depending upon expressions of caring or lack of caring within intimate relationships.</p>

Table 1 – Comparing AET and IPARTheory

continue.....

	AET (Floyd et al., 2015)	IPARTheory (Rohner & Lansford, 2017)
Theoretical Paradigm	Post-positivism Bio-Evolutionary	Post-positivism
Key Definitions	<p><i>Affectionate Communication:</i> behaviors that convey messages of love, fondness, and positive regard</p> <p>Affection Deprivation: the state of wanting or needing greater levels of affectionate communication than is received</p> <p><i>Excessive Affection:</i> the state of receiving greater levels of affectionate communication than is wanted or needed</p>	<p><i>Acceptance:</i> the presence of warmth within intimate relationships expressed through signs of love, caring, affection, emotional support, etc.</p> <p>Rejection: the absence of warmth often expressed through emotional coldness, hostility, aggression, indifference, neglect, withdrawal of behaviorally expressed affection, etc.</p> <p><i>Rejection Sensitivity:</i> hypervigilance and hypersensitivity to rejection by others such that rejection is interpreted even when it is not intended by the other.</p>

Similarities Between AET & IPARTheory

As post-positivist theories, AET and IPARTheory are strikingly similar in structure and purpose. Generally, they suggest that affectionate communication enhances feelings of acceptance, which in turn promote physical and mental well-being (Floyd et al., 2005).

Discussions of affectionate communication mirror discussions of acceptance (Floyd, 2015; Rohner, 2016) and AET's affection deprivation, the state of wanting greater levels of affectionate communication (Floyd, 2014; Hess & Micckelson, 2017), reflects IPARTheory's rejection on the warmth continuum. That is, individuals who experience affection deprivation are likely to similarly report feelings of rejection. Thus, AET and IPARTheory examine affection and acceptance, respectively, as prosocial behaviors that enhance individual and relational health.

AET and IPARTheory share commonalities in at least three additional areas. First, communication plays a central role in both AET and IPARTheory.

Communication is the tool through which individuals signal affection/acceptance (Rohner, 1960; Floyd, 2001), and understanding the role of communication is particularly important for those hoping to use these theories to improve relationships. Individuals are only able to feel or indicate feelings of affection/acceptance to the degree to which they or their partners are capable of communicating such feelings. For example, research suggests that it is the *perception* of parental acceptance-rejection that influences a child's adult relationships, rather than actual parental acceptance-rejection (Rohner, 2016). Similar research on affection suggests that vocalic differences in message delivery determine whether a message is *perceived* as affectionate regardless of how it was intended (Floyd & Ray, 2003). Thus, effective communication is vital for those seeking to enhance affection/acceptance to create and maintain individual and relational well-being.

Second, AET and IPARTheory each advocate for warm, positive communication within intimate relationships. For example, Floyd et al. (2015) argued that interpersonal relationships are "initiated and maintained through the exchange of

Communication is the tool through which individuals signal affection/acceptance (Rohner, 1960; Floyd, 2001), and understanding the role of communication is particularly important for those hoping to use these theories to improve relationships. Individuals are only able to feel or indicate feelings of affection/acceptance to the degree to which they or their partners are capable of communicating such feelings. For example, research suggests that it is the *perception* of parental acceptance-rejection that influences a child's adult relationships, rather than actual parental acceptance-rejection (Rohner, 2016). Similar research on affection suggests that vocalic differences in message delivery determine whether a message is *perceived* as affectionate regardless of how it was intended (Floyd & Ray, 2003). Thus, effective communication is vital for those seeking to enhance affection/acceptance to create and maintain individual and relational well-being.

Second, AET and IPARTheory each advocate for warm, positive communication within intimate relationships. For example, Floyd et al. (2015) argued that interpersonal relationships are “initiated and maintained through the exchange of affectionate behaviors” (p. 309), and Rohner and Lansford (2017) similarly suggested that the lack of acceptance leads to psychological and behavioral maladaptation. Thus, both theories indicate that individuals and relationships are benefited from warm, positive communication within intimate relationships.

Finally, these theories suggest that messages of affection/acceptance influence individual identity. Both AET and IPARTheory have examined how parental messages influence children's development (Floyd, 2001; Rohner, 2016). For example, IPARTheory—originally parental acceptance-rejection theory—indicates that children who perceive signs of rejection from caregivers are likely to develop rejection sensitivity (i.e., hypervigilance and hypersensitivity to rejection by others; Ibrahim et al., 2015). AET also suggests that individuals who experience affection deprivation are more likely to experience anxiety, depression, and loneliness (Hess & Floyd, 2017). Such experiences are likely to affect identity (O'Connor et al., 2018), which in-turn influences patterns of affection such that a cyclical pattern emerges wherein those who have felt rejection are less likely to communicate affectionately within future relationships. Therefore,

both AET and IPARTheory view affection/acceptance as a human need that influences an individual's quality of life.

Differences between AET & IPARTheory

Although AET and IPARTheory are similar, identifying differences also enhances their utility. Specifically, because of its bio-evolutionary approach, AET privileges the role of evolution and physiology and does not appropriately explore the effects of culture (Denes et al., 2017; Floyd et al., 2014). IPARTheory also recognizes the evolutionary influence of affection/acceptance. Indeed, that core propositions of IPARTheory have been validated in 31 countries (Khaleque & Ali, 2017) suggests that individuals across cultures possess innate needs for feeling and expressing affection. Still, the way in which individuals in different cultures communicate and respond to affection varies (Denes et al., 2017), and IPARTheory's coping subtheory suggests that individual differences influence the way in which individuals respond to acceptance-rejection. For example, individuals with the ability to depersonalize, maintain a differentiated sense of self, and who are self-determined are more adept at responding to signs of rejection (Rohner & Lansford, 2017). Although AET similarly suggests that individuals vary in terms of optimal levels for affection (Floyd, 2018), it does not directly explain how optimal levels are developed or demonstrate why some individuals are better at responding to the lack of affection than others. Thus, IPARTheory may be useful in helping to explain how cultural and parental patterns of acceptance influence reactions to affection.

Uniquely, AET also examines *excessive affection*. Beyond demonstrating the negative experiences of individuals who experience emotional deprivation, AET suggests that when individuals receive more affection than is desired, adverse physiological effects are likely to occur (Hesse & Mikkelsen, 2021). IPARTheory instead discusses the warmth dimension as a continuum and simply examines where individuals fall between acceptance and rejection. Understanding excessive affection may help IPARTheory explain why some individuals who grow up in super-supportive homes develop maladaptive characteristics. Additionally, where IPARTheory focuses on the way in which individuals

experience acceptance-rejection, AET examines both experiences and expressions of affection. Denes et al. (2017), for example, argued that IPARTheory may benefit from AET's focus on giving affection. Whereas IPARTheory focuses primarily on the benefits of feeling accepted and the consequences of feeling rejected, AET advances the conversation by discussing not only the effects of receiving affection but also the benefits of giving affection (Floyd et al, 2005). Denes et al. (2017) further argued that findings within literature on AET may indicate that responses to acceptance-rejection are influenced by the individual's ability to demonstrate warm communication themselves. They suggest that individuals in unhealthy relationships should consider how giving affection might have individual benefits to their own well-being. Thus, research on the assumptions of AET may benefit IPARTheory by explaining additional ways to improve adult relationships even when childhood relationships were not successful.

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Review of
“Intimate Relationships Across Cultures: A Comparative Study”
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LOVE.... One of the most attractive and challenging aspects of human life.

Love and intimate relationships are critical factors in mental health and wellbeing—perhaps even survival. This conclusion has inspired philosophers, writers, and scientists throughout history. Despite the abundance of publications on love and intimate relationships, until now the field has lacked a comprehensive book that considers unique aspects of intimate relationships such as different ways of being intimate— including physical, emotional, cognitive, and experiential—as well as different types of intimate relationships such as friendship, dating, marriage, and other relationships among family or non-family members. *Charles T. Hill’s book on Intimate Relationships Across Cultures* fills that gap. It provides a comprehensive model of relationship dynamics. The book invites readers to review love and intimate relationships in light of the author’s 40 years of study and research on the topic.

The book presents a comprehensive multicultural model of intimate relationships. In it, Hill attempts to answer the question why people look for love and how they select it. Throughout the volume, he tries to provide a

comprehensive view of intimate relationships by updating findings of the Boston Couples Study— a 25-year examination of more than 200 couples in nine cultural regions of the world including North America; Latin America; Western and Eastern Europe; Central, West, and South Asia; East Asia; Southeast Asia; Africa; and Oceania. The Boston Couples Study began in 1972 by Zack Rubin, Anne Peplau, and Charles Hill as a longitudinal study of college-age dating couples. Hill also presents a commitment model for relationships by considering Vandegrift and Agnew's Interdependence Theory.

Those authors conceptualized commitment as consisting of a long-term orientation, motivation to persist in the relationship, and an affective connection to a partner.

The book poses exciting questions and tries to answer them based on empirical data. For example, if a couple's satisfaction and commitment are the same do their effects vary between cultures? What are the similarities and differences? Psychotherapists and researchers who work in the relationship field, as well as students studying psychology or social psychology, will find the information provided here helpful.

In Chapter 1, readers become familiar with conceptual and statistical tools that help them use the book more efficiently. Chapter 2 asks why people seek intimate and committed relationships and it discusses biological factors and values that vary across cultures. Hill then discusses the way in which these reasons, values, and life goals are associated with relationship satisfaction and commitment.

Chapter 3 introduces a developmental and evolutionary approach to partner choice. It discusses topics such as what people look for in their partners, how they can attract a partner, and how confident they can be in their ability to do so—as well as their readiness and opportunity for meeting a partner.

Chapter 4 is about the components of love, affect expression, self-disclosure, honesty, and knowing one's partner. The purpose of the chapter is to examine love from different conceptual and measurement perspectives and to see

how love can be differentiated and measured based on different approaches. This chapter attempts to present a comprehensive analysis of methods and scales used to measure love before presenting a structural equation model (SEM) that incorporates self-disclosure, honesty, and knowledge about the partner.

Chapter 5 reviews sexual attitudes and behaviors, sexual satisfaction, and sex outside the relationship. The chapter reviews findings from prior research, and puts all these elements in a SEM model.

Chapter 6 provides interesting facts and findings about interpersonal power and social exchange dynamics, including the bases of interpersonal power, relative power and involvement, the level of agreement between partners about power, and the role of gender attitudes about power in relationships.

Chapter 7 discusses sources of conflict between couples, how couples deal with conflict through positive and negative responses, and violence and jealousy in intimate relationships.

External factors that affect intimate relationships are discussed in Chapter 8. These factors include parental and others' approval of partners, the influence of life domains such as job or career, stress management, racial-ethnic identity, religious identity, and timing of external events.

Chapter 9 focuses on the relation between well-being and intimate relationships, especially the association between intimate relationships and happiness, depression, anxiety, life satisfaction, the meaningfulness of life, and self-esteem.

Chapter 10 summarizes reports from the final chapter of the book. It places the results in a statistically based Comprehensive Partner Model and a Comprehensive Commitment Model. These models suggest which factors predict relationship satisfaction and commitment in relationships.

Chapter 11 reviews variations in the level of factors that predict having a current partner, as well as variations in the level of factors that predict relationship satisfaction and relationship commitment. These variations are discussed in

terms of the overall means, standard deviations, and variations in means across relationship types and across the nine cultural region so the world that are featured in the volume.

Chapter 12 reviews the limitations of the study and compares the results of the study with results from the Boston Couples Study. It also discusses the application of the findings in other social relationships, and proposes a Comprehensive Relationship Model.

Chapter 13 explores the way in which findings from the study might apply to other social relationships such as nonromantic friendships, workplace relationships, and kinship relationships, among others.

Finally, the Epilogue suggests future research using the book's statistical and conceptual tools, and it provides recommendations for using these tools.

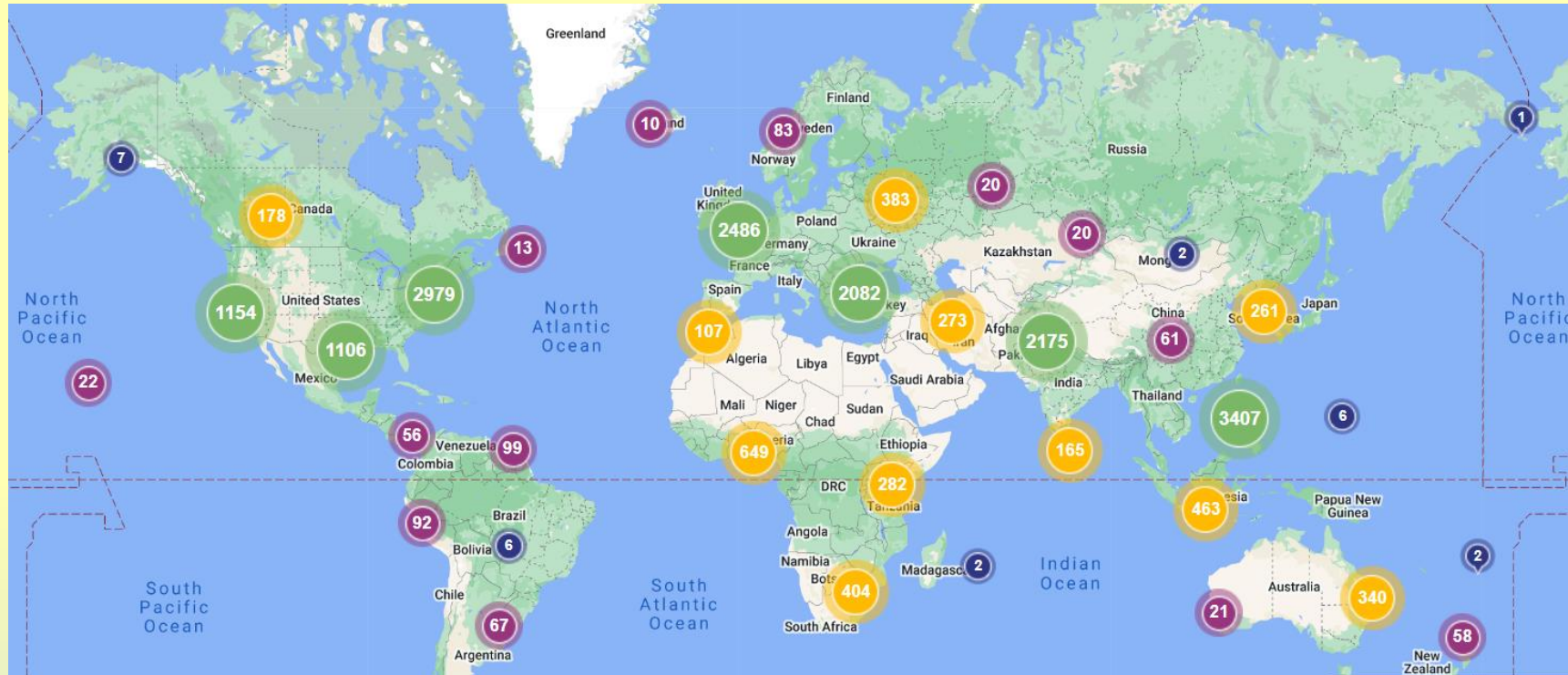
The foreword of the book says that the volume is useful for the students of social psychology and researchers or therapists. However, I think the book is useful for students in all branches of psychology and sociology, especially those who work with families or partner relationships. Relationships are a core and basic need of human existence, and their footprints are visible in all areas of people's lives—including in most forms of psychopathology. The book has many strengths. I would like to highlight a few. First, by reviewing and considering different aspects of intimate relationships and studying them in cultural and other contexts, it provides a comprehensive view of love and intimate relationship that one cannot find elsewhere. Second, the book applies methodological considerations and analyses of data and assembles them into SEM models, thus providing both theoretical and data-based conclusions.

Third, the volume is valuable because the data have been collected from a huge database from different cultures, ages, sexes, and longitudinal studies. Fourth, the book offers relevant measures and variables for researchers to use to come up with new insights. In conclusion, I want to highlight the first sentence in Leo Tolstoy's novel, *Anna Karenina*: “Happy families are all alike; but every unhappy family is unhappy in its own way”.



IPARTheory's influence continues to grow

22,650 downloads from 1,529 Institutions in 156 countries



April 27, 2011 – September 8, 2022

Scholar Work

Rohner, R. P. (2021). Introduction to Interpersonal Acceptance-Rejection Theory (IPARTheory) and Evidence. *Online Readings in Psychology and Culture*, 6(1). <https://doi.org/10.9707/2307-0919.1055>



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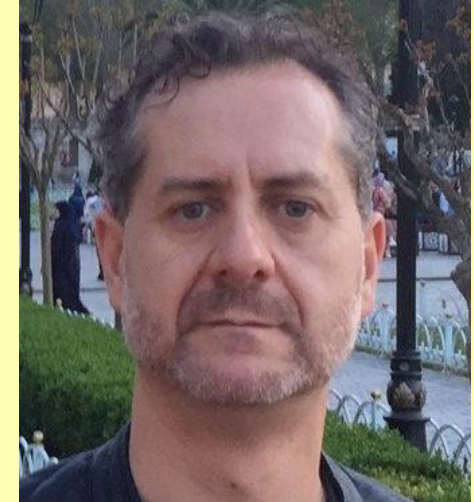
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Term: 2020 – 2024

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