Running Head: HOPE AND LOVE

Hope, Attachment and Love

Anthony Scioli   Henry Biller

University of New Hampshire at   University of Rhode Island,

Keene State College   Kingston

Contact information:

Anthony Scioli
Department of Psychology, Rhodes Hall
UNH at Keene State College
Keene, NH 03431
Tscioli@keene.edu

Abstract

Hope is a complex emotion that reflects goal-strivings, longings for connectedness and basic issues of survival.   Unfortunately, psychologists have tended to focus almost exclusively on the goal-related aspects while clinician and philosophers have addressed, respectively, the survival and attachment dimensions.   In this paper, we introduce an integrative, multi-level systems approach to hope. Although emphasizing the attachment motive, it also incorporates the needs for mastery and survival. We highlight two factors in the genesis of hope, individual spiritual growth and social construction. Our model of spiritual development emphasizes shifts in motivational concerns and transformations in the aims of hope. At the social level, we present a content analysis of sacred texts that reveals seven different types of hope embedded in the major religions. These are distinguished in terms of their emphasis on attachment, mastery or survival needs.

The extent to which hope is rooted in love depends on the individual's character development as well as cultural influences.   Examples of love-based hope can be found in the works of Van Gogh and Dickens as well as the greatest romantic films. Implications of the present view of hope are discussed in terms of current work on altruism and compassionate love.

Above and below me hovers the beautiful… Talking God… With your feet I walk. I walk with your limbs. I carry forth your body...For me your mind thinks. Your voice speaks for me. I am surrounded by it. I am immersed in it…In my youth I am aware of it. And in old age I shall walk quietly the beautiful trail.
–Native American Prayer, Author Unknown

Few would argue that hope is one of most important virtues. It led our Neanderthal ancestors to adorn the graves of their deceased kin with supplies for the afterlife. The troubled Greeks made sure there was hope remaining in Pandora's box of earthly ills. All of the major religions offer hope in one form or another. Erikson (1950) characterized hope as the first virtue of infancy and saw despair as the greatest challenge of old age. Jerome Frank (1968) plumbed 25 years of psychotherapy research for a common curative factor and emerged with hope. Marcel (1962) believed that the dying individual who retains hope realizes in the "depth of their being…a liberty and faculty of relaxing."

While optimism gets most of the attention in the scientific literature as well as the popular press, it is hope that is the subject of enduring myths and legends (Prometheus and Pandora). It is hope that is associated with a patron saint (St. Jude), the color of spring and the daffodil. It was hope and not optimism, which created Nick Gatsby's longing for a distance light. When scientists do discuss hope, all too often they ignore the enormous role of external factors such as loving friends and family, a caring community or a perceived divine presence. Hope is treated as if it were exclusively a private resource that individuals develop from within and sustain apart from others.

In this paper, we take a very different approach. Not only do we affirm the importance of hope, we argue that attachments are crucial for its development. We presume that bonds with others serve as both a basis for generalized hopefulness as well as grounding for specific hopes and dreams.   An individual's primary relationship may be with a child, parent, another adult, a

personal god, an ineffable spirit or various elements of nature. However, to experience a full

measure of hope, an individual must perceive a living presence that can give as well as receive.

In fact, this is undoubtedly one of the reasons that earth-centered cultures such as the Native

Americans, the African Ifa or the Australian aborigines treat nature as an animated collective of

gods and spirits. Think about it. Can an object engender hope when it is unable to trust or be

trusted? Can the earth, wind, or rain inspire hope if it does not spring from a force that is

invested in human welfare?

Love is the deepest emotion to be derived from human attachments. Moreover, since the time

of Plato it has been popular to assume various shades of love, depending on the type of

attachment that is cultivated. For example, Rollo May (1969) distinguished among romantic

love, care, lust, and friendship. Stephen Post (2002) offers a discussion that includes unlimited

altruistic love (agape), beneficence, compassion, companionate and sympathy.

Given that both love and hope draw from attachment processes, how are these two emotions

related to one another?   Are they merely separate derivates of human attachment?

Alternatively, it is possible that love and hope share more than a common origin?   To explore

this question it may be helpful to begin with one of the more famous passages of scripture

dealing with the nature of love.

When Saint Paul ventured to Corinth he was confronting one of the most vilified cities in the

ancient world. It was viewed as nothing more than a ghetto for boozers, prostitutes, and

brawlers.   In his attempt to elevate the moral and spiritual life of his downtrodden flock, Paul

made a passionate appeal for love as the preferred way of being in the world. In his first letter to

the Corinthians, he suggests that love "always protects, always trusts, always hopes, always

perseveres." (NIV).   Two aspects of this phrase are noteworthy. The first is that love "always

hopes". The second is that Paul's analysis of love could also be applied to hope (i.e., protects, trusts, perseveres).

Paul is not alone in his analysis of love and hope. The great mystics such as Plotinus, Augustine, and Rumi also linked these two virtues. In his Confessions, Augustine wrote "Thou has formed us for thyself… and our hearts are restless till they find rest in thee." (Confessions, p. 3.) Rumi's <u>Discourses</u> include the following endorsement of the mystical voyage: "Come, come again, whoever your are, come! Heathen, fire worshipper or idolatarous, come! …Ours is the portal of hope."   By comparison, how has modern science conceptualized Hope?   Is there any love to be found in such theories?

<center>Hope without Love</center>

Modern scientific approaches to hope have stressed mastery and survival needs. In general, experimentalists have shown a preference for goal-related theories whereas clinicians in the fields of medicine and psychology have wanted to know to more about its role in coping. Like the parable of the blind men and the elephant, each tradition has succeeded in grasping only a part of the emotion we call hope.

<u>Goal Theories</u>

Two waves of goal-related theorizing mark the psychology of hope. In 1960 the renowned learning theorist O. Hobart Mowrer suggested that hope sprang from simple conditioning. In his view, an object or event generates hope when it becomes associated with another object or event that once satisfied a biological need.   For example, the bell triggers hope in the Pavlovian trained dog because it signals the arrival of food in the very near future. In 1969 Ezra Stotland offered a more cognitive goal theory that was to become quite influential in the late 1970's and

early 1980's. Stotland proposed that hope was a joint function of the perceived probability and importance of attaining particular goals. The more likely one is to reach a significant goal, the more there is an increase in hopefulness. Unlike Mowrer, who equated the absence of hope with fear, Stotland suggested that anxiety was the opposite of hope.

The second wave of goal theories appeared in the late 1980's and early 1990's. Louis Gottschalk (1985) of the University of California at Irvine characterized hope as "the belief that a favorable outcome is likely to occur."   Expanding the goal-oriented perspective, Abramson, Metalsky and Alloy (1989) proposed that hope involves expectations about ends as well as means.   In essence, the hopeful person expects a positive outcome and feels they have the resources to make this happen. Adding a final twist, C. R. Snyder (1991) and his colleagues hypothesized two types of hope-related resource expectancies. The Snyder version combines a sense of adequate *agency* or willpower with a perception of available *pathways* or options for realizing goal attainment.

Hope as Coping

Clinicians are especially interested in ways of using hope to deal with serious illnesses, loss and other highly stressful events. In the late 1960's, Beatrice Wright and Franklin Shontz (1968) interviewed severely disabled children, their parents and therapists, for insights about sustaining hope in the presence of a chronic illness. They found an undifferentiated positive emotional state in all of the children and teens that remained hopeful. But whereas younger boys and girls expressed their hope through present concerns, the older ones relied on a future orientation. Among adults, the most important component of the hoping process involved scanning and monitoring aspects of reality for evidence to support their hopes. Wright and Shontz referred to this hope process as "reality surveillance".

Both Shlomo Breznitz (1986) of Haifa University as well as James Averill and his colleagues (1990) at the University of Massachusetts have turned to an analysis of hope metaphors to learn more about the psychological process of hoping. This approach is a favorite of linguists and anthropologists who see metaphors as reflections of cultural influences upon private experience. Metaphors can reveal the structure of inner life, including the experience of hoping. From their collective findings, the following five metaphors were extracted: Hope as a protected area; Hope as a bridge; Hope as life-directing force; Hope as a skill; Hope as a desired end.

Social and Philosophical Theories: Hope for Love

Goal-related and coping-based approaches to hope have little to do with love. Was St. Paul wrong? Were the mystics deluded?   No. Rather, it is the social and behavioral sciences that have lagged in addressing certain emotional truths that have been apparent to artists and saints for centuries. Modern science has not been very good at grasping internal psychological process and complex interactions among various levels of analysis. Secondly, for most of the twentieth century the sciences have been hard pressed to transcend a western culture rooted in the Protestant work ethic and a zeal for mastery. Thirdly, theories of emotions have historically been dominated by a view that emphasizes a primitive and untamed core of physiological arousal.

As a consequence of these limiting factors, progress has been slow in developing an adequate psychology of hope. Psychologist David McClelland (1986) offered a similar opinion of psychological research on the topic of love. Noting the repeated focus on economically oriented models that emphasized a cost-benefit analysis among calculating participants, McClelland

"wondered what had become of the experiences described in the poetry of love…of altruistic

undying devotion…or [Shakespeare's] "ever-fixed mark that looks on tempest is never shaken."

    Hope is far more complex than striving for worldly success or aiming to survive a surgical

procedure. Saints and mystics as well as the common man or women on the street hope for more

than material gains or physical repairs. They hope for transformations within themselves, for

others, and for all of humanity. These transformations are created through dialectics of love and

hope. Loving someone means sharing and imparting a myriad of hopes. For example,

relationship expert John Gottman (1999) describes how success in marriage depends on

"encouraging one another's dreams and aspirations".   Cicero observed that true friendship

"holds out good hope" and Francis Bacon noted that friends "maketh daylight in the

understanding out of darkness."

    Gina O'Connell Higgins' (1994) book, <u>Resilient Adults</u>, deal with survivors of severe

childhood abuse.   Higgins argues that the ability to extract hope was a major factor in

explaining the resiliency of those who persevered despite horrific backgrounds that include

extreme poverty, ritual abuse and abandonment. Conceptualizing hope as a gift imparted by a

special provider, she quotes survivors' experiences of friends or caring adults in terms suggestive

of received "light", a "safe harbor" or a "safe haven".

    Both Higgins and the psychiatrist George Vaillant (1993) believe in a redemptive hope that

comes from experiences of care and connectedness. In <u>Wisdom of the Ego</u>, Vaillant traces the

playwright Eugene O' Neill's odyssey from a childhood of neglect through one early life disaster

after another.   O'Neill's misspent youth included problems with alcohol, addiction to Morphine,

living among prostitutes and frequent homelessness. His life was turned around when he

contracted Tuberculosis at the age of 24 and spent six months in a Sanatorium finding "hope and

harmony" primarily as a result of the love and care he received. Later he would write, "Human hope is the greatest power in life and the only thing that defeats death." Finding his voice, Eugene O'Neill eventually wrote two of the greatest plays in the English language, *Long Days Journey into Night* and *The Iceman Cometh*.

Sometimes we must appeal to a great piece of literature, a fine play or a film masterpiece to probe the essence of an emotion. In fact, psychologists Michael Wallach and Nathan Kogan (1965) have suggested that the greatness of a work of art can be measured in terms of the extent to which it evokes certain universal emotions. It could also be argued that great art tends to capture the eternal juxtaposition of passions such as love and hope.

A good example of binding hope with love is found in Van Gogh's painting of *Fishing Boats on the Beach*.   This work was completed in the summer of 1888 during one of the more positive periods in his tumultuous life. It is a simple but reassuring array of four colorful boats sitting on the margins of a beach, nearly touching the sea. If you look closely, there is a rope tied to each bow that extends all the way to the left edge of the painting.   Rather than moored by an anchor or a dock post, the boats are held by an attachment that lies inland.   Subconsciously, this has the effect of evoking hope on the part of sailors and their loves on shore, separated for months and years by miles of ocean, but nevertheless buoyed by feelings of love and trusting devotion.

Thorton Wilder's Our Town (1940) is another classic work of art that links love and hope. A good deal of the play takes place in a cemetery, where a young woman who dies in childbirth must commune with the dead to learn about life. At one point, the dead warn Emily not to revisit her life in Grover's Corner. It will be too painful to watch as she and her loved ones frit away precious moments with petty concerns. But of course this is exactly what Wilder intends, to have Emily and the viewer straddle the lands of the living and the dead. Only in this difficult

space can humanity realize their only hope for transcending the limits of human finitude lies in a true love of life and all that is mortal.

Scholarly Unions of Love and Hope

The two main contributors to this literature have been Erik Erikson (1950) and Gabriel Marcel (1962). Erikson linked hope to basic trust and receiving adequate care in the earliest years of life. For Erikson, hope was the bedrock on which the other human virtues might be established. It was "a very basic human strength without which we couldn't stay alive."

Erikson's sensitivity to cultural influences is keenly apparent in his discussion of the social and religious side of hope.   His ideas are profound and provocative. He notes that at every stage in the human life cycle there is an interdependent relationship between individual human needs and particular cultural institutions. He emphasizes how children come into the world dependent, ready to receive and ready to trust. While adults are programmed to care for the receptive child, they also need their own trust re-awakened and consolidated. They receive a hope "booster shot" from the experience of mutuality that characterizes the infant care-taking process.   Beyond these experiences of caring for the immature child, humans have created social institutions to further reinforce their need for trust and hope. A special "infantile gain" that is reflected in religious practice and experience involves the "numinous", an aura of hallowed presence.   Erikson traces this feeling back to habits of care, particularly the appearance of the mother above the child.

The Philosophy of Hope

It is significant that those who have thought most deeply about hope emphasize attachments of one form or another. For example, the existentialist Gabriel Marcel (1962) highlights trust and community. His thoughts on hope are particularly intriguing when considering dire situations

that involve an inevitable loss, for example a prisoner facing execution or a terminally ill cancer patient. Faced with such challenges, what is there left to hope for? According to Marcel, there is quite a bit at stake.

Marcel's often-quoted phrase, "I hope in thee for us", refers to a creative effort whereby individuals cease to focus on their own salvation or release. They concentrate instead on an experience of communion with some other person, group or entity who shares similar ultimate concerns. The link is forged by the same values, shared beliefs in a higher power or a common goal. Hope is divested from the self and invested in a larger purpose.

Those strongly influence by Marcel include psychologist Paul Pruyser (1990) who also emphasized social and spiritual forces in the creation of hope. Pruyser argues that hope is not something that can be lost or taken away. Hope is a state of "being" rather than a condition of "having."   He also distinguishes hope from selfish wishing and mere optimism. True hoping, unlike these "unworthy contenders", is based on a spiritual contract with a higher power. For example, religious followers who adopt an apocalyptic view of revenge, seeking retribution and restitution are really wishing rather than hoping. In contrast, those who trust in a greater intelligence and retain a broader concern for humankind show a more open and restful hope.

Agreeing with both Marcel and Pruyser, the theologian William Lynch (1965) stated that hopeful attitude is grounded in affirmation and acceptance. Lynch also noted, "the wholly interior hope is a romantic fiction".   It is derived in large part from external provisions such as "liberating relationships" and "collaborative mutuality".

Making Room for Love

What is needed is a broader conception of hope that preserves the best of each of the hope

traditions. It should make room for the obvious role that love and compassion play in the

development and experience of hope. But at the same time, it cannot simply dismiss the realities

of goal-directed strivings or hope-based coping. The approach to hope that is described below is

an integration that is derived from various sources, including Averill's (1997) social

constructivist approach to emotions, the previously described goal-related, coping-based and

socially-oriented conceptions, as well as the insights of spiritually-minded thinkers and artists.

An Integrative Theory of Hope

An integrative approach suggests that hope is best conceived in terms of a multi-level system.

A systems approach allows for the incorporation of multiple forms of analysis (psychological,

biological, social, etc.). The notion of hierarchies of separable systems and subsystems provides

the flexibility necessary to discuss origins and changes, and the opportunity to simultaneously

discuss structures *and* processes. The five proposed levels include biological motives and

genetic endowments as well as social and spiritual variables (See figure 1 below). Like any

multilevel foundation, the strength of the upper tiers depends on the firmness of the lower

structures. For example, an adequate attachment system (level 1) facilitates basic trust (level 2)

which spawns greater differentiated trust (Level 3), leading to stronger faith development (level

4), which translates into adaptive daily hope responses (level 5).   Such a framework not only

illuminates hope but it may also provide new ways of thinking about such topics as altruism,

compassion and love.

[insert Figure 1 about here]

Level 1: Hope Motives

The first level of the hope foundation consists of the biological motive systems relating to mastery, attachment and survival. Present in our genes, they represent the *blueprints for hope*. It is our nature to look for a better tomorrow, to seek a permanent union and to find a safe haven. These motives are complex and like most human behaviors draw on multiple brain areas. At the same time, there is overwhelming evidence that certain neural structures and circuits are primarily associated with particular motives. Taken together, the hardware and software for the attachment, mastery and survival drives dominate the anatomical and physiological makeup of the human organism. While a detailed discussion of these elements is beyond the scope of this paper, we can list the most important factors. For the mastery system this would include the frontal lobes (initiative and planning) and hippocampus (goal-related memories) as well as the reticular formation (general arousal) and various excitatory neurotransmitters (specific arousal). The attachment system features a circuit in the front, left region of the brain that facilitates detection of facial expressions and emotion intonations. Other elements include the hormone Oxycotin, dubbed the "cuddle chemical" for its role in promoting such social behaviors as nest building, protection of the young and embracing.   The amygdala, a part of the ancient limbic system, enables humans and other animals to discern untrustworthy and social inappropriate behavior from normal or safe encounters.

The human organism is also programmed for survival. On a biological level there is a vastly complex immune system as well as involuntary reflexes for avoiding sudden dangers. Parts of the Amygdala provide a basis for fear and anxiety by facilitating detection of harmful stimuli. The stress response assures a boost of neurotransmitter activity for short-term confrontations as well as back-up supply of hormonal release for extended struggles.   To calm the organism

during harmful encounters and to prevent excessive vigilance and fear, Gamma Amino Butyric

Acid (GABA) is dispensed, creating a state of relaxation and diminished pain.

Level 2: Basic Endowments

   We can more directly observe the various hope-related building blocks at level two of the

hope system. At a very early age, human show a basic talent for attachment, mastery and

survival. These hope-related endowments combine with cultural and spiritual factors to form the

basis for hope-related traits and higher-level skills.

   A talent for mastery is apparent in children's seemingly insatiable need to explore and learn.

Indeed this is why they love so much to play from morning to night. Some have a greater need

for mastery than others. Tennis great Martina Navratilova, once asked about the wisdom of

hiring psychologists for teen competitors, remarked "it can help, but it will not move them any

closer to becoming the best in the world, that comes from inside."

   Dreams and goals require support and guidance.   In the western world the need for formal

apprenticeships and spiritual guidance receives too little attention. In contrast, followers of the

Hindu faith seek a personal guru to ensure success in both the material and spiritual realms.

Similarly, the Ifa of Africa maintain an elaborate set of puberty rites. Adolescents participate in

a symbolic bonding with, and separation from, their parents. This is followed by a test of

courage, then instruction by tribal elders and finally initiation into the ways of securing the aid of

various forces of nature.

  Trust and openness are indispensable in the formation of hope. These twin-engines of spiritual

growth feed of one another. Without openness, trust is stymied. At the same time, if there is a

lack of trust, it will preclude openness. Gabriel Marcel, the existentialist philosopher, wrote that

openness "allows hope to spread", yielding the "fruits and pledges" of trust and continued openness. While humans seem predisposed to be open and trusting, the quality of care and attention received early in life is major factor in the continued development of these attitudes. For example, research has revealed that even after a year of intensive psychotherapy, many children remain so emotionally shutdown they are unable to give the first name of their counselor.

Parental and cultural investments combine in the social construction of an individual's personality, helping to create the second level of the hope foundation. Erikson, along with other students of the childrearing process, have described this process as a *dance of hope*. The new child, heralding promise and possibility, comes into the world equipped with ways of eliciting love and tender care.   Parents, energized by this symbol of renewal, experience a way of re-investing in themselves, their loves ones and the world as a whole.

In the spiritual realm, we speak of "blessings".   Some individuals experience a positive twist of fate. This might involve a tragedy that was narrowly averted, a "chance" encounter with a future mate or benefactor, or a golden opportunity that materialized without rhyme or reason. Others may have a more intimate sense of an abiding presence in the form of a God or higher power.

A talent for survival is also present at an early age. One of the first responses that a human infant can make is to express disgust if they are confronted with a sour taste or foul odor. Given something sweet to taste, they will smile. At birth, they are pre-wired with some 70 reflexes, including the rooting response for food as well as the startle and stepping reactions. Within six months, the typical infant shows sadness when there is a sense of loss and fear in the presence of danger.

As individuals mature they acquire personal coping skills and defenses. Coping skills are conscious and require effort and making choice whereas defense mechanisms usually operate out of our awareness.   Depending on the situation, it is possible to identify good and bad ways of coping as well as good and bad ways of defending.   True hope is to be distinguished from the primitive and maladaptive defense of denial for it involves both adaptive ways of coping and mature ways of defending the psyche.

Individuals accrue additional layers of protection from group membership. As the saying goes, "there is strength in numbers". Birds fly in tight formation, fish travel in streaming schools, lions move about in a pride and wolves maintain their pack. Social animals naturally flock together. Human groups go further and devise sovereign nations with "departments of defense", "border patrols" or even a "Great Wall".

Beyond self and country, humanity has sought assurance in the great religious and spiritual systems of the world. While reflecting enormous diversity, all of them, from Buddhism to African Ifa offer some form of salvation. Perhaps it is reunion in heaven with God and loved ones. Alternatively, it may involve belief in reincarnation or a final release from want and suffering. Indeed some scholars have even argued that the *main* function of these ancient systems is to provide basic hope by establishing the strongest possible form of terror-management.

Level 3: Hope Traits (The "Hopeful Core")

The third level of the hope system consists of several critical personality traits.   These are general tendencies to react in certain predictable ways across a variety of situations. The stronger the trait, the more often it will be expressed.   There are three clusters of hope-related

traits; attachment-based, mastery-oriented and survival-oriented. *Note in Figure 1, that we presume each of these traits it is impacted by the attachment system.*

The first set of hope-related traits is forged from the mastery and attachment elements and consists of goal-related trust, a will to hope, and mediated power. We propose that a *will to hope* is more fundamental that either a will to power (Nietzsche) or a will to pleasure (Freud). It encompasses a number of ideas put forth by existentialists and humanists, including Maslow's notion of peak experiences, Erikson's prompting that "I am what I will". It embraces the "growth-centered attitude" discussed by Carl Rogers and Anthony Sutich (1969) as well as Marcel's emphasis on readiness, openness and availability. The will to hope is also related to Klinger's (1977) definition of a meaningful life in terms of a purposeful engagement with the world.

Ideally, *goal-related trust* should be grounded in the self as well as others. In the west there is more of a tendency to trust the self in goal-related matters whereas in the east there is greater reliance on external sources. For example, Hindus place enormous trust in gurus. In Sanskrit the word "guru" means both "teacher" and "heavy". The latter connotation is meant to capture the weight of investment or trust placed by Hindus in their spiritual guides.

Mediated power is a way of experiencing the origins of human action and the source of control that one may possess over life events. At times, individuals may believe they are completely responsible for a certain outcome. In other circumstances they may see themselves as the beneficiary of a tremendous amount of assistance (human, divine or other). In the scientific literature these two ends of the perceived control spectrum are called "internal control" and "external control".

In contrast, hope derives from a psychological middle ground, an experience of power and control that emerges from a felt association with a larger force or presence. The locus of control resides neither completely within the self nor totally outside of the self but is mediated through a valued relationship. This sense of shared power is the backbone of a healthy physician-patient relationship, a good psychotherapy bond or a positive student-teacher alliance.

Mediated power is the stuff of hope. In the words of Pruyser, when hope is present "the ego is not felt as a center of action."   Instead, the process of hoping involves a powerful feeling of support by some benevolent force. Pruyser contrasts hope with optimism, by suggesting the latter is more "egotistical" and based on internal control beliefs.   Hope is a shared burden and a combined effort.

This notion of mediated power has resided in the psyche for countless millennia. Sophocles wrote, "Heaven helps not the men who will not act."   St. Paul likewise declared, "I can do all things through Christ which strengtheneth me."   In the East, the "elegant sayings" of the Tibetan monks have long included the following insight: "Men…by depending upon the great, may prosper; a drop of water is a little thing, but when will it dry away if united to a lake?" A Koran prayer implores, "Add to my strength through him and make him share my task." William James (1961) discussed the influence of the "the more" in religious experiences, the sense of union with a power that is simultaneously beyond us and at the same time, felt as part of our core.

The second category of hope traits is derived from the attachment motive. *Relational trust* is based on openness and disclosure as well as intimacy and appreciation. The hopeful individual trusts in the availability of a valued person or transcendent presence. They maintain a posture of openness towards the object of trust, striving for increasingly deeper levels of intimacy. Their

reward is a constant ally, their Christian "shepard", Hindu "inner god" or Native American

"guiding spirit".   Hope is about connection.

In the deepest traces of the mind there are stored mergers of the self with important others.

From the start, the human infant is wired to smile and to engage a caring provider. The

formation of these bonds begins in a forgotten childhood but continues in daily encounters.

Attachment theorists refer to this psychic fusion of self and caregiver as the "self-object." By

unconsciously joining with a more powerful force the newly formed self is strengthened. In

some form, this process endures throughout life. As we "join" with characters on the screen, ball

players we have never met and other heroes on distant plains, we forge a sense of self that is

larger and transformed. Hope is very much about empowerment through *self-other bonds*.

The third set of hope traits is geared towards survival. These include: *survival-oriented trust*,

terror- management capacity, and a sense of *symbolic immortality*. Typically, all of these traits

descend from attachment and survival-based experiences. Together, they provide a way of

addressing the four challenges of the human condition: fear, pain, loss and death.

Survival-oriented trust is a general sense of assurance that your life and your concerns will

matter to some other person, group or higher power and that support will be there when needed.

You will not languish alone. This notion is beautifully captured in a famous Irish blessing that

begins with the lines, "May the road rise to meet you" and ends with the words, "May God hold

you in the palm of his hand."

A capacity for *terror management* means that one is not paralyzed with fear and anxiety.

This does not imply denial or delusion. A life of hope can co-exist despite awareness of our own

mortality and knowledge of the many dangerous and irrational forces in the world. In a hopeful

person, fear is replaced by tranquility and the comfort that a benign higher reality exists.

Goethe, the German poet, listed among his "nine prerequisites for a good life", "hope enough to remove all anxious fears."

Symbolic immortality is acquired by investing parts of oneself in a continuum of more enduring aspects of reality.   This distribution can range from people and projects to values or a higher power.   The Christian philosopher, Marcel, as well as the atheistic scientists, Erik Erikson and Bertrand Russell, agreed on this point. Releasing and sharing the wealth otherwise trapped in one's "mortal coil" is a way of transcending death.

Another advocate of preserving hope through the cultivation of symbolic immortality was the Rabbi Mordecai Kaplan. As the leader of a more secular Judaism, he understood God and religion as "living energy" residing in people and groups. Kaplan believed that God was both a process and a means for delivering hope through creativity, integration, love and justice.

By focusing on more enduring aspects of self in relation to the universe, one earns a sense of s*piritual integrity,* a feeling of wholeness and continuity that can be kept apart from whatever physical insults and losses may be occurring. Old age, disease or accidents can threaten one's sense of integrity. However, in the hopeful core, a deeper spiritual essence exists, untouched by declining physical strength or sudden disfigurement.

Level 4: The Faith System

Faith is the fruit that grows from seeds of trust, mediated power and self-other bonds. When tested, faith discloses whether or not a person has a will to hope as well as adequate trust and openness. Faith is a barometer of terror management capacities and reveals the presence or absence of the eternal flames of spiritual integrity and symbolic immortality.   Faith is the bedrock of hope. Kahlil Gibran called it "an oasis in the heart." Mary McLeod Bethune, a

daughter of former slaves who became an educator, political activist and presidential advisor, wrote, "Without it nothing is possible. With it, nothing is impossible."

More than one source of faith can sustain an individual's hope. This is yet another indication of the interplay of the motive systems. A person can develop faith through mastery and attachment, attachment and survival, or all three of these motives. Along the lines of Fowler (1996), we view these faith sources as "centers of values."

Faith gets a bad rap in some quarters. Having narrowed faith to religious conviction, many humanists equate it to a deluded and childish fantasy harbored by lazy minds. In reality, religious faith is just one of a myriad of possibilities. An atheist can demonstrate faith just as well as a Buddhist, Christian or Hindu. However, without any source of faith, a person will have little or no hope. In figure 1 we have listed eight potential sources of faith, including a higher power, culture and tradition, diversity and equality, economic control, nature, other people, the self, and science. Most individuals develop faith in more than one center of value. However, there are those who invest all of their spiritual energy in one particular area.

Level 5: Expressions of Hope

The building blocks and traits we have outlined are responsible for hopeful thoughts, feelings and actions. Hope is more than a conscious belief. It also involves a commitment to action and an associated emotional tone or feeling quality. Erikson's alluded to the "surface and depth" of the hope experience. However, the poet Emily Dickinson may have put it best when she wrote that hope "sings the tune without the words."   These beliefs, feelings and actions are the manifestations of hope.

The mastery-related belief associated with hope is that "I am empowered." It is a thought instilled by faith, trust and a perceived connection with a source of great strength. The clergyman August Gold is one of many spiritual leaders who encourage individuals to look for the divine strength that lies within the self.

> "It is only when we believe we are separate from Spirit that we remain ill, ill-at-ease, frightened, weak, powerless, tied to the past, resentful, stuck, hopeless. It is the belief that we are separate from Spirit that leaves us unable to release the powerful healing life-force in us and through us."

Hopeful people feel supported in their endeavors.   How often do we hear the expression that someone's hopes have been "raised" or "lifted"?   Perhaps Erikson was right.   Perhaps the sense of elevation that comes with hope is partly a by-product of the upward gazes of infants towards a seemingly all-powerful provider? While not denying the power of these first impressions of care, many other experiences undoubtedly add to a sense of an arising hope, including humanity's ancient's dependence on the sun and rain for nurturance and the moon and stars for guidance.

The hopeful individual seeks help whenever it is necessary. Because hopeful people feel supported in their goals and dreams, they are ready and primed for recruiting assistance. The signs of solid attachment and healthy trust include a belief that "somewhere in the universe there is a benign force."   To remain connected to this presence, hopeful individuals demonstrate their openness by actively seeking signs and symbols of hope.

Hope brings a belief in the continuance of all that is good within and around us. In times of calamity, hope-based assurances allow the individual to remain focused on tasks and priorities.

In contrast, hopeless individuals may be stuck in their tracks, "frozen with dread" and dangerously in denial.

Hope Forged with Love

Our attachment-centered, multi-level systemic approach offers a number of ways of forging theoretical links between hope and love. We have already suggested various aspects of the inner experience of hope that are illuminated by this model, including the experience of a mediated power, a connection with a larger force or presence as well as faith and participation in something eternal.   In addition, our integrative approach provides a new way of understanding several other interesting phenomena at the interface of love and hope. These include the hopes offered by major religions as well as motivational shifts in the course of human spiritual development as well as recent explorations in neurotheology.

Recipes for Hope and Love: Variations in Culture and Religion

Religion and hope share a great deal in common. Religion has, and continues to be, a primary support for millions of people. However, it is also true that one of the most important derivatives of having religious faith is hope. Both religion and hope are about renewal (mastery), reintegration (attachment) and salvation (survival). In a similar, although more skeptical manner, anthropologist Desmond Morris once noted that religion reveals three great human desires; the need for an omnipotent leader, the need for a super-parent, and the need to protected from death.

Recently, we conducted a content analysis of the sacred scriptures of eight major spiritual belief systems (Australian aborigine, Buddhism, Christianity, Hinduism, Ifa, Islamic, Judaism, Native American.)   In particular we were interested in the motivational content associated with

the references to hope in these texts. How often is hope about mastery, attachment or survival?

The results were very interesting, revealing the following different patterns of hoping:

Attachment oriented (Australian aborigine); mastery and attachment oriented (Hindu);

attachment and survival oriented (Ifa, Islamic; Judaic, Native American); mastery, attachment,

and survival oriented (Christian); and survival oriented (Buddhist).

   Religions are a reflection of the broader culture of a people. Variations in culture impact not

only on perceptions of certain emotions such as hope, but their very essence. In the case of hope

this includes its perceived origins (e.g., God or the self), who can benefit (individuals or groups),

and where hope can lead during life as well as after death. This suggests not only varying

cultural conceptions of this virtue, but more fundamentally, literally different constructions of

hope. Does this motivational heterogeneity, especially with regards to attachment influences,

mean the great religions vary in their commitment to love?   No. In fact, an emphasis on love is

undoubtedly the single greatest point of convergence among the major faiths.

   Could it be that hope, even the transcendent variety, is not intertwined with love?   Is our

content analysis of the motives underlying hope flawed in some way?   Is there an alternative

explanation that supports the notion of a love-hope connection as well as the finding of

motivational plurality without implying more or less love among the various faiths?

   Philosopher Joseph Godfrey (1987) has argued that hope encompasses three great human

aims; the hope for gain, hope for reversal, and hope for continued presence. One is led to

assume that the mastery system contributes greatly to the first aim while survival and attachment

needs dominate the second and third aims. Moreover, it appears that the construction of hope for

all of the major religions, seemingly except for one (Buddhism), is derived partly or wholly from

attachment. This lends further support to the notion of a love-hope connection   However it also

leads to the strange conclusion that either there is less love within Buddhism or that Buddhist hope is divorced from love. A closer look at the Buddhist concept of benevolence suggests a third possibility.

The entire system of Buddhist ethics revolves around benevolence. Meaning literally "good will", it encompasses love but with an emphasis on kindness, sympathy, mercy and pity.   This is entirely consistent with the primary aim (and hope) of Buddhism to reverse or eliminate suffering.   As Shundo Tachibana (1975), a Buddhist scholar, has pointed out, "The chief function of this virtue is to ward off pain and suffering from other beings."

Tachibana provides three reasons for the great emphasis on benevolence within Buddhism. First, it is viewed as a powerful antidote for hatred, replacing a disturbed and dangerous state with a sense of peace. Secondly, given a belief in many rebirths, wisdom suggests that each individual is undoubtedly related, in one way or another, to virtually every other living being. Tachibana cites the following line from an ancient poet, "When I hear a copper pheasant singing in a loving tone, I wonder if it were my father or mother."   Thirdly, and most important, benevolence should be practiced out of sympathy and the awareness that as one suffers and experiences terror, so do all creatures. Tachibana quotes the Pali Canon, "All beings are frightened at the rod. All are afraid of death. By comparing others to yourself, do not hurt or kill them."

This analysis of Buddhist ethics leads towards a different conception of the love-hope connection. This may be partly the result of a different way of thinking about attachments (honor and respect based on rebirth associations). However, the primary factor seems to be the character of Buddhist benevolence. According to Schneider (1969), it is more accurate to label

this virtue "detached benevolence."   One acts with compassion and mercy because he or she can identify with another's experience of suffering.

Going further, Schneider notes a more profound difference between Christian agape and Buddhist benevolence. In the case of agape, there is a desire to transform or lift up another out of their social, psychological or spiritual condition.   Schneider suggests, "The movement in Buddhism is not a reaching down and a bringing up to a higher and newer level of reality but a reaching out. Its goal is not the transformation of reality; its goal is salvation *from* reality (Schneider, 1969, p. 115).

As a follow up to our analysis of the eight major spiritual systems, we attempted to track the evolution of hope conceptions within the Judeo-Christian tradition. We compared the number of mastery, attachment and survival references to hope in the Torah (old period) with the New Testament (middle period) as well as modern psychological science (late period). The trend was clear. In the Torah the hope references are 100% grounded in attachment or survival concerns. In the New Testament approximately 75% of the hope references deal with attachment or survival, while 25% refer to mastery concerns.

What is the current conception of hope in the west? To explore this issue, we consulted the psychinfo database that records publications in psychology and related fields from the late 1800s to the present. We found the following; fifty percent of the articles were about mastery, approximately 20 percent were attachment-related and 30 percent were survival/coping related. Not surprisingly, when we searched the nearly 500 articles on the subject of hope for references to love, we could only find 3. Of these, only 1 dealt specifically with the love-hope interaction.

Earlier we noted the great emphasis on goal-related theories of hope in American psychology. Another fascinating example of putting a mastery twist on hope can be found in the recent

fascination with the *Jabez Prayer*. This obscure, Old Testament passage became the basis of a

bestseller by Bruce Wilkinson (2001).   In his view, the prayer is evidence that God wants us to

be materially successful and to prosper in the here and now.

However, when one reads the actual prayer as it appears in the Old Testament it becomes

clear that Wilkinson's interpretation is very much open to question. Here are the exact words as

they appear in first Chronicles, (4:10; RSV): *"Oh that thou wouldst bless me and enlarge my*

border, and that thy hand might be with me, and that thou wouldst keep me from harm that I

might not hurt me." This hardly seems to constitute "proof" that God wants us to be rich or

powerful. Instead we would argue that its real power derives from embodying the spirit of hope.

In one short passage, one is invited to reflect on each of the hope motives: mastery (enlarge my

border), attachment (be with me), and survival (keep me from harm).

Neurotheology: Rituals of Love and Hope

Since the 1970's, a group of scientists have been working in the area of neurotheology, trying

to provide a physiological account of mystical experiences (Newburg, D'Aquili & Rause, 2002).

They have identified specific brain changes that seem to accompany experiences of deep

spiritual contemplation. In particular, three key brains sites seem to be implicated, including the

frontal areas, the parietal lobes, and the limbic system. It is noteworthy that these parts have also

been implicated in the origination of mastery, attachment and survival-related behaviors.

During a mystical experience, changes in the frontal lobes lend a sense of peace and

acceptance. The parietal lobes, normally responsible for the ability to distinguish self from

others, are quieted, leading to a temporary dissolution of ego boundaries. Aspects of the limbic

system are also suppressed, affecting a state of calmness and wellness.

Proponents of this new science of spirituality view their subject matter as a step towards the development of a mega-theology. They believe that a quest for a state of "absolute unitary being" (AUB) is at the core of the religious impulse and underlies the ultimate aim of Christian mystics, Native American shaman and Buddhist monks.   More than anything else, they suggest, the religious impulse is about transcending the experience of an individual self.

Neuroscientists as well as anthropologists have paid special attention to the ceremonies and rituals employed by followers of various faiths. In particular, they are interested in how these practices may be used to evoke a state of oneness. Again, what is fascinating from a hope perspective is the extent to which these rituals impact both love and hope through stimulation of the mastery, attachment and survival systems. Stated differently, the various acts performed in the course of group ceremonies, including chants and postures, drum beating and pipe-smoking, banishing evil spirits and recruiting healing spirits, may be ultimately functioning to evoke hope as well as feelings of love and connectedness.

Unbiased commentators invariably note that findings from neurotheology can be interpreted in more than one manner. For example, an atheistic may conclude that God is an invention of the brain. Alternatively, a believer may argue that we are programmed to commune with a higher power (Fowler, 1996).   William James, who strived mightily to take a middle ground between faith and reason, believed there was something that we all experience as "the more".   He believed that it crept in from our unconscious side. Nevertheless, he did not rule out the possibility that it was divinely inspired.

The Lifecycle of Love and Hope

Another way of grasping the connection between love and hope is in terms of an individual's spiritual development. We hypothesize four discrete stages of spiritual growth. This model is

consistent with previous work on religious development as well as theories of cognitive, social and emotional maturation (e.g., Erikson, 1950; Reich, 1992; Belenky et al., 1986). Each phase of spiritual development is characterized by a different pattern of motivational priorities as well as a unique form of spirituality and a particular type of hope. In the first half the individual's spiritual life, they require unlimited love in order to experience hope. In the second half of the spiritual lifecycle an individual must retain and transform this love to experience hope as well as offer it to others.

1. *Imprinted hope* (0 – 5); attachment (1st priority), survival (2nd), mastery (3rd).

2. *Socialized hope* (6 –12); mastery (1st), attachment (2nd), survival (3rd).

3. *Ideological hope* (adol. to young adult); survival (1st), mastery (2nd), attachment (3rd).

4. *Transcendent hope* (young adult to death); survival and attachment (1st), mastery (2nd).

 Our model also suggests that the relationship between love and hope undergoes a major shift when the individual moves from the stage of socialized hope to a stage of ideological hope. For many individuals this may occur in early adulthood but it may take longer for some than others to reach this stage (some may never attain this level). In the first two phases of spiritual development, hope is imprinted through the love of primary caregivers and a concerned spiritual community. (The concept of an "imprint" is meant to suggest the establishment of a lasting mark on the psyche.)

 In trying to capture the complexity of this initial phase of spiritual development we have found the work of three theorists especially helpful. Anna Maria Rizzuto's (1979) seminal research on children's conceptions of God highlights the important role of parental figures. Heinz Kohut's (1971) notion of the idealizing self-object offers a powerful conceptual model for grasping the merger of self with others (idealizing self-objects are internalized models of power

and perfection that facilitate self-development, emotion regulation and value formation). Finally, Lee Kirkpatrick's (1999) research on internal working models of self and others demonstrates striking parallels between these variables and conceptions of God or a higher power.

In phases three and four, a broadening sense of self is accompanied by clarification of values and a shift from tentative relativism to commitment. Along the way, the experience of hope is transformed from a personal gift to a resource that one is ready to share with the rest of humankind. In the west, Erikson's concept of generativity is probably the most popular rendition of this impulse.

 From a social constructivist view, this change in the nature of hope is understood as a form of emotional education that is critical for the development of character.   Moreover, as aspects of character, emotions like hope and love can be viewed as learned and yet involuntary in a sense. If you believe in certain things and stand for certain ideals, you can't help but feel a certain way. Perhaps this helps to explain Monroe's (2002) finding that many philanthropists and heroes, when interviewed, rarely speak of having reasoned towards their act of helping but instead suggest they had no other choice.

Recently we tested some of these ideas in a sample of young adults. Each participant completed an integrative hope scale as well as measures of: generativity, death-related depression, and optimism. In addition we employed a picture-story exercise derived from the Thematic Apperception Test (TAT; Murray, 1938) to capture unconscious thoughts and feelings related to death and loss. (Participants viewed a picture of a person in a blackened room staring out of a window. The caption read: This person has just attended a funeral. What happened in the past? What are they thinking and feeling? What will happen in the future?).

We found that higher hope scores were significantly correlated with greater generativity as well as with lower levels of death-related depression. (Optimism was not a significant correlate of either of these variables.) Furthermore, higher hope scores were related to several expected TAT findings. Among the most noteworthy correlations were the following:

Total hope with survey question, "Doing my part to build a better world", r = .58, p < .05.

Total hope with survey question, "Involved in service to others", r = .36, p < .05.

Total hope with survey question, "Death is painful", r = -.39, p < .05.

Total hope and "When I die, I will completely lose my friends and loved one's, r = -.54, p < .05.

Total hope score with TAT coding, number of positive emotions, r = .53, p < .05.

Total hope and TAT coding, number of positive outcomes, r = .49, p < .05.

Taken together, our individual and cultural levels of analysis point to three discrete stages of change in the love-hope connection over the lifespan. To develop an imprinted hope, the young child, regardless of their historical or cultural placement, must experience a form of unlimited love resembling agape. The older child and adolescent are ready to receive a culture's particular expression (s) of love. With increasing spiritual growth, the adult realizes an increasingly wide assortment of opportunities for expressing love-based hope. The western notion of generativity and the eastern concept of benevolence as just two options in this spiritual array.

Examples from Art and Film

Returning to the realm of art, there are two additional examples that provide especially powerful lessons in blending love with hope.   The first is Dickens' classic, Great Expectations (1998) and the second is found in the treatment of love in the great romantic films.   On the

surface, <u>Great Expectations</u> is a tale of mystery, heartache and vengeance. Nevertheless, there

are a myriad references to hope. In fact, by the end of the novel, Dickens has introduced at least

a dozen different ways that love and hope may come together.

After a false suitor abandons Miss Havisham on her wedding day, she adopts three-year old

Estella in the hope of giving her the love that she was denied at the altar.   Unable to reverse her

mounting bitterness, Havisham's hope is negatively transformed and she spends most of her life

grooming Estella to break the hearts of unsuspecting men, including young Pip.   At the end of

her life, she finds her cruelty has been nothing but a spiritual poison. She throws herself before

Pip, repeatedly crying, "What have I done?" What have I done?" and expressing her hope for

forgiveness and redemption.

Although Pip's "great expectations" include the promise of a large inheritance, the most

compelling hope of his youth is to have Estella's hand in marriage.   As his capacity for love is

enlarged, so is his manner of hoping.   For example, sensing that he may never possess the cold-

hearted beauty, he nevertheless hopes she will save herself from the clutches of Miss Havisham.

In the hope of taking care of his kind but simple friend Herbert, Pip beseeches Miss Havisham to

arrange for a secret allowance.   Hoping to assure the dying Magwich of a good and peaceful

death, Pip visits him every day, prompting in the convict a "placid look" and brightened eyes

that put some distance between his soul and the constant "dark clouds".

Indeed, what motivated a convict like Magwich to become Pip's secret benefactor? He tells

Pip that his abysmal "low life" in Australia was sustained by "one fixed idea", the hope of

elevating Pip to the status of an English gentleman. The otherwise dour accountant Jaggers

manages to have Estella adopted by the wealthy Miss Havisham in the hope of saving "one

pretty little child from the heap of…children being imprisoned, whipped, transported,

neglected." Regretful of abandoning his adoptive parents, Biddy and Joe, Pip tells them "I hope you will have children to love…and some little fellow…who may remind you of another little fellow." In the last lines of the novel, Estella realized her heart has been "bent and broke, but – I hope into a better shape" while Pip is comforted by the "broad expanse of a tranquil light" and the hope of "no further parting" from Estella.

The love-hope connection is profoundly illustrated in the greatest romantic films. In Table 1 are listed the top ten motion picture love stories as judged by the *American Film Institute.* These are a far cry from the typical boy-meets-girl B-movie. The stories are filled with heartache, loss and cruelty as well as deception, rape and terminal illness. In eight of the ten films there is a bittersweet ending. In seven of the films the lovers are separated by death or forced apart by complex internal or external circumstances. What helped to make these films great? We believe it is the dramatization of the most profound hopes that human beings can express within the context of an intimate relationship, particularly the demonstration of agape and the will for a transformation of another's life. In short, while the typical film may supply a dose of fleeting optimism, the great ones deliver an enduring sense of hope.

[insert Table 1 about here]

<u>Implications for Altruisim</u>

Coming from clinical psychology and a hope-centered focus, we are newcomers to the interdisciplinary study of altruism. Nevertheless, a few comments from an outsider's perspective may be warranted. First, it is striking to note how much either/or thinking seems to have dominated debates in this area, primarily in regards to whether human beings are selfish or altruistic. The most reasonable conclusion is that they harbor both tendencies. The notion of a multilevel, systems conception that encompasses both self-selection and kin-selection seems an

especially attractive alternative (Wilson and Sober, 2002). One of the advantages of bringing

attachment concepts into this area of study is precisely because it [attachment] undoubtedly

serves both the self and the group. Along these lines, Fricchione (2002) has begun to articulate a

model of medical care and healing grounded in an evolutionary approach to the separation-

attachment paradigm.

A multilevel conception that includes self-interests and other-interests should be developed in

a spirit of true integration. Otherwise such models run the risk of perpetuating either/or thinking

by merely moving self and other interests into the uncertain realm of "separate levels" without

explaining how the levels are related. In contrast, it is our goal to articulate an integrative theory

of hope that emphasizes rather than ignores the interplay of motivational systems and interaction

of self and other concerns.

A number of altruism scholars, including Batson (2002) and Monroe (2002) have suggested

that we need to focus more on the manner in which the self interacts with the group. If this

venture is to be successful, it will require a combination of inductive and deductive strategies.

Investigators will benefit by paying attention to individual differences as well as cultural

variations in hope, attachment and love. For example, one might begin by exploring in greater

detail the self-other interaction as manifested in experiences of Buddhist benevolence as opposed

to western strivings for generativity.

From a deductive or top-down perspective, it may be useful to consider the strengths and

weaknesses of a particular overarching philosophy of interaction. Coming from a hope-centered

perspective, the dialectics of Hegel (1807/1977) are one appealing possibility, especially in light

of his discussion of an *Absolute Spirit,* a universal force that possesses an aim or direction. The

hypothesized goal of this spirit has been variously described as self-development, integration, or

expression of the underlying unity of all things. The *absolute* is a form of potential that is realized in the creation of individual minds. Through social interaction, these minds develop values and institutions. In turn, the created institutions help to push forward the spiritual development of each individual mind. Working as vehicles in the service of the *absolute*, these expressions of spirit can be envisioned as interlocking and mutual reinforcing parts of a forward-moving cosmic chain.

What Hegel is suggesting is that we are all finite-infinite composites. Each one of us is unique and mortal but contains a part of the vast and infinite spirit of the absolute. More simply put, it was Hegel's contention that we are part of a larger reality that has a will or force. It carries us in a spiritual stream of hope towards a predestined goal of higher consciousness.

References

Abramson, L. Y., Metalsky, G. I., & Alloy, L. B. (1989). Hopelessness depression: A theory-based subtype of depression. <u>Psychological Review, 96</u>(2), 358-372.

Averill, J. R. (1997). The emotions: An integrative approach. In R. Hogan, J. A. Johnson and S. Briggs (Eds.). <u>Handbook of personality psychology</u>. San Diego: Academic Press.

Averill, J. R., Catlin, G., & Chon, K. K. (1990). <u>Rules of hope</u>. New York: Springer-Verlag.

Batson, D. (2002). Exploring the altruism question experimentally. In S.G. Post, L.G. Underwood, J.P. Schloss & W.B. Hurlburt (Eds.). <u>Altruism and altruistic love</u> (pp. 89-105). New York: Oxford University Press.

Belenky, M.F., Clinchy, B.M., Goldberger, N.R, & Tarule, J.M. (1986). <u>Women's ways of knowing</u>. New York: Basic Books.

Breznitz, S. (1986). The effect of hope on coping with stress. In M. H. Appley & P. Trumbull (Eds.), <u>Dynamics of Stress: Physiological, psychological, and social perspectives</u> (pp. 295-307). New York: Plenum.

Dickens, C. (1998). <u>Great Expectations</u>. New York: Penquin Group. (Original work published1861).

Erikson, E. H. (1950). <u>Childhood and Society</u>. New York: Norton.

Fowler, J. W. (1996). Pluralism and oneness in religious experience: William James, faith development theory, and clinical practice. In E. P. Shafranske (Ed.), <u>Religion and the clinical pratice of psychology</u> (Vol. 1, pp. 165-186). Washington, DC: American Psychological Association.

Frank, J. (1968). The role of hope in psychotherapy. <u>International Journal of Psychiatry, 5</u>, 383-395.

Fromm, E. (1963). <u>The art of loving.</u> New York: Bantam.

Godfrey, J. J. (1987). <u>A philosophy of human hope</u>. Dordrecht: Martinus Nijhoff.

Gottman, J.M. (1999). <u>The Seven principles for making marriage work</u>. New York: Three Rivers Press.

Gottschalk, L. A. (1985). Hope and other deterrents to illness. <u>American Journal of Psychotherapy, 39</u>(4), 515-525.

Hegel, G.W. (1977). <u>Phenomenology of spirit</u>. (Miller, A.V., Trans.) Oxford: Oxford University Press. (Original work published 1807).

Higgins, G. O. (1994). <u>Resilient adults</u>. San Francisco, CA: Jossey-Bass.

James, W. (1961). <u>The varieties of religious experience.</u> New York: Collier Books. (Original work published 1902)

Kirkpatrick, L. A. (1999). Attachment and religious representations and behavior. In J. Cassidy & P. R. Shaver (Eds.), <u>Handbook of attachment</u> (pp. 803-822).

Klinger, E. (1977). <u>Meaning and void</u>. Minneapolis, Minnesota: University of Minnesota Press.

Kohut, H. (1971). <u>The analysis of the self</u>. New York: International Universities Press.

Lynch, W. F. (1965). <u>Images of hope: Imagination as healer of the hopeless</u>. Baltimore, MD: Helicon Press.

Marcel, G. (1962). <u>Homo Viator: Introduction to a metaphysic of hope</u> (Crauford, E., Trans.). New York: Harper and Row (Original work published 1944).

May, R. (1969.) <u>Love and Will</u>. New York: Norton.

McClelland, D. C. (1986). Some reflections on the two psychologies of love. <u>Journal of Personality,</u> 54:2.

McClelland, D. C., Koestner, R., & Weinberger, J. (1989). How do self-reported and implicit motives differ? <u>Psychological Review, 96</u>(4), 690-702.

Monroe, K.R. (2002). Explicating altruism. In S.G. Post, L.G. Underwood, J.P. Schloss & W.B. Hurlburt (Eds.). <u>Altruism and altruistic love</u> (pp. 106-122). New York: Oxford University Press.

Mowrer, O. H. (1960). <u>Learning theory and behavior</u>. New York: Wiley and Sons.

Murray, H. (1943). <u>Thematic Apperception Test</u>. Cambridge: Harvard University Press.

Newberg, A., d'Aquili, E., & Rause, V. (2001). <u>Why God won't go away</u>. New York: Ballantine Books.

Post, S. (2002). The tradition of agape. In S.G. Post, L.G. Underwood, J.P. Schloss & W.B. Hurlburt (Eds.). <u>Altruism and altruistic love</u> (pp. 51-64). New York: Oxford University Press.

Pruyser, P. (1990). Hope and despair. In R. J. Hunter (Ed.), <u>Dictionary of pastoral care and counseling</u> (pp. 532-534). Nashville, TN: Abingdon Press.

Pruyser, P. W. (1986). Maintaining hope in adversity. Pastoral Psychology, 35, 120-131.

Reich, K.H. (1992). Religious development across the lifespan. In B.L. Featherman, R.M. Lerner, & M. Perlmutter (Eds.) Lifespan development and behavior, Vol. 11 (pp. 145-188) Hillsdale, NJ: Erlbaum.

Rizzuto, A. M. (1979). The birth of the living God: A psychoanalytic study. Chicago: University of Chicago Press.

Schneider, D. B. (1969). No God but God; a look at Hinduism, Buddhism and Islam. Mineapolis: Augsburg Publishing House.

Scioli, A., Chamberlin, C. M., Samor, C. M., Lapointe, A. B., Campbell, T. L., & Macleod, A. R. (1997). A prospective study of hope, optimism, and health. Psychological Reports, 81, 723-733.

Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., Sigmon, S. T., Yoshinobu, L., Langelle, C., & Harney, P. (1991). The wills and ways: development and validation of an individual differences measure of hope. Journal of Personality and Social Psychology, 60(4), 570-585.

Stotland, E. (1969). The psychology of hope. San Francisco: Jossey-Bass.

Sutich, A.J. (1969). The growth-experience and the grow-centered attitude. In A.J. Sutich & M.A. Vich (Eds.), Readings in humanistic psychology (p. 81-90). New York: The Free Press.

Tachibana, S. (1975). The ethics of Buddhism. London: Curzon Press.

Vaillant, G. (1993). The wisdom of the ego. Cambridge, MA: Harvard University Press.

Wilder, T. (1940). Our town: a play in three acts. New York: Pocket Books

Wilkinson, B. (2001). The Prayer of Jabez. Sisters, Oregon: Multnomah Publishers.

Wilson, D.S., & Sober, E. (2002). The fall and rise and fall and rise and fall and rise of altruism in evolutionary biology. Exploring the altruism question experimentally. In S.G. Post, L.G. Underwood, J.P. Schloss & W.B. Hurlburt (Eds.). Altruism and altruistic love (pp. 182-191). New York: Oxford University Press.

Wright, B. A., & Shontz, F. c. (1968). Process and tasks in hoping. Rehabilitation Literature, 29(11), 322-311.

1st Level: *Hope Blueprints*			
Biological Motives	Attachment System	Mastery System	Survival System

2nd Level: *Endowments & Support*			
Individual gifts	Basic Trust & Openness	Curiosity & Planning	Personal Coping Skills
Social & Cultural gifts	Love & Care	Support & Direction	Cultural Defenses
Spiritual gifts	Spiritual Presence	Spiritual Guidance	Salvation

3rd Level: *The Hopeful Core*			

Attachment-related traits	The attached self
	  Relational-trust
	  Supported openness
	Hopeful imprints		

Mastery-related traits	The empowered self Goal-based trust The will to hope Mediated power		

Survival-related traits	The resilient self
	  Survival-based trust
	  Terror management capacity
	  Symbolic immortality		

4th Level: *The Faith System*	(Faith Options)
Centers of Value	A higher power, culture & tradition, diversity & equality, economics, nature, other people; the self, science

5th Level: *Expressions of hope*			
Hope-related beliefs	I'm empowered	There is goodness	The spirit endures
Hope-related feelings	I feel supported	I feel connected	I feel assured
Hope-related actions	I recruit help	I remain open	I stay mindful

Figure 1: The Hope Foundation

Ranking	Title of Film	The Primary Hope Themes
1.	Casablanca (1942)	The hope of upholding what is most valued by another human being
2.	Gone With The Wind (1939)	The hope for a love that can quiet a troubled mind and soothe a restless soul
3.	West Side Story (1961)	The hope to be seen as one truly is rather than as a stereotype
4.	Roman Holiday (1953)	Hope for the preservation of faith and dignity in human relations
5.	An Affair to Remember (1957)	Hope for redemption at "the place closest to heaven" (aka., the Empire State Bldg.)
6.	The Way We Were (1973)	The hope of bringing out the best in another human being
7.	Doctor Zhivago (1965)	An unflinching hope that supports all that is beautiful in the world
8.	It's A Wonderful Life (1946)	The hope of friendship within a loving community
9.	Love Story (1970)	The hope for a great love that transcends even death
10.	City Lights (1931)	The hope for a generous love that brings healing to another person

Table 1: The Ten Greatest American Romantic Films