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Love, Marriage and Career:
Psychology for College Students
恋爱、婚姻与职业
——大学生心理学16讲

■ 程晓玲 李 颜 编著



ZHEJIANG UNIVERSITY PRESS
浙江大学出版社

B844.2/87

2008

GENERAL
EDUCATION

通识教育
大学生

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图书在版编目(CIP)数据

恋爱、婚姻与职业——大学生心理学 16 讲 / 程晓玲编著.
杭州: 浙江大学出版社, 2008. 1
ISBN 978-7-308-05602-1

I. 恋… II. 程… III. 大学生—青年心理学 IV. B844. 2

中国版本图书馆 CIP 数据核字(2007)第 161423 号

责任编辑	诸葛勤
封面设计	刘依群
出版发行	浙江大学出版社 (杭州市天目山路 148 号 邮政编码 310028) (E-mail: zupress@mail.hz.zj.cn) (网址: http://www.zjupress.com http://www.press.zju.edu.cn)
排 版	浙江大学出版社电脑排版中心
印 刷	临安市曙光印务有限公司
开 本	787mm×960mm 1/16
印 张	11.5
字 数	364 千字
版 次	2008 年 1 月第 1 版 2008 年 1 月第 1 次印刷
印 数	0001-3054
书 号	ISBN 978-7-308-05602-1
定 价	20.00 元

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浙江大学出版社发行部邮购电话 (0571) 88072522

前 言

大学生的恋爱问题是影响大学生的学习和生活乃至健康成长的重要因素。长期以来它一直是高等院校思想教育和心理卫生工作的重要课题。因而,正确地诊断和准确地把握大学生的恋爱心理是至关重要的。处于青春期的大学学生,其性发育已经成熟,性心理有所发展,由此而出现了性的困扰。“失恋”和“单相思”使得有些大学生神魂颠倒,在情感上难以自拔,从而造成心理失调,甚至精神崩溃。以上种种现象应引起学校重视,要想办法帮助学生提高自身的抗挫折能力。爱情的悲剧其实是恋爱的悲剧。恋爱失败不会导致一生失败,但恋爱观失败,一生的恋爱都会失败。

本课程主要面向高校学生。教育学生不要把爱情当做寂寞的填充物,应正确处理读书和恋爱之间的关系,坦然面对失恋。其目的是使学生认识恋爱、婚姻及家庭在人们生活中的重要性、多变性、复杂性,了解男女双方各方面的差异对恋爱及婚姻的制约和影响,以帮助学生更好地在大学学习过程中掌握及了解恋爱与婚姻的心理知识,培养他们树立正确的恋爱与婚姻观念,全面提高综合素质。

本教材旨在通过恋爱、婚姻及家庭心理学理论指导大学生处理校园内以及今后步入社会的生活中遇到的情感难题。全书分为两大部分,共 16 讲。前 9 讲为第一部分,以恋爱问题为主,主要探讨了爱情的社会心理学理论、关爱自己、择偶错误之原因、描绘理想恋人、有关爱情、同居生活、失恋、单身生活和性取向;后 7 讲为第二部分,主要内容是婚姻、家庭与职业,即性别差异、婚姻与家庭关系、高效能家庭的七个习惯、离婚、家庭疗法、长久之爱的秘诀、女性职业生涯与家庭的冲突。

第一部分恋爱问题按逻辑先后介绍关于爱情的社会心理学理论,以理论支撑实际,指导学生从建立自信自爱的能力开始,排除一些常见的择偶误区后,进而认清自己想要的理想伴侣;在引导大学生认识爱情永恒的美好的同时,又注意到教育大学生在处理爱情问题方面的心理和生理的健康成长。在经历了压抑、单调的高中生活后,大学生体内积聚的所有青春激情需要释放,而大学恰好提供了十分适合的环境。而远离父母,缺乏约束以及社会环境的

影响、成人自主意识的支配、同文化层次人群的交往等，也为大学生涉入爱河提供了外部条件。本书特别加入教育大学生在同居问题上的处理方法，希望能降低同居生活给大学生带来的种种不良后果。长期以来，同性恋被当成是一个心理现象，同性恋从早期被当成一种疾病来研究到现今作为一种性取向现象来研究，证明了其存在的生理基础，但是在中国，同性恋却不具备任何心理基础，本书把性取向一章纳入其讨论范围，希望能给学生带来更全面的心理健康。

第二部分婚姻、家庭与职业首先引导学生认识男女两性在心理及生理上的差异，指导学生认识并实践高效能家庭的七个习惯，避免家庭冲突导致的婚姻问题；同时还通过介绍家庭疗法使学生认识到新兴的学科领域，从而避免大学生步入社会走向人生以后出现婚姻问题而无法求助的窘迫现象；长久之爱的秘诀在于婚姻双方在心灵层面的沟通与理解，本书就此层面提出八个指导与建议；21 世纪的婚姻变迁，无论在中国还是在世界，都将朝着多元的、理性的、进步的、以人为本的、男女更加平等的方向发展，当代的女性更加独立，更敢于挑战权威和传统理念。她们所接受的良好文化背景和经济基础决定她们不可能委曲求全于做一个成功男人背后的女人。所以本书最后以女性职业生涯与家庭的冲突这个话题作为结尾，进一步教育大学生在今后的婚姻生活中要互相理解并支持彼此的生活理想与信念。

当今世界仍然没有任何一门语言能与英语同日而语，大学生仍存在学习英语的迫切性和必要性。中国大学生需要在生活中接触到更多的真实的、切身的英语话题。本书以其切合自身又趣味横生的原版英文话题给大学生提供了这样一个交流和提高的平台。

本书编者在海外留学多年，分别取得家庭心理学及教育学双硕士学位后回国，长期致力于家庭心理学方面的教学与研究，对该学科的理论知识有较系统全面的掌握，使得本书的内容和语言均具有强大的理论支撑。在本书的编写过程中，我们参考了国内外近年来出版和发表的有关专著和文章，从中得到了不少有益的启示和语料，在此我们谨向其作者表示诚挚的谢意。

爱情是永恒的话题，是大学校园里的热门话题，也是校园里一道亮丽的风景线。正值青春期的大学生，没有了学业的重压，没有了父母的管束，没有了老师的叮咛，就如同打开了鸟笼的小鸟，在蔚蓝纯洁的天空中自由飞翔。随着性生理的成熟和性心理的发展，渴望爱情，想谈恋爱已成为大学生中较为普遍的心理状态。

中国目前正处在社会巨变的时代。这种巨变同样给大学校园里的大学生带来沉重的压力。这种变化可以从高校大学生犯罪率的上升及自杀率的提高中得到反映。交友是为了大学生舒缓大学繁重的学业以及毕业后面临的就业紧张所带来的心理负担的一个重要环节，其中异性交友、谈恋爱更是为许多学生所偏爱的。今天大学生的生活要比上个世纪更为多姿多彩，但同时也有了更多的压力和诱惑，他们对传统的恋爱、婚姻、性和家庭等观念产生了各

种困惑和疑问。中国传统社会中许多比较稳定的价值观，有些已无法成为我们当代大学生生活中的指南，他们由此而引发的忧虑、压抑、无缘由的愤怒会导致和产生各种精神疾病，甚至诱发犯罪或自杀。

恋爱是指异性之间在生理、心理和环境因素交互作用下互相倾慕和培植爱情的过程。恋爱虽然是追求爱情的行为，但并不是生来就有的。一个人对爱情的追求，只有当他的生理和心理发展到一定阶段时才会产生。也就是说，恋爱是大学生生理发育和心理发展的结果。近年来的调查显示大学生恋爱心理问题不断上升，种类也日渐增多：比翼双飞型、生活实惠型、时尚攀比型、玩伴消费型、追求浪漫型，以及功利世俗型等等，不再是旧时的父母之媒，或者是志同道合型的恋爱。由于大学生正处于人生价值观形成和心理日趋成熟的一个重要阶段，以上提及的各种不成熟恋爱观会导致他们进入一个恋爱误区，轻则留下心理疾病，给以后的婚姻家庭生活带来阴影；重则导致覆水难收的悲惨后果。

这门课程的开设毫无疑问能给情窦初开、初入社会的大学生指引正确的方向，帮助他们树立积极向上的恋爱观，从而得以描绘出自己的对未来的婚姻及家庭生活的蓝图。

本课程已在浙江大学开设多年，受到学生们的普遍肯定和欢迎，这使我们意识到编写本书的必要性。其试用本已在浙江大学作为全校性公开选修课教材试用了两年，当中不断进行师生互动和反馈，学生反映良好。本书为英文版教材，是一本不可多得的实用性家庭心理学读本。

编著者

2008 年春于玉泉校区

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Chapter 1

Love Theories

Falling in love consists merely in uncorking the imagination and bottling the common sense.

Helen Rowland

爱情是永恒的话题，是大学校园里的热门话题，也是校园里一道亮丽的风景线。正值青春期的大学学生，没有了学业的重压，没有了父母的管束，没有了老师的叮咛，就如同打开了鸟笼的小鸟，在蔚蓝纯洁的天空中自由飞翔。随着性生理的成熟和性心理的发展，渴望爱情，想谈恋爱已成为大学生中较为普遍的心理状态。在本书的第一章，我们先一起来认识一下传统的社会心理学对爱情中互补理论和平等理论的理解和分析，以及现代爱情的六种典型：情爱型、友爱型、实用型、奉献型、游戏型和疯狂型。

Text A

Social-Psychological Theories of Love

Traditional sociological theories of love are not as incisive or dramatic as feminist theories, but they do give us some valuable insights. As we shall see, the feminist theories and the conventional social-psychological theories are not so far apart on many points. The main difference is that the traditional ones do not usually put love in as broad a social context and usually do not raise critical issues very strongly.

The Theory of Complementary Needs

Do opposites attract? Conventional wisdom says that they do. We have our folklore of Jack Sprat and his wife, of Mutt and Jeff*, of couples tall and short, couples who combine the loud and the quiet, the outgoing and the home staying. Perhaps the archetype for our society is the cartoon image of the old baldheaded millionaire with his beautiful, young, blond, but poor wife.

Are these myth or reality? A number of sociological researchers have concentrated on the problem. The earliest studies, however, found the opposite: not that opposites attract, but that similars attract. Ernest W. Burges and Paul Wallin followed up 1,000 engaged couples over a period of twenty years, through possible breakup, marriage, and divorce. They found that the couples who stayed together the longest were those most similar in social class, religion, level of education, and the like. So it appears that, at the level of cultural and social traits, opposites do not attract, but quite the reverse.

The “opposites attract” theory was then narrowed down: it didn’t apply to background traits but might describe personality styles. Robert Winch, in 1958 and 1967, tested young married couples and concluded that opposites did attract, at least in certain areas of submissive and self-abasing; nurturing persons fitted in with spouses who liked to be protected and indulged. In other personality areas, though, such as amount of ambition (achievement orientation), independence, or hostility, there seemed to be no pattern of relationship between the spouses’ traits.

Alan Kerckhoff and Keith Davis then combined the two theories into a single model of love “filters”, which bore out the theory of complementary needs. They followed a set of dating or engaged couples over six months, and observed which ones broke up and which progressed toward a final decision to marry. The process seemed to go through three stages. In stage 1, individuals matched themselves into couples according to their similarity in social and cultural background. Pairs who were not highly homogeneous in background did not even make it into the serious dating stage. Stage 2 was a filter for what Kerckhoff and Davis called “value consensus”: couples who were closer to one another in their opinions went together longer than those whose opinions were further apart, and those whose opinions differed did not progress toward greater intimacy. Finally, at stage 3, “need complementariness” did emerge. Only after passing through the first two

* Jack Sprat and his wife, Mutt and Jeff: 前者是美国民间传说中的一对丈夫瘦小妻子高大、双方性格迥然不同的夫妻; 后者是美国漫画家 Bud Fisher (1884—1954) 所画连环漫画中的两个孪生难兄难弟。

filters of similarity did the phenomenon of “opposites attract” occur.

These studies have been repeated, questioned, and modified in a number of ways. One qualification is that the most important complementariness is not so much at the level of personality traits (e.g., whether one is generally dominant or submissive) but at the level of social roles. Couples get along best if they agree on how each should act in the roles of courtship and marriage. Stripped of its scientific abstraction, this means that couples did well if both agree, for example, that the male should take the initiative in courtship while the female followed passively; or that the husband should be the breadwinner and order giver and the wife the housewife and mother or, to shift things around, that both husband and wife should work outside the home and share the housework. Whether this is a case of “opposite attract,” then, is still further questioned. Opposites do attract in traditional male/female roles, provided that both persons agree on what the roles are. But it is also possible for a man and woman to get along in noncomplementary roles (both members of the couple doing the same things in and out of the home), provided that they have consensus on what they are doing. When the man and the woman disagree over what their roles should be, opposites not only do not attract but tend to cause dissension and repulsion.

One might conclude that the “opposites attract” notion is partly mythology and partly a reality based upon traditional roles of male domination and female subordination. As long as these roles went unquestioned, on that level opposites did indeed attract. One would have to question, though, the nature of this attraction. It looks a great deal like the image of male/female relations that the feminist theorists mentioned above have criticized.

Equity Theory

Some people have proposed a model of falling in love that ties the psychological level of interaction to larger sociological tradition of exchange theory. Relationships work best when both individuals feel they are getting a “fair exchange” for what they have to offer. The man and woman do not have to offer the same things, but the total “worth” of what the two are offering must somehow feel approximately equal. This worth may include attractiveness, social status, personality traits, and admiration by other people around them. A man who felt he could easily get other partners, while his girlfriend could not, would tend to move out of the relationship; a woman who had more opportunities than her boyfriend because of her attractiveness would similarly be motivated to leave. In the Walsters’ research, falling in love could be predicted by matching up the traits of the two individuals and finding whether the combination gave them both a sense

of an equitable situation.

The Walsters' equity theory is a comprehensive framework within which the findings of other social psychologists can be included. Individuals may pair off somewhat randomly at first, but they gradually gravitate toward those with whom they feel most appropriately matched. This process seems to go through various stages, in which more superficial traits are matched first, then other similarities or complements are worked out. Individuals need not be exactly alike, although similarities do help to establish a sense of a "fair trade". The two can also offer different traits, which most compensate for each other so that the whole package is balanced. This is essentially a social-psychological view of the market process that we will examine below. It is also a process that can be rather callous and put considerable strain on the individuals involved. And one of its typical outcomes, especially in many of those couples studied a decade or more ago, was a trade-off in which traditional gender roles of domination and subordination were negotiated.

Words and Expressions:

incisive	<i>a.</i>	深刻的, 透彻的
archetype	<i>n.</i>	原始模型, 原型
trait	<i>n.</i>	品质; 特性; 性格
self-abasing	<i>a.</i>	自我降低(地位、身份、价值等)的
nurturing	<i>a.</i>	养育的
filter	<i>n.</i>	滤器, 过滤
homogeneous	<i>a.</i>	同类的, 一致的
consensus	<i>n.</i>	(意见等的)一致
courtship	<i>n.</i>	求爱, 求婚
dissension	<i>n.</i>	纠纷, 意见分歧
repulsion	<i>n.</i>	排斥, 反感
gravitate	<i>vi.</i>	受吸引, 倾向; 受重力作用
callous	<i>a.</i>	无情的, 冷淡的
trade-off	<i>n.</i>	物物交换

Focus Questions:

1. What is the theory of complementary needs?
2. How do you understand equity theory?

Text B

Some Contemporary Love Styles

Identifying what love is may not be as easy as identifying what it is not. That is because loving relationships can take many forms or “personalities”, just as the individuals in a relationship can. Before defining specific characteristics of love, therefore, we will look at a number of ways people can love each other, depending on their own needs, situations, and personalities.

People can love each other in different ways. They can love passionately, quietly, pragmatically, and even playfully. In this article we'll look at some contemporary love styles—that is, distinctive characters or personalities that loving or love-like relationships can take. Notice that the word love-like is included in this definition: Not all love styles necessarily apply to genuine loving. (In fact, one of the styles we discuss below—*mania*—is not really loving at all.)

The classification of love styles we use here was developed by social scientist John Lee, based on interviews he conducted with 112 respondents, half male and half female. All were white and of Canadian or English descent. Lee used terminology borrowed from his knowledge of classical language and literature to distinguish six love styles: *eros*, *storge*, *pragma*, *agape*, *ludus*, and *mania*. In real life, no loving relationship is entirely one style or another. People incorporate different aspects of several styles into their relationships.

Eros

Eros is a Greek word meaning “love”; it is the root of our word erotic. This love style is characterized by intense emotional attachment and powerful sexual feelings or desires. Erotic partners are passionate. *Eros* is characterized by an immediate, strong attraction upon first meeting, Lee's respondents recalled physical symptoms of excitement, such as sweating, stomach churning, and increased rates of breathing, on first beholding their beloveds. Their first recollections of their partners included descriptions of their powerfully attractive physical appearance. When erotic couples establish sustained relationships, these are characterized by continued active interest in sexual and emotional fulfillment, plus the development of intellectual rapport, Romeo and Juliet* were erotic lovers,

* 罗密欧与朱丽叶：莎士比亚悲剧《罗密欧与朱丽叶》中的人物。

though their relationship was cut off too soon to judge its potential for sustained fulfillment.

Storge

Storge is an affectionate, companionate style of loving. Taken from the Greek root word, *stoa*, meaning “impassive”, this love style focuses on deepening mutual commitment, respect, and friendship over time. Whereas *eros* emphasizes emotional intensity and sexual passion, *storge* does not. Sexual intimacy may result as partners develop increasing understanding of one another. The storgic lover’s basic attitude to his or her partner is one of familiarity: “I’ve known you a long time, seen you in many moods.”

Pragma

Pragma is the root word for pragmatic. In Greek it means “thing done”. Pragmatic love emphasizes the practical element in human relationships, particularly in marriages. Pragmatic love involves rational assessment of a potential partner’s assets and liabilities. Here a relationship provides a practical base for both economic and emotional security. A pragmatic partner might remarry, for example, to replace his or her children’s absent parent or because it’s “time to settle down”.

Agape

Agape is a Greek word meaning “love feast”. *Agape* emphasizes unselfish concern for the beloved. A partner attempts to fill the other’s needs even when that means some personal sacrifice. Lovers gain satisfaction through working for the well-being of the beloved. Often called altruistic love, *agape* emphasizes nurturing others with little conscious desire for return other than the intrinsic satisfaction of having loved and cared for someone else.

Ludus

Ludus focuses on love as play or fun. The word means “game” in Latin: It is the root of our word ludicrous, which means to cause laughter. According to Lee, this love style does not tend to lead to marriage or long-term commitment, as *ludus* focuses on enjoying many sexual partners rather than searching for one serious relationship. This love style emphasizes the recreational aspect of sexuality. Of course, ludic flirtation and playful sexuality may be part of a more committed relationship based on one of the other love styles.

Mania

Mania, a Greek word, designates a wild or violent mental disorder, an obsession or craze. Like *ludus*, it does not usually lead to a long-term commitment. *Mania* rests on strong sexual attraction and emotional intensity, as does *eros*. It differs from *eros*, however, in that manic partners are extremely jealous and moody. Their need for attention and affection is insatiable. Manic lovers alternate between euphoria and depression. The slightest lack of response from the love partner causes anxiety and resentment; any small sign of warmth evokes enormous relief. *Mania* does not usually last very long. When it ends, it often does so abruptly. In his films Woody Allen* is usually a manic lover.

The six love styles above represent different ways people can feel about and behave toward one another in love-like relationships. In real life, a relationship is never entirely one style, and the same relationship could also change in character from one time to another. Lovers can be erotic or pragmatic. Loving can assume qualities of quiet understanding and respect, along with playfulness. However, these love styles do not define what loving is. We'll turn next to a definition.

Words and Expressions:

<i>mania</i>	<i>n.</i>	癫狂, 狂热; 疯狂型
terminology	<i>n.</i>	术语学
<i>eros</i>	<i>n.</i>	情爱型
<i>storge</i>	<i>n.</i>	〈希腊文〉不动感情; 友爱型
<i>pragma</i>	<i>n.</i>	〈希腊文〉做成的事, 实用的东西; 实用型
<i>agape</i>	<i>n.</i>	〈希腊文〉使人愉悦的爱情; 奉献型
<i>ludus</i>	<i>n.</i>	〈拉丁文〉游戏; 游戏型
churn	<i>v.</i>	搅拌, 剧烈地搅动
ludicrous	<i>a.</i>	可笑的, 滑稽的
flirtation	<i>n.</i>	调情, 挑逗
designate	<i>vt.</i>	指明, 指出
obsession	<i>n.</i>	着迷, 摆脱不了的思想或情感
moody	<i>a.</i>	喜怒无常的, 情绪多变的

Focus Questions:

1. Do you think all of the six styles of love are real love?

* Woody Allen (1935—): 伍迪·艾伦, 美国喜剧家、作家和电影导演。

2. Which of these styles do you appreciate the most? Talk about the specific features of it.

Chicken Soup

A First Time for Everything

A journey of a thousand miles begins with a single step.

Confucius

Your first crush, first love, first date, first kiss and first breakup are experiences you will never forget. I remember very little about my teenage years, but I can tell you the name of my first boyfriend, how old I was when I received my first kiss and all the details of my first heartbreak.

When we are in love, life has an extra sparkle to it. Things seem more real, and all our experiences are enhanced by it.

Things change between the time of your first crush and your first date. You change, you mature and you think differently about what this love thing is all about. There is no need, however, to belittle any part of your experience. No need to laugh and say, “I can’t believe I used to think I was in love with that Bobby guy.” As I will say many times in this book, all our experiences are important because they are all for our learning. They are stages in a very precious process—the process of learning how to love.

So whether you have already experienced these firsts or are just beginning the process, treat them with respect. These firsts will help shape who you are and who you become.

Remember, love is a teacher, a friend and always a gift.

Enjoy!!!

I highly recommend keeping journals. It will be so much fun to look back on all this some day, and it also is very helpful in teaching you about yourself.

Case Study 1

Is This Love?

I have a question I am in my third relationship. I thought for sure that I was in love with my first boyfriend, Chris. My mom used to tease me and say I didn't have a clue what love was. Then when I fell in love with Daniel, I thought she was right. I hadn't been in love with Chris, but this time it felt like the real thing. My mom continued to make her little comments.

Now I am in a new relationship, and I am much older. This time it feels different than it did with Chris or Daniel. I really feel like this time it is the real thing, but I can't stand the idea of being wrong again.

Of course, my mom continues to insist that I am not old enough to understand love in a grown-up way. Please help. I'm sick of feeling like I'm always wrong.

Question: "Love is real, by definition. When it comes into your life, no matter what course it may take, please remember that it is a precious gift." Do you agree with this saying and think that the girl's different stages of love are for real?

Case Study 2

Can Your Cyber-Love Be for Real?

I am in love with a guy I met online. Before you judge me and say that it isn't possible to love someone you have never met, let me tell you more.

I am a freshman in high school, and I am not the most popular girl in the world. In fact, I'm not popular at all. I'm not beautiful, and I'm not skinny like girls in magazines. Because of this, I don't have guys chasing after me or even talking to me for that matter.

When I come home from school, I do my homework and then go online. It is a place where I have lots of friends and people don't judge me by the way I look. They like me because I am smart and funny and nice. A couple of months ago I started talking to this guy and we hit it off right away. After a couple of weeks, we decided we liked each other, and now we even say "I love you" to each other when we chat.

My parents were worried he could be some creep, but he sent me his picture