1975

Affair

Madgie M. Hunt

The University of Montana

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THE AFFAIR

By

Madgie M. Hunt

B.A. University of Montana, 1972

Presented in partial fulfillment of the requirements for the degree of

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UNIVERSITY OF MONTANA

1975

Approved by:

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ABSTRACT

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Director: Raymond L. Gold

Part I of the study was undertaken to discover topical categories as they emerged in the accounts of informants. This was done in order to give an adequate description of the affair as a social phenomenon. An ethnographic approach was taken and a theoretical sample was used. Thirty-two informants were interviewed in two-hour interview sessions. A focused interview technique was used wherein the informants talked in conversational manner about their experiences. Sensitizing concepts were gleaned from the accounts. Seventeen Ideal Typical Formal Characteristics of the affair emerged in the data. Hypotheses and propositions were drawn from the empirical accounts. Learning how to have an affair emerged in the data, was investigated and described. The interactional patterns of those involved in an affair were studied. Typifications were drawn and presented in constructed types. "Kickers" in the affair were described. Getting In, Staying In, and Getting Out of the affair were described. Imagery associated with the affair interaction was depicted. Leading a double life was described and guilt associated with the doing of an affair was pointed out from the indexical expressions of the informants. Strategies for interaction were presented. Typical loving styles were analyzed and described. How persons learn to "dig the scene" was also presented. The relationship between what persons hope for and their behavior was developed. Discovered were customary methods for handling sharing in the affair; namely, magicizing, sciencizing, and religionizing.

Part II of the study involved the conceptual and theoretical development of the affair which is grounded in the empirical description of Part I. The Phenomena of Absolutism, Gradualism, and Activism were discussed. Forms of interaction which take persons into conduct of "a piece of tail" or "a relationship" were presented. The language of the affair, "talking to seduce" was presented. "Stepping Out," "Hustling the Girls and Boys," "Getting Together," "Potential Participant in the Affair," and "Member: Learning the Moves" were the major topics discussed. Nonneurotic aspects of doing the affair were discussed. The implications of sin and the gift of grace were presented and conceptually developed. The conclusion, "Toward a Formal Theory of Attachment" was offered. Hypotheses and propositions were presented in this section. The movement into attachment was described and the process by which attachment occurs was depicted.
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PART I

ETHNOGRAPHY OF THE AFFAIR
Chapter I

INTRODUCTION

We look before and after, and sigh for what is not.

— George Herbert Mead

This study is about "affairs" and their closeness to the concept "sociology of attachment." As used in this study, the term affair refers to a socio-sexual relationship. Within this socio-sexual relationship it is possible to observe persons who are experiencing psychic interaction, here defined as "an intimacy by an affinity of emotion or thought." The term affair is used in its most modern form wherein the term "love" is not always appropriate. Affairs range from intimacy without emotional involvement to total intimacy and emotional involvement.

Although affairs are a very common occurrence, those persons who participate do not necessarily view the affair as something ordinary. Those who are emotionally involved often feel it is the most important and most extraordinary event that has ever happened to them. The feeling of something special in the event is governed by the particular type of loving style one engages in. A loving style denotes the social distance, the intensity of feelings, and the intimacy involved in the relationship. These variables are apparent in the talk which the informants engaged in with the interviewer.

The methods used to study the affair and get into these private areas of persons' lives are ethnographic in nature. A theoretical
A theoretical sample is used to get at content which may lead to the generation of a theory of attachment. The main goal is an adequate description of the event of the affair. I try with these methods to discover, as it emerges in the data, insights into the conduct of the participants. A complete detailed account of the methodology is found in Appendix A, Part II. The descriptive accounts are presented in the words of the informants in Part I. Pseudonyms were chosen from two large metropolitan telephone directories. None of the data which appears in the study has any connection with those persons whose names appeared in the directories.

I tried to keep Part I and Appendix an ethnographic account of the affair. It is self-contained and stands alone. Hints at analytical development were given in Part I. Part II, a conceptual and theoretical analysis, depends very heavily on Part I. Part II cannot stand alone. I have tried in Part II to provide a voice for self to speak more fully about the material in Part I than allowed in Part I.

Part II is not necessary for an acceptable thesis; however, it adds depth and breadth to the study and gives voice to those aspects of the accounts which arise only after systematic, comparative analysis of collective accounts is accomplished.

The next section deals with the process of learning how to have an affair. The complete process of the affair is then described from the nonparticipant to the member of the affair.
DEFINITIONS

**Affair:** A socio-sexual encounter or relationship.

**Content:** These three contents collectively represent psychic interactions or "intimacy by an affinity of emotion or thought."

- **erotic:** varying degrees of physical or sexual involvement.
- **religious:** appeal to a higher power than a mortal being to help handle the interactions in the relationship.
- **associative:** all possible combinations and constellations of interactions which one may have while joining one's activity with the activity of another in order to accomplish a goal which one cannot accomplish alone.

**Quilt:** Quilt is not an automatic response to some objective situation but is, rather, a learned response to perceived event.¹

**Hustling:** Hustling involves knowing how to recognize availables. Hustling also is a social game involving socio-sexual interactions. One learns the rules for striking up a conversation, buying a drink, and hinting at things which lead to sexual involvement. Hustling involves beating out the other "guys and gals." Dancing is one of the first moves in hustling, and buying a drink is usually the second move. From the look, the dance, and the drink, one then moves into the socio-sexual game of getting together. Persons who desire "to be hustled" or "to hustle" generally know the settings where this interaction is socially acceptable. Recognizing a pickup or a prostitute is part of learning how to hustle.

Chapter II

LEARNING HOW TO HAVE AN AFFAIR

Informants described the process of learning how to have an affair. They said they would "ignore the law, like a little kid would ignore a statement or a law." All informants spoke of the inhibitions they felt as a result of childhood experiences. James said:

So there are a whole variety of reasons people don't have affairs. It may be, and some people would argue, that in a few cases people are sufficiently satisfied with their relationship with the spouse, with their sex life, that they don't do it. But I don't think I have ever known anyone that I can describe that way. It is fear and morality and a whole bunch of things.1

Once the inhibitions are put aside, rationalizations are made about the "context" of their lives. Kathy said "the only way she could stay married to her husband was to have affairs with other men on the side." She decided to look for a partner in an affair. She said:

I just turned on the forces I had and let the juices pump. You can be as attractive as you want, and you can make anyone fall in love with you. You have to devote a lot of energy to it. You can talk yourself into love and as you become radiant, you become attractive to other people.2

There is a gradual process which takes place in learning how to engage in an affair. Informants spoke of this. Richard stated:

"Intimate relationships are what make us healthy, well. Learning this

1James Hansen, p. 3.

2Kathy Bruce, p. 15.
can take a five, six, eight year period of time." Richard added they "just started touching and developed a strong fondness."

Many informants described the process of moving from absolute beliefs about sexual relationships into a more situationally based belief. An account points this out. Richard said:

So all I can say again is that it is just not cut and dried. Maybe this is something I am just going to have to face but I am a whole different guy than I used to be. And life is very different and my relationships with people are different. And if we go back to where we started in the first place, it fits [the pattern] very, very well. Your values are not absolute as they once were. And all I can say is that I am thankful for that. And you know, I have learned a lot. And like most good learning, some of it has been pretty painful. I don't find a ground rule as I understand my relationship with Christ which says that if I am open and honest and loving that I can't have sex with this girl. It has been probably one of the key turning points in my life.

The movement in learning [career of the act] the informants spoke of relative to accepting themselves and their behavior was described by Nancy.

There was a time when I was unable to have an affair. In fact, the first year of our marriage, I spent the summer working as a secretary away from my husband. And during that time I had the opportunity to become emotionally and sexually involved with someone else. It just tore me to pieces that the thought would even cross my mind. And this feeling continued even after I was divorced.

Our marriage fell apart when my husband became interested in another woman. It was one of his high school students. Now he is married to her and so when I was divorced, I swore that I would have nothing to do with a married man. I thought that this girl had come in and destroyed our marriage. I later realized that there was nothing to destroy—that she had done us both a favor. And at that time, I swore that I would have nothing to do with a married man.

And working [in an intellectually stimulating] environment contributed a lot to my change in attitude. The people I encounter here are much more open-minded. Relationships

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with the people have exposed me to a lot of reading I don't think I would have done on my own. The books that they have mentioned that I have sat down and read, they have contributed a great deal to a change in my opinion. It is a learning process.

It is learning how to have an affair. Learning how to relate to people and to drop the absolutes in life. I always felt that you could only love one person at a time. And now I believe you can love any number of people. In any number of different ways. I attribute a lot of that to working [with these people] and growing up intellectually.5

When the informants have moved through this value and situational change toward the affair, they can become actively involved in the social process of "stepping out."

**STEPPING OUT**

The previous section pointed out the career of the act of learning how to have an affair. Once persons become aware of the affair and sense that they desire to become involved in one and it gets their attention, then they move into the phase of "stepping out."

Informants spoke of an "attention-getting" phase in the development of the affair relationship. They desired the potential partner to "pay more attention" to them. Most of the informants felt they were "learning a lot about themselves" in the interaction of the stepping out process. The informants were not "sure that all of it was love; but at least they think they love." But, as Richard said, they are not sure that "getting it out in a motel is necessarily love."

They all spoke of the affair as "terribly flattering." They felt the affair would "build the ego." Eileen pointed out the significance of the attention phase: "Immediately I met someone else and it was just

5Nancy Kahn, p. 9.
really great—for someone to pay attention to me." 6

Informants spoke of the attention and the easy manner in which the interaction of the affair emerged. When they were together, "they could laugh and be so happy together." There was an element of abandon about the interaction wherein the potential participants in the affair "forget themselves." They felt like "they were nineteen again, very much alive." There was an "illicit pleasure" in it for some. They felt "like a school boy or girl running loose." It was just the "enjoyment of caring." The affair is best described as a series of "fleeting moments." Some informants described the interaction as "wonderment" and a feeling on the part of the female member that she had "changed into 'a woman'." One woman stated that she "felt adored" and that she was being "placed on a pedestal."

The ego building aspects of the attention-getting interaction were described by many informants. They did not know about other persons; but they know people who are having affairs now and who have had affairs. Robert said:

One of the primary reasons (in this age group I'm talking about) --they like to think of themselves as being virile, goodlooking, handsome, etc., as as they approach 30 or 35, they feel they have lost some of the zaz they used to have. I think the sexy girls play a part in it too. 7

In addition to the ego boost there is a need fulfilling aspect of the affair. This was pointed out relative to nonhome imagery (interactions which are strange and exciting and divorced from the home setting). Robert stated further:

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6 Eileen Miller, p. 17.
7 Robert Carter, p. 10.
It is all the little things you miss in marriage, things that are not the same as when you are dating. The attention, the little things, the caring, the tenderness. You are tender when you are married, but you are not the same way as in the affair.

I got out of service and we got married. Well, I missed a lot of that dating. Because I had gone with my wife since like I was a junior in high school. And it was just a big thrill to go out and drink with the boys and pick somebody up because I was—Gee, I'm attractive, all of a sudden. You get somebody who is interesting to you, talks on the same subjects or listens very attentively, it is something real nice.

When the attention-getting phase begins, this calls out a response from the interactants. Informants stated they needed to get into a setting where they could make contact with others who desire to "get together." Jack spoke of his technique:

I am not a hustler, it never works. I go some place where they are dancing so there is sort of a reason to get into contact and keep trying to win the attention of the individual. If a woman is with other women and quite often that is the case, in a dancing-bar situation, you need to separate her and interest her into joining you away from the other women; or to try to set up a date for another time. The physical attraction is the primary attraction. I don't know anything about her personality. I don't know anything about her intellectual qualities because I'm not looking for that, am I? I'm looking for a sex partner. So I look at her body.

If the attention is gotten, and the look at the body is made; and one feels an attraction, then the next move is to determine whether she is a prostitute or not. Jack said:

If a woman is by herself and sitting in a bar, I first have to determine whether she is a prostitute or not. I never really know, do I? I try to determine through conversation and I think I had enough experience in intercity situations where I have learned to be aware and know . . . a sort of a way to go about it.

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8 Robert Carter, p. 11.
9 Jack Evans, p. 11.
Jack described how this process is done.

I try to look at the way they behave. If they are looking at another man, too. Or if they are sort of nonchalant in their conversation. Like, well, let's sort of get down to business. Do you want to go up to the room for x number of dollars or not. And quite often they will have a kind of demeanor that will suggest that that is on their mind. And I suppose from different contacts, I have learned to distinguish that. I'm never right every time either. I try to get them into a conversation so I can evaluate what the situation is. My approach should be governed. A particular problem I have is that I am sensitive to being turned down, I think most men are. There is the ego thing.\textsuperscript{11}

After the potential participant in the affair has been sized-up and the topics in the conversation have hinted at whether the person is a prostitute or a pickup, Jack said he makes the first direct approach toward sex.

I would say, 'are you alone?' And then, 'I know another place, would you like to go?' Quite often she won't because she has to save her physical energy for her business. They quite often won't dance. Little things! And I keep going up the ladder until I find out. And if she is on the hustle she is going to lead me on until there is some kind of open discussion of the business end of it. And she is coy about it in the beginning because she wants to know if I'm a vice cop or not. So there is this mutual coyness and sometimes it works out.\textsuperscript{12}

Jack discussed his personal conduct relative to red light districts. He seemed drawn to them and the interaction which takes place in such a setting.

This is a former aspect of my behavior. I'm not that way anymore. I used to have a job where I traveled a lot and I would leave the hotel room and try to go down and find company. And I have always been sort of a compulsive about red light districts. Sometimes I got into trouble. When I go to a large city even now, I will still walk through the area. Just to see what the interplay is and how it is set up. But I used to participate. I had many contacts with prostitutes in my earlier life before I ever had an affair.\textsuperscript{13}

\textsuperscript{11} Ibid., pp. 11-15.  \textsuperscript{12} Ibid., p. 15.  \textsuperscript{13} Ibid., p. 15.
Jack described the emotional needs he feels which are not met by a sexual encounter with a prostitute. He feels he needs associative aspects of interaction as well as erotic aspects.

The way I describe that is that a woman who is a prostitute really provides a realistic masturbation experience. That's the way I call it because it is nothing more than that.

Jack and Bruce stated further:

I have had two or three good experiences. Maybe I appealed to the person but I have always approached prostitutes as human beings, not as some device for me to satisfy my own glandular interests. I guess that is part of my curiosity why does a person behave this way or what forces them into this type of situation. I always try to talk to them to learn more about them but they sort of deny that. But there is no foreplay, no caressing which are vital aspects to a sexual encounter.Prostitutes will not caress their customers; but they will caress their lovers. You can't kiss a prostitute or you can't caress a prostitute—if you want to feel something, it is five dollars more.

Because the informants desired there to be emotional content involved in the interaction, they felt unfulfilled when the sexual experience was with a prostitute rather than a pickup or lover. Jack said:

I used to be disgusted with myself not because I did it, but because it was stupid; the fact that if I get around prostitutes, I can be aroused if she plays with me right. I don't mean physically, I mean playing up to me in a certain way and then it will arouse me. And I will give her the twenty dollars and I will go with her and afterwards I'm still not satisfied. It hasn't satisfied what I wanted or what I needed.

If persons are engaged in an affair with someone they already know, the process of "recognizing availables" is not necessary. However, if a person desires to have an affair and is not acquainted with potential participants in an affair, then he must develop skill at "recognizing

\[^{14}\text{Ibid., p. 16.} \quad ^{15}\text{Bruce Nelson, pp. 26-27.} \quad ^{16}\text{Evans, p. 16.}\]
availables." The next section deals with "Hustling the Girls and Boys" and describes the social game of hustling.

**HUSTLING THE GIRLS AND BOYS**

The previous sections have introduced the topics of "learning how to have an affair" in order to engage in the process of "stepping out." After the process of "stepping out" is initiated, then the process of "hustling the girls and boys" begins. Recognizing availables becomes very important.

**Recognizing Availables**

One of the rules for learning how to have an affair successfully concerns how perceptive one is in recognizing availables. One must be perceptive as to the moves one makes depending on the particular type of sexual seekers involved in the interaction. One informant stated there is the "intuition which allows two people to know that they can get together." The cues to look for have "to do with the eyes and the hands." Bruce referred to this interaction as "spiritual" in nature.

It is spiritual, it has to be. There has to be an intuitiveness. This is especially true in a sexual seeker. An intuitiveness that tells him the availability or the non-availability of this person. In all of the experiences that I have, I can never remember when I have ever thought of myself as the aggressor. I have never felt that I have been seduced, or that I have ever seduced. I have just known that at that immediate moment, that this woman was available to have an affair with. I have never been wrong incidentally. I have taken advantage of that knowledge and spent one night with that girl and never pursued it further. It has happened with close friends of my wife.\(^{17}\)

He further stated:

\(^{17}\)Nelson, p. 11.
You have heard that you will never screw around with your best friend's husband or wife. Well, that is a bunch of bullshit—at least it was in my case because there was this spiritual intuitiveness that said, you know we are going to get together. And we did. I think even though I have never pursued it more than one single instance, it is true.  

In the process of recognizing availables, Bruce said that you know when you have picked out the right one. "There is something inside of you and you can tell if a person is interested in you surfacey or if he is genuinely interested in you."  

When discussing how a woman lets men know that she is available, Grace said:

Any girl that walks into a bar with other girls is obviously out to meet people. Walking in with a large group it is probably a party or something. I've walked into a bar by myself once or twice and that was when I was meeting somebody.  

Grace was concerned about how men would define the situation if she were alone in the bar.

This is a totally different type of thing. You are afraid about what the man might think. Not that I would be afraid to meet people. But I would think he would wonder what you are, you know. I object to this. I think I should be able to walk in that way. In the back of my mind is that they might think I am a prostitute. I think if you walk into a bar especially, some of these around town, with a group of two or three girls especially to dance. That is all right.  

Leonard, another person experienced in this aspect of affair behavior, offered his point of view on this subject. He said that once an available has been recognized, then a lot of the interaction revolves around "hinting at" things. A lot of it is "done with leading questions." Leading statements are made. He pointed out that in

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18Ibid., p. 11.  19Ibid., p. 11.  
20Grace Perkins, p. 10.  21Ibid., p. 10.
the state of "conversation you can tell whether one might have coffee or contemplate stepping out." "Striking up a conversation" and "hinting at" are methods used through speech acts to get together with a potential participant in the affair. Informants agreed that both men and women "get the same kicks out of it." Each informant described the interaction they were involved in, in the process of getting together. Informants stated they would pick a girl up, have a drink and then go in a car or to a motel, or to her place for a sexual relationship. Leonard has become somewhat cynical about the girls he meets in the bars. He defines the situation as one in which they are there to meet someone; yet, they desire to remain at a distance. This management of social distance gives them the ephemeral quality of situational switching from the role of pickup to the role of virgin as the occasion requires. He said:

If you go into a bar where they have music, the whole purpose is to dance and to meet people. I guess at sometimes I have even gotten irritated with some people who you know, and you go up to them and ask them to dance and they say no, you know, and I think why in the hell did you come here. It seems to me that it is fairly obvious that this is the reason they came. If you want a nice quiet time you should go to a nice quiet place where there is a band just to listen to. If you go to a place where the predominant entertainment is dancing, then you should partake of it. How do you discover if a girl is available or not? I think in the course of any evening you will probably dance with however many you want and depending on how the conversation goes, you may or may not want to dance with them or they with you. There are some dances when you don't even have a chance to talk. I don't know whether it is in the talk all the time. Some of them express themselves in the dancing. I have a standing joke that I run into more virgins with three kids in these bars, you know. It is really kinda comical. It is so funny at times when they say, 'I'm not that type of person,' or something like that. It is like they never had any sex and those three kids just showed up. 'I'm saving myself for the next husband" or something. I don't know what
their thinking is on it, but at times it has struck me as very funny.22

Leonard spoke of the pickup and said he doesn't know if you can spot a woman that you can take home to bed. He indicated that it is very seldom that you will pick a woman up on the first date and take her home to bed. He is not very sure of himself in the role and laughingly said, "maybe my approach is all wrong, I don't know."

I just walk up and say, you want to go to bed, and they say no and I say okay. I think, say, on any given night, I could pick up a woman and take her home, but I don't think women like that. I don't think they are as promiscuous as men. There is more of a need for meaning; the woman wants there to be some affection or attraction to them. I know a couple of guys are smoother movers than I am. They take women home constantly.23

Informants also spoke of being turned down and how they respond to this. Leonard talked of this:

I guess my attitude is that I just can't get that serious about it any more. Right after I was divorced, I think people can tell you are horny and they say, Oh, don't give him none, you know. After a while it really got quite comical because you definitely pick up this pattern of virgins with three kids. I just can't take it as a serious approach and I don't mind if I don't pick one up and if I don't that is fine too. It doesn't bother me one way or the other.24

When asked about buying drinks for the girls, Leonard said that he "has never called to the waitress and said 'buy that girl a drink'." But if he "did offer to buy a drink and the girl refused, [he] just says to hell with them." Most fellows seem to take a philosophical approach to being turned down. They are careful to check out signs before venturing an approach. For example, they will check the finger to see if the female is wearing a ring. Boyd said, "you can be like the guy who

22Leonard Verick, pp. 10-11.
23Ibid., pp. 11-12.  
24Ibid., pp. 13-14.
walks down the street and every girl he comes to he asks her if she wants to fuck." He concluded, "he gets his face slapped a lot of times; but then one will go with him."

Hustling girls and boys and the attendant methods of getting together and picking up girls and guys has its drawbacks as the persons become older. This was pointed out by Bruce, who said that "when you get into your fifties you start playing other games because you aren't capable of having affairs." Ted further stated "if you aren't young, you can't beat out the other guys." Robert left a ray of hope by interjecting, "unless one is looking for a sugar daddy."

The spontaneity and magical qualities of recognizing availables, hinting at, picking up girls, and getting together were summed up by Bruce:

As you continue to know that person, you say, Oh, God, I was wrong. He wasn't what I thought he was at all. But eventually, you discover he was exactly like you thought he was the first time you met him. I don't know why you didn't believe your hunch. I honestly believe there is a dimensional intuition or spiritual something that goes between two persons that each recognizes and it is almost an instant process. I don't think that affairs develop over a period of time.\footnote{Nelson, p. 13.}

This section has described approaches to recognizing availables and the rules associated with attendant interaction. Sharing talk and the dance aid in this process. Described, too, was the process of "hinting at" and how this facilitates the exploratory interaction. The effects of being turned down were indicated. Intuitiveness plays a noteworthy role in attempts to recognize availables. After sharing the intuitive experience, persons may speculate on how to "get together." This topic will be presented in the next section.
GETTING TOGETHER

The previous sections called attention to how one might recognize availables and develop rules for interacting with them. Once those concerned are drawn into these interactions, they concern themselves with figuring out how to "get together," which is the central topic of this section.

In the community of the informants, there are special bars that one goes to to get together. The bars are frequented somewhat by age groupings. The informants stated there is one for college kids, there is one for country and western styles, and those for older people. However, there is one bar which is thought of as not quite up to the others in respectability. The bar is frequented by a group who are said to be a "little wilder." The bars are really not thought of as "respectable" or "non-respectable." You can go to the bars and see all kinds of persons in all kinds of dress dancing side by side. Persons hustle in these bars.

Finding a Potential Participant in the Affair

Potential participants in the affair meet and hustle each other in various ways. Some are friends before the attention phase begins. These friendships may develop from association with the spouse's friends. They find each other sometimes because there is just a "natural attraction" between them.

Ted said that it is better "to be introduced by someone." "It is better to be introduced by somebody. You just don't go into a bar
and pick somebody up. That is all bad. There is always twenty-five
guys and three girls in any bar."

Finding a fellow participant in the affair may stem from dis­
contentment in a present marriage. This modifies the routine for
getting together. When both parties in the affair are married, special
precautions must be taken in finding each other. In any case, one must
recognize the need for an affair. Tony said:

In terms of my own needs, I had been married about sixteen
years and a very strong dependency relationship had developed
between my wife and me. I was coming to a point where in my
coming back to school here I realized that our relationship
was very weak."

Tony said that the things which held the marriage together were "pretty
much external." Once the needs are brought out in the open, then the
process of looking for a partner ensues.

There is an enchanting quality about this process and this was
apparent in the statements of the informants. Gwen stated:

I thought he was neat and he always said he thought I was
neat. In about three years my husband had moved into town
and we were in the process of getting a divorce. This guy
told me he was too and he still hadn't had it yet when we
moved to town. I don't know, he was just neat and we just
fell for each other, that was it. He was just sexy, he
really was. Oh, God, he was neat!

Informants reported that there were other ways to meet avail-
ables. There are singles parties which one can attend. Helen attended
such a party.

I met him at a singles party. The people at singles parties
are really desperate. You can just see it. We had both been
coerced into going by friends. The age group ran from 15 to

28 Gwen Smith, p. 1.
people up into their late 50's. There was a little old lady with grey hair and a pink suit that went around hustling everybody. It was just a riot and I guess she is a local character. It is just incredible, you know. Some people are very secretive about their affairs.²⁹

If persons do not have associates who can introduce them to prospective participants in the affair, then private parties or bars are the most prevalent places to meet new people. Meeting people in bars is not always the easiest way to become acquainted with a member of the opposite sex according to the informants. James said that "except for a couple of convention situations the people you meet in a bar you get to know very slowly." He pointed out that the bar is a "social club." You get to know people because "you play little games like you shake the dice down the bar for the music and you play games and you talk to whomever is sitting next to you." The social or associative aspects of the bar as a social club were described by James:

Most people go into bars to talk not to drink whiskey. They can drink at home. My wife was out of town for two summers and I had beer and booze in the refrigerator all summer and not a single time when I was by myself did I ever have a drink.³⁰

Although he never took a drink at home, he said he had a drink every day.

I had a drink every day. I had a little rule. I would work until 12 o'clock every night and then I would have a drink. What I really meant is that at 12 o'clock I am going to rush down to the neighborhood tavern and talk to some people, and incidentally you have a drink because that is what the place is set up for. If there were some other circumstance where people were relaxed they would go. Liquor relaxes people. Great numbers of people use booze just to relax. Once they relax, they talk a little more freely and in many respects people who get drunk are more honest with one another.³¹

²⁹Helen Reilly, p. 30.
³⁰James Hansen, pp. 5-6. ³¹Ibid., p. 6.
The rules of privacy still hold true in the bar relative to talking and drinking. James said, "If someone in the bar doesn't want to talk to you, they make that clear very quickly." He said that this is to be respected. "You let them alone because they are in there to stare at their drink or whatever." Those persons who go to the bars to socialize are open and gregarious. The openness facilitates becoming a potential participant in the affair.

POTENTIAL MEMBER IN THE AFFAIR

The previous sections have taken us through the process of interactions involved in a potential affair. This section deals with the outcomes of getting together. At this phase a "give and take" kind of interaction ensues. One does not passively engage in interaction, but begins to respond to the other interactant in the potential affair.

Getting together and taking the other person into account is the phase which follows the attention-getting phase. This is a movement from participant to responding and accepting potential participant in the affair. Once the attention phase begins, the potential participants are drawn toward each other and interactions begin in a "give and take" kind of interaction. In the beginning, the interactants are somewhat guarded; and the potential participants are trying to figure out one another, and how to respond in a way which will maximize their own gains with as little self-risk as possible.

Informants each had their own story to tell about getting together as potential participants. Eileen told her story.
He and I were together. We came closer together and talked about things that were closer to us than we had ever talked about. When he left that day, this was when his wife was out of town, a couple of things were talked about. Whatever relationship we had the still most important thing in our lives was our families. I remember when he left I said to him this is something that we both have to live with or else we can't go through with it. When he left he said, 'Well, I won't see you tonight.' But sort of leaving it open that he might see me the next night. My husband was out of town. And I was just so convinced that he wouldn't call me and I went to bed early. I was kinda physically and mentally distraught. And what happened was the children had left the phone off the hook. And one of the children came and laid in the bed and talked for a while and then I got up and discovered the phone was off the hook so I put it on and about eleven o'clock he calls me. He was concerned but he wanted to get back to me to tell me that he really wanted to see me. So I said I don't care what time it was that I want to see you. And he said how can you explain to your children. Oh, I said no problem, I'll say I'm going to a friend's to a party or something. I went and I met him at the business parking lot. I parked my car and I got in the car with him and we drove. And this is the only time we have gotten into a car together. But I really wanted to see him. That night we didn't have physical intercourse because we both were a little up tight. But the thing that happened is that we talked about it. And I remember one thing that I said to him when we were coming down from where we had talked. I said, 'I want you to fuck me!' This just turned him on. No woman had ever told him this before. And he knew I really wanted to. He wanted to. But that night we didn't. We both weren't ready for it. And on the way down I remember I said to him I really feel that I am more married to you than my husband. And later he told me that the reason that he didn't want to have a physical experience with me was that he was afraid that he would go off immediately. He was afraid and he wasn't sure how I would take it and he would be embarrassed. And this is what happened to a lot of men. That they can't perform. It wouldn't have bothered me, but he didn't know that. And that was the first time we saw each other.

Another representative account of entering into the affair was given by Robert.

I think it started in the fall. It was two years ago. I was under a hell of a lot of business pressures. And so if you have business pressures and financial pressures together at

32Eileen Miller, pp. 1-2.
the same time something has to give so I began to drink quite a bit. This girl that was working for me at the time was extremely sexy, that is all there was to it. She was fantastic. So I invited her for a drink. That was my normal thing to do after work was to go and have a few drinks. We talked for over three hours and she was married, too. And she was part-time and a couple of days later she asked me for a drink. So we went. One day about a week after that she called me up and said, 'Are you planning to have an affair with me?' And I was really shocked. I think of myself as a very modern person but it caught me by surprise. I thought for about thirty seconds and all I could honestly say was naturally, yes. We didn't get down to what an affair meant or this or that or the other thing. That night we had a few drinks and made love and went on from there. That was a couple of years ago. We made love very little in the car. We had a mutual friend who had an apartment which worked out very well. Her husband was gone quite a bit and so we would go to her house. Sometimes we would go to my house. We went to my house a few times but it was more difficult for me. Because she had a child that was six or eight that went to school and it was a lot easier there than it was at my house. It was uneasy. I got a little upset when I thought about her husband coming home. It was very sexual at first but it grew into more and more things. A lot of the times we would just sit and talk, go to the library or theater or some place. Went out to the University a lot of the time. I didn't worry about being seen together if we were in the right place. Like the University or the theater because I could easily explain that myself. We had to be very careful downtown.33

Boyd referred to the associative aspects of the affair relationship and how he felt a sense of belonging. "Rather than exciting, it is more of a warm knowing you are wanted." 34

As mentioned in the section on "getting together" there are private parties where persons become potential participants in the affair. Kathy said she saw the other person at social events and at private parties. These parties were held at private homes. She described the parties as a "lot of drinking, dancing, and flirting and things like that." Kathy explained:

33 Robert Carter, pp. 1-3.
34 Boyd Baldwin, p. 8.
You remember I told you that when I was first married, I was only a couple of months pregnant, my husband away, and I saw things in him that I didn't like. I loved him but I didn't like him. But I still felt committed. My mother had been divorced. I felt it would stop with me. We would make it, I will do it. And it just happened that this man was attracted to me and maybe I was subconsciously looking for someone else to lean on so at this one party we danced and he showed me a lot of attention. It seemed like my husband almost purposely left me on my own with this man. I don't know, maybe it was some kind of test. This man said, among other things, I'm going to call you. And so he did call me from work and asked me if I would meet him for a drink in the afternoon. So I did. It was kind of an exciting thing. I was 21 at the time. And so I arranged for my little ones to be taken care of and I met him. There were things I didn't like about him too. He was too old, he drank too much. I didn't like him. But he was very much the sort of playboyish kind of type. He was big, he appealed to me. My husband was not so big. He was dark, my husband was fair. He was the antithesis of my husband. More drinking and playing around than serious work. The opposite of my husband.\footnote{Kathy Bruce, pp. 11-13.}

Kathy gave a description of the occasion of meeting for the first time.

It wasn't exciting or pleasant. To have to go and meet someplace and to park your car in an unobtrusive place or his car. He preferred to use my car and park his someplace respectable, the house. We were in separate places and we drove to meet. It was ridiculous because right across the border was this city. It was a pretty place and compared with where we were there was something alive there and growing. I saw him for about four months. I got pregnant about the second month of the affair. By my husband, not him. I was about two months pregnant and it is ridiculous—the whole thing was just asinine.\footnote{Ibid., p. 12.}

She explained how she terminated the relationship.

I didn't feel particularly good about it or I didn't feel well physically either. He wasn't very nice about it. I ended it on the telephone. I told him that I couldn't handle it. He said, 'Oh, I will observe the same rules that your husband has to.' I could see that he was not understanding me, that all I wanted to do was stop it. I did it very undramatically over the telephone. He was very upset. He said he didn't want it to end like this. So the next time we met at a little social gathering he was downright nasty to me. And then we.
moved and they followed us to another installation. It was just a coincidence. And after my baby was born and she was a beautiful little blonde, then it was very relieving because there was always that little bit of doubt. Obviously her father was my husband. He called me again after the baby was born and wanted to see me. And I said are you kidding, all I can think of is babies and diapers. It sounded totally unattractive to me. And we didn't see each other and we didn't see each other socially. I didn't go out very much. I didn't miss him because I was very much a mother and I really liked being a mother and I didn't want anything to change that.37

There may be a naive getting together. Potential participants hardly realized it was happening. The interaction was somewhat magical because it was just "allowed to flow along." Timothy described it:

There was nothing deliberate about it. The most amazing thing about it was that I was totally unaware of consequences almost unconcerned about what was happening. I would come to work early in the morning and as I would come to work I'd stop by her apartment and I'd see her for a little while or something like that; or I might see her for a few minutes in the afternoon. There was no feeling that Oh, I have to go home again. Because I was perfectly happy at home. This was one of the puzzling things about it, that there was no type of dissatisfaction that I could put my finger on. I think it was just a new experience I have never experienced before and that may not seem like a sufficient explanation.38

The relationship was described as it developed.

It is interesting, my wife saw what was happening and I didn't. We had parties and various meetings. We had a chance to see each other and talk in those meetings. There was a lot of small talk and things like that. I mean she would come to the meeting 15 minutes early and sit and talk and that sort of thing. I was talking to her about my work and she expressed an interest in that and we talked a lot about that. She would bring things to read. It never occurred to me what has happening because I mentioned to my wife about the books she gave me. My wife asked me where I got it. Oh, isn't she the one that brought you such and such. I said yes. Oh, she said, you better watch out. She knew what was happening. Things just went along like this for quite a while and then we would get together at other places for these meetings. We would talk about giving people rides. I said I was driving and she asked

37 Ibid., pp. 11-13. 38 Timothy White, p. 8.
if I could give her a ride. As it turned out I picked her up and she was the only person that I had to give a ride to. And I brought her back. It was pretty late at night and she said, why don't you come in for coffee? That's where it all started. So that was how things led up to that point. That particular night nothing happened. We just stayed up and talked until three in the morning. But we left with the feeling we'd get together sometime.39

The couple went out of town for a week together. When asked if he could have walked away if he hadn't expressed the attraction, Timothy said, "it was easier because I had expressed it."

Timothy said he had "no way to figure out what was going on in [his] head at the time." Some informants know exactly what is going on and desire the interaction to be facilitated. Al summed it up by saying this is the way he wants to live his life. "Just have a good time."

Once potential participants in the affair desire to get together, they have to "learn the moves." Involved in "learning the moves" is "sharing the look and the drink," which leads to "sensitized attention."

SHARING THE LOOK AND THE DRINK

Turning On

Becoming involved in "sensitized attention" occurs when two persons recognize one another as availables. Once a person's attention has been aroused, then one will either accept or reject this attention. There is a process which occurs in this interaction which allows repressed sensitivities to be brought to the surface. After these are

39 Ibid., pp. 8-9.
recognized, they become habitual in interactions. The potential participants in the affair will be "turned on" by a particular type of person. At this point the attention becomes specific. What these characteristics are that turn the person on are really not important individually. The main point is that there is a process which occurs which allows sensitized attention to be expressed at an instance and calls forth this sensitized attention on all future occasions. Sue said her "relationships were very sensitized" and she was really enjoying the guys that she was going out with.

I will now use the words of the informants to describe the look and the drink which results from sensitized attention. Michael said "glances become too frequent and there is the return of a look." He further stated:

You can tell when your husband is mad at you can't you by looking at him. Well, I think that you can tell by the glance that it is an invitation. You sense it. The opportunity was there.\(^{10}\)

Many informants spoke of the look. Boyd said:

If they are interested in coming and having a drink they usually come in with another girlfriend or someone they work with or some other companion. You will watch them and pretty soon they are watching you. Or their glances will be more frequent than they should be. Or they will strike up a conversation.\(^{11}\)

Informants said that the eyes are the best cue to how a person feels. Informants said if you go into a bar and a gal is sitting across from you, and she looks at you, you buy her a drink. If she doesn't look at you, then you just say to hell with her. The informants referred to this as "hustling the girls." This involves sensing how people look at you.

\(^{10}\)Michael Todd, p. 6. \(^{11}\)Boyd Baldwin, p. 12.
Informants pointed out the refusal of sensitized attention. In this case only one person desired an affair. Kathy said:

When he came around later and made some comment on what I was wearing or that I looked good, I said, you have no right to compliment me. No right. You have no right to notice what I wear or how I look, no right to touch my arm. Because you know how you feel when you have said no to a man and he can even assume that he can look at you a particular way. And I meant it.\(^2\)

"The look" is a major interactional factor involved in two persons being "turned on" by one another. Jack said that "the initial sensitized attention interaction occurred when he came in contact with a woman who had another date" and this informant was with another person. He said that "there was eye contact at that time and there was the hope that they would get together." And the next night they both went to another party alone and got together in this way.

Bruce summed up "the look" in the following manner: "There is an eye game. I think there is a depth of looking at a person. And I think you recognize the way you are looked at. And the man recognizes the way he is looked at.\(^3\) Bruce pointed out how the process of sensitized attention works to turn a person on. He continued:

You are at various cocktail parties. One of the rules of cocktail parties is to circulate. Never to remain, make everybody feel warm and welcome and so there is a social sort of game you play so that suddenly you stand in front of a guy or a girl stands in front of you and you say, 'Gee, this chick really turns me on.' She feels the same thing. You won't make a pass at a wrong girl. This is the truth, I have never made a pass at a wrong girl. I have known instantly that there was this availability.\(^4\)

Bruce had made an analysis of "sensitized attention." He said:

\(^2\)Kathy Bruce, p. 5. \(^3\)Bruce Nelson, p. 12. \(^4\)Ibid., p. 12.
I think God was pretty wonderful because he made us different. Wouldn't it be a terrible world if the same things turned us on? There is no way we could live a life with someone, for example, the woman who likes hairy men, if all men were hairy, it would be a hell of a situation. Some women don't like Nordic types, they like darker types, other women like light Aryan types and don't like dark types. I have tried to make some analysis of this.45

Informants mentioned that they were sensitized to large breasts, long hair, or even fat women. Women learn through experience that men are sensitized to certain types of things. They often try to live up to these expectations by the care they give their body. Jane said she wanted to "look like some sort of queen" for her lover.

The look, the drink and their relationship to "sensitized attention" were spoken of by all the informants. The look and sensitized attention were expressed well by Gwen:

And all this time, I had my eye on him. He was so sexy, real dark wavy hair. He was short about the same height as me. Real baby-blue eyes. Every girl dreams of seeing this.46

After the look, the drink, and the sensitized attention have been successfully effected, then one begins to "learn the moves" in having a successful affair.

LEARNING THE MOVES

Sections one through ten have brought us from a nonparticipant in the affair to the portal of participant in the affair. One now approaches the initiation setting. A description of sensitized attention, the look, and the drink have been given. We are now ready to prepare ourselves for entry into the affair as a phenomenon. We are ready to

45Tbid., p. 8. 46Gwen Smith, p. 3.
use our background knowledge we have gained in the first ten sections. We now are in the process of "learning the moves."

"Learning the moves" is the process of knowing what to say and do, when and where. These rules are played out in order to maximize the gains a person may make in the affair and minimize the risk to self.

Boyd said it is "the same basic ritual that goes on when one asks a girl to go out the first time. It is just any game." There can be pleasant and unpleasant affairs. One has to go through the same interactions of finding out the moves another person makes. "You find out if you can move with them or if you have to counter." Most moves are secretive in nature for those who do not desire the affair to become public knowledge. There are many reasons for keeping an affair secret. "There is the problem of the spouse or the children finding out about the affair, or the possibility of one's job being threatened." There is a moral question which arises relative to learning the moves.

A Moral Question

When the participants in the affair get together there is the question whether the place they choose to go to bed is free of any "home imagery" (mental pictures relative to the background knowledge of the home domain). Home imagery in the setting of the affair interactions can cause the participants to feel guilt. On the other hand, Bruce said he knows women who won't go to a motel because it is degrading.

They just feel immoral being taken to a motel. They will have an affair in your automobile or have it in their home. Strangely enough, I never had one come to my home. Or want
to. Particularly in a situation where it was safer to come to my house because my wife couldn't possibly come home; and yet, they wouldn't do that. I never knew one that ever would.\(^7\)

He stated that "women are stranger than men" about this. A move which this informant had learned to help keep the affair a secret was described. He had gone to a motel often, but persons are better off, he said, if they can find a way to get out of town. There is always "the fear of being seen together." His wisdom gained from experience taught him:

> After you have had so many affairs, you come to realize that there is a truism that 'the more obvious you are, the less you are seen.' The more secretive you are, the quicker you are found out. It is really strange, you can sit in a crowd of 10,000 people and nobody will see you. But you go to a little tiny restaurant in some tiny corner of the canyon and there is a friend of yours. The more obvious you are the less suspected you are. If you are really flaunting it, people will say, they couldn't possibly be having one, they wouldn't be that dumb. It works that way.\(^8\)

One must learn how to get together, but one must also learn how to part when the sexual encounter is over. This depends on the particular attachment which the couple feel. Ted pointed out:

> You wake up in the morning with a guilty conscience. You usually walk them back to their room and kiss them goodbye and tell them you enjoyed the evening and tell them you will see them when they are not busy again. That is how you end up going out with one two or three years. If you are impressed with one another, naturally, you call them up again.\(^9\)

The act itself is no better or worse than the emotional attachment that you give to it.\(^50\)

\(^7\)Bruce Nelson, p. 7.  \(^8\)Ibid., pp. 7-8.

\(^9\)Ted Rhoads, p. 17.  \(^50\)Robert Carter, p. 20.
If things are left undefined as to future encounters, there is less risk to the self on the part of the male participant. Eventually all participants in the affair find a place to go to bed.

**Going to Bed—Touching**

There is always "intimacy by an affinity of emotion or thought." These loving interactions encompass the emotions of sharing "tenderness," "excitement," "affection," "touching," and "talking." Robert spoke of these variables.

I couldn't say honestly that I was seeking excitement because, although it was exciting and it was different, I don't know if I was seeking the tenderness that I didn't have in my marriage or whether I was seeking an intellectual level close to mine. My wife and I have a more varied and diversified sex life than in the affair. The affair was low key certainly, no bazaar acts or anything like that. There is more diversification in my marriage. Everyone that I know who has had an affair it is a more tender thing than a wild sexual act. Because I can recall instance after instance where it was just a quiet tender type thing. There were times we met when we didn't make love at all. A very comfortable type thing. The same thing as a marriage only more tender. In a way.

Tony and Bruce spoke of "affection" and "touching."

I would like very much to be close friends, very close friends, with this other woman. I don't make any bones about the fact that I still feel very good about her because I really developed a strong affection for her. The affection is there and it doesn't go away very readily. I feel very good about her and when she and I talk, it is sort of like old times except we realise that there are some limitations. We have to respect these so we seldom touch.

You have the problem of activity. Affairs are not all sex. Affairs are meaningful moments. That fleeting moment together when you can hold hands, or put your arm around that person and show some kind of affection.

The importance of the nonerotic or associative interactions in the affair were pointed out by all the informants. Louise said:

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52 Tony Vance, p. 5; Bruce Nelson, p. 14.
He is the type that touches you and holds out his hand when he walks by. Slaps you on the butt. Closeness, touch, feel is very important to him. It is important to me. This one kisses hello and goodbye, breakfast and lunch. All the time. It is an easy relationship. It is comfortable. [The other guy] he never kissed me because he felt like kissing me. If he kissed me he wanted to go to bed. If he touched me, I knew right then it was sex.53

The actual sexual act and touching carries with it a very complicated emotional interactional element which is specific to the persons involved in the sexual act. Jack described it:

It was important for me to govern myself in such a way that she could develop to a more touching, more satisfying physical relationship at her own pace rather than my pace. So I didn't want to pull her into it because I don't want to think that it is an overlying factor. I want the mental and emotional factors to get stabilized first because I consider sex a minor role-playing factor. It somehow mushrooms because it has a great deal of impact.54

The "game" of "loving response" and "loving acceptance" was paramount in the affair interactions. To act naturally, one must be at home in the setting.

The Setting is in the Head

The "game" which leads two persons from a nonparticipant through the phases of learning how to have an affair, into becoming a member of the affair, is the primary thing. The actual sexual act is secondary according to the majority of the informants. Only the "piece of tail" interaction is based momentarily on the sex act alone. Bruce said:

[The setting is in the head] absolutely, absolutely! That is a kind of spiritual thing. As I explained, the anticipation of the relationship far exceeds the real relationship. The vicariousness of the anticipating and then after it is over,

53Louise Nelson, p. 17. 54Jack Evans, pp. 3-4.
you think 'Oh, my God,' you know. You build vicariously and in a fantasy to this relationship. But the results are never as exciting as the anticipation.55

Persons may anticipate various places to engage in sex to fulfill the expectations.

The Spot

Going to bed requires a place, a setting where two persons can engage in sexual intercourse. Some met in the girls' apartments. Others met in the home of the man when the wife was out of town. Some made love in their car. Two managed to have a pickup camper in which they engaged in love making. Some go to a motel. The interesting thing about the spot is its effects. Persons may feel fear of being discovered while in the act. Others are concerned about their ability to perform in the situation. There is a choice of where to go to interact sexually.

Going to her place. Informants would sometimes go to the home of the woman when the husband was out of town. Some experienced fears, others did not.

Going to his place. The associative aspects of relationships seemed to play a very important part in most affair relationships. Sex became a secondary concern in those cases where a relationship was desired on a long-term basis. Jack stated:

And she came up--I was living up the Rattlesnake--I had a cabin up there by the creek, it was sort of a romantic setting. We had been dancing together and went outside for a walk and I described it to her and I really loved the place,

and when I described it to her, I felt she was reacting to it favorably. I thought I would like to share it with her. We didn't make love, we just slept together.\textsuperscript{56}

Loving acceptance and loving response become the heart of the affair.

\textbf{Loving Acceptance and Loving Response}

The associative aspects of a relationship have been talked about by the informants. They have placed the erotic elements in a secondary position. Ed summarized this view.

This thing that you are delving into, the affair, affairs for God's sake are a dime a dozen. Those done with gentleness, those done with affection are extremely rare and when they happen are really worthwhile. You have to be very careful, very gentle, very skilled; and I guess that is an affair. But to merely say that going to bed is an affair, depending on your definition, is a fraud. Going to bed is a lead pipe cinch—that is not an affair. I suppose much of it depends on how you define an affair. The seriousness must somewhere along the line involve skill of being sensitive people; otherwise, you are involved in a thing called copulation. You can love a thousand people. Who ever limited the number of people you can love—whose skin you love, into whose ears you can genuinely whisper.\textsuperscript{57}

The associative interactional domain involves sharing talking, touching, emotions, excitement, passion, affection, tenderness, and most of all a sense of accomplishing the loving attitude consisting of loving acceptance and loving response.

I will now turn to the erotic interactional domain and to what I shall term "sexizing the relationship."

\textbf{Sexizing the Relationship}

The erotic content was presented in the data through the experiences of the informants. There were two approaches to the sexual

\textsuperscript{56}Jack Evans, p. 12. \textsuperscript{57}Ed Olazer, p. 41.
involvement. The first approach was sex without any commitment or other emotional involvement. The second approach was a relationship based on emotional involvement. I will develop these themes of emotional and nonemotional involvement with the words of the informants.

**Sex without emotional involvement.** In some affair relationships only one person is emotionally involved. In many cases it is the woman in the affair who feels deeply. Dorothy explained:

> For one thing he and I see other people. He is not a heavy duty kind of thing. It is a real funny kind of thing. It is real undefined. The boundaries are undefined. And the one time I called him on it. We had done a lot of things together, we have traveled long distances together and yet we have never had an intimate relationship on a verbal level really. We do very little talking about what's important. What is important to me, what is important to him and like I say it is a chronic source of frustration because I have never known how he feels about me. I have not allowed him to know how I felt about him. And finally I called him on it, and the result was kinda puzzling too because he responded as if it had never occurred to him. You know, that the situation was rather undefined. And he said, the boundaries for him were very diffuse, and anything I wanted to know anything about I should feel perfectly free to ask. But I found it didn't really clarify the relationship at all. It is a real funny kind of thing. I am used to clearly defined relationships whether they are friendships or what. And my close relationship with my husband those things are clearly defined. You know where you stand, you know where the boundaries are, you know what is your business and what isn't your business. I'm nuts about him. I am not spontaneous around him. That again is the product of the funny relationship that we have. I find myself considering what to say and do. It is a presentation of self kind of thing. I find myself very carefully structuring my own presentation. I've had easy relationships. This is not an easy relationship. If I knew where his head was at, naturally, I would feel more relaxed. And I wouldn't be so concerned with how I came across.

Now emotional involvement will be discussed.

**Sex with emotional involvement.** Flowing with words from no emotional involvement into involvement in a relationship, Gwen said:

58Dorothy Richards, pp. 8-9.
"Yeah, sex made me feel like I was wanted. You know? And not just something they screw when they want to screw. And get what they want to get, and then to hell with you." 59

There is a paradox involved in the concept of "something extra." Informants referred to both association and erotic content as "something extra." Something extra for those who were emotionally involved was described by Gwen:

He really got turned on fast. He was just that kind of guy, you know. When he had sex, he didn't just get on and get off just to satisfy himself. He tried to satisfy. He went with other girls and it never bothered me because I knew I was his then. But he would try to help you too. He tried to make sure you were satisfied. And this is so important. I don't care what everybody says and I know everybody downs sex and things like that but I don't care, it makes a lot of difference. 60

James blended the associative aspects of affairs with the erotic aspects. He blended both emotional involvement and nonemotional involvement.

People like the girls I know are alive and this girl is funny and she has had a lot of wild experiences, she likes to talk. She is a hard drinker and a great story teller, and she is just fun to be around. I have been to bed with her, but it was just a little bonus and not terribly important to either one of us.

Sex is an extremely complicated thing which some people, not everybody, but some people are able to divide up and put into little boxes. Sex is a concept—something which those people accept—and I agree with them. When you talk about ideals and lifetimes and such; well, then I am not sure I'm saying it is the best thing, but as far as saying can I have a pleasant sexual experience with someone I don't know for pure sex, well absolutely!

This is unusual because it very seldom happens that way because you usually develop some sort of relationship or closeness before you end up in bed. But that is occasionally. It is much more common among young people now. You

59 Gwenn Smith, p. 7. 60 Ibid., p. 6.
simply recognize this instinctively; and recognize that it is not going to last, but it can be fun, so let's do it. I have had a few occasions when I have simply known for one or another reason, as she did, that we couldn't be possibly talking about anything except it is midnight now until four o'clock in the morning. I am married and she is someplace with her kids someplace else. But we are attracted to one another without knowing much about her at all, you know. It was an extremely pleasant sexual experience. There is a tremendous range of different sorts of experiences I think between something like that and the way I feel for this girl in Seattle. It is strong physically but it is strong enough that I suspect that I will probably marry her, I think I probably would. I certainly feel uncomfortable if I don't talk with her every day or two. That has been going on a certain kind of emotion and vice versa.

This section has pointed out the moves one must learn in the affair interaction. Sexizing the relationship was described. There are many paradoxical outcomes from the affair interactions. Informants referred to these outcomes as "kickers in the affair." These kickers will be delineated in the next chapter.

Sections one through eleven told the story of learning how to have an affair and how to become involved in having one. At this point, this section begins to deal with the unexpected problems which erupt in the affair relationship once the initial newness has worn off. The two persons have become better acquainted with one another. Expectations and intentions surface and tensions arise as with any relationship. These "kickers in the affair" are discussed in this section.

The following statement is an introductory one to bring the reader into the setting which shall be referred to as "Traditionalizing the Relationship." Traditionalizing means that the rules for having a proper relationship are based in the concept of the marriage relationship. When the affair becomes routinized, it falls into the realm of a traditional relationship.

TRADITIONALIZING THE RELATIONSHIP

When one is engaged in the interaction of having the affair, one may ask what prompted the behavior in the first place. There are as many reasons for the affair as there are persons who have affairs. The psychological aspects are not the important thing in this research. The personality types are not the issue. One must recognize that the important variable is the kind of "relationship" which develops and the process by which the relationship is carried out.
One may begin in the affair believing that the relationship can solve all the problems one is experiencing. This newness of experience, however, may give way to traditionalized interactions like those one is experiencing in the marriage relationship with particular home imagery. Informants report that the only way to avoid the traditionalizing aspects of a relationship—the kicker in the affair—is to control social distance to keep the home imagery from invading the relationship. There is something "weird about it," the informants said. When pondering the situation, Bruce commented:

Your husband is not giving you enough attention and you are sort of bored with who he is and I am sort of bored with my wife; so my wife goes to a cocktail lounge and completely captivates and excites your husband, and you go to another cocktail lounge and you completely captivate and excite me—the question is why don't we stay home and excite and captivate each other?¹

Can one merely by leaving out particular content in a relationship prolong and enhance a relationship? Informants believed so. The financial content and homemaking content with their attendant sentiments and values, when kept out of the affair relationship, seem to have the effect of prolonging the relationship and keeping it from becoming traditionalized. When these factors enter, Bruce said:

I think that the people we have affairs with behave exactly like our wives. Maybe not physically exactly alike, but the behavioral patterns are the same. You find you are irritated with the gal you are having an affair with over the same things for the same basic reasons. You are forced to make a decision of some kind. Which is one of the kickers in having an affair because it has to either decline or increase.²

In addition, Nancy said relative to economics and homemaking:

¹Bruce Nelson, p. 5. ²Ibid.
0, definitely, homemaking and economics should not be a part of the affair, I agree with it totally. Because there are no money hassles; there isn't that to fight about; and I have very strong feelings about homemaking and who should take the responsibility for what. It is something that always comes up because he feels hungry, or we both feel hungry, either one of us will end up cooking something. He is a much better cook than I am. I don't feel guilt if he is the one who fixes the meal for us. But if we had to go through it everyday, I know for a fact that he would not want to do the dishes or would not be willing to do the dishes everyday. There would be a lot of hassle about cleaning up the house. So that releases us from a lot of the important and unimportant details of the relationship in marriage.3

Nancy pointed out similar interactions in another affair.

Even though we were not married, he expected me to behave as a wife. We had done a great deal of talking beforehand about equal sharing of tasks and all this and we both thought it was a great idea and we had it arranged so that one week he would do the cooking and I'd do the dishes and the next week we would change tasks. Economics entered—he paid his share.

But it worked out very marriage-like about keeping the house clean, about him picking his things up, and differences between his standards of cleanliness and mine. The sexual part came into it also. He felt the need for it much more often than I did. And so there were arguments about that. It was a totally different kind of relationship.4

When economics and homemaking enter the setting, the relationship becomes less euphoric.

When the Honeymoon Is Over

Tina spoke of the effects of having to deal with economics and homemaking:

Now he is looking for a job. At first our relationship was like a honeymoon. We stayed at Holiday Inn and we definitely didn't have the money to stay there. When we got back it was really hard for me because financially I never had any question. Then there were the questions where were we going to come up with the money from now on for the rent. There are two people now. Practical like—maybe the honeymoon is over.

3Nancy Kahn, pp. 3-4. 4Ibid., p. 11.
5Tina Johnson, p. 12.
The impact of the entry of economics and homemaking factors were best presented by Helen, whose partner in the affair had sporadic income. He brought his children by a former marriage into the affair relationship. This caused tension. Helen said:

You better be sorry because we are living on my salary. I didn't mind picking up after the girls, but I got tired of picking up everybody's Goddamn bills. The economic factors were deeply involved in it because he has sporadic income. All the extras came out of my salary.  

Sometimes when the problems get too great in an affair relationship, persons just desire to "get the hell out."

**GETTING THE HELL OUT**

*Getting In and Getting Out*

"Getting into it is very easy; getting out is very difficult."

Al described this:

She couldn't believe that here I was—and she thought she had me under control all the time—who would say 'I'm getting out, I don't want any more.' You were eating, sleeping, living and breathing together. And you start to develop obligations and the deeper and deeper you get into these things, the harder and harder it is to get out. A friend said if you don't like it, get the hell out of it. So I did."

There are various strategies for getting out.

*Saying Goodbye.* There are three ways to say goodbye as described by the informants. There are "the understandings" which persons may have from the beginning about the relationship. There are those needs which develop over a period of time which bring changes in the relationship or cause one to desire to be "footloose and fancy"

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6 Helen Reilly, p. 17. 7 Al Peters, pp. 12-14, h.
free." Then there are methods which one uses to "taper off" a relationship to cause the least pain for both parties involved. The first strategy is "the understanding."

The understanding. The persons who engage in the understanding talk in straightforward terms. Kathy said her lover stated: "I want this clearly understood, there is no way in hell I am going to leave my wife and children and marry you."8

Moving to the next strategy we have the "footloose and fancy free" interaction.

Footloose and fancy free. A composite account points out this strategy. Al, Helen, and Bruce said:

I didn't say goodbye to her, I just said, look, I just want to get out of this. We just didn't get along after a while. But there were no strings attached and there were no bad feelings and she left. I was back footloose and fancy free. And then I flipped off down the stairs and said, 'We'll see you around'.

I don't know what broke us up. She came home one day and said 'I'm moving to L.A.' So I said 'do you want me to take the furniture down?' and she said 'yes.' So I took the furniture down and that was the last I ever saw of her. I never have seen her since. We had no parting anger.

This was the first big break and it was more of my busting out. Saying damm it, you know, I'm going to get out of this and see what it is like on the outside; because from when I was a senior in high school I had interacted with her and I said 'damm it, I'm going to get the hell out.'9

We will now turn to the strategy of tapering it off.

Tapering it off. Most informants felt some discomfort getting out of affairs. There is a feeling on the part of both parties when

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8Kathy Bruce, p. 17.
9Al Peters, pp. 8-11; Helen Reilly, p. 36; Bruce Nelson, p. 18.
the tapering off process begins. Both know it is beginning. Robert said:

[It ended with a statement] 'I can't treat you like this any longer.' And I said: 'I just don't want any part of it any longer, it is too frustrating for me. We talked about it and she said she would call back and it just sort of waned and went down, down, and down, tapering off gradually.'

Another strategy is to increase social distance.

Physical separation or social distance. Jack pointed out how social distance was effected.

She lived next door and sometimes she lived at her place and sometimes she lived at my place. And I told her that I didn't want to be with her all the time. And so she just sort of backed off. And I was just preparing to leave for Europe at that time and when I said goodbye to her, she said maybe I'll wait for you. But then, I don't think she anticipated--I was gone for three years.

A mild strategy for getting out was described.

Gentle rejection. The participants did not share the same social meaning for the relationship. Only the girl was really involved in the affair. Sue said in analyzing the affair:

I realized that I had expected a lot of help from him and I had grown as a person because of it. He went away with him saying that he really wanted to see me; but it was going to be on his own time, and I said that is fine.

Another strategy attempts compromise through friendship.

Becoming friends. Bringing a situational and relational switch in the interaction is another method used by informants to taper off the relationship. One may become friendly but not loving. Sue stated:

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11 Jack Evans, pp. 16-17.  
12 Sue Brooks, p. 10.
He kinda dealt with the situation and he didn't want to get back together with me. So we could just be friends and that really satisfied me because we had had really a very close friendship because we were very much alike. And I felt that he was the only person who really knew me. Anyhow, it was fine for him to say that we would be friends, that was the last I thought I would see him.\(^13\)

Suicide is the ultimate method for "getting the hell out."

\begin{quote}
Suicide. One can do away with the self or be the partial cause of another committing suicide. The difference lies in the realm of placing blame. If a person takes his own life, he does not have to live with the aftermath. Informants frequently spoke of suicide when recounting and reflecting on affairs. The following composite account points out the implications of the affair in relation to suicide.

Jack and Helen said:

I just entered and began to think about what my life was all about and I didn't like what I was and what was laid out for me, and the process of changing left me very insecure and I had ingrained inhibitions that I wanted to overcome and it took a hell of a lot of work.

I struck out in a new path, knowing it was dangerous and not knowing whether it would lead to my benefit or destruction. I felt compelled that it had to be done or I was going to be destroyed anyway. It is a bad and ugly experience; but in the total putting together of its final results, it is sort of like child-birth to women—-it is painful but beautiful. It gives me a great deal of insight into life. Having thought about suicide and almost trying it a couple of times, it has really improved my relationship to death. And I don't fear it at all and so it frees my life to be quite happy.

There was a confusion. I wanted involvement with somebody and there wasn't involvement with anybody. Another part I think is the midwinter doldrums. I have a very good friend whose brother committed suicide about six weeks after I was contemplating it. And it was basically for the same reason, he had an affair. If I had to go through this year again, I would kill myself. It was constant. If it wasn't my lover, it was
\end{quote}

\(^{13}\)Sue Brooks, p. 9.
school. The only two things that have not happened to me is that I have not gone bankrupt and I haven't gotten busted.14

A composite account also points out the implications. Tony stated:

My wife had suspicions very early of the affair. The first sexual contact that we had was this trip and she was suspicious. She was so afraid of losing me that she would never confront me about it. Almost a year later she and I were coming back home and we talked about it and I told her about it at that time. And it was pretty disturbing to her. It was very soon after that we had a real crisis on which several occasions it was close to suicide.15

Bruce said:

I was bowling and I got a call at the bowling alley and my wife was hysterical. She told me that she knew all about it. And I told her that I couldn't help myself. We had a sort of temporary truce; then she brought the minister in the church, after all I was a leader in the church, Oh, I was such a phoney. Then she brought my father in too. Then they got a marriage counselor and got me to go. Because she said if I didn't she would divorce me.

I told her I couldn't stay away from this girl, that I was addicted to her. I don't know why I came home. I usually was out later, but I came home about a quarter to ten and found her unconscious with the car. She had taken the hose from the exhaust and put it in the window. I didn't call a doctor which I should have done. I did revive her, or she revived herself, and I caught her in time; but she was under when I found her. She did tell me that she would forgive me if we could start the whole thing over again. I told her there was no way.16

Suicide and needing freedom are linked. Freedom becomes a significant factor and need within many relationships. These concepts are presented next along with a section on "Turning Off."

DESIRING FREEDOM

Losing Control and Gaining Control

Independence versus dependence was a consistent theme through

14Jack Evans, pp. 18-19; Helen Reilly, pp. 15, 35.
15Tony Vance, p. 3. 16Bruce Nelson, p. 17.
the accounts. Losing control was described by Tony:

She would get mad and she would get insecure, turn the anger into herself, and she would give pretty close to psychotic responses like lying on the floor and shrieking. And one time in the affair when she was suspicious and I confronted her, she was psychotic for about a day—helpless, uncontrollable body weakness.17

Persons attempt to regain control.

Gaining Control of the Self

Throughout the affair occasions participants sometimes view the process in a very scientific manner. They desire to remain in control of their emotions at all times. They desire to assume responsibility for their conduct. Richard told this well:

There are some erotic things that might get involved so I put some ground rules on myself. I said to her. Hey, I'm not going to go to a party and get half looped so my defenses are down so I can make it with you. I am not going to go to a motel and meet you on a weekend still undecided. And then say the devil made me do it. I got carried away. If I am going to do it, I'm going to do it; and it is going to be the best thing that every happened for you and for me. So many of my friends have said when they carried through the affair that the actual sex act is poof. They feel guilty and so forth. And if I am going to do it, I am going to do it as they say, 'If you are going to sin, sin boldly.' I am going to get it on. I am not going to mess around with it. 18

The conflict between independence and dependence may lead to a breakup.

TURNING OFF

The Ending

The ending can come about for various reasons. Some of these reasons are lack of communication between partners in the affair; the

17Tony Vance, p. 10.  18Richard Decker, p. 27.
fact that both parties are not sharing the same social meaning for the relationship; and the nebulous cause which remains unclear even after the break-up. Dorothy described the ending.

I have a gut-level feeling that it is going to end, but I'm uncertain of the nature of that end. Whether it is going to end in a lot of bitterness and unhappiness for me, or whether it is just going to sail off into the sunset, I'm not sure. I do have a gut-level feeling that it is going to end. I know myself well enough to know that if and or when this breaks off, it will be very painful for me; but also, I'll survive and someday it might happen all over again.19

A further description of the nebulous cause was given:

It is very difficult to say what happens in situations like this. It has an element of tragedy because you don't realize it is happening until it has happened. You realize that all of a sudden you just do not love this person any more. You try for a long time to recapture the feeling and try very hard to find out what went wrong.20

Losing control and gaining control are linked to "home and non-home imagery." I will now describe in the words of the informants these two forms of imagery which play the most profound part in having an affair.

19 Dorothy Richards, p. 19. 20 Ibid., p. 12.
Chapter IV

HOME AND NONHOME IMAGERY

The preceding sections have dealt with social acts involved in the affair. This section will deal with the mental images which persons have "in the back of the mind" which influence their conduct. Informants seemed to think that there is a definite difference between the home setting and the nonhome setting of the affair. Bruce said he had this one gal he really "dug" who just "liked to be a whore." He said, "This is the thing about an affair, you can express these things; but you can't express it with your marriage partner."

You can't be a harlot because your husband won't let you. That is the damnable thing about it. The marriage is a restrictive physical thing. I have thought in marriages if husbands would just let their wives be themselves, women avoid their body. They don't think much of themselves. They feel that their sex organ is a terrible thing. They don't touch themselves, they put all kinds of perfume on because they think this is odorous. They look down on themselves. A woman in an affair is a real feminine creature and is a real open person.¹

He further commented:

You can express things with an affair and if you did those things with your wife she will say or think you are a little queer. I think you ought to be able to tell the person you are married to what turns you on. And then you may find that you are both turned on by the same thing. I think if something doesn't turn you on you ought to say so too. But I don't think you should eliminate that forever because I think you ought to try that sort of variation for a period and you either become accustomed to it or you begin to like it.²

Home imagery may become boring as some informants pointed out.

¹Bruce Nelson, pp. 27-28. ²Tbid., p. 28.
Ted said:

But I was 22 when I got married. You were considered some kind of selfish nut if you didn't have a couple of kids. So just like that two kids, and how are you going to get anywhere working at two jobs. Going to school, working two jobs, my wife is working, and those miserable arguments--now my wife never overdrank in her life and you go to a cocktail party and have martinis and you go home and you get all this thing about what all happened for the last ten years and it is all bad. It all started when I went down there and got married. I used to lie in bed and be ready to scream. I used to lie in bed and wonder how in the hell am I going to ever get anywhere. Two kids, a wife, a car payment, and it is a bad thing. If a guy is happy to work for five hundred a month and go home and have a beer and live in a twenty-grand house, ordinary car, and so these are two different types of people. And so there you have two different personalities.3

He pointed out the home imagery which involved the children:

She was just so damned interested in having two kids. I don't enjoy them. I didn't mind taking them boating on weekends and skiing on weekends, but sitting around with those kids is not my thing.4

When persons begin to feel this way they begin to look for non-home imagery.

**Transition from Home to Nonhome Imagery.**

In order to survive the "rest of his life" Ted said he had to have affairs. He said that he had to get away from "the kids" and "the car that broke down." He said, you are "ready to scream" and "you meet some gal and it is a whole different world, instantly." He stated:

There are different personalities, different interests, you talk about different things, everything is different. Her view of you is not the same one your wife has or you wouldn't be going out with her. She is not going to run you down for smoking cigars in the house, or driving the car too fast. If she is complaining about those same things, you are done with her so Goddamn quick you don't even know she is there.5

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3 Ted Rhoads, p. 8  
5 Ibid., pp. 12-15.
Fantasies come into play when one begins to try to escape home imagery. Leonard revealed his fantasy:

I have this big idea that comes up between her and me all the time. I want to sail around the world. I just want to pick up and do it. Well, it is almost impractical to do it. With her there would be no problems at all, but where the child is concerned, yes. It is adding responsibility and it just wouldn't fit into that sort of scheme.

An account points out the routinization which occurs in home imagery and how this boredom brings them to yearn for nonhome imagery. Nonhome imagery can bring an element of newness into one's life. Passion Williams said:

She keeps me active. I used to go home at night and lie down on the couch and watch TV and fall asleep. Now I go skating or a ten-mile bike ride. It is a result of boredom. Something new, something to keep me going. I don't know if we are born with it or if we are taught it. Like in school you are supposed to keep changing, never stay with one thing. Keep advancing. When you get a job you aren't supposed to stay with that job, you are supposed to advance.

Eileen pointed out the boredom: "It is sort of like in your own home, you move from chair to chair all day long."

Trying to relieve boredom and trying to keep love alive and expressed in a marriage relationship is hard for some persons. Ted was aware of this:

The thing she objects to is that after marriage this long it isn't just like the first day you met. Everyone wants to be loved everyday and it is difficult to do. If you are bucking society you try to get ahead and it isn't easy. You come home and you want the wife dressed up. This is the thing that people don't get in school and they should. After two years of marriage, you come home and there they are with jeans on and sweating over the laundry and there is no way you can have all this love jazz on that day.

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6 Leonard Ulrick, p. 5. 7 Passion Williams, p. 18.
Nonhome imagery was depicted by an informant relative to home imagery. In the affair the nonhome imagery was described by Robert:

You are together such a short period of time that every moment is perfect. I can recall a lot of the time when we just had a simple picnic, I eat more elaborately than I eat dining on steak so to speak. We had champagne, the whole works. It is unheard of when you are married really. To do that all the time.10

Kathy explained her desires relative to nonhome imagery.

You aren’t walking into the available world like a mother with a baby on her hip. I don’t know, but for me, and my experience, I need to be seen in a realm just for myself and my own need is to be seen first as a woman, as a lover, and then as a mother, and incidentally as a housewife. So maybe out of that I choose men who would give me assurance.11

The reconciliation of home and nonhome imagery was evident in the following accounts by Robert and Eileen:

When you say nonhome imagery I think of job, fishing, flying, parachuting—all the things that symbolize freedom so to speak.

It probably is in marriage, the security. Let’s face it, whether or not we want to say this or not. We like to play marriage down and so forth, but the really important thing in a marriage relationship is the security you have. There is no question about it. I could never be having this affair and it wouldn’t be nearly so beautiful for either one of us if we didn’t have secure marriages. We have talked about this. We have something very strong and very secure in our marriages. Which is kinda interesting too, isn’t it?12

Persons seemed to need to oscillate between home and nonhome imagery to bring order to their lives. The strange and the familiar interact in very complex ways in their lives. The problem of growing older and growing up was spoken of relative to home and nonhome imagery. Persons change and find that they can’t handle the situations they find

themselves in by adhering to the old rules. They all agreed that people get so involved because they all have emotional needs. This was described well by Robert:

One day you look in the mirror and see you have lost some hair. It is a shocking experience to a person. Or you see a new cavity in your teeth that was never there ten years ago. A sagging belly line; or you see any number of things. I am sure women go through the same thing. They look and see a breast drooping or a thigh getting a little heavy, you know. Then they wish they are twenty-one or twenty-three or whatever. You can't help those things. This has to do with the affair because this particular girl, even though she was my age, did not act old. She was not a defeatist like I was.\footnote{Robert Carter, p. 32.}

How these growing pains affect the lives of persons relative to having an affair was described by Robert:

I don't know at that given moment in time why I had an affair. I could feel up to the time of the affair things changing. Dissatisfaction with long hours, not making the money I felt I should be making, my ego was at an all-time low. Because I was getting older. A receding hair line, grey hair, you know. My youth was gone, my dreams were gone. The big dream of becoming this or that was gone and this affair rejuvenated that. But I grew before the actual affair happened and that was just part of the fact. Persons who have affairs are growing, something is going on. They are just seeking a release for that growth. I don't think they can just sit down and think about the growth process as it goes along. They have to do something. They feel the pressure and need to release it.\footnote{Tina Johnson, p. 6.}

Growth brings persons to the point where they desire to be a man or a woman rather than a child. They desire to make their own decisions. Both women and men feel this way. Tina said: "Mother and father have said no and I have used my head enough to know what I want and what makes me happy in this relationship. In this way, I'm a woman."\footnote{Tina Johnson, p. 6.}
James commented:

It became a question of being male, being masculine, and so as soon as it was possible for me to become involved with women, I had to do so to prove to myself that I was after all a man.\textsuperscript{16}

To the extent that each of us must at one time or another become a woman or a man as we face life, these informants have spoken for all the others.

There is a subtle but significant factor involved in the carrying out of home and nonhome imagery simultaneously. This is the factor of loving more than one person.

Loving More Than One Person

Informants spoke of the growth they had gone through which allowed them to love more than one person. Robert said he went to a psychiatrist and three psychology friends and they said you cannot love more than one person at the same time; and he said you can. He said further:

I definitely say that you can love more than one person. You are only loving what you want to love. I experienced that, and I know you can. After you have time with the girl and you get up and go home, and she goes home, you still go home and you love your home.\textsuperscript{17}

The homecoming was commented on by informants. Ed said:

When I start home at night as I approach the house, I feel a great sense of pleasure. I know that I shouldn't drive home when I'm drunk, but I want to go home. I could stay in a hotel overnight, but I want to go home to my wife. I love my wife and I know that she gets angry with me; but she never nags me about anything. This is one of the things that I love about my wife.\textsuperscript{18}

\textsuperscript{16}James Hansen, p. 3. \textsuperscript{17}Robert Carter, p. 34.
\textsuperscript{18}Ed Glazer, Journal note.
Those who accomplish successful interactions in a marriage and an affair simultaneously become skilled in leading a double life. A double life is the topic of the next chapter.
Chapter V

LEADING A DOUBLE LIFE

"Leading a double life" was spoken of by informants in several different ways. There were those who went into the affair relationship because they were unhappy at home. There were those who went into the relationship in spite of the fact that they were happy or thought they were in their marriage relationship. Why would they risk it is an interesting question.

Looking out for the self is a prime concern of most informants. Michael stated that being married and having an affair is a safe way to operate. If something happens in the affair, "you can always run home to mother or father if they are willing to accept it." Boyd was one who was not happy in his marriage. He said he would have divorced his wife and married the girl, but he is glad he didn't. "I wasn't happy at home. I was searching! That's what affairs are, they are searching things."¹

The persons who thought they were happily married view the marriage as a "comfortable arrangement." They desire to have their cake and eat it too. Robert said:

Also, in my own way, I do love my wife. I think there are other women around that are just as neat as she is; but I like her. And it is security, and it has been seven years we have been married; and I have known her for twelve. So it is just a very comfortable thing to be in.²

¹Boyd Baldwin, p. 10. ²Robert Carter, p. 9.
Utilitarian needs creep into the decision about divorce. There are "financial aspects" to think about. There are "problems about who should get the children." There are questions about "where they would live and who would get to see the children the most." These problems tend to move the participants toward the status quo. Both worlds are desired; and therefore, persons become skilled at leading a double life.

James spoke of how he leads a double life. He talked about one girl he enjoys being with. He said she had "a fairly normal life until she got married to a couple of bastards." He feels that he "really is something different when [he] is with her." He summed up the self-situational switch in different settings with:

It is not that it is not true. At the moment it is true. It is sort of a complex thing that we are a lot of different people at a lot of different times. Is that a fair statement? It just seems to me that I am not the same person all of the time.

The following statement was the clearest account relative to leading a double life. Timothy said:

There was nothing deliberate about it. The most amazing thing about it was that I was totally unaware of consequences; almost unconcerned about what was happening. As I talk to more people, I think this is more prominent than I'd realized. It was almost like leading a double life. In the sense that I would come to work early in the morning and as I would come to work, I'd stop by her apartment and I'd see her for a little while, or something like that; or I might see her for a few minutes in the afternoon. There was no feeling that 'Oh, I have to go home again.' Because I was perfectly happy at home. This is one of the puzzling things about it, that there was no type of dissatisfaction that I could put my finger on. Like my wife, when everything came to the surface, she said, what was the matter? What can I do? And this put me in a real awkward situation because there was nothing I could say. There was nothing I could say was the matter. I was really in love with her.

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3James Hansen, p. 34.
and was happy and I still enjoyed doing things with her; and we still did things together all the time. And it was almost like leading a double life!\(^4\)

The loss of identity in marriage may lead persons into a double life. Carolyn said:

You get kinda stuck and so you almost naturally kinda fall into doing things together and you have to guard against that. I think people are right when they say that a really exciting marriage takes an incredible amount of work. You have to let the other person do their own thing, as well as yourself.\(^5\)

I think related to the love thing or the marriage thing, a lot of the reasons first marriages fail, assuming of course that at first you really think this person is the one; okay, that we have a lot of misconceptions that we have to do things almost exclusively together. To that magic point where we say I do. Our mate's interests come before everything. And so we tend to lose our identity.\(^6\)

The unhappy experience helps the persons learn that they must exist on their own. They must "appreciate themselves as people again." They need a relationship where they can grow as people. Carolyn continued: "They never sacrifice their identity. It is like enjoying something in addition."\(^7\)

Identity and one's attitudes about the body are intertwined.

**Avoiding the Body**

Along with identity crisis comes problems about the physical body. Because of particular personal hangups, persons are unable to fully appreciate their own bodies and the bodies of the other partner in the affair. Playing the role of husband, father, mother, and participant in the affair bring on identity problems as situational

switches are required. Role demands are made and identity must be clarified.

Louise spoke of the cruelty which her husband displayed in their sexual relationship. She experienced the exact reverse with her participant in the affair.

I remember one time in sex I kissed him and he pushed me and said, you dirty, filthy, rotten thing. Don't ever do that to me again. And this type of thing. It just shatters you. Oh, hell, it is your husband. And it just shot me down and I thought Oh, God, what am I, you know. And with my lover everything is beautiful—my body is yours and yours is mine. And you can do anything you want to.⁸

Not sharing the same meaning in the relationship may lead to searching.

Search for Identity

Casting another person into the role you desire them to assume can be a trap that causes a great deal of trouble in a relationship. Whether the informants were married and the attempt at control was coming from the other member in the affair, the outcomes were the same. There is a resistance to this kind of control. Carolyn said, "You get the identity that the other person wants you to have."⁹ She felt this is "really a danger." She went on to say, "This is why people have marriages continually failing."

⁸Louise Nolan, p. 16.

⁹Identity: I shall use the definition of identity given in the literature by Shibutani: Identity is used to mean self-concept. Most persons conform to standard norms most of the time; however, when faced with discrepancies between inner standards of conduct and the expectations of their associates, persons disagree on what is appropriate conduct. Voluntary conduct rests upon self-conceptions, and these personifications are meanings that are subject to reality testing and revision. They must be reaffirmed from time to time by the confirming responses of other people. Once self-conceptions are formed, they tend to sustain themselves. Even casual observations reveal that most men
To keep relationships going, games are played relative to the affair interaction.

Playing Games

It is common knowledge and stated much in the literature that persons play games with one another. Generally these games are used to maximize the gains one may receive in a relationship and to minimize the losses. A composite quote will point this game playing out. Hugh and Bruce stated:

He knows what thought to suppress and what smiles to put on; and some people say they don't, but they are playing other games. They are playing a game—reverse of role type thing. Where they are saying I know how I am supposed to act; therefore, I'm not going to act that way. This is another type of human interaction game.¹⁰

[Without the game], it has no meaning. You have got to have meaning to an affair. It is not a shabby sort of thing. It is exactly the same kind of thing as when a divorce happens. Divorce is not an immediate thing. The guy doesn't come home at five in the afternoon and out of the blue say, "Baby, we are all through." He starts a series of little programs to begin to get this marriage terminated. Most women will not terminate it, and it is a gradual process. You tear down gradually so that you come to the end of it. Well, it is the same in the affair.¹¹

Informants pointed out that you have to play the same kind of game to are not mere captives of the definitions of other people. Thus, human beings, because they have formed images of the self which give them confidence in their own reality, do not accept passively the assessments of their society. They can and do repudiate the judgments of others. The extent to which persons have this secure feeling about themselves determines the extent to which they are self-sufficient. The extent to which men are autonomous or compliant depends in part upon the degree of social distance characteristically maintained from other people. Tamotsu Shibutani, Society and Personality (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1961), pp. 214-308.

¹⁰Hugh Quinn, p. 3. ¹¹Bruce Nelson, pp. 22-23.
terminate an affair that you played to get into it. There are moral codes involved in having an affair. Bruce said:

There is a moral code about having an affair. The same code you have in marriage. You are true to your wife except for one. You are bound to one and that is all. And the one never thinks about your wife which is really interesting.¹²

Not all affairs involve this monogamous code. Persons who are merely engaged in "a piece of tail" do not become involved in this game playing. Persons must at sometime think about truth and their relationship to it. Games are played here also.

**Expressing the Truth About Self**

Informants did not want to keep secrets from themselves. They talked about how they desired to be simple and direct in relationships. Informants work toward organizing their belief system to be compatible with their conduct. Some informants feel restricted in their work and in their home and resist this confining control. They flee from it.

Ed said:

These are warm beautiful people [bar people]. One of the things that attracts University people; and there is no question of this in my mind, the type of girl that you saw in here tonight, is that we live in a fake atmosphere. A false atmosphere. We live in a cocoon. When you get into that, you begin to find genuineness. You find girls who use the kind of language that is in your own mind, but you don't dare express. You don't do it in the class. Now initially our reaction is, I suppose, one of shock. Then, we begin to get used to it and we feel more comfortable than we do with our own colleagues. I find a tremendous genuineness in the bars, for instance I begin to feel relaxed and easy with my own outcoming friends. I have a very difficult time feeling at ease with my own department. We go out and I don't think we overdo it; but we feel more at home outside the academic world than we do in it. This leads to criticism. I think those of us who have not always been in the academic world seek to flee from it. We

¹²Nelson, p. 19.
don't want to be back in the womb. We flee from department meetings and we go to a bar. Ed said that the fleeing is not for the purpose of an affair at the outset.

I don't think that the object of fleeing from the academic world is to have an affair per se. Now that could happen. What we do is to go out like tonight and release the tension of hypocrisy. At least we think we do.

The important point here is that they "think they do." The resultant release of tension is satisfactory for them to continue to play the game.

The game playing may cause momentary or prolonged anxiety about where one is in a relationship. One may question the lengths to which one is willing to go to resist controlling influences.

Richard stated:

One of the reasons I was so safe and secure was that until this new gal came along, nothing was sexual; so everything fit into the rules. All of a sudden with this gal, stuff didn't work. I really wanted it to get sexual.

Informants must take into consideration the risk to self in a relationship.

Risking Self

The most important interaction involved in all the cases mentioned is that which calls out within the person the need to protect the self from humiliation or defeat. Playing games is one method of getting through the occasion. Turning to the strictly erotic, associative, or religious domain are other methods used to get through the

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situations. The erotic domain involves only sexual involvement. The associative domain involves nonsexual involvement, and the religious domain involves the process of both erotic and associative interactions wherein the relationship takes on the element of a forgiving relationship. All persons engage in all three methods in varying degrees. They can be separated only analytically. Regardless of the methods used to negotiate the affair interactions, life experiences come in great part from the neighborhoods in which we live. Within these neighborhoods associative, erotic, and religious interactions are carried out.

**Neighborhood**

To lead a double life, one must be certain to understand the boundaries of the two worlds they are involved in. These two neighborhoods must be isolated and kept distinct. The home and nonhome neighborhoods must be clearly understood. Some persons desire to keep the affair separated from their other friends' neighborhoods. Sue commented:

I ran into him and he was with a lot of friends who were also friends of mine. I knew at that point he wasn't telling them about me. Suddenly, I had run into a group who had never heard of me. This sort of overwhelmed me and I just really felt that I didn't belong there. And I just walked away. I said 'do you know what happened to me?' I suddenly felt I knew these kids and they were very close to me and you have never talked about me. You are really close to these people and they don't even know about me.16

The boundaries of this neighborhood were kept distinct. Other informants spoke of extending the neighborhood relative to their partners in the affair. Some allow the affair to have no boundaries. Others keep

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16Sue Brooks, p. 11.
the potential participants in the affair within particular socio-economic levels. In response to this method, Ted said:

I never think of that. Why would that bother you. He is in trouble. He will sleep alone. Why would I be concerned with economic level. That is the least important thing in the world.17

Not keeping the neighborhood distinct may lead persons into unexpected, incongruous settings for a "piece of tail."

Church Ass

James spoke of his friend who had a rather surprising source of "a piece of tail." He allowed his neighborhood to extend to any religious gathering. James said there is the theory presented that when a person is in a highly excited state regardless of the source of that excitement and passion, this form of excitement can easily be converted into the erotic excitement needed for a sexual encounter. He would go to a church meeting and stand beside a girl who looked to be in a very emotional state. He then manipulated the situation in such a manner that he got her alone with him and then engaged in a sexual relationship with her. He seemed to have a high rate of success. Sometimes persons must leave the neighborhood temporarily. There is a need for emotional rest.

Down Time

There are times when one must withdraw from the neighborhood in order to regain the strength to continue in the interactions required in human relations. This is a rest period where everything is called to a halt. Kathy said:

17Ted Rhoads, p. 17.
I was really on my way down. I withdrew from school after that quarter and sought assistance at the mental health clinic. I had been on tranquilizers since then. The psychiatrist I saw was a soft guy on drugs and I probably knew as much about his problems as he did about mine. There is something inside you; one part that is self-destructive, but there is another part that fights for survival. I sought other assistance. I went off the drugs cold turkey, just boom. That was the most wretched summer I have ever known. It was when the paranoia was the greatest, when the hypochondria was the greatest.18

Persons may find themselves "down" a great deal of the time in a marriage relationship which is not successful. Some couples appear on the surface to be well suited; however, this may be misleading.

The Perfect Crime

Another kicker in human relationships involves what Kathy termed "the perfect crime." She said:

So even when people on the outside couldn't see our problems, they were felt, they were all very subtle. Intelligent, creative people are very creative and are able to kill each other slowly. And no one else can see.19

She said it would seem like it would be easier if there "were obviously acceptable things like wife beating, racing around with other women, a lot of drinking, a lot of horror stories to tell." She stated that the "simple fact of the matter is that they were perfect, except they were killing each other psychologically." There is a lack of communication and, therefore, one does not know what is a "part of your business." Sometimes understanding what is your business may lead to a desire not to become involved.

A Mistake From the Beginning

Some informants felt that their relationships in marriage were a mistake from the beginning. Kathy explained:

18 Kathy Bruce, p. 18. 19 Ibid., pp. 6-7.
I had some doubts about that at the time but announcements were out, families were expecting us to go ahead and so we went ahead and did it. I have gone back over things and it appears to me that the actual divorce started about two weeks before the wedding.20

Animosities appear when persons become close and love becomes tentative. Informants spoke of the significance to conduct of the variables of liking and loving. There were informants who liked their partner but did not love them. There were those who loved the partner but did not like them. Some informants were able to reconcile the two positions. Sue was such a person:

It is something I had just kinda shared with him. You and I are really very much the same. You are worthy of being loved. As I was saying that to him, I was believing that myself. I am loving you and there is nothing that you are doing that makes me want to love you. But I like everything about you and that was the first time I was able to say 'I like you, and I love you!' Before, I could say 'I love you, but I don't like the way you are doing things.' Because he was saying one thing and doing another. And he was being real, being truthful—what they say and what they do are the same.21

When the marriage becomes routinized, persons may seek an affair. When this is accomplished, then there is the potential for conflict between the parties involved. Husbands and wives may find out about the affair; and when this occurs, threats may be made.

Threatening the Participants in the Affair

To the extent that the neighborhood of the spouse overlaps the neighborhood of the participant in the affair, there is the potential for trouble. Several informants described their predicament. Dorothy pointed out:

20Kathy Bruce, p. 3. 21Sue Brooks, p. 16.
[My lover] was downtown one day and my ex-husband passed him on his bike and he gave him the finger. I don't know, it was pretty messy anyway. He caught me at school one day and told me about what my ex-husband had done. We laughed it off, but anyway he still is looking over his shoulder for fear my ex-husband will come along.\textsuperscript{22}

If discovered, participants in the affair must exit the scene.

Escaping the scene. Bruce said he became involved with one girl and she was married to a weight lifter.

He had one problem—his pectoral muscles were so large and his penis muscle was so small—he was out of proportion. The girl had no morals. We really dug each other. Her husband knew about it and he said he was going to get some guys and they were going to castrate me. There was always this sort of threat. They cornered me in three cars one night. I jammed my car right into low gear and went right for one car and he knew I wasn't going to stop, so he let me out. I had like an old Nash and he had a Cadillac. Another interesting thing—the funniest thing that ever happened, she called me and told me her husband was out of town. So I went over and got all my clothes off and she had her clothes off and she had a huge, round sectional; and suddenly the headlights hit the window and her husband was home. She said it was the funniest thing she ever saw. I just nonchalantly said goodnight, picked up my clothes, went out the patio window stark naked, over the back fence, this was about eleven o'clock, and I walked down the street to a place where I could finally get dressed.\textsuperscript{23}

Sexual performance may be thwarted by fear of being discovered.

Reaching Orgasm or Not Reaching Orgasm

A significant kicker in the affair is the inability for the parties in the affair to reach orgasm. Some do not feel that this is absolutely necessary for a successful relationship. Others reached orgasm with the participant in the affair where they never had with the spouse. Others did not reach orgasm either with the spouse or the lover. Jane told the story of her "knight in shining armor."

\textsuperscript{22}Dorothy Richards, pp. 15-16.   \textsuperscript{23}Bruce Nelson, pp. 16-17.
He is the kind of person who can have fifty orgasms in one night. It drove me damn near crazy. I never met anyone like that in my life. My ex-husband he couldn't make it twice a week. I think that is what first got us into bed. We got to laughing about that. We talked about that before I was even divorced. He would say a six time a nighter, and I would laugh and say, God. We made a big joke over it. And that's how we ended up in bed. He was really a six time a nighter that night, it was unbelievable. So who wouldn't have an orgasm with him in bed.24

The interactions in the sexual relationship may lead to feelings of guilt for some persons.

FEELING GUILTY

There were feelings expressed by the informants which encompassed no guilt, mild guilt, or extreme guilt. The intensity of the guilt is a variable which can be used to place informants within loving styles. For example, a "chaser" is a loving style which rarely involves guilt feelings.

Social distance is a variable which helps control guilt feelings. The further away or the more objectified the relationship becomes, the less guilt is experienced. If the relationship is extremely intimate in form and content, then the relationship involves some commitment; and this is the first step toward attachment where obligations are felt and consequently guilt experienced.

Feeling No Guilt

Boyd said he felt "no guilt." His marriage had already deteriorated to the point where he just didn't care, he said. Ted just objectified the relationship and controls guilt in this way. He said,

"Like I say, I don't think about it." He feels "if you live in the past all the time, you will experience guilt." He believes "you have to look forward."

Ted said that his conscience doesn't bother him. He said that his wife has always accused him of having no conscience. James simply tries not to let his conscience be a part of his conduct. He said:

I'm not doing anybody any evil. What am I hurting, nothing. In fact, I have done a lot of good. I think that most people are unhappy and all of us are to some degree or another; because someday we live isolated from people. If life means anything, and you know it does. But the only thing really useful in it is some sort of closeness you feel with people. There are all sorts of different levels of that and I think that a lot of people who are not really happy really need somebody to talk to. I think I have never made anyone unhappy over an affair.25

Doubts may creep into the belief system of the informants. When this occurs, they begin to look at their behavior in context. Tony stated:

I think this is where I came to feel like I knew enough about human sexuality that if there is really a God with all the wisdom that he possesses about everything, I don't think he could get so bent out of shape over something like sex. I just simply don't give sex the kind of moral, emotional significance that a lot of other people do.26

Facing her behavior in "context" was described by Kathy also:

I felt guilt. The depression was partly it and it had to be handled very openly and there was no way that I could deny the things that I had done. There was no way that I could do anything but face them. The only thing is that I must face it in context. Which meant that whether it is a rationalization or whatever it is, we end up doing this with our guilt feelings.27

Taking care of one's own guilt by getting the spouse to join them in having an affair was effected by some.

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25James Hansen, p. 16. 26Tony Vance, pp. 6-7
27Kathy Bruce, pp. 18-19.
Self-absolution

Getting rid of the absolutes in life relative to good and evil, which brings extreme guilt, is handled by self-absolution by some informants. They could not have allowed the spouse to have an affair first; but when they are engaging in one, and their needs are being met, then they become generous with the spouse. To free themselves of guilt, they may suggest to the spouse that they should have an affair—that it will be good for them. Eileen suggested:

You want to say to your spouse, maybe what you need is to have someone else—a relationship with someone else. And I think I do this with my husband because of a sense of guilt. I want to try to consider this. When we were first married, I couldn't allow him to.28

Persons who believe in the absolute idea of good and evil may feel extreme guilt when engaging in an affair.

Feeling Extreme Guilt

The extent to which home imagery is brought into the affair relationship controls the amount of guilt that one experiences. Bruce described the feeling:

I never felt any guilt about it except this situation. I felt guilt. I felt guilt for a lot of reasons. I was doing a lot of church work. I was a leader in the church. I was doing boy scout work. I had an explorers group, little league. I went through the parent kind of ball game. We bought a house.29 When home imagery was brought into the affair, guilt was experienced by the majority of informants. To the extent that informants were able to take "home imagery out of account," to that extent they were free of guilt. The informants began to think about such things as "destroying the wife," "facing the love they either felt or did not

28Eileen Miller, pp. 6-7. 29Bruce Nelson, pp. 3-4.
feel for the wife," and "living up to the promise not to cheat." When
these things are taken into account, then the guilt feelings begin.

Persons who cannot face their acts in context and rationalize
them as acceptable stay in a perpetual state of guilt. Louise was
such a person:

I knew it wasn't right and I kept living with the guilt and yet
I kept looking around me and my sister who is so good she
doesn't drink, smoke, or say bad words like I do--I'm the black
sheep of the family. My whole family are nice people. They
have had the same husband for forty years and all this sort of
stuff, you know. But I have always said I'm not trying hard
enough or I wouldn't have these battles. I kept asking why
can't I help him, then I would think, to hell with it, and I
would run to my lover. Then my husband would come home and say
something to me and I would run to my lover. I would call him
and say 'Meet me.'

Persons must develop methods or strategies for handling affair
relationships. The same kinds of strategies which are used in all
relationships are brought into the affair setting. These strategies
will be discussed in the next section.
Chapter VI

STRATEGIES FOR INTERACTION

To this point, the study has pointed out the process of learning the moves in having an affair successfully. Some of the problems associated with staying in the affair after one has gotten into it were presented. While one is trying to stay in the affair, there are strategies one uses for defense and play.

These forms of defense and play were referred to by the informants in the following manner: making the first move; getting even; taking out of account; and ego boosters. These defense and play forms allow persons to maximize their gains and minimize their losses.

**Making the First Move**

Making the first move was made evident in speech acts. Particular word formulas were used. The first approach is the straightforward one.

*Straightforward approach.* The movement from a passive non-participant to an active seeker of the affair is shown in the expressions which constitute the legitimate aggression speech acts. The following are some of these plans for action. Eileen said:

> It was a tremendous sense of release. If he could never come through and be a partner with me, this is not nearly so important to me but I had to tell him what he had done to me. And somehow if he had rejected me, which of course he didn't, I could have handled that easier than I could have handled what I was going through.¹

¹Eileen Miller, p. 9.
The straightforward approach was made with the following statement:

We were in an office together when I told him. I had worked full time about three months and I was just about ready to finish; and another woman was coming back to work; and I knew I would not be working as close to him; and so I had thought about how I should tell him. I had rehearsed it several times. And we were alone and I looked at him and said, I am really very glad the other woman is coming back to work because I am really finding it very very hard to keep my hands off of you.²

Robert reported his lover as saying: "Are you planning to have an affair with me?"³ And the most straightforward legitimate aggression speech act was made by Eileen. She declared: "I want you to fuck me!"⁴

The next approach of making the first move with a legitimate aggression speech act was the open but subtle approach.

**Open but subtle approach.** Richard stated relative to this approach:

She would take my arm as we walked out of my office and I would jokingly say, 'are you going to lead me astray?' and she would say, 'you better believe it.' She was open and honest about it. I think that is probably one of the best things that has ever happened with me because it really rattled my cage and it said 'you don't really have all of that all together.' She said if it is to happen then I want it to happen with you. And then she gets this little twinkle in her eye and said you are going to be over there by yourself away from your family. I'll be there and I want you either to come to me or I will meet you. And then she got another twinkle in her eye and she says and I want you to think about it while you are sitting over there all alone and you are getting frustrated and horny and all this is going on.⁵

There were other approaches in making the first move. Another was casual suggestions and hinting at.

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²Eileen Miller, p. 10. ³Robert Carter, p. 2.
⁴Eileen Miller, p. 2. ⁵Richard Decker, p. 20.
Casual suggestions and hinting at. A pickup in a bar approached Bill and simply asked if he "would take her home." Bill responded positively. This led into a long-term relationship. Another example of hinting at was made by a pickup. She simply said to Ted, "Do you want to see me after you take everybody else home?"

Sometimes women are forced into aggressive speech acts by non-aggressive men.

Speech acts used with nonaggressive men. In order to get some action going in the potential affair, a woman may make the first move to get together with the man. Some of these speech acts follow: "You will come to see me won't you?" "Why don't we go get a beer or something?" "I'll be glad when you get it all together because it sure is going to be fun." "You really turn me on."

Men also have legitimate aggression speech acts. For example, a man may say: "Honey, I have got a room upstairs, let's go ball." There is the polite approach where the man says to the girlfriend of the woman he is selecting, "mind if I hustle your girlfriend."

Summing up the entire social act which the informants referred to as making the first move, Ted said:

I ran into guys in the Navy and every girl they would run into they would just say, "Do you want to go to bed?" It is just like collecting money, if you don't ask everybody for the full amount they owe, nobody will pay the full amount.6

Legitimate aggression is always found with both men and women in the concept of "the look." It suggests a desire for action. This is found strikingly evident in the old saying, "she is putting the evil eye on me."

6Ted Rhoads, p. 10.
In situations and settings of nonhome these looks and speech acts within speech situations are considered legitimate and a part of the "accustomed" methods for learning the moves. Making the first move allows an aggressive role for females where elsewhere none has been completely legitimate. The next strategy for interaction is "getting even."

Getting Even

There are various methods used in interaction to get even with the partner. Jane described getting even: "I was married, I was about 22. I found out that he was messing around on me and this other guy came along. That was neat. It made me feel better. I had evened things up."

One form of getting even is to "beat the shit" out of the other person.

Beating the shit out of me. There are two methods used to beat the shit out of a person. One is physical and the other is verbal. Jane said:

He keeps saying that one of these days we will be back together, but he puts me through too much misery, you know. Caring so much for someone like that, you come to the point where you cry so much and you get beat up so much you get to the point where you just don't give a damn. And you don't want anybody to do that to you again. I didn't want to get that close to anybody again.

A verbal beating was described by Al:

So psychologically that puts her back in a better position when we were bargaining. Bargaining verbally, you know. She was able to pull me under her wing again. And it was kinda like,

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7 Jane Owens, Journal note. 8 Ibid., p. 8.
well, I'll take you back but don't do that again. I told you not to do it in the first place and don't do it again, you know.  

Rival girlfriends can get into fights also for self defense.

Helen reported:

His parents gave me a cup for Christmas. And I moved out a bunch of things. I always left some things because I always thought I was going to come back and the last thing I left was this cup. And she was drinking out of it. And so I picked the cup up and threw it against the wall and broke it. And he took a swing at me, and I have this tremendous right and I had this ring on, he had a mark on his chin where I hit him. And it was a knockdown, drag-out fight and I told my kids at school that I had been tobogganing and I had hit myself that way. I wore turtleneck sweaters because of the strangulation marks on my neck. And he didn't go to work for three days. I hauled off and hit him on the leg. I didn't realize that I hit him on the calf. He couldn't walk.  

Another form of defense is "turning the back."

Turning the back. Jane said she did not know how to respond to this treatment. She said, "I didn't know what to do because I love him." The silent treatment would last two or three weeks. Giving the needle is another form of defense.

Giving the needle and getting the needle. Ted described this scene:

The biggest problem is that you have days when one or the other of you are down. If you are in a happy mood it really doesn't matter what the other one says. If the mood is negative where one is mad about something and you are getting the needle--it goes both ways. A person can get bitter. I have said a lot of bad things.  

Ted said further:

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9Al Peters, p. 9.  
10Helen Reilly, p. 10  
11Ted Rhoads, p. 16.
And you come home and you are fifteen minutes late and the beds aren't made and she says, you dirty rat why are you fifteen minutes late? And I know guys that just turn around and go right back out.\textsuperscript{12}

There is the method of spiting the partner.

\textit{Spiting the partner.} Creating stress for the other person was spoken of quite often. Bruce said:

I irritated her. I would just stay out late at night. She would try to be reasonable about it and I would tell her to go to hell and if she didn't like it to leave. You are in a position where you can. I developed an 'I don't give a damn attitude.'\textsuperscript{13}

Another strategy of mutual victimization was described in ignoring the partner.

\textit{Ignoring the partner.} Dorothy said she does not desire "to run into another female at his apartment" so she never goes there unannounced. She said:

And I know it and he knows it and yet there is never any talk about it. The thing is that we both know that we are seeing other people. The funny thing about that is that although we both know about that it is never mentioned.\textsuperscript{14}

A play form of defense involves verbal kidding between the parties in the affair. Dorothy spoke of this:

I suppose to a certain extent I do but only kidding around. We spent the spring break together and some of the places we went we ended up with a very, very dirty car. There has been this running joke between us that I would be the one to wash the car. I know he was taking one of his other girls to the movies. I said when are you taking so and so to the movies. He said probably Monday night, and I said, okay, I'll do it Tuesday. I'm not going to wash the car for her.\textsuperscript{15}

Teasing can be the forewarning of an argument.

\textsuperscript{12}Ted Rhoads, p. 22.  \textsuperscript{13}Bruce Nelson, p. 15.  
\textsuperscript{14}Dorothy Richards, p. 10.  \textsuperscript{15}Ibid., pp. 16-17.
Arguing. Robert was able to tell when a fight was in the air by the teasing game his partner would play. He said:

I used to kid her about having an affair years ago. It was a big joke. She did that with me and now I can tell when a fight is starting because she will kid me about it very barbedly. She says what is good for the goose is good for the gander. And I know that about an hour from now we are really going to be into it.\textsuperscript{16}

In arguments there is always placing the blame. Tim talked about this:

I think it was a matter of really being hurt number one because I had been dishonest about it. Number two it is an ego shattering experience [finding out your spouse is having an affair]. You know, what have I done wrong. There was a lot of self-blame there and there shouldn't have been. For a long time she was blaming herself for what happened.\textsuperscript{17}

Sore points develop relative to the action of others. Casting out of the bedroom becomes prevalent when the arguments develop. Regardless of the strategies of the interaction involved in getting even conduct, one thing is certain—there will often be present in some form acts of defense and play with the spouse if one is caught in the affair.

Getting caught. Once persons have been caught in an affair, they rarely are let to forget it. Robert said:

It is just the pressure builds up or something will remind her of it and I am sure it is on her mind all the time that I was the infidel and probably about every two months or so we really have it. And what can I say, really, I'm guilty. I know that, she knows that, we all know that. One should every now and then sit down and not let things build up. Not sitting down and saying I want to remind you of when you had an affair and why. I don't like for her to bring it up and I don't like to bring it up. She won't bring it up unless she is exceptionally mad.\textsuperscript{18}

\textsuperscript{16}Robert Carter, p. 9. \textsuperscript{17}Timothy White, p. 6. \textsuperscript{18}Carter, p. 7.
Robert continued:

My father-in-law had an affair forty years ago and he still hears about it. I was sentenced to death as far as our marriage goes for a one-hundred per cent marriage when I was found out.19

Informants will now discuss "ego boosters."

Ego Boosters

Pleasing the partner. There is a play form of interaction which is a process of reinforcing the relationship. This is the ego boost which one person can give to another and bring the person up when he is low emotionally. There is an element of teaching and learning which is involved in this process. There are methods or word formulas used to effect this outcome. One such process is referred to as giving a compliment.

Complimenting. Robert said he gave a compliment to the girl while they were having a drink. He told her, "Gee, you have got nice looking legs." She was pleased and returned the compliment that she liked "his smile." Eileen said her partner pleased her because he told her she had "beautiful boobs." Eileen built the ego of her lover by helping him to feel that he was not losing his sexual prowess.

He is at an age now where he thinks he could only have sex about twice a day and I say, Oh, listen don't kid yourself, you just have an endless amount. There is no question about it. I think you can manage.20

Michael tied the concept of teaching and learning to the ego boosters or intermittent reinforcement interaction.

19 Robert Carter, p. 7. 20 Eileen Miller, p. 4.
This, I think to mold the other person you learn what the other person likes or pleases them and you mold your way to do it and maybe in turn you are teaching somebody some of your thoughts. But I think a lot of this is unconscious.21

There is a colleague and friend support which partners in the affair can give to one another which lifts the ego. Steven described this:

The feeling that you are behind them. You are with them, you are with them in support of what they are doing. The sympathy, the empathy with what you are doing is the kind of help one partner can give the other in accomplishing things together that neither could accomplish as well alone.22

Another type of strategy for interaction in the affair is "taking out of account."

Taking Out of Account (Proxy Behavior or Objectivism)

As long as participants in the affair are able to keep a social distance relative to emotional involvement, they separate from their thoughts the decisions about moral conduct and merely carry out the ritual of the sexual act. This allows the participant to be uninvolved emotionally and thereby eliminates guilt.

Persons try to remain objective about where their responsibilities lie. Tina said:

If I allowed my father to say no, then I wouldn't have the responsibility of making up my own mind. I'm totally dependent on my parents financially. I have got a fear of their cutting me off. They never threaten me, but if they found out about the affair, I don't know really what they will do. I know when I'm with my parents, I'm a young girl, their daughter, and when I'm with him I'm a young woman—an individual.23

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21 Michael Todd, p. 10.  
22 Steven Fuller, pp. 5-6.  
23 Tina Johnson, p. 11.
Kathy said, "it is easy to become a victim, a proxy in a relationship." Non-proxy behavior is sometimes displayed in relation to the children. One does not relieve oneself of responsibility but engages in non-proxy behavior. Eileen said:

I could not do this. I could not, no matter how much I loved another man. I would always think what the children would be like at 23 or so. And if the chips were down there is no question about it, and it is the same with my lover, the choice would be our spouses. We went into this relationship with this understanding.24

A person uses proxy behavior or objectivism to move one into a stance where one can get the greatest gains for oneself. One common method of doing this is to objectivize the lover's spouse right out of the mind. Bruce and Robert said:

I don't think that people who have affairs dwell on the opposite person's spouse. I never have. I didn't think about it--her husband did not exist for me as I'm sure my wife did not exist for her. We talked about it very critically the first few months. As we progressed toward this involvement we talked about it mentally, physically, morally and every other way.25

One can objectivize oneself right out of a relationship. One informant accomplished this with the simple word formula of, "I'm going to the top with or without you." Kathy said:

The next person is always responsible, you aren't. I always allowed the buck to be passed to me. I assumed responsibility for that entire mess. I was a proxy, a victim of the entire situation. It is like push-button warfare, you are destroyed.26

The ultimate objectivism is to relieve oneself of all responsibility for one's destiny in an affair and turn this over to someone or some power beyond the self. Sue commented: "I'm in control of my

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26Kathy Bruce, p. 9.
destiny and I'm very miserable. It is as great to be able to say, I
don't want it any more, take it, it's yours. It is almost a cop out,
but it isn't. "27

Another example of objectivism is to become introspective.

Moving self into self love (masturbation). The domain of home
has certain privileges which are understood to go along with it. Pri­
vacy is one of these privileges. When one's needs are not being filled
and one becomes involved in the intimate details of those needs, one
may move the self toward objectivism. When one has moved the self into
this private, intimate world, one then can participate in solitary
acts. A composite account describes the act. Tony said:

When I was about 13, my parents told me that masturbation was
going to kill me. I thought I was going to die before I was
17. I had it all figured out. I had a tremendous need. I
was having really strong love affairs when I was in the second
grade. My mother always gave me plenty of love, but it was a
sticky type of love. It was a game of now you owe me. 28

Bruce said: "She was never really interested in sex. She was
a chronic masturbator who had almost no interest in sex other than with
herself." 29

Objectivism takes many paths. Those mostly engaged in by the
informants are those that allow the person to risk the self the least.

The next section deals with an empirical description of the
various loving styles which emerged in the accounts of the informants.


29Bruce Nelson, p. 9.
Chapter VII

LOVING STYLES

Informants said that the loving style you adhere to is brought about by the "morality and attitudes" you were taught as a child. Within the loving style of "absoluter" there is a "negative connotation to having an affair." This negative orientation toward the affair keeps persons from entering into it. Bruce said:

[There are some people who cannot have an affair.] Absolutely. Lots of people. They have to be imprinted very young and very rigid. They have to absolutely believe in the Christian-Catholic viewpoint of self-sacrifice and martyrdom.¹

Leonard said relative to absolute ideas:

My former wife was a very unstable person and she got involved in a thing called Scientology and it got to the point where it was like talking to the Book. If it wasn't in the Book, you were wrong, you know. It got to the point where I felt like I was just talking to the Book. What the Hell? I couldn't talk.²

Eileen desired to have sex with her lover, yet she felt guilt when she did:

And yet, I didn't ever want to have it with him, he had to struggle with me to get it because I was getting ready to work in the church and I was not supposed to be that kind of girl.³

Tony said that to engage in sex would "send you straight to hell in a wire basket." And Louise stated, "I knew it wasn't right, and I kept living with the guilt."⁴

Persons who are able to move mentally from this absolute position about good and evil are able to look at their conduct in context and make rationalizations. There are novel and interesting methods to move oneself from an absolute world view into a contextual one. The movement was described by several informants. Tony stated.

With my current views in the setting I grew up I would have been an outcast. And the way I look at it is that these people had such a limited view of man, God, nature, that I have a very, very deep respect for God; but I don't think whatever the God thing is which I prefer to call the Great Mystery--is only very, very slightly related to all the descriptive terms that we put on it here. I can't see an all-loving God supposedly picking and choosing. If you are one way he will like you and if you are another way he won't like you. I really think our culture puts fantastic emphasis on the importance of sex.5

He said he does not believe there is "inherently a right and a wrong thing." Relative to sexual contact he said:

Whether the skin on the outside of my hand touches the skin of the outside of your hand is not all that more important to me than whether the skin on the outside of my penis touches the inside lining of your vagina--doesn't make all that difference. I can't put all that importance to it.6

Hugh added: "That is the strongest point in my favor, I can see both sides of an issue. I don't think anybody is ever right or wrong. I can understand the reason somebody does something."7

Ed pointed out that humankind is not capable of perfection in everyday life relative to good and evil.

If you expect us to be something beyond this world, boy we aren't. All we do is hang on. And that's all. I wish we were better people, larger people, but we aren't. I wish we thought larger than we do, but we don't. There are sometimes, I suppose, when we hang onto honor, but those times are rare.8

From this loving style we will now move to the coquette or flirt interactions. One account speaks for all the others relative to the loving style of the flirt or coquette. Bruce said:

I was really hung up on this girl. She really is a fantastic girl—she is a study all in herself. She was a seducer and I developed a tremendous sense of humor. I used to love to go to parties with her and watch her. I went to work for Sears and Roebuck, a very solid sort of job selling furniture. And there was a very religious girl working in the credit department. Her boyfriend had just come back from Viet Nam. And unfortunately they invited her to a party. She was the only girl I knew who carried whiskey in her windshield washer in the car. And she always had a thermos jug of Mai Tais. I really dig her and I still do. She just was a free person. She was really terrible! She went to this party. She got into a strip poker game with this religious girl's boyfriend. First she got him smashed on Mai Tais. He thought it was fruit juice. She got him down to his shorts and he was sitting there in his shorts and the fiancee ran out of the room in tears and I just fell off the couch. It was the funniest thing I ever saw. And I saw her do this so many times.9

Another loving style is one in which the participants are not emotionally involved in the relationship. They desire only the sexual encounter which is an ego-building interaction. But Chasing women was often referred to as being "the bastard." As Helen said: He is an incredible individual, very talented; but he is a bastard. Participants in the affair recognize this element in their behavior. Bruce and Ted conceded:

To sum up the "spiritual" love:

I know in one period of my life with one woman I was involved in I was much meaner, more unbearable to live with. More threatening, more demanding. I was really a bastard. I wasn't a nice guy at all. I specifically remember that period.10

I was a bastard as an adolescent. I was an obnoxious bastard. And I chased girls every place I would find them. Very indiscriminately! And it was a lack of security on my own part--ego style involves this scale and behavior.11

9Bruce Nelson, p. 16. 10Tbid., p. 15.
Ted spoke of himself as a "bad ass." He said:

You are chasing girls and you feel like that inspires. I could have a hundred guys come in here and tell you the same story. A lot of guys do it just by the hour. Same thing with girl chasing. If you get hold of one that is a homemaker who just wants to go out to make daddy jealous one night, no use to make small talk with them; you can tell in five minutes conversation. They are sitting there like they will go to bed with you but in five minutes conversation you can see that you are wasting your time.\(^{11}\)

He continued:

Half of the time you aren't getting along. I mean half of the month. Every woman over thirty-five the last two weeks before their period, they need hormones and this is a big problem. It is too bad more young guys don't understand it. Women get all upset. I put her in a class of being partially unstable herself. That is one reason why I don't go out and chase around. She is unstable.\(^{12}\)

There is another loving style which involves "spiritual" kinds of interactions. Jack stated:

You can look at the person and you can tell. Almost spiritually something occurs between persons who are attracted to one another. As in my own philosophy, I have a very spiritual awareness. I'm a spiritual person. And I know spiritual persons who abstain from emotional interaction with other people. But I don't. I bring it into the webbing and the whole context. I don't separate it. I bring sexual involvement into the fold. I don't see it as being like a sin. It is not incompatible with the relationship. So by myself I can only reach a certain vibratory rate--by interacting with others, I can create a harmonious chord.\(^{13}\)

To sum up the "spiritual" loving style, Bruce said:

I was thinking of the intuition which allows two people to know that they can get together. It is spiritual, it has to be. There has to be an intuitiveness. This especially is true in a sexual seeker. There is an intuitiveness that tells one the availability or the non-availability of this person.\(^{14}\)

The last loving style is the "predator" loving style. The loving style involves both males and females. Mostly, in the accounts the

women were referred to as predators while men were referred to as bastards. Bruce defined the loving style as one in which someone is
"actively seeking to get a person away from another person." The main
distinction here between the "chaser" loving style and the "predator"
loving style is that the former does not have the intent of taking one
person away from another. The latter needs to have these feelings of
having drawn one person away from another. This taking away gives the
ego boost. Helen pointed out that this type will "sleep with her best
friend's husband."

She told me she just wanted to see all of his macho. I could
have killed her. And I said "What kind of ugly human being
are you?" On that particular day, if I would have gotten a
gun, I would have killed her.15

Helen pleaded with the woman to no avail:

Will you just leave him alone, just stay away from him? That
is all I'm asking. You have fucked up enough other people
without having to wreck everybody. I don't know what your
trip is, maybe you really hate people. I think predator would
be a good name for her.16

Then Helen concluded: "You can't deal with people like that. They
will annihilate you one way or another."17

Sexual needs play a predominant role in the search for fulfill-
ment outside marriage. This was described by Ed:

He is a man of enormous sexual drive. I simply am not. You
need to make that distinction and the only way you can make
it is to get it on your tape. I am not. I don't have any
particular desire to go to bed with anybody except my wife.
He has a tremendous sexual drive and his physical makeup is
obviously different than mine, obviously more potent than mine.
His wife is unresponsive; mine is not. His wife does not re-
spond to this tremendous drive that he has. My drive is less
than his, but my wife responds. He feels the need to go out-
side of his wife, I feel none. If my wife felt none I would

15Helen Reilly, p. 5. 16Ibid., p. 5. 17Ibid., p. 18.
go outside. His wife is cold and proper so that how you judge us; in other words, how you judge affairs, becomes an enormously difficult thing. It depends on so many things. For instance, he has been married to the same woman for twenty years. I quit. I just plain quit. I had an unresponsive wife the first time. She was nagging and punished me sexually. If I did something I was cast out of the bedroom. I divorced her because I felt that punishment had no part in sex. We are very different people, he and I.18

This informant points out very clearly that the personality integration of a person plays a tremendous part as a variable in the affair. Placed on a continuum, one can find those who desire sex very little and those who have an extreme need for sexual satisfaction. The extreme of the sexual seeker was described by Bruce:

Because I was addicted to her and she was a very attractive girl, and was very intelligent. And she played on my emotions and it worked a lot of times. I have had a lot of therapy and I am a sexually uninhibited person. And in my life, I have been involved more in sex than any other single thing. I think I am a sexual addict. I just really don't know. In every psychiatric evaluation, there is the eternal search for love and affection.19

He further stated:

Sex is the complete part of my whole life. Everything else is secondary. Some men are hung up in the fact that they can't get an erection or he is too small or too big or something. I have the feeling that man's whole soul, character, and brains is somehow in his penis.20

How persons respond to the body, their own and that of the lover, must be discussed in order to understand "digging the scene."

The next section will discuss "bringing-the-body-in."

18 Ed Glazer, pp. 4-5. 19 Bruce Nelson, pp. 1, 3, 9, 22.
20 Ibid., p. 10.
Chapter VIII

DIGGING THE SCENE
(Bringing-the-body-in)

Informants spoke of urgent demands made on the scene which are both situational and relational in nature. One must learn techniques for "digging the scene" and for handling objects involved in an affair situation. Sometimes the objects can cause a relational problem. One may be momentarily embarrassed by the fact that there are no bathroom facilities on the scene in which one can recoup after the sexual relationship is engaged in. Depending upon the setting and situation, there may be no safe place to get rid of the evidence.

Informants said it is disconcerting to have the body disarrayed, especially the female, knowing that she must go home to the spouse after the relationship. The female may find the clothing inappropriate for the love-making; especially if the encounter is spontaneous and occurs in a car. Her clothing may become wrinkled or torn depending upon the passion involved in the interaction; and her hair may be wet from perspiration from the activity. Eileen said:

There is embarrassment in cleaning the body after a relationship. There is something very unromantic about semen when it finds its way to the outside portion of the body and threatens the upholstery and clothing of both parties. Even though there are cleansing tissues which can be purchased to help with the clean-up operation, it takes a lot of understanding on the part of the participants and a good sense of humor to get past the embarrassing aspects of the sexual relationship.

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1Eileen Miller, Journal notes (this was paraphrased).
Being found out is a constant fear. Eileen said that in her relationship there was "oral sex practiced a great deal" when the participants were in a setting which presented an "extreme danger to being found out." The informant said that this was imagery which involved only mouth-to-genital contact and that "although the semen didn't taste especially good" she would continue the process through ejaculation and then could "spit into a kleenex" and throw it away. One might say, and pardon the pun, this operation would depend on personal taste. Evidence must be gotten rid of somehow.

Getting Rid of the Evidence

One man had to get rid of his "soiled shorts." Eileen said:

He would burn them in the fireplace when his wife was not present. He was becoming concerned, however, because his wife kept close account of his personal objects and he was afraid she was going to find out. Twice he burned his shorts. He said he couldn't be losing all these shorts. But anyway we have to be very, very careful. I never wear perfume, lipstick, or any deodorant. One time I did and he warned me that he had gone home and he had to use something to counteract it.²

Informants said they would wear easy to undo clothing; for example, they would wear full skirts with no panty hose and blouses which could be unbuttoned in front.

Getting rid of the evidence is never easy in the presence of others. For example, Eileen said:

He is a very frank open person, he said outright, 'Would you like to have an experience with me?' And I guess I was so desperately up tight and I said 'yes.' And then I said, I don't want to have it in the car. So we went back to the motel where he was staying. He had two men staying in the motel with him. He said, 'You know, my wife says it's much more exciting to have an experience where there is someone else around. She enjoys having an experience with a man

when I'm in the same house. It turns her on or something.' Anyway, we went in this room. One of the men sleeping there was sick with the flu. And the guy was in the next bed sound asleep. So we had quite a brief physical encounter but it was really beautiful. I don't think I have ever felt like that before.3

Another problem about getting rid of the evidence was discussed by Helen:

In the winter he got the flu and he wouldn't sleep with me. I never saw the flu slow him down before. And I later found out in a fight last fall that the reason he wouldn't sleep with me was that he got V.D. And his tests hadn't come back yet. It turned out okay. My comment after that was, why did you keep sleeping with her then, and he said I don't know. I guess she lived with him for six weeks.4

Imagery associated with the evidence. Just as there is home imagery and objects which call forth this imagery such as the home, furniture, children, routines of behavior throughout the day and night, the ring, the car, and everything that one may view or use around the home, there are also objects of the nonhome scene which call forth imagery. Anyone who happens to have any of these objects come into their vision, thinks of erotic imagery. One such object is the prophylactic or as the informant referred to it, "the rubber." I will allow Eileen to tell the story.

Interviewer: You mentioned once to me that he brought you a little present. Did you use that little present?

Answer: Um hum! Last Monday. It was emerald green. What's the fancy name for it?

Interviewer: Prophylactic?

Answer: Yes, that's it. I'm so naive. He showed it to me while he was sitting at this desk and I said, Oh, did you get that for your friend? And I thought it was a little deck of

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3Miller, p. 8.  
4Helen Reilly, p. 32.
cards with a bunch of nude pictures on it. I took another look and sure enough, it was a rubber. But you know, the interesting thing about the kind of person he is is that I told him that the first person that I had sex with wore rubbers and it was really beautiful. It was really beautiful. But this is one reason he brought it is because he knows that it means a lot to me and really turns me on. Imagine seeing this green thing on his pecker going in and out of me. Then it said on the box that they had blush pink or something. He said he got it in a gas station and I said, Well, I wonder if they are in the women's rest room? Next time I go I'm bringing back a blush pink one. And I said if it isn't in the women's rest room, I'm going to be mad.

Interviewer: The funny thing is that you told me he has a vasectomy.

Answer: There is no need to use it. He has used it over the years, and I have; and I said to him one time--he did use one before but it was at night and I couldn't see it and so that day, it was in the light. He showed me how he put it on and he explained everything. I didn't want him to take it home, so my husband was gone, so I took it home. You know twice he has had to burn his shorts. Anyway we have to be very, very careful.

These mental pictures of home and nonhome imagery lay "in the back of the mind" to be brought forward when symbolically significant interaction comes into play in the affair. I will now describe imagery and hopes of persons who are participants in the affair. These hopes are "in the back of the mind."

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Eileen Miller, pp. 11-13.
Chapter IX

"IN THE BACK OF THE MIND"

Hoping Fors or Dominant Desires

These desires which lie "in the back of the mind" are the ultimate means of social control. Holding on to a love object is a socially acquired desire. That plan of conduct can be seen in the statements of Ed. He said, "in order to hold my wife which I am determined to do, I must not only make love to her, I must make careful love." It is not sufficient to say "roll over."

Psychic interactions which are here defined as "intimacy by an affinity of emotion or thought" play a significant part in combination with the hoping fors or dominant desires which lie in the back of the mind. I will now turn to a description of the "Customary Methods for Handling Sharing in Affair Interactions." The informants used the terms magic, religion, and scientific as descriptive words relative to their interactions with the lover. I shall processualize the terms by adding "izing."

1Magical and magic moment refer to a pivotal point in a developing relationship. Adjectives for magical relative to the senses might be: other worldly, inspiring quality, charming. The interaction is free of triadic constraints such as unwillingness to participate, and judgmental behavior. Magical conduct is a re-definition of the situation wherein it appears to be free of triadic barriers to affair interaction. A passionate kiss represents a magic moment or magical interaction re-defining the situation from non-erotic to erotic.


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Letting It Flow

Calling. In the affair relationships where persons were not able to be completely open in a direct conversation, they would call the lover on the phone and use some excuse. Bruce jokingly said that he would call the woman to get her "grape jelly recipe" and while he was in the process of using this as a reason for the call, word formulas would be used to try to get the woman back into the relationship. Most informants who were involved in magicizing were attempting to make an uncertain situation and relationship more certain. Tina spoke of such a call:

There have been times when we have called it quits. About six times a year. Usually it stems from pressure from my family. It has caused him hurt. So he strikes out at me. It happens like on the phone, then he will call me up later and say he is sorry. I had said I never wanted to see him ever again. I would get it settled in my mind. It kinda makes me angry because I make up my mind one way and he changes it. I'll say 'I love you' and I expect him to say 'I love you' too. If he doesn't, I just kinda look for it. But then he usually says it later and I think that is one of our word formulas.

Eileen summed it up with, "We get to the point where we are desperate and we call each other." They let the interaction flow. Letting it flow best describes the form of interaction which occurs in magicizing. Tony pointed this out.

Um hum, I just let it flow. Whatever happened was okay. It is very easy for me to become very intimate with a female and have a great deal of affection for them and caring for them.

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Tina Johnson, pp. 8-9.
and want to be next to them, touch them, hold them, caress
them. . . . I can just let it flow! Being very open to letting
it happen. This is really a good feeling. It is the express-
ing of real caring. And if we have intercourse we just cele-
brate loving. That is a brand new thing for me.3

Magic moment. The magic moment where two persons experience
an "intimacy by an affinity of emotion or thought" can occur unexpect-
edly at anytime. One such magicizing example was given by Richard:

She knows what she wants and she is quite open about it.
This was a pretty heavy kind of thing for her as I laid it
out and kinda got it all straight where I was coming from.
She said, 'I want to kiss you.' Okay, she heard it and she
still knew where she was coming from. And I did kiss her.
Now the magic moment. . . . maybe took place right there, I
don't know.4

There are other magicizing interactions. Expressing the self
with the eyes and the dance, or through body chemistry are three exam-
pies.

Expressing self with the eyes: All informants agreed that
there is an "eye game" which occurs between potential participants in
the affair. This is not necessarily a conscious thing, however, it
may be. The look which is given is to draw attention to the self.
This is the opening move as Jack said, "there was eye contact at that
time" and the next night we "got together." After the look, a "chain-
of-events" takes place which draws the potential participants together.
This process has been described fully in the first sections of this
study. The dance is another magic moment.

Expressing the self in the dance: When two potential partici-
pants in the affair get together in the dance, there is a legitimate

kind of physical intimacy which occurs which cannot be expressed in any other manner, especially if the parties are married to other persons. How one clings to the other and touches the other are noticeable signs of intimacy. The dance was described by Leonard: "There are some dances when you don't even have a chance to talk. Some express themselves in the dancing."  

Expressing the self through body chemistry: To express the self at the point of physical contact, such as the dance, takes more courage than that same contact with the eyes. The lowering of inhibitions plays a role in bringing persons to express themselves through touch. When the lights are low and the drinks are drunk, one may become better able to enter into the intimate dance. Once the dance is entered then body chemistry can take over. This is a magicizing form of interaction. One is just "letting it flow" and whatever one feels is expressed. Ted and Jack explained:

It is just the way people look. It is just some kind of chemistry that goes on in the mind. I can see where it takes the proper sort of magnetic interplay between the two bodies mentally and physically in order for it to work.

Within the magicizing interaction, one may begin to feel powerless "like a turtle on its back." They just flow into the experience because they can't believe it is happening; or because they enjoy the feeling so much, they cannot overcome the magicizing interaction they are experiencing. Dorothy said:

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5 Leonard Ulrick, pp. 10-11.
6 Ted Rhoads, p. 16; Jack Evans, p. 2.
I look back on it now and ever since I first laid eyes on this guy, I have gone over and over it to see at what point I could have backed off. And there was no point, given the same emotional circumstances, there was no point.7

A magic moment of sexual abandon may be desired. This moment was described by James:

Marriage itself didn't furnish some of the things that an affair does furnish—in my particular case, a variety of sexual experience, an abandon about sex which my wife had really never had. I was not able to convert her to my way of thinking. I enjoy sex for its own sake and I suppose I like the whole variety from extreme tenderness to a very wild sort of thing. I suppose that one would say that my wife is traditionally oriented. My wife never dug oral manipulation, for example, and those guys who like to play those kinds of games, and whose wives don't, must fantasize about oral manipulation. When you have an affair they play those kinds of games. Now, when I say that she is or doesn't dig oral sex, it is not that we haven't had oral sex at times over the years. But on her part with absolutely no enthusiasm. It was very mechanical thing such as, Okay, you son-of-a-bitch (in her whole life she never really said son-of-a-bitch) but not with enthusiasm; and the point is that people need to enjoy this. They need to feel free abandon and uninhibited about it.8

James went on to say that "sex is really no fun if someone is being nice to you." He believes that "if what you are working for is an ejaculation, you can masturbate." He thinks it would be much "simpler and faster and you can get back to work." He feels that oral sex with his wife is like masturbating.

Magicizing as a method of handling sharing in the affair involves the voice, emotions, and body language. It is a process of allowing the interaction to flow as it will, but kept in bounds through the use of word formulas to guide intimate activity as it develops. Magic is inextricably intermingled with timing. The proper moves must

7 Dorothy Richards, p. 20. 8 James Hansen, pp. 2, 12-13.
be made at the correct times for the desired effect to be produced.

Such practicing of magicizing may be seen in the use of word formulas.

**Magicizing Word Formulas**

1. She said, "I'm going to check you out—if I hug you will you come
   see me more often?"

2. She said, "Why don't we go get a beer or something? I want to get
to know you a little better when there aren't all kinds of people
around."

3. She said, "I think if I were going to have an affair I would like
to have it with you."

4. She said, "I'll be glad when you get it all together because it
sure is going to be fun."

5. She said, "I'm crazy about him."

6. He said, "Are you alone? I know another place, would you like to
go?"

7. He said, "I love you."

8. He said, "Goddamn you, Sweetheart."

9. He said about his wife's hair, "Boy, you know, that is really nice."

10. He said (joking ritual), "Gee, I'm glad you folks came tonight, we
    haven't had a square meal for months."

11. He said, "That was a great evening."

12. He said, "I think you are great."

13. He said, "I think she is super."

14. She said, "Can I ask you something? Are you planning to have an
    affair with me?"

15. He said, "Sometimes spending time with another person is dangerous
even if you are not sexually involved."

16. He said, "Would you like to have an experience with me?"

17. She said, "I don't want to have it in the car."

18. He said, "You know, my wife says it's much more exciting to have an experience where there is someone else around."

19. He said, "No, I love my wife."

20. He said, "I can't do anything to hurt her."

21. She said, "I am really very glad the other woman is coming back to work, because I am really finding it very, very hard to keep my hands off of you."

22. He said, "Well, I have no feeling for you whatsoever."

23. She said, "That's acceptable. I just had to tell you how I feel about you."

24. He said, "I'm going to call you!"

25. She said, "I can't handle it."

26. He said, "I don't want it to end like this."

27. She said, "No, that is not how it is, I don't like your thinking that way."

28. She said, "I'm really missing you; I really love you."

29. She said, "This is the way I feel and this is the way I feel now and not in the past, this is the present. I have seen things in you that I like very much."

30. She said, "This is what the weather is like and hoping you will have a nice Easter. You will be in my prayers."

31. He said, "Let's just be friends."

32. She said, "I'm nuts about him."
33. He said, "What do you think of me?"
   She said, "I love you very much."
   He said, "I don't like that answer."
   She said, "Well, I'd do anything for you."
   He said, "That isn't what I want either."
   She said, "I'd die for you."
   She said, "I sensed he wanted me to say I'd leave my parents for you."

34. He said, "I'm so sorry for what I have done to you."

35. She said, "I'd go back to him tomorrow."

36. She said, "He said, 'I love you, I love you, I love you', but he won't stop having these little affairs."

37. She said, "Well, I'll take you back but don't do that again. I told you not to do it in the first place and don't do it again."

38. She said, "We get along so why are you rocking the boat?"

39. He said, "Well, I see you are here."
   She said, "I want you to fuck me."
   He said, "Look, baby, I've got a room upstairs. Why don't we go up there and ball?"
   She said, "My wife is a lousy fuck!"
   He said, "Say, how fast are you?"
   She said, "I'm impotent." I was out of the room. I can't stand all of that violent talk to see me.

40. He said, "You're a good-looking woman. I want you to go to the cock sucker. They'll yes. It's what we want. I'm in a position that is a good word for you to use."

41. He said, "Well, just wait until I finish this last drink, I just want you to walk out with me."
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h8. He said, "I can't say love, I don't know about love."

h9. He said, "I'm going to Seattle to get dried out and when I come back, I'm going to leave her."

50. He said, "It hasn't happened yet, but it is going to."

Informants all used word formulas, as all persons do when talking to one another. The language gives a social organization to the processual activity. We look at the content of the language and can easily see that words are indeed magical relative to affecting specific results for special purposes. An informant said, "We think in terms of listening for words such as 'I love you.'" Magicizing and its imagery were pointed out.

Imagery Conflicts

I will use the words of Ed who best points out the close tie between values and the use of words. He said:

How about pain and hurt and shame. What you are dealing with with these girls you have talked with ... I just want to have a beer. All of a sudden these girls start saying fuck this, fuck that, and I am shocked by this, I'm sorry, I am! My friend looks at me and wonders how I am going to take it. It is hard to keep my face straight. I'm a very old-fashioned person, 19 century. I have to keep my face straight long enough to get drunk enough so that I accept it. But behind this, I hope you understand, this hurt and pain, horror and agony is decency. The words don't reflect that. This girl, is a sad person and what she was saying like cocksucker, fuck--I have to overcome that, I genuinely do. If a woman had said this to me five years ago, I would have gotten up and walked out of the room. I can't stand that kind of talk. I am a fairly conservative person. It took me a while to look behind all of that violent talk to see fear and horror and love. I said, you mean you said these things to this girl--shit, fuck, cocksucker. They said yes. It is a way of talking. I use whiskey to get myself in a position where I can say all right, that is a good word for you to use. It isn't a good word. As long as I live it will never be a good word. Never. Pretty young women sitting around a table using those words. I am absolutely determined not to break. But I am an old-fashioned
person and it totally shocks me. If I get drunk enough I can turn around, grit my teeth and say "fuck". I just cannot say it at home. My child came in and said what the fuck are you doing? I simply got rigid. I just don't ever use that word. I said, I don't know, what in the fuck are you doing? Now, of course that is nonsense because a word is a word, is a word. I can't use that word because I was raised when that was a bad word. I am struggling to get over it, although I don't know why in the hell I should because it is not a very good word. What I really am is not that kind of person at all. I am trying to catch up. I'm trying not to be too far out of my own generation. Why I attacked you tonight, fuck and cocksucker had been thrown at me too Goddamn often.°

Word imagery and its magicizing effects can be seen clearly within the content of this account. The separation of language use from the home, nonhome setting was pointed out also. Language use and word formulas change the setting from vulgar to chaste, from intimate to non-intimate, from threats to compliments, from love to hate, from joy to pain. Persons become very skilled in the use of words in daily affairs. We indeed change uncertainty into certainty by the manipulation of words, intonations of the voice, and form and content changes in the expressions we utter. Values come into play with the use of words. Imagery is constructed between persons which can drastically affect their conduct in the setting. I will now give an empirical description of sciencizing.

**SCIENCIZING**

Informants presented in their accounts a method for handling sharing in the affair which I shall term "sciencizing." Sciencizing is a method of talking about one's problems, analyzing those problems, and reflecting on the problems and their possible outcomes. Robert said:

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9Ed Glazer, pp. 36-38.
I have weighed the pros and cons very scientifically right down to the wire and compared what she does and what my wife does right down the line and I don't know. The girl I have the affair with is very much like me, is selfish. And her life style is very much like mine and I don't know if it would work.10

Psychic interactions as an "intimacy by an affinity of emotion or thought" was grounded in the account of Tony:

I have a very strong need for touching; but I still have that. I really don't believe I will ever have another situation like this in my life. I may very well have sexual experiences sometimes, have celebrations, but I don't think there will ever be this psychic experience.11

Relative to analyzing their experiences, James said:

I like to analyze. I spend a lot of time thinking about it. I have tried to analyze what I am doing and I think I am fairly self-knowledgeable. There are some places where I am aware that I have been using things as explanations to myself. If you were involved in some depth psychiatric treatment, you would get far below the sorts of things that I use for explanations; but that would be true of anyone.12

Richard said:

I was trying to use myself as a barometer as to what was happening in relationship with people. My ground rules just went. That was exciting, frightening, and pretty painful at times.13

When the ground rules go persons begin to look for a controlling mechanism. Objectivity is one such method.

Objectivity

Objectivity is part of the sciencizing method. One must recognize that one is involved and "have certain little problems and little hang-ups that they try to overcome." The informants spoke of how they had to look past the emotional factors in the relationship in order to get themselves ordered. Jack responded:

10 Robert Carter, p. 5.  
11 Tony Vance, p. 21.  
12 James Hansen, p. 17.  
13 Richard Decker, p. 5.
It brings you to the statement that you can't see the forest from the trees. It is like you are playing checkers or chess or putting together a jigsaw puzzle and somebody comes from the outside and looks over your shoulder and can see it from the outside. You can't see because you are too close, you are groping in the shadows. I think that is something I gained from having interaction. Because I will reveal this problem that I might subconsciously be dealing with because I have developed a special trust or relationship to that person and because I think they understand; and because they do, I can get a positive feedback. I can explore my own problems by sharing it with other persons.\textsuperscript{14}

Introspection becomes sciencizing when persons talk to themselves or to others about their problems in an objective manner.

Robert engaged in the process with his lover:

So it was right down to the bare bones as much as we could. No one is that open that they can lay bare everything that is wrong about themselves, but we did that too. To draw some conclusion about what would be right. Whether to not get married, to get married, leave things as they are, or break it off or what should we do.\textsuperscript{15}

Initiating sciencizing interaction through talk is not always a simple matter. First, both potential lovers must be sharing the same social meaning for the relationship in order that they can relate simply and directly. Richard reported:

I think sometimes people when they start getting close to other people, they get really scared. The cut off what could be some really nourishing relationships. And I just think that is a shame. And they should tell people, hey, I would really like to have you know what I'm going through. Cause I am afraid that if we don't really talk about it, it will get cut out and I care too much about you to have us get scared of each other. I don't know if you are aware of this, but this is what I'm going through. Let's not let this get in the way of letting us really care about each other. I have never been hurt by it. Never.\textsuperscript{16}

Informants seemed to compare the sharing done in the marriage

\begin{itemize}
\item[\textsuperscript{14}] Jack Evans, p. 9.
\item[\textsuperscript{15}] Robert Carter, p. 26.
\item[\textsuperscript{16}] Richard Decker, pp. 13-14.
\end{itemize}
relative to talking and concluded that there was more talking in the affair relationship at an open and honest level. The talk possessed an element of "tenderness." Eileen said:

Going back a little further when I began to think that something could develop, and I was working in another building he came over and walked home with me. I wondered what's going on here? He must have had a tremendous need that week to talk to somebody. I don't know what was going on at home. When we got back to the office we sat and talked together and let some of the feelings out that were expressed and he just wanted to talk, which makes me wonder when he does share with his wife how deeply is he able to share.17

Talk allows the act to be structured as it is recalled.

Reflection as an ordering process. There is personal reflection which the informants experienced. Some felt they went about the analysis of the affair in a "sciencing" manner and other's felt they dealt with it in a "magicizing" manner. Tony said relative to "sciencing" and "magicizing":

I think he is going about making the decision a lot more scientifically than I did. I was just functioning on the basis of needs which I had and the opportunity to have those needs met. I didn't realize at the time what I was doing. I just let it flow.18

Once the informants analyzed and reflected on the actions they were involved in, they said things such as "suddenly I was able to start expressing all of these things in a very calm, very matter of fact, very truthful manner about the whole thing." Eileen summed it up:

One of the things we talked about recently. We had been involved in play and sex and we talked about where on the farm it would be fun to have sex. The mound or the corn field. Why not? It is perfectly all right for two people to work out their fetishes or whatever they are. You ought to be able to do this. And, of course, maybe in this whole

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process, we are healing each other. Maybe something is happen­
ing where we can get these things out of us and can look at
ourselves and know a little bit more why we feel this way or
why we don't, you know.19

The informants do a "lot of analyzing." They "talk about
things." Informants who had a natural bent toward "sciencizing"
methods for handling sharing in the affair interaction said that "the
talking" was a crucial variable in the relationship. Gwen just simply
said, "Oh, yeah, we didn't put on for anything—we had real good times
together and we could really talk." Talking may involve "triangling
it" which is described in the next section.

TRIANGLING-IT

Bringing-in-the-Third

In the process of bringing-in-the-third, there is a commonality
of interests experienced by the spouse, participants in the affair,
and the wife or husband who constitute the triangle in the interactions.
Informants described interactions in triangling-it, bringing in the
variables of social distance and the intensity of feelings between the
persons. Michael and Nancy said:

Well, in the first place, you are going to get caught that is
one reason. When you have an affair with an outsider, it
makes a triangle at least and sometimes you could consider
a square. But there is a triangle, and this is something
that I am kinda morally against, in a sense. When you are a
part of a triangle, it is not a very good relationship.20

I felt guilty because I was possibly hurting her or causing
arguments between them which bothered me a little; but we
have gone beyond that now, and she is just like a third per-
son—a friend, and he is married to her, and he realises it
too. Yet we feel free to talk about it, there is no problem
about that.21

19 Eileen Miller, p. 11. 20 Michael Tood, p. 4. 21 Nancy Kahn, p. 12.
When persons discuss the situation, the triangle has to have a place to meet.

The Talking House

Using the house of the spouse as a place to talk it out was described. Richard, after he became involved in a love relationship, went home and told his wife about it. The wife brought the third into their home. Richard stated:

I can remember more than one evening the three of us sitting on the living-room floor by the fire and just sitting and talking about what that meant and what it meant in terms of our total relationships. And it kinda worked its way through and it was very painful at times. Maybe conscience, maybe not, but there was never even thoughts of going to bed with her. 22

The intimate object was impersonalized and the intimate feelings and desires were held in abeyance; thereby making the interaction nonintimate. The content and form, until an analysis could be made of the entire situation. 

This is the ultimate 'sciencizing' interaction. Richard shared this approach: fluid influence in the affair:

He tells her is that this may be a little scary for me but you are going to have to work it out with him and I will just try to go along as much as I can. We had some of those sessions again with the three of us, and that one could have gotten sexual. After having kinda weathered through my two experiences, we got to the point where all three of us could sit down and could be really pretty honest about where we were. 23 if I went back. The basic reason I said;

Two accounts point out how the other woman and the spouse became friends. Passion Williams was living with two women at the same time—

Again bringing-in-the-third influence.

friends. Passion Williams was living with two women at the same time—

... often were told by others that they were a dual affair.

... before they realized it themselves. This:

About two months ago she came up and she met both of them. She became friends. Both of them were in the truck. We left for a while and we came home and my wife was there. Both of

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22 Passion Williams, op. cit.
23 Richard Decker, p. 10.
23 Ibid., p. 12.
them stayed in the truck while I sat and talked to her. So she said why don't you invite them in and she sat there and talked to them just the way we are now. When she left, she said, 'I really can't blame you, they seem like real nice girls.'

Nancy said:

She is perfectly civil to me, she is not too pleased about it, for various reasons; but she has made no attempt to stop it or to cause any complications. Her attitude seems to be that it is okay as long as it is a casual sort of thing. One of the reasons she resents this relationship is that she recognizes that it is deep and I don't know whether that threatens her or what it does.25

This decrease of social distance and increase in intensity of feeling for the third person is an interesting phenomenon. The informants did not seem to be able to explain it other than to comment that the two were sharing the same love object; and therefore, were experiencing similar feelings about this object. This brought them closer together.

Bringing-in-the-third can involve other variables as well as the triangle. Family influence in the affair may become prevalent.

Helen revealed:

My two uncles refuse to have him in the house if I'm not there. It is kind of like hands off. They had him investigated. They hired a detective to look into his background and I don't think that is right. You should let your kids do their trip, you know. The whole family would be crushed if I went back. The basic reason is family. 26

Another bringing-in-the-third influence is "gossip". Informants often were told by others that they were engaged in an affair before they realized it themselves. Timothy said: "It was amazing how fast the stories spread. There were people I had never met."

They could walk into this room right now and I still wouldn't know who they were. It would have made a tremendous rumor study because it's like a little tiny, small town, very gossipy. Especially wives. One person approached me and he had heard something about it from a friend. I never saw that person before in my life. Another person found out and got on the phone and called my wife.27

Robert continued:

I suppose I wasn't too Goddamn careful in a lot of respects because I knew a lot of my employees knew about it. Even though no one said anything to my wife. And we were seen together and I am sure the talk started. It was probably pretty accepted knowledge.28

Bringing-in-the-third or the process of triangling-it allows the structuring of uncertainty. It is a means of relieving guilt feelings and anxiety associated with doing something "wrong." If one can tell the spouse of the feelings one has for another, and if the spouse becomes a part of the interaction, one can feel they are not doing something behind the back of the other.

The discussion will now turn to the method of handling sharing in the affair called "religionizing."

RELIGIONIZING

An Affair With God

Belief is the variable which holds relationships together. Religionizing is a method for exercising this belief. A way of practicing the rite. As participants in the affair spoke of discovery and revelation in their relationships, those who have an affair with God expressed this same kind of newness and excitement and wonderment. Sue said:

27Timothy White, p. 3.  28Robert Carter, p. 13.
Most of us get around to accepting the truth and this is where realness comes in because I think when you start being real, you realize what the truth is and you just kinda know that you are alive and it is unique and there is a purpose. It is like you wake up and the world has been renewed kind of thing. And I'm not saying that everyday you jump out of bed like that, but because you aren't in defensive behavior; and I don't know what else to describe it as, because you are free. There is nothing you are carrying any more. It is through the grace of God that we are in this category. Because he cared enough for us, we will become real and just suddenly care about each other. That is the one thing in my faith that I have truly learned. I now care about other people because I have received and felt spiritual love. It is just like a warm blanket. And suddenly I have felt really good. Someone does care about me. God really does care. You say 'I need you.' I think it is becoming just a little bit more acceptable for us to have to turn to someone and say, 'I can't do it alone.'

Not "doing it alone" requires a greater power than the self.

Power and the force of the word. Informants said simply, "I just trust God that he will look after me." They believe that the things they have to accomplish in life that "God gives [them] the strength to get through." There was a recurring theme in the talk of all those who considered themselves to have a "personal relationship" with God. The call for the power of God to come into the scene and the relinquishing of all control to that power was constantly spoken of. Sue stated:

I have been in control of things and I have been pretty miserable. It feels so great to be able to say, 'I don't want it anymore--it's yours.' You become more mature and you ask God to forgive you and the way you do that is to ask God to come into your life. That is the choice we have. You realize that God really does love you. I believe I will live forever if I ask Christ. That is what perfection is all about. God made his promise.

Control is an exceedingly important variable in the affair with God, as it is in magicizing and sciencizing. Sue said, "I don't

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always feel that I control my own destiny." She said she knows that she does not because "there are situations that [she] would just as soon not have anything to do with and finds [herself] square in the middle of them." She considers this as a sign that "God is, and he controls, and that he shows it to us through all his creation." The future orientation of religionizing interactions was expressed when she said, "I don't really feel that I must obey what other people think. My own membership is really not here." Man, when he tries to control things, messes them up. Man tries to get "control over something that is natural and that control is contrary to nature." She said: "And I really feel, and my belief is, that we should be able to see in nature a natural element of what man is all about. I sometimes think we look too hard and just overlook."  

This religionizing approach allows persons to accept their fate, good or bad, in daily life because they believe they know there is future reward. Sue explained:

I have a certain appreciative nature. I've been amazed with this, kinda the attitude that be thankful for whatever happens to you. It's from a religious upbringing. It has sort of been useful, you know, when things aren't working out quite right in being able to say, well, perhaps it is something I just can't understand for the moment.  

Persons use prayer as a means of communication.

Praying

Informants spoke of how they turned to prayer in their times of need and how the power of God came into them and showed them the way. Sue described this:

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31 Brooks, p. 3.  
32 Ibid., pp. 1-2.
Because I know I tried to avoid the person [the affair partner] that much more as I got closer to what my feeling really was. The more things that came into consciousness, the more I started backing away. It seemed at that point that things got so bad that I really had to turn to prayer. It gave me extra powers.\textsuperscript{33}

Through prayer a sign is given.

\textbf{Giving the sign.} Sue said that when she desires something to happen, she turns to God in prayer. She said, "God is in control of this. He chooses to allow certain encounters to happen." She continued:

There are times you try for encounters and there is no way you can succeed. I have many times tried to phone someone or make an appointment or run into someone and it doesn't happen. Other times, there is one chance in millions and it happens. It happens because I have a relationship with God, and I know that I can get him to help something happen.\textsuperscript{34}

When God gives the sign to a person, that person knows inside that this is what God desires for them. Sue said, "Through faith, it has been confirmed for me through prayer that it would be perfectly all right for us to be together because that is God's will." She spoke in relation to the sign given from the Lord:

I have asked many times for the Lord to show me who he would like me to spend my life with and in showing I ended up seeing him three times in a row. And not seeing anyone else who would make any sense.\textsuperscript{35}

Sue said that when she parted with her lover, she "trusted the Lord with the whole situation." She said, "I kinda thought, Lord, I don't understand this. I don't want him to go. I am completely trusting you with the situation."\textsuperscript{36}

\textbf{Prayer as a form of talk may bring self-realization.}

\textsuperscript{33}Brooks, pp. 4-5. \textsuperscript{34}Ibid., pp. 6-7. \textsuperscript{35}Ibid., p. 15. \textsuperscript{36}Ibid., p. 16.
Self-realization through prayer. The discovery and learning experience which takes place with the informants is based in reading the Bible, praying, and interacting with others in a religionizing manner. Sue said:

I have written in a journal that I have been keeping— I don't know why this occurred to me--but I put down that 'prayer is a means of telling God how you feel' and that is really important to me. I have worked with psychiatric patients and the one thing that I discovered is that they have no one to talk to. And I can't help but feel there is therapeutic value in prayer. There have been situations when I might have wanted to share something with someone and that someone wasn't there and it seems that it is man's need to communicate. And why not share it with God?37

Sue stated that she believes that "God is wisdom" and she has "learned a lot of things just strictly from reading the Bible." She believes that the knowledge man needs is contained in the Bible. She ties the Spirit to Jesus and Jesus to prayer. She said:

He was not just a plain, ordinary-type person, this is the one thing that we have been left to know that the Spirit is still here. So he is with us and like in prayer situations where we gather in his name, he is with us. And I hope this doesn't happen to the psyche because suddenly I am independent; and yet, the independence has really brought me that much closer to prayer.38

These accounts point out that persons turn to prayer to share with God those things which raise one above home and nonhome imagery. This is a revitalizing force which momentarily comes to one through prayer and the relationship with God, which allows one to organize one's conduct in the world of everyday affairs. The sharing of this revitalizing experience was pointed out by Sue.

It's because the burden rests a little too great. Perhaps this is when we try, and try, and try and suddenly in my case I heard about Christ and I had heard about him throughout all

37Brooks, pp. 6-7. 38Tbid., p. 22.
my life. I kinda ignored it. Then one day I really heard the message. So I said, okay, I'll try it. Where I kinda thought of an impersonal relationship with a supreme being, I realized that this was what Christianity is all about--He becomes a real thing. He became a man. This is something we can share among us.39

Ultimately conversion must occur in the religionizing process.

The conversion. The affair with God begins just as a mortal affair begins. "Something is said that we look at and listen to." A person may find that the old rules for getting along aren't working any more. This has been described already in an affair between a woman and a man. Sue said she had been using meditation to help her get through her difficulties and that "suddenly meditation wasn't working for me." Sue said that "when people were close to the Holy Spirit, their whole lives change--miracles were happening." Repentance is required for the miracle to occur.

Repenting. The first step after recognition that one needs some new rules for handling life is to repent. Sue confessed:

I actually accepted Christ. I repented, the ways that I had been they were not what I wanted to do, I recognized myself as basically a sinner, willing to allow him the privilege now of doing something for me. Suddenly things started happening. Suddenly emotions were coming.40

The emotional impact of this religious experience brought this person to baptism in the Spirit and she experienced a phenomenon, "speaking in tongues" which occurred with one of the prayer groups. She believes that prayers and speaking in tongues "was of the Lord." She spoke of the impersonality involved in moving oneself to the emotional level of speaking in tongues. The relationship with God becomes

39 Brooks, p. 11. 40 Ibid., p. 6.
personal and close and this moves the person into a realm of impersonality beyond this world to a higher interaction with God. She said:

That night I started speaking in tongues and after the experience, I really thought boy, did I ever make that one up. Did I really go through an experience that was really not me. I really did a lot of things that just really don't happen.\[11\]

The sign is constantly called for by those who engage in religionizing methods. This was pointed out by Sue.

I began to read the Bible and one of the first things that happened to me to make me realize the validity of this was I kept saying, Lord, I know you can help stop me from smoking. And I really wanted to stop and I had tried to so many times. Stop for a month or so and then start again.\[12\]

She spoke of the "and then" phenomenon where one goes through a particular type of conduct "and then" expects a particular result. She said, "I was getting very frustrated because I thought I would get up in the morning and really not have any more desires." Sue's desire led her to prayer. She said she continued to "smoke and have desires" and she "was smoking quite a bit of grass at the time." She did not want to continue this pattern. She turned to prayer to help her reach a state of self-actualization she desired. She gave the test to God and waited for a sign. She said:

I began to read the Bible and one of the first things that happened to me to make me realize the validity of this was I kept saying, Lord, I know you can help stop me from smoking. So one day, I found myself saying, Lord, I know you can help me stop smoking, and a little voice said, 'Show me.' And I threw my cigarettes in the garbage can and that was the last time I smoked.\[13\]

Sue also trusted in the Lord with her affair relationship. This affair was between two persons who were both unattached at this time. One was divorced. She "prayed about it." She said,

\[11\] Brooks, p. 6.
\[12\] Ibid., p. 6.
\[13\] Ibid., p. 7.
"If you take him away he is my past and the relationship is not what you want or desire for me and it's over." She repented and said she "was willing to change [her] ways." She found that "the Lord wasn't that kind." She "prayed for the Lord to show [her] how to do" whatever He desired her to do. The conversion was well on its way when the informant realized she "couldn't just demand that someone else take control of [her], that [she] was fully involved in the relationship." She came closer to God. She knew she had "to participate." She felt "there were certain responsibilities that [she] had in that relationship." Accepting personal responsibility allows prayer to facilitate interaction.

Prayer as a power phenomenon. After one has repented and asked the Lord for forgiveness for one's sins, and is baptized, then one is free to begin praying for changes to happen in one's life. Sue spoke of the force of the word and said "many times when I am praying, it is almost a power phenomenon around me." She said:

It is not really a halo effect. I feel I am surrounded by— it's not really a vacuum either because I can feel the warmth, I can feel the power. It was as if I had gone through the feelings I had to go through. I felt that it was a learning experience. I just felt that the whole experience made a different person out of me. It feels like I was hit with a thunderbolt. This is why I refer always to power because it was spiritual, I can actually feel the power. We can't see the power, we know it is there. Once you understand and accept Christ into you, this is the power of the Spirit. I went to a prayer meeting and we talked about my relationship with God, through Christ, to me, to others. It's a love relationship! Because of this, I have been able to develop relationships with other people and the relationships that I have developed I think are much stronger, more real than when I was developing relationships with people before. There has never been this depth.\(^\text{11}\)

\(^{11}\)Brooks, pp. 10-11.
Movement toward a relationship with God through prayer brings one to realize the power is beyond this world. She said:

And I think this is where when we experience a relationship with Him that suddenly there is a lot of meaning that evolves because of this. And suddenly you don't need the membership of your community. The strength and power given to you is really overwhelming. How can you deny God?5

By using the relationship one has with God as an example, one can move into "the forgiving relationship."

The forgiving relationship. After persons go through a conversion process and a confession process, they then begin to put into practice in their lives the religionizing method. The first manner in which this is carried out is to look toward their interpersonal relationships with a Christian world view. Sue said that she had been given the power to "stop playing games" in her affair relationship. She had been "able to confess" and say what she really is, based on things that she does in situations. She said, "I want to be me, I want to act like me." The process of the forgiving relationship was stated by her.

Like one time last summer, things were really black and I was going through a lot of feelings. I had gone through all these feelings of forgiveness. I always ended up being healed. And when the black day came, I said to myself, 'You really don't deserve my love, you have done this and this and this' so suddenly I was aware of why I was feeling that way and I was able to say, 'I forgive you for this, I forgive you for that' and suddenly it was a very sunshiny day. I had been freed. In other words, the way I see forgiveness working is I was freeing him from controlling me. As long as I was wrapped up in 'I hate you because,' he was controlling my behavior. And when I am able to say, 'I love you in spite of,' the hurt that you are causing me, suddenly you start seeing a lot of things. I have that little bit of love from God to give. And the whole relationship stems from the fact that God through Jesus loves me

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Brooks, p. 10.
and from His Commandment 'Go ye out into the world and love one another.' There is a reality in it for me because I have experienced it. This is why I can love others because it is not my love. I was able to accept him for what he was. I think now basically I understand love. I understand friendship, I understand relationship. I have experienced it and it is for real.\(^6\)

Sue said that she had learned to love herself from the relationship she has with God. This allows her to give the same forgiving relationship to others. The spoke of the confession and the "unloading." She said that "you start being real." Persons then learn "the truth and you kinda know ... there is a purpose." The distinction between "carrying" and "caring" was made. She gave a parallel between personal relationships and the welfare system as it is operated. She said:

> There is nothing you are carrying anymore. Society, I can't help but think that we just carry each other. Whereas in this other way we just care about each other. All our social system is set up where we have all these agencies for carrying when we should be caring. We are independent and it is through the grace of God. Because he cared enough for us, we will become real, and just suddenly care about each other.\(^7\)

Sue believes that once you accept Christ as your Savior—the unconditional gift of grace which is given—then one can learn how to use religionizing methods to make one's life more bearable. She said it is not the quantity of the relationship that counts—it is the quality of the relationship. Even if you lose the loved one, you have not lost anything. "Love never diminishes. How can you lose something that is." She concluded that maybe the answer for society and relationships is "let's all get real!"

Persons who have a predominantly "religionizing" method for handling sharing in the affair interaction seem to have in varying

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\(^6\)Brooks, pp. 11-12. \(^7\)Ibid., p. 14.
intensity of feeling the same basic core of belief. It is the world view which brings comfort from prayer and the feeling that one has achieved the capacity to engage in forgiving relationships. The happy and unhappy outcomes are all attributable to God's will. One can in this way get through the hardships of daily life and the affair.

Everyone participates in all three of these methods—magicizing, sciencizing, and religionizing. By observing and asking, one can find that there may be a predominant pattern of conduct which can be observed relative to each person in the affair interaction. Richard Decker has a predominantly "sciencizing" method of handling sharing. Sue Brooks has a predominantly "religionizing" method; and Tony Vance has a predominantly "magicizing" method of handling sharing in the affair interaction.

Part I of the study has presented an empirical descriptive account of the affair. Part II will be a presentation of the sociological, theoretical aspects of the study, along with forms of interaction relative to a formal theory of attachment.
APPENDIX TO PART I

COMPOSITE INTERVIEW
COMPOSITE INTERVIEW

The composite interview is a collective representation of the style of the interview used in the study. The account is a "Customary Account" wherein the interviewer asks rather general questions in an attempt to allow the informant to respond in a free flow of talk. It can be seen by the style of questions and answers that the talk is conversational in tone.

Topics are introduced by the interviewer which give a focused interview pattern. However, the topics introduced by the informant must be isolated and further questioning must develop these topics.

Topics in the composite interview were selected in order to discover how the informants defined the affair. This was accomplished by the question: "How do you define an affair?"

Another topic was introduced by making the statement: "Tell me about your affair." After the informant shows a willingness to share the experience, which is evident in the length and topics of the response, then the interviewer may search the topic for significant examples to describe the interaction. For example, the interviewer asked, "Do you still see her?" or "Would you like it to start again?" "When you are with this woman do you desire to touch her?" "You don't seem to feel guilt over this!"

This process is carried out with every interview. This allows the interviewer to get a handle on the overall interaction which is important to both the field worker and the informant. The approach allows a systematic analysis to emerge as one interview is built upon another.
I - Interviewer  
B - Bruce Nelson

I. The Oxford English Dictionary focuses on any type of affair as an event in everyday life; anything that goes on in our lives in which we have an interaction. You said yesterday that a person told you that it was possible to have an affair without having a physical relationship.

B. I think there are probably three or four kinds of affairs. I think that a pure affair in my opinion would be a relationship which involved two married people who are committed to other people in every way except two. I don't think economic materialism would enter. That kind of pure affair. And I don't think homemaking would. I think it would be exactly like your married situation except for the lack of economic responsibility. The homemaking is not involved. The girl I am having the affair with is certainly not going to do my shirts; or cook my meals. And I am certainly not assuming any of her financial responsibilities. To me that is a pure affair. There are other affairs, I think.

I - Interviewer  
A - Alan Aldridge

I. How do you define an affair?

A. To me it is where two people have met and through this meeting they have found out another reality as far as another life more or less. They are satisfied sexually and through that they start sharing with each other as people. When you are married, after sharing with a person after so long, it gets to the point where there is
nothing to say anymore. You feel like you have shared all you can 
share. Getting into a new person and sharing what they have, 
sharing what you have, it is new information; say with a man and 
a wife it is old information. You are amazed by it and interested 
by it, makes you feel better as a person. It is self-satisfying 
in its own respect because after a while you feel to be a very dull 
person. Because nothing seems to matter anymore because everything 
is known about you. How can you be a person, an individual, if 
everything that you hold, everything that has happened to you is 
known. And therefore, what is there anymore? And I think people 
more or less get to this point. And they find somebody and they 
share with them if that is the right person, it is love but there 
are many kinds of love. I think it is a good thing. I don't plan 
to get myself legally to the point where I would have an affair and 
also be legally bound to another person. They gain more as a per­
son. The people right now having the affair, their counterparts to 
them are probably wondering wow, what happened to them? They are 
mellow, they are very considerate, they are a different person in 
their own respect after they start having the affair. They aren't 
anywhere as hyper or frustrated as they were before. That's my 
definition of it.

I - Interviewer
S - Sue Brooks

I. What were we going to talk about this time?

S. You wanted to know about the relationship that he and I had.

I. What did you say would be a good name for this relationship?
S. Basically the best way I could describe it is a 'forgiving relationship.' And one of the reasons I would call it a forgiving relationship is because the more I have been able to forgive him, the more I have been able to love him. In the past five years where I have thought he is someone I have loved, discovering that I love him more; and we have gone through a lot of intimate things, hurting each other while playing games, and eventually breaking off, and then suddenly find each other again—finding that something wasn't quite right—and then we have had to deal with it. I have had to deal with situations that I would consider hurtful that he had done and as I have been able to kinda forgive him for what he has done I end up having a growth experience; it is really true love.

I. Give me one of the most important examples you can think of, of how he hurt you in some way.

S. Let's see. Just before I was about to talk with him the first time, we had agreed that it was all right for us to see other people. Being that he had come out of a divorce and me being basically insecure, you know, we thought this would be a good idea. My relationships were very SENSITIZED. And I was really enjoying the guys that I was going out with. I felt fairly free to let him know that I was dating someone else and as I look at it now I was setting up some kind of protective barrier if he should ever drop me, I would always have someone to fall back on. But then I found out through my roommate that he was actually seen with the same girl here quite a number of times and it really sent me into a tailspin because I knew that it was something to do with trusting that I kinda knew
where I was at in the relationship that I was having but I was thinking that he was not probably only being intimate with me but being intimate with others. And I wasn't being intimate with others and this was really quite threatening to me. And when I found out the first thing I did was to phone him and say now look here in view of this I don't really feel that I can continue the relationship. And he said kinda, you know, if that was the way it was. What else could he do; in a way, he was admitting that and then about a week later I didn't really feel that I wanted to break off the relationship. And I ended up calling him.

I - Interviewer  
T - Tony Vance

I. Tell me about your affair.

T. It started about . . . I'm trying to think how long ago it was; about three years ago, about May of '71. This was with a girl I had known for about four or five years. She happened to be the wife of a local medical doctor. At the time that all of this took place and for sometime before that she was in the process of breaking up with this guy. And she moved here from the South. They really didn't split at that point but he followed her here. And they made some sort of attempt to go back together. And I guess in essence the way it turned out is that they never have had much of a marriage. It eventually became very obvious. He really didn't want to admit this. And after our affair she became more and more aware of how little they had going. They worked through on this and he finally moved away. And he went to another state and took
psychiatric training. And they have since become divorced. So I see the affair taking place as far as her needs as sort of a fill-in for something she had felt she had missed for a long long time. She felt very very unloved and looking back on what took place, it was really a very neurotic situation. In terms of my own needs I had been married about sixteen years and a very strong dependency relationship had developed between my wife and myself. I was coming to a point where in my coming back to school here I realized that our relationship was very weak. The things which held us together were pretty much external. Because of my wife's insecurity and subsequent dependence on me, and resultant antagonism toward me because of her dependence she was feeling very badly toward me, and I toward her. And this other gal came along with a strong need to be loved and I did too, so we got together. The gal worked for an aide for me, she volunteered and I suspect that she very con­sciously called me up and said, hey, I want to work for you. I want to get into the schools. I suspect she desired to have the affair at that time, I don't know. We never discussed that. This is a very interesting thing. She had worked for me about a month on a volunteer basis grading papers and doing whatever had to be done in my classroom. By this time we had developed a pretty good level of trust of each other and she just simply sat down and said, "You really turn me on." And she just came right out and leveled with me. Up to that time, I hadn't given the possibility of the affair very much consideration. But at that time I did because my needs were not being met either. She is a very very attractive woman. She is two years older than I am. She has a daughter 18.
She had a lot of physical characteristics that my wife didn’t have. That I wished she had. One of the psychological characteristics is that she is a large breasted woman. And she appeared to be much more psychologically strong than she really was at the time. Her aggressiveness kinda covered this up. So from that time we discussed the possibility for some time. And LITTLE BY LITTLE OUR RELATIONSHIP GREW. We did all of our talking in my office. Then we took a class together, me and two other of our teachers. We went to another town. We took the class together and got more closely acquainted through that. WE JUST GRADUALLY STARTED TOUCHING AND DEVELOPED A STRONG FONDNESS. I don’t feel that at any point in the relationship was there a feeling on my part of exploitiveness. THERE WAS JUST A STRONG NEED FOR ATTENTION AND AFFECTION THAT I WASN’T GETTING AT HOME. SEX WAS NOT A REALLY BIG THING ALTHOUGH HER PHYSICAL ATTRACTIVENESS WAS APPEALING TO ME. It wasn’t really the strongest factor. In terms of sexual contacts we met only six times. This was an affair that strung on for a year. And all of the six times occurred within a two week period where we had the opportunity. We did make one trip to Seattle, to hear a lecture. We stayed together during that trip.

I. Was this a secret relationship?

T. Yeah.

I. Did you ever tell?

T. Yes. My wife had suspicions very early. The first sexual contact that we had was this trip to Seattle and she was suspicious. She was so afraid of losing me that she would never confront me about it. Almost a year later or six or eight months later she and I
were coming back to Seattle—we were living there at the time—and we talked about it and I told her about it at that time. And it was pretty disturbing to her. It was very soon after that we had a real crisis on which several occasions it was close to suicide and one time she told me she wanted me to leave. This was a surprise to me because we had leveled about it a month before that. And I thought we had a pretty good understanding and got up that morning and she said I want you to leave. And the other gal had come to town and I had gone out with her just to talk with her. And my wife knew about this. She told me to go to talk with her but she didn't really want me to. It was about that time that my wife entered the counseling center here to do counseling and she had a real trauma at that time because one of the counselors pointed out to her right where she was at and it was awful hard for her to accept that. She told her about the whole dependency relationship and what was happening to her and why she was feeling so bad—why our relationship had gone down hill. She just hated this person for telling her—the fear of having to face up to where she was at. She is still working through that problem. It was about that time that we confronted each other strong enough that decision had to be made as to which way it was going to go. By that time I had gotten far enough away from this other gal that I came to a point of making the decision. I have four children that I care a lot about and I could realize a little more objectively by this time that I was really working on a lot of deficiency needs my affection and caring for this other woman were really based on some neurotic needs and it was not the CELEBRATION OF LOVE AT ALL. That going
that way was getting me no where. Even if I decided not to stay with my wife I would not probably choose to go with this other woman. It was a pretty sick relationship. Since then, that has been a couple of years ago, this other woman and I have talked briefly mostly by telephone and we worked through that and recognized where we were both at at that time. And where we are now we are a little more realistic about ourselves and my relationship with my wife has gotten where I realize what her needs were and it has gotten to the point where she has pretty well broken that neurotic dependency and I'm not even sure she likes me any more. This is great because she is getting strong enough that she can dare to question whether or not the relationship that we currently have is what she wants. I feel now she is ready to make some definite changes not only herself but together we can make the changes. It will never be the same again. Which is just fine with me. It's strange to have a brand new relationship with a woman you have been living with for over 20 years. So, that part has worked out pretty well. But she doesn't like me and that is very understandable. She loves me. I understand that because there are lots of things about myself I don't like. As far as our relationship is concerned it is changing and it is EXCITING as a matter of fact. At times I still have a lot of good feeling. I don't know what love is. I feel very positively toward this other gal.

I. Do you still see her?

T. Very rarely. I call her occasionally on the phone.

I. Would you like it to start again?

T. I wouldn't mind at all if it didn't destroy the relationship I have
with my wife. I would like very much to be close friends, very close friends with this other woman. I don't make any bones about the fact at all that I still feel very good about her because I really developed a strong affection for her. Even though it was neurotically based the affection is there and it doesn't go away very readily. I feel very good about her and when she and I talk it is sort of like old times except we realize that there are some limitations. We have to respect these so we seldom TOUCH and . . . I. Well, tell me about touching.

T. I was talking with this fellow the other night. We talked about what is the point in the sequence of the development of the affair that is some breaking point that from there you go all the rest of the way.

I. I call that the magic moment.

T. Yeah. I'm not sure where my point is. I know that that point is much closer now than it used to be because I could touch and hug and just about any woman that I care very much about without much of a problem whereas I never used to before. But I think there is a decision point. And that is the conclusion that came out of that discussion. I'm not sure what mine is. I THINK PERHAPS IT IS KISSING. I think it comes down to that point. Kissing on the lips probably because I can kiss on the cheek without any problem. If I kiss on the lips I think that is the breaking point. I want to go further along to sex.

I. When you are with this woman you desire to touch her.

T. Oh yeah.

I. I know that there is a qualitative difference in touching. The
qualitative aspects of your touching would change after the kiss.

T. It sure would. I think it has to do with my INTENTION. After
the kiss I would want to consummate the love with sex but up to
that point I don't have that intention. IT IS MORE OF AN INTEN-
TIONAL CHANGE AND IT IS KINDA OF A KEY POINT AT WHICH I KNOW THAT
THE INTENTIONS ARE THERE. Wanting to stop or wanting to continue.

I. You don't seem to feel guilt over this.

T. No. No, I never have any guilt. I have felt a lot of fear and
mainly because of all the hassle that goes along with it, therefore
the sexual associations were kinda bad. I grew up in a strong
Protestant, fundamentalist ethic where any of this sort of thing
would send you straight to hell in a wire basket.

I. Now this is important because if we could figure out why you feel
no guilt you could help other people.

T. I am doing my study on sex education and it is probably to meet a
lot of my own needs. I have a lot of other needs in terms of in-
formation and desensitization. I think this is where it came to
feel like I knew enough about human sexuality that if there is
really a God with all the wisdom that he possesses about everything
I don't think he could get so bent out of shape over something like
sex. I just simply don't give sex the kind of moral, emotional
significance that a lot of other people do. I don't doubt at all
that it is very meaningful. But the point of morality which I am
concerned with is not whether I perform the actual act, the sexual
act, an exploitive act; to me it is much more of a problem for that
person to have sex with another that that person is exploitive and
not caring. And there is as much adultery within marriage as there
is without. And that is my feeling. And I felt that I have a
tremendous amount of CARING for this gal. I LOVE HER THERE IS NO
DOUBT ABOUT IT. And I don't feel a bit bad about that.

I - Interviewer
J - James Hansen

I. That is very interesting to me because why do you suppose a man who
was married only a short period of time would have an affair?
J. Well, because marriage itself didn't furnish some of the things
that an affair does furnish.

I. What are some of those things?
J. In my particular case, a variety of sexual experiences--an abandon
about sex which my wife had really never had. I was not able to
convert her to my way of thinking. So that I enjoy sex for its own
sake and I suppose I like the whole variety from extreme tenderness
to a very wild sort of thing. I suppose one would say that my wife,
from my generation, one would say she is traditionally oriented.
I know more about that if you want a more in-depth analysis.

I. Yes, please.
J. I think what I just told you is true of a lot of people. I got out
of . . . I was bright and got promoted in school very early at that
important adolescent period when other guys had pubic hair and I
didn't and we had to go to gym class and take showers . . . I didn't
for two years, two miserable years the other guys were physically
mature and I wasn't. They were 14 and I was 12. And so it became
a question of being male, being masculine and so as soon as it was
possible for me to become involved with women I had to do so to
prove to myself that I was after all a man. Now since I had aesthetic interests even then, I liked music and I liked poetry and I liked words and I was soft-spoken, it meant that I had to be tough. You know, I picked fights and all of this is part of the same sort of syndrome of a way of becoming mature when you are too young. So I started drinking booze early and running around with women early and I suppose in a sense that sort of feeling stayed with me. That occasionally, I think, I probably needed to demonstrate to myself that I was a male animal and desirable to female animals. Now this is no demonstration when you are married, now this is a regular relationship. It is outside of marriage that you prove to yourself that I am a male. Now that is a part of what underlies it. You know, at another level, it was just fun. Just a hell of a lot of fun.

I - Interviewer
N - Nancy Kahn

I. Is your relationship a simple and direct one?
N. Definitely it is. It is the most open and honest relationship I have ever had with a man. Just because it started first of all on the basis of friendship. And secondly because everything was put out on the table right away, you know, the fact that, no, he was not going to leave his wife; and no, I would not want him to leave his wife. There is none of that hidden underground current of when is he going to get rid of his wife and marry me. And we have maintained it on that level. We do a lot of talking really. We do personal talking about our feelings about each other, about
other people, the people we work with and friends.

I. Are you proud of being involved with this man?

N. Oh yes, very much. The only thing that bothers me is that I am not able to talk with others about it. I can't share it.

I. Is this one of the reasons you wanted to share it with me?

N. Possibly, mostly I was just curious. When I saw your ad I was very curious about what kind of information you were after.

I. Can you see any drawbacks in the affair at all?

N. The secrecy part of it is a definite drawback.

I. How do you keep a secret?

N. We have the advantage that we were such good friends for such a long time. Everyone has accepted that friendship and by not being seen together in public by the people we work with especially. There is no problem. There seems to be no one at work that has a hint that this is going on. And I suppose it is odd but we have been able to maintain two separate levels in business, in business we work together one way and it is mostly businesslike with friendship mixed in, and when we see each other outside it is more.

I. Will you experience any sense of loss when you leave him?

N. Oh, definitely. It is one of the hardest things I have to do. In fact, I had made the decision to leave Missoula before we got involved. And the thought has crossed my mind many times, 'Just forget about leaving Missoula.' But I know that I have to for myself. Not because of the relationship but because I feel that I am at a kind of standstill here in Missoula. And I have my work here and my family is here and I am pretty tied down to them, and I have to get away and do something a little more challenging for
me. I will go but it will be very, very hard for me to do. And there is going to be a definite withdrawal problem for me because like I said this has been the most open and honest relationship I have ever had with a man and also the deepest. And it will be like getting a divorce after being married for ten years. So that part of it I'm not looking forward to; but fortunately, he is in Seattle on business fairly often like two or three times a year and so I will probably get the see him occasionally.

I. So you plan to date other people and just live on?

N. Yes.

I - Interviewer
T - Ted Rhoads

I. I am having difficulty organizing what you are saying to me. When did you have affairs if you don't have them now? You have been married twice. Where did the affairs come in?

T. I have been married twice and I have been married five years the second time.

I. The two times you have been married, you haven't had affairs?

T. Oh yeah. The first time all the time.

I. The second time you haven't had affairs?

T. One thing about it is that as you get older if you are successful in business you have got more money. You have got more time to take your wife with you places. When I was younger and went to meetings with the kids and everything, how are you going to afford a baby sitter. It is hard to do. When you are older and you have got enough money you always take your wife. I am admitting that I
was a bad ass but it is one of those things. And when you are younger, and you are chasing girls, you feel like that inspires. Which it did to me and it did to my friends. I've got--I could have a hundred guys come in here and tell you the same story. Some fellows don't have the discretion that I do. A lot of guys do it just by the hour.

I. I'd like to talk to some of those people, would they talk to me?

T. Some of them are dead. It is a surprise because they are my age. Oh yeah, I could bring guys in.

I. If I need them I'll call you, okay?

T. Yes. I've known guys that if they don't have at least three gals to sleep with during the week they feel life is dull. But I always managed to just stay with two. From town to town. Now you explain this to me. I can understand a married girl, you know, she is getting used to married life, and then they say that now they are more broadminded, I don't know, way back in 1956 I had a girl working for me just out of high school. We got involved. And here was a kid, she came from a good family. Never went out. She never had any steady boyfriends. She was a little light on looks but she was a good worker. But this business of love never came up. In two years, never.

Interview with a couple at same time.

I - Interviewer
L - Leonard Ulrick
G - Grace Perkins

G. Where is the microphone?

I. It is built in. First of all how did you get together?
G. Just casually met. I was out with the gals one night and he was out with the guys and we just met. This has been a year and a quarter ago.

L. It just evolved. We started dating quite a bit and it got a little more serious, had to take her to bed, you know (laughter).

I. Do you like the arrangement you have now?

L. I don't know, right now, I'm trying to figure out if she is here or at the other place.

G. I'm here most of the time now. I keep an extra place for my mail and all my furniture and because my folks would be horrified.

I. That's interesting, you keep separate places.

G. I'm here most of the time. I put in an appearance over there occasionally.

L. We just went through this strange relationship where she wanted to get married and I wasn't ready to get married. And after that she decided to become a fulltime live-in. And she wrote her father a letter and chickened out and then wrote her father another letter and all in all I think her conscience has been bothering her for about the last two months.

G. I'm all squared away now.

I. The last few days we have had a meeting of the minds. She has been changing.

G. I got frustrated with my job and things and wanted a drastic change. I don't really think I want to get married, I don't know. I was at the point where it seemed like a good idea to me. I thought about it and now we are back where we started from.

I. It is hard to keep a secret like this.
G. Well, everybody in town knows. But my folks you have no idea how old-fashioned they are. And they would be shocked. We were married before we met but we were both divorced at the time.

I. Some people experience guilt feelings when they live together and aren't married. Do you?

G. Just on occasion. I worry about hurting my family. I never thought the family would ever get over my divorce. All the cousins, aunts, and uncles, and all that. And I get kinda worried about my little guy [her son]. But I think it is okay.

I. I would like to say that probably the only guilt that I have about it is that I am so against marriage because of the bad relationship there or something. The only thing I worry about is that maybe in some ways I am holding her down from any of her goals as far as security is concerned. Or getting married to somebody else. She possibly could meet somebody else. That could furnish her all this security. One of the big things that she needs is security.

I.- Interviewer
R.- Richard Decker

I. What is your definition of an affair?

R. That is interesting, I had never thought about defining it. I suppose I have a negative connotation. Cause I hadn't thought about it. I have a negative connotation of that term in our society as it is used. I think of an intimate relationship between people as positive. I mean intimate relationships between people where neither one is being used, also as being very positive. And I think of intimate relationships between people who are in that
intimacy if they happen to be male and female, if there happens to be sexual contact as long as it is in the realm of not using one another, I think of that as being very positive. I guess my own perception of the term affair has something to do with illicit is the word that comes to my mind, and I don't know if that is fair. I guess it comes down to the thing that I find in the word affair overtones of sneaking around, overtones of someone not being totally straight with someone, someone using another person to gratify their own needs. And because I'm putting myself in a corner and I don't like to define it this way, I guess I see sexual contact kinda being an integral part of the affair as I define it. And I guess in the whole thing it is a negative kind of thing.

Anyway is that enough?

I. Um hum. When I first talked to you you said you were going through some kind of process. Why don't you tell me about it?

R. Okay. I'll give you a breakdown of what happened and you can pull out of it what you need which must be very difficult.

I. It is, but that's what it's all about.

R. The thing that has been the most growth producing in this thing I have gone through in the last few months has been (I'm not making much eye contact with you because I'm thinking) that in my particular job as a psychologist I believe theoretically and philosophically, and think I practice being careful not to put my needs and values onto other people. I think I hold that line pretty carefully. One of the ways I have handled over the last few years and a way that has worked very, very well for me, intimate relationships that could very well end up being sexual, is that I HAVE A PRETTY STRONG
MORAL CODE, is that clients that I am working with, particularly female clients, there have been numerous opportunities for sexual contact. And I really don't think that is ethical. I'm not saying that that is not ethical for all psychologists; but I'm saying for myself, in that context. Quite often what happens is that there is a kind of transference thing that takes place and somebody is going through stress, finds somebody that is sensitive, sympathetic, who understands and then they, "Whee, I really like this guy." Okay I had to work with that a lot with clients and then I found within the last few years that stuff doesn't get into the client-therapist relationship; but I find it happening with other people. Sometimes with female type people where maybe you become relatively good at kinda hearing where somebody is coming from and whether it is at a party or somewhere else and they are kinda distressed, they kinda respond to that and an intimate kind of relationship develops pretty quickly, you know. In the last two years the classes that I have taught teachers and counsellors got some neat kinds of contacts going. And I think that is very nourishing and exciting and I would say that is what or one of the key things I enjoy in my kind of work. And so until the time that I got involved in the situation recently WHAT WORKS FOR ME REALLY WELL AND I TEACH IT IN MY CLASSES is that if I am pretty much physically attracted to someone and I sit back and look at it I am really seeing that person as an object. I do not see that person as a person. I see them as big boobs or a nice body or something. I find myself getting turned onto that. And this is really oversimplified but kinda the way I have chosen to handle that if it is
really bothering me, bothering me in that I find myself thinking about it a lot or something, is to go to that person and talk to them and say this is really probably going to really freak you out but I really need to tell you and then just go through a process of telling them. This makes me vulnerable by telling them, hey, I'm seeing you as a sex object. That doesn't really happen that fast. I don't mean that I do that every time but it has worked really well for me.

I. Have you ever had anyone respond to you in a way you didn't want them to when you gave that approach?

R. No. I'd say as long as I'm really honest and allow myself to be pretty vulnerable--someone could make fun of me; someone could get angry; someone could get defensive.

I. Or maybe take you up on it.

R. I'm not concerned about that, I'm just saying my general experience has been, if I will share with someone that particular thing and will leave that particular realm invariably what happens is that I become more of a person to them and they become more of a person to me. Okay, and at this point in time, this sounds very easy but I think it is not that easy. It becomes pretty intimate and it doesn't matter if you are talking to a man or a woman. That then becomes two people who are relating pretty honestly. And I think that is kinda frightening and kinda refreshing to lots of people. I'll say wow, you know, and it is really revitalizing to me. Okay, I am willing to do that and invariably that has wound up being very very positive. This one girl that we had in a group--I don't know what this has to do with anything I'm kinda lecturing now--but she
was the wife of a good friend of mine and lot younger than I and she was in a Sunday school class I had taught when she was a sophomore in high school. She and her husband were in a group that met once a week for a couple of years. In the process we had gotten to be close enough and honest enough that on occasion we had to sit down and I really shared with her my fantasies with her and tell her that I wasn't sure what to do with them but I was really having some. She said she was having similar kinds. And I don't think that either one of us went into it with the idea that we were going to say this because the answer is going to be that we won't act on it. I will say that it made us a lot closer but I think it put us both into a very adult kind of position and we felt very comfortable with each other and very adult about the sexual kinds of feelings we were having toward each other. And felt very comfortable to say it wouldn't be cool for either one of us. And I can remember this gal kinda laughing and saying after a four hour time, I really feel good, I think we have been really honest about where we are. We would probably like to do some of that under the table sex stuff. But I'm saying that this is a set of ground rules that for me has worked and nothing ever happens, I'm saying that I am pretty open, pretty vulnerable, and pretty honest, and you don't know what is going to happen. But that has been my experience when I have had those kinds of feelings for gals. We get closer but it doesn't get sexual. Not because of some moralistic kind of thing that says, "thou shalt not"; it is because we feel good about being really straight with each other and we really wouldn't want to do it because we might end up using each other and that is probably
not the thing to do. Probably the thing that I referred to as the
growth that has happened to me in the past six months, I MET A GAL
AND THAT PAT SORT OF THING THAT WORKED FOR ME DIDN'T WORK ANY MORE.
And just a whole lot of stuff came tumbling down and really sent
me inside searching in an agonizing kind of way analyzing what's
happening in relationships with people. MY GROUND RULES JUST WENT.
THAT WAS EXCITING, FRIGHTENING AND PRETTY PAINFUL AT TIMES. But
anyway this particular gal. In my job I work as a consultant with
a lot of different schools. I went to this one particular school
and just happened to strike up an acquaintance with her and she is
just a really great gal. I think originally what happened, and it
probably has something to do with the dynamics of all this, she is
27, very pretty, and again I don't know how much this has to do
with all of it except for the fact that a lot of studies talk about
but hard to identify yourself in that role. I am probably dealing
with what some people call middleessence or trying to deal with am
I or was I ever as attractive to females as I once was and all this.
Which is pretty subtle but I'm sure I am struggling with a certain
amount of that. Guys my age get involved with a certain amount of
that, it is hard to say that's what's happening, but this particular
gal I found just in terms of exciting and she has a different life
style from mine and I was excited about it--she had been living with
a guy, she was very involved with radical politics. They had gotten
pretty much together and then she had gotten into teaching and she
was going to save the world through politics, and then she got into
teaching and she is one of the bright lights I see in the darkness.
In our district she is what they call a resource teacher. She does
a marvelous job working with a special group of kids. So I like her excitement in what really happens with kids. She is writing a paper right now on "Making It." I guess what I'm really saying is that the stuff she is excited about I'm excited about and I find her really professional and exhuberant and interested and so that really turns me on. The day I met her she had just been married. She had decided to keep her own last name. And a couple of the teachers she was working with were kind of hassling her on that and she was into the Ms connotation and I guess I just thought it was really refreshing why she was where she was. I don't think I took her side because I don't think she needed anybody to take her side. I said, say here is somebody who is kinda open and some ideas different from the people I work with. And they kept hassling her and trying to put her husband's name on her and she said no way. I'm me and I'm a separate individual and on and on. I got kinda interested and we got to talking. There have been a couple of programs that I have been involved in that she took. I am particularly excited in our school district about alternative education. She had done some work in that area. And it starts going both ways --I am really turned on by what she has done and she was the same and said she didn't even know people had done work in this area and was really excited about it. I would see her about once a week at work. I would tell her that I liked her approach with the kids and she started kidding me about--she is into a behavior mod kind of thing and she knows that I'm not--and she kidded me about checking my responses--she hugged me one day. And she is very open about that kind of thing. She said I'm going to check you out. If I hug
you if you will come to see me more often. I really liked hugging her but I really like hugging a lot of people. I am a pretty much a touch oriented person, at least I'm getting more and more that way. I am more free in a lot of ways. It got to be a joking ritual between the two of us when we saw each other we would hug. In the community where I work it is 15 miles away from where I live, I had to work on my dissertation which meant that I finished work about four and I had to be back by seven so I usually stayed there and ate out. And we began having dinner together. SHE WROTE ME A NOTE VERY OPEN ABOUT IT. She said why don't we go get a beer or something. Well, I don't particularly drink. I drink wine but whatever you want to do. But I would like to get to know you a little better when there are not all kinds of people around. So I said sure. So then we sort of eased into every Wednesday evening. Quite often we would get together and go somewhere and sit and talk. Then we began to have more contact which, well whatever. And, she was really pretty open about the fact that, and I was pretty attracted to her physically. We would talk about the hugging thing and how much I like it. We would say things like, "Oh, I'm not particularly blown away with you like I am with some guys when I get a big crush." But she said, "I think if I was going to have an affair I would like to have it with you." And then to the point where "I think I would like to have an affair with you." And I would kid her and I'd say come on don't do this to me. She would let me do my philosophical talking and then we would finish talking and then she would say, "I'll be glad when you get it together because it sure is going to be fun." And we would talk about how
flattered I was by her. One of the reasons we hit it off so well is one of the ways she differs from my wife, she uses her own feelings as a barometer for what's happening in a relationship and does a lot of analyzing, and we are very much alike in that. And we talk about things and I made it very clear to her that, hey, I'm seeing this gal and she would kinda jokingly say to me that the hugs are getting longer. Then she started, if nobody else was around, she started teasing me because she knew that sometimes she would pop into my office, and now we talked over several months, and gets sort of coquetish, I'm not sure I'm using the right word, one time I was talking to a principal on the phone, she comes over and starts teasing me and messing with my hair and kissing me and when the call was over, she went back to her chair. We found that when people were around we would hug but when people weren't around we wouldn't. We also talked about the fact that we were getting pretty scared that we were getting in pretty deep. When other people were around hugging and touching and holding hands was okay because we were really being open and honest, but if I happened to drop by her room and noone else was there that's a different ball game and we talked about that. We did an awful lot of talking. She would say, "You are sure a lot of talk but you aren't much action," I wanted to analyze all this stuff and she said she had pretty much analyzed it and she did. She said, "I have pretty much analyzed it and this is what I want to do." She said that the paper she was writing was supposed to be "making it" where kids get back into school but she was more interested in "making it" with me. There was an awful lot involved in that, it just really
blew me away. A lot of it was really hard to handle. And I was really trying to handle it. And this was all really hard for me and all this was coming together and I was thinking that I would really like to "make it" with her whatever make it is. And we could talk about it and this was all really new to me. I can remember sitting in the restaurant one night and talking about taking a ski weekend together and discussing skiing together, sex together --I have never been able to, with somebody I really cared about, that I would really like to have sex with to look them in the eye and talk about having sex with them. I was having fantasy and it was just getting to be awful, in fact, I didn't know whether to whistle or wind my watch. And I started to talking to my wife about it telling her, hey, I don't know what I'm getting into and I don't know how well I am handling this.

I - Interviewer
P - Passion Williams

I. Is it true that you are living with two girls at the same time?
P. There were two.
I. Would you mind telling me about your relationship with the two girls and then lead me into where you are now?
P. It was hard, very hard. They were sisters and they didn't get along too well (laughter).
I. Being a woman naturally I would be jealous.
P. They were.
I. How did you keep peace in the relationship?
P. At first it was easy, they liked each other and everything was going
real fine. They started bickering about who was going to be where and who was the boss and all this kind of stuff. And I had to make a choice and kick one of them out. It was hard.

I. What did you say to her?

P. Just told her it would be better if she moved out. They had a fight one day and I told her.

I. Were you having intimate relationships with both the girls?

P. Yes.

I. That's positively fascinating (laughter). Tell me about it. Just technically how did you handle it?

P. Well, I met the sister, the older one, and I started going out with her and I was still married at the time. Now I'm getting a divorce. And I met her and started going out with her. Then through her I met her younger sister. Everytime I went to see the older sister I'd see the younger sister and have a good time with her and take them both out. And it ended that the older sister took off for a couple of days and I took the younger sister out. And then she came back and found out about it and got kinda mad at me and I said, well, "That's the way I am. I like both of you." And one thing led to another and my wife moved to Denver, one moved up and started living with me and the other moved up about a week later. And then I lived with both of them. I'd take them both out at night. It was really weird (laughter).

I. Did you feel that was a normal thing to do?

P. I don't know. It just came into play so easily. It didn't seem bad or anything. It was a weird relationship, it really was.

I. Were they jealous of the physical attention you gave?
P. Probably down deep. They never talked about it. They fought over who was supposed to be doing this part of the cleaning and stuff like that. But I imagine this was based on the other. I know a lot of guys who have two or three girlfriends and go out with them at different times. But the two of them living in the same house is a different experience.

I - Interviewer
K - Kathy Bruce

I. Have you had other affairs?
K. Yes.
I. I can hardly wait for you to tell me. You are going to be great for my study.
K. Oh God. It was great for my study too. My study of myself. I didn't get involved until my first baby was born and my husband was going to school. I was having psychosomatic symptoms and I was getting real scared. So I saw him a few times that last few weeks that we were in Great Falls. I had to go into a crash program even to move over here because it meant that my husband was quitting his job and we were going to be going to school and live in student housing on the second floor of one of the X's. That decision had been made at the top of our lungs, you know. I told him I couldn't face it anymore. Either we returned to San Francisco and became Mr. and Mrs. Suburbanites or either he go to school and settle down as was planned in the first part of our marriage. And we had been saving money toward this. And it was decided and we came down and took a look at the situation. We had been here a couple of years.
I think he had finished a year of school and I had started school on a part-time basis. After he had gone one year, then I enrolled part time. And he was encouraging in that and he assisted me the first couple of quarters by not having an eight o'clock class himself. So I could get to an eight o'clock and be free the rest of the day. Had to look after my child. He wasn't working part time at that time, we were just living on our savings and the G.I. Bill. The lack of privacy, the lack of freedom, the lack of contact with him, all of these kinds of things putting stress, you know, on our relationship. I went through the second summer in married student housing and by fall I decided, I had gained some weight and I had gotten rid of it, many pounds more than I wanted. I got to 145 and I wanted to get down to 125, and so I lost that in about a month's time, AND DECIDED TO LOOK FOR A LOVER.

I. That's fantastic!

K. Really fantastic, boy! And I found one in a couple of weeks.

I. How did you get one?

K. Well, just turned on the forces that you have. Let the juices pump, you know. You can be as attractive as— you can make anyone fall in love with you. Devote your energies to that.

I. How do you do it?

K. It IS IN YOUR MIND. YOU CAN TALK YOURSELF IN LOVE. As you become radiant. You can become attractive to other people. It happened there was a student, a PhD candidate here on campus. At first we were intellectually attracted; however, there is a physical attraction that comes first no matter how you try to cover it up. You have to do something about that! So if you are married or he is
married you have to do something with that sexual attraction. And it was very easy. I was on campus and so was he so we could meet for coffee. The public accepts these things.

I. What was your relationship like? Did you talk a lot? Did you share things?

K. Yes. It was a different relationship because this man was not married, he was divorced and two children. We had West Coast experiences in common, living in the same general locale. It was a time of social action and we had been involved with the same things. The cool with it people belong to certain kinds of cool with it organizations, that are aware and involved and all of this. So we had these kinds of things in common. We did quite a lot of talking. WE DID QUITE A LOT OF SCREWING TOO. He had an apartment so there was none of that motel shit, you know.

I. Now you are getting into a realm I am interested in. I am interested in the secret and the lie. This was a SECRET RELATIONSHIP. What kinds of things did you do to retain the secrecy? Did you ever lie or conceal your activity in any way to your husband?

K. Always! Always!

I. How did you do that?

K. The first time, I swam at the Y and a shower always make your hair wet. I had to get my swimming suit wet. Oh, this is ridiculous. Or you could go visit someone because I had a great deal of freedom. (NOTE: They feel trapped yet to be able to have an affair there must be either a naive partner or a great deal of freedom. This is a paradox.)

And, in fact, he didn't care enough to check on me. The first time
I think I probably would have responded very gratefully if he had said, "Goddamn it, you are not going." You know. But no, he didn't do that. What it boiled down to in my estimation was he didn't care enough to. The second time there was always the library, you know. I had a great deal of freedom. He was always tied up. His mother taught him "HAPPY HANDS ARE BUSY HANDS." It works fine for the people who believe. Not all of us believe it (laughter). People around one who consider that a good way to live.

I - Interviewer
J - Jack Evans

I. Do you see other women in addition to this one?

J. I generally see women one at a time, not that I refuse or do it intentionally, it just seems to happen. I have not had very many affairs in my life and I think it is because I think, at least based on locker-room talk that I have experienced in my life, that I'm not interested in putting notches in my belt and to see what I can conquer. It is not an ego trip for me. I think maybe that is a feminine characteristic that I have. I am not interested in having intercourse with some woman if I don't have some feeling for her. Expression of love. And I think using an expression by Jess Lair, my cup is full, and I am able to love more than just one person. I'm not just singular in my life. I have had about four affairs in my life and I am 32. That is not really very many but I don't care about that. And if I'm not having affairs, I am quite content on my own. I'm happy. See I am happy with myself in
this world and it doesn't matter to me. I use the word detachment maybe--I enjoy being with other people but I am equally happy being alone. There is a difference between being alone and being lonely, because I am not lonely when I am alone. Because I have a close interaction with nature and I feel that I am part of it. And I don't need to hear human voices all the time just to feel that.

I - Interviewer
A - Al Peters

I. You mentioned to me that you were engaged with a girl and while you were engaged you saw other girls. Could you tell me about that?
A. Sure. My situation is probably a little different. I don't think you have to be married. I think marriage is--it is a nice work and it has all that ritual about it, but in the long run it is still whether you are married or not is not going to make the difference between two people. I kinda felt like I was married. My situation was . . . started to go with a girl when I was a senior in high school. I was going out with her and going through the various stages of, society approved stages, all the way into college, it ranging from being friends to her being my fiancee. And during that time I found myself being more and more committed to her as relationships go, you know, people start off as friends and two weeks later they owe each other something. It is sad but that is the way our society creates it you know. You are no longer friends, you are something else. Because when you stop being friends with
people, you shouldn't be around them at all. You should be able to say my wife is my friend just not my wife. The problem is with what happened with us is that we had a lot of feelings for each other but we went through a five year period where we both changed. And she was a year younger than I was. I went to college and kept my nose clean so to speak. And she stayed and finished school while I came back there. I went through the fraternities, the protests, the peace marches and the dope, and whatever. And we were in a relationship that didn't go much further than high school because we had met in high school. It was hard to adapt it to the new things that were coming up. It was a hard thing to get into. I think it is extremely hard for two people to get together these days and continue to change with what is going on. One person may be way out and groovy when it is time to be hip and cool, you know, but not much on intellectual, and when the situation comes up to be intellectual, you know, you may not like who you are with because they can't handle it. They can smoke a lot of dope, you know, get crazy with you. But, so the relationship I was in was about a five year one which I considered myself married or you were awful damn close to it. You were eating, sleeping, living and breathing together. And you start to developing obligations and the deeper and deeper you get into these things the harder and harder it is to get out. So in the course of that five years, I went out with many other girls. This whole thing was compounded by the fact that she lived in town here and her parents lived here. I went out with no fewer than fifteen other girls in that period, not just a one date thing and I went to bed with many of these. I
had relationships with them. So what was happening was that I had my relationship with her quite parochial, she was intelligent, she is a school teacher now. She is really intellectually oriented, but our relationship just wasn't enough for me, and I didn't feel like I was being selfish. In the course of the five years up to that time that I finally, you know, forced myself out of that relationship about a month or so before we were to be married, I had had relationships with other people emotionally, intellectually and physically and went out with several other people. That was in the context it took place. Two big breaks came in our relationship. One was when I went to college. I came back and we kept in touch and things were fine. To when I dropped her cold and went with another girl. Then came back to her. Then went on and tried to pick up the pieces, and went on then for about a year. I broke it off, she didn't.

I - Interviewer
J - Jane Weber

I. How long have you been divorced?
J. A year and a half.
I. Have you been seeing anyone since your divorce?
J. Yes.
I. Evidently there was a relationship that didn't work. Were you in a relationship where you had a mutual victimization type of thing, where if you do that to me, I'll do this to you?
J. Not in my marriage.
I. What do you think was involved in that relationship that kept it from working?
J. A total lack of communication. From one extreme to the other.
Lack of communication on child rearing, outside activities, as far
as my independence is concerned, as far as bed partners was con­
cerned. Where when we had problems we couldn't discuss it. That
was the main thing. Also fear. Because he was a physical man.
And when I did not agree with him, he would hit me and I was
afraid of him.

I. Did he hit you or beat you?

J. Well, he would hit me more than once. He didn't beat me to the
point where I was unconscious or anything. He cracked my ribs and
he gave a lot of black eyes. He hit me so hard that he cut me
sometimes.

I. What is an example of why he hit you?

J. Yes. He was a high-strung person and just small things could cause
this. For instance, the time he cracked my rib was--I was helping
him fix a lawn chair he was sitting on, the webbing was too tight.
He told me to pull out the bottom rung and I did; but as I did, I
lifted him off the ground about a foot or two trying to stretch
the thing out and he picked it up, threw it across the garage and
stormed into the house and screamed and yelled. And I became upset
and kicked an old umbrella across the floor that the kids were
playing with and he jumped out of the chair like a gazelle and al­
most hit his head on the ceiling. He came over and just flat
cooled me. He said why did you do that, and I said I think if you
can do it, I think that I can too. I knew that that was the begin­
ing of the end because I would never say that to him. Never.
This was toward the end of our marriage.
I - Interviewer
M - Michael Todd

I. You say you have had opportunities?
M. When I was married.
I. How did you know that someone was available for an affair?
M. The standing joke is that you can smell a gal that is ready to have an affair. I don't know. You sense it or feel it.
I. What do you suppose is present with her that is absent with someone who isn't?
M. I don't know.
I. How do you know?
M. Whether she is willing or not?
I. Yeah.
M. I think you can sense it. And exactly how I don't really know.
   This is why I can say you can smell one that is ready to go. This I have learned since I divorced. When I was married I didn't mess around.
I. What kind of setting do you have to be in?
M. I think you have to be in a place or setting where the inhibitions are lowered a little. Where you are in fairly close contact with one another, you know. It can happen over coffee or in a group. Regardless of what you are doing. There is the old saying 'Candy is dandy, liquor is quicker.' There is a place and time where there is a lowering of the inhibitions. But you need some kind of interpersonal interaction.
I. One informant said you can look at the person and you can tell.
Almost spiritually something occurs between persons who are attracted to one another. What do you think of that statement?

M. Well, pretty accurate. Certainly you would have to look, feel, touch. I think dancing or whatever you can feel some tension. I think that in sight, touch, smell, whatever, spiritually. I don't think it is something you can put down because it works different for some people.

I. Can you see any overriding consistent thing that would be a part of that?

M. No. Not any particular one thing. But these elements are always there, I think. The return of a look, whatever feel, touch, it is always there.

I. A bartender said that glances become too frequent.

M. That's a pickup. I would say that.

I. If a woman were to glance more frequently?

M. That is a pickup. That's my interpretation. You can tell when your husband is mad at you can't you by looking at him. Well, I think that you can tell by the glance that it is an invitation.

I. Are these the things that occurred a while ago when you said you had opportunities and you didn't follow up on them?

M. Partly. That and like I say, you sense it. The opportunity was there. Of course, we were a little more moral about some things fifteen years ago than we are now. At least I seem to think they are. Back in the days before the pill and values. That made a big difference too. But the opportunities I think every man has had some.
I. There are three phases to moving from not having an affair to having one. It has to do with imagery. For example, a woman said, you can't go out to have an affair with a baby on your hip.

M. No.

I. I think we have domains of thought—home and nonhome and all the related factors. The home domain must be excluded in some way for the nonhome domain to come into play.

M. I think so. This goes further than a baby on the hip. One of the gals that I have had a mild affair with is a widow. She has five children but three of them are grown up; there is another and we usually ended up in her bed. But we were very careful that the kids didn't catch us. And I think this is something that most women and even I would cause I had a daughter living at home at the time. We would guard against this. My ex-wife has a child living at home and she brought a man in to live with her and he still does. This was a year and a half ago. But I couldn't do that—maybe it is the home or child image whatever. And this gal I see wouldn't let her child know that she was having relations with somebody else. I don't think she would give a hoot about her older kids that are out of the nest but; yes, she would too. Part of this I am sure was her upbringing. Also the fact that she wouldn't want to let her kids know that something like this was going on.

I. Then some people say in spite of this home domain that they went to these women's houses for the affair. I tried to find out if they had the relationship in the same bed where she slept with her husband because this is very significant. A moral absolutist would
feel guilty doing this I think. I can imagine them doing this everywhere but not in the bed room.

M. Again another mild affair. She had a daughter and I had a hunch that she had had a parade of people in and out of there at times. She was a widow. And we used the same bed that her late husband committed suicide in.

I. You are kidding. It didn't bother you?

M. No. That didn't bother me too much, I didn't know it. I guess it never bothered her—she never even bothered to dig the bullet out of the wall.

I. That's quite a story. How do you account for that?

M. She is kind of an odd ball (laughter). Well, I don't know how I can account for it. They hadn't been married long. I think they had only been married nine months. Then he committed suicide. Actually this was a matter of not more than six months after he had died. But it didn't seem to bother her too much. Well, I tell you the fact that I do think the bullet was out of that hole because the police took it out. The hole had never been covered up. It was still there. I don't think she had as much feeling for the man as she professed to have. She has since remarried. I kinda figured that she would live with any man that would keep her happy in bed.

I - Interviewer
T - Timothy White

I. What would you have done if your wife had been the one to have done this?
I don't know. Again, I'm not sure I can put myself in that position. I kinda can to some extent because after most of this blew over we decided we would experiment with an open marriage. Last spring we had met a guy who was visiting. He lived in Denver. He was an interesting guy. He was the head of the Panthers and had been run out of Denver. He was passing through town and we had him out to dinner one night. And I had to leave. He and she got along pretty well together. That is a very long story, some very weird things happened but anyway he invited my wife down to Denver. So I took her out to the airport and she left for about a week to spend it with him. And it didn't bother me at all. It was a completely non-threatening kind of thing. Now I think the reason I was not threatened by it was because there was really no threat there because he was such an unlikely person. Because of his life style and the fact that he was Black and he was going to be leaving the country soon anyway for another job. They were such an unlikely pair. Then the second situation came up last fall. She said she wanted to have an affair with this other guy. Right away I realized I had been deluding myself all summer long by telling myself I wouldn't be threatened by these things because I could see there was something more involved. And as it turned out she eventually married him. She will be getting a divorce soon but that was threatening. Of course, it was a different situation. I saw right away that it wasn't just an affair. I don't remember what the question was, where were we.

It doesn't matter.
T. At any rate if she had been the first one I don't know how I would have responded. I think in viewing those two situations then I would have somewhat the same reaction she did. WE HAD A VERY EXCLUSIVE KIND OF RELATIONSHIP FOR ALMOST SIX YEARS. IT DIDN'T REALL Y ALLOW ROOM FOR ANY OTHER FRIENDS OR ANYTHING LIKE THAT. SHE WAS MY BEST FRIEND AND I WAS HER BEST FRIEND. That kind of relationship even more so than any other kind of marriage or relationship this comes as even more of a shock. CAUSE YOU FEEL LIKE, "Well, I could satisfy this person's every need." Most of the people I know the husband is out with his friends all the time and the wife is out with her friends. If it happens in that kind of a situation it is obvious that they haven't been able to satisfy each other's needs completely anyway. And so it is not that big of a shock. I PROBABLY WOULD HAVE RESPONDED THE SAME WAY SHE DID.

I - Interviewer
L - Louise Nolan

I. What happened to your sons? Did they die from illnesses?
L. I had twins died shortly after birth. And then I had a year old boy die from crib death. And my 1½ year old boy was in an automobile accident and was unconscious for three years. He spent those years in the hospital and then he died when he was 21.

I. How did you manage all that?
L. Not too well. You know, not too well. Anyway we owned a pool hall and he owned this. Why he built the damn thing I don't know because it was just more work. And I was running this. I was up at six
making ice cream and all this stuff and opening at eight. And running it until midnight. I was a den mother for nine years, which he allowed me to do. I could have the children in my house but I was not allowed to go to meetings or anything. One night my girl friend invited me out and Gerald was gone on a trip. He had gone. It was my birthday and I think I was mad. And I said do you have to go today, can’t you go tomorrow. It is my birthday and let’s go out and eat dinner or something. And he laughed. This was one of those times he could go by himself. He couldn’t go out of town by himself, had to have someone go along. There was a horrible insecurity there. So my girl friend went downtown and said let me buy you a drink. I had never been in a bar alone in my life and I was like 32. I had a couple of drinks and I was going like this (dizzy). And Eldon walked in and I knew him, I had seen him come in the pool hall and all. And he and I were members in the church and we neither one had messed around, you know. I got very drunk that night as I remember. I ended up going to bed with Eldon. AND OH MY GOD, THE GUILT, THE SHAME. I wouldn’t even look at him for months and months. Finally we met again by accident, and the same thing happened. It started again. He had a very, very miserable marriage and he was very wealthy. He had his own plane and he had many acres of land, he was a rancher, a farmer. And he had several children and she was threatening to divorce him every day but the security of the marriage kept them together. He told me. And, of course, I was ready to leave Gerald. In a way, yet the security of the marriage and the kids held me. And this went on for five years. Everybody in town knew it. Everybody.
Everybody knew it except my husband. I never will figure that out. Not a soul told him. I think about it a lot. I worshipped the guy. And he made me feel like a woman, he was calm, sweet and loving and I wasn't used to this. I hadn't felt like a woman for years. And I lost weight and I tried to keep myself up and we couldn't see each other often because of my husband. Maybe once a week or something like that.

I. Where did you meet?

L. Generally we would drive out to the country and go swimming. I went on a few trips. My folks lived in California. I would go out to see them and he would fly out there to see me. We spent a weekend in Las Vegas and it was the first time in my life I had had a real nice meal. And at that time my husband was probably worth a quarter of a million dollars. We never ate out. Money was very, very important. His whole life was money. One night I asked him for a divorce. So he got a minister to come up to talk to me.

I - Interviewer
R - Robert Carter

I. Do you think that the affair after going a long time would get some of the same routines involved as a marriage?

R. I'm sure a few. But I think a marriage would be a better communicating type of thing because this girl and I are so much alike. I could say something and she would be starting to say it. I never met another male or female at any time in my life that our minds ran along the same track.
I. That is a wonderful feeling isn't it, to start talking to someone and they don't say, 'What do you mean by that?'

R. Yes it is wonderful. We were never uncomfortable. The first time we went for a drink we had two or three people with us and we happened to sit by each other. Not by design it just happened. I had asked her along with several people to go over there. And we just sort of huddled there together and talked about all sorts of other things. I was very relaxed with her from the first moment I started to talk with her. It was quiet and you didn't have to hide anything, didn't have to pretend to be someone that you aren't.

I. One man said he lost his job when he was found out. And everything started going down hill because he was found out.

R. It is a hassle. I want to point that out. Anyone thinking about having an affair should do a lot of soul searching before they do it. Make sure it is right for them.

Part I is completed and we will now turn to Part II of the study.
PART II

TOWARD A THEORY OF ATTACHMENT

CONCEPTUAL AND THEORETICAL STATEMENT

AND

FORMS OF INTERACTION
Chapter X

CONCEPTUAL AND THEORETICAL STATEMENT OF ATTACHMENT

Part I is a purely descriptive account in the words of the informants. The field worker only added statements to facilitate the story told by the informants.

Part II is more than a descriptive account. It moves toward a formal theory of attachment through the use of constructed types. Constructed types aid in bridging the gap between the empirical instance and substantive theory. Constructed types are heuristic tools to aid in comparative study.

It is one of the major tasks of ethnography to give an adequate description of phenomena. It is one of the major tasks of sociology to discover recurrent patterns and themes in sociation and make these patterns conceptually clear. Typifications must be gleaned from the content. Together, the sociologist as ethnographer and the sociologist as researcher have the enormous task of giving both description and explanation—of reconciling the unique event with the recurrent pattern.

Part I deals with the particulars of the affair. Part II moves to general statements about the composite particulars. In the words of Howard Becker, one moves from Weber's "objectively possible" into that which is "objectively probable."

Part II is empirically grounded in the descriptive accounts of Part I and is merely an attempt to write substantive theory up a notch.
toward a formal theory of attachment.

There is both an affective and a cognitive domain involved in any learning process. Learning how to have an affair is no exception. The affective domain refers to what persons experience through the senses. In addition to learning the language for the occasion, the cognitive domain involves the members of a particular group, the factual knowledge about these persons, and their interactions within that particular setting. Once these things are taken into account, then one has the tools to develop skills which help one to move into the group. These skills of interaction are learned as attachments are made. At this point, one begins to learn how to be an active participant and member. I will now describe the process of learning how to have an affair which involves three definitional and situational phases. These phases vary with the person in intensity and the length of time required to move through them. The first phase is a situational and definitional change from an absolute position relative to good and evil into a gradual reorientation of the belief system of the person. This reorientation moves the potential participant in the affair toward the phase of activism. The affair is an event and a phenomenon. It is an event in that it involves a processual component. The affair is a phenomenon in that it is a real in-the-life experience. This process is descriptively presented in Chapter II, Learning How to Have an Affair.

Not all persons go through these phases. The life experiences of some persons already allow them a "contextual" world view. The re-orientation of the value system of the potential participant in the affair involves psychic interactions. Psychic interactions are defined
in the affair interaction as "intimacy by an affinity of emotion or thought." It is by this intimacy that the affair process initially emerges. The phase many informants were in initially before their first affair was characterized by absolutism. Persons who have a world view which prohibits affair conduct may be placed in this phase. These phases are separable only analytically. In the life these phases overlap and are hard to distinguish as patterns. It was through the speech acts of the informants that the configurations emerged. A discussion of the first constructed type follows.

The Phenomenon of Absolutism

Persons who have a mind-set which views the world and the social organization of society in absolute ways also view the affair in the light of being a nonparticipant and a nonmember. The situation is defined (by them) as one in which they are unable to participate.

An absolutist takes a fundamentalist view of sociation. Things are not shades of gray but fall into dichotomies of good and evil. For example, those persons who take the word of the Bible literally view anything which moves from that definition of the situation as evil. A process of "mental mobility" wherein persons cognitively as well as affectively move from an absolutist mind-set must occur before these persons can move toward entering an affair. This occurs in phases.

The first phase of the learning process involves the attention-getting phase of interaction. Once this has been brought to the potential participants' attention, then the process is underway. The settings and the interactions of informants in this phase were varied.
However, for all informants, attention was the prime reason for the beginning of the relationship. At the outset there is the desire to maximize gain and minimize risk to self in the interactions. However, the nonparticipant begins to move toward becoming a potential participant.

This motivating force which is released through the attention-getting phase initially moves the potential participant to define the affair situation anew. Reordering of the "absolutes" in life begins to become apparent. When a new view begins to emerge, the potential participant moves into the process of "learning the moves." Rationalizations begin to come into play to justify the evolving definitional change.

Persons who are caught up in the first phase of the learning how to have an affair (moral absolutism) are more affected by symbolic things than those who are further along in the learning process. These persons possess a judgmental conscience. For example, having sex in the same bed where the partner sleeps with the spouse is avoided by some persons. With others, this is not significant. The next phase or situational and definitional switch (phenomenon of gradualism) is a gradual process and may take months and years to develop completely.

The Phenomenon of Gradualism

This phase of learning moves the potential participant into a position of learning how to "step out." The "moves" are very important at this phase. Informants mulled over their lives and their relationships with their husbands and wives, and after a great deal of agony, some came to the conclusion that they were alone. This gradual
definitional switch combines the attention-getting phase and the "hoping for" phase. Informants began hoping for something to happen. Along with hoping for something to happen, there is gradually an erotic interaction which emerges in the conduct of the potential participant. At this point, there is great attention given to situations-in-the-life and dissatisfactions which are felt.

The movement from the "moral absolutism" position into "gradualism" led some informants to make distinctions between the capacity to love one person or the ability to love more than one person. This was a crucial factor for those who felt they had love for their spouse but at the same time, could love another person.

The movement into the "phase of gradualism" can bring guilt feelings as the change proceeds. Informants may have become physically and emotionally ill when they believed they were thinking and doing something wrong. When they felt this way, there was a conflict between the old situational definition and the newly emerging one. Informants began to question what was right and respectable. There was great soul-searching and anxiety involved in the process. Most came to the conclusion that it was right for them at the time in the context of their lives. The movement from "moral absolutism" into "moral gradualism" involves getting right down to the issue about sex. The situational switch from moral absolutism into gradualism prepares the informants for the active phase.

The first movement into potential activism is the "touching phase." Then the informants moved into more frequent contact with the potential participants until they felt more at ease around the other person. There may have been joking rituals of hugging or touching.
At this point one might enjoy touching many different persons. This is nonspecific attention or being able to express oneself affectively without being bound only to expression with a specific object. Informants spoke of themselves as touch-oriented persons and they became more free as they learned the moves. Informants got together in various ways. There may have been open suggestions for getting together by one of the potential participants in the affair. This was described in the section on Strategies for Interaction, Part I, Chapter VI. There was openness about the mutual attraction they felt. At this point, if the participants turned each other on, they would level with one another. A comparison may have been made at this point between the new-found lover and the spouse. They may have compared the intellectual and physical characteristics of the lover with the spouse.

Little by little the relationship developed. Opportunities were found to be together and the participants gradually came closer together. At this point, specific attention was given. Specific attention is the act of expressing oneself affectively and consciously directing this expression toward a specific object. The informants were then ready to change their world view relative to "absolutes" of good and evil. Rationalizations were made and behavior was justified. The potential participant in the affair was then ready to participate.

**The Phenomenon of Activism**

When the world view has been altered and a definitional switch has been made relative to good and evil, then the phenomenon of the affair was a cognitive realization. Attention was drawn to the event. The informants began to try to reconcile the value orientation with the
plan of action. Even at this point, informants may have questioned what was really happening to them. Informants were unable to understand how their lives had gone on this long without having become involved before. They generally felt insulated from the event; yet, the "stepping out" process began. The descriptive account of this was given in Part I, Chapter II. Informants did not view their behavior as immature. Indeed, they felt of themselves to be more mature and unselfish. A movement has occurred from an "absolute" position to a "contextual" one. As Richard said, "I am not sure that anybody can definitely decide that they won't do anything." Openness and honesty became crucial to the parties in the affair at this point. A state of anomie or normlessness may have occurred at this point for a brief time; and this is dependent upon how rapidly the informants assimilated the new value orientation. They realized that in a close relationship they could no longer guarantee that it wouldn't get sexual. The key for the informants was that there was a responsibility factor involved and one must view the situation relative to moral conduct.

When persons entered into an affair, they generally stated that they had grown somehow. Informants did not state that everyone should have an affair, but they felt there should be an open-mindedness for those who do. They felt once persons got to that point, they might be able to enter into an affair themselves.

The cross-over point into activism for many was the kiss. The kiss as a breaking point led into a change in intent. At that immediate moment a decision had to be made relative to how far one was going to go in the relationship. The qualitative aspects of touching changed after the kiss on the lips. At this point there was a desire both to
stop or to continue. If the participants continued, this generally led to complete sexual intercourse. Beyond this the participants were led to consider societal forces bearing upon their behavior.

The triadic influence of society does not carry as great an impact for persons who have moved from an "absolute" position into a "contextual" one. They can think of their behavior as appropriate for them at that time because one's fellows don't reject one for participating.

The threefold process of situational and definitional switches has been presented. The length of time and the intensity of the change in value orientation and conduct vary directly with the individuals and the personality integration and social forces which impinge upon them. When these three phases of situational and definitional switching have occurred, then persons can become actively involved in the social process of stepping out. All informants stated they shared a "look" and a "drink" prior to greater involvement in the relationship.

Sharing the Look and the Drink

In the setting of the cocktail lounge, after the initial attention phase has begun, a man may buy a drink for a potential partner in an affair. The sharing of a look and a drink appears to be an essential ingredient for making a move toward a close relationship. According to the degree of the intensity of the response from the female, a man may or may not define the situation as one in which the female has made a "promise of intimacy." Two strangers have agreed to the same social meaning for the situation. One has offered a gift and the other has accepted it. This is a process of two strangers exchanging a token
gift whereby a social relationship is in the process of developing. It is an ephemeral setting; and yet, a bond of exchange has occurred. If the female desires to reject the offer of a "social relationship" or "a piece of tail," she will refuse the drink. If the female accepts the drink, then an expectation is established on the part of both parties. Both parties are looking out for themselves at this phase. The drink is a method to accomplish the purpose at hand which is to find an available girl or boy. The relevant elements for this purpose at hand must be sorted out of all the elements in a social relationship or exchange and contact. When these are sorted out, there are standard features of the occasion which the informants are able to recognize. The informants must be skilled at reading the cues given. There are general cues which can be seen as generalizable to the bar setting. There are individual cues which are unique. A skilled participant will be able to sort these things out. For example, there is the informant who was able to get a girl into a conversation and by using leading statements and trial suggestions, come up with an identification of a pickup or a prostitute. There are standard features of the conversation and the interaction which tell him what he needs to know. Customary behavior, or the formulas or recipes for handling typical occasions, are learned through experience in the setting. When the drink is offered and is accepted, and the look of sensitized attention is given, then the two participants have recognized one another and are at the same perspective. Then they take it for granted. This means that the two parties have selectively sensitized their attention and have interpreted the situation and the standard features of the setting and situation in the same manner. At least
there is enough understanding and sharing of definition to carry out the purpose at hand.

In order for sharing the drink to be effective, one must be in a setting where the inhibitions are lowered a little bit. You need to be in fairly close contact with one another. It does not necessarily have to be over an alcoholic beverage, it can happen over coffee. It is not necessary for the two persons to be perfectly alone, it can happen in a group. This movement from nonparticipant to a responding participant can occur regardless of what they are doing. As Michael said, alcoholic beverages do allow the repressed feelings to surface. He said, "candy is dandy, but liquor is quicker." There are sentiments and attitudes which are present regarding sharing the drink. Sex is generally associated with the sharing of a drink more so than with the sharing of food.

Sharing the look and the drink involves nonhome imagery. This imagery was discussed in Part I, Chapter IV. Yeats wrote a poem in which he said that every man desires a woman whom he can look to as representing for him the imagery of a harlot, a queen, and an innocent child. Reconciling these qualities in one woman is difficult. It is not so much that they are not present in women, but that they are not expressed freely in the setting. Expressing these qualities was important for some persons. This expression could best be given in an affair relationship. There was more opportunity for sexual abandon. The nonhome imagery involved in the affair gives a release from home imagery. The look and the drink are exciting for this reason. Leading a double life, discussed in Part I, Chapter V, points out the aspects of having your cake and eating it too. The most self-
fulfilling interactional setup for the informants seemed to be a comfortable relationship at home; yet, an affair and nonhome imagery also. Home imagery does not always answer a person's needs. Need fulfillment is elusive and ephemeral. Boredom and routinization invade a person's life. Flaubert\(^1\) said it well for the member of the affair: "She might have wanted to confide all these things to someone. But how do you describe an intangible uneasiness that changes shape like a cloud and blows about like the wind."

Relative to the look, the drink, and the nonhome imagery, it is imperative to the affair relationship that these things remain exciting and fresh. In any relationship, no matter how ideal it may seem, there are interactions which will prompt feelings of liking, disliking, loving, or not loving; and these are normal interactional outcomes when persons are in a close relationship. One cannot retain all the ideal characteristics which we impose upon one another throughout a close interactional setting. Just the mere closeness brings out the distasteful aspects of the relationship. This brings us back again to the kicker in the affair—traditionalizing the relationship. The familiar becomes too familiar and there is no longer any strangeness in the interaction; consequently, the surprises are gone. The affair relationship has within it all the interactional possibilities that a marriage relationship possesses. The manner in which these constellations of characteristics are intermingled has a strong influence on the relationship. Again, to the extent that the home imagery or the familiar is kept out of the relationship, the relationship can retain

the strange or the nonhome imagery factors. This decreases the possibility for traditionalizing the relationship. Once a relationship is completely traditionalized, then the charismatic aspects of the loving style become familiar, and constant efforts on the part of the participants is required to keep the relationship a revitalizing one. Strategies for interaction are utilized.

In the section on Strategies for Interaction, Part I, Chapter VI, one of the strategies for interaction was referred to as Taking Out of Account or proxy behavior. Proxy behavior is a process of objectifying the affair interaction. This process allows nonhome imagery to be dominant in the interaction. Home imagery is eliminated as much as possible. The importance of this process cannot be overstated. After moving from an "absolute" position to a "contextual" position relative to affair having, the informants had to arrive at some method for relieving guilt feelings. Objectifying the relationship relative to moral responsibility was one of these methods. Proxy behavior is evident in the affair relationship wherein moral responsibility is separated from the technical aspects of the relationship. In this manner the individual is separated from his/her thoughts about the decision and only the ritual of carrying out the actions is undertaken. The outcomes of the actions are not brought into the moral imagery in relation to the one making the choices. The affair is carried out without the individual being fully aware of the implications of the conduct. If one has thought out all of the implications and then continues in that line of conduct, one must take the implications out of account in order to perform the act without overriding guilt and with potency.
Another facet of proxy behavior can be seen wherein the medium of sex allows the participants to move beyond the moral or ethical considerations of the conduct into joint activity which carries one beyond the responsibilities of the present moment into a pure sexual experience.

The technical aspects of using sex as a medium is carried into a transcendental field of thought which allows the participants to have a common meeting ground of emotions; this elevates them into the same frame of reference as to mood and shared experience.

This complex process touches the emotional and the fantasy world of both parties in the affair. The moral responsibility involved is merely that each participant respects the other's capacity to judge the merits of the medium and decide whether to accept or reject a long-term relationship. In this manner there is a personal choice made about the implications of this medium to the fulfillment of the emotional or affective part of the self.

Whether the potential participant in the affair wishes to go into this frame of reference and become a member of a dyad rests initially on the medium of sex as psychic interaction, defined as an "intimacy based on an affinity of emotion or thought" between the two participants. One may become a regular member of the interaction through talk, talkaction and joint activity. This social interaction aspect of the construction of the dyad through sexizing the relationship, and the outcomes of talk and talkaction, are at the core of all proxy behavior as it emerged in the accounts. The play or the act of "stepping out" institutes the thoughts and actions of the other member to respond to fit their behavior with, or refuse to fit their behavior
with, the behavior of the other member. If the process is acceptable, then the participants will enter into play and become members of the team.

Mutual interaction with shared experience proceeds. There is a two-way division of responsibility developed and controls for sustaining or terminating the interaction. To generalize to everyday life, this process is no different from the manner in which persons become a couple as friends or acquaintances in any shared experience. There is generally a proxy medium which calls them together and facilitates the interaction. This can be drugs, sex, music, alcohol, thoughts and ideas shared, religion; whatever the proxy one feels fulfills the function of intimacy building and sharing of community with others.

The dyad becomes within their nonhome imagery, held in check by the limits of that imagery, responsible for their own fate and for the maintenance of the integrity of their community.

The "in the back of the mind" time given to the potential participant in the affair to make up one's own mind independently of the other member about the acceptance or rejection of the affair relationship is the respect that must be sustained in any relationship between persons. There is in-the-life transcendence of self through joy, laughter, talk, humor, and sorrow in the relationship. Mutual understanding and shared ideas are the glue of the group. Only in special personality integrations will one find only the sexual act itself of prime importance. Forms of interaction will now be discussed.
Chapter XI

FORMS OF INTERACTION: FROM "A PIECE OF TAIL" TO "A RELATIONSHIP" AND VICE VERSA

In learning how to have an affair, forms of interaction become evident. This chapter presents "forms of interaction" involved in the affair relationships. Reality testing is discussed and dyadic and triadic interactions are described. Relative to forms of interaction, loving styles will be used to contrast self, role, self-process, and social process. The contrast is made between "a piece of tail" and "a relationship." Intervening variables are presented which tie together the external events of doing "the affair" and "finding a participant in the affair."

Forms of Interaction

Within the simultaneous occurrence of self-process and social process, one can identify two forms of interaction. These forms of interaction are dyadic and triadic. These forms each call forth particular imagery or mental pictures. I will use the distinctions given by Raymond Gold relative to the concepts of self-process and social process. The thoughts I present are those expressed by Georg Simmel

1Role conscious behavior. Relative to role-conscious behavior, Gold states:

Because members of a triad act guardedly, play it straight, so to speak, they are in fact relatively more sensitive to demands of their role than to demands of self. Were they to act otherwise, they would run the risk of expressing or protesting self dyadically (i.e., by taking society out of account), while performing for an audience which expects conventional role behavior.
relative to the dyad and the triad.²

**Triadic interactions.** Triadic interactions can come into play between two persons. Triadic relationships are the most common interactions one engages in in society. They form the base for taking into account the generalized other and the expected norms for behavior in society. Behavior in the triadic sense is almost completely un spontane ous. The generalized others represent society and because this is true, conduct is negotiated keeping societal rules in mind. When three or more persons are engaged in interaction, the interaction is ordinaril y triadic in nature. In "triangling it," where a husband and wife

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bring the third party in the affair into the home for rational talks about the affair situation, one can see triadic interaction come into play. The third party is an imposition into the normally dyadic interaction of the married couple (and of the lovers). There may be fears that the two have about becoming vulnerable to the control of the third person because this person can carry information of the situation back to society. The "joy of the third" presents itself. This can bring a paranoid state where the partners begin to doubt one another. Gold points out that triadic interactions bring people to be more conscious of their role than of self. If they don't keep the role requirements in mind, they may begin to act dyadically by taking society out of account and then their behavior would not conform to those expectations society has for them. This is role-conscious behavior. When persons try to incorporate their role into their self-conceptions, then there is the potential for self-expression. There are normative evaluations made in the triadic interactions. Persons in a triadic situation generally will try to carefully control their behavior in order to try to live up to the expectations others have for them while playing their roles. Now I will discuss dyadic interactions.

**Dyadic interactions.** A dyad can act in triadic or conventional manner. But in the case of the affair, where only two persons are

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I use the term, self-process, to mean self-interaction in which the individual decides, largely in terms of the role he is playing, what to do about his impulses to perceive, think, feel, and act. I use the related concept, social process, to refer to the taking and playing of roles that comprise the dynamics of social interaction. In this sense self-process is the individual counterpart of social process. Gold, op. cit.
involved, there is greater spontaneity of behavior in the setting. There is trust between the two interactants which allows them to express the self in more self-conscious ways. The desires of the self tend to be maximally expressed in the affair relationship. What society demands is selectively taken out of account as the two participants in the affair become immersed in the abandon of a loving relationship. The trust between those in a dyad reassures them that neither will divulge the relationship to others. In this setting, the dyad can maximize gains and minimize the risks to self. This allows for greater freedom in language use and social acts. There is a suspension of evaluation relative to the interaction in that setting. Reality testing must occur continuously to help define the form of interaction persons are involved in.

**Reality Testing**

Persons involved in either triadic or dyadic behavior must consistently turn to their relationships for feedback relative to their constructed reality. The reality is not absolute in an affair situation. Each word spoken and each social act carried out can bring on reassurance or grave doubts. Social roles cannot stand alone to get a person through a relationship. Persons have their individual organization of behavior to carry out their role because they have a script or generalized rules for their conduct. They know the oughts and ought nots of the interaction; however, their individual mark goes on their conduct.

The continuous reality testing is carried out in order for persons to continue in the complex negotiations involved in the affair. Since our reality is learned, we turn to our significant others to help
us learn what is expected of us. In the affair, this is very clearly apparent. One participant desires to please the other and to perform in ways that will make the reality more conducive to self-expression. Self-expression leads to types and styles of behavior.

How a person has learned to respond in the affair role and setting is directly related to the loving style, time, and opportunity. Whether one chooses the bed of the spouse to have the sexual experience in is part of a learned pattern. Whether one goes to a motel or makes love in the backseat of a car points to this learned pattern. Whether one desires "a piece of tail" or "a relationship" is indicative of this learned pattern of response and how it is expressed. Expressing the self gives freedom to share with others.

The capacity to share the self with just one other person allows objectivity to enter the relationship. This allowing of another person into your reality brings feedback and allows others to enter your experience, thereby taking the reality from the subjective to the objective. This process allows one to continually reality test and develop one's personal style of conduct.

If the loving styles were placed on a continuum, polar opposites would be "a piece of tail" and "a relationship." I will now take these two polar opposites, taking out of account for the moment the various combinations and constellations of styles which may be distributed along the continuum, and by looking at intensity of feeling, social distance, and form and content of the relationship relate these three variables to the self, role, self-process, and social process. This is an attempt to show the distinctions between "a piece of tail" and "a relationship," as interactional process or social process.
The loving styles which run the full gamut of potential human involvement, or lack of involvement, are learned social behavior. They represent a specific world view and encompass varying strategies for interaction. The loving styles can be separated only analytically. In the life the loving styles are not distinct but tend to blend together. The extent to which role becomes dominant, and the extent to which self becomes dominant in the situation helps explain the distinctions between "a piece of tail" and "a relationship."

A loving style wherein the dominant world view is "absolute" relative to good and evil best exemplifies "a relationship." Symbolic meanings are very apparent in this loving style. Guilt is great because the persons have not moved from an absolute position relative to good and evil. The total self, including the "soul" of the person, becomes involved in the relationship. There is absolute trust between members of the dyad. The relationship becomes the predominant concern. However, the triadic influence from the generalized other exemplified in the eye of God, home imagery, church, or society generally, constantly impinge on the relationship causing guilt. As this occurs, self-expression is inhibited and the social process with its normative imagery controls the relationship. This brings in triadic interaction even though the participants may desire desperately to perform in self-conscious ways. Many times "stage fright" may occur which renders the partners impotent. The women may not be able to reach orgasm and the man may become impotent or "too fast" because triadic influences are saying that their conduct is wrong. They believe they ought not be doing this thing. Social distance cannot be completely reduced; consequently, the selves cannot completely mesh. It is difficult to chain
the emotions and thoughts to physical expression. There is a triadic imperative which interferes. Intensity of feeling may be so great as to overcome the triadic imperative.

The intensity of feelings toward the participants is purely diadic in the respect that both participants are "in love" and desire to express this love in speech and touch. Both partners share the same social meaning for the relationship. They have had to have an intense feeling in order to risk the development of the relationship. The social distance in this relationship is kept triadic "in the back of the mind" while at the same time intimate personal behavior is being carried out. Performance is hampered by the social distance brought on by triadic norms. Then the participants act "as if" societal norms were not present. The form of the relationship is intimate; yet, the content represented by the triadic imagery calls for non-intimacy. This brings on ambivalence and guarded behavior is the result. Role-consciousness overrides relationship-consciousness. The persons decide on their plans of action and carry out the role of "absolute world view." This gives meaning to "a relationship." Self-process and social process interact simultaneously to direct the behavior. This brings together the individual intrapersonal self-process together with interpersonal social process. Persons with "absolute world views" tend to desire constancy in their relationship. They are generally monogamous in their affair relationship. The "total relationship" as a type of affair best exemplifies "a relationship." The self-process involved in this loving style involves great amounts of reflection and recounting of the interactions in the relationship. This aids in managing impulses and allows the participants in the affair to keep their...
impulses under control. There is great emotional involvement in "a relationship" and the self-process is very often pressuring to be expressed. Participants in the affair will share their most personal and precious experiences with one another. There are long-term interactions engaged in in this process. The long-term interaction is the main variable which distinguishes between "a relationship" and "a piece of tail." "A relationship" involves numerous experiences and events and get-togethers. It generally is carried on over a long period of time such as six months or longer.

"A piece of tail" is also a process; but is carried out over a short period of time. "A piece of tail" is usually a single event; however, if both parties desire only nonemotional sexual involvement, "a piece of tail" may occur over a longer period of time. There are usually no long-term chains of events after the fact of the single encounter. The imagery of dyadic and triadic interactions is recognized by the participants in the affair. Home imagery is involved in the loving style of "absolutes," and when brought into the relationship, constitutes triadic influence. There are rules for conduct and norms of interpretation especially constructed for home interaction. Home imagery is kept out of the interaction of "a piece of tail." Objectivity toward home imagery is carried out. Consequently, there is little or no guilt.

On the contrary, "a relationship" is for keeps, and is fateful. "A piece of tail" is for the moment, and there are no emotional strings attached. "A relationship" develops from commitment which moves toward attachment. "A piece of tail" may entail commitment; but there is no attachment. The commitment is merely to have sexual intercourse, or a
pleasant time in bed with the object of one's momentary desire. The desire is nonspecific. This means that any reasonably good looking female or male could perform the same service. One is committed to the process of acquiring an "ego lift." The "piece of tail" interaction will now be described.

"A piece of tail" best exemplifies the purely symbiotic interaction of the participants in the affair. Each defines the other as supplying a "useful and understanding partner in interaction." The reward is the "ego lift" that the persons receive from the activity engaged in at the moment. It represents a definition of the situation which says "you turn onto me, and I'll turn onto you." Both partners "are getting the same kicks out of the interactional process."

In "a relationship" persons move slowly and safely to make sure each is comfortable with the other. There is a future-oriented rule. In a "piece of tail" there is present-oriented behavior and one eases into and out of the situation freely and without doubts.

Both these approaches work well for the situation-at-hand. One chooses from all possible rules of conduct and gleans out those rules which allow maximum gain with minimum self-risk.

In "a relationship" sensitized attention becomes all-consuming relative to a specific object. In "a piece of tail" interaction is short-term sensitized attention. The object is defined as a useful item momentarily. Playing the role of participant in the affair momentarily, one does not endanger the self. Role-consciousness exceeds relationship-consciousness.

\[\text{Gold, op. cit., p. h.}\]
In "a relationship" dyadic interaction is based on mutual trust. In "a piece of tail" interaction which carries out the role of participant in the affair effectively holds the dyad together to the completion of the task at hand.

For the "piece of tail" participants, the role demands are great. Triadic influence is best seen where the informants state they must "talk to their companions" about their conquest. Talking about the interaction is the means of increased ego lift. This carrying of the essentials of the encounter to the world beyond the dyad is necessary for the outcomes to be rewarding for the participants in the affair. Talking about "chasing girls or guys" is "the whole ball of wax." There are no secrets kept. The bond of common interest keeps the talk within the universe of discourse of the group. As one "chaser" put it, he has no friends he talks to who do not chase girls.

In "a relationship" secrecy is of the utmost concern. The dyadic bond of trust is not broken through revealing the activity. If it is revealed, it will be only to a close and deeply trusted person.

"A relationship" is intimate in form and content. "A piece of tail" is intimate in content, but not intimate in form. The physical actions and interactions relative to the bodies of the dyad are engaged in intimate interaction; however, the value placed on the interaction--the form--bears no future-oriented commitment or attachment to this specific object. There is no traditional home imagery value orientation. How potential objects of attachment are viewed is important.

Since objects are defined by our approaches to them, any person can become an object of "a relationship" or "a piece of tail." The controlling variable is our plan of action toward the object. Loving
styles are developed relative to the plan of action one takes toward an object of commitment or attachment.

The two loving styles discussed are symbiotically based. There is a mutual exchange of services and rewards. Now to summarize:

The form and processual aspects of two opposing loving styles have been presented. The other loving styles which emerged in the data fall at varying points on a continuum between these two polar opposites relative to intensity of feelings, social distance, and form and content of the process. "A relationship" represents intimate form and content and "a piece of tail" represents intimate content and non-intimate form. These situations may be redefined through situational-switching of the definition of the situation. This may be accomplished in the following manner:

Persons may start a potential relationship as "a piece of tail." The triadic content in the interaction may give way to dyadic intimate content. One becomes sensitized to a specific object. When this occurs the partners move toward a long-term commitment. Time and opportunity enter the situation. The descriptions given of triadic and dyadic interaction exchange positions. Most of the partners' time and energy are put into "a relationship." There will be a decrease in social distance and a movement toward attachment where one experiences a sense of loss when absent from the other.

In this same frame of reference, "a relationship" may give way to "a piece of tail." A person may be profoundly attached to a specific object while engaging in day-to-day interaction; however, one may momentarily take the dyadic form out of account and redefine the plan of action toward the object as "a piece of tail," where fantasy brings
in a third party, thus moving to triadic content. There may be also simply an objectification of the partner to move them outside the home imagery and bonds of attachment, momentarily, in order that one may redefine the partner as purely a sex object to satisfy one's immediate desires. The objectification takes the interaction into the triadic content. When the sexual act is completed, the object is redefined as wife, and mother, and dyadic interaction once more prevails.

"As if" behavior may enter where the participants in the affair may pretend they are interested in "a relationship" only to please the other member in the affair whose expectations require "a relationship" before a sexual experience. This is hard to pull off over any period of time because persons are very skilled at reading cues and signs of intimacy and emotional involvement.

Throughout this study I have used the concept "psychic process" to refer to form and content of symbiotic interactions. Theoretically, the Seventeen Formal Characteristics of the Affair which represent Celebrating Loving are viewed as psychic events. The Seventeen Ideal Typical Formal Characteristics of the Affair are sensitizing statements which interrelate and move toward a constructive typology. These sensitizing concepts represent nonneurotic, social needs. Attributes taken as a whole represent typical interactional conduct of a totally fulfilling relationship. As a constructed type, the characteristics are a heuristic tool which may be used as a comparative base for each empirical instance of an affair. The degree of approximation identifies the specific loving styles and their attributes. Although I refer to these characteristics as "ideal typical" in a Weberian sense, I mean only that they are "typical" characteristics. Weber's ideal types are
considered to be fictions. They are "objectively possible." I depart from the "ideal type" and move to the "constructed type" of Howard Becker to make the point that the characteristics possess empirical referrents. The ideal type is a special case of a constructed type. The characteristics are in Becker's words "objectively probable." If and when all these characteristics are present in an affair, then the situation and consequence are satisfying and the relationship is successful. The characteristics give the opportunity for predicting behavior in an affair by constructing loving styles as a result of the approximation of a particular relationship to the general scheme. The ideal type, according to Becker, is "objectively possible" but the constructed type is "objectively probable." (Appendix B, Part II).

Psychic events are, in the words of Simmel, "variables that intervene between two external events and make their connection understandable." For example:

<table>
<thead>
<tr>
<th>The Affair</th>
<th>Seventeen Formal Characteristics of the Affair</th>
<th>Stepping Out</th>
</tr>
</thead>
<tbody>
<tr>
<td>(external event)</td>
<td>(Intervening variables)</td>
<td>(external event)</td>
</tr>
</tbody>
</table>

An example is:

<table>
<thead>
<tr>
<th>The Affair</th>
<th>Sense of Excitement</th>
<th>Stepping Out (Finding a partner)</th>
</tr>
</thead>
</table>

Each of the Seventeen Formal Characteristics as intervening variables can be connected in this manner. The independent variable is "Doing

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the Affair"; the dependent variable is "Finding a partner"; and the intervening variable is "sense of excitement." These intervening variables present themselves in responses of the participants in the affair toward the potential participants and the world about them. "Talking to seduce" is facilitated by the intervening variables.
Chapter XII

LANGUAGE OF THE AFFAIR: TALKING TO SEDUCE

Persons become skilled at "talking to seduce" while assuming the role of participant in the affair. Looking at a language of the affair from the ethnography of language perspective, one can, by using the analytical framework presented by Gumperz and Hymes, describe the process by which one learns "ways of speaking" and "norms or rules of interaction" in the social relationship of the affair.

The concept of "indexicality" as viewed by Garfinkel and Rose lays a groundwork for developing through "standard phrases" the "actualities" involved in the affair. "Actualities," according to Rose, are standard phrases which are the essential features of specific interactional processes.

"Indexicality consisting of communicative acts always without exception depends upon the speaker's background knowledge. Indexical expressions are words or phrases which gain their meaning from the context in which they are used.

An attempt is made in this section to show how background

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3Rose, Lecture, University of Montana, 1975.
4Gumperz and Hymes, op. cit., p. 23.
knowledge is gained in the setting of the affair and how "situated meanings" emerge.

Rules of speaking emerge from the norms of interaction and guide the speakers relative to "modes of speaking," "topics," and "message content" in order that these aspects of interaction may be related to specific settings and activities. This knowledge becomes usable in the setting after persons have experienced psychic interactions which intervene between the "external events" of "the affair" and "finding a partner in the affair." Psychic interaction is here defined as an "intimacy by an affinity of emotion or thought" and is made more understandable by the sensitizing concept, "a sense of sharing." Sharing is the intervening variable which makes the external events understandable.

There are six analytical phases involved in gaining background knowledge in the affair, consisting of nonparticipant, potential participant, limited responding participant, responding participant, potential member, and member in the affair. Please keep in mind that these categories were not clearly stated by the informants. From the indexical expressions and the descriptive accounts of the informants these phases were analytically distinguishable. However, also please keep in mind that persons having affairs actually take these phases for granted in interaction. The indexical expressions may overlap categories. The personal idiosyncrasies of persons have a bearing on the manner in which the indexical expressions are presented in interactions. Therefore, for analytical purposes, I have arbitrarily placed indexical expressions within phases in order to describe the process of "talking to seduce." At the completion of these six phases, informants
developed linguistic and definitional skills which allowed them to accomplish "talking to seduce." If they did not develop these skills successfully, the relationship did not develop.

Using the code word S.P.E.A.K.I.N.G. (Gumperz and Hymes\textsuperscript{5}), it is possible to present a macro-level description of the emergence of the genre "talking to seduce." A micro-level description of a speech act deals with only single speech acts in sequence. A macro-level description deals with "career of the act sequences" presented in the sum total of indexical expressions used in the six phases.

These indexical phrases, taken in totality, signal the emergence of norms of interaction and norms of interpretation in the learning process. These rules for conduct pertain to modes of action or plans of action. Nonhome imagery is best made visible by looking at the norms of interaction which will be grouped at each phase corresponding to the specific indexical expression groupings or talking stock. These allow one to make inferences concerning "norms of interaction" and "norms of interpretation." Each indexical expression points to a rule for conduct. These norms are described in the Appendix. The language phrases which are viewed as "modes of action,"\textsuperscript{6} taken in totality, allow a symbolic language field and speech variety to emerge.

Cumulatively developing from one phase to the next is a speech community where participants have shared meanings regarding the specific psychological scene and setting. As part of making the situational switch to the role of member in the affair, the participants fashion a speech variety. This speech variety is the instrumentality which gives

\textsuperscript{5}Ibid., p. 67. \hspace{1cm} \textsuperscript{6}Ibid., p. 16.
the member of the affair the language skills necessary to play the role successfully. Expectations and intentions are known and responded to. There is a give and take interactional process achieved. From this interactional base, one finds a convergence of domains of thought, emotion, and interaction crystallized in the domain of "nonhome imagery." Nonhome imagery is best described as "fleeting moments" where speech acts involving economics and homemaking imagery are not found. To the extent that home imagery intrudes upon the setting, to that extent a traditionalizing effect on the relationship is produced and the domain of nonhome imagery is contaminated.

Nonhome imagery is best made visible by looking at the norms of interaction which will be grouped at each phase, corresponding to the specific indexical expressions at that phase of social learning. The "topics" involved in the indexical expression groupings or talking stock allow one to make inferences which produce "norms of interaction" and "norms of interpretation." Each indexical expression points to a rule for conduct.

I shall begin by presenting an ethnography of language model at the macro-level. I shall then give at each phase topics, the indexical expressions, and norms of interaction or norms of interpretation at each phase from the phase of non-participant through member of the affair.

**SPEAKING MODEL**

*(Macro-Level)*

Language community: Potential Participant in the Affair

Speech Situation: The Potential Affair
Speech event: Stepping Out; Hustling the Girls and Boys; Getting Together; Potential Participant; Learning the Moves; Becoming Member.

Setting and Scene: Can occur in any setting. Scene formal or informal. Formal less conducive; informal more conducive.

Participants: Two potential members of an affair relationship.

Ends: To have companionship in time and/or sex.

Key: Ritualistic informality—scripted behavior.

Instrumentalities: Oral speech—strategies for interaction through topic introduction and changes. Sharing body language. Sharing the drink and the dance.


Genre: Talking to seduce.


TOPICS

Topics at the various phases are fairly consistent. Certain topics must be covered by the potential participant in the affair for the process to progress toward commitment or attachment. When reading the topical act sequences, note that the indexical expressions hang together for several lines and point to a story line. At that point, another topic is introduced and the indexical expressions momentarily present the topics. For example: Topics are discussed which take the potential participants from a nonawareness of affair context into an awareness of it. "Attention-getting" is the initial topic. Then an "ego lift" is experienced and expressed through talk. The topic of "self-awareness" and "self-assurance" can be seen in the talk. Then a
"learning about self" topic is spoken of. "Learning about rejection" is a topic at the first phase of learning. "Physical characteristics" are a topic for talk at this phase. The next phase is limited responding participant.

**Limited Responding Participant**

Topics at this phase may include "distinguishing between a prostitute and a pickup." "Looking for cues in body language" is another topic. "Self-conscious" interaction becomes a topic through questioning conduct one may engage in. "Availability for sex or dancing" is another topic for discussion at this phase. "Hinting at" is used in talk to introduce topics.

**Responding Participant**

Settings in which persons can readily respond to "attention" are a topic. Suspended topical act sequences relative to other participants are engaged in. Erotic interaction and erotic talk topics are introduced. Opportunity becomes a variable which fosters the introduction of erotic topics and discourages the introduction of nonerotic ones. Drinking and talking become very pronounced at this phase. Then one moves to a potential participant in the affair.

**Potential Participant in Affair**

"Give and take" as a topic is introduced at this phase. Talk about the judgmental aspects of a relationship enter here. "Spiritual or magical" statements become topics now. A "need to get together" topic is introduced. "Turning on" and "sensitized attention" may be seen in the topics discussed. "Inhibition" plays a part in the talk.
"Defense mechanisms" through talk may be noticed. "Sharing the look and drink" are topics at this phase initiated through talk and talk-action. "Types of approaches" are topical acts in talk. "Exploitation" may become a topic at this point. "Learning the moves," topical act sequences, is presented next. One becomes a member.

Member of Affair

"Learning the moves" is a very important and pervasive topical theme in the learning process. Loving styles can be revealed through the topics developed in talk. "Directions in talk" may be seen in topic sequences. Value orientations or desires and wishes are presented through topic introductions. Erotic, associative, or religious orientations are revealed in language use and topic sequences. Talking about the affair in context is introduced. Guilt displayed in talk may be introduced at this phase.

It can be seen from the norms of interaction and norms of interpretation, together with the indexical expressions, that there are topical act sequences. These topical act sequences point to differing learning phases. When topical act sequences are analyzed, one can see the process of social organization of a relationship by capturing the process of interpretation through which the participants socially construct their actions. In other words, we can examine topics of talk in the affair and find out how persons get better and better organized in their responses to one another. The topical act sequences and parallel indexical expressions are presented next. These expressions represent situated meanings and repertoires of talking stock. It is from these indexical expressions that the previous topics were inferred.
Topical Act Sequences

Stepping out. Participants: Potential participant—capacity to take into account and to receive attention.

Indexical Expressions

Actualities

Situated Meanings and Repertoires of talking stock:

I was looking for new horizons.
Are you alone?
I am alone.
The look.
Looking at the body.
Being casual.
Being coy.
Winning their attention.
Showing attention.
Receiving attention.
Learning the moves.
Hinting at things.
Getting her to join him.
Turning them down at times.
I was hoping for something to happen.
I was losing some of my zaz.
Let's get a beer.
Gee, he thinks I'm attractive.
He was adoring me.
Thrilling to drink with the boys.
We were sitting and talking.
Getting closer together.
We were killing each other psychologically.
Drawing attention to yourself.
Laughing together.
Feeling alive.
Learning about myself.
I was putting it all together.
I was learning a lot.
I was a little girl; now I'm a woman.
I was laying it all out there.
I had to play another ball game.
Can't do it without paying a price.
Getting my shit together.
It seems wrong to them.
Moving past the absolutes.
I don't need to do this right now.
What is right and what is wrong.
I didn't think it would happen to me.
I have got to work this out.
The intentions would change after the kiss.
Forgetting yourself.
Getting down to business.
Evaluating the situation.
I had nothing pat anymore.
I don't know where I'm at.
It's a learning process.
I know another place, would you like to go?
I like touching.
It was the breaking point.
It is a hassle.
At that immediate moment I couldn't do otherwise.
You turn me on.
Trusting them.
Being open, honest and loving.
I wanted to go further to sex.
Going all the way.
Playing up to him.
A piece of tail.
It is a fleeting moment.
There is more tenderness in the affair than the marriage.
Setting up a date.

Hustling the Boys and Girls. Participants: Limited responding participant—the process of learning how to accept and respond.

Indexical Expressions

Actualities

Situated Meanings and Repertoires of talking stock:

Involves spiritualizing and intuitioning.
Playing eye games.
Recognizing availables.
Never being wrong about them.
Giving a signal.
Picking up girls.
Flirting.
Hinting at things.
Leading questions asked.
Making leading statements.
Trial runs.
Giving subtle cues.
Making advances.
Why don't we have a drink?
Out for a hell of a lot of laughs.
Sharing the drink and the dance.
When you break up, call me.
Conversing.
Screwing around with best friend's wife.
Both are getting the same kicks out of it.
We are getting together.
In the back of the mind he thinks I'm a prostitute.
From pickup to relationship.
Situational switching from pickup to virgin.
This is not what I was looking for.
I wanted to develop a relationship with someone to go out with.
Some want to develop affection right now.
I just can't get that serious about it any more.
It is getting late.
You want to go to bed?
The night in the camper.
Had to take her to bed.
The night in the cabin.
Taking her home.
Being turned down.
Playing other games as get older.

Getting together. Participants: Responding participant--
becoming fully responding participant.

Indexical Expressions
Actualities

Situated Meanings and Repertoires of talking stock:

Finding a lover.
We were friends before.
I knew him really well.
He was working with my husband.
It is better to be introduced by somebody.
Close again.
There are 25 guys and three girls in the bar—that's bad.
That is the way I ended up with my present wife.
We were holding hands.
She was in the process of breaking up with this guy.
They never had much of a marriage.
Becoming aware of how little we had going in the marriage.
Things that held us together were external in our marriage.
It is a result of my wife's insecurity and subsequent dependence on me.
She was feeling badly toward me in the marriage and I toward her.
I thought he was neat and he said I was neat.
We just fell for each other.
He was just sexy.
Attending singles parties.
This started two or three years after he was first married.
My kid sister got into one with a Black.
I don't think you had better bring him home.
I had trouble going with somebody who was Jewish.
The bar is a social club.
Most people go into bars to talk.
You respect it if somebody doesn't want to talk.
Great numbers of people drink to relax.
We got together.
Potential participant in the affair. Participants: Potential affair participant—taking other into account and being open to being a fully responding potential affair participant.

Indexical Expressions

Actualities

Situated Meanings and Repertoires of talking stock:

Give and take.
He and I were together.
We came closer together.
We talked about things closer to us than ever before.
His wife was out of town.
The most important thing in our lives were our families.
This is something we have to live with or else we can't go through with it.
I was kinda physically and mentally distraught.
He really wanted to see me.
I don't care what time it is, I want to see you.
We met at the office parking lot.
I got into his car with him.
We drove to a private spot.
We didn't have intercourse that night.
We talked about intercourse.
I said I want you to fuck me.
This just turned him on.
No woman had told him that before.
We both weren't ready for it that night.
I really feel I am more married to you than to my husband.
Afraid of going off immediately.
It was embarrassing.
The sudden encounter.
I was under a hell of a lot of business pressures.
Something had to give.
I started drinking.
The girl working for me was extremely sexy.
She was fantastic.
Sharing the drink after work.
We talked three hours.
Are you planning to have an affair with me?
I was really shocked by her question.
I am really a very modern person.
I was caught by surprise.
I said naturally, yes.
We had a few drinks, made love, and went on from there.
We had a mutual friend who had a place for us to meet.
We met at each other's houses when our wife or husband were out of town.
I like to be close to nature. She likes the urban life.
Getting together because of mutual interests.  
We had classes together.  
A woman has quite a control over a man—she can receive him or not.  
It is a warm knowing you are wanted.  
We saw each other socially and at parties.  
There is a lot of drinking and flirting.  
This man was attracted to me.  
I was looking for someone to lean on.  
He showed me a lot of attention.  
My husband purposely left me alone with this man.  
It was some kind of test.  
You can smell one that is ready to go.  
We danced.  
I'm going to call you.  
I met him for a drink.  
It was an exciting thing.  
I arranged for my little ones to be taken care of and then I met him.  
This man was the antithesis of my husband.  
He did a lot of drinking and playing around.  
We met and parked our cars in an unobtrusive place.  
He preferred to use my car and park his in a respectable place.  
There was something alive and growing.  
It lasted about four months.  
I ended it on the telephone.  
I couldn't handle it.  
He did not understand that all I wanted to do was to stop.  
He did not want it to end like this.  
The next time I saw him, he was nasty.  
I was very much a mother and I didn't want to change that.  
No sense of loss.  
You can tell a lot in conversation.  
You get back to body language, voice tone, eyes and mouth.  
When you look at a person, you can tell.  
You will watch them and pretty soon they are watching you.  
A bartender has a multitude of opportunities.  
The gals in the bar don't even consider if you are married.  
Their glances become too frequent.  
It is no different than what goes on anyplace else.  
His wife walked out on him one night.  
Why are you taking all of this?  
He was a nice guy, and a hard worker.  
You can take this marriage and stick it.  
Getting the hell out.  
He went to court and got a divorce.  
We went to breakfast and we talked.  
He asked me to marry him.  
Just letting it flow.  
She was interested in my work.  
We did small talk.  
We enjoyed reading the same things.  
Everyone else knew what was happening before I did.  
Even his wife warned him.  
You better watch out.
I gave her a ride to a meeting.
Why don't you come in for coffee?
We talked until three in the morning.
There is no way I can figure out what was going on in my head.
Fear of being seen.
We started going out together.
Turning on.
I am sensitized to her.
Getting attention.
The return of the look.
She was a pickup.
She was a prostitute.
The invitation.
I could sense it.
Buying the drink.
Hustling the girls.
Just chemistry.
I can tell if someone thinks I'm attractive.
I got a little loose.
Gee, you have got nice looking legs.
I like your smile.
He had no right to touch my arm.
There was a hope we would get together.
A depth of looking.
Sharing work interests, talk, and skill of letting the other person know you are interested.
It starts going both directions.
I saw her about once a week at work.
I have a very strict moral code.
You can start hearing where somebody is coming from.
I see them as big boobs.
Being really honest.
Making self vulnerable.
It becomes pretty intimate.
We began relating pretty honestly.
It is refreshing and revitalizing.
He tried to make sure you were satisfied.
He didn't just get on and off to satisfy himself.
It is spiritual.
It is intuitiveness.
Affair-ers have a recognizable talent for it.
Must circulate at cocktail parties.
You're a boob man.
Every man has a specialty that turns him on.
I wanted to look like a queen for him.
I had my eye on him.
Every girl dreams of seeing a man like him.

Member of affair—Learning the moves. Participants: A fully accepting, and fully responding affair member.
Learning the moves:

Knowing what to say when and where.
Maximizing gains, minimizing losses.
Finding out if can move with them or have to counter.
Keeping the relationship secret.
Having a hassle with the wife.
Getting together when wife is out of town.
She won't go to a motel, that is degrading.
She won't go to my house.
She will have a relationship in the car.
You are better off if you can find a way to get out of town.
Fear of being seen together.
The more obvious you are, the less you are seen.
They wouldn't be that dumb, to flaunt it.
You wake up in the morning with a guilty conscience sometimes.
I walk them back to their room.
Kiss them goodbye.
Tell them you enjoyed the evening.
Leave things undefined as to future encounters.
It hinges on whether you are impressed with each other.
You can then decide to call them up again.
Developing the loving attitude.
Sharing emotions, tenderness, excitement, affection, touching and talking.
It was a more tender thing than wild sexual act.
A quiet tender type thing.
It was a very comfortable type thing.
I feel really good about her.
Affairs are not all sex.
My wife is a lousy fuck.
Little by little our relationship grew.
We just gradually started touching.
We are successful partners.
He slaps me on the butt when he walks by.
He kisses hello and goodbye.
It is an easy relationship.
Together most of the time.
I had to take her to bed, you know.
I figure it is about an hour and it begins with holding her.
She can hardly keep her hands off me.
Let's go somewhere where it is safe.
It gets a little better each time.
Going to bed.
Foreplay is important.
The game is the thing.
Finding the spot to get together.
He was starved for a physical touch.
Sometimes it is just satisfying to have caresses and playing with him.
Realization that we are loved very deeply.
You are concerned about what happens to each other. Us older people are hung up. Putting ties' on him. He just wants to have a good time. Taking emotional ties out of account. The sexual part of the relationship is the primary part. The sex life is the thing. Getting together about four times a week. She was never satisfied with her husband. I felt like I was wanted; not just something to screw. The sex act is a little bonus. After the sex act, what is there unless you can talk. We just kinda abandon in sex.

The "situated meanings" and "actualities" of the affair have been presented relative to the content message (topics and topic changes) contained in the six interactional phases involved in learning how to have an affair. If one analyzes the standard phrases, one can see that there are "intentions" involved in each phase. How these intentional changes are effected bear heavily upon the amount of guilt which the informants felt in the relationships. The indexical expressions or standard phrases must be viewed relative to the "topics" they represent in the interaction. It must be kept in mind that the precise words used in the indexical expressions may be idiosyncratic and colloquial; however, if the "topics" of talk or the talking stock is analyzed, one can see that regardless of the talk of specific informants, these "topics" must be brought into the process of learning to have an affair. Looking at the topics gets one to a generalized view from a specific view. The "topics" are patterns of speaking specific to the career of act sequences. There is talking stock specific to each phase of learning synchronous with norms of interaction and rules of speaking. The phases are cumulative. Background knowledge is being gained at each phase.
One can see that background knowledge relative to a symbolic language or social field surrounds the process of learning how to have an affair. The process has three phases revealed in linguistic codes through talk and context (how one views ways of speaking relative to one's socialization). The nonparticipant must move from a domain (phenomenon of absolutism) whose speech field and speech variety only contain the language of "absolutes" where the intent is always viewed as "good or evil"; into the domain (phenomenon of gradualism) whose speech field and speech variety gradually allow rationalizations to be presented to the self to justify new perspectives about "good and evil"; then last, into the domain (phenomenon of activism) whose speech field and speech variety allow the person to assume a contextual or situational ethic or perspective. This perspective allows justification of conduct in specific settings. One then becomes an active member of the affair, and has acquired and can skillfully use the language of the affair to achieve specific goals and outcomes with little or no guilt. Language, thought, and behavior converge. The descriptive account was given in Chapter II, Learning How to Have an Affair. Norms of interaction and norms of interpretation for all six phases are given in Appendix C. These were taken from "all" interview data; therefore, some norms of interaction do not have, in the descriptive account, the initial interaction in which the norms emerged. This was necessary in order to limit the length of the study.

Discussion and Summary

I have presented the genre "Talking to Seduce" which is the ultimate purpose of the language of the affair. The concept of "indexicality" has been used to bring out interactions involved in the process
of the affair. Actualities or standard phrases were used to present the intent and moves involved in the process of talking to seduce.

Psychic interactions or the "intimacy by an affinity of emotion or thought" is present in the process of learning how to have an affair. Psychic interactions represented in the sensitizing concept "sharing" constitute the intervening variable between the two external events of "the affair" and "finding a partner."

The code word "Speaking" was used to analyze the indexical expressions to move toward "ways of speaking," "message content," "norms of interaction," and "norms of interpretation."

In learning how to have an affair, one may move through six phases of social learning: nonparticipant; potential participant; limited responding participant; responding participant; potential member; and member of affair. Expectations and intentions are known and responded to by the participants.

A domain of "nonhome imagery" with its constellation of expectations emerges from the thoughts and interactions involved in the social learning process. Persons move from the phenomenon of absolutism, through the phenomenon of gradualism, into the phenomenon of activism in thought and action in order to have a successful affair. Now, to show speech situations and indexical expressions in context relative to "topic introduction," a composite topical act sequence is presented from actual settings and contexts.
COMPOSITE TOPICAL ACT SEQUENCES: LANGUAGE OF THE AFFAIR IN PROCESS

This section presents speech acts and speech situations in context relative to "topic introduction." The story line is from actual accounts. It must be kept in mind that the phases of interaction presented are not absolute. Indexical expressions may overlap categories; however, the "topics" are fairly consistent at the various phases.

Stepping Out

Robert goes to a bar every night after work. One afternoon other members of his office staff decided to go with him. Among these staff members was one especially attractive blonde woman whom we shall call Mary. Robert had felt for sometime that he was "losing some of his zaz." When the group seated themselves, Robert found himself sitting next to Mary. They were "showing attention" to each other. They "sat and talked." Robert said to himself, "Gee, she thinks I'm attractive." They huddled together and "getting closer together" allowed them to "laugh together." One day after work a week later, Mary asked Robert if she could buy him a drink. He accepted. He had "looked at her body" and he "was hoping for something to happen." He had "won her attention." They were both "feeling alive." But Robert knew he would not become involved with the girl without "paying the price." Robert asked himself "what was right and what was wrong." He knew he had "to work this out." He began to "evaluate the situation." For the first time he was "forgetting himself" and just enjoying the time Mary and he were spending together. Robert realized there was
"more tenderness" in the interaction between Mary and him than there was in his marriage. He tried not to think of Mary just as "a piece of tail." Both Mary and Robert knew that this was just a "fleeting moment." Robert "had nothing pat anymore." So he enjoyed the time with her and "set up another date."

Hustling the Girls and Boys

Robert had gone to the bars before to "pick up girls." He knew the art of "playing eye games." He was good at "recognizing availables." He could distinguish between a pickup and a prostitute and he had learned that the girls "give signals." He would make "trial runs" in order to pick a girl up. He would "hint at things" and ask "leading questions." He would say, "why don't we have a drink." He was just out "for a hell of a lot of laughs." He liked "sharing the drink and the dance" with the available girls. Some of the girls that Robert picked up "wanted it to develop into affection right now." He said "he just couldn't get that serious about it any more." If he was "turned down it didn't bother him." He realized that he couldn't be involved in this kind of behavior when he got older. He would have to "play other games." Robert didn't realize that the relationship would grow with Mary and move from pickup to a relationship. They decided they had to "get together."

Getting Together

Robert knew that it was "better to be introduced by somebody," but meeting Mary this way was also pleasant. "Finding a lover" was not on his mind especially. But Mary called him the next day and they decided to meet again. "Most people go into the bars to talk." The bar
is a "social club," and "great numbers of people drink to relax." The couple could be at ease in the bar. Mary never "had much of a marriage." She had become aware of "how little they had going in the marriage." "The things that held them together were external in the marriage." Mary thought Robert "was neat and he thought she was neat." They would sometimes just sit together. "You respect it if somebody doesn't want to talk." Mary made Robert feel that he "was just sexy" and he felt the same way about her. They planned to "get together" again.

Potential Participant in the Affair

Robert had been "under a hell of a lot of business pressures." "Something had to give." He "started drinking." Then in addition Mary, who was working for him, "was extremely sexy." "She was fantastic." The last time they were together, "they talked for three hours." Mary made an aggressive speech act and said, "Are you planning to have an affair with me?" Robert "was really shocked by her question." He is "really a modern person," but he was "caught by surprise." Robert thought for about thirty seconds and said, "naturally, yes." They decided to meet at her place. "They had a few drinks, made love, and went on from there." "They had a mutual friend and met at his place." They "met at each other's houses when the wife or husband was out of town." At this point in the interaction, there was a natural "give and take." They were "together and felt closer together than ever before." They "talked about things closer to them than ever before." They decided that "the most important thing in their lives were their families." This was not easy because there was strong sexual feelings and the
desire to be together. There "was a warm knowing that you are wanted." They "saw each other socially and at parties." It "was an exciting thing." "There was something alive and growing." "It lasted about two years." There was "a fear of being seen." They realized that their feelings might be obvious to others. Robert "got a little loose" and said, "Gee, you have got nice looking legs." And Mary replied that she "liked his smile." It "became pretty intimate," and they "began relating pretty honestly." "It was refreshing and revitalizing." Robert tried to "make sure she was satisfied." "It is spiritual and intuitive." Mary said "she wanted to look like a queen for him." Robert said, "there was no way he could figure out what was going on in his head at the time." He "was sensitized to her"--she "turned him on"--it was "just chemistry." They just "let it flow." When they looked at each other, "there was a depth of looking." Robert "had a very strict moral code." He was making himself very "vulnerable." It was the way Mary "returned his looks" that let him know "he had a right to touch her." They "continued going out together." "Every man has something special which turns him on." Robert was "a boob man." Mary said "that every girl dreams of seeing a man like" Robert.

Member: Learning the Moves

"Learning the moves," knowing what to say and where is necessary for the relationship to continue successfully. There had to be consideration given to "maximizing gains, and minimizing losses." "Keeping the relationship secret" was important to both the members in the affair. Robert started "having hassles with his wife." Therefore, Mary and Robert got together mainly "when the wife was out of town." Mary
and Robert were developing "the loving attitude." They were "sharing tenderness, excitement, affection, touching and talking." For Robert it was more a "tender thing than a wild sexual act." The relationship "was a comfortable type thing." He said he "feels really good about her." "Little by little the relationship grew." They "were successful partners in the affair." "It was an easy relationship" and "it gets a little better each time."

"Foreplay is important," "The game is the thing." "Sometimes it is just satisfying to have caresses and playing with each other," "Going to bed" was only one part of the relationship. There is then the "realization that they are loved very deeply." They were "concerned about what happens to each other." Mary "did not want to put ties on him." She desired to please him in sex. They would just kinda "abandon in sex." However, "the sex act is just a little bonus." "After the sex act, what is there unless you can talk." The affair ended when they were caught. They decided to return to their families. Rarely they see each other, but when they do, their thoughts are of the times they were loving toward one another. Robert said he would do it again regardless of the consequences. It was right in the context of his life.

The next section deals with definitions and types of affairs.

TYPES OF AFFAIRS

There were thirteen definitions for the affair given by the informants. When placed on a continuum, they varied according to the social distance involved in the relationship, and the opportunities taken to be together. The distinguishing thing in all the affairs is
the time spent and the amount and intensity of feelings involved in
the process of associating.

The social distance management is a method of handling the re­
lationship, directionally. The participants in the affair who desired
the relationship to become permanent through a movement toward marriage
have a distinctly different relationship from those who desired an
open relationship which could be terminated without legal action.
Social distance and intensity of feelings are inextricably united.
Intensity and depth of feelings involve the elements of time and oppor­
tunity.

In the process of engaging in the management of social distance,
intensity of feeling, and opportunity, social acts are carried out.
The patterned aspects of the interaction I shall refer to as the types
of affairs. The content of the social acts in the affair may be separ­
ated into three ideal types: erotic, religious, and associative social
acts. At this point in the study it will suffice to say that when I
use the term erotic, I am referring to varying degrees of physical or
sexual involvement. When I use the term religious, I am referring to
appeal to a higher power than a mortal being to help handle the inter­
actions in the affair. When I use the term associative, I am referring
to all possible combinations and constellations of interactions which
one may have while joining one's activity with the activity of another
in order to accomplish a goal which one cannot accomplish alone. These
three classifications of content represent in combination psychic
interaction which has been defined as "intimacy by an affinity of emo­
tion or thought."
By analyzing these three ideal types of interaction which emerged in the accounts of informants, the types of affairs fall on a continuum from nonsexual involvement (being close friends) to total sexual and emotional involvement, as well as being best friends. It must be kept in mind that in these expressions of social acts these three ideal types are not mutually exclusive. In fact, all of these types of affairs and the three ideal types of interactional content may be present in some degree in all relationships. However, there will be a dominant interactional influence in each affair which places more emphasis on one than on the other. It is in this way that the thirteen types of affairs and the ideal types of social acts are analytically separable, specifiable, and understandable in a pure state.

To begin with, it will be necessary to describe the types of affairs. I will specify where the informants are speaking. Affairs emerged from the data in the following types.

The Pure Affair

The pure affair in its ideal form involves participants who are committed to one another in every way except two—economic and homemaking. The participants are each married to other persons.

Bruce said, "the girl I am having the affair with is certainly not going to do my shirts or cook my meals." He further stated that he "certainly will not assume any of her financial responsibilities." The informants agreed that if you are supporting a person to an extent, and you are married, and you are seeing someone else, then this is a pure type of affair. This does not rule out the possibility of having a mistress. Then, the apartment and needs may be taken care of;
however, she will not become involved in any of the homemaking responsibilities. There is none of the homemaking stress concerning financial matters even though the needs of the mistress are being met. Economics and homemaking are kept out of the interactions.

The Close-Friend Affair

One kind of relationship in its pure form may exist where two persons may be close friends. Even these relationships must be carefully handled. You meet cautiously. You may meet for coffee or play a game of golf with them. There will be no physical relationship; however, there may be sexual tension.

A second kind of close-friend affair involves a sexual relationship. Before these persons became participants in the affair, they were very, very close friends. The partners will get together during holidays such as Thanksgiving and Christmas and go out together. They feel that each of them is special because they know what each other feels and are very positive about it. There is no doubt in either one's mind and this is the special element in the relationship. The relationship is not short-term, for if the relationship never ended in marriage, the couple would remain life-long friends. As Jane put it, "fifteen years from now I would still feel he is a special person." There is no driving need or desire to marry this person. It is a free relationship. This is true because anything that the member of the affair did would be acceptable. There is a mutual knowing.

They know what each is going to do and they know each other well. This is the element that makes it a free relationship. The social distance does not seem great because they call each other all
the time. They speak of having a hot line. When he calls he says, "get ready, I'm coming home," and she says, "great! I'm just so excited." This relationship has something extra in a bond of friendship. There are not legal ties and it is an easy relationship. Jane said:

> It is such an easy relationship. Just because I know that if he ever wanted to marry anybody or anything like that, I think he would pick me. And I don't think he would ever want to marry anybody or be that close to others. Really, I think our relationship is special and that nobody else could have the same relationship with him.⁷

The long-term nature of the relationship is given in the following statement by Jane:

> We are so totally relaxed. I don't see the man for six or seven months and it seems as though I have seen him every day. It is different, no tension, no turmoil, no misunderstandings. Total communication!⁸

The informants spoke of a special communication; not just verbal communication. They read each other very well. Jane said, "He never has to tell me I look nice, I know he thinks so by the way he looks at me. He responds in that way."

There is a second type of close-friend affair. This may be engaged in in order to help one another. The help may be economic and either be sexual or non-sexual. The instance I am speaking of, the persons were not emotionally involved, i.e., "in love"; however, they were sexually involved. Nancy said that "there was a sexual relationship." In order to stay in school the man needed to be helped out economically. Nancy said she wanted the experience of living with a man without the marital relationship. She desired equal sharing of tasks. She stated it was a totally different kind of relationship.

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The persons are still close friends and correspond with one another. There were no future-oriented commitments made between the two parties.

The Proper Affair

The proper affair in ideal form is one in which two unmarried persons become involved in a relationship which is sanctioned by society. It is a proper relationship in the eyes of other. You are playing the game right. You are acting in the right way, and you are going through the right rituals. You are treating the girl in the proper manner. You are, in Al's words, "going through the particular steps you are supposed to go through in courting and dating to the point of either marrying them, or being seriously involved with them."

The involvement is emotional and physical. They are involved to the point that society, publicly, recognizes them; and although they are not married, people say, "Oh, they are going together." The persons involved are referred to as each other's fiance.

The One-night Stand or the Week-long Fling

The one-night stand in ideal form is merely where two persons "get together" for an evening during which a sexual relationship occurs. It does not require any involvement on the part of the persons outside the physical realm. This can be accomplished in a business-like fashion with a prostitute or it may be accomplished with a willing person such as a pickup.

When the relationship is finished, the parties part with no future-oriented conversation. The main difference between a week-long fling and a one-night stand is merely the length of time taken to be together. Generally, the relationship is not oriented toward permanency
in any manner. Both parties are there for whatever reasons to have a short-term encounter.

The Homosexual Affair

This affair was spoken of by Bruce and it is generally a sexual relationship; however, this does not mean ruling out the possibility of a long-term relationship as well. The short-term or long-term encounter or relationship is with a person of the same sex.

Bruce spoke of his career of affairs and his homosexual involvements. This is of a short-term encounter.

I blew a guy! Okay. One of the problems of being a neurotic addict and not being an alcoholic or a dope addict is that you have no peg to hang your hat on. If you could just be a gambler, you have gamblers anonymous, you have alcoholics anonymous and drugs anonymous; but you don't have 'neurotic addiction anonymous.' You don't have sexual addiction anonymous. You don't have a peg to hang your hat on that identifies you. All you know is that you are screwed up. So I thought, God, if I could just be something. So I decided that I was homosexual. I decided this because I had had so many homosexual relationships of a passive kind, not an aggressive kind. So I picked a guy up in the park. We didn't have any place to go and he was like I was. He was a married guy and awfully passive and we were both looking for aggressives. So we ended up in a ditch. And he did me first! And I wanted to leave. I did him and that was the first time and only time I have ever done that.9

In amazement, the informant spoke of how delighted he was that he had finally found an identity. "I had such elation as I drove away from that scene. I kept saying, Thank God! I'm homosexual. I mean that is really what I am!"10

The Mild Affair

The mild affair in ideal form involves no third party. In other words, both parties are divorced or unmarried. These are referred

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9Bruce Nelson, p. 24. 10Ibid., p. 25.
to as not being lengthy or too frequent. There is not a great deal of
love and promises and emotion involved. This affair would not be
every night or every other night.

The get togethers are usually for sexual relationships. The
mild affair may grow into a more serious type of affair; but if it
does, then it moves into another type. It may become a close-friend
affair, a proper affair, or if the two persons marry, it may develop
into the total relationship affair.

Chances are that the mild affair will generally end without
any sense of loss on the part of the persons involved. However, one
cannot always and everywhere predict that this will be the case.

The Obsessive Affair

The obsessive affair in ideal form can be engaged in by anyone
for whatever reason. The persons find some outlet for their emotional
needs and this is directed to whatever helps them in the stress or the
need they are experiencing.

One example is the chain smoker or the alcoholic or the "busying
person" who compulsively carries out his work. It may be with a
religious belief. In the case of religious belief, the affair is with
some power greater than man. The affair becomes all consuming. The
person spends more time in this interaction than in anything else in
his life. Boyd said:

I think the term affair could fit anything you wanted it to
fit. Love, objectivity, anything. People can have affairs
with work, love, alcohol. It can become an obsession to the
point you can't live without it. Where it becomes impossible
for you to function in a normal context because of this other
thing. It has become too important.11

Persons who suddenly become too aware of themselves and their functioning can have an affair with themselves in an obsessive manner. This affair is manifested in physical symptoms often referred to as psychosomatic illness. It is the drawing of "attention" to oneself. The persons are unable to function because they are too involved with themselves and their own needs. The affair is directed inward. Kathy said:

When you are standing upside down at one point and so paranoid that you couldn't even leave your own apartment—and a hypochondriac and all of this really started coming in on me.12

In the sense that the person is involved with something other than another person, the substituted object may be his "companionship in time." There is considerable time and emotional drain involved in the affair. Michael explained:

It is the feeling, the emotion, I guess involved in the thing. There are a lot of golfing widows. I have a friend who got a divorce and I would say that gambling was the cause of it. To my knowledge, there was no third party involved other than a deck of cards.13

The Casual Affair

An extra-marital affair may take a serious form where the persons become steady lovers and never see any other person, i.e., the pure affair. Then, there is the casual affair which is in ideal form engaged in only sporadically. It occurs at varying times, but not on a steady basis. The affair involves only sexual interests. It is described by Ted:

12Kathy Bruce, p. 6.

13Michael Todd, p. 3.
I've known guys that if they don't have at least three gals to sleep with during the week, they feel life is dull. But I always managed to just stay with two. But this business of love never came up.11

In the casual affair there is no emotional involvement in the life of the other person, and it is kept platonic. They just enjoy going out. If any demands are made, they can usually tell, they might see them the first night, but then they just wouldn't go back. Sometimes one party will become serious, usually the woman, and the man is threatened. If he tries to break off the relationship, the woman may threaten to take her life. Ted said, "She is a perfectly good woman but she doesn't want to face the facts."

The casual affair relative to interactional content is erotic. It is engaged in only for an "ego-lifting" experience. Men who are involved in these casual affairs like to talk about it with the other fellows. Ted said they discuss "the whole ball of wax--going to bed with girls." He said "that is the big thing with the guys I know. If you aren't chasing girls, you aren't living." The purpose of the relationship is summed up as follows by Ted:

It is beautiful to run into some gal and then when you are around her having her tell you you are just great. I like to be told I have beautiful, beautiful eyes. That is part of the whole thing. It is a morale booster!15

Relative to the availability of women to participate in the casual affair, Ted said: "Guys wouldn't be out chasing girls if there were a lot of cat houses around."16

The casual relationship is one that when you are done, you are done. The person has the "up-lift" that they want and nobody got hurt. It is an "ego-lifting" experience.

11Ted Rhoads, p. 5. 15Ibid., p. 11. 16Ibid., p. 18.
The Total Relationship Affair

The total relationship affair in ideal form is engaged in by persons who are married to one another. It is a relationship which continues to grow throughout the years of marriage. The two persons do not grow in different directions, but seem to be able to stay close over a period of years. These relationships seem to be bound together due to the fact that these persons are not only lovers, but real friends. This closeness may have a negative outcome at times.

There is a "kicker involved in the affair" because when something happens to one person, it leaves the other so completely alone because, as Paul said, "I'm not a joiner--my wife was not a joiner. We were happy together. That was all that really mattered." When his wife died, Paul was missing her just terribly. He could never find anyone that he could admire and respect the way he did her. They had togetherness, and speaking about his work, they were almost in business together. He commented that his wife was very much a friend. She was referred to as a perfectionist just as he was. She could see through people. She understood other people so well. He further stated that there was never one moment that he didn't admire her, never one moment. And he concluded, "that's pretty good."

The second type of total relationship affair was given in an account by Steven. After forty years of marriage, the person indicated that the affair was still going on. He can see no reason why it should not continue. He indicated that in all those years they have never had a fight. The reason for this is that they have always thought things out together. The couple had wanted to do things that their economic circumstances did not allow them to do; however, they were able to say,
if they couldn't have these things, they wouldn't let it bother their own interpersonal relationship.

Like the first type of total relationship affair, there is a strong element of togetherness. Steven said, "we like to do things together." The compatibility of the personalities was evident when Steven said that she loves to just be doing the kinds of things that he likes to do; and he likes to do the kinds of things that she likes to do.

Relative to understanding one another, Steven said that it isn't necessary for a person to talk all the time. When they are by themselves they are perfectly happy. They know what each other is thinking. They seem to have sexual compatibility.

The sexual activity was a very important part of this affair relationship. It had been ongoing and happy. Steven said:

We have a very active ongoing sex relationship all of our lives. And our children were raised in a home where we practiced nudity within the home; and our boys never seemed to have this great curiosity about other people and their bodies.17

This relationship looks at sexual activity as a natural interaction. Steven said both of them have enjoyed the human body and enjoy looking at other people and enjoying them. He likened the looking at the human body in the same manner as he enjoys looking at plants and flowers and sunsets. He indicated that they could enjoy them without any feelings of lust or wanting.

The difference between the first total relationship affair described and this type is that there is no anticipation of the beginning or the ending of the relationship. If something happens to one,
the other would go on, because they would know that the partner which was lost would desire this.

The informant said when they are together, they are together; when they are apart, they are apart. There is no obsessive kind of need to possess the other person constantly even if only mentally. He said, "I don't think each of us thinks about the other when we are not with each other." They would not do this any more than they would constantly think about themselves when they are alone. If one were to do this, then the affair would fall into the obsessive classification.

In coming to grips with this specific point of no anticipation of beginning and ending, and keeping it under control, the partners are able to let go of one another if need be. Because this is so, there is an independence retained by each person; and whether the persons are able to accomplish this depends on the frequency of the control, the salience of the control, and the kinds of things that tend to bring on control or the loss of control. The summation of factors which help this relationship to be a growing rather than a stifling experience for both parties was given by Steven:

A sense of anticipating the beginning and anticipating the ending in a relationship is really not very important in our relationship. I do realize that physically there might be an ending of certain types of relationships; but it just seems that as we get older the kinds of activities, the kinds of things that once we enjoyed doing very much, physical activities of various kinds, we do not have the same interest in. It just seems that as a couple grow older together, they will change and accommodate to each other and it is not a matter of anticipating an ending. I am not quite old enough to realize this.\(^\text{18}\)

In both types of total relationship affairs, the factors of independence and support are of great importance in the relationship.

\(^{18}\)Steven Fuller, p. 8.
This recognition of what the other person has done is of prime importance. Steven said it well:

... the sense of recognition of what the other person has done. The kind of support, it is difficult to say what kind of support this is, the feeling that you are behind them, you are with them in support of what they are doing. The sympathy, the empathy with what you are doing is the kind of help one partner can give the other in accomplishing things together that neither could accomplish as well alone.¹⁹

In conclusion, the two types of total relationship affairs produce the same meanings to the persons involved; however, the social distance is a crucial factor here. The first type of affair allows the social distance to be too deep, too close, and when one partner is lost, the other partner cannot function adequately without great loneliness. It would be difficult to find another person to share life with because the partner who was lost could never be replaced with the same emotional involvement that the first partner gave to the relationship.

The second type of affair described allows room for the partner who is left to function in the world even to the point of possibly meeting and "getting together" with someone else.

The Secret Extra-Marital Affair

This ideal type of affair is an intimate, socio-sexual relationship between a man and a woman. Both the participants are married to other persons, or one party in the relationship is married to another.

All the types of affairs discussed may fall in this classification scheme except the total relationship affair and the proper affair.

¹⁹Steven Fuller, p. 5.
In those cases, the persons in the affair are married to one another, are engaged to one another, or going steady, but not married to other spouses.

The secret extra-marital affair may be a pure affair where the parties do not engage in economics or homemaking. Nancy said the nicest thing about the pure affair is that it is not permanent. There is an anticipation of the beginning of the affair and an anticipation of an ending to it. Generally, if there are highly emotionally involved relationships, even when the persons must separate geographically, they usually try to see one another as often as possible even if it is only once or twice a year.

If the pure affair is a seriously involved relationship, the parties will see only each other; however, some pure affairs give freedom for the persons to date others also. Nancy said:

And it has gotten deeper ever since; although both of us realize that it is not a permanent thing; in fact, the most important part about it is that it is not permanent. There was never any question about his divorcing his wife and marrying me. If that had been so, I would have broken the relationship off immediately.20

The Intellectual Affair

An intellectual affair in ideal form does not involve a sexual relationship. An intellectual affair is an involvement with someone on a mental and emotional level. This can be persons who are married, unmarried, or one married and one unmarried. Persons who work closely together may find themselves involved in this type of relationship.

One kind of intellectual affair was described by Boyd:

20Nancy Kahn, p. 1.
Their ideals and their morals will not let them step completely to an intimate sexual affair so they come to the restaurant and they will sit here and they will talk. And this is sublimation.21

In other relationships, the close-friend affair and the intellectual affair may grow into sexual involvement. The intellectual affair can be as devastating as a sexual affair. Because whether it involved the bedroom or it did not, you can hardly prove that it did not. In the final analysis, it can be pretty bad if things get going. Oftentimes, participants in the affair are unable to keep the relationship from developing.

The mutual need may be greater than the risk to self and the intellectual or close-friend relationships may continue to develop. The essence of the problem was stated by the following comments in which Hugh felt that the question in our society is that you are limited as far as the opposite sex is concerned. He went on to point out that the saddest thing in relationships is that man and woman cannot be friends. Hugh had wrestled with this situation and he felt that a person has to admit there is sexual attraction, because not to do so is to be a liar. It may not happen in the relationship; but if it does occur, then one should admit it. After the admission that the attraction is there, one is released to say, this is now out of the way; the persons involved will put it here and hang it on a peg over here somewhere.

Hugh indicated that playing games relative to sexual attraction was not the thing to do. One should get on with the situation-at-hand. The informant concluded with the idea that men and women can't be

21Boyd Baldwin, p. 16.
friends is a destructive thing. Hugh said, a man will say to another man, "that's my woman, you stay away from my woman." This perspective makes it difficult for intellectual affairs to develop. However, when they do, persons may handle them well.

Hugh said that he did not believe that he could be in a situation with a female where the relationship gets intense where he would not try to go to bed with her. He later concluded that he could now. The experience is a unique one and is an ecstasy in itself.

An Affair By Any Other Name . . .

When the affair is placed on a continuum to examine the extent of its definitions, one recognizes that an affair is really what one makes of it. The definition might be that "there is no such thing as an affair." Perhaps the affair "is simply an extended form of what is done with lots of people all the time." An affair may be had with men as well as women. This type of affair is not sexual or erotic in content. This is to place the affair in the content of "associative."

Tony said, "I have affairs with all kinds of people, men, women, both." He felt some just become more physical than others, and some are more shallow than others. An affair is to get turned on to each other. The crystallization of the definition was best given by Tony:

There are no limits to what you can feel about someone else and what they can feel about you. And you can share it. I see the affair on a continuum where it is extended on the continuum. 22

22 Tony Vance, p. 23.
Discussion and Summary

Social distance, intensity of feelings, and opportunity were discussed as variables in the affair interaction. Erotic interactions, religious interactions, and associative interactions were presented and defined as ideal types. These ideal types, when analyzed in the accounts, revealed "intimacy by an affinity of emotion or thought" and collectively represent psychic interactions.

The types of affairs fall on a continuum from nonsexual involvement to total sexual and emotional involvement. The types of affairs were identified as: The Pure Affair, the Close-Friend Affair, the Proper Affair, the One-night Stand or the Week-long Fling, the Homosexual Affair, the Mild Affair, the Obsessive Affair, the Casual Affair, the Total Relationship Affair, the Secret Extra-marital Affair, the Intellectual Affair, and an Affair by Any Other Name.

Defining an affair is like defining love. It is hard to accomplish; however, when persons are having an affair, it is apparent that they are, and they know it. Richard summed it up:

I have always thought that in the area of sexuality I pretty much have my shit together. I don't know what is going to happen the next time this happens to me. So it seems like I have gone through all of this to say to myself—Don't lose your head over a little piece of tail!23

The way to distinguish one who is having an affair from one who is not, is to analyze the "language of the affair" as done in Part II, Chapter XII. It must be kept in mind that all the informants who participated in this study were in the process of having affairs or had had them. I am not dealing with those persons who talk about

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23Richard Decker, p. 23.
an affair constantly and use "talking to seduce" as a social game without ever acting on this talk. The topical act sequences of the message content (topics and topic changes) give the couple away as participants in the affair. Customary methods for handling sharing in the affair will now be discussed.
Chapter XIII

THEORETICAL PRESENTATION OF CUSTOMARY METHODS FOR HANDLING SHARING IN THE AFFAIR INTERACTION

Magicizing, religionizing, and sciencizing were described in Part I, Chapter IX and represent constructed types. Custom is the variable which connects magicizing, religionizing, and sciencizing. Custom is a complex network of methods which are used to consciously and unconsciously manipulate thoughts and emotions as techniques for getting through the day which make up the interactions of society. Custom connects society and culture. It is the "product of concurrent action through time."¹

When one departs from custom, this is not a reflection of a personality trait necessarily, but occurs from the many experiences one has while participating in constructing society. One may depart from custom without this depicting one's temperament; one may depart from custom because one has become wise in the handling of situations-at-hand. By wise, I mean that one has participated in varied experiences and has gained knowledge through experience. New definitions of situations add new knowledge.

Perhaps the nonhome imagery is appealing precisely because it allows more occasions for making up one's own definitions of the situation. The home imagery is less appealing because it restricts such

spontaneous definitions due to the home setting. Within the situational and relational framework of the affair, one can express openly and honestly the Seventeen Formal Characteristics of the Affair (see Part II, Appendix B).

When persons move outside what is the recognized and customary ways to conduct themselves in society, they become involved in indiscretions and it may be possible to be unconcerned with hurting the self or others. This moves the person outside the therapeutic community and its expectations. These things are momentarily taken out of account. Often persons have been heard to say "this is insane." This is the basis for labeling such "temporary deviance" neurotic in nature. But there must be a look taken into nonneurotic desires or what persons call "normal" social needs.

The Nonneurotic or "Normal" Affective Knowledge System

Persons are normally deviant to the extent that they contain "in the back of the mind" an underlying constellation of behavior


3A "normal" person will possess a relatively healthy and intact ego, one whose 'elasticity' is not reduced too much by scars and weaknesses and tender spots and blind spots. Such an ego will have established a system of relationships with love objects, a network of intercommunication, a program of work satisfactions and play satisfactions. He will have learned to channel his aggressiveness in the least harmful directions and toward the most suitable objects. He will have found ways to be creative within the limits of his talents. He will have developed a love-and-let-love attitude toward the world. Karl Menninger, Whatever Became of Sin? (New York: Hawthorn Publishers, 1973), p. 89.
patterns known to us as deviant. They are all capable of putting this knowledge into action.

Most persons talk about deviance in the realm of the cognitive domain. There is the attitude that knowledge taken into the head will somehow alleviate problems.

It has come to my attention that the pain, hatred, suffering, loneliness, emptiness, and searching in the need for attachment fall into the domain of the "affective desires." This conduct represents a nonneurotic "cry for love" by many persons.

Erotic, religious, and associative methods for handling relationships are undergirded with an affective influence that brings forth the personal needs for love of each individual. When brought out in full strength within the person, this may lead to a decision at that immediate moment to move into the conduct of having an affair—"finding a partner" in order to fill these desires and these social needs. The needs persons feel do not always coincide with the "plausibility structures" of society. "Affective defiance" is harder to sort out than "cognitive defiance."^1 Cognitive defiance may be expressed in words. One can write a letter to the editor, one can challenge the boss, or fire the subordinate; however, one is held more of a captive in the affective domain.

The affective domain brings in the subjective aspects of our interactions with others. It is shaded by the negative attitude one has about undermining the social solidarity of a community and especially the implications of such behavior on the home setting.

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When the need to express the "affective defiance" becomes greater than the fear of what will happen if one is caught, then one moves into the affair.

The affective deviance is there "in the back of the mind" within each person. There is a positive and negative attitude toward certain forms of conduct. There is a judgmental aspect to all human interaction. One may feel "guilty knowledge" about oneself and this deviant system for conduct which one learns as the unsanctioned conduct in the therapeutic community. To the extent that the guilty desires are taken out of account, one is able to rechannel potential deviant behavior. So long as one separates the cognitive from the affective domain, one can function fairly well in an objective manner. But because persons are indeed human in that all persons have the capacity to experience the entire continuum of human interactions and feelings, the affective sneaks into all interaction and is often taken for granted or ignored. When the responses of others call the deviant act to the deviant actor's attention, then he either feels guilt or he ignores the imagery associated with guilt in this area and continues in his own way.

In this manner, one is involved in the realm of "affective deviance." Affective deviance is bound up with the concept of "hoping for." One's deepest desires and fantasies may be a part of the imagery of the affective deviance system of conduct. There are those who keep

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5 Conduct defined: Conduct ... is applied to actions which may be regarded as right or wrong, moral or immoral. That which is self-conscious and personal. Meaningful behavior. (Weber). (The definition emerged in the accounts of the informants.)
the expression of self within the marriage partnership and conform completely to the norms and the "plausibility structure" one is socialized into. Contrary to this conduct, persons may in their search for identity and expression never surrender to the goals of the larger society; and therefore, persist in maintaining their own understanding of social phenomena. This means one bases one's action on real personal situations in the life. One maintains one's own deviant knowledge system whereby the communication system of the larger institutions and customs do not undermine this value orientation. The process of acquiring an ordered approach to life involves customary methods for handling the situations. These methods arise "in the back of the mind" and patterns of conduct emerge. One may subsequently have a predominantly erotic orientation to phenomena, a religious orientation to phenomena, or an associative orientation to phenomena relative to psychic interactions. As pointed out earlier, psychic interaction is defined as "intimacy by an affinity of emotion or thought." Also, one may interact in a magicizing manner, a religionizing manner, or a sci-encizing manner as customary methods for handling sharing in the affair interactions. These customs point to the role of the sociology of knowledge.

The sociology of knowledge is referred to as the study of the relationship between human thought and the social conditions under which it occurs. When we take the sociology of knowledge to the level of the dyad—the smallest group—we can get nearer the conduct of persons in interaction through a language field. The resultant customary methods for handling sharing in human relationships and situations
allow inferences to be made relative to societal influences, personality types, and human conduct.

One's definitions of reality (the things that are taken for granted in life), the customary methods for handling situations which are supported by the larger society, and the conduct which tells one which methods are supported by society, all give information which allows persons to function better as they go about the affairs of daily life. Persons need to continuously reaffirm their convictions.

In the tradition of the interactionist approach to society, these "reaffirmations of credibility" about the world are derived from our "associating" with other human beings. The structures are retained due to the responses of others toward them. A social character emerges.

The standard features of the social character can be observed in the reality of everyday interactions. The unique characteristics are best viewed in crisis situations. The affair is such a crisis situation in general terms because it is behavior which is considered to fall outside the expected behavior pattern. A crisis situation is a sudden, unexpected interruption in routine. Within this crisis situation, the three Customary Methods for Handling Sharing in the Affair Interactions (magicizing, religionizing, and sciencizing) become apparent. Magicizing and sciencizing are constructed types which emerged as typical modes of action.

These methods are modes of action which influence and exert power over the erotic love relationship. An erotic love relationship is the pure type of a Gemeinschaft. Where influence is the component

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6Berger, op. cit., p. 28.
of power, magicizing methods are used. All other systems of power are ignored for the formative period of the relationship. When the traditionalizing kicker in the affair intrudes, then a Gesellschaft system of interaction and power is introduced. Expectations change and so do the methods for handling sharing. Sciencizing emerges and persons try to assume authority rolls. Logic replaces the affectual interaction and influence gives way to power plays. Objectivity enters and directs the activity. Means and ends are one in the magicizing interaction where persons are direct, intimate, and personal. Marriage has contractually defined rolls. This carries the persons from natural influential interaction into rational interaction; from magicizing (letting it flow) into sciencizing (contrived logical interaction). Role structures in the affair are narrow. In the marriage roles become elaborate and diffuse. These methods will now be discussed.

MAGICIZING

Malinowski stated that:

The force of magic is not a universal force residing everywhere, flowing where it will or it is willed to. Magic is the one and only specific power, a force unique of its kind, residing exclusively in man, let loose only by his magical art, gushing out with his voice, conveyed by the casting forth of the rite.

Before the scientific method was elaborated upon, persons had to use other methods for allaying their uncertainty in the world. Magic was one method. As George Herbert Mead has said:

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A child's explanation of the conduct of others and the savage's appeal to magic are uncritical uses of a method which required only analysis and recognition of the implications of its technique to become scientific.

Magic precedes the scientific method. The Oxford English Dictionary made the following statement within the definition of magic: "Even the most ignorant beholder regards the modern magician as but an ordinary man." All persons are magicians to the extent that magicizing word formulas and action are performed when rational meanings and control over the situation-at-hand is not accomplished. Then word formulas are performed and fall into the realm of manipulation. When the understood but unexpressable, untalkable emotions are present in an affair interaction, often magicizing is expressed in touch and look. This was described in Part I, Chapter II, in the section, "Sharing the Look and the Drink." When these words are spoken systematically they become word magic. Word magic becomes a skill with the implications of an art form. Word magic is both a conversational art and a science of everyday living to accomplish specific tasks of reciprocity and contact. "Counter-magic formulas" handle the conflict situations. These were described in Part I in the section "Strategies for Interaction." These were interactions involving defense or play. "Word magic" handles the integrating aspects of reciprocity. There is an "and then" phenomenon whereby persons believe that if they perform a particular act in a ritualistic manner something will be produced which is desirable. Word magic and counter-magic interact in specific events and are contained within the speech act itself. The word magic which is used in the

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affair may be distinctly different from the word magic used in the home setting. The home and nonhome setting are determining and controlling social forces relative to the speech acts. "I love you" is such a word formula and speech act. How the speech act is spoken determines the intent. Informants spoke of the greater gentleness in the talking in the affair from that same talk in the marriage relationship. Passion is a part of home and nonhome imagery which comes forward through language. Magicizing contains elements of intense passion. Word magic is a power. Cooley said somewhere that "we are born to action, and whatever is capable of suggesting and guiding action has power over us from the first." Word magic addresses the emotions. We try to allow word magic to become a greater power than the power of inhibition. The role of sciencizing will now be discussed.

**SCIENCIZING**

Word magic becomes a skill with the implications of an art form as was previously stated. This word magic becomes a "science of everyday living" when persons reflect on their technique as a method of getting through the day and look at the implications of that technique upon other's conduct as a result. When this occurs, then magicizing becomes sciencizing.

The critical analysis of technique occurs in the recounting of the affair with the self and others. This is the reflection which orders the activity. Moves made in the situation are recalled and examined for what was done right or wrong. Whereas magicizing contains elements of intense passion, sciencizing takes the passion out of account and tends to try to present objectivity in the situation.
Sciencizing addresses the intellect and emotions. Sciencizing is a form of psychological analysis through intellect rather than response to emotions. Sciencizing is also a form of psychological analysis through talk and talkaction.

Magicizing talk and talkaction is an art form in that it is understood to require merely knowledge of traditional rules and skill acquired by habit. Sciencizing talk and talkaction is a trained skill and according to the Oxford English Dictionary, is a "department of practical work which depends on the knowledge and conscious application of principles." This ties magic and science together in that magic is a skill and an art form because it is grounded in tradition; and science is a trained skill which grows out of reflection.

George Herbert Mead stated:

The outstanding fact in all the undertakings of knowledge in this century and the last is what is called the scientific method. There is no difficulty in showing that, whether we call it the inductive or the experimental method, it is implicated in all intelligent conduct and that it has been involved in knowing the world at all times. It can be found in the absurdest conclusions of children and primitive communities. That the inferences are improperly drawn does not disguise the fact that these minds were with varying degrees of carefulness or inexactness trying to explain something, to solve some problem, by some idea or hypothesis, testing the idea by its fitting into their experience so that it can become a part of this world.\textsuperscript{10}

Religionizing will now be discussed.

RELIGIONIZING

Park said:

Human beings, so far as we have yet been able to learn, are the only creatures who habitually pass judgment upon their own

\textsuperscript{10}Mead, op. cit., pp. 90-91.
actions, or who think of them as right or wrong. When these thoughts about our actions or the actions of others get themselves formulated and expressed, they react back upon and control us.11

Religionizing is a customary method of handling sharing in the affair interactions for some persons. It is a controlling force. The religionizing method overlaps the magicizing method in the use of special word formulas. The force of the word brings forth, from a greater power, security and peace. In this respect, religionizing and magicizing are similar. They differ in that the magicizing is a power placed in man, and religionizing is a power placed in a power greater than man. The former is used to handle practical affairs of the present. The latter looks to future rewards. Prayer becomes a vehicle for carrying out religionizing.

Praying as "Word and Action Formulas"

Prayer as a process of associating, is a form of defense and of "self-realization." It allows one to legitimately draw attention to oneself. Prayer is both altruistic and selfish. Prayer is altruistic in that it is directed toward "domination over desire." It is selfish in that one is asking for something; and one feels better when the desire is talked through.

Generally, there are word formulas used to help the person speak the hopes and dominant desires in acceptable prayer forms. There are structured prayers such as a Hail Mary; and there are spontaneous prayers which one makes up in the process of the saying. In either case, the outcomes of the interaction are directed toward attainment

11Park and Burgess, op. cit., p. 102.
of a "hope" of the one who is creating the prayer. In interactional terms, the prayer "closes out the world" in order for one to become involved in a more precious form of conversation with God. Both home and nonhome imagery are closed out; and one objectively views his subjective condition. One takes the role of God in order to view his existential condition as God might view it. God becomes the center of concentration which transports one into a transcendent dyadic bond or relationship.

One desires God to focus on one's problems. The attention-getting aspect of prayer replaces or substitutes for the "unattainable desire." One is comforted in that the plan of conduct now is ordered outside the realm of home and nonhome—it is superior to both these worldly domains of thought and emotion.

Comfort and hope replace despair because the responsibility for all things is placed in a higher type of interaction than that carried out in the home, nonhome setting. Prayer is both subjective and objective.

A prayer becomes objectivism, or a type of proxy conduct, to the extent that one places a sacred figure between oneself and the second person toward whom the prayerful desire is directed. By proxy conduct I mean that there is a substitution placed between two persons relative to handling the situations-at-hand. A person is moved toward a social responsibility considered to be "superior to his own" and the customary methods for handling sharing in the affair interaction are bound to these methods for conducting oneself in relationship to others.

\[12\text{Ibid., p. 237.}\]
From the customary methods of handling the affair, one can identify those which are based in the Christian ideal of the forgiving relationship. Persons who handle the relationship with a method which I have termed "religionizing" can be identified as a description of the method emerges in the talk within the accounts. This is a process of introducing a third member into a dyadic relationship.

Introducing the third member allows a type of interaction to emerge which was referred to as "triangling it." This was explained in the descriptive account in Part I, Chapter IX. Triangling it is a personal interaction in that it is social. It is not individual in that it is a movement toward a categorical interpretation of the trouble situation. Every person can speak the Lord's Prayer in unison if they desire. To do so may or may not be a categorical approach to prayer. To the extent that one places the loved one in prayer in an all-inclusive category—to that degree the relationship is being temporarily objectified.

Prayer allows for both the individual and the social interaction to occur. The prayer lies on a continuum from purely individual, where one even loses sight of oneself; for example, "speaking in tongues," to the purely categorical or all-inclusive, where one uses categorical prayers; thereby allowing for greater objectivity. One can then be more analytical about one's hopes and desires. Prayer is a word formula especially used to practice the social process of "religionizing." Prayer is believed to eradicate sin and place one in a state of grace.

The next section will develop the concepts "sin" and "grace" in relationship to affair interaction.
Chapter XIV

SIN AND THE GIFT OF GRACE

Karl Menninger wrote in the words of Paul Tillich:

There is a mysterious fact about the great words of our religious tradition: they cannot be replaced. All attempts to make substitutions—including those I have tried myself—have failed... they have led to shallow and impotent talk.

There are no substitutes for words like 'sin' and 'grace.' But there is a way of rediscovering their meaning, the same way that leads us down into the depth of our human existence. In that depth these words were conceived; and there they gained power for all ages; there they must be found again by each generation, and by each of us for himself.¹

Lovers have found meaning for the words "sin" and "grace." They play a crucial role in the interactions of the affair. Imagery associated with these words is evident in the accounts of the informants. When persons meet and find one another attractive, there is an instant imagery which comes into play. This "gift of grace" imagery allows persons to get involved with few negative feelings. This facilitates the process of getting together. Once the "gift of grace" has been bestowed, one rationalizes the conduct in such a manner that there is no "sin" committed. This has been discussed throughout the study as a process of "contextualizing."

The "gift of grace" is a set of loving responses in the interactional process for structuring a relationship. When persons fall in love, they bestow a gift of grace upon that person. This gift or

loving response may involve responses to physical attributes, to intellectual attributes, to spiritual attributes, or a combination of these. The gift is based in emotions. One will stick up for their beloved through thick and thin. One cannot do otherwise than to love the object of their choice at that immediate moment. I am going to present the statements of Ed, a man who has been able to allow his wife to retain her "gift of grace" throughout their entire married life. When asked to go home and reflect on how he responds to her in their home, he did so; and he came back to me with the same feelings about his wife that he had professed the day before. Ed said:

My wife has retained her gift of grace throughout the entire marriage. I don't want to analyze it, I just want to knock on wood and hope that it never changes. I know that it is rare because I don't know other men who feel this way. This putting the one you love on a pedestal when you are in love with them is an American trait. There are words which tell the state of mind you are in such as, "I am head over heels in love; I'm crazy about her; I'm nuts about the guy." All these words indicate that one is out of one's mind at that moment about that person. The 'gift of grace' is an American attitude. In Europe where marriages are arranged, there is the reverse process. The things are built up during the relationship. There are mistresses; however, this is just part of the system.

All the talking I could do about traditionalizing the relationship could not sway Ed from his position.

I really mean it when I say that my wife is grace in motion. She is fifty years old and she is so beautiful. I don't look at her eyes or her nose and say that they are beautiful. I look at her completely and say that she is beautiful. Beauty is in the eye of the beholder and I think my wife is beautiful. Whether others think she is beautiful or not is not important. When I first met her, it was a shock. I mean that I can see a girl and say, well, she is beautiful, and that is all there is to it. But when I saw my wife the first time, I was overwhelmed.

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Ed kept the "gift of grace" alive and growing. He did not feel the need to go outside his marriage to fill this need.

I couldn't touch another woman now simply because every time she walks across a room, the way her legs move attracts me. She has a grace with which she moves which is something untouchable by anyone else. The way she talks, the way she moves her mouth, the way she puts her arms around me is unparalleled. So it isn't my strength of character, my not being attracted to other women; it is that she is simply better than they are. So I wish I could say it was morality or even I wish I could say that another woman is more attractive than a woman who is fifty years old, I can't. I think she is the most lovely thing when she moves across a room that I ever saw. That shouldn't disillusion you, it should disillusion me. It is just the truth. I have been introduced to some lovely girls and the trouble is that my wife is better than they are. She is more competent than they are, and she is more lovely than they are, and she is more constant than they are. I am one of the rare people on the face of the earth who is in love with his wife. I'm hooked and there is no way out of this. She disapproves of me highly when I drink and I'll get holy hell tonight. I think what damages me is her silence. Sometimes, so close is our relationship, I would suspect that tonight is one of them, she has known for sometime now that I have been very tense and she has been suspecting that I may go off the deep end. I would be untruthful if I did not say to you what I am afraid you have heard too much already; when I met the woman who matches my wife, I might be in danger. But I can't find one. In the physical capacity to make love, nor the quick touch of a hand, nor the moving across a room, nor the looseness of her limbs, nor the prettiness of her feet. It is an awful thing to say at fifty-five years of age that I am in love with my wife. Being in love with my wife, I'm not in the same trouble that others are in, or what most people are in. One finds oneself in the position even drunk, something interferes, and the interference is love. And you don't do this, because trust is an abiding thing. And do you know what begins to trouble me, my children, my wife. The implicit and utter truth and the utter faith she places in me, I can't do that. It is not true that at the age of fifty that you cannot fall in love, and it is not true that you don't stay in love, and it is not true that you lose faith, and it is not true that any touch of any other human being would be wrong, it just is not true.

Ed spoke of constancy in his relationship.

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1 Glazer, pp. 28-29.
Constancy

There is an attrition which occurs during the close interaction within relationships relative to the "gift of grace." Constancy is the crucial variable. By constancy, I mean the continuous desire to be "in love." The continuous desire to share one's self, one's life, one's emotions, and one's thoughts with another--these things Ed shares with his wife. Constancy refers to "steadiness in attachments," "fidelity" and "certainty." Then outside variables come into the relationship and influence it toward attrition of the "gift of grace," then the interactions become contaminated. Judgments may be influenced by these variables. Outside variables such as another person can bring one to make comparisons; and persons may feel themselves deprived of something in the present relationship. There are only two alternatives.

When the love relationship begins to develop through interaction, persons may find that they have two alternatives. They can "get to know the person" and they "can like them" or they can "dislike them." There may be small things about the person they become aware of in the close-ness of the setting and relationship that they were not aware of when they first had their attention drawn to this person. As this happens, there can be a whittling away of the "gift of grace" in certain areas pertaining to the person. Al described this:

I rationalized my actions in many ways. First of all, I tried to find everything that was the matter with her. She is a beautiful girl, but I always found fault. She was fat, you know; whatever, I picked out all her negative points and used that as a rationalization to go out with people who did not have as many attributes as she did.⁵

⁵Al Peters, p. 21.
"Loving someone everyday" is a difficult thing to do. As the interactions progress, daily problems wear away at persons and it is difficult to keep the tenderness and the romance going in a relationship. This kind of attrition can occur when persons really get to know one another. As outside variables enter into a relationship and alter it, this brings on contamination of constancy. Alan described how this contamination and slow wearing away of the "gift of grace" occurs:

When you are married, after sharing with a person after so long, it gets to the point where there is nothing to say anymore. You feel like you have shared all you can share. Getting into a new person and sharing what they have, sharing what you have, it is new information, say with a man and a wife it is old information. You are amazed by it and interested by it, makes you feel better as a person. It is self-satisfying in its own respect because after a while you feel to be a very dull person. Because nothing seems to matter anymore because everything is known about you. How can you be a person. Everything that has happened is known. They are a different person in their own respect after they start having the affair. They aren't anywhere as hyper or frustrated as they were before. That's my definition of it.6

The variables of "contamination of constancy" and attrition in the "gift of grace" or "fault finding" are found in the "plausibility structures" of society. There is the "routinization of charisma"; and there is "the fall from grace." The former is in the secular realm and the latter is in the sacred realm. These overlap when examined. Religious doctrine teaches that God is all-forgiving; and yet, one is taught that "by the grace of God" we are saved. Day by day, the "gift of grace" from God is whittled away as we are taught that God can become angry with us. There is a judgment made about us and our behavior. We are chosen or we are rejected. Even in our attempt at salvation beyond this world, there is contamination of constancy and fault finding which

6Alan Aldridge, p. 20.
withdraws the gift of grace. One becomes relatively deprived when one begins comparing the old and the new.

In any human relationship, the variables of the known and the unknown play a part in the traditionalizing or routinization of a relationship. Humankind cannot deny that the basic assumption of the nature of man plays a primary part in the attrition of the "gift of grace." If persons view humankind as "fallen from grace" and that their lives are a constant attempt to pull themselves back into the "grace of God," then they face an uphill struggle throughout their entire lives. If they believe that humankind is basically good, then they face an uphill struggle not to "fall from the grace of God."

Either way, the "gift of grace" and the concept of "sin" play a fundamental role in the conduct of humankind. Humankind desires to achieve grace or desires to retain it. The gift of grace and the definition of sin have fateful outcomes for all persons in their daily lives and their hopes for the future. When one is loved, and this love is expressed, one may then be able to acknowledge the role that "grace" and "sin" play in their conduct. Persons must decide this for themselves relative to the affair. The attitudes of the participants in the affair were summed up by Eileen:

I really feel that I have got to live now. I don't have any idea how long this can last or when it might stop. We both realize this. It can't go on forever. We are both going to live the ultimate now—just live now. We can't worry about the future. You just can't—we have to make the most of it! We have to do it today because we may not be here tomorrow.

The concluding remarks are presented in the next chapter.

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7Eileen Miller, p. 6.
Chapter XV

TOWARD A FORMAL THEORY OF ATTACHMENT

Their loves, hates, fears and sorrows are alike in their essentials; so that the postulate of sympathy that the other man is essentially like one's self is no idle fancy but an established truth:¹

One should be able at this time to have a complete picture of the affair as a social phenomenon. Now, the hypotheses and propositions which emerged are stated in this chapter.

Validation of the Seventeen Ideal Typical Formal Characteristics was undertaken through a questionnaire to the informants. They were asked to rank the seventeen characteristics very important, mildly important, not important, harmful, very harmful. Informants answered the questions in various ways paralleling their particular loving styles. Overall, the informants ranked all seventeen characteristics as major factors in a successful affair relationship. These results are presented later (Part II, Appendix B). A movement toward a formal theory of attachment is now described.

A movement toward a formal theory of attachment must be viewed as an "interactional outcome." There is no straightforward cause and effect relationship. There are "intervening variables" which come into interactional play between the independent variable, "the affair" and the dependent variable, "finding a partner." The "in the head"

interpretation of situations and settings produce outcomes which are not always and everywhere predictable. However, it is possible to arrive at the generalizations which produced the hypotheses and propositions described in the study by looking at background knowledge of event and setting as required by participants in the affair.

The Seventeen Ideal Typical Formal Characteristics of the Affair are "intervening variables" between "the affair" and "finding a partner." These interactional variables are in process throughout the event of the affair.

The process of learning how to have an affair moves through interactional phases simultaneously with a movement through three value orientations and redefinitions of situations. These interactions affect one another and cannot be separated into precise and absolute stages which place everyone at the same point at the same time. The knowledge backgrounds of these persons are varied. The hopes of individuals are not the same. By using the language of the affair, members are able to express some of these hopes. Members find some fulfillment through expression in interactional loving styles.

When members become interested in one another in interaction, "a gift of grace" is bestowed on the partner and represents an idealized image of them. As interactions continue, there is an attrition in the "gift of grace." How much attrition, and how intense the feelings are, are "intervening variables" which vary in degree for every person. Degrees of involvement and commitment are determined by the loving styles.

Loving styles are indicators of the nature and direction of the members' interactions in the relationship. By using three customary
methods for handling sharing in the affair, magicizing, sciencizing, and religionizing, the outcomes of the relationship for members remain more compatible with their hopes. By looking at the language of the affair, this linguistic interactional process indicates norms of interaction which may be paralleled with indexical expressions. This process leads to norms of interpretation. Persons arrive at these rules of conduct through the process of interacting and associating. As the "intervening variables" of interpretation and definition of the situation occur, the setting of home and nonhome become crucial imagery which may produce guilt. How the members respond to one another involves strategies for interaction, and guilt is a factor in the interaction. The four strategies of defense and play for interaction in the affair relationship represent personal, idiosyncratic, and unique interactions which affect the outcome of the affair.

The seven propositions stated in this chapter are interactional outcomes. The "intervening variables" of the Seventeen Ideal Typical Formal Characteristics of the Affair, as outcomes, represent a movement toward a formal theory of attachment. The hypotheses stated are interactions, intervening variables which represent imagery (mental pictures). To the extent that the "intervening variables" of home and nonhome imagery come into the relationship, to that extent the interactions are altered and the outcome may be on a continuum from strong guilt to no guilt.

The interactional outcomes are a result of continuous process-ural factors which occur when persons are close and are acting and reacting in that setting. The influence of the home, nonhome setting and imagery are the major variables in facilitating or stifling a
movement toward attachment. I will now describe how the movement toward attachment is brought about. Hypotheses which emerged in the data are presented first; then propositions are described. In conclusion, the movement to attachment is depicted.

HYPOTHESES

Hypothesis One
Potential members of the affair must learn how to have an affair. They pass through situational and definitional interactional phases to accomplish this.

Hypothesis Two
There are three phases of learning in the affair which represent value orientations and redefinitions of situations. These are: the phenomenon of Absolutism, the phenomenon of Gradualism, and the phenomenon of Activism.

Hypothesis Three
There is a nonneurotic, normal deviant knowledge system which gives background knowledge concerning interactions in the affair. This system leads to fulfillment of "hopes."

Hypothesis Four
There is a language of the affair.

Hypothesis Five
There is "a gift of grace" bestowed in varying degrees, temporarily, upon the member of the affair. There is attrition in the "gift of grace" through time, in varying degrees.
Hypothesis Six

There are six distinct loving styles which can be isolated in the affair. These interactional styles involve world views toward good and evil. There are those who believe in "absolutes." There are those who view life in "context." There are those who "chase" in affair interaction. There are those who "flirt" and never follow through. There are those who have a "spiritualizing" world view. There are those who are "predators" in affair interaction.

Hypothesis Seven

There are three psychic processes involved in the phases of having an affair. These processes or mind sets are magicizing, scien-
cizing, and religionizing, and represent patterned conduct.

Hypothesis Eight

There are four strategies for defense and play interactions in the affair relationship. These are ego boosters, making the first move, getting even, taking out of account.

Hypothesis Nine

There are distinct norms of interaction which may be paralleled with indexical expressions and lead to norms of conduct.

Hypothesis Ten

There are different degrees of guilt experienced by persons who become members in the affair.

Hypothesis Eleven

There are Seventeen Ideal Typical Formal Characteristics which
emerged in the data relative to an ideal affair (Appendix B).

**Hypothesis Twelve**

There are two settings of emotion and thought, represented by the domains of home and nonhome.

**PROPOSITIONS**

**Proposition One**

To the extent that the Seventeen Ideal Typical Formal Characteristics are present in a relationship, to that degree the relationship approximates the ideal relationship, according to the accounts of the informants.

**Proposition Two**

To the extent that one is capable of taking background knowledge of home imagery out of account temporarily, to that extent one is capable of entering an affair, according to the statements of the informants.

**Proposition Three**

To the extent that one is capable of taking background knowledge of home imagery out of account consistently, to that extent one is capable of having an affair with little or no guilt, according to the statements of the informants.

**Proposition Four**

To the extent that language skills are acquired in the setting, to that extent psychic processes (intimacy by an affinity of emotion or thought--associative, erotic, religious collectively) are effectively
accomplished and background knowledge acquired, according to statements of informants.

Proposition Five

To the extent that background knowledge is acquired, loving styles emerge and control the social distance, intensity of feelings, and form and content of the relationship, according to statements by informants.

Proposition Six

To the extent that background knowledge relative to strategies for defense and play are learned and effectively accomplished, to that extent the interactions in the affair are facilitated or stifled, according to statements of the informants.

Proposition Seven

To the extent that an idealized image is bestowed upon the partner in the affair, to that extent this idealized image will undergo degrees of attrition over time as background knowledge is increased, according to the statements of the informants.

The move into attachment will now be described.

MOVE INTO ATTACHMENT

"In through the keyhole there sneaks Care" -- Goethe's Faust.

The following outcomes emerged from the accounts of members in the affairs. These outcomes move persons physically and emotionally toward attachment.
1. Realizes a phenomenon has worth. It becomes an internalized belief. This pattern of values can be seen in the conduct of the person. A conscience is developed and the guilty knowledge is actively controlling the person's conduct.

   **Commitment vs. attachment.** A person can be just as committed to "a piece of tail" as one is to "a relationship"; therefore, one must move to the phase of "attachment" to make the distinction.

2. Ambivalence occurs when the behavior and the values do not become reconciled.

3. Commitment is developed further. This controls the life style or loving styles. Time and social distance are variables which allow one to tell how committed a person is to "a" relationship. The more effort and time put into a relationship, the greater the commitment.

4. Full commitment involves a full acceptance of the other person.
   A "gift of grace" is bestowed upon them. There is a magical gift bestowed and this is based on various kinds of loyalty and various kinds of faith. This commitment has a nonrational base.

5. The seventeen characteristics of "Celebrating Loving" are internalized and become sensitizing concepts or ideal values. These seventeen characteristics are present in full strength in a totally committed relationship, or an "attachment." To the degree that they are absent there is revealed the different loving styles or personality styles.

6. One has made the move from "a piece of tail" into "a" relationship. A move from merely commitment into attachment. **Relationship consciousness** predominates over role-consciousness.
7. May keep a diary or a journal and write about interactions.
8. Talks about it with others (either in therapy or with friends).
9. Thinks about it constantly as part of self and the world around one.
10. Comparing own experiences with others.
11. Discuss whether partner is appropriate choice with self and/or supporting companions.
12. Develops insights about self by talking and reading about others.
13. Understanding other person's beliefs.
15. Insight about the problems and consequences of the relationship.
16. Analyzing one's own action and how it appears to another.

**Attachment is Achieved When**

1. All conduct toward the loved object is to increase the involvement. This deeper involvement is sincerely desired.
2. One who feels the attachment tries to convince the other of the need for it to continue and to grow.
3. There is a tension that can only be satisfied by the sensitized selection of one person.
4. There is an acting out of the desires one feels.
5. The strength of the valued object increases and can be seen:
   a. How often the persons are together.
   b. How intense the love is.
   c. How they feel when they are apart.
   d. Considerable time and effort put into the relationship over a long period of time.
e. The loved object is integrated into all aspects of one's life.
f. Tries to convince others about the rightness of the attachment.
g. May openly express one's strong feelings about the love object.

The movement toward attachment and toward a formal theory of attachment has been accomplished and this was the major objective of the study.

I have tried to describe adequately the differing types of affairs as defined by those engaged in them. I have tried to arrive at propositions which may be tested further in other research. I have attempted to draw out forms of interaction involved in a symbiotic relationship and the strategies of interaction used in these relationships. I have tried, also, to describe the methods applied in these interactions. The career of the act was an attempt to describe in detail the processual and structural implications of "learning how to have an affair."

It is hoped that those who read this study will become aware of themselves as they identify with the feelings and thoughts of those who so graciously became informants.

The informants desired that others might come to understand what an affair is all about. They desired to arrive at some meaning for the affair. It is hoped that this study has presented, in its emergence, a descriptive account which will aid the informants in understanding themselves a little better. Maybe from reading their story, we can all begin to understand better the words of Georg Simmel when he said, "It is in man's oscillation between joy and sorrow that he is made human."

A script for the affair is presented next.
THE SCRIPT

All the standard features mentioned below are occurring simultaneously. I have separated them only for analytical purposes. This entire process is the management of social distance, intensity of feelings, and form and content of the interactions. This involves a process of negotiation. Forms of interaction for defense and play are occurring continuously. I shall refer to the interactions as "psychic interactions" defined as "intimacy by an affinity of emotion or thought."

Learning How to Have an Affair—"mental mobility"
- Phenomenon of Absolutism
- Phenomenon of Gradualism
- Phenomenon of Activism

Attention-getting Phase
- Recognizing availables
- Nonspecific attention
- The look—eye games—"the invitation"
- Specific attention—spiritual intuitiveness

Word Formulas used and methods for handling sharing in the affair
- The Look: Intention change from nonsexual to sexual
  - Sharing the drink
  - Talk—pickup or prostitute
  - "Hello" phenomenon
- Touch: Intention change from nonsexual to sexual
  - Hinting at statements
- Dancing: Hinting at with body language
- Potential for being turned down
- Acceptance
  - Accepts and responds to look; accepts drink.
  - Getting together: "finding a lover"
  - Give and take interaction, "negotiations"
    - "A piece of tail" or "a relationship"
  - Sharing same meaning for relationship expressed in talk and touch
- The Kiss: May lead directly to heavy petting.
- Petting
- Legitimate aggression (both female and male)

Turning On: The look is continued; aids turning on process
- Sensitized attention (affective process). Begin to bestow a gift of grace. Fantasy occurs.
Preference for specific type of person
   Chemistry in mind or body
   Magicizing word formulas used
Sharing talk about feelings—"being real"
Trust evolves

Learning the Moves
   Impression management
Symbolic factors: Where, when, how to engage in sexual intercourse. Can flaunt interactions or be secretive about interactions

Digging the Scene
   Enthusiastically engaging in a sexual experience
Getting rid of the evidence
Regaining composure and physical appearance
Learning what to say, when and where
How to part or leave the scene. This will depend on whether it is just "a piece of tail" or if there is emotional involvement which leads into commitment and attachment
There will be a kiss goodbye

Piece of Tail
   Kiss goodbye and no commitment made in regard to seeing them again
   If impressed may say "Will see you again"—leaving this very open

Relationship
   Will kiss goodbye. Tenderly talk to one another. Ask what the life style is like in order to try to coordinate interactions relative to a commitment to see each other again.
   Sharing will begin through talk and talkaction. Share emotions, tenderness, excitement, affection, touching, talking progresses.

Teaching and Learning in the Affair
   Persons learn what the particular likes and dislikes of one another are. Will try to please the partner emotionally and physically

Customary Methods for Handling Sharing in the Affair
   Associative, erotic, religious interactions depending on the individual. Values and emotions involved at this phase. "Guilt" "Not an automatic response to some objective situation but is, rather, a learned response to a perceived event." Guilt enters depending on the degree to which home imagery is brought into the relationship.

Discovering Self
   Leading a double life
   Hoping for's and dominant desires
   Sexizing the relationship
   Traditionalizing the relationship
      Bringing in economics and homemaking
      Bringing in the Third
Staying In or Getting Out—"Turning Off"

The understanding
Footloose and fancy free
Tapering it off
Physical separation or social distance
Gentle rejection
Becoming friends
Suicide

All Psychic Approaches Have One Thing in Common
Stepping out on Faith: All human interaction must rest on a "trusting" foundation. Even to pass another person whom you meet in a narrow hallway requires an expectation of courtesy and negotiation. Reciprocity is based on faith.

If the relationship is rejuvenating and rewarding the relationship will continue; otherwise, the same process is used to get out as was used to get in.

IMPLICATIONS FOR FURTHER RESEARCH

The hypotheses which emerged in the data are fruitful areas for further research. The affair as a nonneurotic phenomenon is a most provocative idea. Follow-up research in these areas holds promise. Further research to replicate the Seventeen Ideal Typical Formal Characteristics of the Affair in different communities may validate them as culture free sensitizing concepts. Further research might lead to a "meaning of love" and the meaning of "romantic." Better classification and better typologies of love and intimacy, intimacy without love and vice versa might be explored.

There is a need to replicate what was done in this study in other communities. The case study has the limitation of restricting generalizability and holds research to context bound areas. Culture-free concepts might be forthcoming in community studies and could lead toward formal sociology and context-free concepts and generalizations.
APPENDIX TO PART II

METHODOLOGY
APPENDIX A

FIELD WORK PROCEDURES:

GETTING IN, STAYING IN, GETTING OUT
Getting In

When a researcher desires to study a subject like "the affair," precautions must be taken at every step. What is a dyadic, covert interaction becomes an overt, triadic interaction when it is revealed to the researcher. Getting into the deepest feelings of informants can bring about a very close and trusting relationship between researcher and informant or the relationships may be curtailed from developing. I always keep in mind that these informants give me information which I need to guard very carefully. Guarding research data is a major factor in gaining admittance into private areas of the informant's lives.

There are many problems involved in getting in the lives and settings to enable the story of the affair to be told. In a research situation there are the same phases encountered that one encounters in the affair. These three phases are "getting in," "staying in," and "getting out." Once one is in, then staying in only requires continual efforts to build trust. Getting in involves understanding the specific research problem involved in order for a successful relationship to emerge.

The Research Problem

Getting in effectively necessitates that the field worker have a clear notion of the purpose of the research problem. The purpose of
the proposed research is to record and analyze the socio-sexual aspects of "the affair" relative to the interactions of those persons who are having an affair, as they define it. I tentatively, in order to approach the subject, define the affair as a close relationship. By close relationship I mean that the relationship is of primary importance in the lives of those persons involved. I am drawing out of the data rules for interaction as viewed by the participants in the affair. I am looking for themes, and recurrences in interaction as they emerge in the data. Qualitative methods which follow an ethnographic approach are the most fruitful course of action for this study. Once the problem is defined, then methods must be chosen to carry the research to completion.

Methods for Getting In

The problem has been presented and now I will move into the process of selecting methods which will allow the field worker to accomplish the desired objectives. The methods which I chose to study the affair are ethnographic in nature. A theoretical sample was used. A theoretical sample was used to get at content which may lead to the generation of theory. I was working mainly toward an adequate description of the affair as an event. It was hoped, of course, that theory will be found within the grounded accounts of the informants. The methods used to generate theory are also the methods which give the field worker the best insights into interactions within the close relationship of the affair. The mutual needs of the participants are taken into account. These interactions which point out the mutual needs may or may not be shared adequately by both parties in the affair. I tried
with these methods to discover, as it emerges in the data, insights into the conduct of the participants. When persons interact with one another in a close relationship there are things which they like to "share" with one another. Something is gained or lost individually and collectively through this sharing. This sharing may take one or more of the following forms: physical sharing of themselves, emotional sharing of themselves, and intellectual sharing of themselves. This term "sharing" is a form of interaction which the informants revealed to me in their accounts. "Sharing" is a sensitizing concept because it is involved in how the persons perceive, or see, or sense their relationship. Within the accounts of the informants there are words, phrases, or statements which give hints as to the meanings the participants have for the sharing in the affair relationship.

In more technical language relative to the concept of sharing, I am saying that I am discovering, as it emerged within the ethnographic data, insights into forms of interaction involved in a symbiotic relationship. By forms of interaction, I am referring to those context-free interactions and communications which persons express to me in their accounts of their conduct. By context-free interactions, I mean those interactions which are recurrent in varied occasions for interaction and may be generalized to many places, times, and settings. This involves the sensitizing concept of sharing.

Sociologically speaking, "sharing" is a form of interaction. Within the accounts of the informants relative to the sensitizing concept of sharing are found indexical expressions (words or statements which gain their meaning from the context in which they are used) which are leading me into the forms which this sharing can take. These are
the objectives I am trying to accomplish in this research study. These objectives involve using the methods outlined by Glaser and Strauss and their concept of grounded theory.\(^1\) By using these methods, where grounded theory is generated, the field worker is able to bring into the analysis other sociological theory as it is paralleled in the accounts of the informants who are experiencing the process of the affair as an event. For example, relative to theory, within the concepts presented by Glaser and Strauss, it is possible to come to a meeting ground between Weber's \(\text{Verstehen}\) and ideal types, Garfinkel's approach to settings, the sensitizing concepts of Blumer, the forms-of-sociation of Simmel, and the typifications of Schuetz which all overlap to move one into formal sociology and formal theory.\(^2\) These approaches are all combined when one gets an inside view of a situation and moves this particularized instance to a generalized view using the talk of the informants. This process of looking for indexical expressions which render topics allows these topics to become collective representations of what the informants think, perceive, and feel. Once


collective views are gleaned from the data, then one may move to a
more generalized position. Since I have to use the talk of the inform-
ants to bring these topics to the surface in the accounts, the inter-
pretation of a slice of talk from the informants will be viewed keeping
the definitions of Gumperz and Hymes in mind concerning sociolinguis-
tics. This is an ethnography of language perspective. The talk of
the informants is being analyzed to arrive at these topics. Talk can
be arranged into interconnecting sets and subsets for greater clarifi-
cation. I am using the concepts of speech event, speech act, and speech
situation to analyze the accounts. The interactions within the speech
event can be sorted out and analyzed sociolinguistically using the
guidelines presented by Gumperz and Hymes. A sociology of language
perspective is leading me to the emergence of a language of the affair.
Once the language of the affair is understood and the methods of Glaser
and Strauss interpreted, then these methods are used to develop the
story of the affair as an event. At this point, "getting in" is ini-
tially begun. Once the methods are arrived at, then the precise instru-
ments for gathering the data are devised. Following this approach, I
have been conducting interviews. These interviews are focused.
Focused interviews are merely techniques for keeping the interview going
by interjecting questions at those times when elaboration is required

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3 John J. Gumperz and Dell Hymes (eds.), Directions in Socio-
linguistics: The Ethnography of Communications (New York: Holt, Rinehart

4 Robert K. Merton, Marjorie Fiske, and Patricia L. Kendall,

5 Ibid.
on what the informant has just said. The unstructured interview is engaged in where the greatest latitude is afforded the informants to say what they are feeling and thinking about the topics which are being discussed. This allows spontaneous input from the informants. This gives a "customary account" which I transcribe verbatim. 6 By not adhering to a structured interview, but rather, relying on a focused interview technique, I planned to continually cover old interests presented in prior interviews, while at the same time, allowing new ideas to emerge during the course of the conversations. The techniques used are to allow the natural imagery of each informant to present itself. Denzin gives an excellent guide to the use of the interview technique.7 I conducted interviews and analyzed these accounts in order to discover themes of interaction which are presented in the accounts. I am continually analyzing and coding the data as I receive it in order to add to the material emerging. This process enables me to discover both interactional rules for conduct as well as to gain insights into the topics presented in the accounts.8 This continuous analysis and coding allows the emergence of the formal characteristics involved in the affair viewed as an event. A special approach to this realm of study

6Jon J. Driessen, A Conversation occurred in which the idea of a "customary account" was presented. I used this idea by asking the informants to tell me about their affair and let them talk, interjecting questions only to clarify or extend the talk about a topic. This is referred to as a "customary account."


is supported by Cicourel. Cicourel points out that the 'causal nexus' exists along with the objectives and motives of persons who are social and therefore one must take a methodological approach that fits in with the 'distinctiveness of social events.'

To remain true to the "customary accounts," the research design must be feasible and allow the field worker to get at the in-the-life imagery. This "logic-in-use" is best developed through qualitative methods. Cicourel points out that present devices for measurement are not valid ones. There is imposed by these instruments a numerical process that is external to the social world one views and empirically relates, and the conceptualizations that these descriptions represent.

I hope to bring the description closer to the empirical world by using ethnographic data and techniques from the "customary accounts." These methods are working and are allowing me to get informants for the study. I have completed thirty-two interviews. Now, after the methods are decided upon, "getting in" must be effected.

Getting into the study is effected when I begin the exploratory interviews by walking up to persons and asking, "Do you know of anyone who is having an affair?" The ones who responded "yes" were then asked to intercede for me to get the person having the affair to talk to me. I have very little difficulty finding informants once I get my first one. The number of informants grew through referrals. I allow persons to define themselves as having affairs which helped locate informants.

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10 Ibid., p. 1.
The interviews are about two hours in length and the informants seem to have no difficulty talking to me about their affairs. Getting in necessitates a precise sampling method. I use a theoretical sample technique.

**Sampling method.** Theoretical sampling rather than random sampling technique is being used, thereby uncovering categories and properties of these categories to organize interrelationships toward formal sociology. The joint collection, coding, and analysis of data is being accomplished.\(^{11}\) This process has its control in emerging theory whether it is substantive or formal. No a priori theoretical framework is imposed on the data. Theory is viewed as process and the separation of these processes retards the generation of theory.\(^{12}\) The field worker must decide what role to play once the sample has been acquired.

**Field observation.** I chose the role of a participant-observer as presented in Gold's classification scheme.\(^{13}\) I observed persons as they interact and made notes of any indicators of close interaction. I talked with persons about the affair to broaden my knowledge of how the affair is viewed by those who are not engaged in such a close relationship. These are kept as notes in a journal of my activities. I am using this as part of the data.

I have presented in this Appendix the first phase of doing ethnographic field work of the type that I am presently engaged in.

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\(^{11}\)Glaser and Strauss, op. cit.

\(^{12}\)Ibid., pp. 45, 106.

The first phase, "getting in," involves defining the problem, ethical considerations about the data given to you in confidence, and selection of methods which best suit the research design. It is now time to proceed to the next phase of doing this type of field work, which I shall refer to as "staying in."

**Staying In**

Once the process of "getting in" has been completed, then the process of "staying in" is initiated. Staying in involves various negotiations. I will describe these at this time.

**Developing trust.** Informants react in various ways as the first interview ensues. Some are ill at ease in the beginning. At this point it is my job to put them at ease. There are various techniques to bring this off. I generally ask as the first question one which is not too general, but which is not too narrow. This narrow-generality will allow the informant to begin thinking up an answer and will get his mind off himself. Such a question might be, "Begin anywhere you desire, and will you please tell me about the way you feel at this moment about the affair?" This generally brings the informant and the interviewer together in a sharing situation. If an informant still is unable to respond to a general question of this nature, I sense it and will ask a more specific question immediately such as, "Where did you and your lover meet?" This generally is a good starting point to keep the interaction going and is not about talk which is too intimate at the beginning. After this question is asked, the informant begins to talk, and I listen carefully as the discussion is being tape recorded. Using a tape recorder requires a great deal of effort to get
the tapes transcribed. I have found this the most useful method, however, because the exact indexical expressions used by the informants are readily at hand. I have a very small tape recorder and after I place it on the back of the desk or table at which we are sitting, the informants forget about it and are not ill at ease.

As the interview proceeds and is being taped, I listen very closely for topics in the talk of the informants from which I can make a mental note relative to future questions. The unstructured interview lends itself very well to bringing out the best talk from the informants; however, there may be things which the informants will not give in detail unless prompted by future questions. They may grow tired of talking about one topic. There are points in the interview process and the phase of "staying in" which require revitalization. When I sense that the interview is bogging down, or the informant is being bored by the interaction, I introduce a question which will bring his interest and concentration back. Such a question might be the following, "Tell me about the first time you went to bed." This generally brings a chuckle. I always try never to embarrass the informant with crude questions. There are certain topics which informants desire to interject themselves if they feel they are important. I have never missed any important point that adds color to the interview by allowing the informants to tell me in their own sweet time all that they desire me to know. A private topic such as masturbation is not introduced. I wait to see if the topic will be brought up. If this topic is important in the lives of the informants, they will eventually bring it up. The interview situation in a research study is not at all unlike the therapeutic setting. The same levels of trust must be brought about
and retained for the session to be productive. There are other variables which enter the process of "staying in." One of these variables is "reassurance."

Reassurance. In the process of "staying in" there may be times when the informants become uneasy about the private talk they are engaging in; and it will go through their minds that others may find out about the situation. This can be sensed by the statements the informants make as they talk. For example, an informant who is very worried about his affair being found out may remind the field worker that the wife and family must never find out about it. When these kinds of worry statements are made, I digress for a moment and tell the informants that I have taken precautions that no one will find out. I remind the informants that I contacted them by phone and that the meeting for the interview is being held in a very secluded and safe place. I also remind the informants that before any of the data is used that I will inform them about those portions. I also remind them to state on the tape if there are things which they do not desire to be used. This always seems to put the informants at ease. At this point, I then bring the interview back to the same point it was when the digression occurred. This process brings the reassurance that the informants need to continue "staying in" the interview.

Reassurance sometimes is "taken" by informants by asking the interviewer questions. For example, one informant asked if I had affairs. This is a very touchy question. If I have had none, then they respond that I am unable to write wisely about something I have not experienced. If I state that I have had affairs, they may state that
I am biased because of the experience and the way it conceivably might have turned out. You are damned if you do, and damned if you don't. At this point I simply tell the informant the truth. And I ask the informant not to reveal this to anyone regardless of whether the answer is yes or no. This is a good move because you have reinforced "trust" and given "reassurance" by mutually sharing a confidence with the informant.

Developing trust and giving reassurance are the most important variables in the process of "staying in." Another factor in establishing rapport with the informant is to be able to share laughter. Laughter plays many roles in the interview.

Laughter. I make a point of interjecting a question at various points in the interview which I am sure will bring laughter from the informant. For example, I might ask, "Were you ever caught with your clothes off and no place to run?" Or I might ask, "Does your lover have a pet name for you?" Generally these interject humor. I may tell something funny about my own experience in order to accomplish the sharing needed in the interview. Another variable involved in "staying in" other than trust, reassurance, and laughter, is the role of sorrow. I will now describe the importance of sorrow in the interview.

Sorrow. Oftentimes when an interview is being conducted relative to a subject such as the affair, there are moments of deep concentration and deep sorrow. Sometimes informants cry as they relate their experiences. I never try to give a light-hearted presentation when this occurs. I merely move into the sorrow with the informants and experience their feelings to the capacity that I am able. Human inter-
action is not that unique. We all have empathy, and sympathy for those in sorrow. This self-involvement as an intent listener does bring the emotions to the surface both for the interviewer and the informants. However, this is not biasing if the interviewer realizes the sensitivity to a particular incident and brings it to the surface. Bias can best be dealt with when it is recognized. There are other strategies which one may use to get informants to talk. One of the strategies I use is to "bait" the informant.

**Baiting the informant.** Sometimes when informants are not responding and the relationship is not developing very quickly, I bait the informant with a statement to get him or her to respond. For example, the informant may say, "My wife is a lousy fuck!" I simply reply, "Maybe your wife thinks you are a lousy fuck! What do you think about that?" I am very cautious when I use the baiting technique that there has already been a slight base of trust established. These baiting techniques may go as follows, "Now are you telling me that you don't experience even a tiny bit of guilt that you have stepped out on your wife?" Or, "My minister told me that anyone who commits adultery is doomed to hell. What do you think of that?" Now, my minister did not say that, but the informant does not know that. These have always worked well for me because I say them with a slight smile in order to let the informant know that the question is not to intimidate him but merely to jar him into responding. These baiting techniques have always worked.

Developing trust, giving reassurance, laughter, and sorrow are interactional outcomes which must be effected if one desires to
accomplish "staying in" the interview. "Getting in" and "staying in" have been described. At this time, I will now describe the phase of "getting out."

**Getting Out**

"Getting out" is the rub! I have found that you cannot just close with a statement of thank you. This is not enough for a relationship which has shared joy and sorrow for two hours. There is a relationship being built and one does not leave a friend by saying, "Well, thank you, I won't be seeing you again." There has to be a process of gradually "tapering the relationship off." When the time is up for the interview and the tape recorder is turned off, I sit back in a relaxed fashion and ask the informants some question which I term ordinary "getting out talk." Such a statement might be, "Boy, what a busy day I've had, how has yours been going?" These kinds of tapering off questions or statements will release the informants from the structured dyadic relationship within the interview and move them into triadic interaction where the form and content of the conversation becomes non-intimate. Polite conversation is then engaged in. After the talk begins, I then tell the informant that I will call again if I need to talk more and ask if this is all right. I generally give the informant something to drink as we talk. This social act places both of us into a normal everyday situation which has its customary meanings. There is a movement from intimacy into greater non-intimacy. I tell the informant that I will be working for several months on the study and that if I need to talk more I will call. At this point I thank him for his time and interest and tell him that as soon as the research is completed
he may read it if he so desires. There are movements made to walk the informant to the door for exit from the interview. This is the process of "getting out."

The process just described of "getting out" by "tapering off" is the best method I have found for "getting out" of the situation successfully. The informant does not feel exploited if the process is carried out well. The field worker has become merely a human being who has the same everyday problems that the informant has.

There may be times when the exit and "tapering off" don't work out. I had this happen. One informant needed someone to lean on for a while and the interviewer came along at just the right time. A rapport was developed from sharing intimate material. A person who may have had no one to talk to until this interview may experience a deep sense of release and desire to continue the relationship. Attempts such as calling the interviewer every day or writing letters to the interviewer may occur. When this happens the best approach I find is to write a polite reply or talk to the informant gently; but explain that you are very busy in the research project and the only time you have to talk is when you have interviews. One lets go gently but firmly. Another strategy is to not be at the phone when the party calls. This tells the informants that they must rely on their own strength to handle their problems and not on the strength of the interviewer.

I have generally been able to work these problems out without exploiting the informant. This process of "getting in," "staying in," and "getting out" is engaged in with each interview. Each interview requires that the interviewer be "up" for it. The variable which is
the most important in any research project is that the field worker and researcher love the work! It also helps to have dedicated field workers to lean on while you learn the moves. I am deeply indebted to Raymond Gold for allowing me to read his doctoral dissertation in which he did an extensive study of field work practices and introduced the terms "easing in," "staying in," and "easing out." This study surely was the first or at least one of the first attempts to describe the process of doing work in the field. I am also deeply indebted to Jon Driessen who taught my first field work course. His lectures have introduced me to many of the approaches I have used in this study. My thanks also are extended to Dr. Lee Drummond for his patient review of the study. Validation of the Seventeen Ideal Typical Formal Characteristics of the Affair are described in the next Appendix.
APPENDIX B

SEVENTEEN IDEAL TYPICAL FORMAL CHARACTERISTICS OF THE AFFAIR
INTERACTIONAL IDEAL TYPICAL FORMAL
CHARACTERISTICS OF THE AFFAIR

CELEBRATING LOVING AND LIVING*

AA. A sense of discovering and revealing the self and other—a process which is an exciting, pride-giving, wonder-giving, and newness-giving form of experiencing.

BB. A sense of living through creating and expressing this spontaneously.

CC. A sense of growing and advancing through sharing.

DD. A sense of a transcending bond.

EE. A sense of a familizing type or a modernizing type imagery.

FF. A sense of relating simply and directly where both parties are sharing the same social meaning for the affair.

GG. A sense of experiencing nonhome imagery; ruling out sharing home-making and economic-making imagery and interaction.

HH. A sense of accomplishing things together that neither is accomplishing alone.

II. A sense of experiencing spiritualizing interaction.

JJ. A sense of accomplishing the "loving attitude" consisting of "loving acceptance" and "loving response."

KK. A sense of losing control; or a sense of gaining control.

LL. A sense of moving—mentally, physically, and emotionally.

MM. A sense of acquiring the "conversing art"—expressing the self through contacting and reciprocating—giving and taking of customary rules for interacting while communicating.

NN. A persisting sense of experiencing tension toward consummating the act of intercourse. This varies relative to personality style.

*Underlined words represent indexical expressions from accounts.
OO. A sense of anticipating the beginning and a sense of anticipating the ending.

PP. A sense of having a method of handling the relationship through calling, talking, or praying.

QQ. A sense of a need for touching.

These characteristics are "sensitizing concepts" (things experienced through the senses) and represent nonneurotic or "normal" social needs which persons try to fulfill in the affair relationship. These sensitizing statements represent the ideal desired but seldom achieved. Affectual action may occur but then become more rational as social needs are temporarily satiated.¹

The participant in the affair who is able to most closely approximate these interactional outcomes is best described by Howard Becker as the "liberated man."² This person has reconciled the status quo and change in his behavior pattern.

Taken in totality these sensitizing statements fall within the scheme of Thomas' "wishes"—representing the need for security, response, new experience, and recognition.

¹John C. McKinney, Constructive Typology and Social Theory (New York: Appleton-Century-Crofts, 1966) pp. 113-115. Affective action according to Weber is a form of nonrational behavior where means and ends are fused and cannot be delineated in behavior. As the relationship becomes routine there may be a move to rational action (expedient rationality) where the partners become more involved in expedient behavior. This may be a move from magicizing conduct to sciencizing conduct. This is a redefinition of the situation relative to means and ends. One then may begin to weigh gains and losses.

²Howard Becker, Through Values to Social Interpretation (New York: Greenwood Publishers, 1968), pp. 87-88. "If inconsistency is too strong a term, let us then say that such a society permits the pursuit of ends which would be mutually exclusive if treated as absolutes rather than as relative goals subject to considerations of balance, mutual adjustment . . . this means that the liberated man is the sort of person who without serious loss of integrity more or less successfully 'makes the best of both worlds'."
VALIDATING THE SEVENTEEN IDEAL TYPICAL FORMAL CHARACTERISTICS OF THE AFFAIR

In response to a questionnaire, Appendix B, where the Seventeen Ideal Typical Formal Characteristics were presented, the informants confirmed that these statements represent significant variables in having a successful affair relationship. This was validation that the field worker had indeed arrived at valid generalizations as presented in the accounts of informants.

Other validation was made in two interviews with couples in their sixties and seventies and who had been married over forty years. They were couples who believed they were experiencing an affair even though they were married. They were experiencing a "total relationship" and I felt them qualified to judge the characteristics.

Informants seemed to be in agreement that these characteristics do constitute in their entirety what they desire in an ideal relationship whether it be in a love affair or in a marriage. Alice said:

You have covered it so well. The kinds of questions asked bring out in our answers a whole philosophy of ideally what marriage ought to be. And I think that the both of us recognize and I don't know if anybody else does, as far as we are concerned, this is an ideal marriage, I am sure of it.3

Informants hinted at an "insane" part in the celebrating of loving. Tony said, "The last time I held her and kissed her was a celebration." He said, "There was an insane part. I have never hurt so much in my life."

Celebrating loving which entails the Seventeen Interactional Characteristics represents the outcomes of a symbiotic relationship.

3Alice Palmer, p. 29.
Joining activity together in a common frame of reference allows the characteristics to be expressed. At this point I will try to develop from statements received to a questionnaire which contained these seventeen characteristics a validation of the characteristics. This was to verify with the informants that I had in fact been able to recognize the emergence of these patterns of interaction in the data. The informants confirmed these. I have chosen to pick out of the statements of verification indexical expressions and quotations which support the seventeen characteristics. What is being expressed is the "ideal which is seldom achieved because of the circumstances under which we all live."

AA - A sense of discovering and revealing the self and other—a process which is an exciting, pride-giving, wonder-giving, and newness-giving, form of experiencing.

A celebration; joyful and thrilling; without responsibilities; more freedom; not accumulate material security—a hell of a big load on your back; not have all the social and economic responsibilities, possibly moral responsibilities. Ivan said:

This business of discovering the self and revealing the self in both is critical. Unless this happens, you are always living in a rather artificial life where I am playing a little role here and she is playing a little role. That doesn't work. It seems to me to be absolutely critical and it ought to be a stimulating thing. An enjoyable thing. I suppose even at this late date in our married life, we are still discovering things about each other.4

There is a "need for genuineness" where you are not presenting a "front." You are "yourself." There must be a "trust" developed for the other person. There is a "commitment" which evolves. A "relation-

ship" exists. The two persons become "as one individual." There is a need to find out things about each other to the "very extreme." There is a desire to "know everything about each other." There is a need to know what pleases the other person, what "their likes and dislikes are." In this way there could be an "adjustment" in the relationship.

BB - A sense of living through creating and expressing this spontaneously.

Informants spoke of the excitement of allowing things to occur without planning. "It's not as much fun; if you plan on something it is a drag. A set party is boring."

The informants said that relationships are more "likely to succeed if there are common interests." Doing things "jointly" is important. Alice said:

We had the experience of finding out things from each other. I became a not quite so boisterous person and found out some things that I was interested in. He learned how to dance and play cards. Really what we are saying is that adjustment which means that he becomes a little bit different and I become a little bit different. I see things that he does and might not like them and vice versa and then you reach a point where you are adjusted to each other and you accept each other even accepting the differences, for that matter. But I think that as the years go by, it doesn't mean that I have to give in in order to make things comfortable.5

This spontaneity should be allowed to happen as it "naturally occurs, not forcing oneself to create or try to express this revealing of self." There is no forcing the self to "act out a role."

CC - A sense of growing and advancing through sharing.

Informants said they had "a very strong sense of growth." Tony said that he became involved in an encounter group and was able to have

5Alice Palmer, pp. 3-4.
"some decent introspection." He said this was the first time in his whole life that he could do this. He said:

That could have very well been the point where I kinda real-
ized that all these labels that are related to guilt of living and loving are very artificial. They do have a purpose, they hold a lot of systems in a static condition. Many people think you need them but I don't. I have felt a lot of growing and also I am really convinced that in my own life almost all the growing I have done has been very closely related to ex-
treme crisis. There were lots of times I was just damn close to going out and ending my own life.6

Other informants said that there were lots of "common interests and sharing in the kinds of things they do." There was sharing in the decision making. There are no decisions made just by one. They enjoy the same friends. Jane said relative to growing through sharing:

Yeah, I can tell you a lot about that. The sex of course is great. We fish and hunt, we ski. We drink together. Good dancer. Loves people. We are both outgoing. He has got a good sense of humor. We like the same kinds of food. He likes to cook. I like to cook. We both like children. My son gets along with him, and he likes my son. We get along great.7

DD - A sense of a transcending bond.

There were those who spoke of a transcending bond they experi-
cenced with their partner. There were those who spoke of a transcending bond they experienced with friends of the same sex, and those who spoke of a transcending bond with their wives. Hugh said about his lover:

She has become a part of my life so integrated that I hadn't ever thought of it actually. I don't have any doubt at all in my mind that I will love her the rest of my life. In which I will have this kind of transcending type of relationship in which I feel I can talk to her any time I want to. And just sense that she is communicating with me. In extra-sensory kinds of ways that really don't involve verbal communication. That is the sort of thing I mean, touching.8

6Tony Vance, p. 13. 7Jane Owens, pp. 6-7. 8Hugh Quinn, p. 21.
He stated that "only a few times that [they] could feel that they were sharing everything and that everything had been said and everything had been done, as far as they could do it with each other." Relative to the transcending bond with members of the same sex, Tony said:

I think I have had more of those conditions with men than I have with women. And most of them came at the end of a very, very vigorous activity. This may sound funny, but after a guy and I dug for half a day to get the car out of a mud hole. I remember one time that a friend of mine and I were hiking for ten or twelve hours of an extremely hard climb and break over the top and there it is and you are standing on top of it. There was a feeling of unity there that was really tremendous. Sometimes it is not verbal. It has been the working through together of a very difficult thing.9

Transcending bonds with wives and husbands were described.

Well, our lives are so entwined that it is hard, I'm not conscious that I am thinking of him, but a part of me is gone when he is away. We went through our house room by room sorting out stuff that we hope our kids won't have to go through when we die. It doesn't mean that we are going to die tomorrow or anything. Getting down to essentials! And there is something like ESP. We have sort of gotten to the point where we think together and maybe the same stimulus results in the same response in the both of us.10

Talking to one another is a vital aspect of a successful relationship.

However, when persons have been together for many years, talking is not as necessary as it was during the first years of being together. The transcending bond brings silence or a quiet understanding. Steven summed it up:

In our own lives during the forty years when we used to sit and visit and talk with each other hours at a time, go to bed at night and lie in bed and visit and talk about everything that went on; in the last ten to fifteen years, there has been less and less of talking. We can get along maybe on a fishing trip and spend all of a Saturday and Sunday out fishing and do very little talking to each other; but we know what each other is thinking. It isn't necessary for a person to yak, yak. When

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9Tony Vance, pp. 13-14. 10Alice Palmer, p. 5.
we have company around it is a continual talk fest. But among ourselves, we are perfectly happy. We know what each other's thinking.11

EX - A sense of a familizing type or modernizing type imagery.

In addition to the social types already presented in the body of the thesis, there were a few additional descriptions given. Tony said relative to a modern view, "With my current views, in the setting I grew up, I would have been an outcast." Ivan who desired a familizing type of arrangement said:

A family arrange . . . moderately important type of arrangement. Yes, part of a marriage is living together, raising children, and during all of this time you are family. You are individuals bound together by common interests and needs and backgrounds. Our children and grandchildren are getting into the modern type. We have a son who has been living with a girl, and we have a grandson who has been living with a girl and they aren't married. We aren't about to make a judgment on that. We think there is a little more honesty among kids these days than it was in our day where it was done on the sly and now they are more open about it. Commitment is the critical thing here. This means in a sense that there is a change in our views over the years. I think through a period of years we have become liberalized. My mother would have thought that sinful. We thought of everything as black or white. We have moved almost completely from this sort of situation. And this is true with almost every aspect of our life. A family relationship is desired. This was the critical thing to us. While we wouldn't be worried about this modern relationship with other people, we want a family situation not only between us but among the children. The modern type is not important but not that we are saying no to it. Ours is open in a sense but it doesn't include any straying away.12

FF - A sense of relating simply and directly where both parties are sharing the same social meaning for the affair.

Tony summed it up this way:

Meanings the same . . . we sure did a lot of sharing. There were probably more sharing than I have experienced in my whole life. I think that the gal shared a lot more than I did. She

11Steven Fuller, p. 3. 12Ivan Hank, pp. 7-9, 11.
unloaded a lot more to me than I did to her. We had a tremendous amount of understanding. I didn't have to worry about facilitating her trust in me, she just grabbed it up. She was dying for someone to share. We shared a lot.\textsuperscript{13}

Alice said:

If two people don't look at the relationship the same, well, I think this might be said to be one of the causes of divorce. The woman and man go in with different ideas on what marriage is going to be like. I think either an adjustment is made or there is trouble. So that is very important.\textsuperscript{14}

In the affair the same things apply.

OG - A sense of experiencing nonhome imagery; ruling out sharing home-making and economic-making imagery and interaction.

Informants said that "concerns of home did not matter when they were together, they just wanted to be together." An informant said that a "lot of the time was ecstatic." Other informants said that when thoughts of home came into the setting guilt was present.

Talking with married persons who felt they had "total relationships," they said that the whole idea of "extra-marital isn't even in our thinking." They said that all the "home imagery would have to be taken out of account in order to be able to do it, and they can't do that." Steven said about those who move outside the home imagery domain in order to have an affair:

If an individual does jump the fence and play in the grassy field, then he would be or she would be stepping into another home and developing another home-imagery that would have the same frustrations as the one they left. Anyone who feels that they have to get out of the home to have satisfaction and thinks that everything else is ideal outside the home away from the baby, the diapers, the confusion that occasionally occurs, would be very detrimental.\textsuperscript{15}

\textsuperscript{13}Tony Vance, p. 15.  \textsuperscript{14}Alice Palmer, p. 12.
\textsuperscript{15}Steven Fuller, p. 5.
HH - A sense of accomplishing things together that neither is accomplishing alone.

An informant said that there is "the feeling that you are behind them, you are with them, you are with them in support of what they are doing. The sympathy, the empathy with what you are doing is the kind of help one partner can give the other in accomplishing things together that neither could accomplish as well alone." Informants said they "work together and it is fun for everybody." Ivan said:

Why do we go out and garden together, why work in the lawn together, why do we work on flowers together, why do we play cards together, why do we enjoy music together. Our whole lives are wrapped up this way. And so many times jointly we do things that individually we never could do. You jointly attack a problem and solve it.16

II - A sense of experiencing spiritualizing interaction.

Tony, Steven, and Ivan said the following things relative to this topic.

I guess she felt this more than I did. I know she felt this tremendously. She wrote some beautiful poetry. I still have one. It goes along like I have spent all my life looking for someone I can really trust, God brought me this person with whom I can meet all these needs. [Spiritualizing interaction.]

It is that unknown sort of power that seems to exist between two individuals that neither one turns on himself, has no control of, but there is that kind of feeling that could come from nobody or nothing but a higher order. Sort of a destiny that guides men's ends. It isn't physical, it isn't material in the sense of money or anything like that. I suppose it is emotion because spiritual falls in that category. But it is deeper, it is the desire of both to furnish pleasure to the other individual and this is the spiritual side of the thing.17

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16 Ivan Hank, p. 13.

17 Tony Vance, p. 16; Steven Fuller, p. 6; Ivan Hank, p. 16.
JJ - A sense of accomplishing the "loving attitude" consisting of "loving acceptance" and "loving response."

   An informant described this by saying that there is "a sense of accomplishing the loving attitude and loving response. Again, it is that something that develops between two people where everything they do is with concern for the best of the other."

KK - A sense of losing control; or a sense of gaining control.

   A sense of losing control seems to be most pronounced when a death occurs in the loving relationship. Alice said:

   I couldn't feel that God had been undeserved because we had such a delightful life in our time together that more than any people could ever hope for in their lifetime. I hope this would sustain me through it. But I would have to feel, and I am sensible enough to know, that this can't go on forever. There has to be that time.18

   Steven and Ivan said:

   The dependence of one upon the other is tremendously important but if it gets to the point where the dependence of the one upon the other becomes almost total where one does not have any control would be very detrimental. This has been a partnership in the best sense of the word.19

Relative to an affair Nancy said:

   I had a strong sense of keeping in control. I never had an opportunity when I could feel that I could let go. I'd like to do that now. I'd like to take the same gal and I would like to go someplace where no one could know us or bother us and to have the opportunity to fully and completely express our feelings. I'd like to do that now.20

LL - A sense of moving—mentally, physically, and emotionally.

   All informants spoke of a movement. This was expressed with the terms "growing," "advancing," growing beyond "the absolutes." The

18Alice Palmer, pp. 17-18.  20Nancy Kahn, p. 18.  19Steven Fuller, p. 6; Ivan Hank, p. 19.
love relationship made them feel they were "alive" and doing things. Informants said they had "that feeling in the very beginning." The informant who felt he had a "total relationship" said he felt this in his marriage relationship. Steven, who was having a "total relationship," said:

I think a sense of moving is tremendously important. In that from the time that we were first married we were (just ourselves), a couple of young people who had certain ideas. After forty years of marriage, we have been several different people. She has changed, she is not the same woman that I married and I am not the same man that she married. We have changed mentally, physically, and emotionally as various societal factors developed or changed, as the depression moved into the war, to the activity following the war, the completion of the doctorate, the family, the family being gone. Each one of these created a difference in us. We were different as a result of it. You get into the sexual relationship there was the period of fear of unwanted pregnancy to the point of children being around and the inhibitions that seemed to be necessary at that time. Now with the children being gone, and the freedom that came led into completely different kinds of relationships. I think a sense of moving is tremendously important, but this movement can be within the same affair and not with external affairs.²¹

MM - A sense of acquiring the "conversing art"—expressing the self through contacting and reciprocating—giving and taking of customary rules for interacting while communicating.

Informants said that "speaking" and "emotions" parallel each other. Steven said:

When we expressed each other's ideas, initially we had to do this verbally, but as we came to knowing each other better and better and knowing each other's minds, and ideas, we find that we now can converse without outward expression, without vocalizing everything. We do converse with a lot of body language.²²

NN - A persisting sense of experiencing tension toward consummating the act of intercourse. This varies relative to personality styles.

Informants in "total relationships" said they have gone through

²¹Steven Fuller, p. 7. ²²Ibid., p. 7.
being young together, middle aged together, and old together. During this the attitudes might vary. There is a progress out of the strong physical attraction stage. The sexual aspects were never overriding the associative aspects of the relationship. Tony said to be free of the tension associated with the sexual act, he "just let it flow." He said:

There is this person that I met and we just clicked so we went out to the cafe and talked for four hours one night. And all the time I just felt really close like I wanted to hold this gal. Give her a caress and during the whole thing, I wasn't interested in sex at all. And this is really kind of a surprise to me. I think this is happening the past few years—it is sort of freedom from the need to consummate an act; yet, being very open to letting it happen. This is really a good feeling. It is the expressing of real caring and if we have intercourse, we just celebrate loving.²³

Tony spoke of the detrimental effects of experiencing too great an intensity toward sexual acts. He said:

I think a persistent sense of experiencing tension toward the sexual act is very detrimental if it continues. There were times in our early married experience when I would desire intercourse more frequently and possibly she would not reach climax and this used to create a kind of tension until we began to realize that we could enjoy each other without having to come to that complete climax in each experience and since then, it has been times when it has been a most loving, relaxing, quiet relationship and other times it becomes violently exciting.²⁴

oo - A sense of anticipating the beginning and a sense of anticipating the ending.

An informant said in relation to this topic that it is getting right "down into the nitty-gritty." It "isn't crucial but it is part of the process." There is the realization that there will be "an ending to certain types of relationships." However, as couples grow

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together "they will change and accommodate to each other and it is not a matter of anticipating an ending." Tony said:

It is like a train running down a track, my whole picture of life was that I can see a few miles ahead. Now, it is like seeing the whole damn world, I think then there was a lot of this anticipation but now it is like a whole instant picture. It is really hard to sort out the emotions.25

PP - A sense of having a method of handling the relationship through calling, talking, or praying.

Informants who were straightforward in their approach said that to "call the other person instead of talking with them in person would be an act of cowardice." Tony, who handled the situation by calling, talking, and praying, said: "I guess there was a lot of [magicizing] and a lot of praying too. It was sort of like desperation, hey, God, help me. I talked to myself a lot too."

Calling, talking, and praying are the methods used in the process of engaging in magicizing, sciencizing, and religionizing interaction. Those who were experiencing a "total relationship" did not feel the need to call, talk, or pray if that were in any way involved with guilt feelings. Those in the affairs did feel these needs. Steven said:

Because there is no reason for us to call or talk, or pray about the situation, I think possibly as is indicated here responding to some sort of guilt feeling of having an external affair. These are not applicable in the affair my wife and I are having.26

QQ - A sense of a need for touching.

Touching was very important in a relationship for all the informants. One said "a sense of a need to touch the person is very

25 Tony Vance, p. 20. 26 Steven Fuller, p. 8.
important as far as they are concerned." He said, "like a pat on the rear, you know." The touch says that "I think you are okay." All informants believed that it increases the chance of proper communication. Steven said it well:

I think a need for touching the person is most important. Very important. The touching of persons is another expression other than verbal and the visual senses and the olfactory senses and the tactile sense. Every sense that one has is part of a satisfactory relationship.²⁷

Discussion

Throughout the thesis these Seventeen Formal Characteristics of the Affair emerged. These characteristics represent the ideal typical social needs which persons strive to express and receive from social interaction.

To the extent that these characteristics are not present in the affair, to that extent these needs will not be met in the affair relationship. The marriage relationship does not always, according to the data, fill these social needs. Because this is so, persons enter into other relationships in search of fulfillment. The Seventeen Ideal Typical Formal Characteristics represent nonneurotic or normal social needs. The questionnaire used is given next.

²⁷Steven Fuller, p. 8.
QUESTIONNAIRE

The following statements are characteristics which may or may not be present or felt to be important interactions to a person having an affair. A person may not experience any or all of these characteristics in an affair relationship.

I desire you to rate these characteristics in terms of their importance to you in the interactions within the affair.

On the continuum the following scale is constructed. Very Important (VI). Very Important indicates that you feel the statement is very important in the interactions in the affair.

Mildly Important (MI) indicates that you feel the statement is mildly important in the interactions in the affair.

Not Important (NI) indicates that you feel the statement is not at all important in the affair interactions.

Harmful (H) indicates that you feel the statement is a harmful interaction in the affair.

Very Harmful (VH) indicates that you feel the statement is very harmful interaction in the affair.

Please circle the one which best describes your feelings about the importance of these factors in the affair.

1. A sense of discovering and revealing the self and other—a process which is an exciting, pride-giving, wonder-giving and newness-giving form of experiencing.

VI MI NI H VH

2. A sense of living through creating and expressing this spontaneously.

VI MI NI H VH

3. A sense of growing and advancing through sharing.

VI MI NI H VH

4. A sense of a transcending dyad. You think about the person even when you are not with them.

VI MI NI H VH

5. A sense of a family-type relationship is desired. By this is meant that you desire a close relationship such as is found in marriage and the home.

VI MI NI H VH
6. A sense of a need for the other party to be in a specific occupation.

VI MI NI H VH

7. A sense of a modern relationship. By this is meant that the relationship is left open-ended and the parties only desire to keep the relationship unlike the family setting without the usual interactions that go on within the family setting.

VI MI NI H VH

8. A sense of relating simply and directly where both parties are sharing the same social meaning for the affair. In other words, both of you feel the same way toward one another and desire the same things in the relationship.

VI MI NI H VH

9. A sense of experiencing non-home imagery which rules out sharing homemaking and economic-making imagery and interaction. This means that the worries of the homemaking and financial factors do not enter the relationship.

VI MI NI H VH

10. A sense of accomplishing things together that neither one can accomplish alone. This means that in the realm of giving and taking the partners give to each other emotionally, physically, and intellectually.

VI MI NI H VH

11. A sense of experiencing spiritualizing interaction. By this is meant that there is something between the partners that extends beyond the physical level and the sexual relationship.

VI MI NI H VH

12. A sense of accomplishing the loving attitude consisting of loving acceptance and loving response.

VI MI NI H VH

13. A sense of losing control. This refers to the dependence relationship that is mutually shared in the relationship. Losing control is that one is allowing oneself to depend on the other.

VI MI NI H VH

14. A sense of gaining control. This refers to the independence involved in the relationship. Gaining control is that one is allowing oneself to be more free because of the relationship.

VI MI NI H VH
15. A sense of moving—mentally, physically, emotionally.

VI MI NI H VH

16. A sense of acquiring the "conversing art"—expressing the self through giving and taking while communicating with one another.

VI MI NI H VH

17. A persisting sense of experiencing tension toward consummating the act of doing it.

VI MI NI H VH

18. A sense of anticipating the beginning and a sense of anticipating the ending.

VI MI NI H VH

19. A sense of having a method of handling the relationship through calling the person.

VI MI NI H VH

20. A sense of having a method of handling the relationship through talking to the person directly.

VI MI NI H VH

21. A sense of having a method of handling the relationship through praying about the situation.

VI MI NI H VH

22. A sense of need for touching the person.

VI MI NI H VH

23. A sense of a need for the other party to have money.

VI MI NI H VH
APPENDIX C

NORMS OF INTERACTION
NORMS OF INTERACTION

INTERACTIONAL PROPERTIES OF THE POTENTIAL PARTICIPANT:
CAPACITY TO TAKE INTO ACCOUNT AND TO 
RECEIVE ATTENTION

1. Must become aware of the other persons generally and take them into account. A passive phase.
2. One must get your attention. One must become aware of the affair as a phenomenon.
3. A desire on the part of the potential participants to receive the attention given to them.
5. A feeling of more self-assurance and feelings of security.
6. The process of learning about the self is initiated.
7. One questions the risk of an entry into an encounter.
8. A feeling that the experience is fun. An elation.
9. There is a non-specific awareness. Any attractive person can arouse attention.
10. It is not easy for the potential participant to put into words what specifically he is experiencing.
11. He can take or leave the scene without a sense of tension about it.
12. An element of abandon about the interaction in that one momentarily forgets the self. This is due to the momentary sharing of conversation and body language.
13. One may desire to be more actively involved than one has previously been in social interaction.
14. One moves the self into the setting where this awareness can be developed further.
15. This is the initial phase of becoming aware that there are others who are going through the same process and desire to get attention also.

16. The initial stare of learning how to handle rejection if attention is not given. This may lead to a bring-down initially.

17. Awareness is generally associated with physical characteristics of the other person.

18. At this phase there is only a vague feeling of having either felt pleasant or unpleasant in the setting.

INTERACTIONAL PROPERTIES OF THE LIMITED RESPONDING PARTICIPANT: THE PROCESS OF LEARNING HOW TO ACCEPT AND RESPOND

1. Responds when prompted to by another. A passive phase.

2. Learning the proper conduct at an associative level, i.e., distinguishing between a prostitute and a pickup.

3. Looking for cues in body language.

4. Recognizing the availability or nonavailability of a potential participant.

5. There is an attempt at this phase to maximize one's gains at the lowest level of risk to self.

6. One begins to question what the other potential participants may think of one relative to one's conduct in the setting. This is the first self-conscious interaction. If one is not a prostitute then one does not want to be so defined.

7. Conversation and dancing or other interactions are methods for learning the proper conduct toward that particular person. That is, is he/she available for laughs or for sex.
8. "Hinting at" becomes a method of moving from a limited responding participant into the next phase.

9. At this phase there may be in operation different social meanings on the part of the two interactants.

10. There is a neutralized or suspended judgment held about the persons who are responding and accepting in a limited manner.

11. An element of aggressiveness at a very mild level may begin to appear on the part of both persons. This is generally through body language.

12. At this phase the persons are risking only a limited part of themselves—that of being turned down. Because the interaction is based only on physical and not emotional or intellectual factors, this has no lasting bring-down effects.

13. Age is a factor in how successfully the accepting and responding phase develops. It is harder for older men to beat out the young men in a bar if the girls are also very young. Age then partially controls the interaction.

INTERACTIONAL PROPERTIES OF THE RESPONDING PARTICIPANT:
BECOMING A RESPONDING PARTICIPANT

1. Identifying and locating the settings where one can accept and respond to attention. A partially active phase.

2. There is still a neutralized or suspended judgment made about the other participants.

3. One is not necessarily seeking the erotic interaction; however, he is not avoiding it either.

4. One is merely taking into account the phenomenon of associative and erotic stimuli around them.
5. Opportunity presents itself at this phase of the learning experience. One may respond or not.
6. Beginning phase of becoming sensitized to the needs of others.
7. Becoming tolerant of cultural patterns, other races, and other social, political views. This adds depth and breadth to the responding phase.
8. Learning to respect the rights and desires of other participants in the social setting.
9. Allowing oneself to drink in order to lower the inhibitions and to be able to respond in a freer manner. This is a reason to appear relaxed and open in the setting. This allows for the greatest ability to respond.

INTERACTIONAL PROPERTIES OF THE POTENTIAL MEMBER:
TAKING OTHERS INTO ACCOUNT AND BEING OPEN TO BEING A FULLY RESPONDING POTENTIAL MEMBER

1. A passive-active phase where attention to each is divided.
2. The beginnings of a "give and take" type of interaction.
3. A process of trying to figure the other person out.
4. The beginnings of putting into play the judgmental aspects of a potential relationship.
5. Still looking to maximize gains and minimize losses.
6. The initial phase of feeling that you are drawn to another in a spiritual or magical manner.
7. The beginnings of the desire to express erotic as well as associative interaction. A need to get together.
8. Finding a place to express this erotic desire is a problem at this phase.
9. Taking into account the needs of the other person but still looking out for one's own needs.

10. This attention is still in the realm of nonspecific attention until sensitized attention begins.

11. Sensitized attention develops somewhere along in this phase of the interaction. "Turning on" occurs.

12. Getting together varies in keeping with the needs and inhibitions of the persons involved in the interactions.

13. There is a feeling once sensitized attention begins that one is drawn to one specific type of person.

14. One may develop defense mechanisms which guard against revealing the self through the interactions. However, some discoveries are made about the self and the other.

15. A realization that two persons are interested in the same things. Desire to share these things in limited ways.

16. A fear of being exploited can appear at this phase of interaction. Or one can fear exploiting the other.

17. There are moments of revitalization derived from the sharing in the interaction.

18. Sharing "the look" and the drink are especially important at this phase of the interaction.

19. More precise conduct is needed in the associative and erotic domains at this phase. One must figure out what type of approach to make to what type of person.

20. The form and the content of the interaction must be figured out by the participants.

21. There must be a partial mutual sharing of the definition of the
situation at this phase in order for the contact to move into the 
phase of "learning the moves" to become a member of the affair.

INTERACTIONAL PROPERTIES OF BECOMING A MEMBER: 
FULLY ACCEPTING AND FREELY RESPONDING 
AS A MEMBER BY CHOICE

1. One voluntarily takes up the activity. An active phase by choice.
2. One must learn the moves involved in developing an acquaintance-
ship into a relationship.
3. There are varying types of relationships which develop consistent 
with the varying types of personality or life-styles persons are 
engaged in.
4. Home and nonhome imagery become an integral part of this phase.
5. One has a preference for having an affair. It becomes spotlighted.
   One has a strong inclination to take up the activity.
6. The relationship takes on a degree of simplicity and directness.
7. Values are developed relative to the interaction. Attachment is 
   made to an emotional response.
8. One begins to handle the relationship by value orientations involv-
   ing erotic interaction. Associative interactions, or religious 
   interactions. These can be separated only analytically.
9. The phenomenon of the affair has begun to have worth.
10. There is an internalized belief that the affair is right in the 
    context in which it occurs.
    in nature.
12. Guilt may be felt depending upon the strength of the home imagery 
    present in the relationship of members of the affair.
Hypothesis: To the extent that one is capable of taking home imagery out of account, to that extent one is capable of having an affair.

Hypothesis: To the extent that one is capable of taking home imagery out of account consistently, to that extent one is capable of having an affair without guilt. (The exception may be the total relationship affair because one is having the affair within the sanctioned relationship of marriage.)

13. The pattern of values can be seen in the conduct of the participants in the affair.

14. One must at this point recognize that the overt behavior may not really reveal the covert beliefs. These inconsistencies are what cause the guilt.

15. The phases of absolutism through gradualism into contextualizing and activism have been completed.

16. One is willing at this point to be identified with the conduct. This is true only if the stage of commitment to the conduct has been acquired.

17. Commitment can be seen in conduct. First one seeks out companions who value the same things to talk about sex with.

18. Sexizing the relationship is an added bonus to a relationship. This carries one from the associative to the erotic domain and vice versa.
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