

Mediation Effect of Passion between Intimacy and Commitment in Relationship with God: Triangular Theory of Love

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Abstract

Purpose: - The purpose of this research paper is to test the relationship with God and to know the strength among the variables of love - Intimacy, Passion and Commitment, through Triangular Love Scale (TLS). To study the direct and indirect relationship between variables of Love in context with God and to know the mediation effect of Passion between the two variables of love, namely, Intimacy and Commitment.

Research Design: - In this study, data was collected through well structured questionnaire from 210 respondents who identified themselves as God-believers. The Partial Least Square (PLS) -Structural Equation Modeling (SEM) was used to measure the relationship among the variables and to conceptualize the model.

Findings:- In context of the past studies, a conceptual model is developed to measure the direct relationship as well as indirect relationship among the three variables of love, namely, Intimacy, Passion and Commitment in relationship with God. Structural Equation Modeling analyses revealed that the association between Intimacy and Commitment is mediated by Passion.

Limitations:- Other tools can also be used to analyse the same study to know relationship between variables of love with God. Different variables which are not explored can be used to test the relationship with God.

Practical Implications:- This study makes significant contributions for religious leaders and researchers who associate themselves with spirituality in order to understand the strength of relationship with God by knowing the impact on variables of love-Intimacy, Passion and Commitment.

Originality: - The current study aims to know the strength of relationship with God through the three variables of love, namely, Intimacy, Passion and Commitment. There are lots of studies on Triangular Love Scale in knowing the different perspectives. The results of this study will help to know in actuality as to how much the individual is close to God, attracted towards him and able to maintain his love towards him.

Keywords: *Intimacy, Passion, Commitment, relationship with God, Triangular Love Scale*

Introduction

How does it sense or feel like to “love God”? Is the love towards God is same as love towards human in relationship? It has been observed that the love towards human lasts for long and in some cases it disappears as the bubble disappears after some time. Does it follow the same pattern with regard to love towards God? This paper seeks to answer the question whether the believer has same Intimacy, Passion and Commitment towards God as having the same in human love relationship (Aron & Westbay, 1996; Sternberg, 1997; Madey, & Rodgers, 2009). An attempt is made to study with the help of a triangular love scale. This tripartite theory deals with the nature of love towards God in the form of a 'believer' and how much the relationship with God is able to establish.

Over the years, theoretical models and assessments are developed by personality researchers to explain the numerous love experiences related to human affairs. Further, it was found that the psychology of religious researcher requires these models and assessments to describe Godly love and relationship with him. Purpose of the current study is comparison of the three variables of dominance of triangular scale, namely, Intimacy, Commitment and Passion with God to know about strength of relationship established with God (Beck, 2006).

God as Influencer

Identification of God and Imagination of God, both these aspects grow within a religious community. The spiritual community makes it easier for the believer to form, imagine and identify the structure and purpose of God.

Ashland Theological Seminary emphasized this term and introduced to “spiritual formation”. It helps to develop an intimate relationship with God where God acts as a catalyst and the devotee as an

influencer thus establishing a relationship encompassing the heart, soul, and mind with God. It is the process where, because of inculcating influencing power, the believer of God grows, studies, prays and becomes accountable of his own life.

It has been observed that for a God-believer without the spiritual life, nothing is auspicious. When the importance towards spiritual life is gained, the devotional time positions will let know the purpose of our life. It is impossible, without becoming spiritual, that one can form the image of the deity. In order to experience spirituality as a reality, one should make oneself available to Him and bow before God. Study, prayer, fasting, meditation, solitude, and worship as different spiritual disciplines are the sources which help the devotee to experience the power and presence of God. Further, the presence and the power of God bless and motivate with qualities and gifts the believers otherwise find difficult to achieve. The inculcated spiritual disciplines make the life smoother, easier and comfortable as there will be less attachment towards materialistic love. All this will create satisfaction and will make more strong and trust-worthy relationship with God.

The spiritual formation is the process of fostering an intimate relationship with God and transforming from negativity to positivity. The journey of achieving God is a continuous Commitment and an endless process where the God acts as an influencer and follower as a believer.

Literature Review

Triangular Theory of love and relationship with God

Sternberg's Triangular Theory of Love (Sternberg, 1986, 1988) highlights three elements - Intimacy

(linking affect), Passion (motivation) and Commitment (cognition) to characterize all love relationships (Madey & Rodgers, 2009). It enables varied emotional experiences with God. The purpose of this investigation was to examine that the three elements Intimacy, Passion and Commitment do have emotional relationship with God as found in a human relationship.

The influential Sternberg (1986, 1988) Triangular Theory of Love is yet to be utilized to assess love relationship with God by psychology of religion researchers. This theory has thrown light on many relationships to understand and analyze easily such as Adult Romantic Relationship (Acker & Davis, 1992), with adolescents (Overbeek et al., 2007), interpersonal (Albert & Valette-Florence, 2010).

Considering the background of research, it is quite difficult to find out the different test attempts directly on the three variables of love, namely, intimacy, commitment and passion as have been explained by Triangular Theory of Love and also the relationship satisfaction in the form of various attachment styles as observed by Siegert et al, 1995). It is also found out that Intimacy, Passion and Commitment, when tested as mediators of attachment, led to the observation that Triangular Theory of Love Scale is used in parts (e.g., Collins et al, 2002; Kurdek, 2002) or these variable were measured in different or other new ways and the contexts of the variables justified differently (e.g., Pialege, et al, 2005; Madey & Rodgers, 2009).

Three Elements of Love

Intimacy, Passion and Commitment are the three forms of love in the triangular theory. Manifestation of each forms of love depicts different aspects of Love.

Intimacy

Intimacy describes the 'closeness, connectedness, and bondedness' in loving Relationships (Acker & Davis, 1992) towards God. It encompasses, within its realms, those emotions which lead to 'warmth' in a loving relationship of God which further includes feeling of 'trust and faith' involved in the relationship. It also states that the more the believer is intimate to God, the stronger the relationship is developed with God. Sternberg & Grajek, (1984) along with Levinger et al., 1977), identified 10 marks of Intimacy in a close relationship (a) desire to promote the welfare of the loved one; (b) experienced happiness with the loved one; (c) high regard for the loved one; (d) being able to count on the loved one in times of need; (e) mutual understanding with the loved one; (f) sharing of one's self and one's possessions with the loved one; (g) receipt of emotional support from the loved one; (h) giving of emotional support to the loved one; (i) intimate communication with the loved one; and (j) valuing of the loved one in one's life.

Passion as a mediator

Passion is described as an intense drive and powerful emotion that leads to 'romance, physical attraction, sexual consummation'. At the same time, it also characterizes the level of idealization and excitement in a loving relationship (Sternberg, 1986, 1988; Beck, 2006). Not only it includes the various sources of motivational and other arousal in addition to self-esteem, affiliation, enthusiasm, dominance, submission and self-actualization' (Stemberg, 2007) in loving relationship.

It might regard as 'hot' component of love that usually considered as the most powerful feeling which is overpowering, and suffused with desire (Cardon et al., 2009). In this state, firm believer attract, associate and surrender towards God with intense belief that in any of the difficult situations

God is there to make him stand (Gray, 2017).

Interestingly, it is found that Passion as a mediator has effect (Baron & Thomley, 1994) on different relationships (Cardon & Kirk, 2015). The theoretical model, Passion as a mediator guides empirical testing on Commitment.

Commitment

Commitment involves two aspects, namely, short term as well as based on longevity. The short-term is considered as when 'one loves someone' for shorter duration. The long-term is considered as Commitment where 'one maintains that love' (Sternberg, 1986, 1988, 2007) for infinite time. It is

regard as 'cold' component of love because in this the believer is well conscious and made the decision to love God and to maintain that love he will be committed in the form of devotion in this loving relationship.

Kinds of Love

Love Variables and their intervening connectivity can be better known by consideration of the various kinds of love in different combinations. The possible eight sub-sets of the numerous variables of love explain the love experience (as mentioned by Sternberg, 1988) is likely to explain the love experience of believer to God.

Variables of Love			
Styles of love	Intimacy	Passion	Commitment
Nonlove	X	X	X
Liking	✓	X	X
Infatuated love	X	✓	X
Empty love	X	X	✓
Romantic love	✓	✓	X
Companionate love	✓	X	✓
Fatuous love	X	✓	✓
Consummate love	✓	✓	✓

Note. = component present; X = component absent. (Source: Sternberg, 1986)

1. Non-love: Sternberg (1986) in the development of this scale recommended that the Non-love implies the nonexistence of all the three component of love. All three variables of love are absent in Non-love. It is characterized that the believer does not partake of love at all with God will just have casual relationship that happens in personal relationship.

2. Liking: Liking means where Intimacy as a component of love is present whereas Passion and decision making/Commitment is absent. It refers here that the set of feelings is experienced in terms of closeness, warmth and bonding without feeling of Commitment as well as intense Passion towards

God.

3. Infatuated Love: Infatuated love is regarded as “love at first sight”. Infatuation simply means “being smitten” that results in the nonexistence of commitment and Intimacy and a state carried away by an unreasoned Passion. Infatuation towards God at first sight is that arousal which exists for short time.

4. Empty Love: This type of love is characterized by Commitment where one has a feeling of love towards another entity and exhibits Commitment towards that love in the situation of nonexistence of passion and intimacy. It is that variation of love

where the devotee of God finds himself/herself in stagnant relationship that lasts for many years, having lost reciprocal emotional engagement and pull and develops trust on God.

5. Romantic Love: Love as a kind of having romance originates from an amalgamation of passion and intimacy in the absence of Commitment Variables of love. Romantic love depicts close, deep and strong relationship with God that describes the moments and situations where the believer construct faith within him and so intense that is difficult to break. This view of love is similar in case of *Romeo and Juliet* and *Heer and Ranjha*.

6. Companionate Love: Companionate Love is a kind of bond which has its origin in both Commitment and Intimacy in the nonexistence of Passion as Variables of love. It is characterized as the key to serve as long-term relationship where the believer grows with that feel that there is someone who will favour in all my ups and down during my life. As one develop the same for his or her best friend which is long-lasting.

7. Fatuous Love: This kind of love is Passionate and commitment but has no intimate. In essence, it is sometimes stand with whirlwind courtships in which when relate with God where the believer is

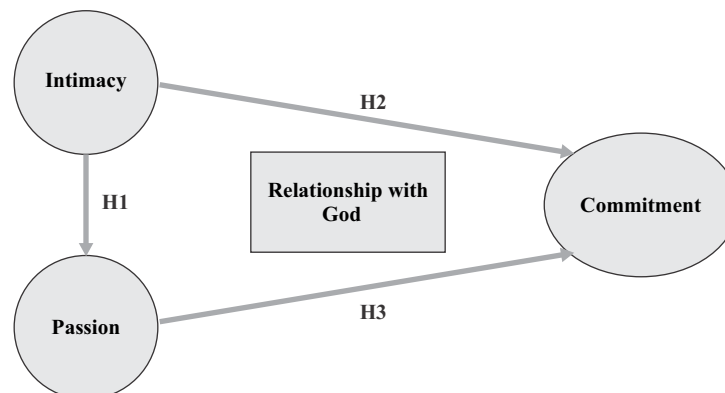
Passionate and committed towards God during worship but not intimated. This view is such that the devotion of the believer is short lived.

8. Consummate Love: Consummate love or love which within itself is complete indicates the presence of all the three Variables of love in the form of combinations. It is a kind of Love where one cannot comprehend a better state over horizon of time with anyone else depends upon Intimacy component, overcome difficulties gracefully due to the satiation of inspirational needs, for instance, self-actualization, self-esteem, of the Passion component, and happiness in the relationship with one other can be maintain depending on the level of Commitment/decision component.

Objectives of the study

1. To test the direct relationship between Intimacy (Int) and Commitment (Commit).
2. To test the direct relationship between Intimacy (Int) and Passion (Passn).
3. To test the direct relationship between Passion (Passn) and Commitment (Commit).
4. To develop the theoretical framework and investigate the mediation effects of Passion (Passn) on the relationship between Intimacy (Int) and Commitment (Commit).

Fig. 1: Conceptual Framework



Based on the above theoretical developments, the following hypotheses are suggested:

Hypothesis 1: Intimacy (Int) is positively associated with Commitment (Commit).

Hypothesis 2: Intimacy (Int) is positively associated with Passion (Passn)

Hypothesis 3: Passion (Passn) is positively associated with Commitment (Commit).

Hypothesis 4: The association between Intimacy (Int) and Commitment (Commit) is positively mediated by Passion (Passn).

Methods

1. Respondents for Research

The sample for the present study comprised of 210 adults (124 male; 86 female) based in different area of Western Uttar Pradesh, India. To enhance the sample size, some of the respondents got the questionnaire filled from their relatives as well as from their parents because of which able to have respondents not only from service background but also from business class of people.

2. Instrument

This study is examined by using the Partial Least Square-Structural Equation Modeling (PLS-SEM) discovered by Ringle et al. (2015). Sternberg Triangular Love (1997) Scale is used to collect data which has been further processed with of help of questionnaire. The main questionnaires drew from the initial impressions of the Rubin Love Scale, the Rubin Liking Scale and Sternberg Triangular Love Scale (Rubin, 1970). It has been attempted to explore the relationship with God by measuring three different Variables, namely, Intimacy,

Commitment and Passion. Since the Cronbach's value is greater than 0.7, the instrument is sufficiently reliable.

In all indicators, a five-point Likert-type scale was deployed, ranging from 1 (Not at all) to 5 (Extremely) to signify the level of relationship with God about Intimacy (*e.g., I enjoy a comfortable and warm relationship with GOD*), Passion (*e.g., I cannot comprehend another person making me happier as GOD*), and Commitment (*e.g., I expect my love for GOD to last life-long*).

Through cross-loading, items are deleted in all three Variables of love from TLS such as Int 4 (*e.g., I can count on GOD during needy times*), Passn 4 (*e.g., I respect GOD*) and Commit 4 (*e.g., I would stick around with GOD even during challenging times*) as an items they are lying in more than one variables. The indicators of variables of Love is annexed (**Annexure 1**).

3. Convergent Validity

The convergent validity of reflective constructs is arrived at by taking into consideration the Outer Loadings of the indicators and the Average Variance Extracted (AVE). It indicates that high outer loadings on a construct much in common with the associated indicators, is captured by the construct (Hair et al., 2016). The standardized outer loadings should be 0.708 or higher (Hair et al. 2013). The outer loadings of all the indicators are greater than 0.708 is regarded as acceptable value. The Average Variance Extracted (AVE) for all Variables ranges from 0.669 to 0.725, indicating that on the average the construct explained more than half of the variance of their indicators Hair et al. (2013). Furthermore, the average variance extracted (AVE) of each Variables is in excess of the suggested minimal level of 0.50 (Fornell and Larcker, 1981), thus indicating substantial convergent validity. Table 1 displays the results.

4. Internal Consistency Reliability

The reliability of the Variables and scale (TLS) measured with the willingness to know the Intimacy towards God, Passion towards God and Decision Making/ Commitment by using scales developed by Sternberg (1997) where Cronbach's Alpha values range from 0.872 to 0.945 indicating as an accepted threshold of 0.70 or higher

(Cronbach, 1951). The Composite Reliability (CR) values lie between 0.913 and 0.953. The mentioned values of CR fall in the category of acceptable threshold of 0.7. The Cronbach's alpha and Composite Reliability of all the three Variables are in excess of 0.70, thus specifying sufficient reliability of the measurement scales (Nunnally, 1978; Fornell and Larcker, 1981; O'Leary-Kelly and Vokurka, 1998). Table 1 shows the result.

Table 1: PLS factor loading, Convergent Validity, Internal Consistency Reliability, Discriminant Validity

Latent Variable	Indicators	Convergent Validity		Internal Consistency Reliability		Discriminant Validity			
		Outer Loading	AVE	Composite Reliability	Cronbach's Alpha	Cross Loading			Fornell-Larcker Criterion
Intimacy	Int 1	0.785	0.672	0.935	0.918	0.686	0.785	0.526	0.819
	Int 2	0.841				0.670	0.841	0.629	
	Int 3	0.798				0.642	0.798	0.575	
	Int 5	0.791				0.724	0.791	0.543	
	Int 6	0.793				0.665	0.793	0.558	
	Int 7	0.850				0.754	0.850	0.625	
	Int 8	0.874				0.733	0.874	0.605	
Passion	Passn1	0.854	0.725	0.913	0.872	0.610	0.589	0.854	0.851
	Passn2	0.899				0.667	0.603	0.899	
	Passn3	0.887				0.711	0.652	0.887	
	Passn5	0.758				0.589	0.566	0.758	
Commitment	Commit1	0.808	0.669	0.953	0.945	0.808	0.672	0.612	0.818
	Commit2	0.808				0.808	0.687	0.659	
	Commit3	0.847				0.847	0.720	0.589	
	Commit5	0.759				0.759	0.631	0.614	
	Commit6	0.836				0.836	0.695	0.667	
	Commit7	0.864				0.864	0.755	0.631	
	Commit8	0.848				0.848	0.729	0.606	
	Commit9	0.776				0.776	0.659	0.637	
	Commit10	0.822				0.822	0.681	0.629	
	Commit11	0.809				0.809	0.728	0.568	

5. Discriminant Validity Analysis

The variables of the Discriminant Validity are assessed by calculating the extent to which each of the component and its indicators are in variation from another component and its indicators. According to Gefen and Straub (2005), “Discriminant validity is shown when each measurement item correlates weakly with all other variables except for the one to which it is theoretically associated.” The present approach finds its origin in exploratory factor analysis, wherein researchers regularly evaluate indicator loading patterns to come out with indicators having high loadings on the identical factor and those which load highly on multiple factors i.e., double-loaders.

5.a Cross Loading

One of the popular approaches for assessing discriminant validity is assessing through cross-loadings, also known as “item-level discriminant validity.” (Henseler et al., 2015). As shown in the table 1 that the indicator of each loading to all its cross loading is greater than any of its outer loading suggested by Barclay et al. (1995) as well as Chin (1998). Thus the analysis of cross-loadings suggests that discriminant validity is established.

5.b Fornell-Larcker Criterion

The other approach to assess Discriminant Validity is Fornell-Larcker Criterion where Fornell and Larcker (1981) compare and contrast the AVE square root values with the latent variable

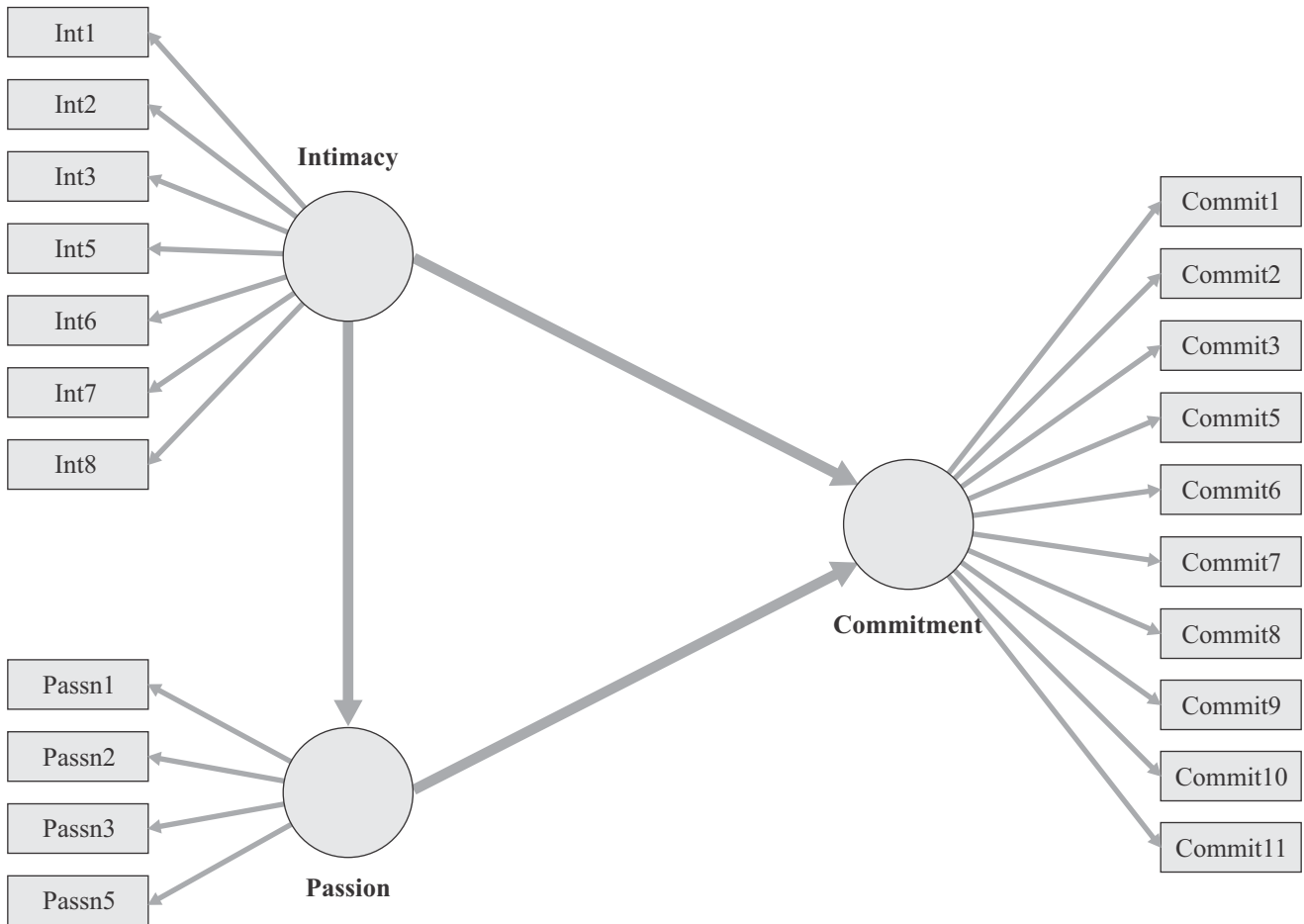
correlations. The value of square root of each construct AVE (Table 1) is higher than its highest correlation with another construct. The latent variable Intimacy AVE is found to be 0.672 (from Table 1) hence its square root becomes 0.819. The observations for other latent variables Commitment and Passion is also similar. The result shows that discriminant validity is well established.

Structural Model Analysis

To assess the fit of the model, the authors relied on measures of absolute fit, that is, Standardized Root Mean Square Residual (SRMR), the Chi Square (X^2) test and R Square (R^2). A model fit measure well known as Standardized Root Mean Square Residual (SRMR) explains the difference which occurs between the observed correlation and the model implied correlation stated by Sarstedt et al. (2014). According to Hu & Bentler (1998) a value less than 0.08 and lesser than the value of 1 is considered a good fit and the value of SRMR (0.05) presents a better fit. Model fit value here shows hypothesized model structure fits the empirical data.

The value of Chi Square (X^2) 467.738 i.e. is comparatively very high that indicates the model is significant for the study and considered acceptable. The assumption of multivariate normal distribution indicates that the value of chi square is acceptable. According to Zacharatos et al. (2000) states that with a larger sample size, the chi square result is not sufficient to accept the null hypotheses and even collected data shows the best model fit.

Fig. 2: Conceptualizing variables in relationship with God



The other most commonly measure for model fit is the coefficient of determination (R^2 Value). It explains the coefficient that highlights the extent of variance in dependent construct as explained by all independent linked constructs. The value of R^2 lies between 0 and 1 that indicates the value with higher levels is more of higher predictive accuracy stated by Hair et al. (2016). In scholarly research, R^2 threshold value of 0.75, 0.50, or 0.25 can be respectively acceptable mentioned as substantial, moderate or weak (Hair et al., 2011; Henseler et al., 2009). The R^2 Value of Commitment is 0.773 which is substantial accepted and R^2 Value of Passion is 0.503 which is moderately accepted

(Table 1). Hence the relationship is acceptable for both the dependent variables.

Path coefficients

After validating the/ measurement model, analyzed the structural model by following Hair et al. (2016) method. The path coefficients of the hypothesized model containing beta values, T statistics and significance are examined. To estimate the significance of the path coefficients we bootstrapped the relationships using 5000 resamples (Ng & Cheng, 2010). Table 2 displays the results

Table 2: Path Coefficients

Hypothesis	β -Value	T statistics	P values	Decision
H1; Intimacy → Commitment	0.628	11.917	0.000	Accepted
H2; Intimacy → Passion	0.709	20.232	0.000	Accepted
H3; Passion → Commitment	0.314	5.922	0.000	Accepted
H4; Intimacy → Passion → Commitment	0.223	5.488	0.000	Accepted

(significant at $p < 0.01$)

Results

[Hypothesis 1] Intimacy (Int) is positively associated with Commitment (Commit).

Hypothesis 1 tested the relationship between Intimacy and Commitment. The results in Table 2 show a positive, substantive and significant $\beta=0.628$ and $t=11.917$ ($p < 0.01$) and assess that the relationship between Intimacy and Commitment is significant at the level of 1%.

[Hypothesis 2] Intimacy (Int) is positively associated with Passion (Passn).

Hypothesis 2 tested the relationship between Intimacy and Passion. The results show a positive, substantive and significant $\beta=0.709$ and $t=20.232$ ($p < 0.01$) and assess that the relationship between Intimacy and Passion is significant of 1% level of significance.

[Hypothesis 3] Passion (Passn) is positively associated with Commitment (Commit).

Hypothesis 3 tested the relationship between Passion and Commitment. The results show a positive, substantive and significant $\beta=0.314$ and $t=5.922$ ($p < 0.01$), the relationship between Passion and Commitment is significant at 1% level is assessed.

Mediation Analysis

[Hypothesis 4] The association between Intimacy (Int) and Commitment (Commit) is positively mediated by Passion (Passn).

Hypothesis 4 tested the indirect positive relationship of Passion having a mediating effect between Intimacy and Commitment. The results point out a positive, substantive and significant $\beta=0.223$ and $t=5.488$ ($p < 0.01$) from the analyses of data, found that the indirect relationship between Intimacy and Commitment is positively mediated by passion at 1% level of significance.

To test the mediating effects, the causal approach steps were utilized as suggested by Baron and Kenney (1986). To know the significance of the indirect effects bootstrapping was attempted. Finally, it is found that the direct relationship between Intimacy and Commitment is significant and the indirect relationship between Intimacy and Commitment through Passion is also significant, hence both indirect and direct effect of relationship is positive therefore it is a case of one of the type of mediation that is Complementary Mediation (Hair et al., 2016).

Discussions and Implications

The observations of this study clearly support the positive link between intimacy and commitment as well as the mediating effect of passion is observed. In terms of Triangular Theory, love three variables

more or less have connectivity with God. It is found that higher the intimacy, the more the believer will be committed in developing the close (direct) relationship with God. The other robust finding is that higher the passion, more is the commitment (direct relationship). It is observed that there is a positive significant relationship when passion acts as a mediator (Indirect relationship) between Intimacy and Commitment towards God. The researchers observed that the relationship is stronger in case of direct relationship between intimacy and commitment and becomes weak when they are mediated through passion in indirect relationship.

This study provides major inputs for religious leaders as well as researchers who identify themselves with spirituality so as to comprehend the extent of relationship with God by underlining the influence on variables of love-Intimacy, Commitment and Passion.

The outcomes from the present research can be highly acceptable in the community where there are believers of God and should be fruitful for those who are with strong affirmation about the closeness of relationship with God. In totality, it depends on the believer's intimacy, passion and commitment towards God. The first phase of the present study indicates that intimacy, Passion and commitment have a significant and substantive relationship with God.

Limitations

The study had some limitations. Although we found that passion as a mediator is linked with intimacy and commitment but the other variables intimacy and commitment can also be used as a mediator to show significant relationship. The other limitation is that there are other tools which can be used to establish the relationship with God (Beck, 2006). Passion with God (in terms of sexual

arousal) is something which is not possible. Rather, it means that the believer's attachment towards God is not pious. The other drawback of the study is that the events during life can be good or bad might affect relationship with God however the believer is intimate, passionate and committed towards God.

Conclusion and Scope for Further Research

It can be concluded that the TLS instrument (Sternberg, 1997) as employed in this study, is suitable for this type of research which can provide the roadmap for developing strong and positive relationship with God.

Further, it can be concluded, with regard to having relationship with God that more the level of intimacy, higher are the passion as well as commitment levels displayed. Additionally, it can also be said that as the level of being passionate increases, the commitment level also increases but with low strength. The strength becomes weak when passion mediates the positive relationship between Intimacy and Commitment (Indirect relationship).

The future level of this continuous research will employ similar methodology with a much larger sample based in various states (and if possible countries) and include people of different caste, creed and religion thereby having better representativeness.

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Annexure 1 - Indicators of variables of Love (Based on Sternberg Triangular Love 1997)

Indicators

Intimacy
Int 1 I have a warm and comfortable relationship with GOD
Int 2 I experience intimate communication with GOD
Int 3 I received considerable emotional support from GOD
Int 5 I value GOD greatly in my life
Int 6 I am willing to share myself and my possessions with GOD
Int 7 I experience great happiness with GOD
Int 8 I feel emotionally close to GOD
Passion
Passn 1 I cannot imagine another person making me as happy as GOD does
Passn 2 There is nothing more important to me than my relationship with GOD
Passn 3 I cannot imagine life without GOD
Passn 5 I find myself thinking about GOD frequently during the day
Commitment
Commit 1 I expect my love for GOD to last for the rest of my life
Commit 2 I can't imagine ending my relationship with GOD
Commit 3 I view my relationship with GOD as permanent
Commit 5 I view my Commitment to GOD as a matter of principle
Commit 6 I am certain of my love for GOD
Commit 7 I have decided that I love GOD
Commit 8 I am committed to maintaining my relationship with GOD
Commit 9 I view my relationship with GOD as being a part of me.
Commit 10 I could not let anything get in the way of my Commitment to GOD
Commit 11 I have confidence in the stability of my relationship with GOD