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Marriage Encounter: Description of Participants and Comparison to the Caring Relationship Inventory Norm Groups

Lawrence M. Urbaniak
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MARRIAGE ENCOUNTER: DESCRIPTION OF PARTICIPANTS
AND COMPARISON TO THE CARING RELATIONSHIP
INVENTORY NORM GROUPS

by

Lawrence M. Urbaniak

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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VITA

Lawrence Michael Urbaniak was born February 7, 1935, in Buffalo, New York. He is the son of Edward Michael Urbaniak and Emily (Skowronski) Urbaniak.

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CHAPTER I

INTRODUCTION

BACKGROUND OF THE STUDY

Many authorities have attempted to isolate the almost infinite number of variables that are involved in making the marital relationship not only a lasting one, but one which enables the partners to grow as persons in love and commitment to one another.¹

Speaking of marriage counseling, Curran points out that:

Marriage and the family obviously are major concerns of counseling and psychotherapy. Here psychological and sociological forces meet with religion and family struc-

¹E. R. Groves, "Are Successful Families Different?" Social Forces 8 (1930): 536. W. J. Goode, After Divorce, (Glencoe, Illinois: The Free Press, 1956), p. 115. J. L. Thomas, "The Changing Family," Social Order 2 (1952): 57. J. Bernard, "The Adjustment of Married Mates," in Handbook of Marriage and the Family, ed. H. T. Christensen (Chicago: Rand McNally, 1964), pp. 709-711. J. Bernard, Remarriage, (New York: Dryden Press, 1956), pp. 335-342. R. Hey and E. Mudd, "Recurring Problems in Marriage Counseling," Marriage and Family Living 21 (1959): 127-128. R. O. Blood and D. M. Wolfe, Husbands and Wives, (Glencoe, Illinois: The Free Press, 1960), pp. 176-181. C. Kirkpatrick, "Techniques of Marital Adjustment," The Annals of the American Academy of Political and Social Sciences 160 (1932): 180. J. B. Buerkle and R. F. Badgley, "Couple Role Taking: The Yale Marital Interaction Battery," Marriage and Family Living 21 (1959): 58. T. Parsons and R. Bales, Family, Socialization, and Interaction Process, (Glencoe, Illinois: The Free Press, 1955), p. 364.

ture. The issues involved are extensive, so extensive in fact that a vast array of psychological, sociological, medical, educational, guidance and counseling services are, in varying ways seeking solutions and offering aid.¹

Some authorities suggest that communication is the key to the prevention of the break-down of the marital relationship, or for that matter any relationship;² and therefore that it is germane to speak of the development of the skills necessary for effective communication.³ Others speak of the need for self-disclosure,⁴ while still others point out the detrimental effects that self-disclosure can have on an interpersonal relationship as intimate as marriage.⁵

In spite of the time and effort that has been expended in research, the growing divorce rate in our nation serves notice that remedial approaches, no matter how genuine they are, are not sufficient. Counselors, psychologists

¹C. A. Curran, Counseling and Psychotherapy: The Pursuit of Values, (New York: Sheed and Ward), 1968, p. 233.

²V. M. Satir, Conjoint Family Therapy, (Palo Alto: Science and Behavior Books, 1964).

³S. Miller, R. Corrales and D. B. Wackman, "Recent Progress in Understanding and Facilitating Marital Communication," The Family Coordinator 24 (1975): 143-152.

⁴S. M. Jourard and P. Lasakow, "Some Factors in Self-Disclosure," Journal of Abnormal and Social Psychology 56 (1958): 91-98. G. Levinger and D. J. Senn, "Disclosure of Feelings in Marriage," Merrill-Palmer Quarterly 13 (1967): 237-249.

⁵G. Simmel, The Sociology of George Simmel, (New York: Free Press, 1964).

and psychiatrists would have to be multiplied, and research would have to be increased, just to keep abreast of the increase in poor marital relationships and the accompanying trauma involving so many innocent individuals.¹

Although much research continues, there are other individuals who have turned to the field of prevention. In the past ten or fifteen years, increasing attention has been turned to the enrichment of healthy marriages, while still attempting to reconstruct those that are failing.²

The concept of marriage enrichment needs clear defi-

¹In the United States in 1978, there were about 2.3 million marriages and about 1.15 million divorces. There is a growing divorce rate which in 1978 was 49 divorces per 1000 of population, while in 1965, it was 24.7 divorces per 1000 of population. In the State of Illinois, the median duration of marriage in 1978, among persons who had been divorced was 6.2 years. U. S. Department of Commerce, Bureau of the Census. Statistical Abstract of the United States: 1979 (100th edition), pp. 59, 82, 84.

²S. Miller, E. W. Nunally and D. B. Wackman, "A Communication Training Program for Couples," Social Casework 57 (1976): 9-18. J. E. Hinkle and M. Moore, "A Student Couples Program," The Family Coordinator 20 (1971): 153-158. D. R. Mace and V. C. Mace, "Marriage Enrichment - Wave of the Future?" The Family Coordinator 24 (1975): 131-135. R. J. Genovese, "Marriage Encounter," Small Group Behavior 6 (1975): 45-46. R. P. Travis and P. Y. Travis, "The Pairing Enrichment Program: Actualizing the Marriage," The Family Coordinator 24 (1975): 161-165. E. V. Stein, "Mardilab: An Experiment in Marriage Enrichment," The Family Coordinator 24 (1975): 167-170. H. A. Otto, "Marriage and Family Enrichment Programs in North America - A Report and Analysis," The Family Coordinator 24 (1975): 137-142. R. R. Regula, "Marriage Encounter: What Makes It Work?" The Family Coordinator 24 (1975): 153-159. D. R. Mace, "Marriage Enrichment Concepts for Research," The Family Coordinator 24 (1975): 171-173.

nitition, because the term is rather loosely used. It encompasses a shift of emphasis from the remedial to a preventative approach and enlists married couples themselves to cooperate with professionals in the task of improving marriages.¹

It appears from the literature that all programs heretofore formulated for the purpose of enrichment of marriages follow a multifaceted approach which address some of the perceived needs such as increasing communication skills, learning to disclose feelings or learning more about sexual needs. As such, strong emphasis is placed on the fact that these programs are for couples who have what they perceive to be fairly well-functioning marriages and who wish to make their marriages even more mutually satisfying.²

With very few exceptions, marriage enrichment programs have certain common elements such as an emphasis on enhancing couples communication, the use of group discussion, the use of structured and two-person experiences, et cetera. If contemporary programs are ranked on a continuum using the amount of structure (or lack thereof) built into the program as the main variable, on one end of the continu-

¹Mace, "Marriage Enrichment Concepts for Research," p. 171.

²Otto, "Marriage and Family Enrichment Programs," pp. 137-142.

um would be the Roman Catholic Marriage Encounter program, where there is a maximum structure with group interaction restricted to feedback. At the other end of the continuum, would be programs which either mostly or entirely use sensitivity or encounter sessions. On the whole the enrichment programs are eclectic and individualistic.¹ Of the various marriage enrichment programs which exist, it is conceded that Marriage Encounter has far more couples participating than any other available program.²

In fact, Marriage Encounter is so prominent in number that it is estimated that over 400,000 couples in the United States have made a Marriage Encounter, and that this number is increasing at the rate of more than 60,000 couples a year. Virtually the only method of advertising is by word of mouth, with encountered couples urging their friends to make a Marriage Encounter.³

At the present time, little research has been conducted to evaluate the effects of any of the marriage enrichment programs, including Marriage Encounter.⁴

¹Ibid., p. 140-141.

²Ibid., p. 141. Mace and Mace, "Marriage Enrichment - Future?" p. 131.

³C. Gallagher, Marriage Encounter, (Garden City, New York: Doubleday and Co. 1975), p. 21 and dust jacket.

⁴Mace and Mace, "Marriage Enrichment - Future?" p. 131.

Purpose of the Study

It is the purpose of this study to describe the characteristics of the couples who participated in weekend Marriage Encounter Programs, and to investigate this population in order to compare it to the normative groups of couples described for the Caring Relationship Inventory. More information about this instrument will be found in Chapter III.

Definition of Terms

Marriage Encounter

Marriage Encounter begins with a weekend program about love which provides new perspectives for the married couple. It can be defined as a crash program to learn a technique of communication, through which husband and wife can experience each other as fully as possible on the weekend. Then the couple can take this technique home and practice it on a regular basis. It is neither conceived to be a therapy program, nor group dynamics. The Marriage Encounter is for what proponents call "good" marriages. The couple experience each other through a method of communication that is taught and shared on the weekend.¹

Marriage Encounter Participants

These are married couples who volunteered to come to

¹Gallagher, Marriage Encounter, pp. 35-36.

participate in the weekend Marriage Encounter program.

Catholic Marriage Encounter

The Marriage Encounter originated as an offshoot of the Christian Family Movement in Spain. The Catholic experience utilizes the Roman Catholic theology regarding the Sacrament of Matrimony. There are Marriage Encounters with the following denominations having their own expressions: Church of Christ, Episcopalian, Jewish and Reorganized Latter-Day Saints.¹ The Catholic expression is open to people of all faiths.

Hypotheses to be Tested

The following hypotheses were derived from the research of E. L. Shostrom² in the development of the Caring Relationship Inventory (CRI).

1. There will be no significant difference between the Marriage Encounter group and the CRI norm group of successfully married couples on any of the CRI scales or subscales.
2. There will be no significant difference between the Marriage Encounter group and the CRI norm group of troubled couples on any of the CRI scales or subscales.
3. There will be no significant difference between the Marriage Encounter group and the CRI norm group of divorced couples on any of the CRI scales or subscales.
4. There will be no significant difference between

¹Ibid., pp. 43-44.

²E. L. Shostrom, Caring Relationship Inventory, (San Diego: Edits, 1975), p. 7.

the Marriage Encounter group males and the CRI norm group of successfully married males on any of the CRI scales or subscales.

5. There will be no significant difference between the Marriage Encounter group females and the CRI norm group of successfully married females on any of the CRI scales or subscales.

Limitations of the Study

Potential limitations of the study follow:

1. The population is composed of persons enrolled as participants in Catholic Marriage Encounter weekends held within the Diocese of Rockford. This is a specific population and thus may not be generalizable to all populations.

2. The sample size is small when compared to the vast number of people who have been participants in Marriage Encounter. This raises the issue of replication in order to make the results generalizable.

3. The participants were volunteers. Therefore the results can represent implication for a portion of the population (i.e. volunteers) only.

4. The husband and wife questionnaires have not been formally standardized. Based on content validity they are assumed to measure a certain degree of marital happiness or satisfaction. Construct validity however, has not been established, thus limiting the generalizations which can be made regarding the individuals marital satisfaction.

Organization of the Study

Chapter I has presented an Introduction, an overview of the study, a statement of purpose and hypotheses. Chapter II reviews the literature pertinent to Marriage Enrichment, Marital Satisfaction and Marriage Encounter. The methodology, procedures and instruments employed in obtaining subjects, collecting the data and analyzing the data

are presented in Chapter III. Chapter IV describes the results of the data analysis and provides the description of the subjects. The final chapter contains a summary, discussion, conclusions, implications and recommendations of this study.

CHAPTER II

REVIEW OF RELATED LITERATURE

MARRIAGE ENRICHMENT

This section will briefly describe various approaches to marriage enrichment, with separate sections citing literature dealing with Marriage Encounter and marital satisfaction. The reader who may be unfamiliar with the structure of the weekend Marriage Encounter program can find this more extensively described in Appendix A, p. 149.

According to Otto, "Marriage enrichment programs are for couples who have what they perceive to be a fairly well-functioning marriage and who wish to make their marriage even more mutually satisfying."¹ Hence, enrichment programs are not designed for people whose marriage is at the point of crisis, nor for those in need of counseling. Marriage enrichment programs are generally concerned with enhancing the couple communication, emotional life, or sexual relationship, fostering strengths, and developing marriage potential while maintaining a consistent and primary focus on the relationship of the couple.²

¹Otto, "Marriage and Family Enrichment," p. 137.

²Ibid.

Marriage enrichment is relatively new. The first program of this type appears in 1961, and only four programs were in existence in the sixties.¹

Otto's survey examines the structure of these programs and contains demographic material concerning the individuals leading the programs rather than any information about the participants or their satisfaction with the programs. He finds that there is one content area missing according to the research of Masters and Johnson.² A proliferation of marriage enrichment programs indicates the necessity of describing the participants in order to improve the structure of the programs to meet the needs of the couples. It seems evident that only those whose present needs are being met will be satisfied. What about the others?

Mace and Mace³ conclude that marriage enrichment is a response to the transition from institutional to companionship marriage in the contemporary world. Modern marriage requires "interpersonal competence," rather than skills in role functioning, in order to succeed. To obtain interpersonal competence, marriage enrichment programs lay heavy emphasis on improved couple communication. These programs

¹Ibid., p. 138.

²W. H. Masters and V. E. Johnson, Human Sexual Inadequacy, (Boston: Little, Brown and Co., 1970).

³Mace and Mace, "Marriage Enrichment," p. 131.

seem to accept the theory of Burgess that the direction of transition in marriage as theorized on the basis of cultural changes and the high divorce rate is from institutional to companionship marriages.¹ Therefore, the equipment needed for effective performance in the institutional marriage was different than what is needed to make a success of a companionship marriage.² Foote and Cottrell pointed out that the equipment needed for success in the companionship marriage is "interpersonal competence"³ -- a totally and highly flexible capacity to handle fluid relational situations and guide them in the direction of growth toward mutually satisfying intimacy. Therefore the marriage enrichment program is simply the belated acceptance of a task that should have been assumed before. These programs believe that what they are now seeking to do, is to equip couples with the insight and training that will keep their marriages in such good order that the danger of dissolution will as far as possible be avoided.⁴

In order to help couples, it has been found that

¹E. W. Burgess, H. J. Locke and M. M. Thomes, The Family from Institution to Companionship, (New York: American Book Co., 1963).

²Mace and Mace, "Marriage Enrichment," p. 133.

³N. A. Foote and L. C. Cottrell Jr., Identity and Interpersonal Competence: A New Direction in Family Research, (Chicago: University of Chicago Press, 1955).

⁴Mace and Mace, "Marriage Enrichment," p. 133.

couple communication is important along with the understanding of interpersonal conflict and the handling of anger.¹ It has been found that working with couples in groups is showing effectiveness. Another significant break-through seems to be an openness of couples to help and support one another.² Much of this is basic to the development of these programs.

Recognizing the changes in cultural attitudes toward marriage and the need both for personal growth and the interpersonal growth of relationships, the Travis' saw the need for empirically based guidelines to enhance this growth. Based on some of the concepts of Maslow³ and Rogers,⁴ this couple formulated guidelines which they believed necessary in a commitment to "actualize" their own marriage.⁵

The one common ingredient found among the various participants in the Pairing Enrichment Program, was commit-

¹Ibid.

²Ibid., p. 134.

³A. H. Maslow, Motivation and Personality, (New York: Harper & Rowe, 1954). A. H. Maslow, Toward a Psychology of Being, (New York: Van Nostrand, 1962).

⁴C. R. Rogers, Counseling and Psychotherapy, (Boston: Houghton Mifflin, 1942). C. R. Rogers, On Becoming a Person, (Boston: Houghton Mifflin, 1961).

⁵Travis and Travis, "Pairing Enrichment Program," p. 165.

ment to enhance the quality of the couples unique relationship. The PEP is almost entirely couple oriented, with emphasis on encouraging the establishment of authentic, open lines of communication with the other -- to relate honestly, with feeling and sensitivity while the other encourages the improving and the sustaining of an effective, meaningful sexual intimacy.

The results of two separate studies by Travis and Travis have indicated that there was a significant movement toward greater self-actualization as measured by the Personal Orientation Inventory (POI). An analysis of variance showed a significant movement toward greater self-actualization on eleven of the twelve POI subscales (eight of the eleven were significant at $p < .01$). Actually, the test averages for both males and females before this intervention fell below the range of what is considered "self-actualized" on the POI. However, after PEP, ten of the twelve subscale scores fell within the self-actualized range.¹

In all the data to date, there has been a definite trend toward greater self and partner understanding, personal growth, interpersonal intimacy, warmth, appreciation, and development of the characteristics of the "actualized" marriage. Most couples indicated that they had not communicat-

¹Ibid.

ed (either socially or sexually) as well in years, and they believed that through the experience they had started on a new venture toward developing a more rewarding, meaningful, and significant marital partnership.

The behavior change was remote from the withdrawn, almost emotionless complaint by each spouse that the marriage had lost all vitality, with no constructive communication either in bed or out, to the same couple who long after the PEP experience show all the obvious signs of the excitement of their shared relationship.¹

Another marriage enrichment experiment is Mardilab, short for Marriage Diagnostic Laboratory. Unlike the weekend experience mentioned above, this is a five week series of weekly two hour sessions for married couples who are concerned about their relationships but not yet in counseling. The experiences provided were preventative rather than remedial. The main areas of didactic and experiential focus were communication styles, the handling of anger, intimacy and sex needs. Stein states that the evaluations were favorable and several couples pressed for continuance into a therapeutic group. Since this wasn't possible at the time, two couples accepted a preferred couple therapy. The intent of this experiment was to give couples the tools for assess-

¹Ibid.

ing the strengths and weaknesses of their relationship. It was impossible as yet to make any statistical assessment of this experiment.¹

Still another such workshop program was the Student Couples Workshop, which consisted of six, two hour sessions, and one, two and one-half hour session held once a week. The authors of this program believed that if couples can develop skills in communication, both through words and behavior in their relationship with one another, many other problems would not develop and a more satisfying love relationship would exist. Few opportunities exist for the student couples to learn ways to communicate and interact effectively and to practice their new skills together. Most formal opportunities seem to be remedial in nature (marriage counseling) or didactic in approach (courses in marriage and family living).

The primary purpose of the Student Couples Workshop was to teach the participants some concepts and exercises for improving their interpersonal communication and provide an opportunity for them to try new ways of interacting. The workshop was termed a preventative mental health program for married students rather than a remedial program.² It was

¹Stein, "Mardilab," p. 167.

²Hinkle and Moore, "Student Couples Program," p. 153.

found that the experience was in general considered to be worthwhile. The workshop, however, confirmed the authors fear that the American culture's developmental experiences are woefully lacking in positive training for marriage.¹

Among the few dissertations dealing with the investigation of marriage enrichment groups, it was Wood's purpose to determine the theological or psychological basis upon which marriage enrichment was founded. His conclusion was that from a humanistic psychological standpoint the enrichment of marriage is founded upon the nature of growth and fulfillment which is an inherent quality of humanness.²

Pearson used Transactional Analysis (TA) as preventative education, and to aid married couples to enrich their communication. Couples were pre-tested before the four week sessions of two hours each and post-tested afterwards, to discover that TA was helpful to the couple in improving their communication.³

Venema set up a marital enhancement workshop which

¹Ibid., p. 158.

²J. C. Wood, "Marriage Enrichment Groups in the Local Church," (Doctoral dissertation, School of Theology at Claremont, 1976).

³C. J. Pearson, "An Experimental Marriage Enrichment Program for Navy Personnel and Dependents Using Transactional Analysis," (Doctoral dissertation, Eastern Baptist Theological Seminary, 1975).

took three different forms: one taught communication skills, a second stressed behavioral exchange, and a third taught the combined format. He hypothesized that each of the groups would experience a significant increase in marital satisfaction as a result of the workshop. He also hypothesized that the group receiving the combined treatment would experience a significantly greater increase in marital satisfaction than either of the single treatments. Little support was given to the experimental hypotheses, although each group did report positive changes on t-tests. Chi-square analysis however, clearly demonstrated that the combined treatment group experienced significantly more positive change than either of the other two groups. An informal result indicated that participants found the workshop worthwhile and helpful to the marriage.¹

Swicegood reports that among the newly married couples, which he described and analyzed, their view of marriage was a companionship view, which places a high premium upon personal relationships and expressions of feelings in marriage. The study showed that under certain conditions, with a selected group of persons who are willing to improve their marriage, couples will discover growth potentials in

¹H. B. Venema, "Marriage Enrichment: A Comparison of the Behavioral Exchange Negotiation and Communication Models," (Doctoral dissertation, Fuller Theological Seminary, 1975).

their marriage. In addition, he hypothesized that most of the reasons marriages are not growing have to do with unresolved conflict areas, and then demonstrated that unproductive conflict can drive a wedge between the couple. His interventions gave couples the motivation to make unproductive conflict productive.

The final hypothesis of his paper was: "Empathic understanding of one's spouse is a key to solving conflicts in marriage and moving couples toward a more secure, satisfying relationship." Research unearthed by this paper, as well as the experience of the couples within the group, revealed that empathy was of key importance to solving conflicts. Understanding the other person helped to diminish set attitudes and appreciate another point of view.¹

Wittrup concerned himself with the question of whether married couples can improve their relationship as a result of learning certain skills, settling conflict, and setting goals. The purpose was to develop a curriculum of study for improving marital relationships.

As a result of his review of the literature, he formulated a program of study which included: (1) the philo-

¹T. V. Swicegood, "A Marriage Enrichment Group for the Newly Married: A Supplement to Pre-Marital Pastoral Counseling with Description and Analysis," (Doctoral dissertation, Princeton Theological Seminary, 1975).

sophical conditions of marriage, (2) psychological theories, (3) marriage counseling theories, and (4) group counseling theories. Interviews of participants were conducted before and after the program in order to assess the degree of relationship change. The analysis of the interview material yielded the following conclusions: (1) each couple indicated a change in perception of the spouse; (2) significant others (parents, friends, children) observed the changed relationship and gave positive support for those changes; (3) significant others and spouses gave positive reactions to the new roles and behaviors; (4) the couples perceived the programs as contributing directly to their changed relationship. Although the Leary Interpersonal Checklist showed no change in the relationship when administered before and after treatment and the Wittrup Marriage Inventory showed moderate change in each couples relationship when administered before and after treatment, the results were still interpreted as indicating that the marriage enrichment study program was effective for developing the marital roles, marital communication, and ability to resolve conflict.¹

In her evaluative study of one approach to marriage enrichment, Myrtle Lutterloh Swicegood conducted an exploratory study to determine if any measurable change in consen-

¹R. G. Wittrup, "Marriage Enrichment: A Preventative Counseling Program Designed to Attain Marriage Potential," (Doctoral dissertation, Western Michigan University, 1973).

sus, communication, and/or commitment between spouses resulted from their participation in a weekend marriage enrichment program as conceived and conducted by David and Vera Mace or leaders trained by them. Pre and post measures were given to ascertain whether there were any of the above mentioned changes. Although consensus between spouses in their ranking of selected values increased; and there was a significant improvement in the spouses ability to communicate their thoughts, feelings and intentions with each other at the $p < .05$ level of significance; and the couples experienced an increased commitment to their own marriages; this study also found that it appears unlikely that a weekend experience could meet the needs of participants at the depth desired or possible in all dimensions of their relationship. Further reinforcement following marriage enrichment participation was a recognized need.¹

Bruder's study was conducted to determine whether a marriage enrichment program could effectively improve marital communication and adjustment as well as positively improve the marital relationship. It was expected that by focusing on marital communication, marital adjustment would improve as a result. Additionally, the study examined whether individuals changed independently, or in conjunction

¹M. L. Swicegood, "An Evaluative Study of One Approach to Marriage Enrichment," (Doctoral dissertation, University of South Carolina at Greensboro, 1974).

with their spouse and whether there is a relationship between sex and change on the dependent measures as a result of program participation. Couples were tested prior to treatment and again two months later with four questionnaires which measured marital communication, marital adjustment and relationship improvement. A control group of 22 couples similarly was tested and retested.

Greater gains were made by the experimental group than by the control group on the Conjugal Life Questionnaire (CLQ, a marital adjustment scale), and on the Relationship Change Scale (RCS). Significant sex differences occurred on the CLQ, with males gaining less than females. A significant correlation was found between sex and change on the RCS for the experimental group, again with females gaining more than males. Individuals changed independently of their spouse on the Marital Communication Inventory (MCI) and the CLQ. They changed in conjunction with their spouse on the Marital Adjustment Test (MAT) and the RCS.¹

Pilder studied some of the effects of laboratory training on married couples. The absence of empirical research on the applicability of laboratory training to married couples, as well as the fact that growing numbers of

¹A. H. Bruder, "Effects of a Marriage Enrichment Program Upon Marital Communication and Adjustment," (Doctoral dissertation, Purdue University, 1972).

married persons experience the marital relationship as dissatisfying, provided the basic rationale for this study. The author concluded that this particular laboratory training experience for married couples did produce significant behavioral as well as attitudinal or perceived change in interpersonal skills and the directional changes recorded were concomitant with the positive perceived change within the marital relationships. The author points, therefore, to the positive effects of laboratory training on marital relationships but admits to the need for further laboratory training with married couples.¹

Divergent tendencies of the research emphasize the importance of the preventative approach concerned with enriching marriages. David Mace speaks of this shift of emphasis as one that focuses attention on married couples who want their relationships to be more satisfactory for them in the areas of interaction which they themselves are prepared to specify and on which an average group of couples appear to reach consensus quite quickly.

Mace, identifies nine areas for needed research, among which are the following.²

¹R. J. Pilder, "Some Effects of Laboratory Training on Married Couples" (Doctoral dissertation, United States International University, 1972).

²Mace, "Marriage Enrichment Concepts for Research," p. 171.

(1) Obstacles to participation. Many couples are eager to improve their relationships, but have difficulty involving themselves in programs for this purpose, because they resist acknowledging their needs for help and to communicating this need to others. Clark Vincent¹ states that there is a widespread idea in our culture that success in marriage requires no particular insight or skill, and that a person who needs help declares himself to be inadequate and incompetent. He also states that the privatism which serves a useful purpose in protecting marriages prevents couples from seeking and receiving the help they need to keep their relationship viable. As a result, many couples do not seek counseling help until the relationship has deteriorated to such an extent that the most experienced counselors can now do little for the couple. In other words, it blocks the way toward preventative intervention. Studies of these obstacles and their implications seem to be of great importance.

(2) Couple group process. Group interaction has proved to be a very effective tool in marriage enrichment. The dynamics of such a group, however, differ significantly from those of a group of individuals, because what we have here is a group of sub-groups, each of which is a pre-existing and ongoing social unit. Interactions in such groups

¹C. E. Vincent, "Mental Health and the Family," Journal of Marriage and the Family 29 (1967): 18-39.

are of four types -- person-to-person, intra-couple (husband-wife), inter-couple and leader-group. There have already been studies of the dynamics of therapy groups which require careful analysis. Three differences in procedure can be identified -- the Marriage Encounter with supervised intensive husband-wife interaction with little or no group interaction, the "communication lab" with a structured program of facilitative exercises and the largely unstructured retreat developed entirely out of the expressed needs of the particular group. Evaluation of their respective merits would be very valuable in directing the future of this movement.

(3) Leadership pattern. Different patterns are in use -- leadership by an individual, by an unrelated man-woman team and by a married couple. Leadership styles vary, with some leaders assuming authoritative positions and others assuming membership in the group, only emerging in the leadership role when they perceive it to be necessary. There is need to study the various roles which can become involved in leadership -- facilitator, teacher, surrogate parent and therapist. Such studies would define the qualities desired for effective leadership.

(4) Effectiveness of procedures. Since these programs are relatively new, judgments of their effectiveness are largely subjective. Testing of these judgments by ob-

jective measurement is needed. Such research could follow familiar lines -- the use of questionnaires at various points before, during and after the experience, the use of suitable control groups and possible interviews.

(5) Marital growth and potential. While there are studies of personality growth and of family development, the concept of marital potential appears to have had little attention. Yet it is central to the whole program of marital enrichment which proceeds on the hypothesis that a marriage relationship can undergo development in depth. The popular concept of a successful marriage has for a long time stressed stability and permanence, achieved by a sense of duty and commitment between partners. More recently, concepts of happiness and satisfaction have been developed and these have been used in research although not very successfully. It could be meaningful to explore such concepts as growth, involvement and quality as forms of measurement more appropriate to expectation of marriage today.

(6) Therapeutic interaction between couples. At least four mechanisms of couple interaction have been recognized: reassurance when couples are able to share openly with each other, cross-identification when two couples find that they are or have been involved in closely similar adjustment processes, modeling when a couple struggling with some difficulty see another couple who have resolved the

difficulty and support as couples develop lasting friendships arising from shared marital enrichment experiences. The capacity of couples to help each other calls for experimentation in the use of enriched couples to work with young people confused about their marital concepts and expectations, engaged couples moving toward marriage, couples in difficulty who are hesitant to seek counseling but could be encouraged to do so by another couple, couples in counseling who might receive complementary help by being simultaneously members of a growth group, couples who have successfully completed marriage counseling and are ready for a new stage of growth and couples whose marriages have failed and who need a reorientation of their values. There is enough evidence to believe that services to families could be usefully supported and augmented by the use of such couples, working under professional supervision.

(7) The love-anger cycles. Mace¹ has arrived at the conclusion that the central obstacle to marital growth is the self-defeating pattern that he called the "love-anger cycle". This seems to him to be a more fundamental cause of marital failure than any of those commonly adduced. The mechanism is that couples, seeking love, move toward intimacy. Intimacy and closeness accentuate differences which

¹Mace, "Marriage Enrichment Concepts for Research," p. 172.

leads to disagreement; disagreement stimulates resentment, frustration, and hostility, thus releasing anger. Anger destroys love. The failure to achieve love produces disillusionment and alienation and alienation causes the couple to retreat from intimacy and accept a superficial relationship which is disappointing to both partners. It could be considered that the two recognized patterns of dealing with anger -- by suppression and by venting, with supposed discharge, are both inappropriate in a love relationship. Mace has found it possible to teach couples techniques which enable them to acknowledge, renounce and resolve their anger by a process which requires their working at it together, with gratifying, and sometimes, remarkable results in freeing them for further marital growth.

Only one survey has been found of the various marriage enrichment programs for this review.¹ As indicated previously, many areas are yet in need of research. In this review of marriage enrichment programs, nothing except a cursory description of participants could be found. Consequently Chapter IV includes a description of Marriage Encounter participants from whom data was obtained for this study.

¹Otto, "Marriage and Family Enrichment Programs", pp. 137-142.

MARRIAGE ENCOUNTER

This section reviews some of the literature which is directly related to Marriage Encounter.

This program grew out of the Christian Family Movement which was founded to foster the enrichment of family life. Claims have been made that marital success and happiness was found by couples with the aid of Marriage Encounter. Genovese offers as evidence of this, estimates indicating that between 100,000 and 200,000 couples have participated in these programs in the United States during an eight year period.¹

In conjunction with the fact that a large number of couples have participated in Marriage Encounters, Regula states that powerful dynamics are operable within this experience which can cause definite movement and change in the individuals and in their marital relationships.² From participation and observation as well as from research into the literature, Regula perceives that among those dynamics which are operable in Marriage Encounter are the concepts of central person, self-disclosure to a significant other as researched by Jourard and others,³ in addition to the dyadic

¹Genovese, "Marriage Encounter," pp. 45-56.

²Regula, "Marriage Encounter," pp. 153-159.

³S. M. Jourard, "Self-Disclosure and Other-Cathex-

effect, or the reciprocal nature of self-disclosure as seen by Jourard, Hora and other researchers.¹ Regula therefore theorized that because of the presence of these qualities, Marriage Encounter serves as a tool for teaching interpersonal communication to couples and therefore meets with the successful growth it has achieved.²

To ascertain the effect of Marriage Encounter on the essential elements of love and caring in human relationships, Huber examined the differences between experimental and control groups and those between sessions for each group through t-tests. Using the Caring Relationship Inventory (CRI), he found significant interactive effects between ex-

is," Journal of Abnormal and Social Psychology 59 (1959): 428-431. S. M. Jourard, "The Study of Self-Disclosure," Scientific American 198 (1958): 77-82. T. Hora, "The Process of Existential Psychotherapy," Psychiatric Quarterly 34 (1960): 495-504. A. L. Chaikin and V. J. Derlega, "Variables Affecting the Appropriateness of Self-Disclosure," Journal of Consulting and Clinical Psychology 42 (1974): 588-593. E. Chittick and P. Himmelstein, "The Manipulation of Self-Disclosure," Journal of Psychology 65 (1967): 117-121. C. F. Halverson, Jr., and R. E. Shore, "Self-Disclosure and Interpersonal Functioning," Journal of Consulting and Clinical Psychology 33 (1969): 213-217. A. Shapiro and C. Swensen, "Patterns of Self-Disclosure Among Married Couples," Journal of Consulting Psychology 16 (1969): 79-80.

¹S. M. Jourard, The Transparent Self, (New York: Van Nostrand, 1971). Hora, "Process of Existential Psychotherapy." pp. 495-504. P. C. Cozby, "Self-Disclosure, Reciprocity and Liking," Sociometry 35 (1972): 151-160. H. J. Erhlich and D. B. Graeven, "Reciprocal Self-Disclosure in a Dyad," Journal of Experimental Social Psychology 7 (1971): 389-400.

²Regula, "Marriage Encounter," pp. 153-159.

perimental and control group samples and changes between pre-test and post-test and follow-up measures for the major scales of affection, eros and empathy. The positive effects of the intervention lasted for at least six weeks since testing after the intervention and six weeks later showed no significant mean score differences.

When Huber compared the experimental group results with the control group results separately by sex, the experimental group husbands were found to be significantly higher on four major CRI scales -- affection, friendship, eros and empathy -- while none of the changes on the major scales were significantly greater for the female experimental group.¹

Neuhaus studied the effects of the Marriage Encounter experience on the interpersonal interaction of married couples using the modified form of the Barrett-Lennard Inventory. He found significant increases in a pre-test and post-test design, on all ten dimensions of openness, sensitivity, constancy, understanding and regard for spouse, closeness, unconditional regard, collaboration, appreciation by spouse, self-awareness and empathy. The experimental group showed no significant decreases on most dimensions ev-

¹J. W. Huber, "Measuring the Effects of Marriage Encounter Experience with the Caring Relationship Inventory," in Research and Test Development News from Edits (San Diego: 1976).

en a month later, while the scores of the control group were virtually unchanged from pre-test to post-test. The lack of determination of permanence of effects and the small sample size limited the generalizations of this study.¹

Heretofore, the few studies which have been conducted on Marriage Encounter programs dealt with its effects. The Marriage Encounter program involves the modeling of communications techniques and encourages self-disclosure. Though unnecessary in the present context, a review of the literature on Communication in Marriage can be found in Appendix B, p. 156, and on Self-Disclosure in Marriage and Other Intimate Relationships in Appendix C, p. 167. Since the Marriage Encounter program is purported to be for couples who have "good" marriages, this study seeks to determine whether "good" does mean successful. The present study also compares the sample of participants in the Marriage Encounter to the Caring Relationship Inventory norm group couples.

¹R. H. Neuhaus, "A Study of the Effects of a Marriage Encounter Experience on the Interpersonal Interactions of Married Couples," (Doctoral dissertation, Columbia University Teachers College, 1976).

MARITAL SATISFACTION

The basic purpose of all marriage enrichment groups including Marriage Encounter is to enhance the marriage by providing skills necessary for the spouses to achieve a greater amount of marital satisfaction. There has not been a quantity of resultant information provided by studies on marital satisfaction, but what is offered here seems pertinent to this study.

Companionship has often been singled out as being, increasingly the primary basis for marital satisfaction in modern American marriages. Despite differing evaluations of the trend, virtually all observers of the American family have noted the increasing degree to which the marital relationship has come to focus primarily on the affectional relationship of the spouses. The quality of this aspect of husband-wife relations must therefore increasingly be seen as the basis of marital satisfaction.¹

In his study on the associations between companionship, hostility and marital satisfaction, Hawkins defines marital companionship as the degree of mutual expression, by the spouses, of affectionate behavior, self-revelatory communication, and mutual participation in other informal non-

¹J. L. Hawkins, "Associations Between Companionship, Hostility and Marital Satisfaction," Journal of Marriage and the Family 30 (1968): 647.



task recreational activities. The main force of this definition is aimed at delineating the purely expressive interaction of the couple. It makes no mention of unexpressed feelings, fantasies, or attitudes regarding the marriage. He finds that there is a strong negative correlation of hostility with marital satisfaction and a moderate and positive correlation of companionship with marital satisfaction. Correlation magnitudes were only slightly higher for wives than husbands. He concluded that companionship may not be as important as a basis of marital satisfaction as is currently believed and that the negative aspects of the marriage relationship, though infrequently studied, appear to be of major relevance to marital satisfaction.¹

Looking at clinical and non-clinical samples of correlating interpersonal expectations with marital satisfaction, Horowitz found clinic couples significantly less friendly in their marital interaction than non-clinic couples. There was significant relationship between expectations of the consequences of expressing anger and constructiveness of style of response to provocation, in both men and women. In addition, non-clinic wives as a group respond to provocation more constructively than clinic wives, and this difference associated with group membership is not fully accounted for by differences in the expectations of the

¹Ibid., p. 650.

consequences of expressing anger of the two groups of women. She found that although friendliness of husbands is related to friendliness of their wives, friendliness of wives is related both to the friendliness of their husbands and to their own individual characteristics, including constructiveness of their own style of response to provocation. Additionally there are differences between clinic and non-clinic wives. She also found that openness of husbands and wives is not reciprocal in the same way friendliness is and is not related to friendliness of spouse either. When husbands are more critical and attacking, wives are less open.¹

Orden and Bradburn found a woman's freedom to choose among alternative life styles was an important predictor of happiness in marriage. Both partners are lower in marriage happiness if the wife participated in the labor market out of economic necessity than if she participated by choice. This finding held across educational levels, stages in the life cycle, and part-time and full-time employment. Among the less educated the strain came from an increase in tensions for husbands and a decline in sociability for wives; while among the better educated, husbands and wives both experienced an increase in tensions and a decrease in socia-

¹D. B. Horowitz, "The Relevance of Individual Interpersonal Expectations, Styles of Response to Provocation and Interpersonal Factors to Interpersonal Behavior and Satisfaction in Marriage," (Doctoral dissertation, New York University, 1970).

bility. A woman's choice of the labor market over the home market strained the marriage only when there were school age children in the family. At other stages in the life cycle, the choice between the labor market and the home market made little difference in the individual's assessment of his own marriage happiness. However, the labor market choice was generally associated with a higher balance between satisfactions and tensions for both husbands and wives.¹

In another study on marital satisfaction, Luckey and Bain found that children were given as one of the greatest and only satisfactions in the marriages of the unsatisfied group; companionship was reliably related to satisfied couples when compared with unsatisfied couples. It may be inferred that while satisfied couples found their marriages enhanced by the companionship of each other, couples who found little in the way of companionship relied, primarily on their children for satisfaction. One could conclude that even without children the satisfied couples would like being married to each other, but that couples with a low degree of satisfaction may well be staying in the marriage primarily because there were children.²

¹S. R. Orden and N. M. Bradburn, "Working Wives and Marriage Happiness," The American Journal of Sociology 74 (1969): 392.

²E. B. Luckey and J. K. Bain, "Children: A Factor in Marital Satisfaction," Journal of Marriage and the Family 32 (1970): 43-44.

Luckey also studied the relationship between marital satisfaction, perception of self and spouse and the length of marriage. The findings of this empirical investigation into the factors associated with marital satisfaction supported other studies which have indicated that a process of disillusionment takes place in marriage over time. This was indicated not only by the negative correlation of marital satisfaction scores with the number of years subjects had been married, but also by an examination of the specific items previously found associated with marital satisfaction and dissatisfaction when perceived in self and spouse.

Subjects who reported that their marriages had been highly satisfying as well as those who reported dissatisfaction were found to see less socially desirable personality characteristics in their mates the longer they were married. Although some of these same characteristics were seen in themselves, most of the items were associated with self-perceptions, and only a few were associated with the age of the subject.

The amount of education subjects had received was found to be positively associated with marital satisfaction. Variables which were found to be unrelated to marital satisfaction scores were: age at the time of marriage, present age and sex of the subject. Although not quite reaching statistical significance, a negative correlation was found

between the number of children a couple had and their degree of marital satisfaction.¹

In another study on need satisfaction, perception and cooperative interactions in married couples, the authors found that husbands who experienced high satisfaction of their needs in marriage described their wives more favorably, were more accepting of their wives suggestions in making judgments and engaged in more self-disclosure to their wives on anxiety topics than did the low need satisfaction husbands. However, high need satisfaction wives described their husbands more favorably than did women in the low need satisfaction group.²

Thus the data for men strongly supported the author's hypothesis that the degree to which personality needs were satisfied in marriage was reflected in one's evaluation of, and the ability to interact effectively with the spouse. Thus, in this study, the extent to which the wife gratified her husband's needs was consonant with his perception of her personality, and with his willingness to have her influence his actions or gain potential power over him. However, it

¹E. B. Luckey, "Number of Years Married as Related to Personality, Perception and Marital Satisfaction," Journal of Marriage and the Family 28 (1966): 47-48.

²I. Katz, J. Goldston, M. Cohen and S. Stucker, "Need Satisfaction, Perception and Cooperative Interactions in Married Couples," Marriage and Family Living 25 (1963): 209-213.

was not clear why, with one exception, these relationships were not observed in wives.¹

This review of the literature indicated the need to improve preventative measures for the establishment of satisfactory marital relationships and to enhance and enrich those already existing. For this purpose the present study is an attempt to describe the people who participate in the Marriage Encounter workshops and to assess the quality of their relationship on the Caring Relationship Inventory.

¹Ibid.

CHAPTER III

METHODS

Literally thousands of couples participate weekly in Marriage Encounter programs throughout the country.¹ The fact that so many couples participate in the program, necessitated greater definition of limits within which to obtain a manageable sample. Therefore, the decision was made to draw the sample from the couples who were enrolled in Marriage Encounter weekends held within the Catholic Diocese of Rockford.

Setting

The Catholic Diocese of Rockford is comprised of eleven counties in northern Illinois; namely Jo Daviess, Stephenson, Winnebago, Boone and McHenry counties which border the State of Wisconsin; Jo Daviess also borders the State of Iowa along with Carroll and Whiteside counties; in addition are the counties of Ogle, Lee, DeKalb and Kane. The total area of these eleven counties contains 6,457 square miles with a total population of 934,938 people.²

¹Gallagher, Marriage Encounter, p. 21.

²The Official Catholic Directory, (New York: P. J. Kennedy & Sons, 1975).

The Marriage Encounter weekends were held at six different locations within the Rockford Diocese: two locations in Winnebago county, two in Kane county and one each in the counties of McHenry and Lee.

Sample

The sample was a volunteer sample taken from the entire population of couples attending the Marriage Encounter weekends conducted in the Diocese of Rockford between July, 1979 and the end of January, 1980. A total of 278 couples took part in this study, of which 210 couples completed all questionnaires and inventories. Sixty-eight couples left some portion of the questionnaires or inventories incomplete. Among these 68 couples are included one partner who responded completely while the other partner did not.

Procedures

Recognizing the tight structure and the hesitancy of the Marriage Encounter leaders to deviate from their structure, permission was sought and obtained to gather the data necessary for this study both from the Bishop of the Diocese and from the executive officers in charge of Marriage Encounter in the Diocese of Rockford. This in turn enhanced the cooperation of the team couples in obtaining the data.

To obtain the data from the participants on the Marriage Encounter weekends held at the various locations, packets were prepared for distribution. The packets for each

couple consisted of two large manila envelopes containing forms, questionnaires and inventories, one envelope was labelled and coded with a number indicating the location, date and couple identification number to be used in the research.

The wife's envelope contained a letter asking her cooperation in this study and instructions on procedure, information about the researcher, a questionnaire to be answered by the couple, a questionnaire to be answered privately by the wife, the Caring Relationship Inventory female form, and a release form to be completed if that person was willing to be contacted by mail for a possible follow-up study. The husband's envelope contained the same materials with the exception of the couple questionnaire. Of course, the Caring Relationship Inventory was the male form and the questionnaire was a form for the husband.

About a week before any Marriage Encounter weekend, the team leaders for that particular weekend were contacted and personally visited by the researcher. The researcher presented them with a copy of a letter from the Bishop of the Diocese which asked them to cooperate in the study. They were presented a brief explanation of the study, the questionnaires and the inventory, were informed of the relative amount of time necessary for the participants to complete the questionnaires and inventories. They were informed that data would be collected before the Marriage Encount-

er intervention and only from the couples who voluntarily wished to respond. In return for the assistance and cooperation of the team leaders in this project, the members of the leadership team were presented with Marriage Encounter pins. To show the researcher's cooperation with the Marriage Encounter, and as a token of appreciation to the participants in the study, the leaders were asked to distribute Marriage Encounter pins to the participating respondents who completed the full weekend.

Instruments

The "Couples Questionnaire" asked thirteen questions meant to provide descriptive information about the couples. The content of this questionnaire was established by subjecting it to the scrutiny of four Professors at Loyola University. After incorporating their suggestions, the revised questionnaire was field tested with several Marriage Encounter groups prior to the study.

The "Husband or Wife Questionnaire" is the male and female form of the same questionnaire. It contains eight questions believed by various authorities to be factors which may contribute to or detract from marital satisfaction. It attempts to measure the individual's unique perception of these factors. A Likert type scale was used. The ratings included the categories of religious practice, physical and emotional health, financial security, sexual

satisfaction, relationship with children, extended family contact and finally marital satisfaction. Three other questions were also included in this questionnaire: one about counseling assistance and two regarding their knowledge of and their decision to attend the Marriage Encounter weekend. This questionnaire was also field tested with several Marriage Encounter groups before its use in this study. It was assumed that the actual results will lend to the construct validity.

The Caring Relationship Inventory (CRI) is a measure of the essential elements of love or caring in human relationships. It is basically self-administering. Instructions are printed on the Inventory booklet and may be read by the subject. The subject first answered the items rating the other member of the two person dyad (spouse in this case). After finishing the Inventory, the flaps on either outer edge were folded outward and the items were answered again, this time for the ideal marriage partner. Responses were marked directly on the expendable test booklet. Five elements of love were measured by the 83 CRI items.

Scales

- A - Affection - a helping, nurturing form of acceptance of the kind that characterizes the love of a parent for a child.
- F - Friendship - a peer love based on appreciation of common interests and respect for each other's equality.

- E - Eros - a possessive, romantic form of love which includes features such as inquisitiveness, jealousy, exclusiveness.
- M - Empathy - "agape", a charitable, altruistic form of love which feels deeply for the other individual as another unique human being. It involves compassion, appreciation and tolerance.
- S - Self-love - the ability to accept, in the relationship rated, one's weaknesses as well as to appreciate one's individual, unique sense of personal worth. It includes the acceptance of one's full range of positive and negative feelings toward the person rated.
- Subscales B - Being love - the ability to have and accept the other person as he or she is. Being love includes aspects of loving another for the good seen in them. It is an admiring, respectful love, an end in itself.
- D - Deficiency love - the love of another for what they can do for the person. Deficiency love is an exploiting, manipulating love of another as a means to an end.

The scales as reported by Shostrom have split-half reliability estimates corrected by the Spearman-Brown formula, based on a sample of successfully married couples,

troubled couples and divorced individuals (N = 272)

<u>Scales</u>	A - Affection	r .76
	F - Friendship	.82
	E - Eros	.87
	M - Empathy	.80
	S - Self-love	.74
<u>Subscales</u>	B - Being love	.82
	D - Deficiency love	.66

In general, these correlations suggesting adequate internal consistency for the CRI scales and subscales were not conceptualized as representing completely independent (orthogonal) dimensions. In general, correlations among the scales and subscales were positive. Samples of actualizing couples score above troubled and divorced couples on all scales and subscales.¹

The CRI was developed as an instrument for measuring the fundamental unit of the interpersonal relationship, the heterosexual dyad. In marriage, it was found that partners care differently about each other. The inventory measures qualitatively, as well as quantitatively, the nature of these "caring differences" or "transferences".

A particular individuals relative standing on each

¹Intercorrelations for the CRI scales and subscales can be found in Shostrom, Caring Relationship Inventory, p. 12.

of the caring categories measured by the CRI is determined by comparing his scores with those obtained from a sample of successfully married couples. This sample was composed of 75 couples who had been married at least five years and who indicated that they had worked through any marital difficulties they might have had and had reached satisfactory adjustment. Their average age was approximately 36.5 years for wives and 38.5 years for husbands. The average length of the marriage was approximately 15 years.¹

The CRI was selected because it is a measure of the essential elements of love or caring in human relationships, based in part on the theoretical writings of Fromm, Lewis, Maslow and Perls.² Moreover, the instrument is simple, self-administering for either individuals or a group. Since its publication, the CRI has been widely used in counseling and therapeutic settings, as well as in marriage and family courses as a springboard for discussion. Among those advocating its use is Kelley, who, in contrasting the CRI with earlier attempts to measure concepts of love, has stated:

A more promising approach is found in the Caring Relationship Inventory developed by Everett L. Shostrom...

¹Ibid., p. 3.

²E. Fromm, The Art of Loving, (New York: Harper & Rowe, 1956). C. S. Lewis, The Four Loves, (New York: Harcourt, Brace & World, 1960). A. H. Maslow, Motivation and Personality of Being, (New York: Van Nostrand, 1963). F. Perls, Ego, Hunger and Aggression, (London: George Allen and Unwin, 1947).

Shostrom's careful work may well lay the foundation for a more accurate measurement and understanding of the elusive quality of love.... With such a test, we can begin to answer the question of what love means and how stable and lasting it is.¹

Statistical Procedures

Data from the questionnaires and inventories were coded and punched on computer cards for all subjects, including those with missing data.

Means and standard deviations were calculated for some of the items on the couples questionnaires, while it was deemed more appropriate to draw up frequency distribution tables for the other items.

For the first eight items on the husband-wife questionnaires, means and standard deviations were calculated and frequency distribution tables were formulated for the final three items.

Means and standard deviations were calculated for all scales and subscales of the CRI. T-tests for the significance of mean differences and analysis of variance were used to determine whether or not differences existed between the norm groups of the CRI and the Marriage Encounter group, for couples, males and females. These statistics were used

¹R. K. Kelley, Courtship, Marriage and the Family, (New York: Harcourt, Brace and Jovanovich, 1974), pp. 220-221.

for all scales and subscales of the CRI. The Statistical Package for the Social Sciences (SPSS)¹ computer program was employed for descriptive results, t-tests and analysis of variance.

¹N. H. Nie, C. H. Hull, J. G. Jenkins, K. Steinbrenner and D. H. Bent, Statistical Package for the Social Sciences (SPSS), New York: McGraw Hill Book Co., 1974).

CHAPTER IV

RESULTS

This chapter is divided into two sections. Part I contains a description of the sample involved in this study. The descriptive data was generated by two questionnaires, one was completed by the couple and the other completed independently by the husband and by the wife.

The second part of the chapter reports the findings obtained through the statistical procedures described in Chapter III, pp. 48-49.

PART I

The following summary is presented first in order to give a general flavor of the various characteristics of the couples sampled in this study. This will be followed by a specific discussion of the results gathered from 278 "couple" and 556 "husband and wife" questionnaires which are presented in Table 1 through Table 20.

Summary

One purpose of this study was to identify through self-descriptive information, the types of persons who participated in the weekend Marriage Encounter program.

The research sample consisted of 278 couples who came to Marriage Encounter programs sponsored within the Diocese of Rockford. They voluntarily participated in the study by responding to questionnaires.

The average couple who comes to a weekend Marriage Encounter has been married a little more than sixteen years and has three unmarried children living at home. They live in what can be described as a rural or suburban area, having a population of less than 20,000 people. This marriage is the first marriage for the couple, who in this sample is likely to be Catholic. In general, neither husband nor wife has had individual or marriage counseling.

The average husband is approximately 39 years of age, has completed about 2 years of higher education and earns more than twenty but less than forty thousand dollars a year. His wife is approximately 38 years of age, has had about one year of higher education and earns less than \$3,200.00 a year.

According to their own evaluations the couple views their marriage to be much better than average in terms of "marital" satisfaction.

The couples view of their religious practice, their financial security, their relationship with their children, their sexual satisfaction with each other, their occupation-

al satisfaction and the accessibility of extended family members for contact and/or support was also above average. Also, their view of the physical and emotional health of their family was viewed as much above average.

The average couple was introduced to the Marriage Encounter program by their friends and came for the weekend hoping to increase the satisfaction of an already satisfying marital relationship.

Descriptive Data

Age: Discrete numbers were collected in this category. To present this data in tabular form, ages are grouped in ten year spans. Table 1 presents the ages of participants. The largest group of husband participants in this study were between the ages of 31 to 40 (40.7%). Although 60.8% of the Marriage Encounter husbands were age 40 or less, the second largest single group was in the 41 to 50 age group (22.0%).

The largest group of wives was also in the 31 to 40 age bracket, but was smaller in percentage (35.3%) than that of the husbands. It is of interest that the second largest grouping of wives age is in the 21 to 30 group (29.1%), although the majority of the wives were 40 years of age or less (64.4%). The mean age for husbands was found to be 39.52 years, which was 1.64 years older than the mean age

for the wives (37.88).

TABLE 1
DISTRIBUTION OF RESPONDENTS BY AGE

Age Groups	Husband*		Wife**	
	N	%	N	%
under 21	2	0.7	0	0.0
21-30	53	19.4	80	29.1
31-40	111	40.7	97	35.3
41-50	60	22.0	57	20.7
51-60	36	13.2	31	11.3
61-70	11	4.0	9	3.2
71 and over	0	0.0	1	0.4
	273	100.0	275	100.0
* \bar{x} for husbands = 39.52		** \bar{x} for wives = 37.88		

Education: Table 2 presents the educational data. The husbands in this sample have had 1.23 years more of formal education than their wives. As it appears from this study, the average husband has had a little more than 2 years of higher education, while the wives have had a little less than one year of such formal education. Less than 40% (38.4%) of husbands have had 12 or less years of education, whereas 62.5% of the wives have had 12 or less years of formal education. One hundred twenty four husbands (47.2%) fall in the group of having 13 to 16 years of education,

while the largest number of wives (163), some 60.6% fall in the group which has between 9 and 12 years of formal education. Inversely, the second largest percentage of husbands (36.1%) fall in the 9-12 category, while 33.4% of the wives are in the 13-16 years of formal education group. Ninety two husbands (35.0%) have college degrees or better, while 44 wives (16.4%) have at least a college degree.

TABLE 2

DISTRIBUTION OF RESPONDENTS BY YEARS OF FORMAL EDUCATION

Years of formal education	Husband*		Wife**	
	N	%	N	%
8 or less	5	2.3	5	1.9
9-12	96	36.1	163	60.6
13-16	124	47.2	90	33.4
17-20	35	13.3	11	4.1
21 or more	3	1.1	0	0.0
	263	100.0	269	100.0
* \bar{x} for husbands = 14.19		** \bar{x} for wives = 12.96		

Number, marital status and residence of the children of these couples: Table 3 presents data on the number of children, their marital status and their residence. The number of children per couple ranges from 0 to 15. The total number of children for the 270 couples responding, was 782 and the mean was 2.9 children per couple in this sample.

TABLE 3

DISTRIBUTION OF THE NUMBER, MARITAL STATUS AND RESIDENCE
OF THE CHILDREN OF THESE COUPLES

Children per couple *	Couples	Total of children	Couples	Married children	Unmarried children	Children at home	Children not at home
N	N	N	%	N	N	N	N
0	35	0	13.0	0	0	0	0
1	23	23	8.6	0	23	20	3
2	74	148	27.4	5	143	134	14
3	61	183	22.7	31	152	140	43
4	30	120	11.2	27	93	81	39
5	18	90	6.7	24	66	54	36
6	14	84	5.2	24	60	50	34
7	4	28	1.4	12	16	16	12
8	5	40	1.9	10	30	19	21
9	3	27	1.0	6	21	14	13
12	2	24	0.7	7	17	5	19
15	1	15	0.3	10	5	3	12
	270	782	100.0	156	626	536	246

* $\bar{x} = 2.9$

Seventy four couples constituting 27.4% of this sample had two children, 61 couples (22.6%) had three children and 13% (35) of the couples were childless. This table indicates that 146 (18.7%) of the children are married and that the majority (536) live at home with their parents. The couples with a larger number of children tend also to have a larger number of children who are emancipated, than the couples with fewer children.

TABLE 4

DISTRIBUTION OF RESPONDENTS BY RELIGIOUS AFFILIATION

Denomination	Husband		Wife	
	N	%	N	%
None	9	3.4	3	1.1
Catholic	186	70.5	198	74.2
Protestant	58	22.0	58	21.7
Other	11	4.2	8	3.0
	264	100.0	267	100.0

Religious affiliation: Table 4 presents data on religious affiliation. It was found that the religious affiliation of the plurality of respondents was Catholic; 70.5% of the husbands and 74.2% of the wives. The second largest group of husbands and wives was Protestant, with 22.0% and 21.7% respectively. It is evident from the table that some of these marriage involved mixed religious affiliation.

However, since only broad categories were generated in the questionnaire, it is impossible to ascertain the number or percentage of couples where the spouses differed in denominational affiliation.

TABLE 5

DISTRIBUTION OF RESPONDENTS BY POPULATION OF THE COMMUNITY
IN WHICH THEY LIVE

Population	N	%
Less than 5,000	73	27.3
between 5,001 and 20,000	86	32.2
between 20,001 and 50,000	39	14.6
between 50,001 and 100,000	19	7.1
over 100,000	50	18.7
	267	100.0

Community size: Table 5 presents the data on community size. The largest number of couples 86 (32.2%) lived in communities ranging in population size between 5,001 and 20,000. The couples reporting indicated that 27.3% lived in communities of 5,000 population or less. Thus only 40.4% of this sample lived in communities having a population of more than 20,000. The mean number of years that the respondents have lived in the community was 16.49 years.

Type of community: Table 6 presents the data on

community type. There were 42.4% of the respondents who identified their community as rural. Ninety couples or 34.1% considered the community they lived in to be suburban and only 23.5% of the sample identified their community as urban. The mean number of years the respondents have lived at their present address was 7.54 years.

TABLE 6
DISTRIBUTION OF RESPONDENTS BY COMMUNITY TYPE

Community type	N	%
Rural	112	42.4
suburban	90	34.1
urban	62	23.5
	267	100.0

Income level: Table 7 presents the data on income. The income level for the majority of the husbands (54.1%) was between \$20,001.00 and \$40,000.00 a year. The next largest group of husbands (33.2%) indicated that their annual income was lower, between \$10,001.00 and \$20,000.00. The plurality of wives (87.1%) states their annual income as \$10,000.00 or less. Of this group, 72.9% indicated an income of \$3,200.00 or less a year. At the higher income levels only 2.4% of the husbands and 0.4% of the wives report an income in excess of \$60,001.00 annually.

TABLE 7

DISTRIBUTION OF RESPONDENTS ACCORDING TO INCOME LEVEL

Income level	Husband		Wife	
	N	%	N	%
Less than \$3,200	2	0.8	167	63.5
between \$3,200 & \$10,000	9	3.5	62	23.6
" \$10,001 & \$20,000	86	33.2	29	11.0
" \$20,001 & \$40,000	140	54.1	4	1.5
" \$40,001 & \$60,000	16	6.2	0	0.0
" \$60,001 & \$80,000	3	1.2	0	0.0
" \$80,001 & \$100,000	1	0.4	1	0.4
more than \$100,000	2	0.8	0	0.0
	259	100.0	263	100.0

Marriage: Table 8 presents the data on marriage. Ninety two percent of the husbands and 90.6% of the wives indicated that the present marriage was their first marriage. No data is available to show the number of marriages entered by the respondents who indicated that the present marriage is not their first marriage, nor was data available to specify the manner by which the other marriage(s) ended. The average duration of the present marriage according to the 266 couples reporting was 16.14 years. The range of years married, had a minimum of 1 and a maximum of 49.

TABLE 8

DISTRIBUTION OF RESPONDENTS MARRIED ONCE OR MORE

Frequency of Marriages	Husband		Wife	
	N	%	N	%
Once	242	92.0	241	90.6
more than once	21	8.0	25	9.4
	263	100.0	266	100.0

Marriage counseling: Table 9 presents the data on marriage counseling. Thirty seven couples (13.9%) have had marriage counseling, while 86.1% of the couples indicated that they had not marriage counseling.

TABLE 9

DISTRIBUTION OF RESPONDENTS BY MARRIAGE COUNSELING

Marriage counseling	Couples	
	N	%
Have had marriage counseling	37	13.7
Have not had marriage counseling	229	86.1
	266	100.0

The following data reported in Table 10 through 17 contain the rankings of the subjects unique perceptions of the factors which can affect relationships. The scale of rankings extends from excellent to above average, average,

below average and poor. To assess means, a value of 1 was assigned for a rating of excellent increasing to 5 for poor. Means for the sample are reported in the tables.

General level of religious practice: Table 10 presents the rating of religious practice. For the husbands, 50.2% rank their general level of religious practice as above average or better. The next highest percentage of husbands rank their religious practice as average (22.2%). For the wives, 37.1% rank their general level or religious practice above average. The wives second highest rank was average (30.9%) and excellent was the third highest (12.7%).

TABLE 10

RATINGS OF THE GENERAL LEVEL OF RELIGIOUS PRACTICE

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	38	14.0	35	12.7
Above Average (2)	98	36.2	102	37.1
Average (3)	62	22.2	85	30.9
Below Average (4)	33	12.2	27	9.8
Poor (5)	34	12.5	20	7.3
Not Applicable	6	2.2	6	2.2
	271	100.0	275	100.0
* \bar{x} = 2.80		** \bar{x} = 2.68		

General level of physical and emotional health of the family: Table 11 presents the rating of family health. The plurality of wives rated the physical and emotional health of the family as excellent (41.7%) and above average (38.2%). Although the rating of husbands was similar, the order of highest and second highest ratings were inversed with 39.5% answering above average and 38.7% indicating excellent.

TABLE 11
RATINGS OF THE GENERAL LEVEL OF PHYSICAL
AND EMOTIONAL HEALTH OF THE FAMILY

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	105	38.7	113	41.4
Above Average (2)	107	39.5	105	38.2
Average (3)	44	16.2	44	16.0
Below Average (4)	12	4.4	8	2.9
Poor (5)	3	1.1	5	1.8
	271	100.0	275	100.0
* \bar{x} = 1.90		** \bar{x} = 1.86		

General level of families financial security: Table 12 presents the rating of financial security. The greatest Percentage of husbands (42.4%) and wives (48.4%) respond that they perceive their family financial security as aver-

age. The next largest group of husbands (41.7%) and wives (32.6%) see their financial security as above average. The third largest group of husbands (13.7%) and wives (16.5%) rated the family financial security as excellent.

TABLE 12

RATINGS OF THE GENERAL LEVEL OF FAMILY FINANCIAL SECURITY

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	37	13.7	45	16.5
Above Average (2)	113	41.7	89	32.6
Average (3)	115	42.4	132	48.4
Below Average (4)	6	2.2	7	2.6
Poor (5)	0	0.0	0	0.0
	271	100.0	273	100.0

* \bar{x} = 2.33

** \bar{x} = 2.37

General level of sexual satisfaction: Table 13 presents the rating of sexual satisfaction. The majority of both husbands and wives rate the general level of sexual satisfaction with their spouse to be above average or excellent. Of the husbands, 30.6% rated their sexual satisfaction above average, and 22.5% rated it excellent. While of wives, 28.6% rated sexual satisfaction with their spouse above average and 24.2% rated it as excellent. The largest percentage of husbands (36.5%) and wives (36.6%) rated sexu-

al satisfaction as average.

TABLE 13
RATINGS OF THE GENERAL LEVEL OF SEXUAL
SATISFACTION WITH SPOUSE

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	61	22.5	66	24.2
Above Average (2)	83	30.6	78	28.6
Average (3)	99	36.5	100	36.6
Below Average (4)	20	7.4	26	9.5
Poor (5)	8	3.0	3	1.1
	271	100.0	273	100.0
	$\bar{x} = 2.38$		$\bar{x} = 2.35$	

The quality of parents relationship with their children: Table 14 presents the rating of the relationship with their children. The largest percentage of the husbands rate their relationship with their children as above average (37.3%), with the largest percentage of the wives (44.4%) also rating this relationship above average. In the second largest category, 32.8% of the husbands rate the quality of the relationship as average, while 25.2% of the wives rate it as excellent. Inversely, 23.0% of the wives rate the relationship as average, while 19.9% of the husbands rated it to be excellent.

TABLE 14
 RATINGS OF THE QUALITY OF PARENTS RELATIONSHIP
 WITH THEIR CHILDREN

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	54	19.9	68	25.2
Above Average (2)	101	37.3	120	44.4
Average	89	32.8	62	23.0
Below Average (4)	7	2.6	6	2.2
Poor (5)	4	1.5	0	0.0
Not Applicable	16	5.9	14	5.2
	271	100.0	270	100.0
$\bar{x} = 2.46$			$\bar{x} = 2.23$	

Accessibility of extended family members for contact and/or support: Table 15 presents the rating of accessibility of family members. The largest percentage of the husbands rate the accessibility of family members as average (37.0%), followed by 24.7% rating it as above average and then 18.5% rating it as excellent. The wives differed somewhat with 29.0% rating the accessibility of the extended family members as above average, 28.7% as average and 27.6% as excellent. As it can be observed in the table, the number of respondent wives in these three categories were very close.

TABLE 15

RATINGS OF THE ACCESSIBILITY OF EXTENDED FAMILY
MEMBERS FOR CONTACT AND/OR SUPPORT

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	50	18.5	75	27.6
Above Average (2)	74	27.4	79	29.0
Average (3)	100	37.0	78	28.7
Below Average (4)	35	13.0	26	9.6
Poor (5)	11	4.1	14	5.1
	270	100.0	272	100.0
* \bar{x} = 2.57		** \bar{x} = 2.36		

General level of occupational satisfaction: Table 16 presents the rating of occupational satisfaction. About 90% of both the husbands and the wives rate their level of occupational satisfaction as average or above, however, the husbands and the wives differ somewhat in their rankings. The largest group of husbands (37.9%) rate their satisfaction as above average, while the next largest group (22.7%) rate their satisfaction as excellent. The largest group of wives (38.8%) have average satisfaction. The second largest percentage of wives (31.0%) have above average satisfaction, while excellent satisfaction was the ranking of 20.1% of the wives.

TABLE 16

RATINGS OF THE GENERAL LEVEL OF OCCUPATIONAL SATISFACTION

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	61	22.7	54	20.1
Above Average (2)	102	37.9	83	31.0
Average (3)	78	29.0	104	38.8
Below Average (4)	19	7.1	17	6.3
Poor (5)	9	3.3	10	3.7
	269	100.0	268	100.0
* \bar{x} = 2.31		** \bar{x} = 2.43		

General level of marital satisfaction: Table 17 presents the rating of marital satisfaction. More than 90% of the husbands and the wives rate their marital satisfaction as average and higher, while almost 70% rated it above average or higher. There were 46.5% of the husbands and 47.8% of the wives who rated their marital satisfaction above average. The next largest group of the husbands (26.2%) rated their satisfaction as average, while the wives (23.2%) rated it as excellent. For the husbands, 26.2% rated their marital satisfaction as excellent, while 22.4% of the wives rated their satisfaction as average. Of the husbands, 3.3% considered their marital satisfaction as below average, and 1.5% considered it poor. A larger percentage of the wives (5.5%) perceived their marital satisfaction as

below average and 1.1% said it was poor.

TABLE 17

RATINGS OF THE GENERAL LEVEL OF MARITAL SATISFACTION

Ratings	Husband*		Wife**	
	N	%	N	%
Excellent (1)	61	22.5	63	23.2
Above Average (2)	126	46.5	130	47.8
Average (3)	71	26.2	61	22.4
Below Average (4)	9	3.3	15	5.5
Poor (5)	4	1.5	3	1.1
	271	100.0	272	100.0
* \bar{x} = 2.15	** \bar{x} = 2.14			

Counseling: Table 9, on page 60 of this chapter has presented the responses of the couples with regard to marriage counseling. Table 18 presents the distribution of the respondents who have received any type of counseling, including marriage counseling. The plurality of the husbands and the wives have never received any type of counseling. Only 17.8% of the husbands and 19.9% of the wives had received any type of counseling.

TABLE 18

DISTRIBUTION OF RESPONDENTS HAVING RECEIVED COUNSELING

Counseling	Husband		Wife	
	N	%	N	%
Have had counseling	48	17.8	54	19.9
Haven't had counseling	222	82.2	218	80.1
	270	100.0	272	100.0

Table 19 and Table 20 contain responses to the various methods of introduction to Marriage Encounter and the respondents motivation to participate in it. The respondents were instructed to indicate more than one response if that was appropriate. No instructions were given to rank the responses given, therefore, only the frequency of the various responses are here reported. None of the respondents indicated more than four responses to either question.

Method of introduction to Marriage Encounter: Table 19 presents the data on the method of introduction to Marriage Encounter. Both the husbands (59.6%) and the wives (59.1%) responses indicated that they were introduced to Marriage Encounter through their friends. The second largest percentage of responses (12.2%), show that the husbands were introduced to it by their spouse. Of the Husbands, 10.1% indicated other methods not listed, while 8.6% said that their introduction came through a talk. The second

largest percentage of responses by the wives (10.9%) stated other unlisted methods, followed by 10.6% were introduced to it through a talk and 10.1% were introduced to it by reading about Marriage Encounter.

TABLE 19
DISTRIBUTION OF RESPONSES BY METHOD OF
INTRODUCTION TO MARRIAGE ENCOUNTER

Method	Husband		Wife	
	N	%	N	%
Through spouse	40	12.2	18	4.9
Through friends	195	59.6	217	59.1
By reading	20	6.1	37	10.1
Through talks	28	8.6	39	10.6
Through advertisements	11	3.4	16	4.4
Other methods	33	10.1	40	10.9
	327	100.0	367	100.0

The choice to participate in the Marriage Encounter program: Table 20 presents the data on the reasons for participation in a weekend Marriage Encounter. The most frequently listed reason for participation in a Marriage Encounter that was given by the husbands (54.4%) and the wives (56.1%) was to improve a good marriage, followed by curiosity, listed by 23.4% of the husbands and 20.4% of the wives. Husbands (9.8%) next list other unlisted reasons, followed

by 7.7% who indicated that their reason was to seek solutions to marital problems. Of the wives, 10.2% indicated that their reason was to seek solutions to marital problems, as the third highest percentage, while the fourth most frequent reason listed by the wives (5.9%) was other unlisted reasons.

TABLE 20
DISTRIBUTION OF RESPONSES BY REASONS FOR
MAKING A MARRIAGE ENCOUNTER

Reasons	Husband		Wife	
	N	%	N	%
Curiosity	79	23.4	72	20.4
Improve good marriage	184	54.4	198	56.1
Solve personal problems	12	3.5	17	4.8
Solve marital problems	26	7.7	36	10.2
Avoid divorce	4	1.2	9	2.6
Other	33	9.8	21	5.9
	338	100.0	353	100.0

PART II

This section reports the findings obtained through the statistical procedures described in Chapter III. Initially presented are the findings derived from the first, second and third hypotheses (Chapter I, p. 7) which compares

the sample of couples to the Caring Relationship Inventory (CRI) couple norm groups. Following that are the results relating to the fourth and fifth hypotheses which compare the sample males and females to the appropriate norm groups of the CRI.

Table 21 presents the mean scores and the standard deviations for the norm groups of the successfully married, troubled and divorced couples and the sample group of couples. The table shows that between the norm groups of couples there is a decrease in the mean as the success of the marriage decreases and a corresponding increase in the standard deviation as trouble in a marriage increases. The left portion of the table also includes the differences between the various group means. Figure 1 on page 74 presents a graphic comparison of the mean scores on each scale and subscale of the Caring Relationship Inventory (CRI) for the successfully married, troubled and divorced couples norm groups and the Marriage Encounter sample group of couples. The successfully married norm group is identified in Figure 1 by a standard score of 50 on each scale and subscale.

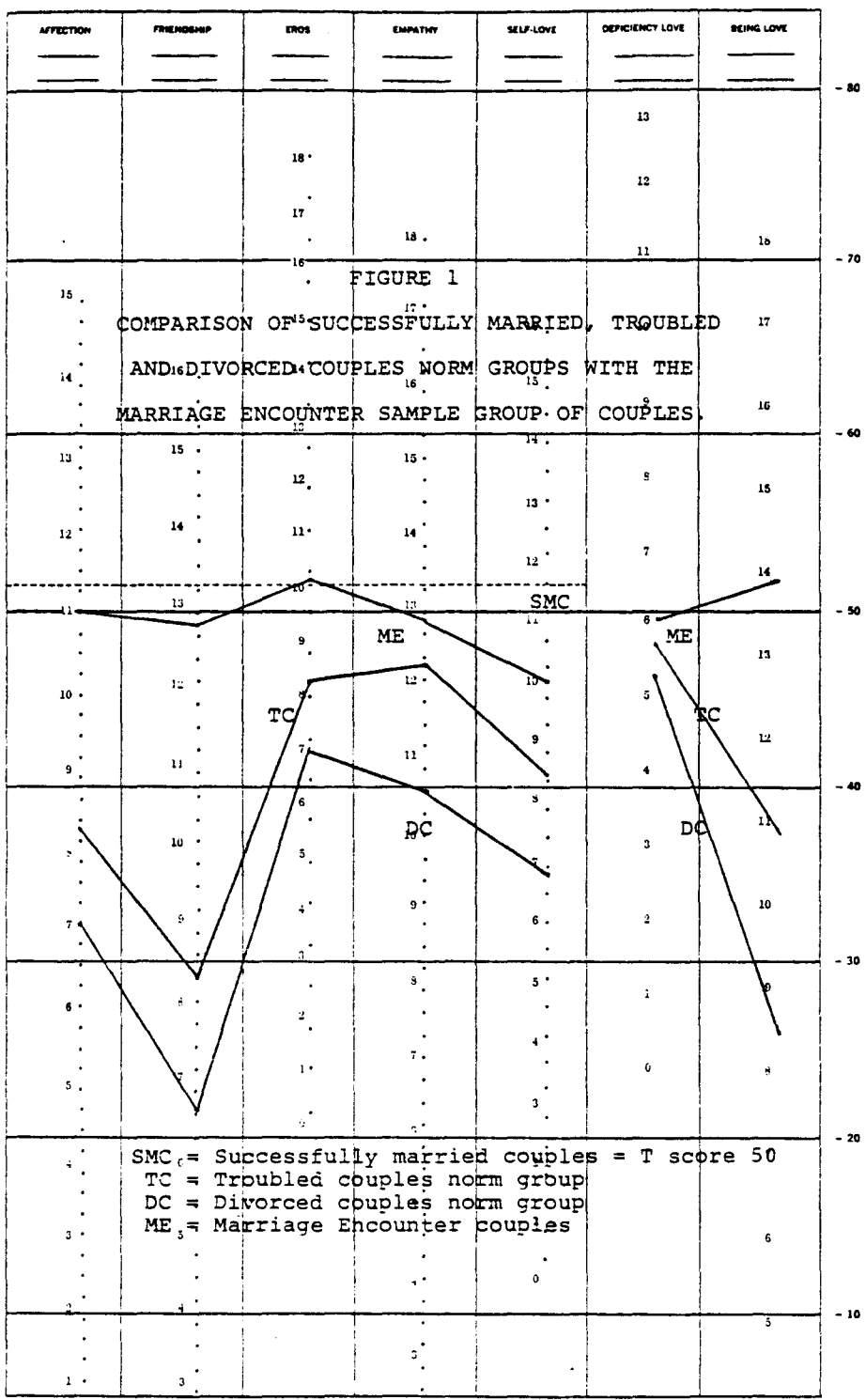
TABLE 21
 MEAN SCORES, STANDARD DEVIATIONS AND
 MEAN DIFFERENCES FOR THE SAMPLE AND NORM GROUPS

Scales and subscales	(1) Successfully married couples		(2) Troubled couples		(3) Divorced couples		(4) Marriage Encounter couples		Mean differences				
	X	S	X	S	X	S	X	S	1-2	1-3	1-4	2-4	3-4
Affection	13.5	2.2	8.4	2.9	7.0	3.4	11.0	2.3	2.6	4.0	0.0	2.6	4.0
Friendship	12.9	2.2	8.4	3.1	6.6	3.6	12.7	3.8	4.5	6.3	0.2	4.3	6.1
Eros	9.5	3.3	8.2	4.3	7.0	4.8	9.9	3.0	1.3	2.5	0.4	1.7	2.9
Empathy	12.9	2.2	12.2	2.9	10.5	4.1	13.0	2.4	0.7	2.4	0.1	0.8	2.5
Self love	11.1	2.9	8.3	3.1	7.4	3.9	10.0	2.8	2.8	3.7	1.1	1.7	2.6
Being love	13.5	2.1	0.9	3.1	8.7	4.0	13.8	2.7	2.6	4.8	0.3	2.9	5.1
Deficiency love	6.1	2.3	5.6	2.4	5.2	2.6	6.1	2.0	0.5	0.9	0.0	0.5	0.9

PROFILE SHEET FOR THE CARING RELATIONSHIP INVENTORY

NAME _____ AGE _____ SEX _____ DATE _____

MARITAL STATUS _____ NAME OF PERSON RATED _____ RELATIONSHIP _____



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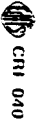


Table 22 presents the t-test values for the comparison of means between the sample group of couples and the CRI norm groups of couples. The first hypothesis that there will be no significant difference between the Marriage Encounter sample and the CRI norm group of successfully married couples on any of the scales or subscales was evaluated. T-tests showed that there were no significant differences between the means of the two groups on any of the scales or subscales except the self-love scale. This scale showed a significant difference between the groups at the $p < .01$ level. The second hypothesis that there will be no significant difference between the Marriage Encounter sample and the CRI norm group of troubled couples was evaluated next. When the means of the sample and the group of troubled couples were compared by t-tests significant differences were revealed on the affection scale ($t = 5.12$; $p < .01$); the friendship scale ($t = 12.16$; $p < .01$); the eros scale ($t = 3.77$; $p < .01$); the empathy scale ($t = 2.59$; $p < .01$); the self-love scale ($t = 5.08$; $p < .01$); and on the being love subscale ($t = 8.71$; $p < .01$). No significant differences were found on the deficiency love subscale. The third hypothesis that there will be no significant difference between the Marriage Encounter sample and the CRI norm group of divorced couples was also evaluated. T-tests revealed that there were significant differences of the means between the sample and the divorced couples group on all scales and subscales

of the CRI at the $p < .01$ level of significance.

TABLE 22

T-TEST VALUES FOR THE COMPARISON OF THE SAMPLE OF COUPLES
TO THE CRI NORM GROUPS OF COUPLES

Scales and subscales	ME:SMC t-values	ME:TC t-values	ME:DC t-values
Affection	0.00	5.12**	8.75**
Friendship	0.66	12.16**	15.81**
Eros	-1.21	3.77**	6.03**
Empathy	-0.42	2.59**	6.11**
Self-love	3.71**	5.08**	6.57**
Being love	-1.23	8.71**	12.64**
Deficiency love	0.00	1.95	3.39**

ME = Marriage Encounter sample of couples

SMC = Successfully married couples norm group

TC = Troubled couples norm group

DC = Divorced couples norm group

** = $p < .01$

* = $p < .05$

Figures 2 through 8 on pages 77 through 83 depict the confidence intervals within which 95% and 99% of all means are contained for all scales and subscales of the CRI for the norm groups of successfully married couples, troubled couples, divorced couples and the sample group of couples.

FIGURE 2
 CONFIDENCE INTERVALS
 FOR MEANS OF COUPLES ON SCALE A

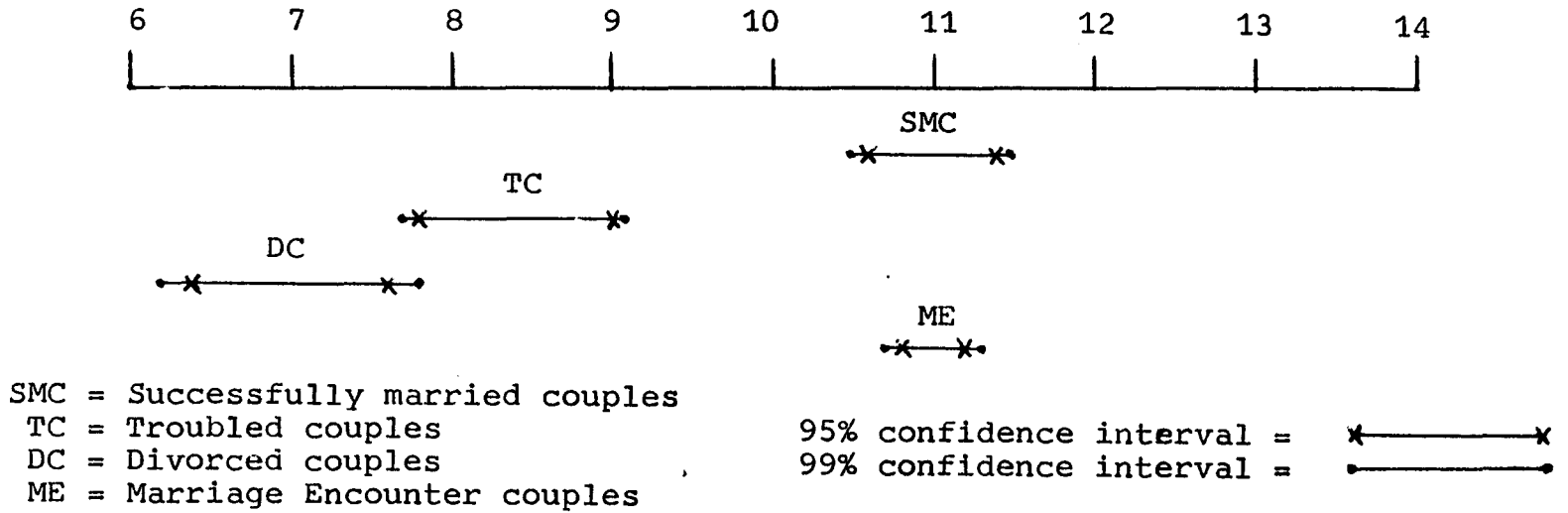
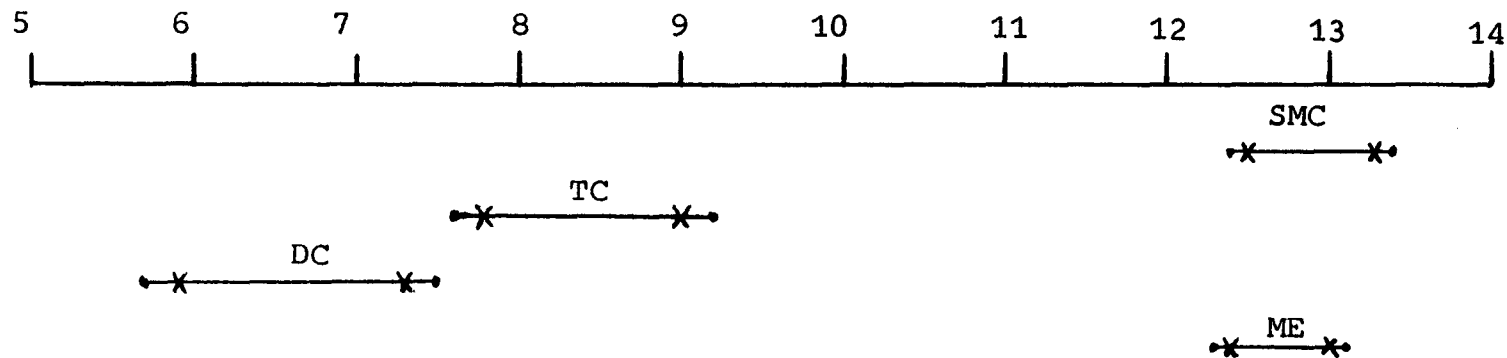


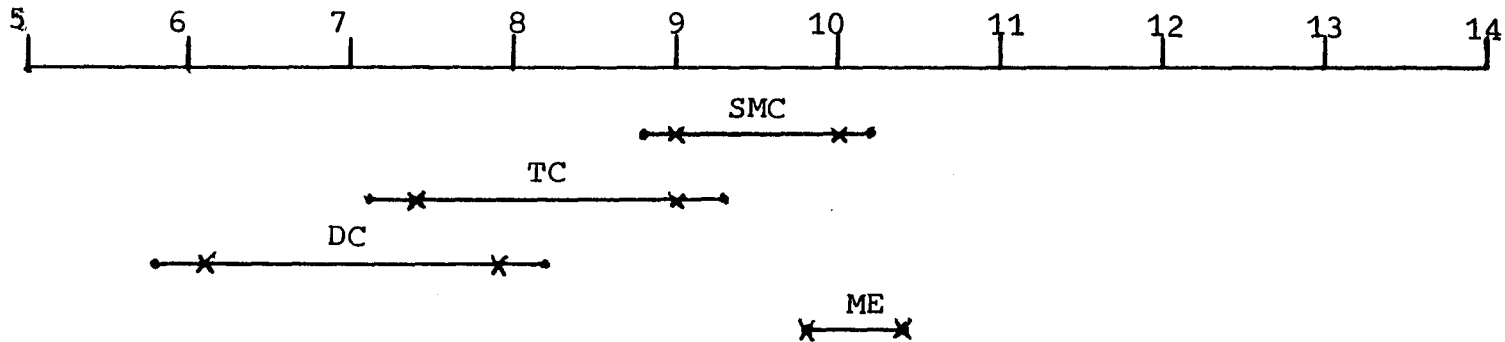
FIGURE 3
 CONFIDENCE INTERVALS
 FOR MEANS OF COUPLES ON SCALE F



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples

95% confidence interval = 
 99% confidence interval = 

FIGURE 4
 CONFIDENCE INTERVALS
 FOR MEANS OF COUPLES ON SCALE E



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



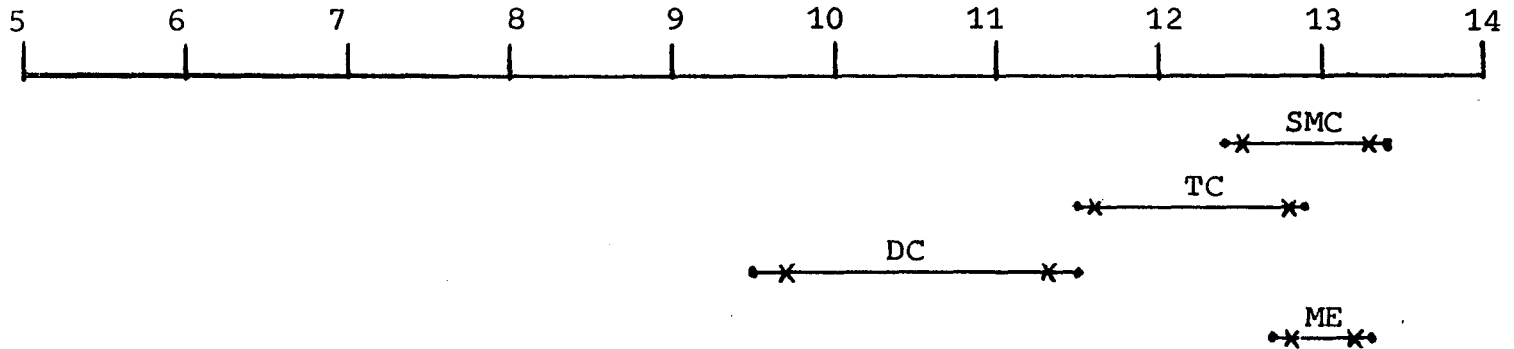
95% confidence interval = 
 99% confidence interval = 

FIGURE 5
 CONFIDENCE INTERVALS
 FOR MEANS OF COUPLES ON SCALE M



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



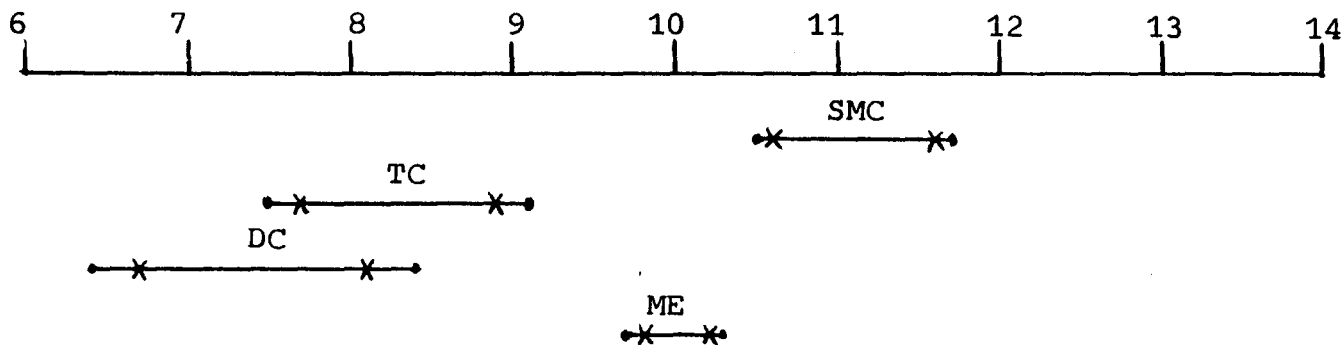
95% confidence interval = 
 99% confidence interval = 

FIGURE 6
 CONFIDENCE INTERVALS
 FOR MEANS OF COUPLES ON SCALE S



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



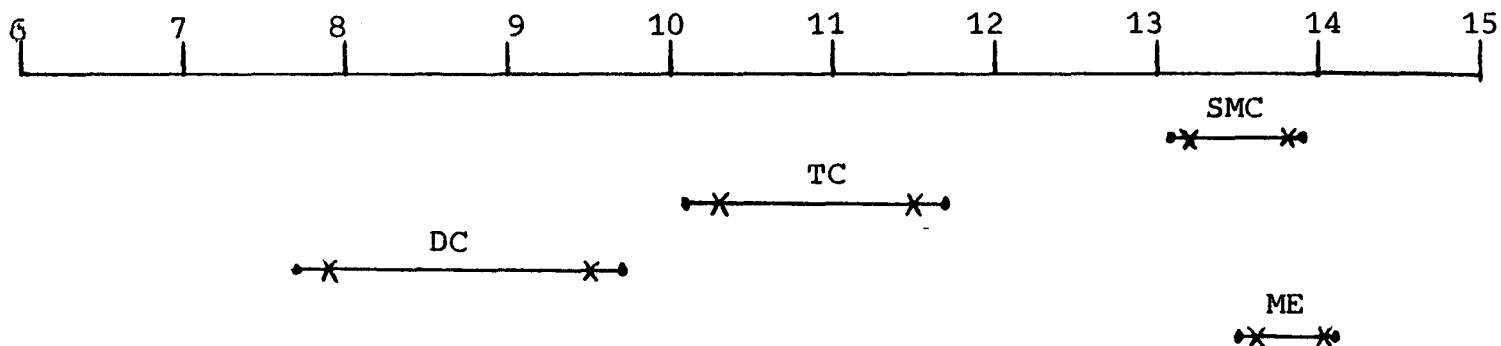
95% confidence interval = 
 99% confidence interval = 

FIGURE 7.
 CONFIDENCE INTERVAL FOR
 MEANS OF COUPLES ON SUBSCALE B



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



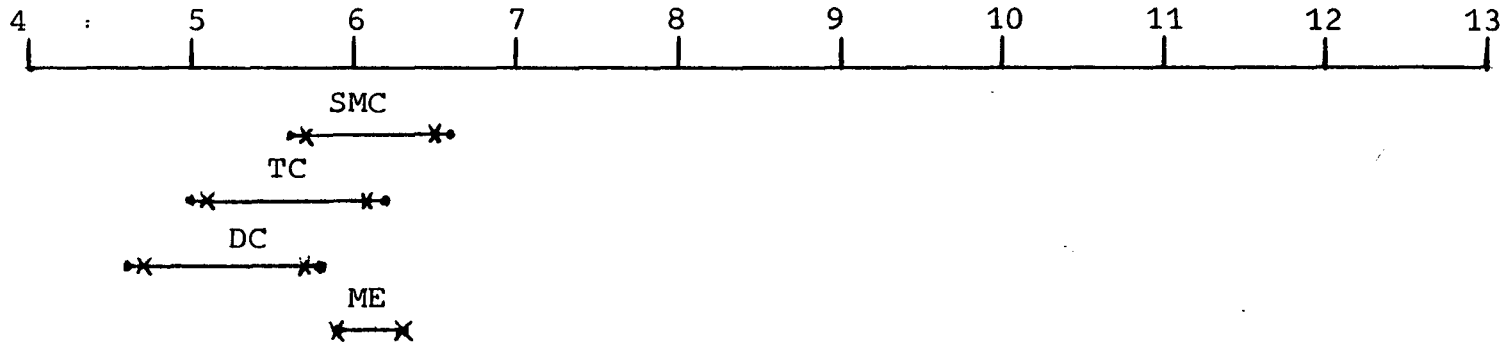
95% confidence interval = 
 99% confidence interval = 

FIGURE 8

CONFIDENCE INTERVAL FOR
MEANS OF COUPLES ON SUBSCALE D



SMC = Successfully married couples
TC = Troubled couples
DC = Divorced couples
ME = Marriage Encounter couples

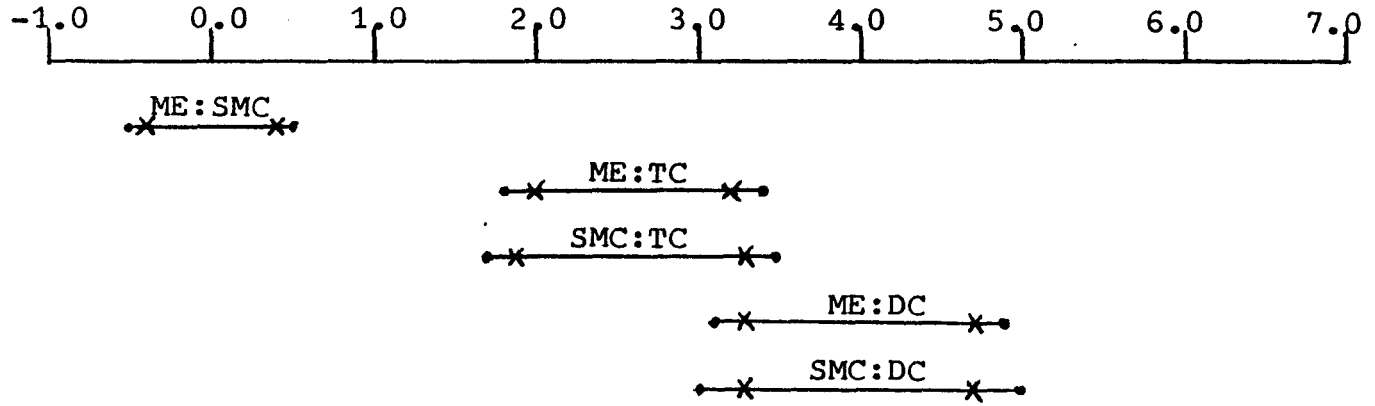
95% confidence interval = x ————— x
99% confidence interval = • ————— •

Figures 9 through 15 on pages 85 through 91 depict the 95% and 99% confidence intervals of the differences of the means on the scales and subscales of the CRI between the sample and the successfully married norm group, the sample and the norm group of troubled couples, the norm groups of successfully married couples and the troubled couples, the sample of couples and the norm group of divorced couples and between the norm groups of successfully married couples and the divorced couples.

Table 23 on page 93 presents the F-values for the analysis of variance between the sample of couples and the CRI norm groups of couples.

Analysis of variance revealed significant differences at the $p < .01$ level on the friendship scale and the being love subscale of the CRI between the sample of couples and the norm group of successfully married couples and significant differences at the $p < .05$ level on the deficiency love subscales, although no other significant differences were found on any other scales. Significant differences in variance were found between the troubled couples norm group and the sample of couples on the affection scale ($F = 1.59$; $p < .01$), on the friendship scale ($F = 1.50$; $p < .01$), on the eros scale ($F = 2.05$; $p < .01$), on the empathy scale ($F = 1.46$; $p < .01$), the being love subscale ($F = 1.32$; $p < .05$) and the deficiency love subscale ($F = 1.44$; $p < .05$). No

FIGURE 9
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON SCALE A



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples


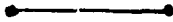
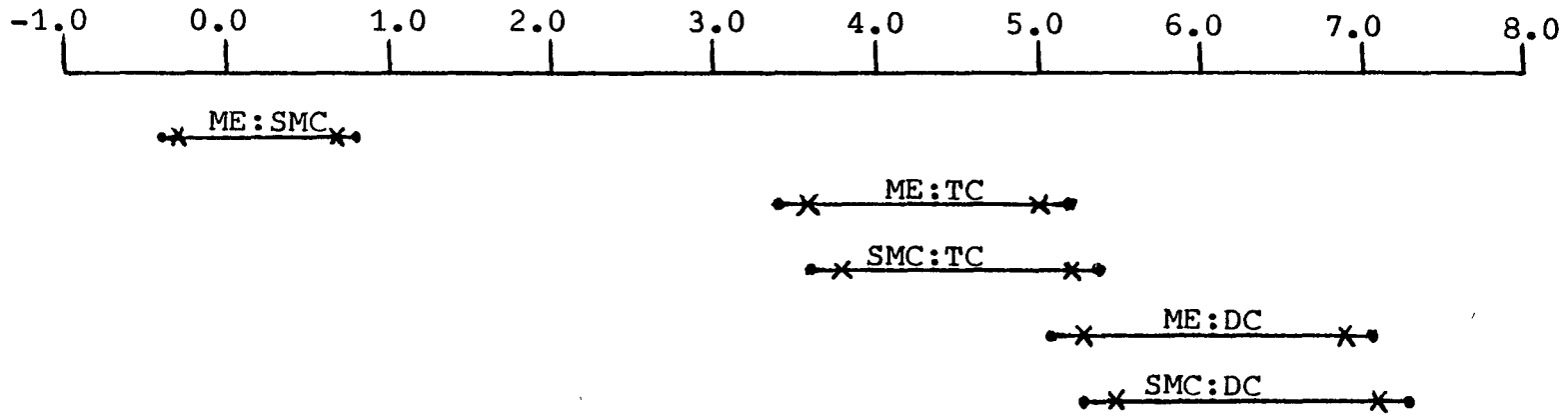
95% confidence interval = 
 99% confidence interval = 

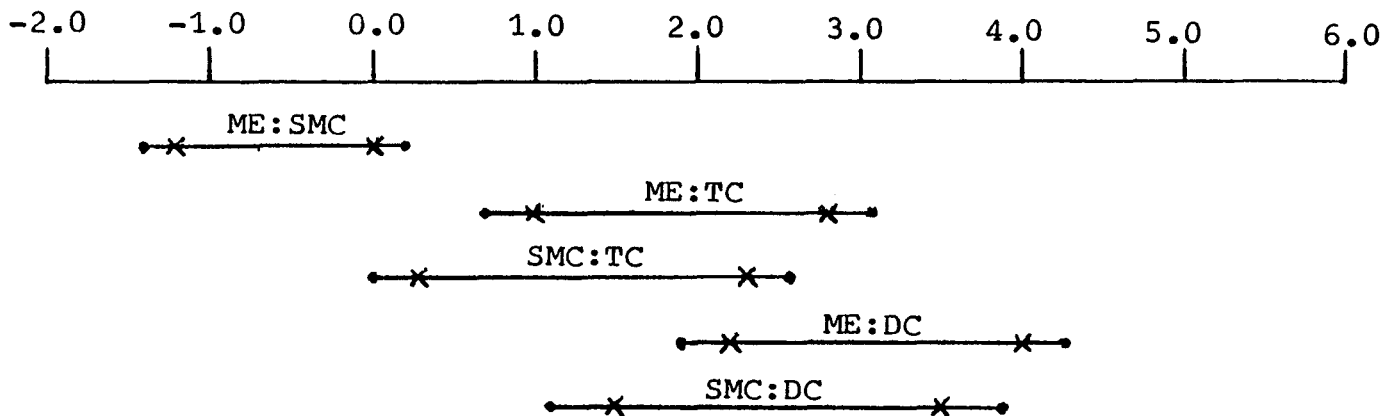
FIGURE 10
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON SCALE F



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples

95% confidence interval = x-----x
 99% confidence interval = ●-----●

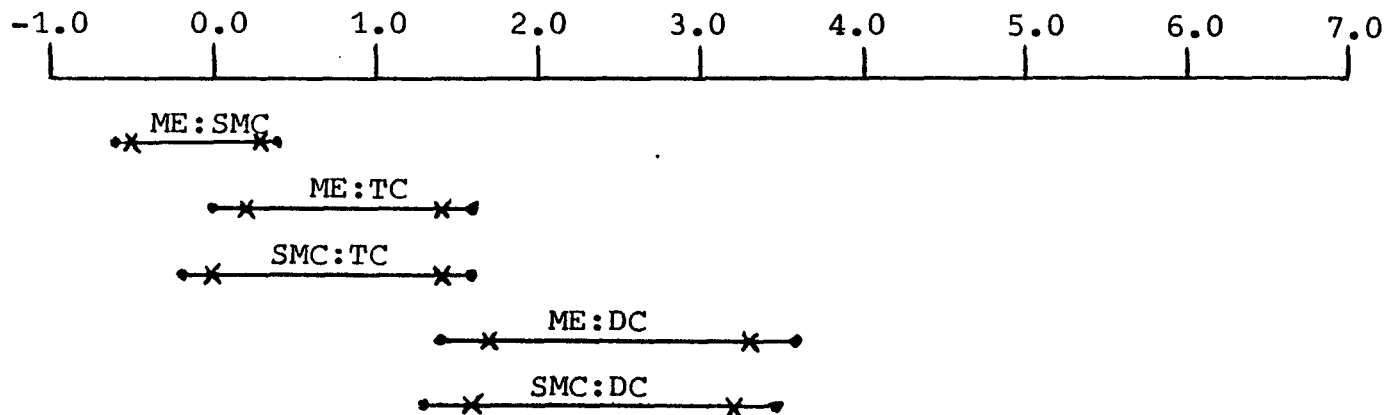
FIGURE 11
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON SCALE E



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples

95% confidence interval = x-----x
 99% confidence interval = •-----•

FIGURE 12
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON SCALE M



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



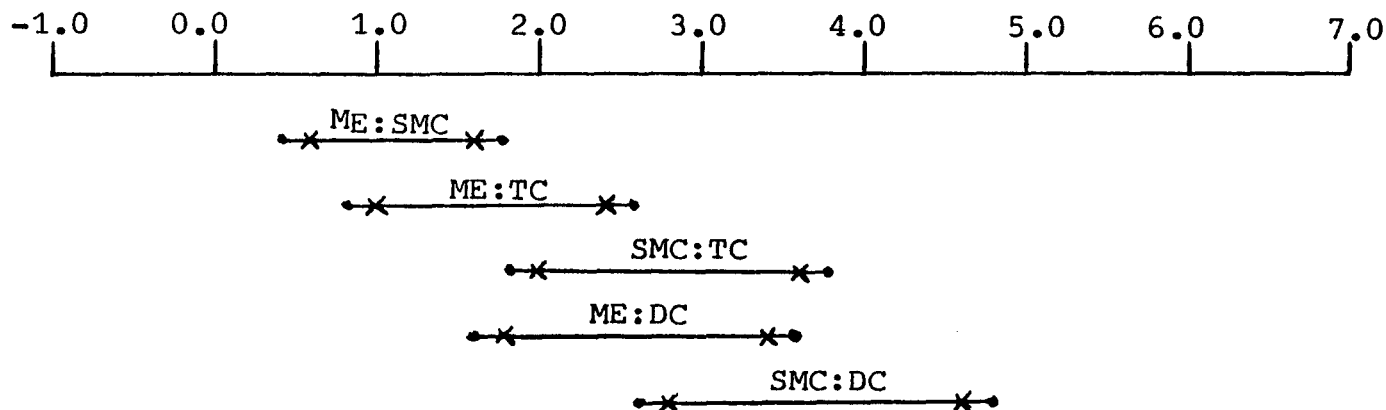
95% confidence interval = 
 99% confidence interval = 

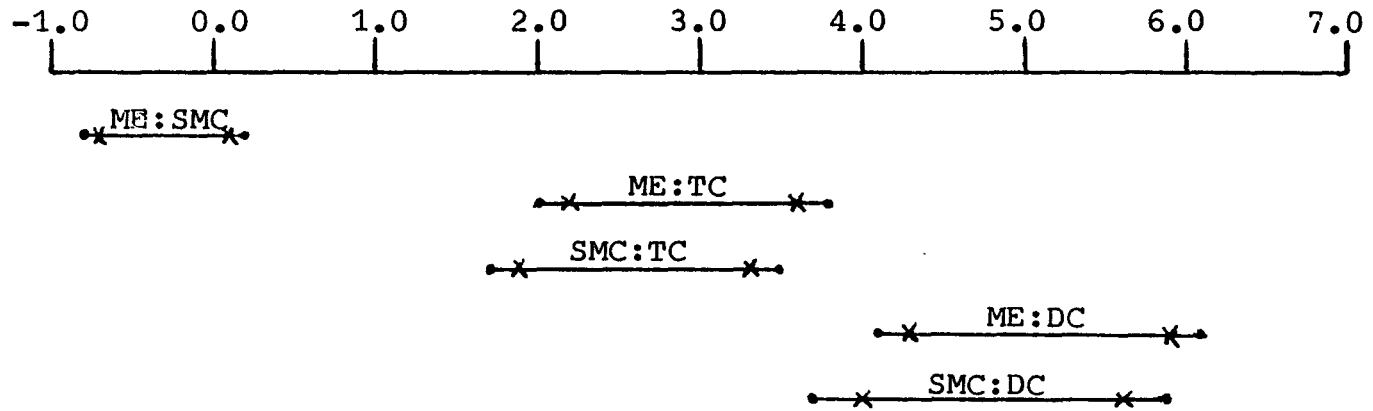
FIGURE 13
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON SCALE S



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples

95% confidence intervals = x-----x
 99% confidence intervals = •-----•

FIGURE 14
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON Subscale B



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples



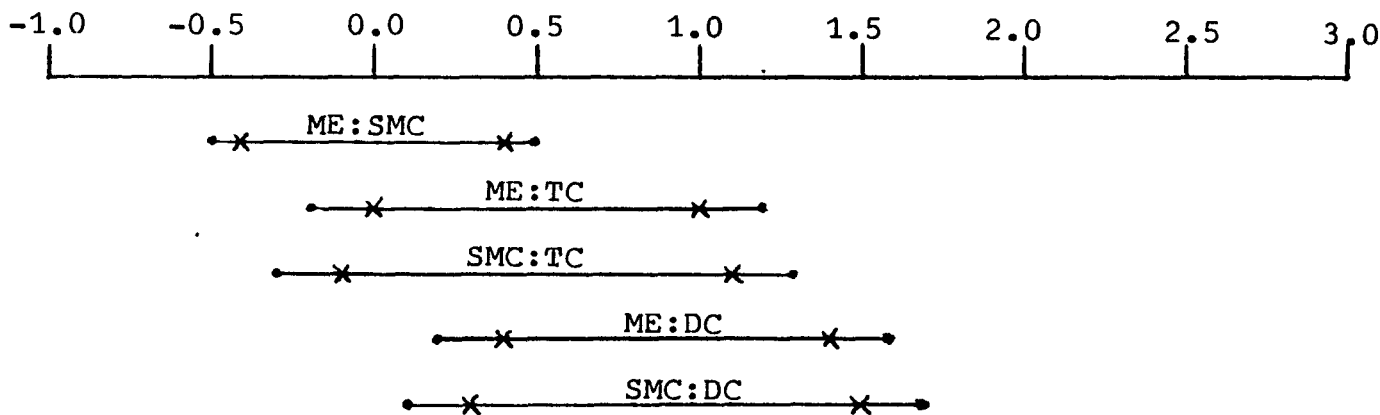
95% confidence interval = 
 99% confidence interval = 

FIGURE 15
 CONFIDENCE INTERVALS FOR
 MEAN DIFFERENCES BETWEEN GROUPS OF COUPLES
 ON Subscale D



SMC = Successfully married couples
 TC = Troubled couples
 DC = Divorced couples
 ME = Marriage Encounter couples

95% confidence interval = x-----x
 99% confidence interval = •-----•

significant difference in variance was found on the self-love scale. Significant differences in variance were found at the $p < .01$ level on all scales and subscales of the CRI between the norm group of divorced couples and the sample of couples except on the friendship scale which showed no significant difference.

TABLE 23

F-VALUES FOR ANALYSIS OF VARIANCE BETWEEN SAMPLE
OF COUPLES AND THE NORM GROUPS OF COUPLES

Scales and subscales	ME:SMC F-values	ME:TC F-values	ME:DC F-values
Affection	(1.09)	(1.59) **	(2.19) **
Friendship	(2.98) **	1.50 **	(1.11)
Eros	1.21	(2.05) **	(2.56) **
Empathy	1.19	(1.46) **	(2.92) **
Self-love	1.07	1.23	(1.94) **
Being love	1.65 **	(1.32) *	(2.19) **
Deficiency love	1.32 *	(1.44) *	(1.69) **

The parentheses indicate that the ratio in the table is the inverse of the ratio indicated by the value without parentheses.

** = $p < .01$

* = $p < .05$

The first hypothesis that there will be no significant difference between the Marriage Encounter sample and

the CRI norm group of successfully married couples on any of the CRI scales or subscales was upheld on all scales and subscales except the self-love scale as a result of the t-tests. Analysis of variance also supports the null hypothesis on most scales, with the exception of the statistical differences which have been found on the friendship scale and the being love and deficiency love subscales.

The second hypothesis that there will be no significant difference between the Marriage Encounter sample and the CRI norm group of troubled couples could not be supported for any of the scales or subscales except the deficiency love subscale which showed no significant difference as a result of the t-tests. Analysis of variance supports the null hypothesis only for the self-love scale. All other scales showed the existence of a significant difference at the $p < .01$ level and at the $p < .05$ level on the subscales.

The third hypothesis that there will be no significant difference between the Marriage Encounter sample and the CRI norm group of divorced couples could not be supported for any of the scales or subscales of the CRI as a result of t-tests. Analysis of variance supports the null hypothesis on the friendship scale, otherwise no support is given on any other scale or subscale.

Table 24 presents the mean scores and the standard deviations for the successfully married norm groups of males

and females and the sample groups of males and females. The table also includes the differences between the means of the various groups. Figures 16 and 17 on page 96 and 97 present the comparison of the male sample group with the successfully married norm group of males and the female sample group with the successfully married norm group of females.

Table 25 on page 98 presents the t-test values for the comparison of means between the sample group of males and the norm group of successfully married males and the sample group of females and the norm group of successfully married females.

To avoid unnecessary duplication of tables, the fourth and fifth hypotheses will be treated together. The fourth hypothesis that there will be no significant difference between the Marriage Encounter group of males and the CRI norm group of successfully married males on any of the CRI scales or subscales and the fifth hypothesis that there will be no significant difference on any of the CRI scales or subscales between the Marriage Encounter group of females and the CRI norm group of successfully married females were evaluated.

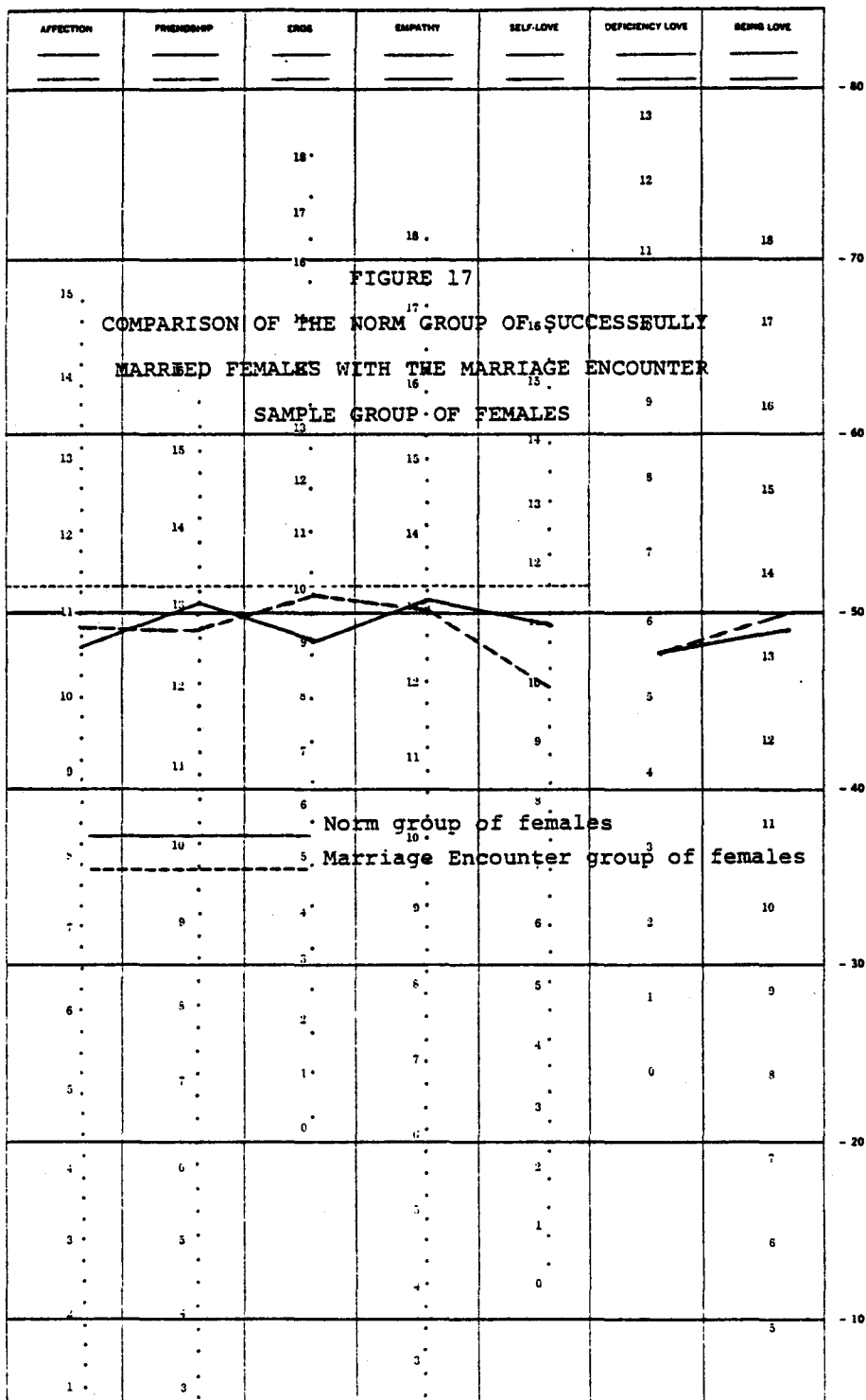
The t-test showed a statistical difference between the sample group of males and the norm group of successfully married males and the sample group of females and the norm group of successfully married females on the self-love scale

TABLE 24
 MEAN SCORES, STANDARD DEVIATIONS AND MEAN DIFFERENCES FOR
 THE SAMPLE GROUPS OF MALES AND FEMALES AND THE SUCCESSFULLY
 MARRIED NORM GROUPS OF MALES AND FEMALES

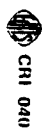
Scales and subscales	(1) Male norm group		(2) Male sample group		(3) Female norm group		(4) Female sample group		Mean differences	
	X	S	X	S	X	S	X	S	1-2	3-4
Affection	11.3	2.3	11.2	2.2	10.7	2.0	10.8	2.4	0.1	0.1
Friendship	12.9	2.3	12.8	3.7	13.0	2.1	12.6	3.9	0.2	0.4
Eros	10.0	3.0	10.2	2.9	9.0	3.5	9.9	3.2	0.2	0.9
Empathy	12.7	2.3	13.0	2.5	13.1	2.2	13.0	2.4	0.3	0.1
Self-love	11.2	2.6	10.0	2.7	11.1	3.1	9.9	2.8	1.2	1.2
Being love	13.6	2.1	13.9	2.6	13.4	2.1	13.6	2.8	0.3	0.2
Deficiency love	6.4	2.3	6.4	2.1	5.8	2.4	5.8	1.9	0.0	0.0

PROFILE SHEET FOR THE CARING RELATIONSHIP INVENTORY

NAME _____ MARITAL STATUS _____ NAME OF PERSON RATED _____ AGE _____ SEX _____ DATE _____



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PROFILE SHEET FOR THE CARING RELATIONSHIP INVENTORY

NAME _____ AGE _____ SEX _____ DATE _____

MARITAL STATUS _____ NAME OF PERSON RATED _____ RELATIONSHIP _____

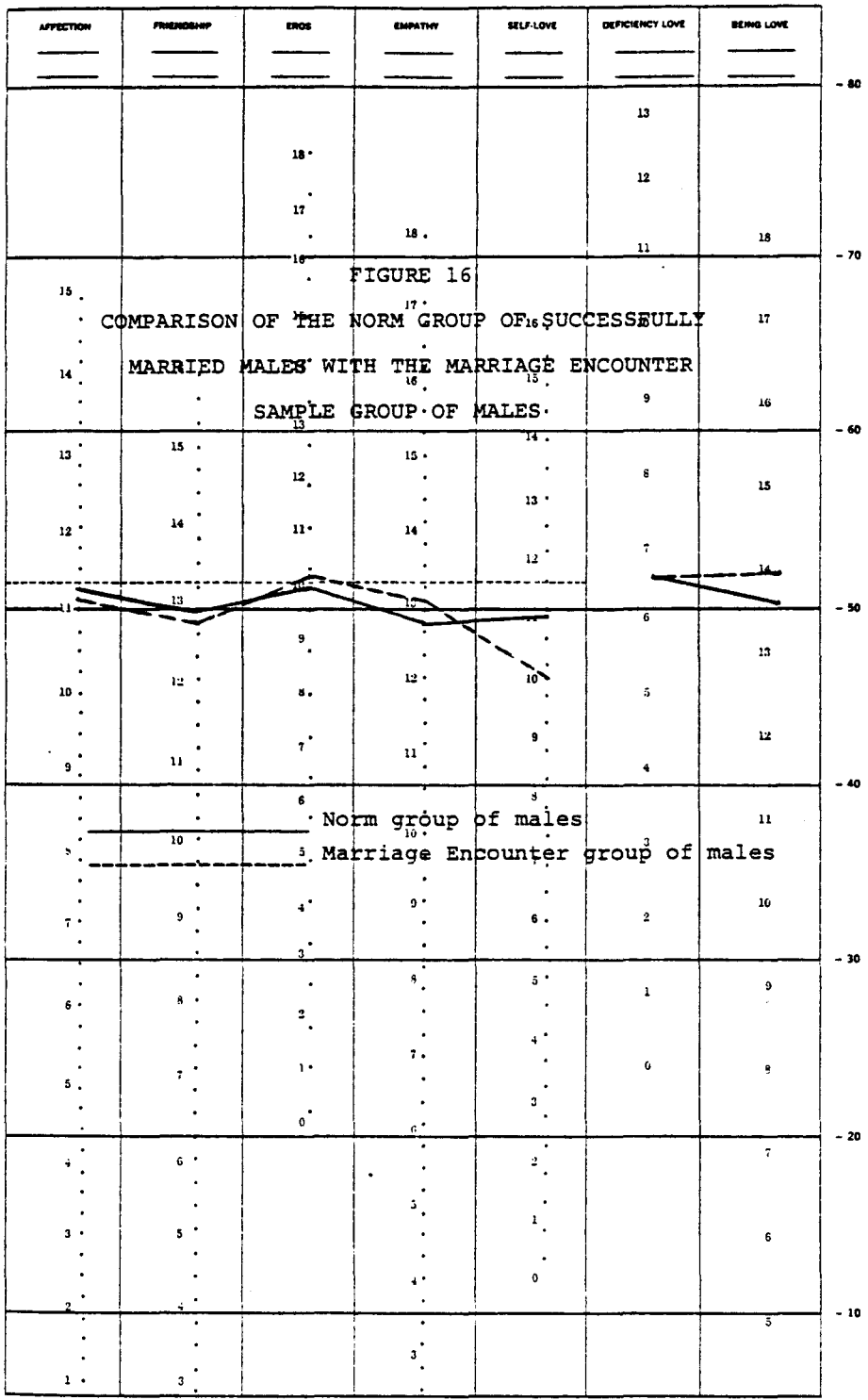


FIGURE 16
 COMPARISON OF THE NORM GROUP OF SUCCESSFULLY MARRIED MALES WITH THE MARRIAGE ENCOUNTER SAMPLE GROUP OF MALES.

Norm group of males
 Marriage Encounter group of males

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at the $p < .01$ level of significance, while no statistical differences were found on any of the other scales or subscales.

TABLE 25

T-TEST VALUES FOR THE COMPARISON OF THE MALE SAMPLE
AND THE FEMALE SAMPLE GROUPS TO THE CRI
NORM GROUPS OF MALES AND FEMALES

Scales and subscales	$ME_M:SM_M$ t-values	$ME_F:SM_S$ t-values
Affection	0.33	-0.36
Friendship	0.28	1.15
Eros	-0.51	-1.32
Empathy	-0.97	0.34
Self-love	3.47 ^{**}	3.00 ^{**}
Being love	-1.02	-0.66
Deficiency love	0.00	0.00

ME_M = Marriage Encounter sample of males ^{**} = $p < .01$

ME_F = Marriage Encounter sample of females

SM_M = Successfully married male norm group

SM_F = Successfully married female norm group

Figures 18 through 24 on pages 101 through 104 depict the 95% and 99% confidence intervals within which the means are contained for the scales and subscales of the CRI

for the successfully married norm groups of males, females and for the sample of males and the sample of females.

Figures 25 through 31 on pages 105 through 111 portray the 95% and 99% confidence intervals for the differences of the means on the scales and subscales of the CRI between the successfully married norm group of males and the sample of males and the successfully married norm group of females and the sample of females.

Table 26 presents the F-values for the analysis of variance between the sample groups of males and females and the comparable norm groups of successfully married males and females. Analysis of variance revealed that there was a significant difference between the sample group of males and the norm group of successfully married males on the friendship scale ($F = 2.59$; $p < .01$). No other scale or subscale showed any statistical differences in variance. When the variances of the female sample group was compared to the norm group of successfully married females, significant differences were found on the friendship scale ($F = 3.45$; $p < .01$), the being love subscale ($F = 1.78$; $p < .01$) and on the deficiency love subscale ($F = 1.60$; $p < .05$). No other scale showed any significant statistical differences.

The fourth hypothesis that there will be no significant difference between the sample group of males and the CRI norm group of successfully married males was supported

TABLE 26

F-VALUES FOR ANALYSIS OF VARIANCE BETWEEN THE
MALE AND FEMALE SAMPLE GROUPS AND THE COMPARABLE NORM GROUPS

Scales and subscales	$ME_M:SM_M$ F-values	$ME_F:SM_F$ F-values
Affection	(1.09)	1.44
Friendship	2.58**	3.45**
Eros	(1.07)	(1.20)
Empathy	1.18	1.19
Self-love	1.08	1.23
Being love	1.53	1.78**
Deficiency love	(1.20)	(1.60)*

The parentheses indicate that the ratio in the table is the inverse of the ratio indicated by the values without parentheses.

** = $p < .01$

* = $p < .05$

on all scales and subscales of the CRI as a result of the t-tests. The analysis of variance could only reject the null hypothesis for the friendship scale. The null hypothesis could not be rejected for any other scale or subscale of the CRI.

The fifth hypothesis that there will be no significant difference between the sample group of females and the CRI norm group of successfully married females showed that

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SCALE A

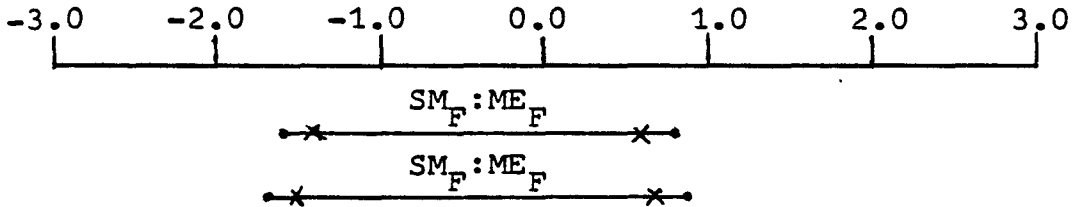
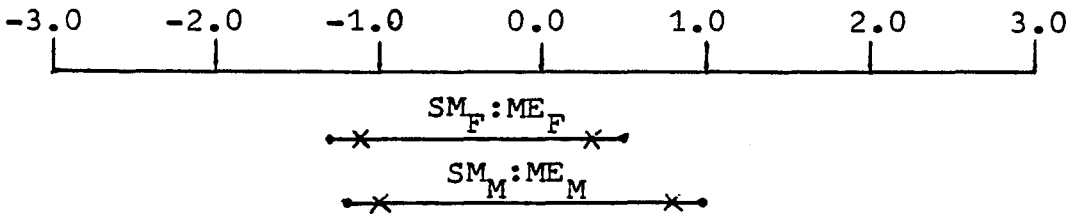


FIGURE 19

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SCALE F



SM_F = Successfully married females
 SM_M = Successfully married males
 ME_F = Marriage Encounter females
 ME_M = Marriage Encounter males

95% confidence interval = $\times \text{---} \times$
 99% confidence interval = $\bullet \text{---} \bullet$

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SCALE E

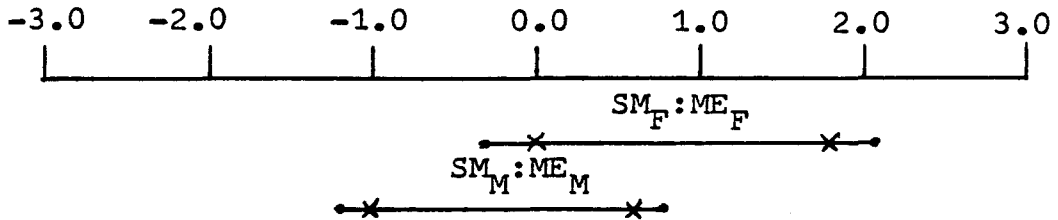
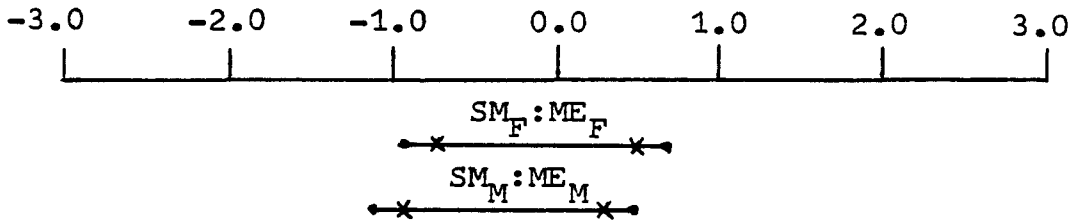


FIGURE 21

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SCALE M



SM_F = Successfully married females

SM_M = Successfully married males

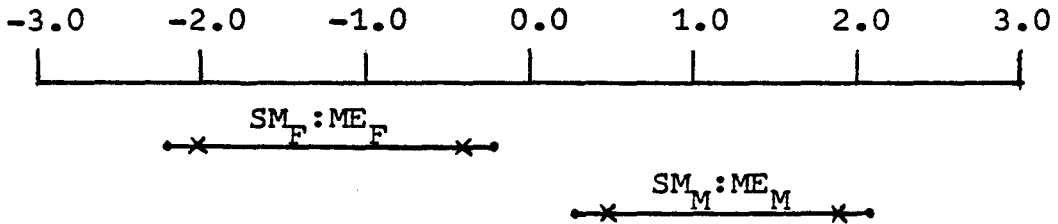
ME_F = Marriage Encounter females

ME_M = Marriage Encounter males

95% confidence interval = $x \text{ --- } x$

99% confidence interval = $\bullet \text{ --- } \bullet$

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SCALE S



SM_F = Successfully married females

SM_M = Successfully married males

ME_F = Marriage Encounter females

ME_M = Marriage Encounter males

95% confidence interval = $x \text{---} x$

99% confidence interval = $\bullet \text{---} \bullet$

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SUBSCALE B

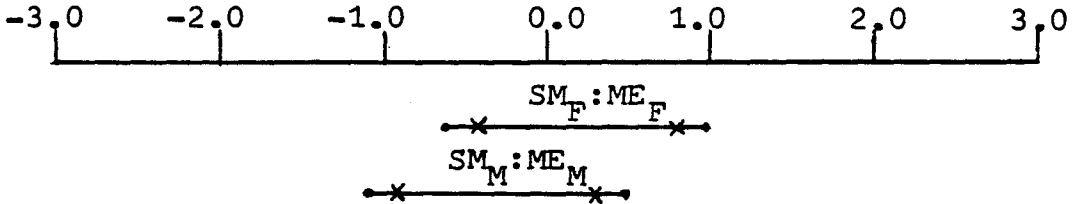
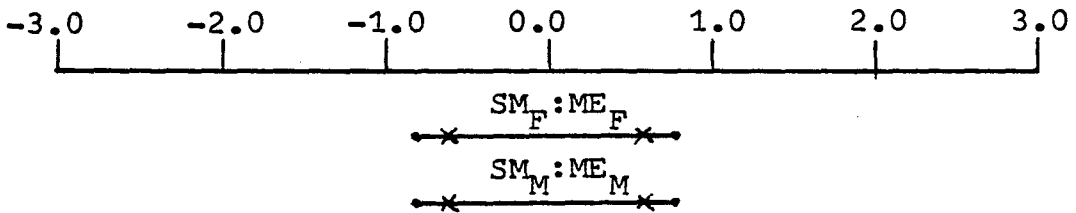


FIGURE 24

CONFIDENCE INTERVALS FOR MEAN DIFFERENCES
OF GROUPS OF MALES AND GROUPS OF FEMALES
ON SUBSCALE D



SM_F = Successfully married females

SM_M = Successfully married males

ME_F = Marriage Encounter females

ME_M = Marriage Encounter males

95% confidence interval = 


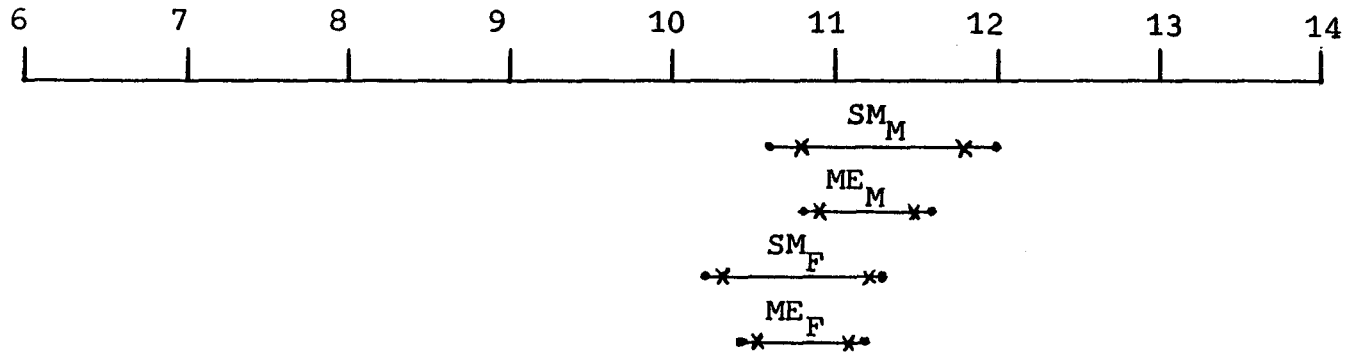
99% confidence interval = 

FIGURE 25
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SCALE A



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter males


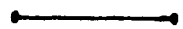
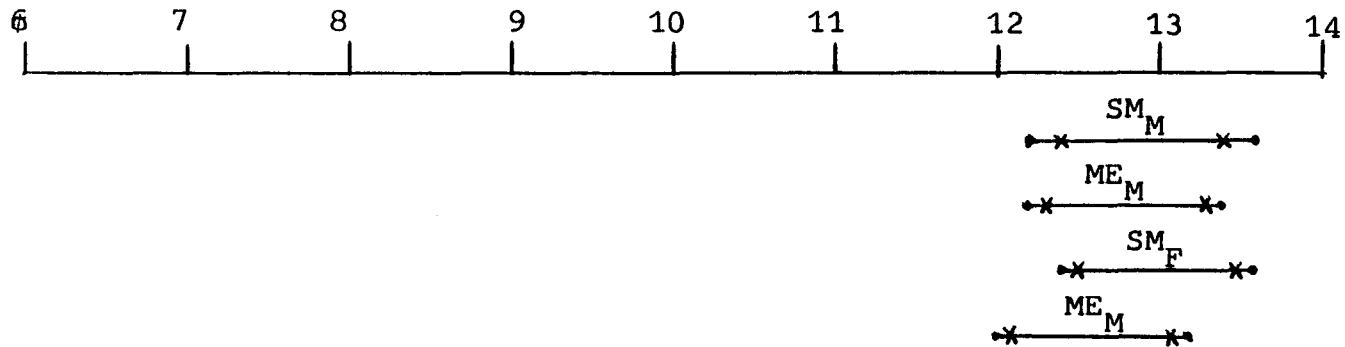
95% confidence interval = 
 99% confidence interval = 

FIGURE 26
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SCALE F



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females



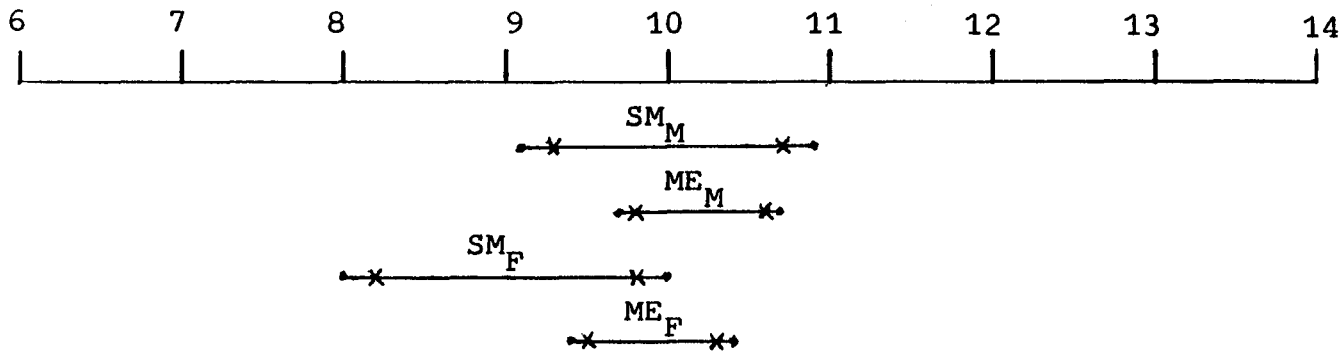
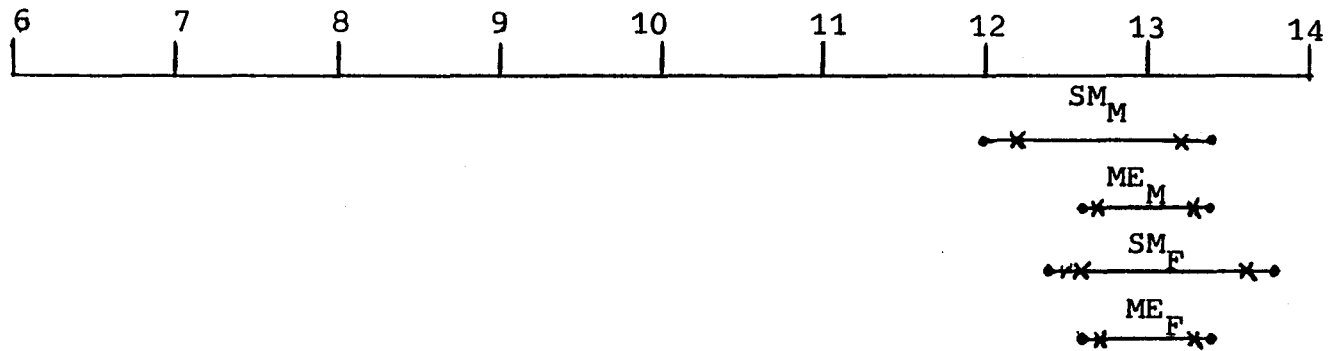
95% confidence interval = 
 99% confidence interval = 

FIGURE 27
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SCALE E



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females
 95% confidence interval = x————x
 99% confidence interval = •————•

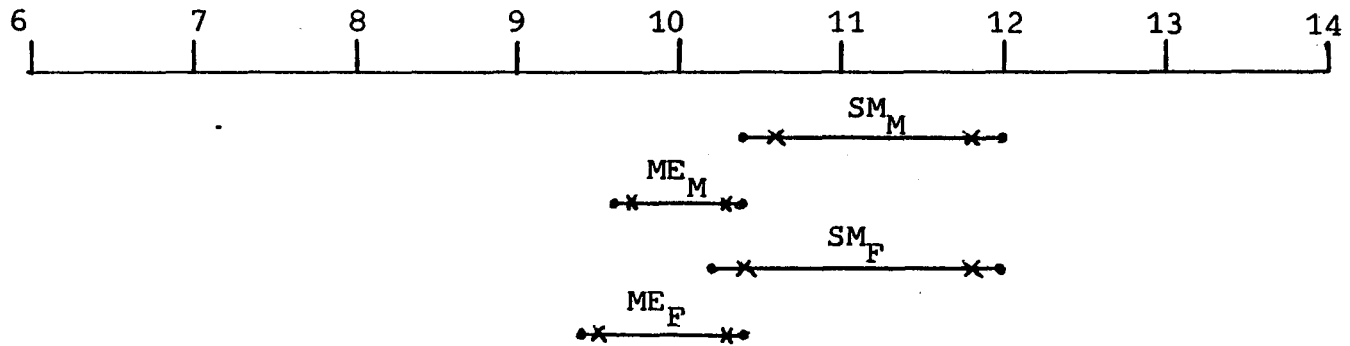
FIGURE 28
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SCALE M



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females

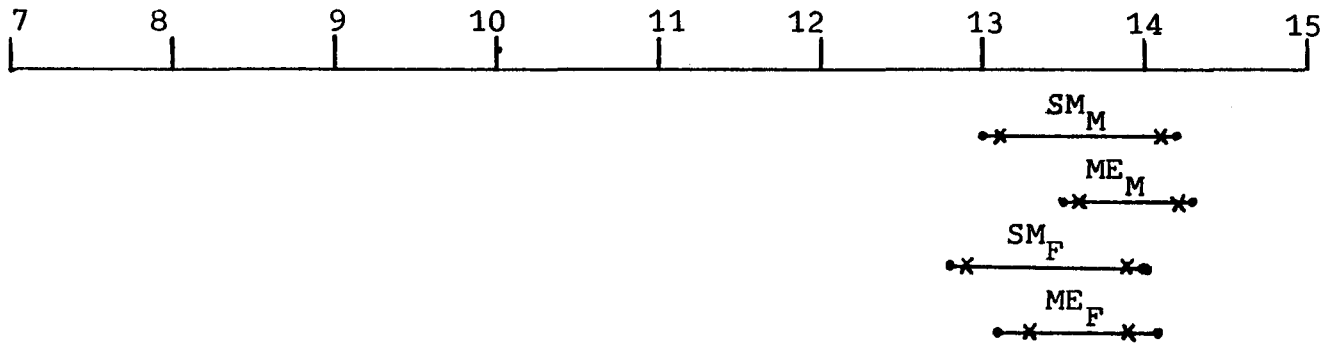
95% confidence interval = x————x
 99% confidence interval = •————•

FIGURE 29
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SCALE S



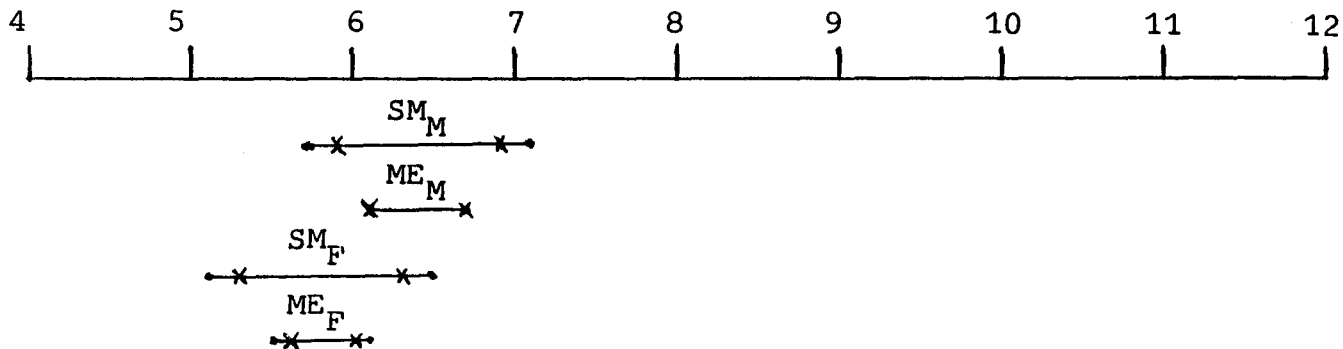
SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females
 95% confidence interval = $\text{x} \text{---} \text{x}$
 99% confidence interval = $\bullet \text{---} \bullet$

FIGURE 30
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SUBSCALE B



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females
 95% confidence interval = \times ————— \times
 99% confidence interval = \bullet ————— \bullet

FIGURE 31
 CONFIDENCE INTERVALS FOR
 MEANS OF MALE AND FEMALE GROUPS
 ON SUBSCALE D



SM_M = Successfully married males
 ME_M = Marriage Encounter males
 SM_F = Successfully married females
 ME_F = Marriage Encounter females
 95% confidence interval = $\text{x} \text{---} \text{x}$
 99% confidence interval = $\bullet \text{---} \bullet$

only the self-love scale revealed a significant difference, therefore the null hypothesis was not rejected on any of the other scales or subscales of the CRI. Analysis of variance revealed that there were significant differences between the female sample group and the norm group of successfully married females on the friendship scale and the being love and deficiency love subscales. Therefore the fifth hypothesis could be rejected for those scales and subscales, but could not be rejected for any of the other scales of the CRI.

CHAPTER V

SUMMARY, DISCUSSION, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Summary

As a result of the increasing divorce rate in recent history, some people have been convinced that a solution to the problem of divorce might be found in the development of programs aimed at increasing the satisfaction of the existing marital relationships. In the past decade or more, a number of programs have been developed for the purpose of marriage enrichment, which address the perceived needs of the development of communication and self-disclosure skills as a primary focus. To the present time very little research has been conducted to evaluate the effectiveness of these programs.

Among the most popular of the marriage enrichment programs is Marriage Encounter, which draws thousands of couples each year. Marriage Encounter along with other marriage enrichment programs state that it is their purpose to offer their program to couples who already have "good" or fairly well-functioning marriages. However, after reviewing the literature of these programs, this investigator was un-

able to find a working definition of a "good" marriage. Additionally Marriage Encounter literature surveyed by the investigator offered no detailed description of the characteristics of the people who participated in these weekend programs.

The investigative question formulated and addressed in this study was "How can the couples who participate in weekend Marriage Encounter programs be described, do they perceive that they have satisfactory marriages and can this be demonstrated by comparing them to a norm group of successfully married couples?"

The purpose of this study was twofold. The first was to describe the people who chose to participate in weekend Marriage Encounter programs and measure their perception of various factors contributing to the satisfaction of their marital relationship. The second purpose was to determine how this sample of people compared to the normative group of successfully married couples.

In order to gather data which would describe the participants on Marriage Encounter weekends, the investigator had designed the "Couples Questionnaire" which provided descriptive information about the couples. This questionnaire was completed by the 278 couples who volunteered to participate in this study, from all the couples who chose to attend the Marriage Encounter weekends conducted at six lo-

cations within the Catholic Diocese of Rockford between July, 1979 and the end of January, 1980.

It was expected that the procedure utilized in this study would not only help to further identify the characteristics of couples participating in weekend Marriage Encounter programs, but also potentially provide verification of the assumption that participating couples have "good" marriages. For this purpose, the "Husband or Wife Questionnaire", the male and female form of the same questionnaire was also designed by this investigator. This questionnaire contained questions believed by various authorities to be factors which may contribute to or detract from marital happiness. The volunteers of husbands and wives responded to these questions by ranking their unique perceptions of their religious practice, physical and emotional health of the family, financial security, sexual satisfaction, their relationship with their children, extended family contact and finally marital satisfaction. A likert type scale was used in this questionnaire so that the respondents could rank their perceptions as excellent, above average, average, below average or poor. This questionnaire produced usable results from 271 husbands and 275 wives.

In order to determine how this sample of Marriage Encounter participants compared to the normative groups of the Caring Relationship Inventory (CRI), this standardized

measure was used to test the sample. Inventory measures for 246 males and 253 females were usable for this study, with the remaining 32 male inventories and 25 female inventories having been only partially completed. This was done in order to test the following five hypotheses which state:

1. There will be no significant difference between the Marriage Encounter group and the CRI norm group of successfully married couples on any of the CRI scales or subscales.

2. There will be no significant difference between the Marriage Encounter group and the CRI norm group of troubled couples on any of the CRI scales or subscales.

3. There will be no significant difference between the Marriage Encounter group and the CRI norm group of divorced couples on any of the CRI scales or subscales.

4. There will be no significant difference between the Marriage Encounter group males and the CRI norm group of successfully married males on any of the CRI scales or subscales.

5. There will be no significant difference between the Marriage Encounter group of females and the CRI norm group of successfully married females on any of the CRI scales or subscales.

Means and frequency distributions were calculated in order to describe the sample. The statistical procedures employed in this study to test the hypotheses were analysis

of variance, t-tests for comparison of means and confidence intervals. The data were analyzed with these procedures in order to assess any differences between the sample groups and the normative groups.

Before summarizing the results it is necessary to mention certain limitations that are inherent in this study. Although the sample was large, it was a volunteer sample obtained from a limited geographic area, which may limit the generalization which could be drawn for the population. Since the sample was composed of volunteers, the results can only represent implications for that portion of the population (i. e. volunteers).

Questionnaire studies have certain inherent limitations which therefore extend to this study. Although Marriage Encounter pins were offered as an incentive to those who both completed the questionnaires and the Marriage Encounter weekend, there were some questionnaires returned without response. This limits the generalizations to those who respond to questionnaires. Another important limitation was that the questionnaire items as perceived by the investigator, may have been perceived differently by the respondents, making the interpretation of the results difficult. Finally, the closed items contained in the questionnaires tend to limit the accuracy of the respondent's answers.

Since the sample was primarily composed of middle

class, anglo, Roman Catholic couples, generalizations are therefore limited with regard to couples of other socioeconomic classes, ethnic groups or religious affiliation.

The sample was obtained from persons participating in a program sponsored by the Catholic expression of Marriage Encounter. Samples obtained from persons attending other expressions of Marriage Encounter might produce different results.

A summarization of the results of the data obtained from the questionnaires has been presented in Chapter IV, pp. 50-52. The following paragraphs summarize the statistical analysis of the comparisons of the sample groups with the normative groups of the Caring Relationship Inventory.

It was hypothesized that: 1) no significant difference would be found between the Marriage Encounter group of couples and the CRI norm group of successfully married couples on any of the CRI scales or subscales; 2) no significant difference would be found between the Marriage Encounter group of couples and the CRI norm group of troubled couples on any of the CRI scales or subscales; 3) no significant difference would be found between the Marriage Encounter group of couples and the CRI norm group of divorced couples on any of the CRI scales or subscales; 4) no significant difference would be found between the Marriage Encounter group of males and the CRI norm group of successfully

married males on any of the CRI scales or subscales; 5) no significant difference would be found between the Marriage Encounter group of females and the CRI norm group of successfully married females on any of the CRI scales or subscales.

T-tests to disclose mean differences showed that the means of the sample groups of males, females and couples were statistically different from the comparable normative groups of successfully married males, females and couples on the self-love scale at the $p < .01$ level of significance. T-tests showed no statistical differences on any other scale or subscale. T-tests were also used to compare the means of the sample group of couples to the normative groups of troubled and divorced couples. The results showed that statistical differences between the sample group of couples and the norm group of troubled couples at the $p < .01$ level of significance on all scales and subscales except the deficiency love scale which was statistically equal. The t-test results of the comparison between the sample couples and the norm group of divorced couples showed statistical differences at the $p < .01$ level of significance on all scales and subscales.

An analysis of variance was also used to compare the sample groups of males, females and couples to the comparable norm groups of successfully married males, females and

couples. The results showed that statistical differences existed between the sample group of males and the norm group of successfully married males on the friendship scale at the $p < .01$ level of significance. No other statistical differences were found on any of the other scales or subscales when comparing these two male groups. When the female sample was compared to the norm group of successfully married females, analysis of variance showed statistical differences existed between these groups on the friendship scale and on the being love subscale at the $p < .01$ level of significance and on the deficiency love subscale at the $p < .05$ level of significance. An analysis of variance showed no other statistical difference on the other scales when comparing these groups of females. In the comparison of the sample group of couples with the norm group of successfully married couples, an analysis of variance showed that statistical differences existed on the friendship scale and the being love subscale at the $p < .01$ level of significance and on the deficiency love subscale at the $p < .05$ level of significance. The other scales showed no statistical differences. By comparing the sample group of couples to the norm group of troubled couples statistical differences were found at the $p < .01$ level of significance on the affection, friendship, eros and empathy scales and differences at the $p < .05$ level of significance were found on the being love and the deficiency love subscales. No statistical difference appeared on the

self-love scale. The analysis of variance comparing the sample group of couples to the norm group of divorced couples showed that with the one exception of the friendship scale which showed no statistical difference between the groups, statistical differences were found at the $p < .01$ level of significance for all other scales and subscales. Although significant differences were found by t-tests on the self-love scale and by analysis of variance on the friendship scale when comparing the sample group of couples to the norm group of successfully married couples, the Marriage Encounter sample still more closely approximated this group than it had the norm groups of troubled or divorced couples.

When confidence intervals for means were calculated for the various groups of couples, the sample group was very similar to the norm group of successfully married couples on all scales and subscales with one exception, that of the self-love scale. The intervals containing the mean at the 95% and 99% confidence level however, were tighter for the sample of couples than they were for the successfully married norm group of couples. Likewise, the confidence intervals for differences between the means of the sample and successfully married norm group of couples contained zero difference at the 95% and 99% confidence level on all scales and subscales with the exception of the self-love scale. Greater variation existed in the confidence intervals for

the means of the male and female sample groups when compared to the groups of successfully married males and females. However, the only scale which does not include zero in the confidence interval of differences between means at the 95% and 99% confidence level is the self-love scale for both male and female sample group comparisons with the comparable male and female successfully married groups.

Conclusions

One of the findings of this study came from the self-report questionnaire of the various factors that contribute to marital satisfaction. The means and frequency distributions were all between the average and above average categories which apparently indicates that according to the perceptions of this sample of individuals, they view their marriages as satisfactory. This seems to support the statements by Marriage Encounter proponents and other marriage enrichment program proponents that their programs are meant for "good" marriages. Moreover, the majority of the respondents also state that they chose to participate in the Marriage Encounter program to improve a good marriage which also seems to support the contention of these programs that they exist for this purpose. The opinion of some advocates of Marriage Encounter, that most husbands are introduced to the program by their wives, was not supported, since almost 60% of the husbands state that their introduction came through friends.

Since no formal screening of the couples has been attempted by Marriage Encounter programs, the major finding of this study is that the sample of males, females and couples most closely approximated the appropriate successfully married norm groups of the CRI. In fact, there were no significant statistical differences of means on any scale or subscale with the exception of the self-love scale. However, even with this difference, the self-love scale for the sample of couples still more closely approximated the mean of the successfully married couples than the group of troubled or divorced couples. The difference of means on the self-love scale, may have existed as a result of their religious understanding or misunderstanding. At least among the Catholic portion of the sample, self-love might have been seen as narcissistic. One of the conclusions of this study is that further investigation would be needed to determine a possible rationale for the differences on the self-love scale.

Some differences were found in comparing the variances of the appropriate subgroups. It was found that the male, female and couple groups differed significantly on the friendship scale from the norm groups of males, females and couples who were successfully married. The investigator suggests that considering the large group of Catholics in the sample and the age range of this group, religious perception of the purpose of marriage might be a reason for

the variance. Those persons who are pre-Vatican II in their understanding of the primary purpose of marriage believe it to be the procreation and education of children and any other purposes would be secondary; whereas, persons who are post-Vatican II in their perception of marriage believe mutual love and affection resulting in the procreation and education of children is primary. Depending upon age and religious belief, this large variance could occur. It is suggested that more investigation would be necessary to explain the difference in variance.

The statistical difference in variance between the norm group of successfully married couples and the couple sample on the being love and deficiency love subscales was influenced by this same difference found in the comparable female groups, since it does not exist in the male group. Although further research is necessary to explain this discrepancy, the understanding of religious teaching on altruistic or perfect love and narcissistic love might contribute to this variance along with age. The Marriage Encounter sample of couples was more diverse on the friendship scale and on the being love subscale and less diverse on the deficiency love subscale. Given that variance tends to increase as marital success decreases, it appears that greater confidence could be placed in the predictive accuracy of the sample on the eros and self-love scales but especially on the deficiency love subscale which were all less diverse than the

norm group.

The confidence intervals of the differences between the means of the samples of males, females and couples and the appropriate groups of the successfully married include zero on all scales and subscales excluding the self-love scale, which also showed that the sample approximated the norm group of the successfully married quite closely.

The confidence intervals of the sample mean of the couples on all scales and subscales except the self-love scale approximated those of the successfully married group. However, the interval was tighter, indicating that the sample mean was closer to the universal mean than was the mean of the normative group. Furthermore, the overlapping of the confidence intervals of the successfully married norm group with that of the troubled norm group on the eros and empathy scales, along with the overlapping of the intervals of these norm groups with the divorced couples norm group on the deficiency love subscale indicate a lack of independence of these groups for predictive purposes. On the other hand, the confidence intervals of the Marriage Encounter sample of couples overlapped only the troubled couples norm group on the empathy scale and deficiency love subscale but did not overlap the divorced couples norm group on any scale or subscale. This clearly indicated the independence of the sample from the norm group of divorced couples on all scales

and subscales, and indicated this same type of independence from the troubled couples norm group on all but the empathy scale and the deficiency love subscale. The sample group means may therefore offer a better prediction of marital success than would the successfully married normative group. When comparing the confidence intervals for the male sample and the female sample to the comparable groups of successfully married males and females, it was the female sample which accounted for the greater variance from its comparable group.

In summary, several important conclusions have been reached as a result of this study. It has been found that both the husbands and the wives were introduced to the Marriage Encounter programs by their friends and that they chose to participate in these programs in order to seek the improvement of a marital relationship which they have perceived as already successful.

The couples who participate in the weekend Marriage Encounter program compare most closely to the normative group of couples who are successfully married. This in turn not only validated the perception of the couples that their marriage is successful but also showed that the value statement "good" marriage does in fact mean a successful marriage as measured by the Caring Relationship Inventory.

Implications

In the light of the findings of this study, the following implications and recommendations are offered.

Implications for counselors. Although no judgments have been made in this study concerning the value of the Marriage Encounter intervention, the proponents of this program for marital improvement indicate that their program is not for the remediation of problematic relationships, but contrarily, for already successful marriages. Counselors might wish to make use of the CRI in order to determine to which couples they might recommend this intervention. Those involved in determining the suitability of couples for marriage might wish to use the CRI to measure and/or predict the probability of marital success for those couples.

Implications for Marriage Encounter programs. Since no formalized screening of participants has been attempted by the Marriage Encounter program, and since the self-report of participants in this study have indicated that some chose to participate for reasons other than to improve their marital relationship, it appears that the use of the CRI could be recommended to determine the suitability of couples for participation in the Marriage Encounter program. Marriage Encounter leaders might also wish to exercise greater care in offering their program to all "comers" since there are those who do come for other purposes than to improve their marital

relationship.

Recommendations

Future research might further examine other samples of married couples to compare those samples with the CRI normative groups.

Future research might isolate couples who perceive their marital satisfaction to be better than average in order to compare them to the normative groups of successfully married couples and to isolate couples who perceived their marital satisfaction as below average for comparison to the normative groups of troubled couples or divorced couples.

Future research might investigate the dissonance between husband and wife in their perception of their marital satisfaction in an attempt to isolate factors leading to such dissonance.

Future research might pursue an analysis of the role religious values might play in the couple's perception of the caring relationship.

Future research might examine what effects the different understandings of how the perceived purposes of marriage might affect the couple's perception of marital satisfaction.

Future research might examine the extent to which

the individual perceptions of the quality of various factors believed to contribute to marital satisfaction actually aid or hinder the success of the marriage.

Future research might replicate this study using subjects from different expressions of Marriage Encounter, such as the Church of Christ, Episcopalian, Jewish and Reorganized Latter-Day Saints, in order to compare those results to the results of this study and to determine the role of religious belief in the success of marriage.

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APPENDIX A

MARRIAGE ENCOUNTER
PROGRAM AND STRUCTURE

The following section is a very condensed explanation of the principles, structure and techniques offered in a weekend Marriage Encounter.

What it is. Marriage Encounter is a program providing new perspectives about love. It is a crash program to learn a technique of communication, so that a couple can experience each other as fully as possible during the weekend. It is meant to enrich "good" marriages through the method proposed on the weekend.

Why people attend. People are drawn to this program by the encouragement and example offered by former participants. They seem to observe a change to have occurred in their friends; a warmth, a unity, a closeness that they have not before observed. Although not really knowing what to expect, they too, seek something similar, but which they find missing in themselves.¹

The weekend pattern. The pattern followed during the weekend consists of a series of twelve presentations

¹Gallagher, Marriage Encounter, pp. 25-33.

made by a couple and a priest who are experienced in Marriage Encounter, in order to introduce various aspects of the dialogue technique. At the end of the presentations, there is a period of time set aside for personal reflection during which the individual engages in self-discovery (who he is, what his values are, what is important to him, how his spouse fits into his life, et cetera). Then in private, husband and wife exchange these discoveries and attempt to experience one another in depth, with love and understanding.

The theme reverberating throughout these presentations proceeds from "I" to "we" to "God and us" to "God, us and the world". In other words, the individual might gain an appreciation of the self; of who these individuals are to one another; experience God's caring and his own importance to Him; and find out how the couples extension of love for each other might enrich the world.¹

Team (leaders). The leadership teams are composed of couples and a priest who are experienced in Marriage Encounter. The teams are not composed of experts on marriage, professional counselors, or professional theologians. The team couples claim expertise only on their own marriages. Marriage Encounter believes that the teams are essential,

¹Ibid., pp. 34-44

not as teachers, but as people who share themselves in an honest and open manner. In sharing themselves with the couples attending the Marriage Encounter weekend, the team tells them nothing new, but is hopeful that what it has to disclose will trigger some self-recognition in the couples and thereby encourage them to share their own self-awarenesses with their spouses. The purpose of the team is to take the attending couples through the step by step process of dialogue, pointing out how to dialogue and what pitfalls to avoid as a result of the team's own lived experience in the practice of the dialogue technique.¹

Feelings. Although various aspects of marriage are discussed by the team, a key subject area is that of feelings. A tenet of Marriage Encounter is to share feelings without fear of judgment or criticism. Marriage Encounter teaches that feelings are neither good nor bad but just exist. Marriage Encounter leaders claim that most people do not know how to express feelings or accept feelings when expressed by another, so most people speak instead of their judgments or opinions. The leaders believe that their program is for couples with "good" marriages, whose relationships have been built through frequent deep and attentive interchanges of ideas, thoughts, concepts and dreams. Since the individuals' or couples' awareness of feelings is likely

¹Ibid., pp. 45-53.

more limited, Marriage Encounter attempts to enhance the relationship by showing them how to share and accept the feelings of one another, thereby adding a deeper dimension to the relationship. In short, what the Marriage Encounter offers is a sensitivity to how a person feels and motivation through a technique to share this with one's spouse.¹

The writing. A principle espoused by Marriage Encounter is that it is not easy to speak of one's feelings nor express the deeper feelings laying below the surface. The spoken word has certain disadvantages; the listener can lose the flow of what is said; the emotional investment of the speaker may hinder the clarity of the communication; the voice tonality may convey certain cues to the listener thus leading to misunderstanding; the listener may be convinced of where the speaker is headed and therefore may not truly listen; and the listener's non-verbal reactions may cause a change in what the speaker had wished to convey. Marriage Encounter insists upon the written word so that feelings may not be lost or inadequately expressed. It believes that writing can be more intense, more honest, is not interrupted or pre-judged and thus it avoids some of the disadvantages of the spoken word. Writing also slows the process of communication, so that the writer can evaluate and clarify what he writes. Moreover, writing offers equal time for silent

¹Ibid., pp. 62-76.

partners. Writing forces one to look at and listen to the self, so that a clear and honest self can be conveyed. Finally, it is felt that writing gives the person an opportunity to talk about the real self.¹

The dialogue technique. The dialogue technique is defined as a nonjudgmental form of communication which centers around the sharing of feelings and the experiencing of them. Feelings are intimate and personal so that sharing them with another, even one's spouse, leaves a person vulnerable to another. The recipient of another's feelings could reject them, attempt to change them, or simply misunderstand them. However, if the recipient accepts them and attempts to understand and experience them as the one who has them does, it gives the first person greater freedom and relief than does any other kind of communication.²

The love letter. Later in the weekend, the team suggests that in addition to writing their feelings, the individuals describe them fully to the spouse for the sake of the relationship. Since this is to take place in the context of their love for one another, it now takes the form of a love letter. The team instructs the couples to be honest in their feelings, but to offer them in terms of their

¹Ibid., pp. 73-78.

²Ibid., pp. 77-86.

awareness of the beloved and their earnest desire for union with that person.¹

Reading the letters. The reading of these letters is of equal importance to the writing. The team instructs the couples to be fully absorbed in discovering the other person from these pages. Since the written word is static, it allows for an investment and concentration not found in the spoken word. The letter can be read many times. The Marriage Encounter team tells the couples to read first to find out what they think was said, and then to re-read the letter not only to find out what actually was said, but also to find the person conveying the message.²

Communication. After reading these love letters, the couple chooses one feeling, no matter whose, about which there will be a verbal dialogue. The reader asks the other person to explain and re-explain the feeling and actively responds in an attempt to understand it in great detail. The Marriage Encounter believes that this caring and this attempt to understand feelings brings about a closeness in the couple.³ The couples are told that contact is important, such as hand holding, caresses, hugging, et cetera, and that

¹Ibid., pp. 87-98.

²Ibid., pp. 99-107.

³Ibid., pp. 108-118.

this demonstration of caring can facilitate and verbalization of difficult topics.

Homework. Near the end of the weekend, the couples are asked to commit themselves to the daily dialogue. The team leaders guarantee that if the couples try this for ninety days, they will be committed to it for life.

The program offered has the acronym WEDS. This stands for write, exchange, dialogue and select a topic for the next day. The time involved is 10/10 -- ten minutes for writing and ten minutes for the dialogue. The team advises the couple to use prime time for writing and also suggests that the individuals build an awareness of the partner in thought throughout the day, even when they are physically separated from one another. The couples are also advised that the dialogue should also take place during prime couple time, that is, when both individuals are fresh. Finally, the selection of a topic for the next day is meant to be pertinent and personal so that it may help the couple to discover who they are as persons and in relationship to one another.¹

¹Ibid., pp. 119-129.

APPENDIX B

COMMUNICATION IN MARRIAGE

Good communication has been seen by many as one of the keys to a successful and satisfying marital relationship. On the other hand, persons in such an intimate relationship as marriage do not seem to have satisfaction or success without open communication, therefore such communication can be seen as a necessary ingredient, or condition sine qua non for the success of the marital relationship.

In the research of communication in marriage, various elements have been discovered which differentiate "good and poor communication in couples," such as "the handling of anger and of differences, tone of voice, understanding, good listening habits, and self-disclosure." Some factors have been identified as contributing to poor communication, such as nagging, conversational discourtesies, and uncommunicativeness.¹

Marriage counselors report that couples coming to them for help cannot talk to each other. Within the family where it is expected that people will be themselves and convey their feelings to one another, there is much evidence of

¹M. J. Bienvenu Sr., "Measurement of Marital Communication," The Family Coordinator 19 (1970): 26.

lack of communication.¹

The belief that a positive relationship exists between marital adjustment and the couples capacity to communicate has received increased recognition.²

What Marriage Encounter and other marriage enrichment programs focus upon very heavily is the husband-wife communication not only of words but of feelings.

Bienvenu defines communication as the way people exchange feelings and meanings as they try to understand one another and come to see problems and differences from the other persons point of view. It is the process of transmitting feelings, attitudes, facts, beliefs and ideas between living beings. Communication is not limited to words but also occurs through listening, silences, facial expressions, gestures, touch, and all the other non-language symbols and clues used by persons in giving and receiving meaning. In short, interpersonal communications may include all means by which individuals influence and understand one another.³

¹Ibid.

²Satir, Conjoint Family Therapy.

³M. J. Bienvenu Sr., "Measurement of Parent-Adolescent Communication," The Family Coordinator 18 (1969): 117-118.

⁴J. Ruesch, "The Role of Communication in Therapeutic Transactions," The Journal of Communication 13 (1963): 132.

It is widely held that marital adjustment and marital communication are highly related.¹ The major implication by Bienvenu in developing a Marital Communication Inventory is that it may be used as a counseling tool, since improved communication is often the specific focus of marriage counseling.² It stands to reason, therefore, that if communication can be improved beforehand or improved in already good marriages, then there would be less need for remedial work.

Recently counselors have begun to use immediate impasses to help couples learn principles and skills for solving future problems.³ Others have used a communication framework for attempting to prevent marital problems by equipping couples with communication principles and skills for developing their relationship.⁴

¹H. L. Lausch, G. Wells and J. Campbell, "Adaptations to the First Years of Marriage," Psychiatry 26 (1963): 368-380. S. J. Gilbert, "Self-Disclosure, Intimacy and Communication in Families," The Family Coordinator 25 (1976): 221-231. Bienvenu, "Measurement in Marital Communication," pp. 26-31. Satir, Conjoint Family Therapy.

²Bienvenu, "Measurement of Marital Communication," p. 29.

³M. E. Hickman and B. A. Baldwin, "Use of Program Instruction to Improve Communication in Marriage," The Family Coordinator 20 (1971): 121-125. A. L. Ely, B. G. Guerney Jr. and L. Stovr, "Efficacy of the Training Phase of Conjugal Therapy," Psychotherapy, Theory, Research and Practice 10 (1973): 201-207.

⁴Hinkle and Moore, "Student Couples," pp. 153-158. E. E. Campbell, "The Effects of Couples' Communication

In the past, very little was known about specific behaviors which people could use to facilitate effective communication about personal and relationship issues. Recently, there has been a convergence and consensus from a variety of sources about specific behaviors which facilitate communication. These have come to be known as "skills".¹ They include, for example, speaking for self and owning one's own statements (usually done by using personal pronouns which refer to oneself), giving specific examples (documenting interpretations with specific sensory data), making feeling statements (verbally expressing what it is one is feeling at that moment), and so forth. Assuming that a

Training on Married Couples into Child Rearing Years: A Field Experiment" (Doctoral dissertation, Arizona State University, 1974). A. R. D'Augelli, C. R. Deyss. B. G. Guerney Jr., B. Hershenberg and S. L. Sborofsky, "Interpersonal Skills Training for Dating Couples and Evaluation of an Educational Mental Health Service," (Doctoral dissertation, Pennsylvania State University, 1971). S. Miller, "The Effects of Communication Training in Small Groups Upon Self-Disclosure and Openness in Engaged Couples' Systems of Interaction: The Field Experiment" (Doctoral dissertation, University of Minnesota, 1971). S. P. Schlein, "Training Dating Couples and Empathetic and Open Communication: An Experimental Evaluation of Potential Preventative Health Program" (Doctoral dissertation, Pennsylvania State University, 1971). B. VanZoost, "Premarital Communication Skills Education with University Students," The Family Coordinator 22 (1973): 187-191.

¹T. Gordon, Parent Effectiveness Training. (New York: Peter H. Wyden Inc., 1970). M. Berger and L. Benson Family Communication Systems: Instructors Handbook. (Minneapolis: Human Synergistics, Inc., 1971). S. Miller, E. W. Nunnally and D. B. Wackman, Alive and Aware: Improving Communication in Relationships. (Minneapolis: Interpersonal Communications Program Inc., 1975).

person has good will toward his partner and wishes to communicate more effectively with him, focusing on skills makes it possible to concretely describe aspects of one's awareness which in the past remained implicit and often vague. In this sense it helps a person generate and express his own awareness as a process.¹

Higher levels of marital satisfaction have been reported when both husbands and wives used communication styles involving high disclosure, than when one or both partners used low disclosure.² Corrales and Miller also found that couples were more satisfied with their marriages when both husband and wife were high in accurately understanding their partner's view, than when one or both partners were low in accuracy.³

By increasing the effectiveness of communication between married partners, the opportunity to take charge of their relationship is greatly enhanced.⁴ In short, growth

¹Miller, Corrales and Wackman, "Understanding and Facilitating Marital Communication," p. 148.

²R. Corrales, "The Influence of Family Life's Cycle Categories, Marital Power, Spousal Agreement, and Communication Styles Upon Marital Satisfaction the First Six Years of Marriage." (Doctoral dissertation, University of Minnesota, 1974).

³Miller, Corrales and Wackman, "Understanding and Facilitating Marital Communication," p. 149.

⁴Ibid., p. 150.

in the relationship need not be only a matter of change. Rather, it can be directed by the partners themselves.

Navran states that her research findings indicated that since there is a positive relationship between age and length of marriage, the low correlations between age and the marital relationship inventory scores support the widely held conviction that marital adjustment must be striven for constantly and cannot at any time be considered achieved and stored away as one would a prize possession.¹

Although Schauble and Hill discuss a laboratory approach to treatment in marriage counseling in which they have developed and used Training in Communication Skills, they have found implications beyond remedial counseling.² They say, one advantage of the laboratory format is that it seems easier for couples to participate in a "communications skills lab" than to ask for therapy for marital problems. Whereas counseling or therapy may carry a stigma, "skill training" has more of a educational/enrichment connotation which could be beneficial for any couple.³

¹L. Navran, "Communication and Adjustment in Marriage," Family Process 6 (1967): 181.

²P. G. Schauble and C. G. Hill, "A Laboratory Approach to Treatment in Marriage Counseling: Training in Communication Skills," The Family Coordinator 25 (1976): 280.

³Ibid., p. 284.

Although the approach is beneficial for couples at all levels of communication breakdown, it appears to be most effective with couples who do not have a long history of communication problems. First of all, they are not as "set" in the communication system they have evolved. Secondly, since many couples with an "established" communications system enter treatment with the implicit purpose of pulling out of the relationship, it is logical to assume that the earlier a couple works at developing improved communication, the greater the likelihood of success. In fact, extension of this model to train pre-marital couples in communication skills seems to have significant value. This preventative approach comes at a time in the development of the couples relationship (i. e. "courting") when they can integrate and use the skills to improve caring and to establish an honest and straightforward communication process.¹

Hawkins found significant correlation between similarity of interpersonal perception, communication efficiency and marital happiness for a group of married couples. She also found that intrafamilial similarity-of-perception increased with marital satisfaction. These results are consistent with communication-oriented family therapies which stress the establishment of clear, direct and explicit communication together with receptivity to feedback in an at-

¹Ibid.,

tempt to increase marital satisfaction. Increasing such communication skills should lead family members to perceive their messages to one another similarly and should also enable them to focus better and solve problems to the satisfaction of all family members.¹

Goodman and Ofshe indicated that communication and understanding have always been central to courtship and marriage.² They found that the degree of empathy and communication efficiency was substantially and significantly associated with marital status but only for family-related words and not for the general words. They found that the increasing commitment of two people to each other in courtship typically leads to increased communication between them, especially about matters that relate to courtship and marriage. This intense and intimate communication ordinarily results in heightened possibilities for each to observe and understand the perspective of the other, i. e. to empathize with the other. This increase in mutual empathy leads to greater communication efficiency, since meaning can be transmitted in gestures as well as in complete behavioral acts and the

¹ N. E. Hawkins, "The Relation of Similarity of Interpersonal Perception to Communication Efficiency and Marital Happiness" (Doctoral dissertation, University of Oregon, 1971).

² N. Goodman and R. Ofshe, "Empathy, Communication Efficiency, and Marital Status," Journal of Marriage and the Family 30 (1968): 597.

former are more efficient than the latter.¹ The implications of their study result in a need to emphasize the skills of communication in order to increase commitment. What appears to take place in many marriages which dissolve is that as empathy diminishes so does authentic communication, and as communication diminishes so does commitment. The findings of Kind tend to support the above contention. In an examination of the relationship of communication efficiency as it is related to marital happiness, he found that the questionnaire measures of communication efficiency indicated that happily married spouses tended to be significantly more receptive to certain kinds of threatening communication and to report that their spouses were more open with this type of communication than unhappily married spouses. Happily married spouses tended to report significantly more effective communication with spouses than unhappily married spouses.²

In studies using the Minnesota Couples Communications Program, a four week (twelve hour) course in marital communication skills training, Dillon found a significant increase in self-esteem of the participants at the $p < .05$

¹Ibid., p. 603.

²J. Kind, "The Relation of Communication Efficiency to Marital Happiness and an Evaluation of Short-Term Training in Interpersonal Communication with Married Couples." (Doctoral dissertation, University of Oregon, 1968).

level. Although there were no significant positive correlations between self-esteem and communication, two significant positive correlations were found between communication and marital adjustment at the $p .02$ and $p .001$ levels.¹

Campbell, who also evaluated this program, found increases in self-disclosure at the $p .01$ level of significance; in communication effectiveness at the $p .05$ level; and in communication "work patterns" at the $p .01$ level of significance.²

Miller, Nunnally and Wackman also tested this program with engaged couples and found it to be beneficial to couples at any point in their career -- before marriage, during marriage, or in anticipation of remarriage. Furthermore, they found that the program could be conducted in an almost infinite variety of settings because its educational orientation freed it from exclusive use in therapeutic settings and offered a meaningful supplement or alternative to more traditional methods of preparation for marriage.³

¹J. D. Dillon, "Marital Communication and Its Relationship to Self-Esteem," (Doctoral dissertation, Arizona State University, 1974).

²E. E. Campbell, "The Effects of Couples' Communication Training on Married Couples into Child Rearing Years: A Field Experiment" (Doctoral dissertation, Arizona State University, 1974).

³Miller, Nunnally, Elam and Wackman, "Communication Training Program," p. 18.

Their research findings indicate that the Minnesota Couples Communication Program increases each partner's awareness of self and his contribution to interaction within significant relationships; it increases each partner's skill in effectively expressing his own self-information -- that is, making this self-awareness available to the partner; and it enhances each partner's sense of choice within the relationship for maintaining or changing ways of relating in mutually satisfying ways.¹

In view of the role of communication in marriage preparation, a great need exists to continue investigating the characteristics and nature of communication needed by pre-marital couples while also refining the techniques for teaching the acquisition of this skill.²

Hopefully the foregoing review of some of the literature on communication in marriage will be helpful to the reader in understanding the Marriage Encounter program.

¹Ibid.

²Bienvenu, "Measurement of Premarital Communication," p. 68.

APPENDIX C

SELF-DISCLOSURE IN MARRIAGE AND
OTHER INTIMATE RELATIONSHIPS

What almost all enrichment groups emphasize and what is emphasized in the Marriage Encounter is a self-disclosure of feelings. Whether this is helpful in enriching the marriage or not is not the purpose of this section, yet it is related to the review of the literature on communication and it seems important that some space be given to self-disclosure, as it pertains to the enrichment of marriages.

Self-disclosure can be defined as "the act of revealing personal information to other".¹ Specifically, the way in which self-disclosure affects the development of intimacy (intimacy referring here to the depth of exchange, both verbally and/or non-verbally, between two persons and which implies a deep form of acceptance of the other as well as a commitment to the relationship) is an area about which relatively little is known.²

While it is often assumed that disclosure in mar-

¹ S. M. Jourard and P. E. Jaffer, "Influence of and Interviewer's Disclosure on the Self-Disclosing Behavior of Interviewees," Journal of Counseling Psychology 17 (1970): 252-257.

² Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 221.

riage occurs across a variety of topics thought to be directly related to marital satisfaction, relatively few topic areas have been identified.¹

Navran, in an effort to investigate the relationship between marital satisfaction and open, rewarding communication, i.e., self-disclosure, found that happily married couples talked more to each other; conveyed the feeling that they understood what was being said to them; had a wide variety of subjects available to them; preserved communication channels and kept them open; showed more sensitivity to each other's feelings; personalized their language symbols and made more use of supplementary non-verbal techniques of communication.² Navran's findings regarding "open, rewarding communication" are supportive of Jourard's theoretical position that the optimum in a marriage relationship is characterized by disclosure without reserve. He states: "The optimum in a marriage relationship, as in any relationship between persons, is a relationship between I and Thou, where each partner discloses himself without reserve."³ Jourard appears to be arguing that open communication on all aspects of marital life, irregardless of topic or affect, leads to

¹ Ibid.

² Navran, "Communication and Adjustment in Marriage," p. 175.

³ Jourard, The Transparent Self.

greater understanding, adjustment and satisfaction.¹

Forms of communication generally viewed as insults and chronic nagging, while they are, indeed, open communications are usually seen as personal affronts rather than a healthy means of resolving conflict.²

What becomes apparent from the limited review of the research thus far, is that there exists conflicting reports regarding what effects self-disclosure is likely to exert on a relationship. That is, what results can one expect from communicating very openly with other members of one's family? An examination of the role of self-disclosure, relating when and how and if it functions healthily or dysfunctionally within family systems must include reference to several closely related variables. These are: 1) effects of disclosure on the relationship in terms of qualitative differences including content (what is said about what topic); valence (positiveness or negativeness of what is said); and 2) self-esteem, a recurring theme throughout disclosure literature linking it as a critical intervening variable in affecting outcomes on relationships in families.³

¹ Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 222.

² Ibid.

³ Ibid.

In general, it is reported: women are characteristically higher disclosers than men;¹ women are likely to disclose to another on the basis of liking whereas men disclose more on the basis of trust;² disclosure begets disclosure;³ perceived appropriateness exerts strong influences on recipients of self-disclosure;⁴ high disclosers are characterized as having higher self-esteem than low disclosers;⁵ mothers are the favorite chosen recipient of self-disclosure;⁶ more disclosure occurs to parents from children who perceive them as nurturant and supportive;⁷ and,⁸ the most consistent

¹Jourard and Lasakow, "Factors in Self-Disclosure," pp. 91-98.

²S. M. Jourard and M. J. Landman, "Cognition, Cathexis, and the 'Dyadic Effect' in Men's Self-Disclosing Behavior," Merrill-Palmer Quarterly of Behavioral Development 6 (1960): 178-186.

³S. M. Jourard and P. Richman, "Disclosure Output and Input in College Students," Merrill-Palmer Quarterly of Behavioral Development 9 (1963): 147.

⁴C. A. Kiesler, S. Kiesler and K. M. Pollak, "The Effects of Commitment to Future Interaction on Reaction to Norm Violations," Journal of Personality 35 (1967): 597.

⁵A. Shapiro, "The Relationship Between Self-Concept and Self-Disclosure," Dissertation Abstracts International 39 (1968): 1180-1181.

⁶W. H. Rivenbach, III, "Self-Disclosure Patterns Among Adolescents," Psychological Reports 28 (1971): 35-42.

⁷J. A. Doster and B. R. Strickland, "Perceived Childrearing Practice and Self-Disclosure Patterns," Journal of Counseling and Clinical Psychology 33 (1969): 382.

⁸Jourard and Lasakow, "Factors in Self-Disclosure," p. 97.

intimate disclosure occurs in the marital relationship.

Cozby, has advanced the thesis that the relationship between self-disclosure and satisfaction with regard to human relationships may be curvilinear. That is, a curvilinear relationship between disclosure and satisfaction would suggest that there exist a point at which increased disclosure actually reduces satisfaction with the relationship.¹

Several investigators speak to the issue of indiscriminate disclosures, and speculate as to their implications for continuing relationships. Rutledge has noted that as the intensity of love increases following marriage, restraints tend to be released, manners forgotten, trust emerges, frankness overrides tact and hostility pervades. As the total interaction intensifies and continues, it may become so upsetting that the couple may find it intolerable. To stabilize interaction and maintain the relationship, they again begin to place limits upon self-expression.²

Within a similar framework, Simmel has suggested that some marital difficulties are the result of too much self-disclosure. "They lapse into a matter of factness which has no longer any room for surprise." Simmel empha-

¹Cozby, "Self-Disclosure: Literature Review," p. 151-160.

²A. L. Rutledge, Premarital Counseling. (Cambridge: Schenkman Publishing Co., 1966).

sizes the importance of integrity and discretion in self-disclosure behavior, maintaining that a private area of the self may enhance others impressions of oneself as an individual.¹ Blau has also addressed himself to this issue. He explains that a person attempts to appear impressive, to present qualities that make him an attractive person such that the expectation of associating with him will be rewarding.

A display of his deficiencies does not make one attractive; such self-effacement can only activate already existing feelings of attraction that have been suppressed. Hence, unless the weakness to which a person calls attention are less significant than the attractive qualities he has exhibited, he will not have succeeded in demonstrating to others that he is...not attractive at all.²

Like Rutlege, Simmel and Blau, Karlsson also has noted the disclosure balance required in satisfactory relationships. He states that the communication of satisfaction to one's spouse "...is a prerequisite for all adjustment". However, communicating dissatisfaction which one has already accepted as inevitable, would create dissatisfactions in the other spouse, also, without any compensating increase in satisfaction.³ Bearing on this point, Cutler and Dyer, in a

¹ Simmel, *Sociology of George Simmel*.

² P. M. Blau, *Exchange and Power in Social Life*.
(New York: Wiley, 1964).

³ G. Karlsson, *Adaptability and Communication in Marriage*. (New York: Bedminister Press, 1963).

random sampling of 60 young married couples found that nearly half of the "non-adjustive responses" for both husbands and wives came as a result of open sharing of feelings regarding the violations of expectations. Contrary to what had been expected, shared open communication did not lead to adjustment.¹

Other studies provide additional support for the curvilinear relationship between self-disclosure and satisfaction. Jourard conducted a study in which the two women least liked in their work setting were lowest and highest disclosers.² Taylor administered a self-disclosure questionnaire to male freshmen roommates after they had known each other for 1, 3, 6, 9 and 13 weeks. Half of the roommate pairs were high revealers and the other half were both low revealers. Consistently, the high revealing dyads reported more mutual disclosure than did the low revealing dyads, although the rate of the increase over time was approximately the same for both groups. Taylor's results revealed that both groups showed significant decrement in lik- over time,³ and this trend was more pronounced among the

¹B. R. Cutler and W. G. Dyer, "Initial Adjustment Process in Young Married Couples," Social Forces 44 (1965).

²Jourard, "Self-Disclosures and Other Cathexis," pp. 428-431.

³D. Taylor, "Development of Interpersonal Relationships: Social Penetration Process," Journal of Social Psychology 75 (1968): 86.

high disclosers. Luckey reports evidence that increase in length of marriage is accompanied by an increase in unfavorable perceptions of the spouse. Even subjects in reportedly happy marriages perceived their spouses as less admirable than formerly.¹ There has been found no tendency for the number of marital problems to decrease with the length of time married.²

What is being suggested is that pros and cons of openness exist and that previous research does not suggest the existence of an unequivocal relationship between self-disclosure and satisfaction, in human relationships.³

Some recent studies on self-disclosure have focused on variables affecting the appropriateness of self-disclosure.⁴ More attention is being paid currently to the rules governing appropriate disclosure or norms regulating when it is socially acceptable to divulge personal information about

¹Luckey, "Years Married as Related to Personality, Perception and Marital Satisfaction," pp. 44-48.

²V. D. Matthews and C. S. Milhanovich, "New Orientations on Marital Adjustment," Marriage and Family Living 25 (1963): 300-304.

³Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 224.

⁴S. J. Gilbert, "A Study of Self-Disclosure on Interpersonal Attraction and Trust as a Function of Situational Appropriateness and the Self-Esteem of the Recipient" (Doctoral dissertation, University of Kansas, 1972). A. L. Chaikin and V. J. Derlega, "Liking for the Norm-Breaker in Self-Disclosure," Journal of Personality 42 (1974): 117-129.

oneself to another. A critical line of research has recently been conducted concerning the delineation between the content (what is said), the valence (the positiveness or negativeness of the content) and the level (degree of intimacy from non-intimate to intimate).¹

Dies and Cohen found that overall, greater self-disclosure occurred between satisfied couples, but reported more disclosure of unpleasant feelings in unsatisfied couples. The more satisfied spouse showed less tendency to discuss negative feelings, particularly when these feelings pertained to their mates, but were more prone to discuss negative feelings about external events. This study indicates that the valence of disclosure, in terms of the reaction it is likely to invoke in the recipient is perhaps, more significant than the level of intimacy.² A recent study utilizing stranger subjects, a low commitment situation, also speaks to the importance of valence. Gilbert and Horenstein found that recipients of disclosure were much more affected by the positiveness or negativeness of the disclosure than by the level of intimacy, with likeability correlating highly with positive statements made by the dis-

¹ Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 224.

² D. R. Dies and L. Cohen, "Content Consideration in Group Therapist Self-Disclosure," paper presented at the American Psychological Association Convention, Montreal, 1973.

closer. Subjects, in fact, preferred to hear highly intimate positive statements more than even mildly negative ones, regardless of the level of intimacy.¹

Sutton has advanced the thesis that disclosures of a negative valence may function positively (to further the relationship) when there has occurred a verbalized acceptance of the other person. Otherwise, she posits that disclosures of a negative valence regarding the relationship will exert negative effects on the relationship. That is, the degree of certainty of acceptance by another will likely influence the effects negative disclosure are likely to exert on relationship outcomes. However, this hypothesis needs to be studied empirically in an attempt to assess the effects of negative valence disclosures on relationships.²

A recurring theme in reported research on disclosure and family communication is the internal reference system of self to others, and the relevance of that system to present behaviors. A number of personality theorists,³ have treated

¹S. J. Gilbert and D. Horenstein, "A Study of Self-Disclosure: Level vs. Valence," Journal of Human Communication Research, (1975).

²M. K. Sutton, "A Theory of the Valence Dimension of Self-Disclosures," unpublished manuscript, 1975.

³J. Heider, The Psychology of Interpersonal Relations (New York: Wiley, 1958). H. S. Sullivan, Conceptions of Modern Psychiatry (New York: W. W. Norton, 1940). K. Horney, Neurosis and Human Growth (New York: W. W. Norton, 1950). Rogers, On Becoming a Person.

the importance of self-concept, as it affects interpersonal relations. G. H. Mead for example, advanced the thesis that identification and confirmation of self is one of the singularly most important functions of human communication, and that through it, family members are affirmed as "human" and assigned status in social systems.¹

Parental influences on a child's characteristic conception of himself or herself is critical. "Every work, facial expression, gesture, or action of the parent gives the child some message about his worth."² There is evidence to suggest that a positive relationship exists between self-disclosure and self-esteem and that these exert powerful influences, positive and negative, on relationships within the family system. Self-esteem has been found to be related to: the level at which one discloses; the husband's capacities to meet his wife's needs; the flow of communication between parents and their children; and, the way in which conflict is approached in family interaction.³

Jourard related disclosure behavior to self-esteem. He advances the thesis that self-disclosure is a symptom of

¹G. H. Mead, Mind Self and Society (Chicago: University of Chicago Press, 1934).

²B. Satir, Peoplemaking (Palo Alto: Science and Behavior Books, 1972), p. 25.

³Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 225.

healthy personality, as is having a positive self-concept. He further contends that one's mental health is dependent upon the directness and intimacy of one's communications. Also, he contends that people become maladjusted to the extent that they have not been able to disclose themselves completely to at least one other person. He advances the thesis for a strong positive correlation between self-disclosure and self-esteem.¹ Jourard conducted a study to determine the effect of self-concept on disclosure behavior. Fifty-two unmarried female undergraduates, mean age 19 years, served in the study. The data revealed that the attitudes of these young women toward themselves positively related to their disclosure to their parents.² A study by Shapiro also revealed that subjects high in self-esteem could be expected to be comparatively high in self-disclosing behavior.³ Mullaney⁴ in a study on the relationships among self-disclosure behavior, personality and family interaction, concluded that disclosure appears to depend both on personality factors and the degree to which the self was

¹S. M. Jourard, "Healthy Personality and Self-Disclosure," Mental Hygiene 43 (1959): 499-507.

²Jourard, The Transparent Self.

³A. Shapiro, "The Relationship Between Self-Concept and Self-Disclosure" (Doctoral dissertation, 1968).

⁴A. J. Mullaney, "Relationship Among Self-Disclosure Behavior, Personality and Family Interaction," Psychological Abstracts 64 (1963): 2420.

perceived to be socially desirable.

Research literature relating self-disclosure to self-esteem, within the context of interaction in family systems, reveals that often people refrain from expressing their feelings because they are insecure about their marriage. Couples hesitate to express dissatisfaction, for example, for fear of being rejected,¹ just as children learn not to disclose to perceived non-accepting parents.² Mayer conducted a study on disclosure behavior on lower and middle class females. When subjects were asked, "To whom do you talk most openly about the things that bother you about your husband?", 79% of the wives named their husbands. However, overall disclosure was reported by wives as occurring 20% to husbands and 80% to others. This may suggest that disclosure becomes a threat within the marriage context to the extent that the "self" is threatened.³

The relationship between self-esteem and self-disclosure needs to be more carefully delineated before accurate predictions can be made as to the outcomes they are likely to exert on human relationships, particularly in

¹H. R. Lantz and E. C. Snyder, Marriage (New York: Wiley, 1969).

²Doster and Strickland, "Perceived Childrearing Practices and Self-Disclosure Patterns," p. 382.

³J. E. Mayer, "Disclosing Marital Problems," Social Casework 48 (1967): 342-351.

their capacity to deal with conflict.¹

Petersen conducting research studies on husband and wife communications and family problems has indicated that marital communication is related both to problem solving and the incidence of problems in the family.² Further, he indicates that the kinds of problems most significantly related to communication are very similar to content areas reported earlier by Voss as indicative of disclosure areas most significantly related to marital satisfaction: interpersonal relations between family member, husband-wife relations and child rearing.³

One of the major communication variables which distinguishes "healthy" and "disturbed" families is the establishment of communication patterns which families adopt as a means of dealing with conflict. Self-esteem, it would appear, exerts powerful influences in communication modes involving conflict resolution. Satir has characterized troubled families as those who engage in double-level messages, and she attributes this kind of disclosure to low self-es-

¹Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 225.

²D. Petersen, "Husband-Wife Communications and Family Problems," Sociology and Social Research 53 (1969): 375-384.

³H. E. Voss, "Relationship of Disclosure to Marital Satisfaction: An Exploratory Study," (Unpublished M. A. Thesis, University of Wisconsin, 1969).

teem issues. Her contention is that every interaction between two people has a powerful impact on the respective worth of each and on what happens between them. Thus, the parents ability and emotional equipment to deal with conflict openly and directly, without loss of esteem to one's partner directly influences communication patterns adopted by children which will eventually transfer to their own marital efforts of resolving conflicts.¹

Both Satir and Bach speak to the critical importance of ground rules in approaching interpersonal conflict. Bach and Weyden, in their book, The Intimate Enemy, argue for the creative use of conflict which includes "fair fight" tactics, most notably without loss of esteem to either partner. Conflict, can be very healthy to a relationship, as it indicates the presence of energy as opposed to apathy (opposite of hate).²

Communication differences are inevitable in nearly every relationship, but particularly in intimate communication systems such as the family, where it is more difficult to be removed, both physically as well as psychologically. Couples respond to conflict in a variety of ways. Ort found

¹Satir, Peoplemaking.

²G. R. Bach and P. Weyden, The Intimate Enemy: How to Fight Fair in Love and Marriage (New York: William Morrow and Co., 1969).

that happily married couples said they resolved conflict through discussion, while unhappily married couples reported using aggression, avoidance of the issue, or physical violence.¹ Shipman has reported significant communication differences between "very happy" and "very unhappy" married couples. They were characterized by one partner being vigorous and successful in argument with the other partner tending to submit without much resistance. A particularly troublesome pattern to the relationship was one in which the wife was dominant and the husband experienced either frustration or defeat, and simply withdrew physically from the situation.² This pattern is congruent with research findings which indicate women to be higher disclosers than men, and tend to voice complaints within the marriage context more frequently than men.³ The article, "The Inexpressive Male: An American Tragedy" speaks to the issue however, that males are, in fact, taught different patterns of disclosure than women. Namely, the male model of masculinity, traditionally, has been characterized as the "strong, silent

¹R. Ort, "A Study of Role Conflicts Related to Happiness in Marriage," Journal of Abnormal and Social Psychology 45 (1950): 692-699.

²G. Shipman, "Speech Thresholds and Voice Tolerance in Marital Interaction," Marriage and Family Living 22 (1960): 203-209.

³Katz, Goldston, Cohen and Stucker, "Need Satisfaction, Perception and Cooperative Interactions in Married Couples," pp. 209-213.

type", a model which may well contribute to the high divorce rate in American marriages. The common expectation of the male to be competent, strong and aggressive on the one hand, and expressive, insightful and tender on the other is somewhat of a paradox. Traditionally, male expectations can make the equivocal role a very difficult one, depending upon his wife's expectations for him.¹

The argument has been proposed which advocates that discriminating, sensitive disclosures, particularly with regard to potentially threatening statements are usually characteristic of conflict situations. These cautions, however, are not intended to negate openness. Indeed, there are those who argue, as does Bach, that conflict may best be dealt with in a very open and direct manner. Satir also holds this viewpoint. "It is my belief that any family communication not leading to realness or straight, single levels of meaning cannot possibly lead to trust and that love...nourishes members of the family."² Also Coser³ contends that relatively free expressions of hostile feelings, as they present themselves, can be functional to be relationships and may

¹ J. O. Balswick and C. W. Peck, "The Inexpressive Male: An American Tragedy," The Family Coordinator 20 (1971): 363-369.

² Satir, Peoplemaking.

³ L. A. Coser, The Foundation of Social Conflict (Glencoe, Illinois: Free Press, 1956).

in fact, be an index of their stability. He qualifies this by adding that constructive conflict can be integrative to the relationship to the extent that both parties are secure enough in the relationship to be able to express their hostile feelings or differences freely.

Additional arguments for "openness" with regard to conflict resolution are found in clinical research literature on families. This literature also verifies the need for support in dealing with conflict constructively. A number of clinicians and students of the family have noted that lack of self-validation and frequent disagreements are distinguishing characteristics of "disturbed" families. In families showing evidence of pathology, communication between members does not seem as free, explicit and frequent as in so called "normal" families,¹ nor is there as much support for defensive communication.² Disturbed families were found to engage in disagreements which were tangential rather than direct, outright or confronting.

These findings strongly suggest that openness and

¹A. J. Ferreira, W. D. Winter and E. J. Poindexter, "Information Exchange and Silence in Normal and Abnormal Families," Family Process 7 (1968): 273-274.

²J. F. Alexander, "Defensive and Supportive Communications in Normal and Deviant Families," Journal of Consulting and Clinical Psychology 40 (1973): 223-231. S. R. Tulkin, "Author's Reply: Environmental Influences on Intellectual Achievement," Representative Research in Social Psychology 1 (1970): 29-32.

confirmation of the other person are both essential to healthy disclosures in conflict situations. It further indicates that the effects of communication patterns employed in dealing with conflict on the part of married couples may have severe negative consequences for the children.¹

As important as disclosure is in communication and as the studies indicate much work must still be done. Programs of marriage enrichment, by and large, teach self-disclosure as part of communication skills.

Diethelm found the fact that couples participation in encounter groups did not show increases in levels of self-disclosure, and there was no evidence to corroborate the theory of "late blooming", as has been suggested by some encounter group theorists. He concluded from his research that it now seems unreasonable to have expected that a specific skill, such as self-disclosure, would change following an initial, short encounter group experience. Changes like this could be expected to follow group experiences which set out to train for them. His study suggested that the experimental group couples who chose to attend a weekend

¹Gilbert, "Self-Disclosure, Intimacy and Communication in Families," p. 225.

²D. R. Diethelm, "Change in Levels of Self-Disclosure and Perceived Self-Disclosure Between Partners Following Participation in a Weekend Encounter Group for Couples" (Doctoral dissertation, University of Connecticut, 1974).

APPENDIX D

QUESTIONNAIRE FOR COUPLES

DIRECTIONS: Please complete this questionnaire together, by mutual agreement on the answers. Please fill in the blanks where appropriate. In all other questions, please circle the appropriate codes. Please answer all questions.

1. Present age of husband _____, of wife _____.
2. Please circle the highest grade of formal education you have completed.

	<u>Husband</u>	<u>Wife</u>
Grade School	1 2 3 4 5 6 7 8	1 2 3 4 5 6 7 8
High School	1 2 3 4	1 2 3 4
College	1 2 3 4	1 2 3 4
Graduate School	1 2 3 4 5 6	1 2 3 4 5 6

3. Present occupation of husband _____,
of wife _____.
4. Please indicate age, sex, marital and home status for all children. (If there are no children please write none.)

<u>Age</u>	<u>Sex</u>	<u>Married</u>	<u>Living with you</u>
1. _____	M F	Yes No	Yes No
2. _____	M F	Yes No	Yes No
3. _____	M F	Yes No	Yes No
4. _____	M F	Yes No	Yes No
5. _____	M F	Yes No	Yes No
6. _____	M F	Yes No	Yes No
7. _____	M F	Yes No	Yes No
8. _____	M F	Yes No	Yes No

5. Religious affiliation of

<u>Husband</u>		<u>Wife</u>
01	None	01
02	Catholic	02
03	Protestant	03
04	Jewish	04
05	Other	05

6. Please indicate the size of community in which you live.

- 01 Population less than 5,000
- 02 Population between 5,001 and 20,000
- 03 Population between 20,001 and 50,000
- 04 Population between 50,001 and 100,000
- 05 Population above 100,000

7. How would you identify your community?

- 01 Rural
- 02 Suburban
- 03 Urban

8. How long (in years) have you lived in this community? _____

9. How long (in years) have you lived at your present address?
_____.

10. Please indicate your annual income.

<u>Husband's income</u>		<u>Wife's income</u>
01	Below \$3,200	01
02	Between \$3,200 and \$10,000	02
03	Between \$10,001 and \$20,000	03
04	Between \$20,001 and \$40,000	04
05	Between \$40,001 and \$60,000	05
06	Between \$60,001 and \$80,000	06
07	Between \$80,001 and \$100,000	07
08	Above \$100,000	08

11. Is your present marriage, your first marriage?

<u>Husband</u>		<u>Wife</u>	
Yes	No	Yes	No

12. Please indicate the length of your present marriage:

(in years) _____

13. Please indicate if you have ever received marriage counseling.

01 Yes

02 No

QUESTIONNAIRE FOR HUSBAND

DIRECTIONS: This questionnaire deals with your unique perceptions of various factors. Your spouse is completing an identical questionnaire. There are no correct or incorrect answers, only the way in which you evaluate and perceive what exists. Please complete this form without consulting your spouse. Circle only one code for questions 1 through 9. More than one code may be circled in question 10 and 11.

Various authorities on marriage and family life have attempted to identify the necessary ingredients for a successful marriage. They have emphasized a number of different factors which can and do affect any relationship. Factors such as communication, sharing, occupation, finances, together with sexual, religious and personal satisfaction have all been mentioned frequently. Please rate yourself on the following dimensions

1. Please rate your general level of practice of your religion. (For instance, to what extent do you attend your place of worship weekly; to what extent do you participate in the activities of your church or synagogue communities?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor
- 06 Not applicable

If your response was 04 or 05 please comment, if you wish.

2. Please rate the general level of physical and emotional health of your family. (For instance, to what extent have family members been free from hospitalization; to what extent have children and/or spouse been free of serious illnesses?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

3. Please rate the general level of financial security of your family. (For instance, regardless of income, how would you perceive your financial ability to maintain a desired level of living?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

4. Please rate your general level of sexual satisfaction with your spouse.

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

5. Please rate the quality of your relationship with your children. (For instance, to what extent do you enjoy their company, communicate with them, spend time with them?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor
- 06 Not applicable

If your response was 04 or 05 please comment, if you wish.

6. Please rate the extent to which parents, brothers, sisters and other family members are readily accessible to you for contact and/or support.

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

7. Please rate your general level of occupational satisfaction. (For instance, to what extent does your occupation fulfill your intellectual and emotional needs?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

8. Please rate your general level of marital satisfaction.
(Some of the above ratings may be helpful in making
this estimation.)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

9. Regardless of your response to the above questions,
please indicate if you have ever received counseling
in the past.

- 01 Yes
- 02 No

10. How were you introduced to Marriage Encounter?

- 01 Through my spouse
- 02 Through friends
- 03 By reading about it
- 04 Through a talk
- 05 Through advertisements
- 06 Other (please specify) _____

11. Why did you decide to participate in a Marriage Encounter?

- 01 Out of curiosity
- 02 To seek to improve a good marriage
- 03 To seek a solution to personal problems
- 04 To seek a solution to marital problems
- 05 To make a final attempt to avoid a divorce
- 06 Other (please specify) _____

QUESTIONNAIRE FOR WIFE

DIRECTIONS: This questionnaire deals with your unique perceptions of various factors. Your spouse is completing an identical questionnaire. There are no correct or incorrect answers, only the way in which you evaluate and perceive what exists. Please complete this form without consulting your spouse. Circle only one code for questions 1 through 9. More than one code may be circled in question 10 and 11.

Various authorities on marriage and family life have attempted to identify the necessary ingredients for a successful marriage. They have emphasized a number of different factors which can and do affect any relationship. Factors such as communication, sharing, occupation, finances, together with sexual, religious and personal satisfaction have all been mentioned frequently. Please rate yourself on the following dimensions.

1. Please rate your general level of practice of your religion. (For instance, to what extent do you attend your place of worship weekly; to what extent do you participate in the activities of your church or synagogue communities?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor
- 06 Not applicable

If your response was 04 or 05 please comment, if you wish.

2. Please rate the general level of physical and emotional health of your family. (For instance, to what extent have family members been free from hospitalization; to what extent have children and/or spouse been free of serious illnesses?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

3. Please rate the general level of financial security of your family. (FOR instance, regardless of income, how would you perceive your financial ability to maintain a desired level of living?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

4. Please rate your general level of sexual satisfaction with your spouse.

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

5. Please rate the quality of your relationship with your children. (For instance, to what extent do you enjoy their company, communicate with them, spend time with them?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor
- 06 Not applicable

If your response was 04 or 05 please comment, if you wish.

6. Please rate the extent to which parents, brothers, sisters and other family members are readily accessible to you for contact and/or support.

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

7. Please rate your general level of occupational satisfaction. (For instance, to what extent does your occupation fulfill your intellectual and emotional needs?)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

8. Please rate your general level of marital satisfaction.
(Some of the above ratings may be helpful in making
this estimation.)

- 01 Excellent
- 02 Above average
- 03 Average
- 04 Below average
- 05 Poor

If your response was 04 or 05 please comment, if you wish.

9. Regardless of your response to the above questions,
please indicate if you have ever received counseling
in the past.

- 01 Yes
- 02 No

10. How were you introduced to Marriage Encounter?

- 01 Through my spouse
- 02 Through friends
- 03 By reading about it
- 04 Through a talk
- 05 Through advertisements
- 06 Other (please specify) _____

11. Why did you decide to participate in a Marriage Encounter?

- 01 Out of curiosity
- 02 To seek to improve a good marriage
- 03 To seek a solution to personal problems
- 04 To seek a solution to marital problems
- 05 To make a final attempt to avoid a divorce
- 06 Other (please specify) _____

Caring Relationship Inventory

MALE FORM to be used in rating a woman

Everett L. Shostrom

DIRECTIONS

This inventory consists of a number of statements describing your feelings and reactions toward another person. Read each statement and mark it either True or False as applied to this other person.

You are to mark your answers directly on this booklet as is shown in the example below. If the statement is TRUE or MOSTLY TRUE as applied to this other person, blacken between the lines in the column headed T. (See example 1 at the right.) If the statement is FALSE or NOT USUALLY TRUE, as applied to this person, then blacken between the lines in the column headed F. (See example 2 at the right.) If a statement does not apply, or if it is something that you don't know about, make no mark for that item. However, try to make some answer for every statement.

Section of Answer Column Correctly Marked	
T	F
1. <input checked="" type="checkbox"/>	<input type="checkbox"/>
2. <input type="checkbox"/>	<input checked="" type="checkbox"/>

After you have completed the inventory for this other person, fold the flaps outward on pages 1 and 2 and, without considering your previous responses, answer the statements again for your ideal, which is defined as the person to whom you would like to be married.

Do not leave any blank spaces if you can avoid it. Make your marks heavy and black. Erase completely any answer you wish to change.

Before answering the items, be sure to fill in completely the information called for below.

YOUR NAME _____ AGE _____

DATE _____ OCCUPATION _____

MARITAL STATUS: MARRIED SINGLE DIVORCED WIDOWED

NAME OF PERSON RATED _____

RELATIONSHIP:
GIRL FRIEND FLANCEE WIFE DIVORCED SPOUSE

NUMBER OF YEARS IN THIS RELATIONSHIP _____

Start Here

Page 1

OTHER

- | | T | F |
|---|-----|-----|
| 1. I like to take care of her when she is sick | ::: | ::: |
| 2. I respect her individuality | ::: | ::: |
| 3. I can understand the way she feels | ::: | ::: |
| 4. I want to know details about things she does | ::: | ::: |
| 5. I feel guilty when I am selfish with her | ::: | ::: |
| 6. I am afraid of making mistakes around her | ::: | ::: |
| 7. I like her just as she is, with no changes | ::: | ::: |
| 8. I have a need to be needed by her | ::: | ::: |
| 9. I make many demands on her | ::: | ::: |
| 10. I feel very possessive toward her | ::: | ::: |
| 11. I have the feeling that we are "buddies" together | T | F |
| 12. I share important common interests with her | ::: | ::: |
| 13. I care for her even when she does things that upset or annoy me | ::: | ::: |
| 14. I am bothered by fears of being stupid or inadequate with her | ::: | ::: |
| 15. I have a feeling for what her experiences feel like to her | ::: | ::: |
| 16. I really value her as an individual or a unique person | ::: | ::: |
| 17. I seek a great deal of privacy with her | ::: | ::: |
| 18. I feel it necessary to defend my past actions to her | ::: | ::: |
| 19. I like to tease her | ::: | ::: |
| 20. Criticism from her makes me doubt my feelings about my own worth | ::: | ::: |
| 21. I feel deeply her most painful feelings | T | F |
| 22. My relationship with her is comfortable and undemanding | ::: | ::: |
| 23. My feeling for her is often purely physical and animally sexual | ::: | ::: |
| 24. I have tastes in common with her which others do not share | ::: | ::: |
| 25. I spend a lot of time thinking about her | ::: | ::: |
| 26. I know the weaknesses I see in her are also my weaknesses | ::: | ::: |
| 27. I like to express my caring by kissing her on the cheek | ::: | ::: |
| 28. I feel free to show my weaknesses in front of her | ::: | ::: |
| 29. My feeling for her has a rough, strong, even fierce quality | ::: | ::: |
| 30. I know her well enough that I don't have to ask for the details of her activities | ::: | ::: |
| 31. It is easy to turn a blind eye to her faults | T | F |
| 32. I try to understand her from her point of view | ::: | ::: |
| 33. I want what is best for her | ::: | ::: |
| 34. I can care for myself in spite of her feelings for me | ::: | ::: |
| 35. I am afraid to be myself with her | ::: | ::: |
| 36. My good feelings for her come back easily after quarrels | ::: | ::: |
| 37. My feeling for her is independent of other relationships | ::: | ::: |
| 38. I care for her enough to let her go, or even to give her up | ::: | ::: |
| 39. I like to touch her | ::: | ::: |
| 40. My feeling for her is based on her accomplishments | ::: | ::: |
| 41. My feeling for her is an expression of what I might call my love for Man'da | ::: | ::: |
| 42. The expression of my own needs is more important than pleasing her | ::: | ::: |

Page 2

OTHER

- | | | | |
|---|----------|----------|-----------|
| 43. My caring for her is characterized by a desire to promise to commit my life completely to her | T
::: | F
::: | _____ M |
| 44. I require appreciation from her | ::: | ::: | _____ |
| 45. I care for her even when she is stupid | ::: | ::: | _____ S/O |
| 46. My relationship to her has a quality of exclusiveness or "we-ness" | ::: | ::: | _____ |
| 47. My caring for her means even more than my caring for myself | ::: | ::: | _____ S |
| 48. She seems to bring out the best in me | ::: | ::: | _____ |
| 49. I feel that I have to give her reasons for my feelings | ::: | ::: | _____ D |
| 50. Being rejected by her changes my feelings for her | ::: | ::: | _____ |
| 51. I would give up almost anything for her | T
::: | F
::: | _____ S/O |
| 52. I feel I can say anything I feel to her | ::: | ::: | _____ |
| 53. My feeling for her has a quality of forgiveness | ::: | ::: | _____ S |
| 54. I can be aggressive and positive with her | ::: | ::: | _____ |
| 55. I feel that we "stand together" against the views of outsiders | ::: | ::: | _____ O |
| 56. I feel a strong sense of responsibility for her | ::: | ::: | _____ |
| 57. I live with her in terms of my wants, likes, dislikes, and values | ::: | ::: | _____ M |
| 58. Sometimes I demand that she meets my needs | ::: | ::: | _____ |
| 59. My feeling for her has a strong jealous quality | ::: | ::: | _____ E |
| 60. My feeling for her has a quality of patience | ::: | ::: | _____ |
| 61. I can tell what she is feeling even when she doesn't talk about it | T
::: | F
::: | _____ F |
| 62. I appreciate her | ::: | ::: | _____ |
| 63. I feel she is a good friend | ::: | ::: | _____ A |
| 64. I have a need to give to or do things for her | ::: | ::: | _____ |
| 65. My feeling for her has a quality of compassion or sympathy | ::: | ::: | _____ |
| 66. I have a strong physical desire for her | ::: | ::: | _____ |
| 67. I can be inconsistent or illogical with her | ::: | ::: | _____ |
| 68. I have a strong need to be near her | ::: | ::: | _____ |
| 69. I can be both strong and weak with her | ::: | ::: | _____ |
| 70. It seems as if I have always felt caring for her from the first moment I knew her | T
::: | F
::: | _____ |
| 71. I am afraid to show my fears to her | ::: | ::: | _____ |
| 72. I have a deep feeling of concern for her welfare as a human being | ::: | ::: | _____ |
| 73. My relationship to her is characterized by a deep feeling of camaraderie or comradeship | ::: | ::: | _____ |
| 74. I have a feeling of appreciation of her value as a human being | ::: | ::: | _____ |
| 75. My giving toward her is characterized by overflow, not sacrifice | ::: | ::: | _____ |
| 76. My caring for her sometimes seems to be exclusively physical | ::: | ::: | _____ |
| 77. I am afraid to show my tears in front of her | ::: | ::: | _____ |
| 78. I like to express my caring for her by caressing her a great deal | ::: | ::: | _____ |
| 79. Her caring for me exerts a kind of restrictive power over me | ::: | ::: | _____ |
| 80. My relationship with her is characterized by trust | ::: | ::: | _____ |
| 81. I have a need to control her relationships with others | ::: | ::: | _____ |
| 82. I am able to expose my weaknesses easily to her | ::: | ::: | _____ |
| 83. I feel she has infinite worth and dignity | ::: | ::: | _____ |

IMPORTANT: AFTER COMPLETING THE INVENTORY FOLD BOTH FLAPS OUTWARD, AND, WITHOUT CONSIDERING YOUR PREVIOUS RESPONSES, ANSWER THE ITEMS AGAIN FOR YOUR IDEAL THE PERSON TO WHOM YOU WOULD LIKE TO BE MARRIED.

Start Here

Page 1

IDEAL

- | | T | F |
|---|---------|---------|
| 1. I like to take care of her when she is sick | : : : : | : : : : |
| 2. I respect her individuality | : : : : | : : : : |
| 3. I can understand the way she feels | : : : : | : : : : |
| 4. I want to know details about things she does | : : : : | : : : : |
| 5. I feel guilty when I am selfish with her | : : : : | : : : : |
| 6. I am afraid of making mistakes around her | : : : : | : : : : |
| 7. I like her just as she is, with no changes | : : : : | : : : : |
| 8. I have a need to be needed by her | : : : : | : : : : |
| 9. I make many demands on her | : : : : | : : : : |
| 10. I feel very possessive toward her | : : : : | : : : : |
| 11. I have the feeling that we are "buddies" together. | : : : : | : : : : |
| 12. I share important common interests with her | : : : : | : : : : |
| 13. I care for her even when she does things that upset or annoy me. | : : : : | : : : : |
| 14. I am bothered by fears of being stupid or inadequate with her | : : : : | : : : : |
| 15. I have a feeling for what her experiences feel like to her | : : : : | : : : : |
| 16. I really value her as an individual or a unique person | : : : : | : : : : |
| 17. I seek a great deal of privacy with her | : : : : | : : : : |
| 18. I feel it necessary to defend my past actions to her | : : : : | : : : : |
| 19. I like to tease her | : : : : | : : : : |
| 20. Criticism from her makes me doubt my feelings about my own worth | : : : : | : : : : |
| 21. I feel deeply her most painful feelings | : : : : | : : : : |
| 22. My relationship with her is comfortable and undemanding | : : : : | : : : : |
| 23. My feeling for her is often purely physical and animally sexual | : : : : | : : : : |
| 24. I have tastes in common with her which others do not share. | : : : : | : : : : |
| 25. I spend a lot of time thinking about her | : : : : | : : : : |
| 26. I know the weaknesses I see in her are also my weaknesses. | : : : : | : : : : |
| 27. I like to express my caring by kissing her on the cheek | : : : : | : : : : |
| 28. I feel free to show my weaknesses in front of her | : : : : | : : : : |
| 29. My feeling for her has a rough, strong, even fierce quality. | : : : : | : : : : |
| 30. I know her well enough that I don't have to ask for the details of her activities | : : : : | : : : : |
| 31. It is easy to turn a blind eye to her faults | : : : : | : : : : |
| 32. I try to understand her from her point of view | : : : : | : : : : |
| 33. I want what is best for her | : : : : | : : : : |
| 34. I can care for myself in spite of her feelings for me | : : : : | : : : : |
| 35. I am afraid to be myself with her | : : : : | : : : : |
| 36. My good feelings for her come back easily after quarrels | : : : : | : : : : |
| 37. My feeling for her is independent of other relationships | : : : : | : : : : |
| 38. I care for her enough to let her go, or even to give her up | : : : : | : : : : |
| 39. I like to touch her | : : : : | : : : : |
| 40. My feeling for her is based on her accomplishments | : : : : | : : : : |
| 41. My feeling for her is an expression of what I might call my love for Mankind. | : : : : | : : : : |
| 42. The expression of my own needs is more important than pleasing her | : : : : | : : : : |

Please turn booklet over and continue on Page 2.

- 43. My caring for her is characterized by a desire to promise
to commit my life completely to her T F _____
- 44. I require appreciation from her _____
- 45. I care for her even when she is stupid S/O _____
- 46. My relationship to her has a quality of exclusiveness or "we-ness" _____
- 47. My caring for her means even more than my caring for myself _____
- 48. She seems to bring out the best in me _____
- 49. I feel that I have to give her reasons for my feelings _____
- 50. Being rejected by her changes my feelings for her _____
- 51. I would give up almost anything for her T F S/O _____
- 52. I feel I can say anything I feel to her _____
- 53. My feeling for her has a quality of forgiveness _____
- 54. I can be aggressive and positive with her _____
- 55. I feel that we "stand together" against the views of outsiders _____
- 56. I feel a strong sense of responsibility for her _____
- 57. I live with her in terms of my wants, likes, dislikes, and values _____
- 58. Sometimes I demand that she meets my needs _____
- 59. My feeling for her has a strong jealous quality _____
- 60. My feeling for her has a quality of patience _____
- 61. I can tell what she is feeling even when she doesn't talk about it T F _____
- 62. I appreciate her _____
- 63. I feel she is a good friend _____
- 64. I have a need to give to or do things for her _____
- 65. My feeling for her has a quality of compassion or sympathy _____
- 66. I have a strong physical desire for her _____
- 67. I can be inconsistent or illogical with her _____
- 68. I have a strong need to be near her _____
- 69. I can be both strong and weak with her _____
- 70. It seems as if I have always felt caring for her from the first
moment I knew her T F _____
- 71. I am afraid to show my fears to her _____
- 72. I have a deep feeling of concern for her welfare as a human being _____
- 73. My relationship to her is characterized by a deep feeling of
camaraderie or comradeship _____
- 74. I have a feeling of appreciation of her value as a human being _____
- 75. My giving toward her is characterized by overflow, not sacrifice _____
- 76. My caring for her sometimes seems to be exclusively physical _____
- 77. I am afraid to show my tears in front of her _____
- 78. I like to express my caring for her by caressing her a great deal _____
- 79. Her caring for me exerts a kind of restrictive power over me _____
- 80. My relationship with her is characterized by trust _____
- 81. I have a need to control her relationships with others _____
- 82. I am able to expose my weaknesses easily to her _____
- 83. I feel she has infinite worth and dignity _____

IMPORTANT: AFTER COMPLETING THE INVENTORY FOLD BOTH FLAPS OUTWARD, AND WITHOUT CONSIDERING YOUR PREVIOUS RESPONSES, ANSWER THE ITEMS AGAIN FOR YOUR IDEAL, THE PERSON TO WHOM YOU WOULD LIKE TO BE MARRIED.

Caring Relationship Inventory

FEMALE FORM to be used in rating a man

Everett L. Shostrom

DIRECTIONS

This inventory consists of a number of statements describing your feelings and reactions toward another person. Read each statement and mark it either True or False as applied to this other person.

You are to mark your answers directly on this booklet as is shown in the example below. If the statement is TRUE or MOSTLY TRUE as applied to this other person, blacken between the lines in the column headed T. (See example 1 at the right.) If the statement is FALSE or NOT USUALLY TRUE, as applied to this person, then blacken between the lines in the column headed F. (See example 2 at the right.) If a statement does not apply, or if it is something that you don't know about, make no mark for that item. However, try to make some answer for every statement.

Section of Answer Column Correctly Marked		
	T	F
1.	XXXX	::::
2.	::::	XXXX

After you have completed the inventory for this other person, fold the flaps outward on pages 1 and 2 and, without considering your previous responses, answer the statements again for your ideal, which is defined as the person to whom you would like to be married.

Do not leave any blank spaces if you can avoid it. Make your marks heavy and black. Erase completely any answer you wish to change.

Before answering the items, be sure to fill in completely the information called for below.

YOUR NAME _____ AGE _____

DATE _____ OCCUPATION _____

MARITAL STATUS: MARRIED SINGLE DIVORCED WIDOWED

NAME OF PERSON RATED _____

RELATIONSHIP:
BOY FRIEND FIANCE HUSBAND DIVORCED SPOUSE

NUMBER OF YEARS IN THIS RELATIONSHIP _____

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SAN DIEGO, CALIFORNIA 92107

Start Here

Page 1

OTHER

- | | T | F |
|---|------|------|
| 1. I like to take care of him when he is sick | | |
| 2. I respect his individuality | | |
| 3. I can understand the way he feels | | |
| 4. I want to know details about things he does | | |
| 5. I feel guilty when I am selfish with him | | |
| 6. I am afraid of making mistakes around him | | |
| 7. I like him just as he is, with no changes | | |
| 8. I have a need to be needed by him | | |
| 9. I make many demands on him | | |
| 10. I feel very possessive toward him | | |
| 11. I have the feeling that we are "buddies" together. | T | F |
| 12. I share important common interests with him | | |
| 13. I care for him even when he does things that upset or annoy me | | |
| 14. I am bothered by fears of being stupid or inadequate with him | | |
| 15. I have a feeling for what his experiences feel like to him | | |
| 16. I really value him as an individual or a unique person | | |
| 17. I seek a great deal of privacy with him | | |
| 18. I feel it necessary to defend my past actions to him | | |
| 19. I like to tease him | | |
| 20. Criticism from him makes me doubt my feelings about my own worth | | |
| 21. I feel deeply his most painful feelings | T | F |
| 22. My relationship with him is comfortable and undemanding | | |
| 23. My feeling for him is often purely physical and animally sexual | | |
| 24. I have tastes in common with him which others do not share | | |
| 25. I spend a lot of time thinking about him | | |
| 26. I know the weaknesses I see in him are also my weaknesses | | |
| 27. I like to express my caring by kissing him on the cheek | | |
| 28. I feel free to show my weaknesses in front of him | | |
| 29. My feeling for him has a rough, strong, even fierce quality. | | |
| 30. I know him well enough that I don't have to ask for the details of his activities | | |
| 31. It is easy to turn a blind eye to his faults | T | F |
| 32. I try to understand him from his point of view | | |
| 33. I want what is best for him | | |
| 34. I can care for myself in spite of his feelings for me | | |
| 35. I am afraid to be myself with him | | |
| 36. My good feelings for him come back easily after quarrels | | |
| 37. My feeling for him is independent of other relationships | | |
| 38. I care for him enough to let him go, or even to give him up. | | |
| 39. I like to touch him | | |
| 40. My feeling for him is based on his accomplishments | | |
| 41. My feeling for him is an expression of what I might call my love for Mankind | | |
| 42. The expression of my own needs is more important than pleasing him | | |

Please turn booklet over and continue on Page 2.

OTHER

- 43. My caring for him is characterized by a desire to promise to commit my life completely to him Y F
- 44. I require appreciation from him
- 45. I care for him even when he is stupid
- 46. My relationship to him has a quality of exclusiveness or "we-ness" S/O
- 47. My caring for him means even more than my caring for myself
- 48. He seems to bring out the best in me
- 49. I feel that I have to give him reasons for my feelings G
- 50. Being rejected by him changes my feelings for him
- 51. I would give up almost anything for him Y F S/O
- 52. I feel I can say anything I feel to him
- 53. My feeling for him has a quality of forgiveness S
- 54. I can be aggressive and positive with him
- 55. I feel that we "stand together" against the views of outsiders OI
- 56. I feel a strong sense of responsibility for him
- 57. I live with him in terms of my wants, likes, dislikes, and values M
- 58. Sometimes I demand that he meets my needs
- 59. My feeling for him has a strong jealous quality E
- 60. My feeling for him has a quality of patience
- 61. I can tell what he is feeling even when he doesn't talk about it Y F J
- 62. I appreciate him
- 63. I feel he is a good friend
- 64. I have a need to give or do things for him
- 65. My feeling for him has a quality of compassion or sympathy
- 66. I have a strong physical desire for him
- 67. I can be inconsistent or illogical with him
- 68. I have a strong need to be near him
- 69. I can be both strong and weak with him
- 70. It seems as if I have always felt caring for him from the first moment I knew him Y F
- 71. I am afraid to show my fears to him
- 72. I have a deep feeling of concern for his welfare as a human being
- 73. My relationship to him is characterized by a deep feeling of camaraderie or comradeship
- 74. I have a feeling of appreciation of his value as a human being
- 75. My giving toward him is characterized by overflow, not sacrifice
- 76. My caring for him sometimes seems to be exclusively physical
- 77. I am afraid to show my tears in front of him
- 78. I like to express my caring for him by caressing him a great deal
- 79. His caring for me exerts a kind of restrictive power over me
- 80. My relationship with him is characterized by trust
- 81. I have a need to control his relationships with others
- 82. I am able to expose my weaknesses easily to him
- 83. I feel he has infinite worth and dignity

IMPORTANT: AFTER COMPLETING THE INVENTORY FOLD BOTH FLAPS OUTWARD, AND, WITHOUT CONSIDERING YOUR PREVIOUS RESPONSES, ANSWER THE ITEMS AGAIN FOR YOUR IDEAL, THE PERSON TO WHOM YOU WOULD LIKE TO BE MARRIED.

Start Here

Page 1

IDEAL

- | | T | F |
|---|---------|---------|
| 1. I like to take care of him when he is sick | : : : : | : : : : |
| 2. I respect his individuality | : : : : | : : : : |
| 3. I can understand the way he feels | : : : : | : : : : |
| 4. I want to know details about things he does | : : : : | : : : : |
| 5. I feel guilty when I am selfish with him | : : : : | : : : : |
| 6. I am afraid of making mistakes around him | : : : : | : : : : |
| 7. I like him just as he is, with no changes | : : : : | : : : : |
| 8. I have a need to be needed by him | : : : : | : : : : |
| 9. I make many demands on him | : : : : | : : : : |
| 10. I feel very possessive toward him | : : : : | : : : : |
| 11. I have the feeling that we are "buddies" together. | : : : : | : : : : |
| 12. I share important common interests with him | : : : : | : : : : |
| 13. I care for him even when he does things that upset or annoy me | : : : : | : : : : |
| 14. I am bothered by fears of being stupid or inadequate with him. | : : : : | : : : : |
| 15. I have a feeling for what his experiences feel like to him | : : : : | : : : : |
| 16. I really value him as an individual or a unique person | : : : : | : : : : |
| 17. I seek a great deal of privacy with him | : : : : | : : : : |
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| 24. I have tastes in common with him which others do not share | : : : : | : : : : |
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| 32. I try to understand him from his point of view | : : : : | : : : : |
| 33. I want what is best for him | : : : : | : : : : |
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| 39. I like to touch him | : : : : | : : : : |
| 40. My feeling for him is based on his accomplishments | : : : : | : : : : |
| 41. My feeling for him is an expression of what I might call my love for Mankind. | : : : : | : : : : |
| 42. The expression of my own needs is more important than pleasing him | : : : : | : : : : |

Please turn booklet over and continue on Page 2.

- | | | | |
|---|---|---|-------|
| 43. My caring for him is characterized by a desire to promise to commit my life completely to him | Y | F | _____ |
| 44. I require appreciation from him | Y | F | _____ |
| 45. I care for him even when he is stupid | Y | F | _____ |
| 46. My relationship to him has a quality of exclusiveness or "we-ness" | Y | F | _____ |
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| 72. I have a deep feeling of concern for his welfare as a human being | Y | F | _____ |
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| 77. I am afraid to show my tears in front of him | Y | F | _____ |
| 78. I like to express my caring for him by caressing him a great deal | Y | F | _____ |
| 79. His caring for me exerts a kind of restrictive power over me | Y | F | _____ |
| 80. My relationship with him is characterized by trust | Y | F | _____ |
| 81. I have a need to control his relationships with others | Y | F | _____ |
| 82. I am able to expose my weaknesses easily to him | Y | F | _____ |
| 83. I feel he has infinite worth and dignity | Y | F | _____ |

IMPORTANT: AFTER COMPLETING THE INVENTORY FOLD BOTH FLAPS OUTWARD, AND, WITHOUT CONSIDERING YOUR PREVIOUS RESPONSES, ANSWER THE ITEMS AGAIN FOR YOUR IDEAL, THE PERSON TO WHOM YOU WOULD LIKE TO BE MARRIED.

APPENDIX E



Office of the Bishop

Diocese of Rockford

1245 North Court Street
Rockford, Illinois 61101

Dear Leaders of Marriage Encounter,

Father Lawrence M. Urbaniak is in the process of conducting a research study involving Married Couples.

It is important and urgent that efforts be made to learn more about factors which contribute to marital success. In addition research is necessary to discern what probability for success exists among persons preparing for marriage.

Therefore, I personally ask that you make every effort to cooperate with Father Urbaniak, and assist him in collecting the data for this study.

With prayerful best wishes, I am

Cordially in Christ,

Bishop of Rockford

BISHOP LANE RETREAT HOUSERR 2 BOX 214-A ROCKFORD, ILLINOIS 61102 815-965-5011

Friends,

I am in the process of gathering information for my doctoral dissertation. Married couples are the subject of this study, and I am attempting to isolate factors which lead to successful marriages.

I'm sure all of us are concerned about the growing divorce rate with its accompanying trauma that involves so many innocent individuals. This certainly is a concern of Bishop Arthur J. O'Neill and the Diocesan Tribunal who have encouraged me to do this study. Therefore, I am now asking you to take a few minutes of your time before the Marriage Encounter begins, to fill out the Questionnaires and Inventory contained in this packet. One of the short Questionnaires is to be completed by the couple, and another is to be completed by each spouse. There is also a short Inventory to be completed by each spouse.

I wish to emphasize that the completion of the Questionnaires and the Inventory are not part of the Marriage Encounter Week-end. If you choose to assist me in my project, please read the directions carefully, before completing the Inventory and Questionnaires. (These take approximately 15 minutes to complete). In order not to confound this research, it is imperative that the Questionnaires and Inventory be completed and returned on Friday night.

I am grateful for the cooperation of the Marriage Encounter Executives who are allowing me to seek your assistance.

In return for your cooperation in filling out the forms contained in this packet, you will receive a Marriage Encounter pin, upon the completion of your week-end, as a token of my appreciation.

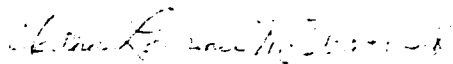
All inventories have a place for names. Please do not place names on the Inventory, but do fill in the rest of the information.

All data gathered is kept strictly confidential. Packets are coded merely for the researcher's use.

When you have completed the forms in your packet, please return it to the front desk, or to the person in charge.

Thank you for your cooperation and assistance.

Sincerely yours,



Father Lawrence M. Urbaniak

BISHOP LANE RETREAT HOUSE

R.R. 2 BOX 214-A ROCKFORD, ILLINOIS 61102 815 965-5011

About the Researcher

Father Lawrence M. Urbaniak, was ordained to the Priesthood on May 27, 1961. He has served in the Diocese of Rockford as an associate pastor in St. Margaret Mary parish, Algonquin, Illinois; St. Mary's parish, Aurora, Illinois; St. Lawrence parish, Elgin, Illinois; and St. Mary's parish, McHenry, Illinois. He taught at Marian Central Catholic High School, Woodstock, Illinois; Madonna High School, Aurora, Illinois; and St. Edward's High School, Elgin, Illinois. He was Superintendent of Montini Consolidated Schools in McHenry, Illinois; and President of the Priest's Senate for three terms.

Since 1971 Father Urbaniak has been Director of Bishop Lane Retreat House in Rockford, Illinois; and is also Director of the Permanent Diaconate Organization for the Diocese; Director of Vianney Oaks, Rockford, Illinois; Clergy Coordinator for the Diocesan Services Program; and the Clinical Counselor for the Rockford Diocesan Marriage Tribunal.

As one of the Associates of Counseling-Learning Institutes, he has participated in presenting Institutes in various places around the country, has been a visiting Professor at North American College, Rome, Italy; Princeton University; Loyola, University; and Nazareth College, Kalamazoo, Michigan.

He is currently a part-time faculty member of Nazareth College Kalamazoo, Michigan and Chicago State University. He is a member of the American Psychological Association and is working on his Doctoral Dissertation in Psychology.

This study is gathering some basic information about married persons and especially couples who participate in Marriage Encounter week-ends. In addition every researcher would like to know the effects of any intervention, and is especially interested in documenting the permanence of such effects.

For this purpose my colleagues and I would like to have your permission to contact you by mail at some future date, for a possible follow-up study. If you would be willing to participate in such a longitudinal study please indicate by completing the form below.

Regardless, all information gathered in this or any possible follow-up study is held in strictest confidence. I assure you that only those who would complete this form, would be contacted in any follow-up study.

Sincerely yours,

Lawrence M. Urbaniak
Father Lawrence M. Urbaniak

Name _____

Address _____

City _____ State _____ Zip _____

APPROVAL SHEET

The dissertation submitted by Lawrence M. Urbaniak has been read and approved by the following committee:

Dr. Manuel S. Silverman, Director
Associate Professor, Guidance and Counseling, Loyola

Dr. Gloria Lewis
Associate Professor and Chairperson,
Guidance and Counseling, Loyola

Dr. John Wellington
Professor, Guidance and Counseling, Loyola

Dr. Marilyn Sugar
Assistant Professor, Guidance and Counseling, Loyola

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

11-20-81

Manuel S. Silverman, Ph.D.