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Long-Term Follow Up of Marriage Encounter Participants

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LONG-TERM FOLLOW UP OF MARRIAGE ENCOUNTER PARTICIPANTS

by

Irene Gram

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of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
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VITA

The author, Irene Gram, was born in Gary, Indiana in 1935; and at the age of eleven moved with her family to Los Angeles, California. There she attended high school and subsequently, as a member of the Good Shepherd community, completed her undergraduate studies and began work with delinquent adolescent girls.

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CHAPTER I

INTRODUCTION

Marriage Encounter proposes to make good marriages better (Gallagher, 1975; Otto, 1975; Gee, 1981; Hof and Miller, 1981). The weekend Encounter experience itself has been phenomenally successful (Lester and Doherty, 1983). The Marriage Encounter growth rate has been estimated at over 1,500,000 couples worldwide in approximately 12 years (Stedman, 1982). Though these claims are impressive, there is no long-term follow-up research to substantiate them (Otto, 1976; Doherty, McCabe and Ryder, 1978; Berman, 1980; Gee, 1981; Hof and Miller, 1981; Doherty and Walker, 1982; Stedman, 1982; and Silverman and Urbaniak, 1983).

Background of Marriage Encounter

"Marriage Encounter is a 44-hour marriage enrichment program sponsored by church groups to revitalize marriages and restore relationships to their original level of intimacy" (Lester and Doherty, 1983, p. 183). Marriage Encounter programs emerged in the 1960's and were strongly influenced by Humanistic Psychology (Hof and Miller, 1981). The Catholic Marriage Encounter program was begun in Spain in 1962 by Father Gabriel Calvo and was introduced to the United States in 1967 (Buettner, 1976 and Hof and Miller, 1981).

As the Catholic Marriage Encounter program evolved, a discrepancy

arose among administrators who held variant viewpoints, causing a split in the organization in 1973. Two groups emerged. The group led by Father Charles Gallagher with headquarters in New York, became known as the Catholic Worldwide Marriage Encounter. Twenty-five local groups not connected with the New York structure took up the name of Catholic National Marriage Encounter (Buettnner, 1976).

Though members of other Church denominations were invited to participate in Catholic Marriage Encounter, many denominations began their own programs. Even though other Church denominations soon developed their own versions off Marriage Encounter, the Catholic-sponsored Marriage Encounter group probably enjoyed the most widely attended program and has been the most widely copied by other religious groups (Gee, 1981). The Worldwide Catholic expression has remained the largest segment of Marriage Encounter with other Catholic, Christian and Jewish Worldwide expressions maintaining similar structures and concepts (Stedman, 1982).

Marriage enrichment, defined as "an educational and preventive approach to relationship enhancement" (Hof and Miller, 1981), emerged from a variety of sources. In the 1960's David and Vera Mace began their work with retreats for Quakers. Also in the 1960's Herbert Otto conducted a variety of programs in the area of marital and family enrichment. The Minnesota Couples Communication Program also emerged in the 1960's (Hof and Miller, 1981). These are all short-term enrichment programs, most of them lasting for a weekend (Koch and Koch, 1976).

Though Marriage Encounter and Marriage Enrichment programs vary

in content and structure; they both profess to provide a growth experience for normal married couples (Smith, Shaffner, Scott, 1979). Marriage Encounter and Marriage Enrichment participants have been described as "couples who have what they perceive to be a fairly well functioning marriage and who wish to make their marriage even more mutually satisfying" (Otto, 1975, p. 137).

Fisher, Giblin and Hoopes (1982) conducted a survey of 208 nonclinical family members and studied their views of the nature of a healthy family. The results of this study show that members of healthy families place high value on communication. According to Gee (1981), the stated objectives of different enrichment programs vary, but all aim at an increased understanding of self, partner, and relationship through better communication. Marriage Encounter proposes an increase in marital growth through communication and self disclosure by means of a process which has become known as the "10-10 dialogue technique" (Gallagher, 1975).

Proponents of Marriage Encounter further emphasize the need for couples to continue this dialogue technique after their Encounter Weekend (Durkin, 1977). Most encounter and enrichment programs provide on-going support groups to assist couples with this growth process (Koch and Koch, 1976; and Hof and Miller, 1981). According to Mace (1979) "when couples are moved into 'support groups' following the initial weekend experience, in the great majority of cases continued growth occurs" (p. 417).

Speaking from over 40 years experience in marriage counseling, Mace (1979) states that "in our society today, most marriages never

develop anything approaching relationship-in-depth" (p. 411). Mace reports that our present culture is not providing conditions in which marriages can be encouraged to grow. He suggests that enrichment may be a response to this cultural deficiency. Marriage Enrichment, according to Mace, seeks to use all available resources to initiate change in marital relationships and to move couples toward the achievement of their full potential.

Background

Urbaniak (1982) studied Marriage Encounter participants. His 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. Two hundred and ten completed all questionnaires and inventories.

The purpose of Urbaniak's study was to describe the characteristics of the couples who participated in weekend Marriage Encounter programs, to investigate that population and to compare it to the normative groups of couples described for the Caring Relationship Inventory. The questions which Urbaniak investigated were: How can the couples who participate in weekend Marriage Encounter programs be described? Do they perceive that they have satisfactory marriages? Can this be demonstrated by comparing them to a norm group of successfully married couples?

Urbaniak gathered data by means of a couples' questionnaire which

he designed for this study. The husband-wife questionnaire is the male and female form of the same questionnaire. The questionnaires included the categories of religious practice, physical and emotional health, financial security, sexual satisfaction, relationship with children, extended family contact and marital satisfaction.

Shostrom's Caring Relationship Inventory was used by Urbaniak in his study to measure the couple's perception of their marital relationship. The Caring Relationship Inventory is a measure of the essential elements of love and caring in human relationships.

Urbaniak found from the self-report questionnaire that the means and frequency distributions are all between the average and above average categories. He concluded, therefore, that the individuals in his study view their marriages as satisfactory. The results from the Caring Relationship Inventory indicated that there are no significant statistical differences between means on any scale or subscale with the exception of the self-love scale comparing Marriage Encounter couples with the norm group of couples on the CRI. Urbaniak concluded that the sample of males, females and couples in his study closely approximate the appropriate successfully married norm groups of the Caring Relationship Inventory.

Purpose of This Study

The purpose of this study is to follow-up, from the previous study (Urbaniak, 1982), those couples who attended Catholic Marriage Encounter weekends in the Catholic Diocese of Rockford between July 1979 and the end of January 1980; and who signed release forms

agreeing to be contacted for a follow-up study. A comparison will be made between the current scores of these couples on Shostrom's Caring Relationship Inventory and their previous scores on the same inventory. The self-report questionnaires will be examined to determine if these individuals continue to view their marriage as satisfactory. A comparison will also be made between the current life style characteristics of these couples and their previous life style characteristics as reported in the questionnaires. The couples' involvement in continued Marriage Encounter dialogue and follow-up activities since their Marriage Encounter will also be investigated.

Definition of Terms

Marriage Encounter

Marriage Encounter is an international movement sponsored by various Church denominations. It offers weekend programs to promote the growth of married couples. Marriage Encounter has a twin base of faith (theological derivation) and dialogue (psychological derivation) (Genovese, 1975). Marriage Encounter focuses almost entirely on dyadic interaction, with group process being limited to the experiencing of several presentations by the leadership team in the total group setting. There are shared meals and a religious service (Hof and Miller, 1981). Several Protestant and Jewish denominations have developed their own versions of Marriage Encounter.

Catholic Marriage Encounter

Catholic Marriage Encounter is a structured 44-hour program for those couples who have good marriages and want to make them better

(Gallagher, 1975). The Catholic Marriage Encounter program presents a unique form of communication known as the "10-10 dialogue". Through this communication process couples learn to experience each other as fully as possible on the weekend. According to Gallagher (1975) "Catholic Marriage Encounter is, furthermore, a practical spelling out of Vatican Council II, most particularly the Bishop's statement that we, the people, are the Church" (p. 31).

Marriage Enrichment

Marriage Enrichment refers to a number of short-term programs established to teach married couples how to be more responsive to each other's needs. Most of these programs last a weekend (Koch and Koch, 1976). The couples who attend marriage enrichment programs are self-referred and self-screened. Only those who perceive their relationships as 'good' are asked to attend (Koch and Koch, 1976). Unlike Catholic Marriage Encounter, Marriage Enrichment programs vary in structure. One Marriage Enrichment model, for example, involves a minimum of organization and structure, with the group of couples meeting for the weekend deciding for themselves what the agenda and goals will be (Hof and Miller, 1981).

Limitations of this Study

Potential limitations of this study are:

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

2) The sample size of respondents is small compared to the number of couples who have participated in Marriage Encounter.

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 individual's marital satisfaction.

5) Not all of the couples who participated in Urbaniak's study participated in the follow-up study.

6) This study is biased insofar as it represents only those 42 couples who returned completed copies of all of the instruments.

Organization of This Study

Chapter I has presented an Introduction, Background of Marriage Encounter, a Statement of Purpose and Limitations of the Study. Chapter II reviews the literature and presents the hypotheses. A description of the instruments employed, the methodology and procedures for collecting and analyzing the data are presented in Chapter III. Chapter IV describes the results of the data analysis. The final Chapter contains a summary, discussion, conclusions and recommendations of this study.

The review of the literature which follows, will look initially

at marital satisfaction and studies pertaining to the endurance of marital satisfaction over time. Studies pertaining to the Marriage Encounter weekend which proposes to increase marital satisfaction will then be examined. The dialogue technique peculiar to Marriage Encounter will be included as a subtopic. Research related to Marriage Enrichment programs will be discussed. Research describing Marriage Encounter and Marriage Enrichment participants will also be considered in this review of the literature.

CHAPTER II

REVIEW OF RELATED LITERATURE

This section reviews the literature pertaining to Marital Satisfaction, Marriage Encounter and Marriage Enrichment Participants, Marriage Encounter, and Marriage Enrichment. Follow-up studies related to each of these areas are given prime consideration.

Marital Satisfaction

Numerous books and articles have been written on marital problems and pathological families. Agencies specializing in marital and family counseling abound. The professional literature, though replete with criteria for identifying "problem families"; offers minimal research pertaining to the dynamics of the so-called healthy or normal family (Otto, 1963).

Ackerman (1958) suggests that it is easier in our time to spot the more obviously pathological marital relationships than it is to be definitive regarding standards for healthy marital relations. The characteristics of a healthy marital relationship, according to Ackerman, include a relatively clear awareness of strivings and values, positive in emphasis rather than defensive (p. 155). Ackerman also proposes that a healthy marital relationship would include a reasonable degree of compatibility in the main areas of shared experience - the emotional, social, sexual, economic and parental areas (p. 155).

Marital satisfaction, according to Lenthal (1977) is different from marital stability. Lenthal views marital satisfaction as a function of the comparison between one's marital expectations and one's marital outcome; and marital stability as a function of the comparison between one's best available marital alternative and one's marital outcome (p. 25).

The concept of marital stability is the bases of Swensen's research with marriages that endure. In his study Swensen (1977) points out that the duration of marriage, the mere passage of time, is not in itself a significant variable. Significant variables, according to Swensen, are changes which take place within the passage of time. In order to measure these variables Swensen developed a Love Scale Index. Commitment and sex, according to this scale are variables within the person, or person variables. Relationship with children and retirement are viewed as situational or environmental variables. Marriage relationship is the dependent variable.

Swensen (1977) interviewed 224 white basically middle-class couples whose occupation ranged from unskilled laborer to professional. These couples were over 50 years of age and were married 20 years or more. Swensen concluded from his study that post retirement couples have less love expression and fewer marriage problems than the pre-retirement couples. Committed couples have fewer problems and higher agreement on what their problems are than the uncommitted couples. Interaction with children seems to have little effect on the marriages of older couples according to Swensen's

study.

Very little empirical research pertaining to marital satisfaction is found in the literature. Paris and Luckey (1966) and Markman (1981) have completed longitudinal studies in this area. Paris and Luckey studied married couples while Markman studied premarital couples. Fisher, Giblin and Hoopes (1982) conducted a survey of nonclinical family members.

Paris and Luckey (1966) report a longitudinal study of married couples. In 1957 two groups of 40 married couples were identified as satisfied and unsatisfied in marriage. Reportedly, in 1963 the couples who were originally satisfied scored lower while the unsatisfied couples raised their scores. Paris and Luckey conclude from their study that possibly marital satisfaction is related to an overall developmental pattern of the marriage relationship. They suggest that there are identifiable periods in the lives of most married people that may be less happy than others. Luckey (1966) suggests that a process of disillusionment takes place in marriage over time.

Markman (1981) expressed interest in the predictability of marital satisfaction. He assessed the power of communication patterns of premarital couples as a means of predicting marital satisfaction. Communication was selected as a predictive variable because of its implications for intervention.

Markman (1981), in exploring the causes for marital distress completed a longitudinal study in which he examined the predictive power of communication ratings at Time 1 in relation to marital

satisfaction five and one-half years later (Time 4). In the initial stage of the study, 26 couples planning marriage participated. Nine intact couples completed data at all three follow-up points. Results in 1979 indicate that the more positively premarital couples rate their communication, the more satisfied they are with their relationship five and one-half years later.

Healthy satisfied families have also been found to value communication. Fisher, Giblin and Hoopes (1982) in their survey of 208 nonclinical family members found that these well functioning families placed high value on cohesion and communication skills. As a result of their study Fisher et al. described the healthy family as one in which family members are reciprocally accepting, supporting and caring. These family members are encouraged to express their feelings and thoughts through open and direct communication.

Though satisfied couples do not seem to receive as much attention in current literature as do pathological relationships and problem families there have been several attempts to identify healthy marital relationships and healthy families. Results of these attempts reveal that a stable relationship may not necessarily mean a satisfied relationship. Environmental influences impact on marital satisfaction; and commitment and communication have been found to be significant variables in the measurement of marital satisfaction.

Marriage Encounter and Marriage Enrichment Participants

Marriage Encounter and Marriage Enrichment programs identify their participants as normal well-satisfied couples. These are

considered to be programs for good marriages. Participants seek out these programs to help them enhance what they already consider to be satisfying marital relationships (Hof and Miller, 1981; Mace and Mace, 1974; Koch and Koch, 1976).

Urbaniak (1982) completed a descriptive study of Marriage Encounter participants living in the Diocese of Rockford, Illinois. In his results he describes the average couple who comes to a weekend Marriage Encounter as married a little more than 16 years, has three unmarried children living at home and lives in what can be described as a rural or suburban area, having a population of less than 20,000 people. This 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 two years of higher education and earns more than 20 but less than 40 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 a year (Urbaniak, 1982, p. 51).

By means of Shostrom's Caring Relationship Inventory, Urbaniak found that the great majority of couples in his study view their marriages as above average to excellent. On the CRI these Marriage Encounter couples do closely resemble the successfully married norm group (Silverman and Urbaniak, 1983).

Some descriptive data of Marriage Encounter participants was provided by Huber (1976) in his study of relationship enhancement during a Marriage Encounter weekend. Participants in this study are

primarily Caucasian (94.8%), have a mean age of 35.6 years, are married an average of 12.8 years, completed an average of 14.5 years of education, have an average income of \$19,311 and a religious preference primarily Catholic (80.5%). This is the first marriage for the majority of these couples (94.8%) and 79.2% of them have never experienced counseling. Their number of children range from zero to six.

Neville (1971) studied the types of personalities who participated in a Marital Enrichment Group. Neville used the Myers Briggs Type Indicator to designate typologies. The sample consisted of seven groups of couples, three groups in California and four groups in Florida. This study reveals that participants in Marriage Enrichment groups are predominantly intuitive-feeling type personalities.

By way of summary, the above research demonstrates that the couple attending a Catholic Marriage Encounter is approximately 35-39 years of age, has been married an average of 12-17 years, has completed approximately two years of higher education and has an average income of about \$20,000. For the most part this is the first marriage for this couple who are most likely to be Catholic and neither of whom has received counseling. Their average number of children is zero to six. The Myers Briggs Type Indicator reveals that participants in Marriage Enrichment groups are predominantly intuitive-feeling type personalities. Scores on the CRI for these couples closely resemble the successfully married norm group.

Marriage Encounter

Communication and Dialogue Technique

Communication has been strongly advocated by Marriage Encounter as a means of enhancing the marital relationship. The "10-10" dialogue technique was originated by the Catholic Marriage Encounter for the purpose of teaching couples how to communicate. During the Marriage Encounter weekend couples are encouraged to continue this technique after their weekend experience. Father Chuck Gallagher (1975), the Director of Worldwide Marriage Encounter insists that continuous use of the dialogue technique helps to increase marital satisfaction. The dialogue technique, according to Father Gallagher, is "not for a weekend but for a life time" (p. 122).

Numerous studies have been conducted with the purpose of examining the effects of the Marriage Encounter "10-10" dialogue communication technique on the marital relationship. Several unpublished doctoral dissertation studies examine this means of communication taught during the Marriage Encounter weekend. These studies question the effect of this communication technique on the marital relationship.

The effect of the dialogue technique itself was carefully studied by Huber (1976), Samko (1976), and Taubman (1980). Huber (1976) and Samko (1976) used a pre-test and post-test design with experiment and control groups and a follow-up of six weeks. Taubman (1980) used a post-test-only design with a control group and a six week follow-up.

Huber's study evaluated the general hypotheses that married couples exposed to the dialogue technique improve their marital

relationship more than couples who are not exposed to this technique. Huber's findings indicate that the initial growth rate of the relationship is rapid during the weekend experience and the improved relationship is maintained for at least six weeks. The growth rate, however, does not continue over time but remains at the level attained after the Marriage Encounter.

Self-disclosure and marital communication as a function of the dialogue technique was examined by Samko (1976) and Taubman (1980). Samko's results are similar to Huber's; namely, the level of self-disclosure and primary communication does not increase over time. Nevertheless, the level of these two variables remain at a significantly higher level six weeks after the Marriage Encounter weekend. The results of Taubman's study show an increase in the variable of self-disclosure and communication from post-test to six weeks after the Marriage Encounter weekend and exposure to the "10-10" dialogue technique.

During the weekend Marriage Encounter couples are encouraged to continue the dialogue technique after the weekend. Chicago Marriage Encounter has established dialogue groups as means of encouraging couples in this continuous process. Bonjean (1976) investigated the effects of one of these groups in Chicago. Bonjean used a post-test-only control group design. Cassette tape recordings of couples' dialogues are analyzed. The results of this study demonstrate no significant difference in amount of systematic work, content of communication, or communication style between those who

participated in a continuous dialogue group and those who did not.

A systematic evaluation of the effectiveness of Marriage Encounter in increasing self-disclosure per se was undertaken by Milholland and Avery (1982). This study involved a pre-test and post-test design with experiment and control groups, and a five week follow-up. The experimental group in this study is identified as being involved in a Marriage Encounter training program of the Church of Christ variation. The hypotheses of this study that Marriage Encounter couples, relative to the control couples, would increase in self-disclosure is not supported. The results of this study do, however, reveal the efficacy of Marriage Encounter in raising and maintaining couples' levels of trust and marital satisfaction.

The effects of the Marriage Encounter weekend on the couples' level of communication was the focus of research conducted by Costa (1981), Dempsey (1979) and French (1976). Each of these studies uses a pre-test and post-test design with experimental and control groups with six to eight week's follow-up. Each of these studies conclude that the Marriage Encounter program does significantly increase the level of communication and the quality of the interpersonal relationship. The level of communication is maintained over a six-eight week period.

Seymour (1977) extended his follow-up to 60 days. Marital communication patterns were also used by Seymour as one of the dependent variables. His design is a post-test-only design with a 60 day follow-up. At time of follow-up, the results demonstrate significantly higher scores than at the time of post-test, immediately

following the Marriage Encounter program.

The "10-10" dialogue technique unique to Marriage Encounter does increase the growth rate of the marital relationship during the weekend. This growth rate is maintained for six weeks after the weekend program. Self-disclosure increases during some Marriage Encounter weekend programs as a result of increased communication. The couples' general level of communication has been known to increase during the weekend Marriage Encounter program. This level of increase has been maintained over a six-eight week period.

With the exception of the study by Milholland and Avery, the above studies pertaining to communication and the dialogue technique during a Marriage Encounter weekend are all unpublished dissertation studies. None of the above studies offer conclusive rates of success beyond an eight week's period. Further long term follow-up is needed.

The Marriage Encounter Weekend

Communication and couple dialogue is the pivotal point of the Marriage Encounter weekend. Nevertheless, according to some, Marriage Encounter is much more than a training program in communication skills. Stedman (1982) points out that "Marriage Encounter is not simply another communication technique weekend" (p. 126). Rather, "it is an invitational-experiential call for life change and, in that sense, is an initiation ceremony" (p. 126). For Regula (1974), Marriage Encounter has a two-fold objective: "It's primary concern is to allow married couples to experience genuine interpersonal communication with their spouses; and simultaneously, for those who believe in the transcendent, it is also a mystical experience" (p.

153).

William J. Doherty has been a strong critic of Marriage Encounter since the 1970's. In 1978 Doherty published an article with Patricia McCabe and Robert G. Ryder as co-authors. In this 1978 article Doherty et al. raise concerns about "potentially destructive and illusory effects of the Marriage Encounter experience" (p. 99).

In their critical appraisal of Marriage Encounter, Doherty et al. (1978) declare that "Marriage Encounter weekends are authoritarian and coercive" (p. 103). They propose that the Marriage Encounter weekend offers a combination of great promises and terrible threats akin to "fundamentalist religious rivalism" (p. 103). In concluding this appraisal Doherty et al. suggest that "follow-up studies of encountered couples would obviously help prove or disprove this pessimistic hypothesis" (p. 104).

After this preliminary appraisal of Marriage Encounter, Doherty with other co-authors proceeded to conduct a two-part investigation of Marriage Encounter casualties and Marriage Encounter graduates. Information pertaining to Marriage Encounter casualties was obtained from seven therapists who responded to questionnaires concerning those couples who sought counseling from these therapists after their Marriage Encounter weekend. These couples cited several different problems which they had experienced on the weekend. Among those problems cited was the apparent pressure toward change and self-disclosure. One therapist concluded that "although his clients' relationship problems existed prior to Marriage Encounter, this pushed (the problems) into the open without the support to adequately deal

with the consequences" (p. 21).

The second phase of Doherty's investigation took the form of a retrospective survey conducted to determine how couples felt about their Marriage Encounter experience an average of four years later. The results of this survey indicate that about 80% of the couples reported a totally positive experience. The most frequently cited positive aspect of the program cited in this survey was the dialogues or communication technique. Results also show that 3% of the husbands and 6% of the wives reported a global negative effect on one or more areas of marriage (Lester and Doherty, 1983, p. 185).

Once again in these studies pertaining to the Marriage Encounter weekend the dialogue or communication technique is called into question either favorably or unfavorably. It almost appears as though the teaching of the dialogue technique is the primary end of Marriage Encounter. Nevertheless, both Stedman (1982) and Regula (1974) point out that Marriage Encounter is more than a communication technique.

Marriage Enrichment

Marriage Enrichment programs were begun in the 1960's. Hubert Otto conducted a variety of experimental programs in the area of marital and family enrichment in 1961. David and Vera Mace began their work with retreats for the Quakers in 1962. They then went on to found the Association of Couples for Marriage Enrichment (ACME) in 1973. Since these early beginnings, a variety of Marriage Enrichment programs have emerged. Several of these programs have been subjected to empirical research.

Hof and Miller (1981) reviewed approximately 40 different studies of Marriage Enrichment. These studies for the most part involved a pre-post assessment format with two groups, the treatment group and a waiting list or no treatment control group. General findings show a significantly greater change occurring for the Marriage Enrichment group as compared to the control group. Of these 40 studies, seven studies include some type of follow-up. Of these seven studies, only one (Kilman, Moreault and Robinson) has published their results. The remaining six appear as unpublished dissertation studies.

All of these six unpublished dissertation studies were completed in the 1970's. Each study uses a pre-test and post-test design with experimental and control groups. The types of Marriage Enrichment programs involved in these studies varied in length from three day basic encounter groups to eight weekly treatment sessions. The length of time at follow-up also varied from 10 days to 10 weeks. Results are all significant and positive.

Three of these studies examined programs concerned with communication skills training. Nadeau (1971) conducted a study of seven weekly couples' group sessions which focused on marriage enrichment achieved through communication exercises. Results of this study demonstrate significant increases in the experimental group over the control group in nonverbal communication skills and marital role satisfaction as well as significant reduction in negative views of self at follow-up.

Dillon (1976) examines a four week (12 hour) course in marital communication skills in order to determine if this course effected

marital adjustment. This program is known as the Minnesota Couples Communication Program. Results of this study show significant increases in communication effectiveness, and significant increases in marital satisfaction at the close of the program. These results were maintained over 10 weeks.

Witkin's (1976) study of communication involved a social learning paradigm. Witkin studied two communication skills training programs. The main skills taught during these programs were increasing positive messages, decreasing negative messages and problem solving. Results indicate that couples trained in the program show significant increases in their evaluation of communication effectiveness and relationship satisfaction. Results at follow-up show most changes are maintained.

A Marriage Enrichment program used as a treatment approach for treating marital discord was studied by Wieman (1973). This research compared two such treatments, Conjugal Relationship Modification (CRM) and Reciprocal Reinforcement Therapy (RR). Couples responding to newspaper solicitations were assigned to either CRM or RR or to a waiting-list control group. Both treatment groups met for eight weekly sessions and were conducted by therapists. CRM couples were taught two communication roles, that of Speaker (owning and accepting responsibility for one's feelings) and that of Listener (empathically reflecting the affective components of the Speakers message). Results of this study reveal significant change in marital functioning over the course of treatment. These changes were maintained at follow-up 10 weeks thereafter.

An evaluation of a three day basic encounter group for married couples was undertaken by Burns (1972). Essentially Burns sought to measure changes in self-perception as a result of participation in this program. Results of this study reveal a significant overall self-perception shift at follow-up. Couples participating in this study become more open and less defensive.

The longest follow-up study involving a Marriage Enrichment program was conducted by Swicegood (1974). Swicegood followed up a small group of couples who had participated in weekends led by David and Vera Mace. Swicegood interviewed these couples at intervals ranging from two weeks to one-and-a-half years.

This program studied by Swicegood consisted of four weekend retreats sponsored by the Association of Couples for Marriage Enrichment (ACME). The groups involved were (1) 25 couples attending the retreat, (2) a control group of 10 similar types of couples not participating in retreats, and (3) a follow-up interview group of six couples who had previously participated in retreats. Measures used in this study consist of consensus test (Farber's Index of Marital Integration), adaptation of Communication and Agreement Test from Hill Interaction Matrix, questions on perception of marriage, and extended interviews with prior participants.

The findings of Swicegood's study are significant. She found that the experimental group shows statistically significant improvement on 20 of 29 items rated (after separate ratings of husband and wife); 42 out of 46 spouses reported their marriage had been enriched; the control group shows significant change on only two out

of 27 items rated; anecdotal evidence revealed some erosion of benefits over extended time periods (Swicegood, 1974, p. 181).

Commenting on this study Mace (1979) points out a need for support groups. Mace (1979) likens the initial enrichment experience to a "conversion" resulting in a turning around or a change in direction. According to Mace (1979), however, few couples are able to sustain the process of change fully without further help. Mace (1979) recommends "support groups" for couples following the initial weekend experience.

The one published study reviewed by Hof and Miller (1981) is that conducted by Kilman, Moreault and Robinson (1978). This study investigated the impact of a marriage enrichment program. This particular marital enrichment program was divided into two treatment formats: (1) fair-fight training and (2) sexual enhancement. An attempt was made to determine whether the order of presentation of these two formats would have a differential effect on outcome. The Caring Relationship Inventory was used as one of the measures.

The immediate and longer term treatment effects found in this study generally favor the treatment groups over the no-treatment control group on spouses' separate reports of marital and personal functioning. Significant effects are noted on the CRI at follow-up. Kilman et al. (1978) report that the spouses in both treatment groups rate their partners on the CRI as close to an "ideal" mate regarding the ability to accept personal strengths and weaknesses on the second post-test. However, there is a greater tendency for both treatment groups to report greater congruence scores on the CRI at the second

post-test and at the follow-up in comparison with the control group while other experimental versus control group differences did not reach significance until this time period (pp. 55-56).

More recently Joanning (1982) conducted yet another study of a Couple Communication Program. This study involved a pre-test and immediate post-test and a five month follow-up. Findings of this study disclose improved communication skills at immediate post-test. However, by follow-up it was found that trained couples virtually returned to pre-test levels of marital adjustment although they maintained post-test levels of communication skills. Joanning (1982) concluded from his study that although the training experience did improve the communication awareness and communication skills of couples integration of these skills into their daily routine was not achieved (p. 467).

As revealed by this review of Marriage Enrichment research, enrichment programs vary widely in structure and content. For the most part, however, the majority of these programs involve some form of communication skills training. Though Marriage Enrichment programs attest to helping couples with good marriages enhance their marital relationship, one study (Wieman, 1973) introduced a Marriage Enrichment Program to couples with marital discord. Wieman introduced this Program as a treatment process.

The longest reported follow-up study of Marriage Enrichment was that conducted by Swicegood who interviewed six out of 25 original couples at a follow-up of one-and-a-half years. This seems to indicate a need for further follow-up research to substantiate the

claims of Enrichment programs.

Conclusions

Marriage Encounter and Marriage Enrichment propose to enhance well functioning satisfied marital relationships. Evidence from the literature clearly substantiates these claims. Empirical research does reveal that Marriage Encounter and Marriage Enrichment programs do enhance marital relationships. Attained results pertaining to this are maintained for six to eight weeks.

Commitment and communication have been significant variables used in measuring marital satisfaction. The "10-10" dialogue technique taught by Marriage Encounter is a valuable means of enhancing a marital relationship. Communication skills training is also a valuable means of enhancing good marriages.

A description of satisfied couples who participate in Marriage Encounter and Marriage Enrichment programs and who benefit from this experience is available in the literature. The level of satisfaction of these couples is comparable to the norm of satisfied couples as measured by Shostrom's Caring Relationship Inventory.

Do any of these satisfied couples maintain their level of satisfaction beyond a six to eight week period of time? What are the characteristics of couples who do maintain a high level of satisfaction over a period of several years? These questions are the focus of the present study.

Research Questions and Hypotheses To Be Tested

The following research questions and hypotheses will be tested:

Research Questions

1. Data from the self-report questionnaires will be examined to determine if there are any differences at follow-up.
2. The couples' involvement in follow-up activities and their continued use of the "10-10" dialogue technique will be examined.

Hypotheses

1. There will be no significant difference between the original Marriage Encounter group males and the follow-up group of males on any of the CRI scales or subscales.
2. There will be no significant difference between the original Marriage Encounter group females and the follow-up group of females on any of the CRI scales or subscales.
3. There will be no significant difference between the original Marriage Encounter group couples and the follow-up group of couples on any of the CRI scales or subscales.

The methods used to test these hypotheses will be described in Chapter III which follows. A description of the sample and the instruments will also be found in Chapter III. Also included in Chapter III will be the statistical procedures used in this study.

CHAPTER III

METHODS AND PROCEDURES

This chapter is divided into four sections: description of the procedures, description of the instruments, and description of the statistical procedures.

The couples involved in this study completed their Marriage Encounter weekend in the Catholic Diocese of Rockford which is comprised of 11 counties in northern Illinois. These counties border the state of Wisconsin and the state of Iowa. The Marriage Encounter weekend style or format was that developed by the New York affiliated Marriage Encounter group known as the Worldwide Marriage Encounter.

Sample

The population of this study consists of 141 couples in the original Marriage Encounter group (Urbaniak, 1982) who agreed to participate in the follow-up. Forty-two couples completed all of the instruments and are the sample of this study.

Procedures

The entire population of 141 couples were sent, through the U.S. mail, a large envelope containing a letter (Appendix A, p. 82) and a couples questionnaire (Appendix B, p. 84); and individual envelopes for each spouse which contained a husband-wife questionnaire (Appendix C, p. 91) and a male or female form of the Caring Relationship Inventory (Appendix D, p. 104). Three individual self-addressed

stamped envelopes were also included in the main large envelope. These self-addressed envelopes were sent for the purpose of returning the couples questionnaire and the husband-wife questionnaire with the respective male or female form of the Caring Relationship Inventory. These three individual envelopes assured confidentiality for each spouse. Following this mailing further attempts were made by phone to contact those participants who did not respond to the request made by mail.

Instruments

Three instruments are used in this study: a couples questionnaire, a husband-wife questionnaire and the Caring Relationship Inventory. The couples questionnaire is meant to provide descriptive information about the couples. The individual questionnaire for each spouse is meant to provide information pertaining to marital satisfaction. The Caring Relationship Inventory is a measure of the essential elements of love or caring in human relationships.

The "Couples Questionnaire" is divided into two parts: Part A and Part B. Part A asks seven questions pertaining to the couples' involvement in Marriage Encounter follow-up activities, and in other enrichment programs, their continued use of the "10-10" dialogue technique, and their participation in marriage counseling. Part B asks six questions pertaining to the couples' life style characteristics.

The "Husband or Wife Questionnaire" is the male and female form of the same questionnaire. It contains eight questions believed to be

factors which may contribute to or detract from marital satisfaction. It attempts to measure the individual's unique perception of these factors. The ratings include the categories of religious practice, physical and emotional health, financial security, sexual satisfaction, relationship with children, extended family contact, occupational satisfaction, and marital satisfaction. Two other questions are also included on this questionnaire: one about individual counseling assistance and one regarding the effect they feel Marriage Encounter had on their present relationship.

Both the "Couples Questionnaire" and the "Husband or Wife Questionnaire" are the same as those used in the original study (Urbaniak, 1982). Additions were made to include questions pertaining to follow-up activities. Questions related to the immediate Marriage Encounter weekend on the original questionnaire are deleted in this study.

The Caring Relationship Inventory is an objective measure of the nature of the emotional attachment between a man and a woman. It is essentially a measure of the elements of love or caring (Shostrom, 1975). The CRI consists of 83 items concerning feelings and attitudes of one member of a male and female pair for the other member. True or false responses are made to each of the items. The responses are first applied to the other member of the pair and secondly to an "ideal" mate. There are two forms of the Inventory, one for the male rating the female and one for the female rating the male. The CRI is self-administrating. Instructions are printed on the booklet itself.

The five elements of love measured by the 83 items on the CRI are

as follows (Shostrom, 1975):

- 1) Affection-Agape: the unconditional giving or acceptance that characterizes the love of a parent for a child or of man by God.
- 2) Friendship: defined as a peer love based on a common interest and respect for each other's equality and individual identity.
- 3) Eros: a possessive, romantic form of love which includes factors such as inquisitiveness, jealousy and exclusiveness as well as sexual or pure carnal desire. One factor in a successful marriage seems to be that of keeping romantic love, or eros, from dying out.
- 4) Empathy: a charitable, altruistic form of love which is expressed by a deep feeling for another person as a unique human being. This involves compassion, appreciation and tolerance.
- 5) Self-love: the ability to accept one's strengths as well as one's weaknesses.

Subscales:

B Love: that form of love in which the person is loved as an end in himself.

D Love: an exploitative, needing love. Actualizing couples love B to D in a ration of approximately 2 to 1.

The CRI, according to Shostrom, was developed as an instrument for measuring the fundamental unit of interpersonal relationships, the heterosexual dyad (p. 5).

Statistical Procedure

Data from the questionnaires and inventories are coded and punched on computer cards for all subjects. Statistical analyses are conducted on the computer. The Statistical Package for the Social Sciences (SPSS) computer program (1983) is used for these procedures.

The following statistical procedures are used:

1. Means and standard deviation are calculated for some of the items on the couples questionnaire.

2. Frequency distribution tables are drawn up for the remaining items on the couples questionnaire.

3. For the first eight items on the husband-wife questionnaire, means and standard deviations are calculated.

4. Frequency distribution tables are formulated for the final two items on the husband-wife questionnaires.

5. Means and standard deviations are calculated for all scales and subscales of the CRI. A t-test for the significance of mean differences are used to determine whether or not differences are used to determine whether or not differences exist between the sample at the time of Marriage Encounter and the sample at follow-up for males, females and couples.

The results of these statistical procedures are found in Chapter IV which follows. Chapter IV includes the frequency distribution tables with the data compiled from the couples and husband-wife questionnaires. Means and standard deviations for other items on these questionnaires is also cited. Results for the ratings on the CRI for couples in this study as well as the differences between these

ratings and those of the original study are also included in Chapter IV.

CHAPTER IV

RESULTS

This chapter is divided into four parts. Part I focuses on the results obtained from the self-report questionnaires. This data is primarily descriptive in nature. In Part II, results are reported on the Caring Relationship Inventory. Data relative to the couples' involvement in any follow-up activities and their use of the "10-10" dialogue technique since Marriage Encounter is revealed in Part III. Part IV presents a discussion of the results.

Part I

Couple Self-Report

Age: Since the couples who participated in this study made their Marriage Encounter approximately two to four years ago, they are that much older at the time of follow-up. Table 1 gives a distribution of the age range for these couples. The mean age for husbands and wives is now approximately two years older than the mean age in the original study. The majority of couples involved in this study are now in their early forties. The number of couples on either end of the spectrum (ages 21-30 and 61-70) is small.

Table 1

Distribution of Respondents by Age for Original Study and Follow-Up

Age Groups	Husband*				Wife**			
	N		%		N		%	
21-30	(6)	2	(14.29)	4.76	(13)	5	(30.95)	11.90
31-40	(18)	21	(42.86)	50.00	(13)	20	(30.95)	47.66
41-50	(9)	7	(21.42)	16.67	(9)	8	(21.43)	19.02
51-60	(8)	9	(19.05)	21.43	(6)	7	(14.29)	16.66
61-70	(1)	2	(2.38)	7.14	(1)	2	(2.38)	4.76
	(42)	42	(100.00)	100.00	(42)	42	(100.00)	100.00

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (39.95) 42.95 ** \bar{x} = (38.02) 41.00

Formal education: Twelve individuals involved in this study report they completed further formal education since their Marriage Encounter. This further education is revealed in Table 2. The number of husbands in the 13-16 year group did increase while the number of husbands with only a high school education diminished. The number of wives who completed further formal education has also increased. Nevertheless the mean age of formal education for men (14.4) remains greater than for women (13.4). Only one person (husband) went beyond 20 years of formal education since Marriage Encounter.

Table 2

Distribution of Respondents by Years of Formal Education for Original Study and Follow-up

Years of Formal Education	Husband*				Wife**			
	N		%		N		%	
9-12	(13)	9	(30.9)	21.4	(21)	16	(50.0)	38.0
13-16	(22)	26	(52.5)	61.9	(19)	21	(45.3)	50.1
17-20	(7)	6	(16.6)	14.4	(2)	5	(4.7)	11.9
21 or more	(0)	1	(0.0)	2.3				
	(42)	42	(100.00)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (13.9)

14.4

** \bar{x} = (12.6)

13.4

Number of children per couple: The number of children per couple has not changed markedly since Marriage Encounter (Table 3). The average number of children per couple is approximately three. According to Table 3 there does not seem to be a major movement of children away from the home. The largest number of children are still at home. The column indicating unmarried children, however, does reveal some change. Another change is noted in the number of couples with no children. In the original study five couples reported they had no children. In this study only one couple reports no children.

Income Level: A total of 31 individuals report a change in their level of income. Six of these individuals state their income has changed but not sufficiently enough to warrant a move from one specified salary range to another (Table 4). Three women and three

Table 3

Distribution of the Number, Marital Status and Residence of the Children of These Couples

Children* per Couple	Couples	Total no. of Children	% of Couples	Married Children	Unmarried Children	Children at Home	Children Not at Home
0	(5) 1	(0) 0	(11.9) 2.5				
1	(2) 3	(2) 3	(4.7) 7.6		(2) 3	(1) 2	(1) 1
2	(13) 13	(26) 26	(30.9) 30.2	(2) 3	(24) 23	(20) 22	(6) 4
3	(8) 9	(24) 27	(19.0) 21.4	(2) 3	(22) 24	(20) 22	(4) 5
4	(6) 7	(24) 28	(14.4) 16.6	(1) 4	(23) 24	(18) 18	(6) 10
5	(4) 4	(20) 20	(9.5) 9.5	(3) 4	(17) 16	(8) 8	(12) 12
6	(3) 2	(18) 12	(7.3) 4.7	(7) 7	(11) 5	(7) 3	(11) 9
7	(0) 1	(0) 7	(0.0) 2.5	(0) 2	(00) 5	(0) 4	(00) 3
8	(0) 0	(0) 0	(0.0) 0.0	(0) 0	(00) 0	(0) 0	(00) 0
9	(1) 1	(9) 9	(2.3) 2.5	(2) 4	(7) 5	(5) 2	(4) 7
10	(0) 1	(0) 10	(0.0) 2.5	(0) 1	(0) 9	(0) 4	(0) 6
55	(42) 42	(123) 142	(100.0) 100.0	(17) 28	(106) 114	(79) 85	(44) 57

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (3.52) 3.38

men report a decrease in their economic level. Among these are those who mention retirement as the cause of their change of income. By way of specifics, nine women and eight men note a significant enough increase in their salary to warrant their moving from one range to the other as indicated in Table 4. Table 4 also shows a large percentage of the women (45.2%) remaining in the less than \$3,200 income range level. Furthermore, only a comparatively small number of men (9.6%) are in the \$40,000-\$60,000 range of income, the highest range for these couples.

Table 4

Distribution of Respondents According to Income Level for Original Study and Follow-up

Income Level	Husband				Wife			
		N		%		N		%
Less than \$3,200	(1)	0	(2.4)		(24)	19	(57.1)	45.2
Bet. \$3,200-\$10,000	(1)	3	(2.4)	7.2	(14)	17	(33.3)	40.4
Bet. \$10,001-\$20,000	(14)	12	(33.3)	28.5	(3)	6	(7.2)	14.4
Bet. \$20,001-\$40,000	(25)	23	(59.5)	54.7	(1)	0	(2.4)	00.0
Bet. \$40,001-\$60,000	(1)	4	(2.4)	9.6	(00)	0	(00.0)	00.0
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

Change of residence: Four couples stated that they had moved. One couple moved from the suburbs to a rural area (Table 5). The remaining three couples moved within the same type of community noting only a change in the size of the community they moved into. The reasons given for these moves include for employment changes and for

the purpose of "moving to a better neighborhood". This movement from one area to another is indicated in Table 6. These results show one couple moving from a community population of 5,001-20,000 and one couple moving into an area of between 50,001 and 100,000 in population. For the most part, however, the couples who participated in this study have remained in the same community they resided in when they completed their Marriage Encounter.

Table 5

Distribution of Respondents by Community Type for Original Study and Follow-up

Community Type	N	Couples	
			%
Rural	(14)	15	(33.3) 35.7
Suburban	(18)	17	(42.8) 40.5
Urban	(10)	10	(23.9) 23.8
	(42)	42	(100.0) 100.0

Note: Numbers appearing in parenthesis pertain to original study

Table 6

Distribution of Respondents by Population of the Community in Which They Live for Original Study and Follow-up

Population	N	Couples		%
Less than 5,000	(7)	7	(16.7)	16.6
Between 5,001-20,000	(15)	14	(35.7)	33.3
Between 20,001-50,000	(4)	4	(9.5)	9.5
Between 50,001-100,000	(5)	6	(11.9)	14.2
Over 100,000	(11)	11	(26.2)	26.4
	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

Religious affiliation: The largest number of individuals who participated in this follow-up study continue to be Catholic (78.5% husbands and 73.8% wives). Three individuals did, however, change their religious affiliation (Table 7). One couple reported their religious affiliation on the original study as "none" and at the time of follow-up they stated they had become Catholic. One husband reported that he had changed his religious affiliation from Protestant to Other.

Table 7

Distribution of Respondents by Religious Affiliation for Original Study and Follow-up

Denomination	Husband				Wife			
	N		%		N		%	
None	(1)	0	(2.4)	00.0	(1)	0	(00.0)	00.0
Catholic	(32)	33	(76.2)	78.5	(30)	31	(73.8)	73.8
Protestant	(7)	6	(16.6)	14.2	(10)	10	(23.8)	23.8
Other	(2)	3	(4.8)	7.3	(1)	1	(2.4)	2.4
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

Counseling: Few persons in this study have been involved in either marriage or individual counseling. Some of these couples were in both individual and marriage counseling while others were involved in only one type of counseling. Four couples in the original study reported they had received marriage counseling (Table 8). Four couples also report at follow-up that they had received marriage counseling. Closer examination reveals that three of these couples are the same. However, one of the couples who reported receiving marriage counseling in the original study did not report receiving marriage counseling at the time of follow-up. Likewise, one couple reporting marriage counseling at time of follow-up, did not report marriage counseling in the original study.

Individual counseling is reported by seven husbands and by five wives in the original study (Table 9). At the time of follow-up the

opposite is indicated, with five husbands reporting having received individual counseling and seven wives having received individual counseling. A closer scrutiny of these results reveals that in the original study, four of these husbands and four of these wives are actually four marriage couples. Of these four married couples, two of these same married couples report receiving marriage counseling also at follow-up. One husband from the original study who reported receiving individual counseling at the time, again reports receiving individual counseling at follow-up. With one couple, the husband reports individual counseling in the original study and his wife reports individual counseling at follow-up. One husband reports individual counseling only in the original study. The great majority of couples, however, both in the original study and at follow-up give no indication of having received either individual or marital counseling.

Table 8

Distribution of Respondents by Marriage Counseling for Original Study and Follow-up

Marriage Counseling	N	Couples	
			%
Have had Marriage Counseling	(4)	4	(9.5) 9.5
Have not had Marriage Counseling	(38)	38	(90.5) 90.5
	(42)	42	(100.0) 100.0

Note: Numbers appearing in parenthesis pertain to original study

Table 9

Distribution of Respondents by Individual Counseling for Original Study and Follow-up

Individual Counseling	Husband				Wife			
	N		%		N		%	
Have had Individual Counseling	(7)	4	(16.6)	9.5	(5)	2	(11.9)	4.8
Have not had Individual Counseling	(35)	38	(83.4)	90.5	(37)	40	(88.1)	95.2
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

Husband-Wife Self-Report

Each participant in this study was asked questions pertaining to their marital relationship on an individual self-report. They were asked to rate different factors effecting their relationship on a scale from 1-5 with 1 as excellent and 5 as poor. The results of this self-report are cited in this section with the results of the same self-report obtained at the time of their Marriage Encounter.

Ratings of the quality of parents relationship with their children: The mean of the husbands' rating in this area varies little from the time of Marriage Encounter (2.50) to the time of follow-up (2.38) as can be seen in Table 10. Their ratings remain in the above average area. The mean of the wives' rating in this same area also varies slightly though the mean at the time of their Marriage Encounter was 1.97 and their mean at follow-up is 2.09. Both husbands

and wives have a mean rating at the time of follow-up for this area in the above average range.

Table 10

Ratings of the Quality of Parents Relationship with Their Children for Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(8)	8	(19.0)	19.0	(1)	9	(2.4)	21.4
Above Average (2)	(13)	13	(31.0)	31.0	(12)	24	(28.6)	57.1
Average (3)	(18)	20	(42.9)	47.6	(18)	7	(45.1)	16.7
Below Average (4)	(1)	00	(2.4)	00.0	(9)	1	(21.4)	2.4
Poor (5)								
Not Applicable	(2)	1	(4.7)	2.4	(2)	1	(2.5)	2.4
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.50) 2.38 ** \bar{x} = (1.97) 2.09

Ratings of the general level of physical and emotional health of the family: The mean rating for husbands in this area decreased slightly at follow-up (1.83) as compared to their average rating of 1.69 at the time of their Marriage Encounter (Table 11). The mean rating for wives (2.04) is lower at follow-up as compared to their rating at the time of their Marriage Encounter (1.66) (Table 11). At the time of follow-up the mean for wives (2.04) is lower than that for husbands (1.83), for this particular area. Both note their level of physical and emotional health of the family as above average-excellent.

Table 11

Ratings of the General Level of Physical and Emotional Health of the Family for Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(20)	18	(47.6)	42.9	(23)	14	(54.8)	33.3
Above Average (2)	(15)	15	(35.7)	35.7	(11)	16	(26.2)	38.1
Average (3)	(7)	7	(16.7)	16.6	(7)	8	(16.6)	19.0
Below Average (4)	(0)	2	(00.0)	4.8	(1)	4	(2.4)	9.6
Poor (5)								
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (1.69) 1.83

** \bar{x} = (1.66) 2.04

Ratings of the general level of family financial security: The husbands' and wives' mean ratings for this area both differ minimally from the time of their Marriage Encounter and the time of follow-up (Table 12). The husbands' mean rating at the time of their Marriage Encounter was 2.40 and went up only slightly at follow-up (2.35). The wives' mean average at the time of their Marriage Encounter (2.28) was slightly higher than their mean rating of 2.54 at follow-up. Though the husbands' rating increased slightly from 2.40 to 2.35 at follow-up and the wives' rating decreased slightly from 2.28 to 2.54 at follow-up, both mean ratings for husbands and wives remain in the above average area for their general level of family financial security.

Table 12

Ratings of the General Level of Family Financial Security for
Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(4)	4	(9.5)	9.5	(7)	5	(16.7)	11.9
Above Average (2)	(19)	20	(45.2)	47.6	(16)	13	(38.1)	31.0
Average (3)	(17)	17	(40.5)	40.5	(19)	20	(45.2)	47.6
Below Average (2)	(2)	1	(4.8)	2.4	(00)	4	(00.0)	9.5
Poor (5)								
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.40)

2.35

** \bar{x} = (2.28)

2.54

Ratings of the general level of occupational satisfaction: The mean ratings of husbands in this area decreased slightly at follow-up (2.61) as can be seen in Table 13. Their mean rating changed only slightly from the time of their Marriage Encounter (2.45) to the time of follow-up (2.61). Table 13 shows the mean rating for wives increasing slightly at follow-up (2.38) from their rating at the time of their Marriage Encounter (2.41). Both husbands and wives continue to maintain a mean rating of above average at follow-up for their general level of occupational satisfaction.

Table 13

Ratings of the General Level of Occupational Satisfaction for
Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(7)	1	(16.7)	2.4	(10)	4	(24.4)	9.5
Above Average (2)	(16)	17	(38.1)	40.0	(9)	20	(22.0)	47.6
Average (3)	(13)	22	(31.0)	52.7	(19)	16	(43.9)	36.1
Below Average (4)	(5)	2	(11.8)	4.9	(3)	2	(7.3)	4.8
Poor (5)	(1)	0	(2.4)	0.0	(1)	0	(2.4)	0.0
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.45) 2.61 ** \bar{x} = (2.41) 2.38

Ratings of the general level of sexual satisfaction with their spouse: The mean ratings for both husbands and wives vary only slightly in this area as can be seen in Table 14. The husbands' mean rating at the time of Marriage Encounter (2.19) was slightly higher than at the time of follow-up (2.28). At the time of their Marriage Encounter the wives' mean rating was slightly higher (2.23) than their mean rating at follow-up (2.28). Both husbands and wives rate their general level of sexual satisfaction with their spouse on an above average level, with their mean at follow-up in the above average range.

Table 14

Ratings of the General Level of Sexual Satisfaction with Spouse
for Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(13)	12	(31.0)	28.6	(9)	10	(21.4)	23.8
Above Average (2)	(12)	13	(28.6)	31.0	(17)	12	(40.5)	28.6
Average (3)	(14)	12	(33.3)	28.6	(13)	18	(31.0)	42.8
Below Average (4)	(2)	3	(4.7)	7.1	(3)	2	(7.1)	4.8
Poor (5)	(1)	2	(2.4)	4.7				
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.19) 2.28

** \bar{x} = (2.23) 2.28

Ratings of the general level of marital satisfaction: Both husbands and wives rate their general level of marital satisfaction very highly. The mean rating for husbands in this area increased slightly at follow-up (1.92) as compared to their mean average rating at the time of their Marriage Encounter (2.02) as seen in Table 15. Table 15 also shows that the mean average rating for wives increased slightly at follow-up (1.88) as compared to their mean rating at the time of their Marriage Encounter. Nevertheless, both husbands and wives have maintained a mean rating in the above average range for their general level of marital satisfaction at follow-up.

Table 15

Ratings of the General Level of Marital Satisfaction for Original Study and Follow-up

Ratings	Husband*				Wife**			
		N		%	N		%	
Excellent (1)	(13)	13	(31.0)	31.0	(10)	12	(23.8)	28.6
Above Average (2)	(17)	21	(40.4)	50.0	(26)	24	(61.9)	57.1
Average (3)	(11)	7	(26.2)	16.6	(5)	5	(11.9)	11.9
Below Average (4)	(00)	0	(00.0)	00.0	(1)	1	(2.4)	2.4
Poor (5)	(1)	1	(2.4)	2.4	(0)	0	(00.0)	0.0
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.02) 1.92 ** \bar{x} = (1.92) 1.88

Ratings of the general level of Religious Practice: Husbands maintained the same mean rating for their general level of Religious Practice at the time of their Marriage Encounter and at the time of follow-up (2.35). Wives' mean rating increased only slightly at follow-up (2.04) as compared to their mean rating at the time of their Marriage Encounter (2.31) (Table 16). The large majority of both husbands and wives maintain a mean rating in the above average range at follow-up.

Table 16

Ratings of the General Level of Religious Practice for Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(11)	12	(26.2)	28.6	(6)	14	(14.3)	33.3
Above Average (2)	(17)	16	(40.5)	38.1	(22)	18	(52.4)	42.8
Average (3)	(4)	7	(9.5)	16.6	(11)	8	(26.2)	19.0
Below Average (4)	(8)	1	(19.0)	2.4	(1)	2	(2.3)	4.9
Poor (5)	(2)	6	(4.8)	14.3	(2)	0	(4.8)	00.0
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.35)

2.35

** \bar{x} = (2.31)

2.04

Ratings of the accessibility of extended family members for contact and/or support: The husbands' mean rating varies slightly from the time of Marriage Encounter (2.57) to follow-up (2.75), showing a slight decrease at follow-up (Table 17). The mean rating for wives also decreases slightly at follow-up (2.66) as compared to the time of Marriage Encounter (2.38) (Table 17). Both husbands and wives maintain a mean rating in the above average range at the time of follow-up for the accessibility of extended family members for contact and/or support.

Table 17

Ratings of the Accessibility of Extended Family Members for Contact and/or Support for Original Study and Follow-up

Ratings	Husband*				Wife**			
	N		%		N		%	
Excellent (1)	(10)	6	(23.8)	14.4	(11)	9	(26.2)	21.4
Above Average (2)	(7)	10	(16.7)	24.1	(12)	6	(28.6)	14.3
Average (3)	(16)	16	(38.1)	38.2	(12)	19	(28.5)	45.2
Below Average (4)	(9)	8	(21.4)	19.0	(6)	6	(14.3)	14.3
Poor (5)	(0)	2	(00.0)	4.3	(1)	2	(2.4)	4.8
	(42)	42	(100.0)	100.0	(42)	42	(100.0)	100.0

Note: Numbers appearing in parenthesis pertain to original study

* \bar{x} = (2.57)

2.75

** \bar{x} = (2.38)

2.66

Part II

Figure 1 presents a graphic comparison of the mean scores on each scale and subscale of the Caring Relationship Inventory (CRI) for the sample males at the time of Marriage Encounter and at follow-up.

Figure 2 presents a graphic comparison of the mean scores on each scale and subscale of the CRI for the sample of females at the time of Marriage Encounter and at follow-up, and Figure 3 presents a graphic comparison of the mean scores on each of the scales and subscales of the CRI for the sample of couples at the time of Marriage Encounter and at follow-up.

Hypotheses

1. There will be no significant difference between the original Marriage Encounter group males and the follow-up group of males on any

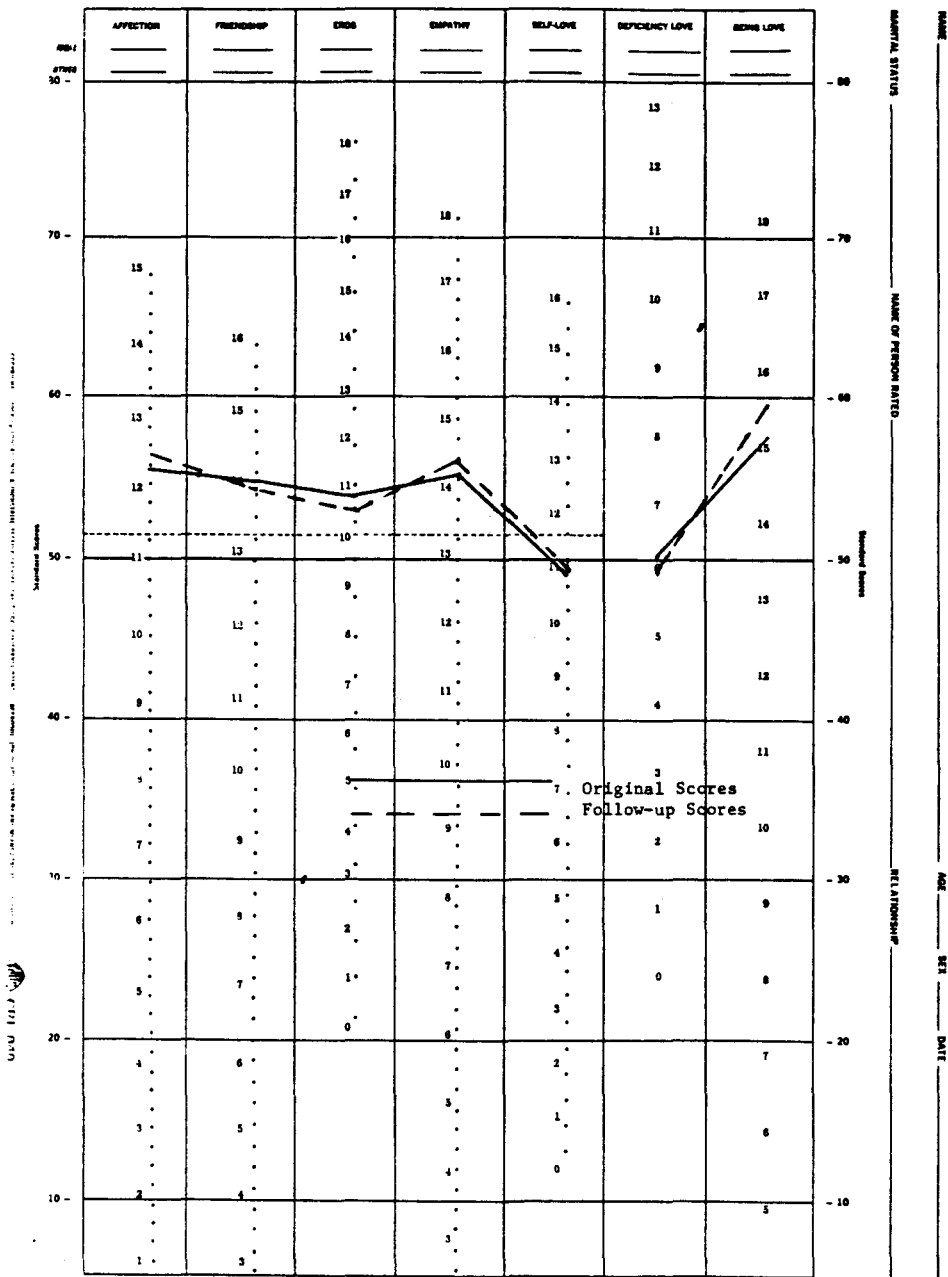


Figure 1. Comparison of Sample Males at Marriage Encounter and at Follow-up

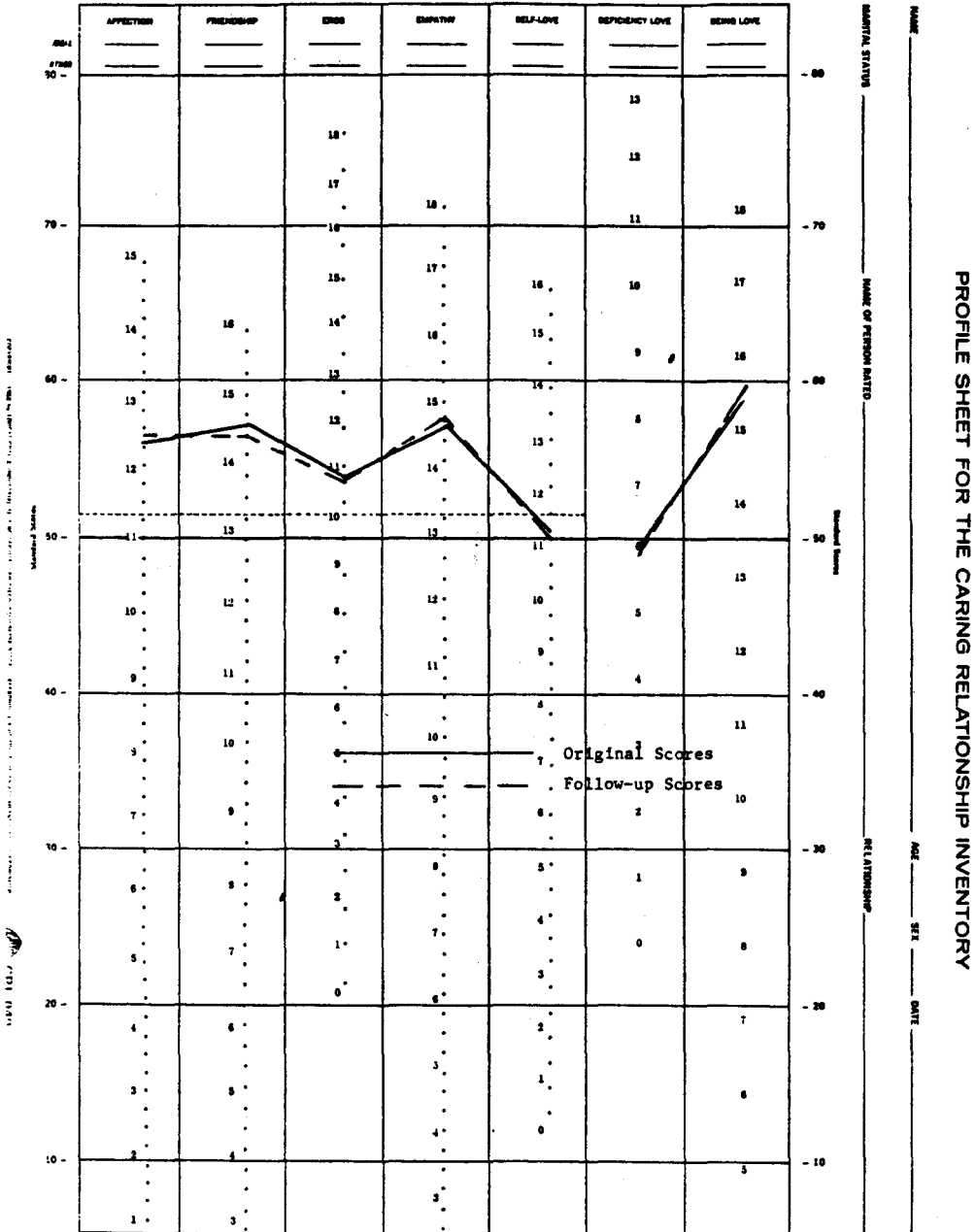


Figure 2. Comparison of Sample Females at Marriage Encounter and at Follow-up

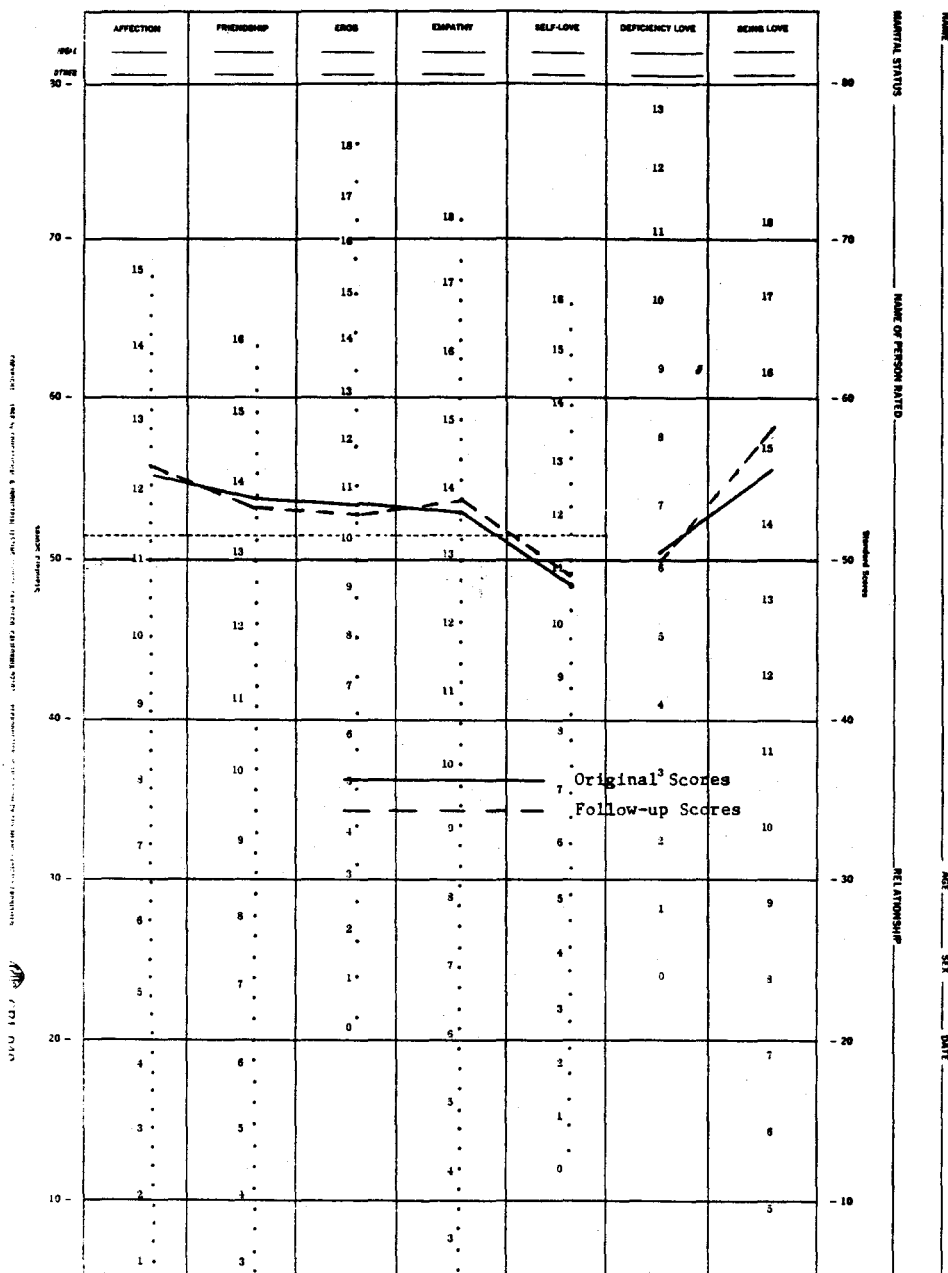


Figure 3. Comparison of Sample Couples at Marriage Encounter and at Follow-up

of the CRI scales or subscales.

2. There will be no significant difference between the original Marriage Encounter group females and the follow-up group of females on any of the CRI scales or subscales.

3. There will be no significant difference between the original Marriage Encounter group couples and the follow-up group of couples on any of the CRI scales or subscales.

Table 18 presents the t-values for the comparison of means between the sample group of males at the time of Marriage Encounter and at the time of follow-up on the CRI. The first hypothesis that there will be no significant difference between the sample of males at the time of Marriage Encounter with this same sample at the time of follow-up on all scales and subscales of the CRI is evaluated.

T-tests show there is statistically no difference between the means of the two groups on any of the scales of th CRI at the $p < .05$ level.

Statistically, however, there is a difference for males at the $p < .05$ level on the subscale Being Love.

Table 18

T-Values for the Comparison of the Sample of Males at the Time of Marriage Encounter and at the Time of Follow-up on the CRI

Scales and Subscales	T-Value	PR>IT*	Mean	Standard Deviation
Affection	0.26	0.79	0.06	1.53
Friendship	-0.37	0.71	-0.18	3.15
Eros	-0.63	0.53	-0.22	2.25
Empathy	1.13	0.26	0.34	1.94
Self-love	1.36	0.18	0.39	1.83
Deficiency Love	-0.40	0.69	-0.15	2.36
Being Love	2.80	0.00	0.60	1.37

N = 42
*p < .05

Table 19 presents the t-values for the comparison of means for the sample of females at the time of Marriage Encounter and at the time of follow-up on the CRI. The second hypothesis that there will be no significant difference between the sample of females at the time of Marriage Encounter with the same sample of females at the time of follow-up on all the scales and the subscales of the CRI is evaluated. When the means of this sample at the time of Marriage Encounter and at follow-up are compared by t-tests, no statistically significant difference at the $p < .05$ level is revealed on any of the scales or subscales of the CRI.

Table 19

T-Values for the Comparison of the Sample of Females at the Time of Marriage Encounter and at the Time of Follow-up on the CRI

Scales and Subscales	T-Value	PR>IT*	Mean	Standard Deviation
Affection	0.22	0.82	0.05	1.39
Friendship	-1.27	0.21	-0.24	1.22
Eros	-1.22	0.22	-0.37	1.96
Empathy	0.95	0.34	0.23	1.55
Self-Love	-0.04	0.96	-0.01	1.77
Deficiency Love	-0.90	0.37	-0.23	1.63
Being Love	0.59	0.55	0.12	1.31

N = 42
*p < .05

Table 20 presents the t-values for the comparison of the sample of couples at the time of Marriage Encounter and at the time of follow-up on the CRI. The third hypothesis that there will be no significant difference between the sample couples at the time of Marriage Encounter and at follow-up on any of the scales and subscales of the CRI is also evaluated. The results of this t-test show that there is statistically no difference between the means of the two groups on any of the scales of the CRI at the $p < .05$ level. Statistically there is a difference for couples at the $p < .05$ level on the subscale Being Love.

Table 20

T-Values for the Comparison of the Sample of Couples at the Time of Marriage Encounter and at the Time of Follow-up on the CRI

Scales and Subscales	T-Value	PR>IT*	Mean	Standard Deviation
Affection	0.29	0.77	0.05	1.21
Friendship	-0.70	0.48	-0.19	1.73
Eros	-1.57	0.12	-0.34	1.39
Empathy	1.49	0.14	0.28	1.20
Self-Love	1.00	0.32	0.21	1.33
Deficiency Love	-0.98	0.33	-0.21	1.39
Being Love	2.34	0.02	0.34	0.94

N = 42
*p < .05

Part III

Participants in this follow-up study were asked to respond to questions pertaining to their continued involvement in Marriage Encounter follow-up activities and in other types of programs since their Marriage Encounter. They were also asked about their continued use of the "10-10" dialogue technique after their Marriage Encounter.

In response to the question of their continued involvement in Marriage Encounter activities after their Marriage Encounter, 25 couples stated they did participate in follow-up activities and 17 couples stated they did not participate in follow-up activities. Of

those 25 couples who stated they did participate in follow-up activities, their participation varied in length of time. Some of the couples were involved only during the first year after their Marriage Encounter, other couples were involved only the second year after their Marriage Encounter and still other couples remained involved in follow-up activities over the entire three years or more since their Marriage Encounter.

Of the 25 couples who participated in Marriage Encounter follow-up activities, most of these couples became very involved in these activities during the first six months after their Marriage Encounter and their involvement lessened over time. These 25 couples were involved in eight types of Marriage Encounter follow-up activities. Twelve couples were involved in some of these activities during the entire period of time since their Marriage Encounter.

Other programs which couples became involved in since their Marriage Encounter included Weekend Retreats (eight couples), Parent Effectiveness Training (three couples) and other Encounter groups (two couples). Eight couples maintained involvement in these activities for three years or more.

Half of the couples (22) involved in this study responded that they had continued the "10-10" dialogue technique after Marriage Encounter. Their degree of frequency varied. Only one couple reported a rate of high frequency (dialogued an average of three or four days a week) over a three week period. Five couples reported a low frequency level (dialogued two or fewer days weekly) over a three year period. The remaining 12 couples varied in their continued use

of the 10-10 dialogue technique since their Marriage Encounter with some couples beginning with a high level of frequency and diminishing to a low level of frequency.

The final question asked of these participants pertained to the effect Marriage Encounter has had on their present marital relationship. These individuals were asked to rate this effect on a scale from 1-5. The mean average response for husbands is 2.33 and for wives is 2.28 at time of follow-up (Table 19). These results indicate that the majority of couples who participated in this study and who have made a Marriage Encounter rate this experience as above average, after a period of two to four years.

Table 21

Distribution of Respondents According to the General Effect of Marriage Encounter on Their Present Marital Relationship

Effect of Marriage Encounter	Husband*		Wife**	
	N	%	N	%
Excellent (1)	7	16.6	6	14.4
Above Average (2)	19	45.4	19	45.3
Average (3)	13	30.9	16	38.0
Below Average (4)	1	2.4	1	2.3
Poor (5)	2	4.7	0	0.0
	42	100.0	42	100.0

* \bar{x} = 2.33

** \bar{x} = 2.28

Part IV

The results of this study show marked similarities between the sample of males, females and couples at the time of their Marriage

Encounter and at the time of follow-up two to four years later. Spouses are naturally older and some of their children have married and left home. Several spouses have completed further formal education. The general level of financial income for these couples has not changed markedly, with the majority of men earning an annual income of between \$20,000 and \$40,000. Though several couples have moved since their Marriage Encounter, only one couple moved from one type of community (suburb) to another (rural). The large majority of husbands (33) and wives (31) are Catholic. Very few spouses and couples have been involved in individual or marriage counseling.

The self-reports for both husbands and wives from the time of their Marriage Encounter until the time of follow-up reveal continued high levels of satisfaction. Both husbands and wives continue to rate the quality of their relationship with their children, the physical and emotional health of their families, their family financial security, their sexual satisfaction with their spouse and their occupational satisfaction as above average. They view their level of religious practice and the accessibility of extended family members for contact and/or support as average and above. Only in the area of marital satisfaction did both husbands and wives, at the time of follow-up, rate their level of satisfaction above the 2.00 level. The mean average for husbands is 1.92 and for wives 1.88. This indicates a high level of marital satisfaction for both husbands and wives two to four years after their Marriage Encounter.

Results from the CRI show no significant difference between the males, females and couples from the time of their Marriage Encounter

and at follow-up, on any of the scales. Males do show higher scores on Being Love at follow-up. These higher scores of males influence the scores for couples which are also higher on this subscale. This increase for males and for couples is significantly different at the $p < .05$ level.

Twenty-five out of 42 couples became involved in Marriage Encounter follow-up activities after their Marriage Encounter. These activities varied and the length of time couples remained involved also varied. A number of couples participated in other programs and activities. Half of the couples involved in this study stated at follow-up that they had continued the 10-10 dialogue techniques since their Marriage Encounter. Their level of frequency and the length of time they continued this process differed among couples.

Individual spouses were asked to rate the effect Marriage Encounter had on their present marital relationship. More than half of both husbands and wives rated this experience as above average. Only two husbands rated the effect of Marriage Encounter on their marital relationship as poor.

The results of this study provide descriptive material for couples two to four years after their Marriage Encounter. These results reveal minimal difference between these couples from the time of their Marriage Encounter and two to four years later. Conclusions drawn from these results will be discussed in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Chapter V includes a summary of the study, followed by conclusions and recommendations.

Summary

Purpose

This study is a follow-up of Marriage Encounter participants who attended Catholic Marriage Encounter weekends in the Diocese of Rockford, Illinois between July 1979 and the end of January 1980. A comparison is made between the current scores of these couples on Shostrom's Caring Relationship Inventory and their previous scores on the same Inventory. Self-report questionnaires are examined to determine if these individuals continue to view their marriage as satisfactory. A comparison is also made between the current life style characteristics of these couples and their previous life style characteristics as reported in the questionnaires. The couples' involvement in continued Marriage Encounter dialogue and follow-up activities since their Marriage Encounter is also investigated.

Literature Review

Research has substantiated the claims of Marriage Encounter that these weekend programs do enhance marital satisfaction by means of a unique communication technique known as the "10-10 dialogue". Results attained during the weekend have been maintained for six-eight weeks.

No follow-up research has been reported beyond this six-eight week period.

Population

The population of this study consists of 141 couples in the original Marriage Encounter group (Urbaniak, 1982) who agreed to participate in the follow-up. Forty-two couples returned completed copies of all of the instruments and are the sample of this study.

Procedures

The entire population of 141 couples were sent through the mail, a Husband-Wife Questionnaire and a male or female form of the Caring Relationship Inventory (CRI). For those participants who did not respond by mail an attempt was made to contact them by phone.

The Couples Questionnaire includes questions pertaining to the couples' life style characteristics, their involvement in Marriage Encounter follow-up activities, their continued use of the "10-10 dialogue" technique and their participation in marriage counseling. The Husband or Wife Questionnaire is the male and female form of the same questionnaire. It contains questions pertaining to individual counseling and the spouses' unique perception of factors which may contribute to or detract from marital satisfaction. These factors are: relationship with their children, the physical and emotional health of their family, their financial security, occupational satisfaction, sexual satisfaction with spouse, marital satisfaction, religious practice and accessibility of extended family members for support. The Caring Relationship Inventory is an objective measure of the nature of emotional attachment between a man and woman and is

essentially a measure of the elements of love and caring.

Frequency distribution tables are used for those items of the Couple Questionnaire pertaining to life style characteristics which include age, education, number of children, income, community type, community size and religious affiliation; counseling, and the effect of Marriage Encounter on their present relationship. Frequency distributions with means are used for factors pertaining to marital satisfaction with ratings from 1 - 5. All tables include results from the original study and results from follow-up. A t-test is used for comparison of means of the CRI for males, females and couples at the time of Marriage Encounter and at follow-up. A report is also given of the number of participants who have continued to be involved in follow-up activities and who have continued the "10-10 dialogue".

Limitations of the Study

Potential limitations of this study are:

1) The population is composed of persons who had enrolled as participants in Worldwide Encounter weekends held within the Diocese of Rockford, Illinois. This is a specific population and thus may not be generalizable to all populations.

2) The sample size of respondents is small compared to the number of couples who have participated in Marriage Encounter.

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 individual's marital satisfaction. The information obtained was self-reported.

5) Not all of the couples who participated in Urbaniak's study participated in the follow-up study.

6) This study is biased insofar as it represents only those 42 couples who returned completed copies of all of the instruments.

Results

Results of this study show marked similarities between males, females and couples at the time of their Marriage Encounter and at follow-up. Spouses are naturally older, some have completed further formal education. Couples' responses demonstrate that some of their children have married and left home, a few couples have moved; but the range of their income has not changed, and they continue to be Catholic. Few have sought individual and/or marriage counseling.

Individual responses indicate that spouses continue to rate the quality of their relationship with their children, the physical and emotional health of their families, financial security, occupational satisfaction and sexual satisfaction with spouse as above average. Their level of religious practice and the accessibility of extended family members for contact and/or support continues to be average and above. Their general level of marital satisfaction is above average. None of these ratings varied markedly from the time of Marriage Encounter to follow-up.

Results of the t-test comparing the mean difference between

males, females and couples from the time of Marriage Encounter to follow-up indicates some changes through only one subscale reveals a statistically significant difference at the $p < .05$ level. This subscale (Being Love), does demonstrate a statistically significant difference at the $p < .05$ level for males and couples. This difference shows a significant increase for males and couples at follow-up.

The norm on the CRI for average successfully married couples is a standard score of 50. On all of the scales and subscales for this sample of males, females and couples their scores are above the norm except for the Self-love scales and Deficiency Love subscale. Males' and couples' scores fall slightly below the norm on the Self-love scale; females' and couples' scores fall slightly below the norm on the Deficiency Love subscale. Nevertheless, though lower than the norm, the males' scores for the Self-love scale are increased at follow-up, as are the couples' scores on this scale. The males', females' and couples' scores increase at follow-up and are above the norm on the Affection, Empathy and Being Love scales. Their scores on all of the other scales decrease slightly at follow-up.

Conclusions

The life style characteristics of these couples have not changed markedly since their Marriage Encounter. The majority of these couples continue to live in the same type of community and continue to maintain the same range of financial income as at the time of their Marriage Encounter. Most of these couples also seem satisfied with their family situations.

Some changes do seem evident, however, from the scores on the CRI. This sample of couples is above the norm for average, successfully married couples on the CRI except for the Self-love and Deficiency Love scales which are slightly below the norm. The highest scale for this sample is the Being Love subscale. The "B" lover is not interfering and demanding and can delight with the other spouse as he/she is.

Interestingly, the husband-wife self-report ratings of marital satisfaction increase at follow-up for both husbands and wives. On the CRI, however, only three of the seven scales show an increase at follow-up. These increased scales are Affection, Empathy and the subscale, Being Love. This may indicate that spouses who experience affection and empathy and are loved as an end in themselves do feel satisfied with their marriage.

This increase on the scales of Affection and Empathy may be due to the Marriage Encounter experience. This increase may also be the result of participation in follow-up activities. It may also be due to continued involvement in the "10-10 dialogue".

In conclusion, however, what we do know from this study is that the style of living for these couples has remained stable, their level of marital success as measured on the CRI is above average, for the most part, and they continue to view their level of marital satisfaction as above average. In response to the queries made from the review of the literature, therefore, this sample of males, females and couples demonstrate that the couples' high level of marital satisfaction has been maintained and in some specific areas increased

two to four years after their Marriage Encounter weekend.

Recommendations

Recommendations for this study include recommendations for Marriage Encounter, for Counselors and for Further Research.

Marriage Encounter

The Marriage Encounter participants in this study who appear to have experienced a positive effect from their Marriage Encounter weekend, do view their marriages as successful and do score above the norm for successfully married couples, for the most part, on the CRI. Marriage Encounter may, therefore, consider accepting as candidates for their programs, couples with successful marriages. The CRI may be used for screening potential participants.

Since only about half of these couples participated in follow-up activities, Marriage Encounter may want to evaluate their follow-up programs and attempt to ascertain why more couples do not become involved in these activities.

During the Marriage Encounter weekend, couples are encouraged to continue to use the "10-10 dialogue" technique after the weekend. Nevertheless, only half of the couples in this study did continue this technique after their Marriage Encounter. Marriage Encounter may, therefore, want to further examine the use of this technique after the Marriage Encounter weekend. It may be possible that this technique is too highly structured for daily living. One recommendation may be to consider a less structured form of dialogue to be used after the Marriage Encounter weekend as an alternative to the more highly structured "10-10 dialogue".

Counselors

Since this study indicates that Marriage Encounter participants do have good marriages, counselors may be advised to recommend Marriage Encounter only to those couples who have good marriages. The CRI may be used as a screening device for this purpose.

Further Research

Though the questionnaires used in this study did encompass many areas, they are a limited means of obtaining information. Individual interviews of these 42 couples may prove advantageous. Such interviews might reveal other factors in the lives of these couples which may have contribute to their high level of marital satisfaction.

Of the 141 couples who signed release forms agreeing to be contacted for a follow-up study, 42 couples completed all of the instruments, 73 couples did not respond, 16 couples responded but did not complete the CRI (in some cases only half of the CRI was completed, in other cases the CRI was not returned). Ten couples did not respond to the survey for the following reasons: three couples were divorced, three spouses were widowed and four couples reported serious illness in the family hindering them from responding. Future research might attempt to follow-up those 73 couples who did not respond to this study. Future research might also follow-up those 16 couples who responded to the questionnaires but did not complete the CRI.

Fifty percent of this sample of couples responded that they had continued the "10-10 dialogue". It may prove valuable in further research to more closely examine this group of couples. This group of

couples may also be compared to those couples who did not continue the dialogue. This group of couples may also be compared to those couples who participated in follow-up activities. It may be possible that those couples who continued the dialogue also participated in follow-up activities. Regarding follow-up activities, further research may examine the types of follow-up activities which those couples found most useful.

Experimental and control groups may also be used in future research to examine differences in Caring by means of the scales and subscales of the CRI. Four groups may be used: 1) one group that has never expressed any interest in Marriage Encounter, 2) one group on a waiting list for Marriage Encounter, 3) one group that did attend Marriage Encounter but did not continue the "10-10 dialogue" and 4) one group that did continue the "10-10 dialogue".

Baseline data has been collected through this study. The 42 couples who participated in this study have provided evidence through their scores on the CRI and through their self-report, of having good successful marriages. Further research may use this data of successfully married couples as a comparison with other groups of couples. In doing so further gains may be made in more clearly defining a "successful marriage". Furthermore, these 42 couples may be followed-up again at a later date to determine if they continue to view their marriage as successful and satisfying perhaps five years from now.

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APPENDIX A

Date

Mr. and Mrs. Smith
1235 Main
Rockford, IL

Dear

Please allow me to introduce myself. I am, like you, a past participant of Marriage Encounter. I am also a doctoral student here at Loyola University of Chicago and am presently working on my dissertation which is a follow-up study of Father Lawrence Urbaniak's dissertation. I received your name and address from Father Urbaniak who assured me that you were willing to be contacted for a Marriage Encounter follow-up study.

Since you indicated, at the time of your Marriage Encounter, your willingness to participate in a follow-up study, I am sure that you are most interested in helping other couples decide on the value of making a Marriage Encounter. This will definitely be a significant contribution on your part toward helping other couples grow and develop in their marital relationship.

As a past participant in Marriage Encounter you are now among a rapidly growing number of couples with whom very little follow-up has been done. According to many theorists Marriage Encounter assists couples to maintain and further develop a good marriage. However, there has been very little research done on a long term basis to validate this claim.

Enclosed are a couples' questionnaire to be filled out by both of you together; also a husband and wife questionnaire and a copy of the Caring Relationship Inventory to be filled out by each of you individually. I want to assure you that your response is completely voluntary. Should you choose to leave any of these questionnaires blank, know that your choice in this matter will be respected.

Upon completion, please return all of these questionnaires and inventories in the stamped addressed envelopes provided for each of you for this purpose. Be assured of complete confidentiality. Your responses will remain anonymous.

I would now like to thank each of you in advance for your cooperation. If I do not hear from you within ten days I will be contacting you again.

Yours sincerely,

APPENDIX B

QUESTIONNAIRE FOR COUPLES*

DIRECTIONS: Complete this questionnaire together, mutually agreeing on the answers. Fill in the blanks where appropriate. In all other questions circle the appropriate codes. Please answer all questions.

Part A

Marriage Encounter is an intensive weekend experience when couples are introduced to a structured form of communication called dialogue. At the close of the weekend couples are encouraged to remain in contact with other dialoguing couples. In Part A please indicate your degree of involvement in follow-up and other activities since your Marriage Encounter. Also indicate your frequency of dialogue since your Marriage Encounter. Your personal comment in #9 will be appreciated.

1. Since your Marriage Encounter have you been involved in follow-up activities?

- 01 Yes
- 02 No

If your answer to number 1 is yes, please answer number 2.

2. Indicate the follow-up activities you have been involved in for each 6 month period since your Marriage Encounter by putting a check (✓) in the appropriate space below.

	Within First 6 months	Within 7-12 months	Within 13-18 months	Within 19-24 months	Within 25-30 months	Within 31-36 months
<u>Post Encounter Program</u>						
<u>Love Circle</u>						
<u>Dialogue Workshop</u>						
<u>Unit or Nat. Convention</u>						
<u>Rookie Renewal</u>						
<u>Share Groups (community)</u>						
<u>Anniversary Weekend</u>						
<u>Family Weekend</u>						
<u>Other: _____</u>						
<u>_____</u>						

* Please note: If you are now a single person please attempt to complete as much of this questionnaire as possible.

3. Have you participated in any other enrichment programs outside of Marriage Encounter since your Marriage Encounter?

- 01 Yes
- 02 No

If your answer to number 3 is yes, please answer number 4.

4. Indicate the types of programs you have participated in for each 6 month period since your Marriage Encounter by putting a check (✓) in the appropriate space below.

	Within First 6 months	Within 7-12 months	Within 13-18 months	Within 19-24 months	Within 25-30 months	Within 31-36 months
Weekend retreat						
Parent Effectiveness training						
Other Encounter Groups						
Other programs:						

5. As part of the Marriage Encounter weekend you were introduced to the "10-10" dialogue. Have you continued this dialogue since your Marriage Encounter?

- 01 Yes
- 02 No

If your answer to number 5 is yes, please answer number 6.

6. Indicate your frequency of dialogue for each 6 months period since your Marriage Encounter by putting a check (✓) in the appropriate space below.

	Within First 6 months	Within 7-12 months	Within 13-18 months	Within 19-24 months	Within 25-30 months	Within 31-36 months
Hi frequency: (dialogued on the average of 5 or more days weekly)						
Medium frequency: (dialogued on the average of 3 or 4 days a week)						
Low frequency: (dialogued 2 or fewer days weekly)						

7. Have you received marriage counseling since Marriage Encounter?

- 01 Yes
- 02 No

If your answer to number 7 is yes, please answer number 8.

8. Please indicate below the reason for marriage counseling.

9. If you wish to comment further about your Marriage Encounter experience and how this experience has effected your marriage please feel free to do so in the space below.

Part B

Marriage is a growth process often involving periods of change. If you have experienced any changes in your marital and/or family lifestyle since your Marriage Encounter please respond to both parts of each question. If you have experienced no changes respond only to the first part of each question.

1. A) Has your marital status changed since Marriage Encounter?

01 Yes
02 No

- B) If your answer is yes, please circle below your current marital status.

<u>Husband</u>		<u>Wife</u>
01	widowed	01
02	widowed and re-married	02
03	divorced	03
04	divorced and re-married	04
05	divorced and annulled	05
06	divorced, annulled, re-married	06
07	separated	07
08	legally separated	08

2. A) Has either of you completed any further formal education since Marriage Encounter?

01 Yes
02 No

- B) If your answer is yes, please circle below the last year of education you completed since your Marriage Encounter.

	<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. Has your occupation changed since Marriage Encounter?

<u>Husband</u>	<u>Wife</u>
01 Yes	01 Yes
02 No	02 No

If either answer is yes, please indicate your current occupation below:

Husband: _____

Wife: _____

4. A) Has either of you moved since your Marriage Encounter?

Husband
01 Yes
02 No

Wife
01 Yes
02 No

If your answer is yes, please answer B, C, D, E, and F.

- B) What has been the distance of your move?

01 less than a mile
02 one to five miles
03 five to ten miles
04 more than ten miles

- C) How would you identify your new community?

01 Rural
02 Suburban
03 Urban

- D) Please indicate the size of your new community.

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 over 100,000

- E) How long (in years) have you lived at your present address in this new community? _____

- F) What was the reason for your move?

5. Has your annual income changed significantly since Marriage Encounter?

<u>Husband</u>	<u>Wife</u>
01 Yes	01 Yes
02 No	02 No

If either answer is yes please circle below your current annual income.

<u>Husband's income</u>		<u>Wife's Income</u>
01	Below \$3,200	01
02	Between \$3,201 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 \$50,000	05
06	Between \$50,001 and \$80,000	06
07	Between \$80,001 and \$100,000	07
08	Above \$100,000	08

6. Has your Religious Affiliation changed since Marriage Encounter?

<u>Husband</u>	<u>Wife</u>
01 Yes	01 Yes
02 No	02 No

If either answer is yes, please circle below your current Religious Affiliation.

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

7. Please indicate the current 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

APPENDIX C

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 10.

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

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 received individual counseling since Marriage Encounter.

- 01 Yes
- 02 No

10. Please rate Marriage Encounter as to the effect it has had on your present marital relationship.

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

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

11. In the space provided below feel free to add any further comments you might wish to make regarding your experience of Marriage Encounter.

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 10.

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

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 received individual counseling since Marriage Encounter.

- 01 Yes
- 02 No

10. Please rate Marriage Encounter as to the effect it has had on your present marital relationship.

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

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

11. In the space provided below feel free to add any further comments you might wish to make regarding your experience of Marriage Encounter.

APPENDIX D

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.
2.

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 FIANCEE WIFE DIVORCED SPOUSE

NUMBER OF YEARS IN THIS RELATIONSHIP _____

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Start Here

Page 1

IDEAL

OTHER

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

Caring Relationship Inventory

FORM A - For use by a man

Herrett 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.
2.

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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Start Here

Page 1

IDEAL

OTHER

- | | Y | F | Y | F |
|---|---|---|---|---|
| 1. I like to take care of him when he is sick | Y | F | Y | F |
| 2. I respect his individuality | Y | F | Y | F |
| 3. I can understand the way he feels | Y | F | Y | F |
| 4. I want to know details about things he does | Y | F | Y | F |
| 5. I feel guilty when I am selfish with him | Y | F | Y | F |
| 6. I am afraid of making mistakes around him | Y | F | Y | F |
| 7. I like him just as he is, with no changes | Y | F | Y | F |
| 8. I have a need to be needed by him | Y | F | Y | F |
| 9. I make many demands on him | Y | F | Y | F |
| 10. I feel very possessive toward him | Y | F | Y | F |
| 11. I have the feeling that we are "buddies" together. | Y | F | Y | F |
| 12. I share important common interests with him | Y | F | Y | F |
| 13. I care for him even when he does things that upset or annoy me | Y | F | Y | F |
| 14. I am bothered by fears of being stupid or inadequate with him | Y | F | Y | F |
| 15. I have a feeling for what his experiences feel like to him | Y | F | Y | F |
| 16. I really value him as an individual or a unique person | Y | F | Y | F |
| 17. I seek a great deal of privacy with him | Y | F | Y | F |
| 18. I feel it necessary to defend my past actions to him | Y | F | Y | F |
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| 20. Criticism from him makes me doubt my feelings about my own worth | Y | F | Y | F |
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| 32. I try to understand him from his point of view | Y | F | Y | F |
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| 34. I can care for myself in spite of his feelings for me | Y | F | Y | F |
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| 36. My good feelings for him come back easily after quarrels | Y | F | Y | F |
| 37. My feeling for him is independent of other relationships | Y | F | Y | F |
| 38. I care for him enough to let him go, or even to give him up | Y | F | Y | F |
| 39. I like to touch him | Y | F | Y | F |
| 40. My feeling for him is based on his accomplishments | Y | F | Y | F |
| 41. My feeling for him is an expression of what I might call my love for Mankind | Y | F | Y | F |
| 42. The expression of my own needs is more important than pleasing him | Y | F | Y | F |

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 | T | F | T | F |
| 44. I require appreciation from him | | | | |
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| 48. He seems to bring out the best in me | | | | |
| 49. I feel that I have to give him reasons for my feelings | | | | |
| 50. Being rejected by him changes my feelings for him . . . . . | ..... | ..... | ..... | ..... |
| 51. I would give up almost anything for him | T | F | T | F |
| 52. I feel I can say anything I feel to him . . . . . | ..... | ..... | ..... | ..... |
| 53. My feeling for him has a quality of forgiveness . . . . . | ..... | ..... | ..... | ..... |
| 54. I can be aggressive and positive with him . . . . . | ..... | ..... | ..... | ..... |
| 55. I feel that we "stand together" against the views of outsiders . . . . . | ..... | ..... | ..... | ..... |
| 56. I feel a strong sense of responsibility for him . . . . . | ..... | ..... | ..... | ..... |
| 57. I live with him in terms of my wants, likes, dislikes, and values . . . . . | ..... | ..... | ..... | ..... |
| 58. Sometimes I demand that he meets my needs . . . . . | ..... | ..... | ..... | ..... |
| 59. My feeling for him has a strong jealous quality . . . . . | ..... | ..... | ..... | ..... |
| 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 | T | F | T | F |
| 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 | T | F | T | 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.

APPROVAL SHEET

The dissertation submitted by Irene Gram has been read and approved by the following committee:

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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.

4-10-84

Date


Director's Signature