



1984

Marriage Encounter: Participant Characteristics Ii

Patricia Arlene Mackin
Loyola University Chicago

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MARRIAGE ENCOUNTER: PARTICIPANT CHARACTERISTICS II

by

Patricia Arlene Mackin

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

May

1984

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ACKNOWLEDGEMENTS

I am indebted to a number of individuals for their support and encouragement during the preparation of this study.

My deepest appreciation goes to Dr. Manuel Silverman, director of the dissertation committee, not only for his time and help on this project but also for his "delicious" sense of humor which kept matters in perspective at all times.

To Dr. Gloria Lewis, thank you for believing in me and giving me the courage to undertake this personal and professional challenge.

To Dr. Ernest Proulx, thank you for your kind regard, helpful comments and suggestions.

To my dear friends, Nancy O'Neill Dowdle and Tim Lawler, my love and thanks for many years of unfaltering friendship and gentle chiding.

To Val Collier, who insisted that "It will be all right", thank you.

To my mother, my love and deepest regard for being the first to teach me the importance of trying.

To my children, Reid Jr., Mary Pat, Michelle and Michael, my love and appreciation for your understanding and cooperation. I hope that this will be an inspiration to you and will help you to realize the importance of trying.

Finally, I would like to thank Reid Mackin for being supportive and understanding throughout my graduate career.

I dedicate this to the memory of my father who planted the first seed when he said, "Don't be a nurse, be a doctor."

VITA

Patricia Koczor Mackin, daughter of Elenor Koczor and the late Sigmund Albert Koczor, was born in Chicago, Illinois.

Patricia attended elementary schools in Chicago and graduated from Lourdes High School. She was awarded a Bachelor of Science degree in biology from Mundelein College in Chicago.

After working for Searle Laboratories for one year, she taught elementary school in Park Ridge and Chicago.

In 1976, she combined her dual roles as mother and student when she began her graduate work at Loyola University of Chicago where she received her Master's degree in May, 1978. She began her doctoral studies in September, 1978 and served as a graduate assistant during the summer of 1979.

Currently, she is the Director of Counseling at Regina Dominican High School in Wilmette, Illinois and an instructor in the University College at Loyola University of Chicago.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS.	ii
VITA.	iii
LIST OF TABLES.	vi
LIST OF FIGURES	vii
CONTENTS OF APPENDICES.	viii
 CHAPTER	
I. INTRODUCTION	1
Factors Affecting Marital Satisfaction	1
Marriage Enrichment Programs	4
Marriage Enrichment Research	5
Purpose of the Study	6
Hypotheses to be Tested.	7
Limitations of the Study	7
Definition of Terms.	8
Organization of the Study.	9
II. REVIEW OF RELATED LITERATURE	10
Introduction	10
Marriage Enrichment.	10
Marriage Encounter	12
Marriage Satisfaction.	14
Marital Satisfaction and Religion.	16
Marital Satisfaction and Financial Security.	18
Marital Satisfaction and Occupational Satisfaction	19
Marital Satisfaction and Children.	20
Marital Satisfaction and Kinship	24
Marital Satisfaction and Physical and Emotional Health.	25
Marital Satisfaction and Sexual Satisfaction	27
Conclusion	29
III. METHODS.	31
Sample and Setting	31
Procedures	31
Instruments.	33
Statistical Procedures	37

IV. RESULTS AND DISCUSSION	38
Statistical Analysis	38
Other Statistical Procedures	48
Discussion of Results.	50
V. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	54
Summary.	54
Results.	55
Conclusions.	57
Implications for Mental Health Professionals	58
Implications for Marriage Encounter.	59
Recommendations.	59
REFERENCES.	61
APPENDIX.	69

LIST OF TABLES

Table	Page
1. Correlations Between CRI Scales and Marital Satisfaction.	39
2. Mean Scores and Standard Deviations for the Sample and Norm Groups	41
3. Mean Differences for the Sample and Norm Groups	42
4. T-Test Values for the Comparison of the Marriage Encounter High Sample Group of Couples to the Norm Groups of Couples	45
5. T-Test Values for the Comparison of the Marriage Encounter Low Sample Group of Couples to the Norm Groups of Couples	47
6. Cohen's Kappa for Marriage Encounter High and Low Sample Groups	49

LIST OF FIGURES

Figure	Page
1. Comparison of Successfully Married, Troubled and Divorced Couples Norm Groups with the Marriage Encounter of High Sample Group of Couples	43
2. Comparison of Successfully Married, Troubled and Divorced Couples Norm Groups with the Marriage Encounter of Low Sample Group of Couples.	44

CONTENTS OF APPENDICES

	Page
APPENDIX A Questionnaires and Inventories.	69

CHAPTER I

INTRODUCTION

There is general agreement today that American society is in a state of transition. Among the many social structures caught in this wave of transition is the institution of marriage. Changes in concepts and ideals over the last few decades have affected many marriages. Increasing numbers of people are dissatisfied with traditional roles and expectations in marriage (Regula, 1975) as seemingly evidenced by the dramatic rise in marital dissolution.

The concept of individual freedom and independence has partially been interpreted as limited involvement and commitment, and denial of meaningful personal relationships. The basic concept of marriage as defined in the traditional sense has collided with the ever-evolving concept of individual freedom (Mace, 1974). Traditionally, divorce was frowned upon and often completely denied. Unhappy spouses unquestioningly suppressed their marital discontent and bore their misery stoically. Today, a marriage that turns out to be intolerable can be terminated without public or private indignation. It is now possible to enter and exit marriage rather freely.

Factors Affecting Marital Satisfaction

Considerable attention has been given to factors contributing to marital satisfaction. Campbell (1976) suggests that assessments of interpersonal relationships, i.e., the subjective aspects of the

marital experience such as friendship or affection, are the key factors in determining marital satisfaction rather than sociodemographic attributes such as age, educational level, income, etc. The more satisfied spouses are with their perceived level of love, affection, friendship and sexual satisfaction, the better equipped they are to deal with some of the other challenging aspects of marriage, i.e., children, finances, occupation, physical and emotional health, and family ties. Research findings on the outcome of marital counseling support this view. Beck's (1975) study of couples whose principal problems involved their emotional relationship, found that with counseling, not only did the husband-wife relationship improve, but also the couple's relationship with their children, other family members and the larger social network to which they belonged. Improvements were also made in areas external to the marital relationship; employment, housing, income and recreation.

Other factors affecting marital satisfaction have roots in the human potential and Women's Liberation movement. The concepts of personal growth and fulfillment have brought about a heightened awareness of woman as person. This awareness has led to role confusion where women are told they have a right to share in and confer on all roles and functions including those of an emotional nature, thus signaling a transition from a hierarchical traditional model in which roles are fixed to what is termed "companionship marriage" based on equality, intimacy and flexibility in all roles (Mace, 1975). At the same time, the wide acceptance of birth control

has given freedom of choice to couples not only to determine the number and spacing of children but also whether or not to bear children at all.

Marital satisfaction has also been affected by the economy of the nation. Recession, inflation and unemployment bring added stress to couples' relationships. Although many women join the work force in search of personal fulfillment, economic pressures preclude a choice for many women who contribute to family maintenance and survival. Along with this, the authority that was traditionally inherent in the male's role as sole breadwinner is now shared by the working couple.

Another issue impacting on marital satisfaction is family relationships which have been strained by the increased mobility of the average American family. The extended family: grandparents, aunts, uncles, cousins, are no longer available to supply the emotional support, advice and help with the children. Couples become totally dependent on each other for all their needs.

It thus becomes evident that the institution of marriage is undergoing a process of adaptation to the cultural changes of the time. Since marital stability can be affected by the forces contributing to these cultural changes and because marital happiness can no longer be defined by traditional sex roles, it becomes apparent that there is a need for a new set of skills for couples who want to increase their satisfaction and fulfillment within the marital relationship, if they choose to remain in their marriage (Hopkins, et al., 1978).

In the past two decades, many new approaches to helping couples

improve and maintain their marriages have been developed. One of the most innovative approaches has been in the form of a movement known as marriage enrichment. Implicit in all marriage enrichment programs is the hypothesis that most married couples have the potential for an in-depth relationship and can view marriage in new terms as a continually changing interaction between husband and wife. The design of marriage enrichment is to help married couples discover and utilize the marital potential that may exist (Davis, et al., 1982).

Marriage enrichment represents a shift from the remedial to the preventive concept of facilitating positive growth. The intent is to reach couples early and to help them learn new ways of relating before crises develop or break-up is threatened (Beck, 1975).

Marriage Enrichment Programs

One of the first marriage enrichment programs was developed by David and Vera Mace in the early sixties. Their aim was to focus on prevention rather than remediation and to provide a vehicle for dynamic interactions rather than merely providing information for self-help. Since then a variety of programs have been developed ranging from communications training (Miller, Nunnally and Wackman, 1979) to insight group therapy (Larsen, 1974), to behavioral exchange programs (Harrell and Guerney, 1974). Although there is a diversity of theoretical frameworks underlying most marriage enrichment programs, to differing degrees, most programs teach couples the skills which will help them learn how to be their own agents of change. The assumption is that if happily married couples are provided with the appropriate skills and growth experiences, their current state of

marital satisfaction will be improved and they will be able to resolve future developmental crises.

Probably the most popular marriage enrichment program is Marriage Encounter. It is estimated that over 1.5 million people have participated in this program over the past 20 years. Although Marriage Encounter originally centered around the teachings of the Catholic church, the principles of the Encounter have been adapted to other religious views.

Marriage Enrichment Research

Although little research has been conducted to evaluate the effects of any of the marriage enrichment programs, including Marriage Encounter, the research that has been done has focused on the effectiveness of procedures and has not measured outcome objectively. According to Hof and Miller (1981), effective research on the outcome of marriage enrichment programs will depend somewhat on the development and selection of appropriate measures of change.

Some of the questions that have not been satisfactorily answered by researchers involve characterizing those who actually participate in marriage enrichment programs. Are marriage enrichment participants truly happy with their marriages? Do couples with dysfunctional marriages also attend? What criteria are used in assessing a happy marriage?

There have been very few studies on the description of the characteristics of participants in marriage enrichment programs. Huber (1976) provided a comprehensive profile of Marriage Encounter participants within the framework of demographic data. Urbaniak

(1981) went further and not only identified the characteristics of couples participating in weekend Marriage Encounter programs, but also provided verification that participating couples compare most closely to a normative group of couples who are successfully married. A standardized psychological test, the Caring Relationship Inventory which measures the elements of a caring relationship, was the instrument used to compare the sample group and the norm group. One of the findings of Urbaniak's study came from a self-report husband-wife questionnaire of the various factors that contribute to marital satisfaction. Using a Likert-type scale, participants gave an overall rating to their marriage on a scale ranging from poor to excellent. The means and frequency distributions indicated that this sample of individuals perceived their marriages as satisfactory. However, there was no attempt to isolate couples who perceived their marital satisfaction to be better than average to compare them to the normative groups of successfully married couples and to isolate those couples who perceived their marital satisfaction to be below average for comparison to the normative groups of troubled or divorced couples.

Purpose of the Study

The present study is a continuation of Urbaniak's previous effort and will further analyze the self-reported characteristics of subjects in Marriage Encounter. By further exploring the available data, this study will provide a more comprehensive profile of these self-selected participants. The resulting information may be of invaluable assistance to mental health professionals as well as potential

Marriage Encounter participants by providing additional information about former participants.

Hypotheses to be Tested

Based on the background material and previous research information, the following hypotheses are posed as the focus of this effort.

1. There will be no significant difference on the Caring Relationship Inventory (CRI) between those couples indicating high marital satisfaction and those couples indicating low marital satisfaction on the husband-wife questionnaire.
2. There will be no significant difference between those couples indicating high marital satisfaction and the Caring Relationship Inventory (CRI) norm group of successfully married couples.
3. There will be no significant difference between those couples indicating low marital satisfaction and the Caring Relationship Inventory (CRI) norm groups of troubled and divorced couples.

Limitations of the Study

1. Although the sample is large ($n = 278$), it is a volunteer sample obtained from a limited geographic area, which may limit the generalization which could be drawn for the population.
2. The sample consisted of persons participating in a Catholic Marriage Encounter. Samples obtained from persons attending other denominational Marriage Encounter programs might produce different results.
3. The questionnaires and instruments (CRI) are only representative of all the possible questionnaires and instruments

which might be used. Additional findings may be possible using other questionnaires and instruments.

4. Since all information is self-reported, a certain subjectivity is apparent.

Definition of Terms

Marriage Encounter

Marriage Encounter is an international movement with a religious base, designed to make a good marriage better (Bosco, 1973). The following denominations have their own unique expressions: Church of Christ, Episcopalian, Jewish, Reorganized Latter-Day Saints and Roman Catholic. The initial experience is a weekend in which 10-25 couples are given an opportunity to examine their lives together, free from daily distractions. All couples are urged to explore their relationship openly and lovingly in a face to face encounter with the person they have chosen as their mate. Couples learn a new way of communicating in order to experience what it means to be loved and valued by your spouse.

Marriage Encounter Participants

These are married couples who voluntarily participated in the Marriage Encounter program.

Catholic Marriage Encounter

Catholic Marriage Encounter began as an outgrowth of the Catholic Christian Family Movement in Spain. The Catholic experience reflects Roman Catholic theology regarding the concept of marital unity. This concept is well stated by the Jesuit theologian Jarad Wicks (1973):

A couple enters the Christian marriage by their pledge of life long love and fidelity. They do not merely exchange rights and duties, but rather confer themselves in a total way. Each takes on a new identity for the other ... so also spouses select each other forsaking and excluding all others for the rest of their lives.

Organization of the Study

Chapter I presented an introduction, a discussion of factors affecting marital satisfaction, marriage enrichment programs and research, a discussion of the main research upon which this study is based, and a statement of purpose. Chapter II will present a review of literature relevant to the present study. Chapter III will include the methodology of the research design, description of the instruments used in the study and the statistical procedures employed. Chapter IV will discuss the results of the data analyses and Chapter V will offer a summary, conclusion and recommendations.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

This review will cite literature dealing with marriage enrichment concepts and programs, a unique marriage enrichment program known as Marriage Encounter, marital satisfaction and factors contributing to marital satisfaction.

Marriage Enrichment

The goal of marriage enrichment is preventive intervention and is offered to couples whose interactions are basically sound but who wish to make their relationship even more satisfying. The focus of almost all marriage enrichment programs is on the development of communication skills, the strengthening of emotional lives and the reinforcing of existing marital strengths. Enrichment experiences are usually provided in either weekend retreats or group growth weekly meetings. Most of these programs are conducted in a group setting, however, Marriage Encounter (Bosco, 1973, 1976) is structured around separate husband-wife experiences.

The number of marriage enrichment programs has grown significantly since the early sixties. Although the various programs differ within the framework of preventive intervention, the primary goal of enriching stable marriages is still pursued by most.

There are at least 50 different marriage enrichment programs

being offered (Hof and Miller, 1981). The most well known have been the Minnesota Couples Communication Program (Miller, Nunnally and Wackman, 1976, 1979), the ACME Marriage Enrichment Program (Mace, 1976, 1977), the Conjugal Relationship Modification Program (Rappaport, 1976), and Marriage Encounter (Bosco, 1973, 1976).

There are several new models which have been added to the marriage enrichment spectrum. Elliott and Sanders (1982) present the Systems Marriage Enrichment program as a model for enhancing marital satisfaction. The core concepts from systems theory upon which this model is based are: 1) curricular causality (no one is to blame); 2) repetitive, predictive interaction patterns (certain laws or rules governing the degree of closeness/distance between partners is apparent); and 3) the co-existence of the morphogenic tendency (ability to adapt to changes) and morphostatic tendency (an ability to resist change). Although the program is still in the early stage of development, the response has been overwhelmingly positive in the initial clinical pilot projects.

Another model, "Choice Awareness" (Nelson and Friest, 1980) is presented as a system which helps couples make more constructive cognitive, affective and behavioral choices. This system defines choice as behavior over which we have some control. Choice Awareness Workshops provide participants with a set of 16 concepts through which they might explore their interactions, examine their alternatives and make new cognitive, affective and behavioral choices.

Hof and Miller (1981) describe the Creative Marriage Enrichment program model which has been designed to help participants to

experience their relationship as something which is continually growing and being recreated. Although Hof and Miller emphasize the importance of studying the effects of marriage enrichment programs through careful research, by their own admission Creative Marriage Enrichment has not been scientifically researched. Their confidence and belief in the program is based on the personal experience of the participants. Future program evaluation is being planned.

Marriage Encounter

Marriage Encounter is the largest marriage enrichment movement in the world (Doherty, et al, 1982). Leaders of Marriage Encounter estimate that more than one and a half million people have participated in the Marriage Encounter weekend program.

Although Marriage Encounter has achieved success in recruiting couples and building this spectacular movement, empirical research in the professional publications is virtually non-existent. As a result, Marriage Encounter has been the subject of several critiques in the professional literature. Doherty, et al (1978) objects to Marriage Encounter's ideology which attempts to present a single definitive goal for all married couples (unity) and more seriously, a claim of divine sanction for this goal ("united like Christ and His Church"). Doherty, et al found other potentially harmful effects: 1) the perceived benefits of the weekend which may be at best temporary and at worst illusory; 2) the denial of differences and separateness in married couples; 3) overemphasis on the dialogue technique; 4) the Marriage Encounter "high" sets up couples for a hard fall; 5) couples who do not practice the "dialogue" may experience guilt and

resentment; and 6) Marriage Encounter may affect the couple's relationship with their children, their relatives and their friends.

Although DeYoung (1979) found the operation of Marriage Encounter to be male-centered, the biggest failing in his opinion, was the lack of discussion on how couples can improve the quality of their lives in terms of their work and social conditions. In other words, he finds the teachings of Marriage Encounter to be more spiritual and less pragmatic.

Probably the most thought-provoking critique has been presented by Doherty and Walker (1982) who investigated the relationship between participation in Marriage Encounter and subsequent marital distress. The authors suggest that a Marriage Encounter weekend might be too intense for some couples causing an emotional overload. Emotional overload often occurs in therapy when the client is moved too quickly into self-disclosing issues that may be too painful.

Casualties in Marriage Encounter are particularly open to inquiry since the programs are promoted for couples who are not currently experiencing marital problems or distress. Although Marriage Encounter is not for severely distressed couples, nor is it promoted as a substitute for marital therapy, there is no screening process to determine which couples may be better served in other programs.

There have been several studies providing descriptive characteristics of Marriage Encounter participants (Huber, 1976; Urbaniak, 1981). Urbaniak compared Marriage Encounter participants to the Caring Relationship Inventory norm group of successfully married, troubled and divorced couples and found that the sample group was

indeed similar to the Caring Relationship Inventory norm group of successfully married couples.

The purpose of this study is to determine what differences exist in the characteristics of Marriage Encounter participants who perceive their marriage to be either above or below average.

There are several major objectives in this study. One is to examine the data of the previous dissertation (Urbaniak, 1981) with alternative research designs. Another is to attempt to provide a reliable and expedient method of identifying couples who may not benefit from Marriage Encounter activities. A related objective is to suggest means by which this identification can be accomplished by mental health professionals and by those who are leaders in Marriage Encounter.

A review of literature on marital satisfaction and factors contributing to marital satisfaction is essential to this present study as background for determining the impact of these factors on marital satisfaction.

Marital Satisfaction

The goal of marriage enrichment is to provide couples with the skills necessary to enhance their relationship and increase their marital satisfaction. Although marital satisfaction has been variously conceptualized as how well couples get along, how well they function or how well adjusted they are, the central focus seems to be on some global construct of marital satisfaction. After reviewing definitions of marital satisfaction, the consensus appears to be incorporated in Hawkins' (1968) definition: "the subjective feelings

of happiness, satisfaction, and pleasure experienced by a spouse when considering all current aspects of his or her marriage." As such, marital satisfaction focuses on the individual's perception of marriage. The bulk of the literature relies on this subjective approach, thus leaving the measurement of marital satisfaction vulnerable to the bias of a socially desirable response (Hicks and Platt, 1970).

A substantial amount of literature suggests that marital satisfaction may be related to a number of variables. Luckey (1960) hypothesized that if mutuality of perception is operative and important as a basis of interaction with other persons, the effects will be particularly evident in the marriage relationship. She found that satisfaction in marriage was related significantly to the congruency of the husband's self-concept and that held of him by his wife. In another study, Luckey (1964) confirmed that there is a reliable association between the degree of satisfaction in marriage and certain kinds of descriptive perceptions of self and spouse. It was suggested that it is these important perceptions which should engage the counselor's effort and concern rather than the problem situations in a marriage.

Levinger (1965) found that esteem for spouse, desire for companionship, sexual enjoyment and husband's income were attractions in marriage contributing to marital satisfaction. Hawkins (1968), however, concluded that marital satisfaction was far from being dependent on companionship.

Snyder (1979) and Gottman (1979) propose that marital

satisfaction is related to the couple's ability to resolve differences. The results of Snyder's study of multidimensional assessment of marital satisfaction indicates that while measures of affective and problem-solving communication are consistently the best predictors of marital satisfaction, sexual satisfaction and agreement about finances continue to predict marital satisfaction at a significantly high level.

Thus, it appears that considerable research has been devoted to factors contributing to marital satisfaction. According to Spanier and Lewis (1980) one of the more significant developments in recent marital research has been the recognition that the quality of marriage does involve multidimensional phenomena.

Marital Satisfaction and Religion

Most religious denominations view marriage as a divinely ordained sacrament carrying with it the ethical commandment to incorporate the values of love, faithfulness and responsibility into the husband-wife relationship. The concept of the sacramental nature of marriage is regarded as contributing to the qualitative improvement of husband-wife relationships (Blood, 1972).

In a study of the young Catholic family, Greeley (1980) found that religion does have some influence on the quality of the Catholic marriage. If both spouses pray frequently, go to church regularly, believe in life after death and were married by a priest, they are more likely to describe their marriage as very satisfactory. It was also determined that religious devotion facilitates the rebound of a marriage after a crisis.

Religion as a factor in the breakdown of marriages does not appear as a direct dispute over religion but in more subtle ways as basic disagreement over the nature and purpose of marriage. Thomas (1956) found that in cases reporting religion as a primary factor in marital maladjustment, the conflict appeared in two major areas: the education of children and the rejecting of freedom to practice religion. These conflict areas, however, are more likely to exist in mixed denominational unions.

Campbell et al (1976), in their study of the quality of life and the domains of life experience that contribute to life satisfaction, found that although happy marriages and good health were the most important domains contributing to life satisfaction, the sharpest diversity in response for the statistical population arose for the importance of "having a strong religious faith." About a quarter of the sample chose religion as one of the two most important domains in life, while a similar proportion said it was only "somewhat" or "not at all" important. In this particular study, "having a strong religious faith" was described as being more important by women than men, by older people than younger people, by those with less formal education than by those with more, and by those with low incomes than by those who are financially better off.

In this same study, religiosity was negatively correlated with personal competence. Persons who claimed strong religious values also reported less than average feelings of well-being and were more likely to cling to religious values as a compensatory resource.

That a religious orientation and level of religious practice

seems to be a benefit in marriage and family life might be explained in other ways. Most churches emphasize the value of religious participation by family groups cognizant of the fact that the forces separating the members of the family and directing their interests into widely divergent channels are more numerous than are the opportunities for participation in any activity as a family unit. Therefore, to participate with a spouse and children in the activities of a church often aids in building strong marriage and family relations (Landis, 1973).

Marital Satisfaction and Financial Security

When poor couples are asked how they feel about their marriages they often confess that they are unhappy. In general, poverty undermines the psychological satisfactoriness of marriages.

When every unusual expense produces a major crisis, conflict over money is endemic. When life is soured by inadequate food, clothing and shelter, family members take their frustrations out on each other in quarrels. Couples who try to avoid fighting by avoiding each other are correspondingly alienated from each other (Blood, 1972).

Komarovsky (1962) felt that even so-called "happy marriages" suffered visibly from their economic inadequacy in such subjective forms as "anxiety about the future, the sense of defeat, concern about the failure to give one's children a good start in life, and a general lack of enthusiasm about the success of their marriage."

It does not necessarily follow that wealth guarantees marital satisfaction. An important factor is the ease in which the money is obtained. Riches cannot be provided to the family at too great a cost in time without diminishing marital satisfaction (Blood, 1972). Some

of the more recent studies indicate that income and prestige levels are unrelated to perceived happiness (Jorgensen, 1979; Brinkerhoff, 1978; Galligan, 1978; Glenn and Weaver, 1978).

Scanzoni (1970, 1972) and others have argued that a "process of reciprocity" characterizes higher income and prestige marriages in that socioeconomic rewards funneled into the marriage relationship by one spouse are exchanged for services and such expressive rewards as understanding, empathy and expressions of affection. Spouses are motivated to engage in this reciprocal process because they perceive each other as competent in their performances of their respective roles as breadwinner or nurturing companion. As the level of socioeconomic rewards provided by the primary breadwinner declines, the "process of reciprocity" begins to weaken and spouses become less willing to exchange expressive rewards for instrumental ones.

Marital Satisfaction and Occupational Satisfaction

Smith and Cranny (1968) suggest that there might be a relationship between marital satisfaction and occupational satisfaction. Empirical research generated in the sixties indicated that family socioeconomic status, generally measured by the husband's occupational prestige and income level has significant positive associations with marital cohesiveness (Levinger, 1965), and marital satisfaction (Blood and Wolfe, 1960; Scanzoni, 1970, 1975).

Macke et al (1979) examined the traditional view of marriage that housewives experience their husband's successes vicariously. Macke maintains that the specific role requirements of traditional marriage may reduce a woman's self-esteem and render her more vulnerable to

stress. Income has a positive effect on self-esteem since the wife can translate money into material things which increases her status among peers, however, the other successes of the husband seem to work against the wife's self-esteem. In Macke's study, this was not true for working wives.

L'Abate and L'Abate (1981) discuss the marriages of husbands who pursue the "Great American Dream" (money, status, power), while their wives are left to pursue the "Petty Realities of Life" (demands of children, laundry, cooking, shopping, etc.). The result of this polarization in achievement orientation is an inability to be or become intimate. Levinson et al (1978) notes:

If in supporting his dream she loses her own, then her development will suffer and both will later pay the price. Dynamics of this kind often surface in transitional periods such as the Age Thirty Transition or the Mid-Life Transition.

L'Abate (1975) found that when asking couples what is most important to them most men will reply: "My family and my work." Most women will say: "My husband and my family." It appears that the husband achieves a certain degree of self-hood from his occupation while the wife relies on her husband and children to define herself.

According to Spendlove et al (1981), for many women, being a housewife means being exceedingly dependent on their husbands for income, social status, social contacts and a sense of personal identity. Many aspects of being a housewife encourage this dependence which may lead to "learned helplessness" and depression.

Marital Satisfaction and Children

Hicks and Platt (1970) highlighted research from the sixties that

found children to be detractors rather than contributors to marital quality. Spanier and Lewis (1980) concur that this has been confirmed in the seventies. Much attention has been given to the effects of the number and spacing of children on marital satisfaction (Miller, 1975, 1976; Ryder, 1973). More important than the number of children or their spacing is how successful the parents feel they are in controlling these variables according to their consensual desires or in adjusting them to conform to reality. In other words, there is no optimal number, spacing or sex-birth order of children except as defined by the couple's consensual decision (Christensen, 1968; Gottman, 1979).

Recent studies suggest that in American society, the presence of a child or children in the family on the average diminishes the happiness or marital satisfaction of the parents (Ryder, 1973; Glenn, 1975, 1982; Glenn and Weaver, 1978; Miller and Sollie, 1980; Marini, 1980). Self-reports by parents offer the only evidence of positive effects on parents' marriages (Rollins and Galligan, 1978; Campbell, Converse and Rogers, 1976; Russell, 1974). It may be that parents are reluctant to admit to themselves that their children have had a negative impact on their marriage.

Luckey and Bain (1970) found that couples with a satisfactory marriage felt that their marriage was enhanced relatively little by their children, whereas couples with unsatisfactory marriages relied much more on their children as a source of satisfaction with their marriage.

Studies of marriage adjustment among couples in early and later

years of marriage reveal that child-rearing ranks high with both groups as a problem in marital adjustment. A study of 409 marriages of parents of college students revealed that child-rearing and sex were two important issues on which couples had failed to reach satisfactory agreement. Younger couples ranked child-rearing with in-laws and finances as problematic areas (Landis, 1973).

Parents who differ over child-rearing are inclined to react emotionally toward their differences. A common complaint among both the younger and older couples was that one spouse would countermand orders given by the other. This double-message is not only damaging to the husband-wife relationship but also to the parent-child relationship (Blood, 1972).

One of the factors undermining the quality of the father-child relationship is the nature of work in urban societies and the degree of father absence (Goode, 1964). There is a myth regarding the difference in the degree of father absence between executive-professional men and unskilled-skilled laborers. Work hours have been increasing for the executive-professional as the workingman's hours have been decreasing. The executive-professional does not punch a time clock, however, he also does not limit his work day to eight hours (Skolnick and Skolnick, 1977).

Other factors contributing negatively to the father-child relationship are: the disparate interests of family members and the attraction of a youth culture which pulls even young children toward peers who share their interests; the rapid growth of knowledge which prevents even the most intelligent fathers from maintaining their

traditional role as the fountain of knowledge; and the changing nature of sex roles which threatens male dominance with the accompanying loss of authority in the home. Divorce may be the ultimate diminishment of the father-child relationship as the father's resentment grows upon having to pay child support, having to lurk in the shadow of a stepfather and then, feeling guilty about this resentment (Skolnick and Skolnick, 1977).

The mother-child relationship suffers from some of the contradictions inherent in a system of child-rearing that is oppressive to women. Modern society places great emphasis on individual advancement, achievement and development, and yet most women are conditioned to expect that child-rearing will be their major individual responsibility (Skolnick and Skolnick, 1977). The demands of caring for children leave the housewife more vulnerable to feelings of dependence and depression. Having children generally means that women do not have time for the privacy to reflect, the intellectual stimulation to grow and learn, nor the adult contacts in which to establish a network of social supports as do husbands in the context of their jobs (Spendlove, et al, 1981).

Mothers' employment affects mother-child relationships in a more complex and inconsistent way than the husband-wife relationship. Siegel (1959) presented evidence that working mothers had daughters who were more aggressive, self-reliant, sociable and less obedient. The effect of maternal employment was the opposite for sons in this study.

Campbell, Converse and Rogers (1976) revealed that parents who

are very negative in the assessment of their relationship with their children also reported very high levels of dissatisfaction with marriage and family life.

Marital Satisfaction and Kinship

Kinship is an extension of the family system; the relatives acquired by blood and marriage. Nuclear family generally refers to "the family" (mother, father, children), while extended family is the network formed by combining two, three or more nuclear families (brothers and wives, sisters and husbands) (Leichter and Mitchell, 1978).

Extended family interaction in modern society is not purely social but also a means of more tangible forms of help. Kin come to the rescue when institutions and formal agencies are unavailable or too expensive. Families generally turn to their relatives when their resources for coping with life are exhausted (Blood, 1972; Leichter and Mitchell, 1978).

The scattering of adult married and unmarried family members has accelerated during recent decades through increased migration, which may be related to the acquisition of degrees in higher education among other things (Skolnick and Skolnick, 1977). An analysis of the family system and its growing separation from the extended family has brought Parsons (1955) to the conclusion that the nuclear family is not and cannot be an independent society. Recent studies of kinship in urban industrial societies have shown that under many circumstances, extensive involvement with kin outside the nuclear family still exists (Leichter and Mitchell, 1978). Sussman and Burchinal (1964) collected

data which rejected the concept of the isolated nuclear family and suggest that "considerable interchange of help takes place between elements of the extended family".

There is a certain sense of security when husbands and wives are surrounded by helpful relatives. Not only is a cushion provided for unexpected emergencies by relatives heeding calls of distress, but for couples with children, there is a trust that no matter what happens to them the children will be well cared for.

The extended family supplies psychological and social resources to one another. The fewer alternatives available, i.e., professional help and friends, the more heavily kin are relied upon to supply this need. Blood (1969) studied kinship interaction and found that the impact of kin helpfulness on marital solidarity is more apt to be positive than negative. Marital satisfaction for wives increased proportionately with the number of types of help received from relatives (child-care, nursing care, housework, valuable gifts, financial advice, help with getting a job, etc.).

Other implications in this study were: that husbands with helpful kin are more helpful to their wives around the house; that the more help received from kin, the more communicative is the husband to his wife; and the more helpful the kin, the more often the wife shares her troubles with her husband.

Marital Satisfaction and Physical and Emotional Health

Healthy people function at high levels of work, play and love. They seem to possess the energy needed to deal with the events of everyday living. Good health makes a difference in the way a person

handles crises and solves problems; being healthy and feeling well makes it easier to cope with stress (Smart and Smart, 1976).

Health refers to the individual's physical and emotional well-being, and is much more than the absence of disease and illness. It is the optimal functioning and development of the whole organism throughout the life span. Recent studies reveal that married partners definitely contribute to each others health as measured by mortality rates. In Canada and the U.S., married men and women live longer than single, widowed and divorced men and women (Smart and Smart, 1976).

The relationship between stressful life events and the subsequent onset of illness has emerged in recent years as a major focus of stress research (Dohrenwend and Dohrenwend, 1974; Holmes and Rahe, 1967). Research on the health consequences of stressful life events was first conducted by Holmes and Rahe (1967) who developed an inventory of life experience, the Social Readjustment Scale, which is used to assess the relative impact of a wide range of personal, family and occupational situations upon an individual. A growing number of investigators are using lists of stressful life events, which are not identical, but do overlap with the events of marriage, birth of a first child, loss of a job, and death of a loved one.

Findings from stress research indicate a positive relationship between the occurrence of life stress and the genesis of physical and psychiatric symptomology (Sarason and Spielberger, 1979).

People vary in how they are affected by potential stressors. Individuals suffering from separation, divorce, birth of a child, loss of a job, death of a spouse, do not all experience long-term physical

or psychological setbacks. Cobb (1976) describes how social support systems can significantly ameliorate the effect of such specific stressors as job loss, recovery from illness, bereavement, etc. Social support is not the mere presence of others but resources in the form of relationships on which an individual can rely such as a spouse, family and friends (Sarason and Spielberger, 1979).

Eaton (1978) examined the relationship between life stress and psychiatric symptoms. Social support in this study was defined in terms of individuals who were either married or not living alone versus those who were unmarried or living alone. The relationship between life stressors and symptoms was significantly higher among individuals having low levels of social supports than among individuals having high levels of social support.

Minuchin (1979) investigated the assumption that conflict between parents impose an emotional burden on their children. Because the young child is so dependent for a sense of well-being on the quality of interactions between the parents, any sign of conflict is thought to have a palpable impact on the young child. There is evidence that psychosomatically ill children tend to absorb the stresses induced by their parent's conflicts, and for the sick child, the capacity to protect the family from conflict through the use of symptoms may act as a major reinforcement for the illness.

Marital Satisfaction and Sexual Satisfaction

A mutually satisfactory sexual relationship is a basic factor contributing to happiness in marriage. Sexual feelings are intertwined with every aspect of the relationship and in a healthy

marriage there is an affirmation and enjoyment of sex that gives the total relationship warmth, joy and resiliency (Clinebell, 1970; Landis, 1973).

While sexual problems are often blamed for marital difficulties, the fact is sexual relations may keep some marriages intact. Counselors and psychologists who treat marital problems are aware that some couples are able to relate well sexually although they cannot get together in any other context (Frank, 1979; Lederer, 1977).

Sex is unique in that it is a mutually satisfying male-female symbiosis requiring a high degree of collaborative communication between the spouses. This conjoint union represents a common goal which is understood clearly by both spouses (Lederer, 1977).

Studies of happily married couples who achieved the highest degree of mutuality in their sexual relations were also the most happily married. Burgess and Wallin (1953) studied 1000 engaged couples; five years later they researched the sexual adjustment of these couples and found a high correlation existed between their sexual adjustment and overall marital adjustment.

Some studies have shown that premarital sex experience does little or nothing to improve marital sex adjustment or marital satisfaction.

Although the Catholic Church has traditionally idealized celibacy and regarded marital sexuality as a lesser state, its attitude toward reproduction is very positive (Blood, 1972). The Biblical injunction to "be fruitful and multiply" has been taken literally by many faithful Catholics.

The pastoral document entitled "Marriage and the Family Today" acknowledges contemporary marriages which bring men and women together who relate on a much more intimate, egalitarian relationship than in the past. The document rejects the idea that sexual activity should be separate from any moral norm and view married love as the perpetual gift of self to the other spouse (Feucht, 1970).

Greeley's study of the young Catholic family reveals that satisfaction in marriage, both general and specifically sexual, takes a long time to build. For women, the average level of marital satisfaction seems to be the result of sexual fulfillment, while the decline in sexual fulfillment signals a sharp decline in marital satisfaction. This appears to be in contrast to the Catholic notion that sexual fulfillment is not important to marital satisfaction. According to this study, it is indeed important, especially for women.

Greeley explored the relationship between sexual fulfillment, value consensus and emotional satisfaction and found these to be the most powerful predictors of joint marital satisfaction. This same study also revealed that there was no relationship at all between "liberal attitudes on birth control, premarital sex, living together and marital and sexual fulfillment." Neither is there any relationship between conservative attitudes on these issues and marital satisfaction.

Conclusion

Evidence from the literature indicates that many variables may affect the quality of a marital relationship. Those who marry with a reasonably accurate perception of their own marriageability and an

appreciation of the obligations of marriage as well as its privileges are likely to achieve greater happiness and success. The relationship that exists between two married people does not remain static. New understandings and new adjustments continue to be necessary at each stage of life and each stage will have its own special requirements, pressures and rewards.

The goal of marriage enrichment programs is to help married couples discover and utilize the marital potential that may exist. The programs are not designed for severely distressed couples, however, there is no screening process to determine which couples may be better served in other programs. It is becoming more apparent that a screening process would not only facilitate a suitable matching of participants, but also have implications for the reevaluation of recruitment literature and trained leadership. For this purpose the present study is an attempt to more fully describe the people who participate in the Marriage Encounter weekends and to provide a more comprehensive profile of these self-selected participants.

CHAPTER III

METHODS

The present study is based on available data from a previous dissertation, therefore, the methods will be reported consonant to the previous study with the exception of the statistical procedures which are different for the present study.

Sample and Setting

The sample was drawn from the couples who were enrolled in Marriage Encounter weekends held within the Catholic Diocese of Rockford. The Diocese is comprised of 11 counties in northern Illinois and the Marriage Encounter weekends were held at six different locations in four of the counties within the Rockford Diocese.

The respondents were volunteers taken from the entire population of couples attending the Marriage Encounter weekends conducted in the Diocese of Rockford between July, 1979 and the end of January, 1980. A total of 278 couples took part in this study of which 210 couples completed all the questionnaires and inventories. Sixty-eight couples left some portion of the questionnaires or inventories incomplete.

Procedures

Permission was obtained to gather the data necessary for this study both from the Bishop of the Diocese and from the executive officers in charge of Marriage Encounter in the Diocese of Rockford.

The cooperation of the team couples facilitated the acquisition of the data.

To obtain the data from the participants on the Marriage Encounter weekends held at the various locations, packets were prepared for distribution. The packets consisted of two large manila envelopes containing forms, questionnaires and inventories, one envelope for the wife and one for the husband. Each envelope was labeled and coded with a number indicating the location, date and couple identification number to be used in the research.

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

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

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

Instruments

The "Couples Questionnaire" asked 13 questions which provided descriptive information about the couples. The content of this questionnaire was established by subjecting it to the scrutiny of four Professors at Loyola University. After incorporating their suggestions, the revised questionnaire was field tested with several Marriage Encounter groups prior to the study.

The husband-wife questionnaire is the male and female form of the same questionnaire. It contains eight questions believed by various authorities to be factors which may contribute to or detract from marital satisfaction. It attempts to measure the individual's unique perception of these factors. A likert type scale was used. The ratings included the categories of religious practice, physical and emotional health, financial security, sexual satisfaction, occupational satisfaction, relationship with children, extended family contact and marital satisfaction. Three other questions were also included in this questionnaire: one about counseling assistance and

two regarding their knowledge of and their decision to attend the Marriage Encounter weekend. This questionnaire was also field tested with several Marriage Encounter groups before its use in the study. It was assumed that the actual results will lend to the construct validity.

The "Caring Relationship Inventory" (CRI) is a measure of the essential elements of love or caring in human relationships. It is basically self-administering. Instructions are printed on the Inventory booklet and may be read by the subject. The inventory consists of 83 items measuring the feelings and attitudes of one member of a male and female pair for the other member. Responses of either true or false are made to each of the items, first as applied to the other member of the pair and, a second time, as applied to an "ideal" mate. Two forms of the inventory are used, one for the male rating the female and one for the female rating the male. The five elements of love measured by the 83 CRI items are:

- Scales A - Affection - a helping, nurturing form of acceptance of the kind that characterized the love of a parent for a child.
- F - Friendship - a peer love based on appreciation of common interests and respect for each other's equality.
- E - Eros - a possessive, romantic form of love which includes features such as inquisitiveness, jealousy, exclusiveness.
- M - Empathy - is a charitable, altruistic form of love which feels deeply for the other individual as another unique human being. It involves compassion, appreciation, and tolerance.

S - Self Love - the ability to accept, in the relationship rated, one's weaknesses as well as to appreciate one's individual, unique sense of personal worth. It includes the acceptance of one's full range of positive and negative feelings toward the person rated.

Subscales B - Being Love - the ability to have and accept the other person as he or she is. Being love includes aspects of loving another for the good seen in them. It is an admiring, respectful love, and end in itself.

D - Deficiency Love - the love of another for what they can do for the person. Deficiency love is an exploiting, manipulating love of another as a means to an end.

The scales as reported by Shostrom have split-half reliability estimates based on a sample of successfully married couples, troubled couples and divorced individuals. These correlations suggest adequate internal consistency for the CRI scales.

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

Concepts measured by the CRI were not conceptualized as representing completely independent dimensions. Thus, in general, intercorrelations among the CRI scales are positive, ranging up to a

magnitude of .6 to .7 as in the case of Affection and Friendship. Samples of actualizing couples score above troubled and divorced samples on all scales.

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

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

The CRI is simple, self-administering for either individuals or a group and since its publication, it has been widely used in counseling and therapeutic settings as well as in marriage and family courses as a springboard for discussion.

One of the findings of the previous study came from the self-report husband-wife questionnaire of the various factors that contribute to marital satisfaction. The means and frequency distributions were all between the average and above average category

which apparently indicated that according to the perceptions of this sample, they view their marriages as satisfactory. A Likert-type scale was used in rating marital satisfaction and the other factors contributing to marital satisfaction on the husband-wife questionnaire. A value of one (1) was assigned for a rating of excellent increasing to five (5) for poor.

To isolate the sample for this study, those couples whose global rating for marital satisfaction was (1) excellent or (2) above average were designated as the "high" sample. Those couples whose global rating for marital satisfaction was (4) below average or (5) poor were designated as the "low" sample.

Statistical Procedures

Means and standard deviations were calculated for the high and low sample and for the scales and subscales of the CRI. T-tests for the significance of mean differences were used to determine whether or not differences existed between the high and low sample and the norm groups of the CRI.

In order to assess the strength of the hypothesized relationship between marital satisfaction and the variables in a caring relationship, a bi-serial correlation was computed between high and low samples and each of the seven scales and subscales of the CRI.

A measure of agreement, Cohen's kappa, was used to measure agreement between pairs of individuals, i.e., husbands and wives.

The SAS computer program was employed for the statistical procedures.

CHAPTER IV

RESULTS

Chapter IV reports the findings of this study. The results are presented in the order of the hypotheses tested. Additional statistical procedures used to further explore the data are also presented.

Statistical Analysis

Hypothesis 1 - There is no significant difference on the CRI between those couples indicating high marital satisfaction and those couples indicating low marital satisfaction on the husband-wife questionnaire.

The obtained r 's and probabilities are presented in Table 1. The results reveal statistically significant positive correlations at the .01 level and beyond between affection, friendship, empathy, self-love, being love and marital satisfaction. The correlation between eros and marital satisfaction was .120 approaching significance with a probability level of .0889. A negative correlation was found between deficiency love and marital satisfaction, $-.140$ with a probability level of .0571. The results indicate significant differences on all but one scale of the CRI between those couples indicating high marital satisfaction and those couples indicating low marital satisfaction on the husband-wife questionnaire. Therefore, Hypothesis 1 is rejected.

Table 1

Correlations Between CRI Scales and Marital Satisfaction

	R	Probability
Affection	.490	.0001
Friendship	.500	.0001
Eros	.120	.0889
Empathy	.350	.0001
Self-Love	.270	.0003
Being Love	.520	.0001
Deficiency Love	-.140	.0571

Table 2 presents the mean scores and the standard deviations for the norm groups of successfully married, troubled and divorced couples and the high and low sample groups of Marriage Encounter couples. The differences between the various group means are presented in Table 3.

Figure 1 presents a graphic comparison of the mean scores on each scale and sub-scale of the CRI for the successfully married, troubled and divorced couples norm groups and the Marriage Encounter high sample group of couples. The successfully married norm group is identified in Figure 1 by a standard score of 50 on each scale and sub-scale.

Figure 2 presents a graphic comparison of the mean scores on each scale and sub-scale of the CRI for the successfully married, troubled and divorced couples norm groups and the Marriage Encounter low sample group of couples.

Hypothesis 2 - There is no significant difference between those couples indicating high marital satisfaction and the CRI norm groups of successfully married couples.

T-tests were employed to test both Hypotheses II and III. Table 4 presents the t-test values for the comparison of means between the Marriage Encounter high sample group of couples and the CRI norm groups of successfully married, troubled and divorced couples. In the comparison of the means of the sample group to the successfully married norm group, t-test values show that significant differences were evident on the affection scale ($t=2.20$; $p<.05$), the friendship scale ($t=3.02$; $p<.05$), the eros scale ($t=1.85$; $p<.05$), the empathy scale ($t=3.08$; $p<.05$), the self-love scale ($t=2.11$; $p<.05$) and the

Table 2

Mean Scores and Standard Deviations for the Sample and Norm Groups

Scales and Sub-scales	Successfully Married Couples		Troubled Couples		Divorced Couples		Marriage Encounter High Group		Marriage Encounter Low Group	
	\bar{X}	S	\bar{X}	S	\bar{X}	S	\bar{X}	S	\bar{X}	S
Affection	11.0	2.2	8.4	2.9	7.0	3.4	11.5	1.7	8.7	2.0
Friendship	12.9	2.2	8.4	3.1	6.6	3.6	13.8	2.9	8.9	2.7
Eros	9.5	3.3	8.2	4.3	7.0	4.8	10.1	2.2	9.2	2.0
Empathy	12.9	2.2	12.2	2.9	10.5	4.1	13.6	1.7	11.5	2.4
Self-Love	11.1	2.9	8.3	3.1	7.4	3.9	10.5	1.9	8.8	3.2
Being-Love	13.5	2.1	10.9	3.1	8.7	4.0	14.4	1.8	10.9	2.4
Deficiency Love	6.1	2.3	5.6	2.4	5.2	2.6	6.0	1.5	6.7	1.3

Table 3

Mean Differences for the Sample and Norm Groups

Scales and Sub-scales	(1-2)	(1-3)	(1-4)	(1-5)	(2-3)	(2-4)	(2-5)	(3-4)	(3-5)	(4-5)
Affection	2.6	4.0	0.5	2.3	1.4	3.1	0.3	4.5	1.7	2.7
Friendship	4.5	6.3	0.9	4.0	1.8	5.4	0.5	7.2	2.3	4.9
Eros	1.3	2.5	0.6	0.3	1.2	1.9	1.0	3.1	2.2	0.9
Empathy	0.7	2.4	0.7	1.4	1.7	1.4	0.7	3.1	1.0	2.1
Self-Love	2.8	3.7	0.6	2.3	0.9	2.2	0.5	3.1	1.4	1.7
Being-Love	2.6	4.8	0.9	2.6	2.2	3.5	0	5.7	2.2	3.5
Deficiency Love	0.5	0.9	0.1	0.6	0.4	0.4	1.1	0.8	1.5	0.7

- 1 = Successfully married norm group
 2 = Troubled couples norm group
 3 = Divorced couples norm group
 4 = Marriage Encounter high sample group
 5 = Marriage Encounter low sample group

PROFILE SHEET FOR THE CARING RELATIONSHIP INVENTORY

NAME _____

MARITAL STATUS _____

NAME OF PERSON RATED _____

RELATIONSHIP _____

AGE _____

SEX _____

DATE _____

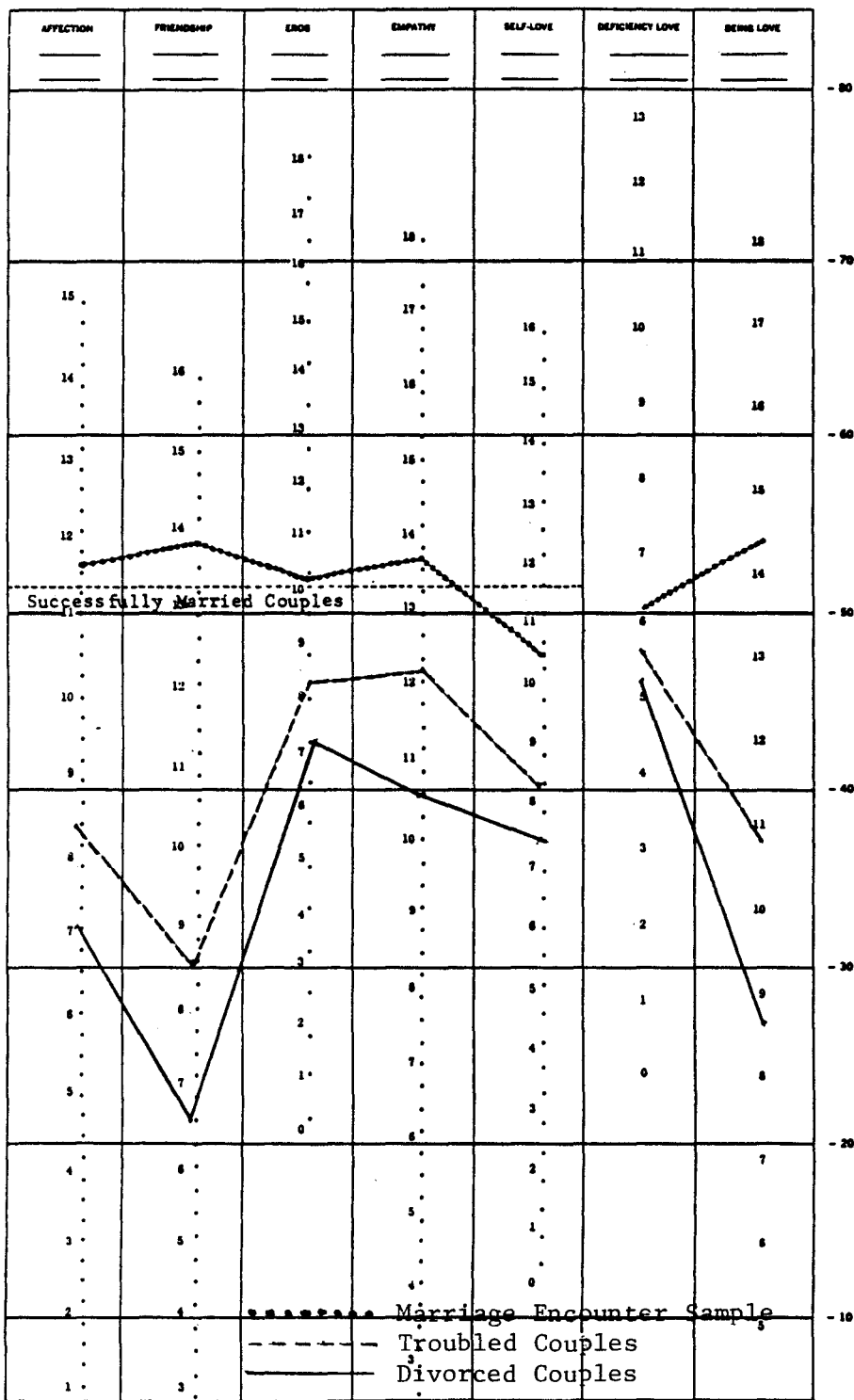


Figure 1. Comparison of Successfully Married, Troubled and Divorced Couples Norm Groups with the Marriage Encounter High Sample Group of Couples

PROFILE SHEET FOR THE CARING RELATIONSHIP INVENTORY

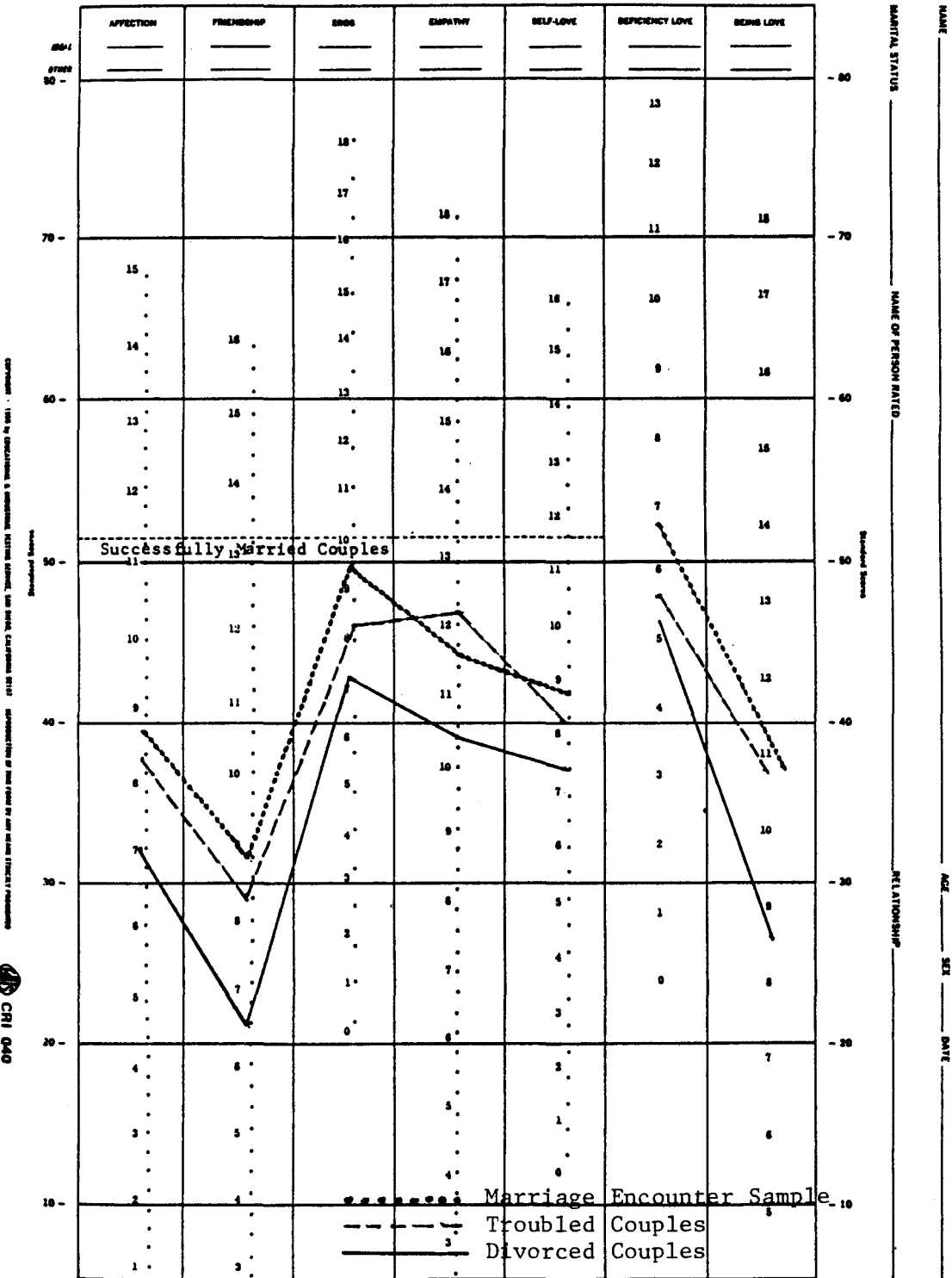


Figure 2. Comparison of Successfully Married, Troubled and Divorced Couples Norm Groups with the Marriage Encounter Low Sample Groups of Couples

Table 4

T-test Values for the Comparison of the Marriage Encounter High Sample Group of Couples to the CRI Norm Groups of Couples

Scales and Sub-Scales	MEHI:SMC t-values	MEHI:TC t-values	MEHI:DC t-values
Affection	2.20*	10.63**	13.97**
Friendship	3.02**	14.02**	17.76**
Eros	1.85*	4.58**	6.96**
Empathy	3.08**	4.80**	8.32**
Self-Love	-2.11*	6.95**	8.44**
Being Love	3.98**	11.27**	15.40**
Deficiency Love	-0.44	1.62*	3.11

MEHI = Marriage Encounter High Sample Group of Couples

SMC = Successfully Married Couples Norm Group

TC = Troubled Couples Norm Group

DC = Divorced Couples Norm Group

*p .01

**p .05

being love sub-scale ($t=3.98$; $p<.05$). The second hypothesis was supported only on the deficiency love sub-scale. In the comparison of the Marriage Encounter high sample group to the troubled and divorced CRI norm groups, t-test values show significant differences on all scales and sub-scales of the CRI. On the basis of these results, Hypothesis 2 is also rejected.

Hypothesis 3 - There is no significant difference between those couples indicating low marital satisfaction and the CRI norm groups of troubled couples and divorced couples.

Table 5 presents the t-test values for the comparisons of means between the Marriage Encounter low sample group of couples and the CRI norm groups of successfully married, troubled and divorced couples. In the comparison of the means of the Marriage Encounter low sample group to the successfully married norm group, t-test values show that significant differences were evident on the affection scale ($t=4.72$; $p<.05$), the friendship scale ($t=-7.86$; $p<.05$), the empathy scale ($t=-2.08$; $p<.05$); the self-love scale ($t=-3.49$; $p<.05$), and the being love scale ($t=-5.42$; $p<.05$). There were no significant differences on the eros scale or the deficiency love sub-scale. In the comparison of the means of the Marriage Encounter low sample group to the norm group of troubled couples, t-test values show no significant differences for all but the deficiency love sub-scale ($t=-2.12$; $p<.05$). In the comparison of the means of the Marriage Encounter low sample group to the CRI norm group of divorced couples, t-test values show significant differences on the affection scale ($t=2.15$; $p<.05$), the being love scale ($t=2.53$; $p<.05$) and the deficiency love sub-scale ($t=2.69$;

Table 5

T-Test Values for the Comparison of the Marriage Encounter Low
Sample Group of Couples to the CRI Norm Groups of Couples

Scales and Sub-Scales	MELO:SMC t-values	MELO:TC t-values	MELO:DC t-values
Affection	-4.72**	0.47	2.30**
Friendship	-7.86**	0.71	2.89**
Eros	-0.42	1.08	2.15*
Empathy	-2.80**	-1.07	1.12
Self-Love	-3.49**	0.69	1.60
Being Love	-5.42**	0	2.53**
Deficiency Love	1.21	2.12*	2.69**

MELO = Marriage Encounter Low Sample Group of Couples

SMC = Successfully Married Couples Norm Group

TC = Troubled Couples Norm Group

DC = Divorced Couples Norm Group

*p .01

**p .05

$p < .05$). There were no significant differences on the empathy or self-love scales.

These results show that significant differences do exist between the Marriage Encounter low sample group and the divorced norm group of couples, therefore, Hypothesis 3 is rejected. In comparison of the Marriage Encounter low sample group to the troubled norm group of couples, there were no significant differences, therefore Hypothesis 3 was accepted for this group.

Other Statistical Procedures

In an attempt to further the development of a more comprehensive profile of Marriage Encounter participants, an additional statistical method was employed to determine to what extent those couples indicating high marital satisfaction and those couples indicating low marital satisfaction tend to agree in their perceptions of other areas impacting on their marriage. Assuming that a certain amount of agreement is to be expected by chance, Cohen's statistic "Kappa" was selected to measure consensus while partialing out the probability of chance agreement. When obtained agreement equals chance agreement, $Kappa = 0$. Greater than chance agreement leads to positive values of Kappa while less than chance agreement leads to negative values. The upper limit of Kappa is +1.00, occurring when there is perfect agreement between pairs of individuals. If Kappa is less than zero, the obtained agreement is less than expected by chance.

Table 6 presents Cohen's Kappa for the Marriage Encounter high and low sample groups. The coefficients of agreement for both groups were relatively small although moderately significant. It appears

Table 6

Cohen's Kappa for Marriage Encounter High and Low Sample Groups

	Marriage Encounter High Sample	Marriage Encounter Low Sample
Religion	.24	.32
Health	.07	.17
Finances	.08	.41
Sex	.06	.17
Children	.25	.06
Family Support	.20	.11
Occupation	.12	.15

that the couples in the Marriage Encounter high sample group are in somewhat greater agreement than would be expected by chance when rating perceptions of their relationship with their children ($k=.25$) and support from their families ($k=.20$) as compared to the Marriage Encounter low sample group. Couples in the Marriage Encounter low sample group are in somewhat greater agreement than would be expected by chance when rating their perceptions of religious practices ($k=.32$), physical and emotional health ($k=.17$), financial satisfaction ($k=.41$), sexual satisfaction ($k=.17$) and occupational satisfaction ($k=.15$) as compared to the Marriage Encounter high sample group.

Discussion of Results

From the data presented, several observations are apparent. A relationship appears to exist between marital satisfaction and the elements of a caring relationship as measured by the CRI scales and sub-scales. The low correlation between eros and marital satisfaction might be explained by the fact that the religious perceptions of marriage for the Catholic representation in this sample are based on Catholic belief that an enduring marriage cannot be built on romantic love, but more important is the long-term development of psychological and cultural adjustments. Perhaps as the literature suggests, boredom with the other person who no longer seems like a romantic sex object is as common in successful marriages as well as troubled marriages. The average couple in this research sample was married at least 16 years. Possibly romantic love for these long enduring marriages is subordinate to mental and/or spiritual factors.

The Catholic Marriage Encounter sample group of couples

indicating high marital satisfaction resembles a somewhat "ideal" couple with scores considerably higher than the norm group of the CRI. According to Shostrom, excessively high scores on the CRI may be indicative of unrealistic caring in that particular category. In almost all categories, the sample means were significantly higher than the norm group with the exception of the self-love scale and the deficiency love sub-scale which was lower than the CRI norm. Urbaniak's (1981) study reported similar results regarding the self-love scale. Urbaniak suggests that the difference of means on the self-love scale may exist as a result of religious understanding or misunderstanding. Among the large Catholic portion in the sample, self-love might have been seen as narcissistic.

Although the hypothesis that there will be no difference between those indicating high marital satisfaction and the successfully married norm group of the CRI was not supported, the Catholic Marriage Encounter sample group means perhaps offers a more accurate picture of marital success than the successfully married norm group on the CRI.

The Catholic Marriage Encounter sample group indicating low marital satisfaction is quite dissimilar when compared to the CRI norm group of successfully married couples. In fact, this group is most similar to the troubled couples norm group of the CRI. Nevertheless, they appear to share a healthy attitude regarding sex with the successfully married couples norm group of the CRI. This is consistent with the literature which suggests that sexual adjustment is possible even where couples are not able to get together in any other context. Perhaps for this group, whose average length of

marriage is 16 years, relating sexually may be one of the keys to keeping their marriages intact.

The Marriage Encounter low sample group also appears to be less manipulative and exploitive in their love of one another when compared to the norm group of divorced couples. Shostrom suggests that "deficiency love is the love of another for what they can do for a person. Only mature adults learn to appreciate each other and move away from deficiency love to being love in which the person is loved as an end in himself." Perhaps for this group there is a fusion between erotic love and deficiency love. In spite of any troubles within their marriages, there appears to be a certain regard for the spouse as a person and not as a sex object.

Additional findings reveal that it is not possible to discriminate between happily married couples and troubled couples on the basis of spouse agreement of perceptions of factors affecting marital satisfaction. It appears that both high and low sample groups of couples are somewhat consistent in their consensus even though the low sample group shows somewhat greater agreement when compared to the Marriage Encounter high sample group.

For the Marriage Encounter high sample group who show less agreement on the various issues, perhaps this means that they do not use these differences in agreement as sources for conflicts or tensions within the marriage. It may be that couples with healthy marriages are able to negotiate these differences as the marriage grows and changes.

For the Marriage Encounter low sample group who show greater

agreement on the various issues, perhaps this means that when the overall perception of one's marital satisfaction is below average, there is a greater tendency to focus on the factors impacting on marriage which are external to the relationship.

Perhaps for both groups, it is the overall perception of one's marital satisfaction that counts rather than any single factor or combination of factors.

Other findings reveal that in the Marriage Encounter low sample group, 26% of the wives and 17% of the husbands indicated having previously been in counseling and 30% have been in marriage counseling. It has been determined that the Marriage Encounter low sample group is most similar to the CRI norm group of troubled couples which, according to Shostrom, was a sample of couples seeking counseling. Perhaps these Marriage Encounter low sample couples were already having difficulties with their marriages and were misusing the Catholic Marriage Encounter weekend for therapy.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter will provide a summary of the study, and present conclusions, implications and recommendations for further research.

Summary

As a result of the current shift in emphasis from the traditional marriage-as-a-contract to the contemporary marriage-as-a-process, couples today expect more from their marriage relationship than did previous generations. In the past decade, much attention has been given to the development of programs addressing the interpersonal subjective dimension of marriage. As a means to this end, Marriage Encounter was developed. It has emerged as one of the most well-known marriage enrichment programs drawing thousands of couples each year. As with other marriage enrichment programs, it is offered to those who have a "good" marriage, or at the least, a fairly well-functioning marriage.

After reviewing the literature of marriage enrichment programs, this investigator was not able to find a program which screened participants in order to determine whether the couples participating in these programs do, in fact, enjoy "good" marriages. Also, there has been little research on the characteristics of couples who participate in marriage enrichment programs and, in particular, Marriage Encounter programs.

Utilizing available data from a previous dissertation (Urbaniak, 1981), this study isolated the sample groups according to a global rating for marital satisfaction on a husband-wife questionnaire. Using alternative research designs, it was expected that this procedure would more fully analyze the characteristics of couples participating in weekend Marriage Encounter and provide a reliable and expedient method of identifying couples who may or may not benefit from Marriage Encounter activities.

Because this was a volunteer sample from a limited geographic area, there is limited generalizability of results for the population. Also, the sample consisted only of persons participating in Catholic Marriage Encounter; samples obtained from persons attending other denominational Marriage Encounter programs might produce different results. Another limitation involves the questionnaires and instruments which are only representative of all the possible questionnaires and instruments which might be used. Additional findings may be possible using other questionnaires and instruments. Lastly, since all information is self-reported, a certain subjectivity is apparent.

Results

Hypothesis 1 stated that there would be no significant difference on the CRI between those couples indicating high marital satisfaction and those couples indicating low marital satisfaction on the husband-wife questionnaire. A bi-serial correlation was computed between marital satisfaction and the seven scales and sub-scales of the CRI. The results revealed that a positive relationship does exist

between marital satisfaction and the essential elements of a loving and caring relationship. Therefore, Hypothesis 1 was rejected.

Hypothesis 2 stated that there would be no significant difference between those couples indicating high marital satisfaction and the CRI norm group of successfully married couples. T-tests were employed to compare the means between the Marriage Encounter high-low sample group of couples and the CRI norm groups of successfully married couples. Although the hypothesis was not supported on six of the seven scales, it is important to note that the mean scores for the sample group were even higher than the mean scores for the successfully married norm group.

Hypothesis 3 stated that there would be no significant difference between those couples indicating low marital satisfaction and the CRI norm groups of troubled and divorced couples. T-tests were employed to compare the means between the Marriage Encounter high-low sample group and the troubled and divorced couples.

The results indicated support for the hypothesis on six of the seven scales when the Marriage Encounter low sample group means were compared to the CRI norm group of troubled couples. When comparing the Marriage Encounter low sample group to the norm group of divorced couples, the hypothesis was rejected on all but two of the seven CRI Scales, empathy and self-love.

An additional statistical method was employed in order to determine whether couples indicating high or low marital satisfaction tend to agree in their perceptions of other factors impacting on their married life. The results indicated that both high and low sample

groups were somewhat consistent in their consensus even though the low sample group showed greater agreement when compared to the Marriage Encounter high sample group on the various issues affecting marital satisfaction.

Other findings revealed that the low sample group which is most like the CRI norm group of troubled couples included 12 wives and 7 husbands who previously had been in counseling. Fourteen of these respondents in the low sample group also indicated having previously been in marriage counseling.

Conclusions

As the marriage enrichment movement develops, nationally and internationally, the question of standards regarding recruitment and leadership becomes of major importance. Catholic Marriage Encounter is a unique program of marital enrichment which is employed in prevention rather than remediation. It is social and religious and, as opposed to other programs, includes very little couple to couple sharing of experiences. It is a form of supervised self-help and as such is deliberately promoted to exclude as far as possible, people who are seriously failing in their marriages.

Since no formal screening of applicants has been attempted, it is assumed that participants enjoy happy, stable marriages. Urbaniak's (1981) study provided evidence that participants, for the most part, do appropriately self-select and are more similar to the successfully married norm group of the CRI. Assumptions, however, can be misleading. The present study isolated those couples who reported their marital satisfaction to be either above average or below average

in an attempt to more fully analyze the subjects of Urbaniak's study.

The present study indicates that the Marriage Encounter high sample and low sample groups who participated in these Catholic Marriage Encounters are different from each other and the CRI norm group of successfully married couples. For the high sample group they are above the successfully married group in a somewhat "ideal" couple range. For the low sample group, they lie somewhere in between that of happily married couples and couples who have been divorced. They are, in fact, most similar to the "troubled" couples norm group, who are often unhappy enough to seek marital therapy. Perhaps it is because they are experiencing marital stress that some do attend Catholic Marriage Encounter. They may be optimistic about the long-term survival of their relationship and choose to pursue a preventive rather than therapeutic approach to their problems.

It is also concluded that persuasive evidence is offered for the feasibility of using a screening instrument to identify those couples who may not be suited for the Marriage Encounter experience, and that perhaps a questionnaire or the CRI may be utilized as a screening tool. The CRI is easily administered and readily incorporable into preliminary Marriage Encounter activities.

Implications for Mental Health Professionals

The target population for Marriage Encounter programs includes those who want an enrichment experience; it is not for those whose marriages are on the verge of a breakdown. Mental Health professionals might wish to make use of the CRI in order to determine to which couples they might recommend this intervention.

Implications for Marriage Encounter

There is no intent on the part of this investigator to make a value judgement regarding the Marriage Encounter intervention. It is important to note, however, that the expectations of participants may not always be congruent with the stated goals of the program. Couples who are seeking help with major problem areas in their relationship may be delaying more appropriate interventions while involved with Marriage Encounter.

Since there is no appropriate assessment of those who participate in Marriage Encounter, and since this study indicates that some participants disregard the avowed purposes of the program, it appears that Marriage Encounter should make a more systematic effort to screen out distressed couples.

The utility of the CRI for identifying those couples who might not benefit from the Marriage Encounter experience seems to be more clearly established by the results of this study.

Recommendations

Future research might both corroborate and expand the results of this study with other denominational Marriage Encounter programs.

Future research might pursue a follow-up study of the Marriage Encounter sample group.

Future research might use interview-derived data and correlate with the CRI and the self-report husband-wife questionnaire.

Future research might evaluate the effect of separate versus joint spouse interviews to assess the degree of marital satisfaction, the degree of commitment to the marital relationship, specific areas

of conflict and expectations of each spouse in attending Marriage Encounter.

Future research might compare those who choose to participate in Marriage Encounter with others who only agree to participate in research.

Future research might investigate how factors impacting on marriage are integrated with the family life-cycle.

Future research might investigate at what point in the marital family life cycle, Marriage Encounter has its most profound effects.

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APPENDIX A

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 ever received counseling
in the past.

- 01 Yes
- 02 No

10. How were you introduced to Marriage Encounter?

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

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

01 Out of curiosity

02 To seek to improve a good marriage

03 To seek a solution to personal problems

04 To seek a solution to marital problems

05 To make a final attempt to avoid a divorce

06 Other (please specify) _____

QUESTIONNAIRE FOR WIFE

DIRECTIONS: This questionnaire deals with your unique perceptions of various factors. Your spouse is completing an identical questionnaire. There are no correct or incorrect answers, only the way in which you evaluate and perceive what exists. Please complete this form without consulting your spouse. Circle only one code for questions 1 through 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 ever received counseling
in the past.

- 01 Yes
- 02 No

10. How were you introduced to Marriage Encounter?

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

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

01 Out of curiosity

02 To seek to improve a good marriage

03 To seek a solution to personal problems

04 To seek a solution to marital problems

05 To make a final attempt to avoid a divorce

06 Other (please specify) _____

CRJ

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

1.	T	F
	XXXX
2.	XXXX

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

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

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

YOUR NAME _____ AGE _____

DATE _____ OCCUPATION _____

MARITAL STATUS: MARRIED SINGLE DIVORCED WIDOWED

NAME OF PERSON RATED _____

RELATIONSHIP:
GIRL FRIEND FIANCEE WIFE DIVORCED SPOUSE

NUMBER OF YEARS IN THIS RELATIONSHIP _____

*Start Here**Page 1**IDEAL*

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

Please turn booklet over and continue on Page 2.

- 43. My caring for him is characterized by a desire to promise to commit my life completely to him T F
- 44. I require appreciation from him
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- 47. My caring for him means even more than my caring for myself
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- 50. Being rejected by him changes my feelings for him
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- 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
- 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.

Caring Relationships

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	T	F
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*Start Here**Page 1**IDEAL*

- | | T | F |
|---|---------|---------|
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APPROVAL SHEET

The dissertation submitted by Patricia A. Mackin has been read and approved by the following committee:

Dr. Manuel S. Silverman, Director
Professor, Counseling Psychology and Higher Education, Loyola

Dr. Gloria J. Lewis
Associate Professor and Chairperson, Counseling Psychology and
Higher Education, Loyola

Dr. Ernest I. Proulx
Professor, Counseling Psychology and Higher Education and
Curriculum and Instruction

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.

4-17-84
Date

Manuel S. Silverman
Director's Signature