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THE EFFECTS OF A PARTIALLY STRUCTURED
CHRISTIAN MARRIAGE ENRICHMENT PROGRAM
UPON MARITAL COMMUNICATION,
GENERAL MARITAL ADJUSTMENT,
AND PURPOSE IN LIFE

DISSERTATION

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The problem of this study was the negative or positive effects of a partially structured Christian marriage enrichment weekend upon marital communication, marital adjustment, and purpose in life.

In order to research the problem of this study, two groups were selected. First was a group of nineteen couples called Enjoying Marriage. The group attended a weekend away at a hotel from Friday through Sunday evening. They were exposed to two major areas of instruction. First was a value system for marriage taken from the Bible. Second were principles on communication, entitled dialogue, where a couple was taught how to exchange in-depth feelings on a personal, private basis. The exchange was first modeled by sharing couples in the general meetings, and then the couples were given an opportunity to share between themselves in the privacy of their own hotel room. The weekend was similar to the Catholic Marriage Encounter, yet the weekend was still far different in that more specific teaching from the Bible was carried out.

The placebo group was composed of twenty-nine couples who attended a Walk Through the Bible weekend. The weekend controlled for the group dynamic effect and the "retreat" effect of escaping for a weekend. No teaching regarding marriage took place. Only a lecture on the history of the Old Testament was given.

The instruments used to gather data were the Marital Communication Inventory by Bienvenu, the Marital Adjustment Test by Locke and Wallace, the Polyfactor Sentence Completion Survey by Cookerly, and the Purpose in Life Test taken from Frunkle's concepts on meaning. Data was gathered before the weekend, four to seven days after the weekend, and two months following the weekend.

The results indicated that on all four tests both groups improved significantly over a two-month period but not over a one-week period. On the Marital Adjustment Test and the Purpose in Life Test, the Enjoying Marriage group improved significantly over the Walk Through the Bible group. However, the improved difference was only statistically significant after the two-month period.

The general conclusions to be drawn are two-fold. First, a partially structured Christian marriage enrichment weekend, namely Enjoying Marriage, will probably

help a couple improve in communication, adjustment, and purpose in life. Second, only on adjustment and purpose in life can one say that such improvement is based specifically upon the content of the weekend. The reason for this is that a weekend retreat group who received no treatment on marriage also improved in communication and on one specific type of marital adjustment as measured by the Polyfactor Sentence Completion Survey.

Further research should be carried out where three groups are studied: an experimental, placebo, and control. The control group would have no treatment whatsoever. The three groups would allow one to study more concretely the "retreat" effect as a major variable for change. Secondly, the Enjoying Marriage group should also be compared to another marriage enrichment group as well as a control group to study for differences within the movement.

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CHAPTER I

INTRODUCTION

Over the past decade, the field of marriage enrichment has emerged as one of the fastest growing movements in the area of marriage and family relationships (Otto, 1976). Many new programs have been designed which are for couples who have a normal relationship, yet want to make their marriages more satisfying and fulfilling.

The focus of almost all the enrichment programs is communication skills, deepening positive feelings for one another, and increasing conflict resolution and negotiation skills. The enrichment programs are usually scheduled as a weekend retreat or as a program of six to ten consecutive meetings.

The two largest movements in the field of marriage enrichment are church-related, i.e., World Wide Marriage Encounter (Regula, 1975) and Methodist Marriage Communication Lab (Smith & Smith, 1976). The World Wide Marriage Encounter (WWME) is still far and above the leader in terms of public response (Otto, 1976), and includes programs run every weekend around the country in the Catholic, Jewish, Episcopal, Presbyterian, Lutheran, Church of Christ, and United Protestant denominations.

The WWME movement began in Spain and presently includes twenty-four countries in Latin America, Europe, the Far East, and the United States. Leaders of the WWME estimate that about one million people around the globe have attended one of their weekends (Otto, 1976).

Although large numbers of people have been involved in marriage enrichment programs, no research as of this date has been carried out to test the actual effectiveness of a Marriage Encounter weekend, or any weekend that is based on similar principles.

The program to be studied is not a part of the WWME, but is a similar program entitled Enjoying Marriage (EM). EM is distinct from the WWME and does involve some different principles. However, a good portion of the material is highly correlated with the WWME. EM is only five years old and is located in Southern California, yet the organization has over 1,000 people on a waiting list and a schedule of twenty-two weekends for the fiscal year 1978-1979.

No research has been done to study the effectiveness of the weekend and with so many people attending the seminar, the board of directors for EM decided that research regarding the seminar would be helpful. The board wanted both short range and intermediate range results to be studied.

Statement of the Problem

The problem of this study was the negative or positive effects of a partially structured Christian marriage enrichment weekend upon marital communication, marital adjustment, and purpose in life.

Purpose of the Study

The purpose of the study was to assess (a) the effects of a Christian marriage enrichment weekend on a couple's quality of communication, (b) the effect on a couple's marital adjustment, (c) the change in an individual's personal meaning in life, (d) the benefit of the weekend for males in contrast to females.

Hypotheses

I. Four to seven days following the enrichment weekend, the experimental subjects will exhibit a significantly higher mean adjusted score on the Marital Communication Inventory (MCI) than will the placebo subjects.

II. Four to seven days following the enrichment weekend, the experimental subjects will exhibit a significantly higher mean adjusted score on the total score of the Poly-factor Sentence Completion Survey (PSCS) than will the placebo subjects.

III. Four to seven days following the enrichment weekend, the experimental subjects will exhibit a significantly

higher mean adjusted score on the combined score of the PSCS than will the placebo subjects.

IV. Four to seven days following the enrichment weekend, the experimental subjects will exhibit a significantly higher mean adjusted score on the difference score of the PSCS than will the placebo subjects.

V. Four to seven days following the enrichment weekend, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Marital Adjustment Test (MAT) than will the placebo subjects.

VI. Four to seven days following the enrichment weekend, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Purpose in Life Test (PILT) than will the placebo subjects.

VII. Four to seven days following the enrichment weekend, the males in the experimental group will exhibit a significantly higher mean adjusted score on the MCI than will the females in the experimental group.

VIII. At the follow-up session (sixty to sixty-two days after the enrichment weekend), the experimental subjects will exhibit a significantly higher mean adjusted score on the MCI than will the placebo subjects.

IX. At the follow-up session, the males in the experimental group will exhibit a significantly higher mean adjusted score on the MCI than will the females in the experimental group.

X. At the follow-up session, the experimental subjects will exhibit a significantly higher mean adjusted score on the total score of the PSCS than will the placebo subjects.

XI. At the follow-up session, the experimental subjects will exhibit a significantly higher mean adjusted score on the combined score of the PSCS than will the placebo subjects.

XII. At the follow-up session, the experimental subjects will exhibit a significantly higher mean adjusted score on the difference score of the PSCS than will the placebo subjects.

XIII. At the follow-up session, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Marital Adjustment Test (MAT) than will the placebo group.

XIV. At the follow-up session, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Purpose in Life Test than will the placebo subjects.

XV. At the follow-up session, individuals who have dialogued three or more times per week for the two months following the weekend will exhibit a significantly higher mean adjusted score on the MCI than will individuals who have dialogued less than three times per week.

XVI. At the follow-up session, individuals who have dialogued three or more times per week for the two months following the weekend will exhibit a significantly higher

mean adjusted score on the total score of the PSCS than will the individuals who have dialogued less than three times per week.

XVII. At the follow-up session, individuals who have dialogued three or more times per week for the two months following the weekend will exhibit a significantly higher mean adjusted score on the combined score of the PSCS than will individuals who have dialogued less than three times per week.

XVIII. At the follow-up session, individuals who have dialogued three or more times per week for the two months following the weekend will exhibit a significantly higher mean adjusted score on the difference score of the PSCS than will individuals who have dialogued less than three times per week.

Background and Significance of the Study

In the early seventies, a rash of articles and books appeared on the market questioning the importance, significance, and relevancy of marriage. Look Magazine (1971) asked the question, "Is the Family Obsolete?" The New York Times (1972) protested by saying, "We know that somehow marriage stinks!"

Not only were journalists expounding on the woes of the family, but so were professionals in the fields of

sociology and counseling. Cooper (1970) in The Death of the Family and Millet (1970) in Sexual Politics went so far as to say that marriage and its extension, the family, is the greatest disaster ever to encounter Western civilization.

Recently the family scene has begun to shift from one of pessimism to one of interest and concern. Mace and Mace have written We Can Have Better Marriages (1974). Otto edited Marriage and Family Enrichment (1976), and even recent articles in the popular women's magazines have advocated the benefits of marriage (Harper's, 1977; Esquire, 1977).

Marriage has made a shift from being a sacred institution to being a matter of personal choice. People choose to stay married because they have discovered a fulfilling life-style. People, therefore, are beginning to realize that if they expect to have a good marriage, they will have to work at it (Mace & Mace, 1974). Working at improving a marriage is best characterized by the recent growth in marriage counseling and also in marriage enrichment (Otto, 1976). Although positive evidence is being accumulated for the effectiveness of marriage counseling (Beck, 1975; Cookerly, 1973; Gurman, 1973), only a small amount of research has been conducted to study the outcomes of marital and pre-marital enrichment programs (Gurman & Kniskern, 1977).

Gurman and Kniskern (1977) have recently reviewed the research that has been done. They located twenty-nine marital and pre-marital enrichment studies, twenty-three of which used untreated control groups. Seventy-six percent of the 29 studies dealt with groups that met on a weekly basis. The remaining 24% were weekend or three-day retreat settings. Ninety-three percent of the studies were carried out in group settings and required interpersonal communication. None of the studies cited involved the use of dialogue as defined by the Marriage Encounter movement, nor were any of the studies church related in function or content.

Although the earliest research on marriage enrichment dates back to 1971 (Nadeau), the overall movement in the United States began much earlier. Mace in 1961 formed a Family Resource Development Program (Otto, 1976). In 1965, Smith began his nationwide Marriage Communication Lab for the United Methodist Church. In 1967, the Spanish Catholic Marriage Encounter movement was brought to the United States.

All of the programs grew out of a desire to work with couples who had fairly well-functioning marriages and wanted to make them better. The programs were and are generally concerned with enhancing the couple's communication and emotional life while maintaining a consistent and primary

emphasis on the couple and not just the individual (Otto, 1976).

The World Wide Marriage Encounter, as well as Enjoying Marriage, are unique because of the emphasis on a couple's private dialogue. The Enjoying Marriage movement began under the leadership of Wiseman, a licensed marriage and family counselor as well as a licensed pastor (Wiseman, 1978). Wiseman has blended the tool of dialogue with basic principles taken from the human potential movement such as the importance of feelings, the primacy of an authentic relationship, and the aspect of choice. The entire program is also framed in the Biblical foundations of marriage and a personal relationship with God.

The underlying rationale will, of course, hopefully produce change in the areas of marital communication and marital adjustment. The present study does not attempt to study specifically the underlying rationale but, instead, the specific changes which take place in the areas of communication, adjustment, and purpose in life.

Enjoying Marriage, itself, is a fast growing movement that is presently expanding beyond the boundaries of Southern California. The EM program needs to be researched for three specific reasons:

1. The program is receiving a good deal of public attention, but no empirical proof has been established to

demonstrate the program is effective in producing marital growth.

2. The program parallels other programs around the country which propose the idea that weekend enrichment groups facilitate marital growth. Research supporting EM would help add credibility to the many other marital enrichment groups that are similar in structure.

3. Mace and Mace (1976) have referred to marriage enrichment programs as the wave of the future. Now is the time to research the present programs so programs in the future can benefit from the results.

Definition of Terms

Marriage Enrichment

Marriage enrichment is an experimental training program for couples who have what they perceive to be a fairly well functioning marriage and who want to make their marriages even more satisfying. Marriage enrichment is not intended for couples who are at a crisis point in marriage. A marriage enrichment program, as used in this study, is concerned with enhancing the couple's communication and emotional life; with fostering marital strengths and personal growth; and with maintaining a consistent and primary focus on the relationship of the couple (Otto, 1976).

Dialogue

Dialogue is a technical term used to explain a process

of communication between a couple (Regula, 1975). The process includes these activities: (1) the couple, with a group of other couples, is given orally a question concerning their marriage. (2) One of the partners moves away to the private hotel room to write, while the other partner writes in the large conference room where the question was originally given. The man and woman alternate between writing in their private room or in the conference room. (3) Each writes for a prescribed time, then a bell is chimed in the conference room and all the people gathered there depart silently to meet their partners in the private hotel room. (4) The couples exchange their notebooks and read them twice--once for content and once for feelings. They then interact about what has been written. They have been instructed to send "I" messages, avoid blaming, and seek only to understand. Questions such as, "Tell me more about the way you feel," are given as suggestions. (5) The phone is rung in each room and the couples return to the conference room where they listen to a couple share a specific area of their marriage. (6) The couples are given a question in response to the talk and the process is repeated.

Intra-couple Communication

Intra-couple communication refers to verbal and non-verbal sharing that takes place exclusively between a

married dyad. On an Enjoying Marriage weekend, only a small amount of intercouple exchange occur, such as in initial introductions, conversations between talks, and at meal times.

Marital Adjustment

In a theoretical sense, marital adjustment refers to "the working arrangement which exists in marriage and the state of accommodation which is achieved in different areas where conflict may exist in marriage" (Landis, 1946). Based on factor analysis, marital adjustment includes such variables as companionship, agreement on basic values, affectional intimacy accommodation, and euphoria (Locke & Williamson, 1958).

Improvement in marital adjustment refers to a situation in which subjects have been measured as having statistically significant increases in positive attitudes, affectional intimacy, openness in communication, and other behavioral determinants in comparison to a previous state of marital adjustment.

Improvement in marital adjustment is operationally defined as one or more of the following: (1) a statistically significant increase in the direction judged desirable on the MCI, (2) a statistically significant increase in the direction judged desirable on the total score of the Polyfactor or any two of its designated sub-scales,

(3) a statistically significant increase in the direction judged desirable on the Marital Adjustment Test.

Purpose in Life

Purpose in life is defined as the overall attitude or posture one assumes toward general life tasks. One's purpose in life refers to the general sense of meaning he or she can attribute to one's own activities.

Improvement of one's purpose in life refers to a situation in which subjects have been measured on the Purpose in Life Test as having statistically significant increases in their own positive attitudes toward daily tasks and feel as if they have an increased sense of meaning regarding their own position in the world of people.

Limitations

This study poses two major limitations: (1) the sample selection, which was based on those couples who have expressed an interest in attending an Enjoying Marriage weekend. The sample was also limited to the Orange County area in Southern California. The generalizeability of the study would therefore be limited. (2) The selection of the control group, which was matched as equally as possible with the experimental group concerning relevant demographic data. However, the matching was not completely equal and will thus affect the results of the study.

Basic Assumptions

It was assumed that the experimental group cooperated in the exercises assigned to them throughout the weekend and applied themselves in learning the techniques for increased communication and marital adjustment. In addition, it was assumed that couples would be equally affected by situations extraneous to the weekend that may have influenced their results on the specific tests.

It was assumed that the control group had a desire to maintain and improve their marital relationships. Although the experimental group probably did have a greater desire to maintain and improve their marriages, the discrepancy here between the two groups would not significantly affect the test results.

Finally, it was assumed that there was a lack of control over the schedules of the subjects between the time of their Enjoying Marriage weekend and the two month follow-up. A couple could theoretically attend a retreat somewhere else, read a book about marriage, or go on vacation, and as a result feel very close. In contrast, a couple might experience a death in the family or encounter a number of small, irritating incidents that produced stress in the marital relationship.

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CHAPTER II

REVIEW OF THE LITERATURE

A systematic review of the literature involves two basic sections. First is a brief historical overview of the marriage enrichment movement, along with underlying assumptions that are made within the movement. Second is an analysis of the three major areas to which this dissertation addresses itself: (1) marital adjustment, (2) marital communication as a special function of marital adjustment, and (3) purpose in life.

A Survey of the Marriage Enrichment Movement

Marriage, in the past one hundred years, has moved from an economic-survival arrangement to one of a partner relationship. Today we marry not so much for economic security, but for interpersonal fulfillment. One's expectations from marriage have altered from an economic arrangement to an emphasis on the importance of a meaningful relationship, including personal growth and the satisfaction of one's needs (Herz, 1967). If a marital relationship does not provide these satisfactions, it is thrown into jeopardy and quite often terminated.

However, a number of clinicians and theorists do not believe that marriage in itself is the problem, but rather how the new expression of marriage is being managed.

The advocates of marriage enrichment do not promote making relationships looser and looser, giving each individual more freedom to express his own drives and desires.

In fact, Mace says the reason for the failure of the traditional marriage is not that the relationship is too close, but that it is not close enough (Mace, 1974).

Even Burgess (1938) was saying that the marriage of the future must be based on mutual affection, sympathetic understanding, and genuine comradeship. He predicted that a change of perspective needed to be made or else the incidence of marital disharmony and dissolution would increase.

The marriage enrichment movement has risen in response to the new demands being placed upon marriage. The most recent survey of the various enrichment movements--not only in the U.S. but also around the world--indicate that most of the programs are centered around meeting the underlying need for intimacy in the marital relationship (Otto, 1975). Out of thirty groups surveyed, the respondents provided a variety of descriptions for their programs. These included "sensitivity sessions", "encounter sessions", "structured experiences", "non-verbal experiences", "lectures", and "films". Twenty-three of those reporting said 53% of their programs focused on couple communication. Nineteen of the groups ran on week-

ends, and 85% of these used overnight facilities.

An intensive weekend experience with people has been attempted before, other than for the purpose of marriage enrichment. Group marathons, springing from the human potential movement, have also used intensive weekend settings to produce change (Weigel, 1968). The marathon groups have been shown to produce individual change in a short, intensive period (Ziegler, 1973). For instance, Young and Jacobson (1970) used a control group and a marathon group to compare the effects of an intensive weekend on certain personality characteristics. Fourteen personality measures were used and of these, thirteen produced positive significant changes in the marathon group over the control group. Weigel (1968) ran a very similar study and found that significant change occurred in a group marathon over a control group.

Weissman, Feldman, and Ritter (1971) compared a control group to a marathon group and measured for changes in self-perception. The intensive weekend did not produce a significant improvement in how one viewed himself but the subjects were better able to predict how other group members would perceive them.

Ziegler (1973) compared an intensive marathon with an extended discussion group, as well as a control group that did nothing. The first two groups improved significantly

over the control group, but the marathon group did not improve significantly over the extended discussion group.

As one can see, the results of intensive weekends in a group therapy setting are mixed. Many times positive changes are produced, but at other times the changes hoped for do not always come about. However, research in the field of intensive group treatment is much more prolific than in the area of marriage enrichment.

The goals of the marriage enrichment movement vary from group to group. Some groups are very similar to what a marathon group experience would be like (Otto, 1975). However, the majority of the programs focus not on the individual but on the couple as a single unit.

Gurman and Kniskern (1977) point out that a good deal of the movement is dedicated to improving the quality of dyadic communication and increasing conflict-resolution and negotiation skills. Other areas such as the enhancement of communication, broadening emotional expression, improving sex lives, and reinforcing or nurturing existing marital strengths are also part of the movement.

Common Assumptions in the Marriage Enrichment Movement

Basically, three common assumptions run throughout the marriage enrichment movement. First, the programs have their origins in the human potential movement (Otto, 1975). Although the leading enrichment movements are more religious in nature and may not care to be identified with the

human potential movement, it is still very clear that many of the concepts running throughout have a strong affinity with the teachings related to human potential. In the case of Enjoying Marriage, the basic philosophical structure is from the Bible, yet specific techniques such as the sharing of feelings, the importance of congruence, and the importance of living up to one's potential does reflect the influence of human potential concepts.

Mace (1976) also points out that the human potential movement has helped create an atmosphere where risk taking and group growth experiences are not anathema. Not only are many couples now willing to attend a weekend, but they are also more than excited to share with others after the weekend how they were helped.

A second basic assumption of most enrichment groups is that couples are not necessarily working through pathological mental disorders based on the medical model. Instead, the couples are suffering from skill deficits that can be taught through an educational approach (Guerney, 1975). People are not deviates to be given a label, but instead are human beings who require some specific skills to live creative and effective lives (Mace, 1976). In 1955, Foote and Cottrell were already advocating the concept of "interpersonal competence". Their main thesis was that "interpersonal competence" can be learned as a

couple. The result of such training would be that they as a couple grew together, rather than staying rigid or growing apart.

Currently there is an emphasis on skill development in many areas. Perhaps three specific skill bundles that appear to emerge over and over include

(1) An emphasis on Rogerian techniques (Olson, 1975). The marriage encounter movement, for instance, teaches couples how to specifically share their feelings in a concrete, congruent fashion. Couples are also instructed how to listen with empathy and respond with genuineness. The hoped-for result is that the couple will "encounter" one another and share new dimensions of their relationship.

(2) Assertion training (Olson, 1975). The enrichment programs that are inter-couple in nature and provide opportunities for a leader to critique a couple's dialogue must often engage in certain forms of assertion training (Mace, 1978; Smith, 1975). The leaders model assertive skills and then ask the participants to follow suit.

(3) Contracting (Olson, 1975). Contracting involves either specific behavioral change or a general recommitment to the marital partnership. The couples are taught the importance of contracts and

how they can be used effectively to promote responsible behavior (Wiseman, 1978).

A third prevalent assumption is that weekends seem to provide a better atmosphere for achieving what Maslow (1964) would refer to as a peak experience. Of the thirty groups surveyed by Otto (1975), nineteen were run on weekends. Although there are successful programs that do not run on weekends (Smith, 1978), the two largest groups--those being the Marriage Encounter and the Methodist Marriage Communication Lab--do. Both of these weekends are rigorous and can be emotionally draining. Although the Enjoying Marriage movement is a weekend experience, it is not as rigorous, yet it still seeks to provide a peak experience.

The three assumptions above do not come close to exhausting all the various expressions of the many marriage enrichment programs. However, the three assumptions do provide a basic framework to give the enrichment movement perspective.

Marital Adjustment

A major problem in studying marital adjustment is that a lucid, theoretical framework has yet to be developed. Without clear theory, one cannot have clear research.

Early studies in marital adjustment were basically

theoretical with a rather simple hypothesis to investigate (Hicks and Platt, 1970). Research through the sixties has basically been a take-off from the earlier research done by Burgess and his colleagues in the thirties and forties. In the author's opinion, research in the seventies has not focused so much on what is marital adjustment but on the how-to's for a more effective marriage, despite one's level of adjustment.

The discussion that follows will focus on four areas:

- (1) terminology, (2) criteria for marital adjustment,
- (3) research in the field of marital adjustment, and
- (4) programs available for general marital adjustment.

Terminology

The first real issue is to decide exactly what one means by marital adjustment. In the absence of a foundational theory, words such as "adjustment", "success", and "happiness" have quite often been used interchangeably for a couple's subjective evaluation of their marriage. The term "marital adjustment", however, has more specific delineations and is probably the term most widely used in research. Burgess and Cottrell (1939) viewed a well-adjusted marriage as one in which patterns of behavior of the two persons are mutually satisfying. Later in 1971, Burgess and his colleagues, Locke and Thomas, defined it as a

union in which the husband and wife are in agreement on the chief issues of marriage, such as handling finances and dealing with in-laws; in which they have come to an adjustment on interests, objectives, and values; in which they are in harmony in demonstrations of affection and sharing confidences; and in which they have few or no complaints about their marriage (p. 321).

The above definition is helpful, but it still falls very much within the realm of subjective evaluation. Hicks and Platt (1970) point out that such definitions lead to self-report surveys which may or may not be accurate. For instance, a couple may choose "the more respectable" choices, each seeking to avoid the possibility that they may not have a well-adjusted marriage. Perhaps if the term marital adjustment as defined by Burgess, Locke, and Thomas involved not only subjective evaluation but also outside raters, the veracity of the definition would be a great deal more viable. However, the definition is basically the best attempt available to broadly define the overall term of marital adjustment.

Criteria for Marital Adjustment

What establishes marital success? The criteria for establishing these factors may depend very much on the type of marriage a couple is trying to build. Mace and Mace

(1974) point out the distinction between a traditional, role-oriented marriage and one that is more partnership oriented. In the traditional marriage, adherence to institutional role specifications, custom, and mores would be the factors which would be the most essential to marital adjustment. Hicks and Platt (1970) point out that such variables for adjustment in the more traditional marriage might include higher occupational status, income, educational levels for husbands, husband-wife similarity in socio-economic status, age, and religion. These factors would be very important for couples who choose to follow the more traditional road to marital adjustment.

The partnership-oriented marriage is more concerned with variables such as genuine communication, full sexual functioning, companionship, and general happiness. Indeed, the marriage may be functioning adequately, but if a feeling of friendship and love is low, the marriage will be considered maladjusted. As Mace and Mace (1974) point out, the partnership marriage is the basic cultural swing of the day and as mentioned earlier, will more than likely continue to be the wave of the future.

Certainly, however, as Hicks and Platt (1970) point out, it is not suggested that the traditional and partnership marriages are two distinct types. One can certainly enjoy a beautiful partnership and still include the more

traditional criteria for marital adjustment. Such is the case, in fact, with Enjoying Marriage. The role models and religious value system would be considered "traditional", yet the injection of communication principles and the emphasis on affect in relationships brings the program into the realm of a partnership marriage.

Basically, the Enjoying Marriage Seminar says that more is involved in marital adjustment than simply good communication, feeling close as friends, and enjoying each other's company. Specific spiritual values, as well as role functions, are also examined. The role functions are not traditional, but Enjoying Marriage at least acknowledges that roles do exist in marriage and must be clarified.

Silverman, (1973) for example, says that more is needed than simply quality communication. Fundamentally right conduct and moral soundness is a necessary element for healthy marital adjustment. The most basic value of all, according to Silverman, is the ability to give of oneself. Courage and self-discipline are also essential for any couple who hopes to make the best of their marriage. These basic values may sound "old fashioned", but Enjoying Marriage holds them up as essential for a successful partnership. A basic concept with Enjoying Marriage is that a couple, by God's help, must make each other a high priority in life, which does require self-discipline,

courage, and a great deal of giving.

Mudd (1967) agrees in principle with Silverman that one of the basic complaints he has observed in counseling is one partner's lack of consideration for the other. Essentially, a person fails to consider his spouse's feelings, needs, values, and goals, or just acts in disregard of them. The classic example here is an over-achieving husband. The husband does not want to spend time with the marriage because it consumes too much of his energy that could be directed toward success in his business.

Sound values may indeed be essential for healthy marital adjustment, but the partnership-oriented marriage cannot survive only on a sound value system -- unless the system includes as values the importance of understanding, open communication, and the building of intimacy. Bernard (1964) considered communication "essential in arriving at satisfactory relationships" (p. 691). Stroup (1966) also viewed communication as necessary for a satisfactory marital adjustment. Bach (1968) believed good communication, even in the form of "fair fighting", to be an essential for intimacy. Since communication is considered to be one of the major variables in marital adjustment, a special section later in this review has been allotted to it.

In order to adequately define the criteria for marital

adjustment, especially as used in this research, it is appropriate to involve concepts taken from both the traditional criteria of marriage and from the partnership criteria for marriage. Burgess and Cottrell (1939) produced the first large quantitative study on marital adjustment. The criteria included both role definition as well as relational aspects of the marriage. The five criteria involved (1) agreement and settlement of disagreement, (2) common interests and activities, (3) demonstration of affection and confiding, (4) satisfaction with marriage, and (5) absence of feelings of unhappiness and loneliness.

Burgess later attempted a more ambitious study with his colleague, Paul Wallace (1936). They sampled 1,000 engaged couples and included a follow-up three to five years later. In order to measure marital adjustment, they developed six specific indices: (1) specific satisfaction or dissatisfaction with a number of aspects of marriage and spouse, (2) consensus or degree of agreement about family matters, (3) love for mate and perception of reciprocation, (4) sexual satisfaction, (5) companionship, and (6) compatibility of personality and temperament. The six indices are again an attempt to wed vital role functions with vital relational functions.

The works of Burgess, Cottrell, and Wallace (1936)

basically led to the development of the Locke-Wallace Marital Adjustment Test which is used in this study. Of course, Locke and Wallace did devise some new criteria, but the same general indices are used with different weights applied to each area.

More current theories regarding marital adjustment are not focusing on the individual and his problems, nor on the social adjustment of the couple, but more on the general adjustment of the relationship (Cookerly, 1973). In other words, the two individuals are not the focus of the study but the relationship itself is the organism to be analyzed. The theory here is that two well-adjusted people can come together and still have a maladjusted marriage (Cookerly, 1973). The thinking closely parallels that of the partnership marriage. One can be happy as an individual but become unhappy with the person he or she originally married. Therefore, the marriage falls apart. The concept of the relationship being the organism of study is at this point mostly theory without a great deal of empirical measures to validate its accuracy. However, one of the best overall criteria available for such a theoretical base is the Polyfactor Sentence Completion Survey developed by Cookerly (1973).

Research in the Field of Marital Adjustment

Much research has, of course, been completed in the

area of marriage counseling, but not a great deal has been produced that sheds light on exactly what makes for healthy marital adjustment.

Lee (1952) produced some of the earlier research related to marital roles. In a "husband more dominant" group, only 29.8% of husbands make "good" adjustment to marriage. In the "wives more dominant", only 23.9% made a "good" adjustment. In the equalitarian group, 39.9% of husbands made a "good" adjustment. The point Lee makes is that even back in the fifties, when roles were more carefully defined, the equalitarian marriages still functioned the best.

In a study that preceded Lee, Johnson (1935) compared males who were rated by outsiders as most happy to least happy, and then used a divorced group of males for the comparison as well. The happily married men objected less to being told what to do, were less rebellious, less critical, less irritable, and avoided fighting to get their own way. They were also less gregarious and less ambitious than the divorced males. They were methodical in their work and tended to be more cautious and conservative than divorced men. Of course, this may in no way describe the happily married male of the seventies, and unfortunately a study of like kind is not available.

Matthews and Mihanovich (1963) developed a problem

checklist and distinguished happily married from unhappily married. The unhappy problem analysis was distinctly different from the happy. Neglect, lack of affection, understanding, appreciation, and limited companionship were significantly smaller in the unhappy group. Conflict, lack of communication, and withdrawal characterized their communication patterns. The two researchers concluded that unhappy marriages have many more and different problems than the happy marriages. They also concluded that the marriage itself should be the focus of attention--as is the case in marital enrichment work--rather than a focus on the psychology of an individual within the marriage.

The work of Brim, Fairchild, and Borgatta (1961) contradicts the research of Matthews and Mihanovich. The former researchers took adjusted and maladjusted couples and had them rank order differences or problem areas in their marriages. The scores of each group were very close and not significantly different. The conclusion of Brim, et al. is that good and bad marriages do not have a high level of difference as to problems but, instead, over how the problems are handled. Perhaps the apparent contradiction between the two studies can be explained by the fact that Matthews and Mihanovich (1963) were examining the end results of happy and unhappy marriages, whereas Brim, et al. were examining problems that produced the end results. Poor

communication may indeed have been the problem in dealing with similar problem issues, resulting in either happy or unhappy feelings. In any case, both sets of researchers recommended that the couple as a team learn new negotiation skills in order to improve their marital adjustment. Of course, such a recommendation is exactly between time and marital adjustment. Initially the relationship declined in value and reached a low point just after the children left home. In retirement, the relationship turned upward. The study of Rollins and Feldman (1970) of 799 couples in Syracuse, New York also confirmed the data that marital adjustment significantly increased in the retirement years.

Programs Available for General Marital Enrichment

The prevailing programs in marriage enrichment are more communication oriented. These specific programs will be covered more specifically under the following section on communication. Programs have, however, been designed and researched that deal more with the general aspects of marital adjustment.

Pilder (1972) designed laboratory training for married couples. Here he dealt with basic areas that might cause conflict in a marriage, but focused mostly on the relationship as the organism for study. He sought to improve basic interpersonal skills. He compared the experimental group to a placebo group with pre-test, post-test, and follow-up measures.

He used the Pair Attraction Inventory, and the Caring Relationship Inventory as instruments. His results demonstrated significant differences between the two groups in pre-test, post-test and follow-up. The point here is that apparent change in marital adjustment can occur through specific training. In other words, a couple does not have to experience a downward cycle in their relationship.

Mace and Mace (1976) use small group weekend experiences for their marital enrichment programs. The couples are allowed to discuss any areas they feel are important issues in the relationship. Dialogue is encouraged with the Maces functioning as facilitators. A certain structure is provided, but the program is not overly rigid. Research indicates that twenty-five couples attending a weekend did improve significantly on a ranked value questionnaire, and on five out of thirteen areas in communication. Most of the couples did, however, acknowledge that the retreat was only the beginning of improvement in their marriages.

Cottrell (1973) constructed a marriage education course at a junior college for one year. The program was more cognitive in nature and sought to improve the students' awareness of both themselves and of marriage. Cottrell measured change using the Tennessee Self-Concept Scale and the Favorableness of Perception Concerning Marriage Questionnaire. He found significant change at the .01 level

for both instruments. He concluded that education about marriage can alter one's perception of self and positively increase one's perception of marriage.

A more behavior-oriented program was constructed by Harrell and Guerney (1976). It consisted of eight two-hour weekly training sessions held over a two-month period. The course, entitled the Behavioral-Exchange Program, taught couples the basic problem-solving process: identifying the problem, locating and evaluating solutions, implementing solutions, and evaluating the results. Research regarding the program's effectiveness is now in progress.

Neville (1972) researched what types of personalities were attracted to a general marriage enrichment group. There was a leaning toward the feeling-intuitive type personality, but the differences were not significant. He did discover that introverts scored higher on change related to internal attitudes while extroverts scored higher on change related to behavior.

In summary, one can tentatively conclude that marital adjustment can be increased through the use of a variety of enrichment programs, even when short-term in nature. Of course, research has just begun here and a great deal of work remains to be done not only with programs available, but also with the theoretical base in establishing more concrete criteria for marital adjustment.

Marital Communication

Communication is the life-blood of a relationship (Regula, 1975). As noted earlier, it is definitely a function of marital adjustment but, because of its primacy to any relationship, it will be given separate treatment. Five areas will be discussed: (1) a definition of marital communication, (2) the importance of marital communication, (3) problems in marital communication, (4) specific research related to marital communication, (5) programs offering specific instruction in marital communication.

A Definition of Marital Communication

Ellis defines language as "a system of signs, signals, and symbols about which people have common agreement" (Eisenstadt, 1967). Language is therefore not just the spoken word. Ard (1975) agrees that communication refers to more than the verbal transmission of messages. He points out that communication also includes all of the processes by which people influence one another--verbal and nonverbal, explicit and implicit, aware and unaware (Ard, 1975). For instances, quarrels are often over disagreements about how something was said rather than what was said.

Bienvenu (1969) sought to arrive at a comprehensive definition of marital communication, considering both the verbal and nonverbal aspects of language.

Marital communication is the exchange of feelings and meanings as husbands and wives try to under-

stand one another and to see their problems and differences from both a man's and a woman's point of view. Such communication is not limited to words. It also occurs through listening, silences, facial expressions, and gestures (Bienvenu, 1969, p. 1).

Bienvenu and other confess that it is very difficult to operationalize a concrete definition of marital communication. Efforts to do so have basically resulted in such questionnaires as the Marital Communication Inventory (Bienvenu, 1969).

In any case, accurate understanding of a message is at the heart and core of marital communication (Clinebell and Clinebell, 1970). Understanding comes by the ability of one partner to enter the spouse's perceptual and phenomenological world (Gurman, 1975). Since each partner has come from different backgrounds and experiences, such understanding will inevitably require time and clarification of both verbal and nonverbal messages.

The Importance of Marital Communication

Harry Stack Sullivan (1953) and Karen Horney (1973) helped lay the foundation for recognizing the importance of interpersonal transactions in treating emotional disorders. Rogers (1951), of course, brought relationships into the here and now and developed an entire theory centered around appropriate communication within the context of a

helping relationship. In general, most experts recognize communication as a central determinant of the marriage relationship (Hickman and Baldwin, 1971).

Clinebell and Clinebell (1970) believe communication is the means by which a relationship is either continued or terminated. Virginia Satir (1964), of the family systems school, believes strongly that a positive relationship exists between marital adjustment and a couple's ability to communicate. The systems school in general has been fundamental in advancing the importance of communication in marriage (Satir, 1964). The Human Development Institute (1970) has encouraged couples to learn proper modes of communication so they can resolve particular problems in their own personal way. If proper communication does not take place, Eisenstadt (1967) says the danger is that then the couples will abandon the communication bridge altogether; and finally they will either find a third party outside of the marriage, get divorced, or suffer in silence.

In terms of the ideal communication patterns, Barron (1967) uses the term Paradoxical Human Relatedness. It is a mutuality of oneness and separateness. Indeed, you have a merger in a mutuality of sharing, communication, and sensitivity, but you also have a separateness in the personal identities. By in-depth communication, Barron (1967) says you have merger rather than absorption, unity rather than

incorporation. You can lose yourself in the other without losing your own sense of integrity. The central concept here of oneness, yet paradoxically separateness, is at the heart of the Catholic Marriage Encounter as well as Enjoying Marriage (Gallagher, 1975; Wiseman, 1978).

Although most writers have agreed upon the importance of communication, few have acknowledged and dealt with the benefits of conflictual communication (Harrell and Guerney, 1976). Coser (1956) did expouse the positive social function of conflict, but he was, according to Harrell and Guerney (1976), the earliest source. Sprey (1969) speculates that differences do not cause marital maladjustment, but instead, the couple's ability to successfully negotiate the differences (Sprey, 1969).

Bolte (1970) says that through communication each has a chance to clarify conflict. Learning comes through the authentic and spontaneous sharing between two people as a couple. When one risks the complete and uninhibited expression of feeling, he discovers that he is not destroyed. Honest communication then becomes the base for conflictual areas.

Problems in Marital Communication

Two areas will be covered here: (1) too much communication, and (2) lack of communication. First, research has supported the fact that some couples actually decreased

in compatibility when communication was increased (Bricklin and Gottlieb, 1961; McIntosh, 1975). Bricklin and Gottlieb (1961) conclude that a couple must be able to accept the most entrenched personality traits of the other in order to profit from increased communication. As Ard (1975) points out, communication in and of itself is not sufficient for change. A couple must also decide to make new choices, using communication as the medium for awareness and understanding. Wiseman (1978) says that some couples will acknowledge their marriages as happy, although there is a minor amount of communication about the innermost commitments and feelings to one's partner. If one begins to pry open the well-kept secrets, some couples will have a great deal of difficulty adjusting to the new input. The alternative is then to remain in a comfortable role structure where one can avoid or ignore potential conflict. In cases such as these, the Enjoying Marriage Seminar (Wiseman, 1978) seeks to open up the communication channels only as fast or as far as the couple is willing to go. Since there is no one watching over how much a couple communicates, the couple is free to move as deep as they choose.

Lack of communication is certainly considered by many authorities to be the greatest single cause of marital failure (Otto, 1971). Otto believed that what is not said

causes pressures and misunderstandings to grow in a marriage and eventually will have damaging effects upon the relationship. Bienvenu (1970) reported that couples coming for counseling were simply unable to talk with one another. He concluded that impaired communication must lie at the heart of many problems. Ferreira and Winter (1968), in their studies of **problem families**, discovered that communication between members was not as free, explicit, and frequent in contrast to "normal" families. Townsend (1975) measured adjustment in marriage to communication abilities and found that poorly adjusted couples communicated less effectively than well or moderately adjusted couples. He also found that the well and moderately adjusted couples rated their own style of communication more positively than did the poorly adjusted couples.

Perhaps in a marital relationship the area where communication is the least clarified or understood is on the affective level (Hickman and Baldwin, 1971). When there is a deemphasis in the affective components of communication, the relationship may suffer (Hickman and Baldwin, 1971). One of the crucial tenets in systems theory is that we must consider not only the literal, verbal communication, but also the communication about the communication, i.e., metacommunication (Watzlawick, Beavin, and Jackson, 1967). If the metacommunication is not understood or clarified, the

communication has obviously been incomplete.

Specific Research Related to Marital Communication

The majority of studies support the fact that communication is essential for a healthy marriage. For sake of clarity, the more classic studies will be cited. Navran (1967) researched twenty-four happily married couples and twenty-four unhappily married couples. He discovered a positive relationship between marital happiness and one's ability to communicate. He used the Locke's Primacy Communication Inventory and found twelve items on the Inventory which significantly differentiated the two groups.

Levinger and Senn (1967) obtained evidence that strongly supported the association between marital adjustment and disclosure of feelings. The disclosure of feelings was not only associated with positive marital satisfaction, but also with good feelings about one's mate.

In contrast, Cutler and Dyer (1965) found that open talking about violation of expectations does not always make for a happier marriage. Their study was composed of sixty couples with husbands under age twenty-three and over half not having children.

Nadeau (1976) developed what he called a Marriage Enrichment Group (Experimental Group) and compared it to a placebo group that received no treatment. He found that the experimental group increased in nonverbal communication

skills, one's view of self, and a more effective interaction within the marriage. His follow-up suggested that attitude change may show less decay effect than behavioral change brought about through participation in the marriage enrichment group.

Hinkle and Moore (1971) sponsored a relationship enrichment program and made comparison to a placebo group. Out of their entire program on marital adjustment, they discovered the most helpful and significant change occurred in a two-step communication model they had developed.

Programs Offering Instruction in Marital Communication

A crucial question concerning the importance of communication in marriage is whether effective programs have been designed to significantly improve marital communication. Two of the more well-known and well-researched programs are those by Rappaport (1976) and Miller (1976).

Rappaport designed a program around the three Rogerian skills of empathy, genuineness, and congruence. Carkhuff and Berenson (1967) found these three variables correlated positively with improvement in a counseling situation. Rappaport wanted to transfer the variables into the field of marriage enrichment. He used both the Marital Communication Inventory and the Marital Adjustment Scale. Improvement on both scales was significant at the .05 level. He also used behavioral scales measuring taped conver-

sations. These, too, were significant at the .05 level. His design was pre-, post-, and follow-up with a built-in control group from a waiting list. His research also brought out the one rather interesting variable that husbands were significantly better listeners than their wives.

Rappaport's actual program contained communication principles for three specific roles: (1) speaker, (2) listener, and (3) facilitator. The sessions included two eight-hour sessions and two four-hour sessions over a period of two months.

Miller (1976) developed a program from earlier research he had done in 1968. At that time he thought certain developmental tasks "must" be accomplished by couples if they intended to have a satisfactory relationship. These skills included the two crucial aspects of a helpful communication system and problem-solving techniques. His program, the Minnesota Couples Communication Program, was designed to increase a couple's capacity for open, direct, and honest communication. By expanding a couple's communication pattern, he also hoped to increase the choices they could then make in shaping the relationship. The MCCP meets four times, once per week for three hours. The group is composed of five to seven couples. Miller researched

seventeen experimental couples in four training groups with four different instructors. His control group was composed of fifteen couples. The results of his research indicate that participation in the MCCP increased general communication skills at a significant level. Later research done by Campbell (1974) helped to verify the results of Miller.

Many other programs are now available which seek to improve communication in marriage. Guerney (1970) and his colleagues developed the Conjugal Relationship Modification program. Rappaport (1976) gained many of his ideas from Guerney's program.

Hinkle and Moore (1971) have developed a relationship enrichment workshop for married and engaged college students. The goal of the workshop is to increase a couple's skill level by providing alternate styles of communication and relating.

Overall, it appears that many programs are springing up rapidly with the foundational belief that good communication is not just something that happens, but instead is a skill to be learned (Otto, 1975).

Purpose in Life

Purpose in Life and Logotherapy

Victor Frankl, the European existential psychologist, was probably the first man to take philosophical existen-

tialism into the psychological domain of mental health (Frankl, 1959). Frankl himself was confronted with purpose in life when he was imprisoned in World War II as a Jew under Nazi rule. The story of his will to live and how he survived is, according to his own testimony, based not on physical stamina, but on a will to live because he saw purpose beyond the suffering (Frankl, 1959). While in the concentration camp, Frankl knew he had a new theory of psychology and wanted to write about it after the war. He was motivated to stay alive because of the contribution he wanted to make to mankind. He therefore had a purpose in life, and it is this purpose that sustained him through seemingly unbearable suffering. Frankl (1959) says, "The prisoner who had lost faith in the future--his future--was doomed" (p. 74).

Instinctual drives, therefore, are not the primary motivators for existence, even when man is reduced to living lower than a dog (Frankl, 1959). Man, in the midst of the worst conditions, can still find meaning and it is precisely this meaning that gives him mental competency in his present circumstances (Frankl, 1959). Frankl often quotes the well-known aphorism from Nietzsche, "He who has a why to live can endure almost any how" (Tweedie, 1961).

Frankl says of modern man, especially the American, that he lacks the awareness of a meaning worth living for.

People, he says, are haunted by an inner emptiness, a void within themselves (Frankl, 1975). The frustrations of not discovering purpose or meaning in life is what he calls the "existential vacuum" (Frankl, 1975). If man does not know why he is living, he loses his motivation, and his drive for life withers. In essence, he becomes bored.

Man's main concern, for Frankl, is not the fulfillment of instinctual drives or the rise to feelings of power, but instead lies in the fulfillment of meaning and in actualizing values (Frankl, 1959). Tweedie (1967) summarizes the contrasting views in saying that the "must" of the instinctive psycho-dynamic theories and the "can" of the self-actualization theories give way to the "ought" of responsible decision-making. In other words, man's will to meaning requires responsible choices that transcend himself as a person. For instance, as a person chooses to give of himself in life, he discovers happiness. However, if he chooses to pursue happiness and seeks to use others to get it, he only discovers unhappiness and frustration. Man, therefore, as Frankl sees it, must find reference points that provide a sense of purpose and meaning. They fill the "existential vacuum".

Avenues to Discovering Purpose in Life

Frankl (1959) believes that a man's meaning in life

may differ from day to day. What is important is whether the man can see purpose throughout each and every day. For instance, a man or woman may at one time see meaning in giving to an elderly lady who needs assistance, or in raising fine children, or in working hard to contribute to a company's goals, or in simply talking to others and encouraging them. Each person has different ways they discover meaning.

On an Enjoying Marriage weekend, the couples have two specific avenues where they can discover or rediscover new purpose for their lives. One is in a renewed, vital relationship with God. Each of the couples, before coming on the weekend, have confessed to believing in God. However, as is often the case, their belief may only play a minor role in their everyday life. One of the goals of EM is to help the couples to see how God can play a more vital role in their personal lives, not only in their marriages, but on an overall level. Frankl (1975) says that when a person believes in God, a good therapist will not ignore this area but will use it as an avenue to help the person see even richer meaning and purpose in the God in whom he believes. One therefore works within the value system of the client and helps him see purpose from his own perspective (Frankl, 1975). Purpose inevitably involves values. As Frankl (1975) says, there is no theory free from values.

The therapist's role is to surface the value and meanings which will give a person something for which to live (Frankl, 1975). The EM weekend is designed to help people see how God can further enrich their lives and provide new levels of meaning.

A second purpose or meaning that is hopefully derived from the weekend is a sense of love and hope about the person to whom you are married. As couples work through the various exercises, a new sense of in-loveness is built between them. They rediscover new meaning in their relationships and this then gives them an added dimension for living. Gallagher (1975), a leader of the Catholic Marriage Encounter Movement, says that probably the greatest contribution the encounter weekend offers any couple is a new sense of hope.

Frankl (1969) says that at any moment man must decide what will be the monument of his existence. On the EM weekend, couples have an opportunity to think through together what they want to make out of life. They have the opportunity to reevaluate their priorities and make new choices. The EM experience provides them with the structure and input to make these new choices. As Frankl (1969) points out, one cannot be demanded to will. One cannot will to will. Instead, the will to meaning must be elicited.

The EM experience provides the couples with new choices they can make which will hopefully increase their meaning and purpose in life.

Another factor that often evolves as a by-product of the EM weekend is what Maslow (1964) would call a "peak experience". Maslow has seen peak experiences induce whole new realms of meaning into a person's life. It proves life to be worthwhile. The world is viewed acceptable and beautiful, which makes the bad things about life more acceptable (Maslow, 1964). Maslow suggests that often in a peak experience the individual gains awareness that the universe is an integrated whole, and he, as an individual has a place in it. The result of such an insight has often resulted in the sudden and permanent cure of anxiety or obsessional thinking, especially when related to suicide (Maslow, 1964).

As the EM weekend nears its close on Sunday afternoon, many people are discovering the entire process to be a peak experience. Couples have reported feelings of nakedness, simplicity, richness, oughtness, beauty, and pure and unadulterated completeness. These self-reports parallel closely the words others have used to describe a peak experience (Maslow, 1964).

The EM weekend is, therefore, an apparently obvious channel for people to discover new depths of meaning for their lives. The crucial factor is that the concept be

researched in a viable way.

Research on Purpose in Life

The research that has been carried out regarding purpose in life is indeed very scanty. Most psychologists have viewed the concept as philosophical and have had a hard time objectifying such individualistic judgments as to exactly what purpose in life is (Frankl, 1966). Indeed, one of the great problems is that no one, two, or three stops will necessarily lead to gaining meaning for one's life. The concept in itself is idiosyncratic in nature.

A few studies have been done that seem to demonstrate lack of meaning as a primary cause for personal problems (Crumbaugh, 1968, 1972; Frankl, 1968). For instance, one study at Idaho State University revealed that out of sixty students who survived suicide attempts, 85% cited their main reason for dying as "life meant nothing" to them. Of these 85%, 93% were in excellent health, were active socially, were performing well academically, and were on good terms with their families (Frankl, 1975).

Crumbaugh (1968) developed the Purpose in Life Test, which is supposed to distinguish a psychological problem from a noögenic or spiritual problem as Frankl calls it (1975). The noögenic problem relates to areas of life that involve meaning and purpose. Since Crumbaugh's instrument will be discussed later, it will not be dealt with here.

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CHAPTER III

PROCEDURES FOR COLLECTION AND TREATMENT OF DATA

Design of the Study

The research project was designed to measure improvement in one's marital adjustment, marital communication, and purpose in life based on attending an Enjoying Marriage weekend versus only attending a Walk Through the Bible weekend, where no improvement in one's marriage or purpose in life was expected. The EM weekend was therefore referred to as the experimental group, and the latter as the placebo group. Improvement in the various areas was studied, both on a short-term basis and a long-term basis.

In order to know for sure that improvement in one's marriage was a result of an EM weekend, the second group was constructed for the purpose of comparison. The placebo group did receive a weekend treatment of sorts, but the content had nothing whatsoever to do with improvement in one's marital adjustment, communication, or purpose in life.

The second group was named a placebo group as opposed to a control group, because a true control group receives no treatment whatsoever. In the case of this study, the

placebo group did attend a Walk Through the Bible weekend which taught basic Old Testamane history, but there were no references to marriage.

Organization of the Study

In order to measure improvement in marital adjustment, marital communication, and purpose in life, four tests were selected. The four tests include, respectively, the Locke-Wallace Marital Adjustment Test, the Polyfactor Sentence Completion Survey, the Marital Communication Inventory, and the Purpose in Life Test. One other questionnaire, entitled How'd You Like It Questionnaire, was used not as an instrument to measure change but as a basis for individual feedback from the participants.

The two groups were given the four respective tests previously mentioned at three specific intervals. The pre-test took place one to seven days before the weekend experience. The experimental group, consisting of twenty-two couples, came to the Enjoying Marriage office and there was administered the tests. The placebo group, consisting of twenty-nine couples, took the tests at the weekend site. The post-test was administered four to seven days after the weekend. Again, the majority of the experimental group came to the EM office. Some took the tests by mail. The majority of the placebo group came to a church office in

Long Beach, California, while a few took the tests by mail. The follow-up took place sixty to sixty-two days later in the same respective offices. For some the tests were administered by mail. All instruments cited previously, except the How'd You Like It Questionnaire, were administered at the pre-test, post-test, and follow-up sessions. The How'd You Like It Questionnaire was given only once after the weekend.

Population

The population consisted of middle and lower middle class white married couples who were currently residing in Southern California. The couples were not all regular church attenders, but all did admit to embracing some form of a Christian orientation toward life. The average education for both groups was two years beyond high school. The placebo group consisted of married couples who were matched as closely as possible to the experimental group in terms of age, race, length of marriage, education, etc.

The experimental and control groups were averaged out statistically, so similarities or differences between the groups could be observed. The similarity between the two groups is very close. The sample populations were purposely selected to provide some form of homogeneity between the two groups. The demographic parallels do help contribute to the veracity of the study. The data are presented below:

TABLE
Demographic Data

	<u>Enjoying Marriage</u>		<u>Walk Through the Bible</u>	
	Male	Female	Male	Female
Average age	31.6	29.8	35.4	33
Average education, years completed	14	13	14.6	13.5
Married before	2 yes	2 yes	5 yes	5 yes
Children	both .9		both 1.48	

Experimental Group: Two couples were disqualified from the weekend because their test results were too low to qualify for a "normal" marriage. Two other couples were disqualified because they failed to take the follow-up. The total number used for the research was then reduced to twenty-two couples.

Control Group: Same as above, except twenty-nine couples were the total.

As one can observe from the above data, both groups were composed of a large number of young married couples. An observation that does not appear in the data is that the couples were also very enthusiastic, outgoing, and more than willing to participate. There was not a great deal of resistance to the EM concepts nor to the teaching from the Walk Through. In general, everyone worked at having a good time.

The placebo group controlled for the test-retest effect, the time lapse effect, the group dynamic effect, and the "retreat" effect. Anonymity was insured to each of the subjects since only one person saw the specific test results. The leaders of both the experimental and placebo groups were also not allowed to even see the test instruments so they could not teach any aspect of the tests. The group leaders knew what types of instruments were used, but did not have access to the specific items.

A personal data sheet was filled out by each of the subjects before participating in the respective weekends. The data sheet was designed to screen out those subjects who were experiencing a crisis in their marriage, or those who may have just recently attended some other marital enrichment program.

Qualification of Leaders

The leadership for the Enjoying Marriage weekend is divided into two parts. First is the teaching couple. Second are the sharing couples. The teaching couple requires expertise both in professional counseling as well as theology. The husband does seventy-five percent of the teaching and needs to be especially qualified in both areas. The wife does not need an advanced education in either area, but must be knowledgeable of the principles involved. For the husband, a minimum of a master's degree

in both counseling and theology is desirable. In order to be completely accurate in the duplication process, one should also have a minimum of fifteen years experience in counseling or pastoring. Another factor, which might be difficult to duplicate, is that the leadership couple did have a poor marriage for several years and then the husband was nearly killed by a high voltage wire. The husband miraculously recovered, and in the process realized he had a poor marriage and needed to change in order to be an effective husband. The changes enriched their relationship tremendously and, as a result, the couple began Enjoying Marriage in order to communicate what they had learned to others.

The sharing couples include three couples who have been through a weekend previously. The couples are used as models to share both the bad and good times they have experienced in their relationships. The couples serve as a model in two areas. First, they share what problems they have experienced in their marriage relationships. The sharing corresponds to what has been discussed previously by the main speaker. Second, they discuss how they applied the principles of the weekend and what the results were in their own marriages.

Enjoying Marriage has a number of sharing couples who alternate on the various weekends. The three sharing couples for the research weekend were all in their thirties and from a white, Protestant background. All had been

through some difficult conflicts in the past and had discovered major breakthroughs as a result of the weekend.

The only real qualification for a sharing couple is that they be comfortable with in-depth self-disclosure before a fairly large audience. Neither a college degree nor professional training is required. Their own marriage weekend is their main source of training, with some extra suggestions from the main speaker.

Leadership for the Walk Through the Bible weekend is much less complex. The leader was Keith Essex, a professor of Biblical Studies in Long Beach, California. Mr. Essex has a B.A. in history, with a four-year masters degree in theology. Although Mr. Essex is extremely qualified to teach the Walk Through, one need not have a master's degree in theology.

The instructor should, however, have the following minimal qualifications:

- (1) A lively manner that generates group involvement in the learning process.
- (2) A background in theology with a sound understanding of Old Testament history and how the Old Testament relates to the New Testament.
- (3) A certificate demonstrating that he has attended a Walk Through weekend under a certified instructor. It is nearly

impossible to teach the Walk Through without having actually seen the teaching techniques modeled before you.

Instruments

One instrument to be used in the study was the Poly-factor Sentence Completion Survey of Marital Difficulties (PSCS). The scale consists of eighty-five incomplete sentences which are completed by a subject on a four-point scale as to how much difficulty each statement represents in the marriage. Even though the instrument is still being standardized, it has one of the best validity and reliability scores available in the field of marital adjustment tests.

The PSCS consists of eighteen subscale scores along with four total scale scores. The four totals include (1) the wife's total score concerning her perception of difficulty in the marriage; (2) the husband's total score concerning his perception of difficulty in the marriage; (3) the combined husband-wife score; and (4) the couple's difference score which is the combined total of differences on the eighteen subscales.

The scores are placed on a Polyfactor graph and show the husband-wife profile together. In the present study only the four total scores were analyzed. These include Need Fulfillment and Communication. These two scales were specifically chosen because of their relevancy to the content of the weekend.

Split-half reliability of the PSCS from a population of fifty married couples was .92 for wives, .95 for husbands, .97 for the combined couples' score, and .87 for the couples' difference score. All of these were significant beyond the .01 level (Cookerly, 1970).

A concurrent validity score of the PSCS was computed to be .63 for the husband's total score, .70 for the wife's, and .82 for the combined total. Each of the scores were significant at or beyond the .01 level. A correlative of .11, which was not significant, was computed for the total difference score. The study was done by having six marriage counselors rate their clients' degree of marital difficulty. The population consisted of 98 subjects, all of which were in marital counseling (Clay, 1970).

A second validity study compared marriage counselors' judgments of thirty-three couples' marital adjustment to the Polyfactor scores. The results were significant at the .07 level for husbands, .001 for wives, .01 for the combined, and .0001 for the difference scores (Walker, 1969).

A third validity study found that the PSCS differentiated significantly at the .001 level between thirty couples in marriage counseling and thirty couples not in marriage counseling. The couples' difference score, however, was not found to be significant here (Williams, 1971).

The above results indicate that the PSCS is still not an ideal instrument, but does have enough reliability

and validity to warrant use as a research instrument.

A second test designed to compliment the PSCS is the Locke-Wallace Short Form Marital Adjustment Test (MAT). The MAT has a different conceptualization of marital adjustment than the PSCS. It is strictly an objective test as compared to the projective and objective elements of the PSCS. The MAT can also be administered quickly and yet still remains a valid measure for overall marital adjustment.

The two tests together allow the researcher to examine possible subtle variations in marital adjustment as measured by the projective or the objective perspective.

The MAT was devised by Locke and Wallace from the Locke Marital Adjustment Test which contained fifty items. Locke and Wallace hypothesized that by using a limited number of the most significant items, they could still maintain high validity and reliability (Locke and Wallace, 1959).

Fifteen items were selected for the MAT and tested on a sample of one hundred eighteen couples. The sample was most predominantly a middle class group with the mean length of marriage being 5.6 years. Forty-eight of the 236 subjects were known to be maladjusted in marriage. There, forty-eight people judged to be maladjusted were matched with forty-eight people from the sample judged to be exceptionally well-adjusted. The test significantly differentiated between the two groups at the .01 level with

a mean of 135.9 for the well-adjusted and 71.7 for the maladjusted. The above figures demonstrate the test's validity by clearly differentiating between adjustment and maladjustment. The split-half reliability was computed at .90 in the total sample of 263 subjects. The Spearman-Brown formula was used.

Locke and Wallace concluded that the short form can measure marital adjustment as accurately as a longer form which would require nearly an hour or more of testing (Locke and Wallace, 1959).

A third instrument to be used in this study is the Marital Communication Inventory (MCI) (Bienvenu, 1969). The MCI is an essential instrument for the present study since much of the weekend centers around communication and feelings--both of which are singled out specifically in the MCI.

The MCI is a forty-six item self-inventory in which the individual responds by checking one of four possible choices: "Usually", "Sometimes", "Seldom", and "Never". The items are scored from zero to three with a favorable response given a higher score (Bienvenu, 1969).

The MCI was tested in Louisiana by Bienvenu with a sample of 352 subjects (176 married couples). A quartile comparison was made between couples with good and poor communication. Forty out of the originally forty-eight items were found to discriminate significantly at the .001 level. Five of the remaining eight items differentiated

at the .01 level. The mean score for the group of 352 subjects was 105.78, thus suggesting strong cross-validation of the instrument (Bienvenu, 1970). The split-half validity using the Spearman-Brown Correction formula was .93.

The last standardized instrument to be used in the present study is the Purpose in Life Test (PILT). The test is included based on the hypothesis that increased marital adjustment will also lead to a general increase in meaning and purpose. A second rationale is that the Enjoying Marriage weekend does not deal only with communication skills but also with foundational attitudes toward life in general.

The PILT is not well standardized but was the only test available of its kind. It consists of twenty items which can be rated from 1 (low purpose) to 7 (high purpose). The average scores tend to skew toward the purposeful end of the scale (Crumbaugh, 1968).

A split-half reliability was computed at .85 but no test-retest scores are reported. The validity of the PILT has two sources. First, the test did discriminate between normal and psychiatric subjects. Successful businessmen and professionals recorded the highest average score on the PILT at 118.9, while hospitalized psychotics reported the

lowest at 80.5. In the second validity study the instrument correlated .47 with ministers' ratings for a parish sample and .38 with therapist ratings for an outpatient sample.

A final instrument to be used is termed the How'd You Like It Questionnaire. It was included in the study simply as a means of gaining feedback from the individual participants on the weekend. The questionnaire primarily included descriptive questions such as, "If you enjoyed the weekend, what subjects were of the greatest interest?" The questionnaire was not intended to correlate with any of the other instruments. It was simply being included as a means of gaining feedback from the couples as to how helpful they perceived the weekend to be, as well as what they liked and did not like.

Collection and Presentation of Data

After all the data had been gathered, it was systematically entered into a computer program where each of the tests were analyzed individually. The pre-test, post-test and follow-up measures for one hundred people on four different tests, with three different subscales in one test produced a massive amount of data and definitely required a computer for an accurate analysis. The data was also difficult to deal with because of the unequal N's in the two groups.

Selection of Subjects

The couples who were selected to attend the Enjoying

Marriage weekend had first been invited to attend by an alumni couple. A married couple cannot merely request to attend a seminar. The alumni are instructed to invite couples they feel would profit from an EM weekend. They are told to avoid marriages that are in crisis.

Once a couple's name has been submitted to the EM office, they are placed on a waiting list. When space is available for a weekend, the couple is sent a letter explaining that there is a place available for an upcoming weekend and that there will be no charge for the weekend nor will money be requested. The couple then chooses to accept or decline the invitation.

The important factor here is that the couples on the weekend are not necessarily couples who have an avid interest in improving their marriages. One must remember that the couples did not approach EM, but were rather approached by alumni from EM. Many of the couples have said that they initially viewed the weekend simply as an opportunity for an inexpensive time away from home.

The placebo group was recruited through several churches in the Southern California area. A simple notice in the church bulletin was given, announcing that a Walk Through the Bible Seminar would be held in Oceanside, California, at a cost of thirty-nine dollars per couple with Keith Essex teaching. A simple statement was made that since the weekend was part of a research project, the cost of the couples'

weekend would be thirty-nine dollars per couple, which was actually twenty dollars less than what a Walk Through weekend normally cost. The placebo group registered by mail and was then sent a letter with a map and schedule for the upcoming weekend.

Collection of Data

The EM group was notified by mail that each of them had been selected to participate in a research project for the upcoming seminar. They were requested to attend a group meeting a few days before the seminar so the project would be adequately explained. Twenty-four couples showed up for the session. Wiseman introduced the author of this study as a person who was doing research related to the EM weekend. The couples were then asked to take a package of tests that were a part of a research project for a doctoral dissertation. Any couple who did not want to participate was allowed to leave. The tests were then given and collected immediately. Before leaving the general session, the couples signed up to return and take the tests a second time four to seven days after the weekend.

Fifty days after the weekend the couples were contacted by phone and asked to come in the next week and take the final set of tests. The data was then completely gathered and, with the exception of two couples, everyone was very cooperative.

The Walk Through the Bible Seminar couples were notified by mail that before beginning the weekend, they would be

asked to take a series of tests. Immediately before the weekend began, the couples were given the pre-test measures. Before leaving from the weekend, the couples signed up to take the post-test measures at one of two locations in the Southern California area. Finally, fifty days after the weekend, the couples were contacted by phone and asked to make an appointment to take the final set of tests the next week. Again, most everyone was cooperative and even enthusiastic.

Procedures for the Weekend Training

The EM weekend began on a Friday evening, went all day Saturday with an afternoon break, and concluded on Sunday evening about 5:00 p.m. The time was intense and yet the couples did not feel completely worn out at the end of the weekend.

The Walk Through the Bible weekend began on a Saturday morning and went all day with no break. The weekend concluded on Sunday about 2:00 p.m. The Walk Through weekend was not as intense emotionally as the EM weekend but the people did take a large number of notes and generally worked hard at learning the material.

A complete step-by-step process outlining each of the procedures for the weekend training is, of course, too extensive for the scope of this chapter. For an analysis of the two weekends, please see the Appendix for complete details.

Scoring and Treatment of Data

A variation of the split-plot repeated measure design, called the SPF-p.qr design, was used for this study (Kirk, 1972). The design has one between-block treatment and two within-block treatments. The between-block treatment represents the experimental and placebo groups. The two within-block treatments represent the husband's and wife's scores as two separate pieces of data, yet data within the same treatment. A block diagram of the SPF-p.qr design follows:

B_1	Test 1	B_2	Test 2	B_3	Test 3
C_1	C_2	C_1	C_2	C_1	C_2
Male	Female	Male	Female	Male	Female

A_1 Experimental

A_2 Placebo

Using this statistic, one reduces the N to the total number of couples who participated in each group. However, one can still maintain the individual scores of each couple by analyzing the male-female scores within the same test grouping. The above statistic refines the simple analysis of variance where the individual is not recognized as part of a married team and thus not truly giving independent data. The SPF-p.qr design accounts for the couple being as one unit yet still maintains their individual scores without needing to group the husband and wife scores together as one.

A simple effects statistic was run on the data in cases where a significant interaction occurred (Kirk, 1968). If the simple effects statistic produced significance, a Scheffe test was run to determine where the differences were located within the cells (Roscoe, 1975).

A simple two-way analysis of variance was used to analyze the combined couple scores and the difference score on the Polyfactor Sentence Completion Survey (Roscoe, 1975). Where significance occurred, a simple effects test was run, followed by a Scheffe, if necessary (Roscoe, 1975).

The means and standard deviations for both the experimental and placebo groups were computed from the pre-test, post-test, and the follow-up scores on the PSCS, the MAT, the MCI, and the PILT. Split-plot type SPF-p.qr design was used to test for significance (Kirk, 1968).

Hypothesis VII, which hypothesizes a difference between males and females in their response to the weekend, was tested with one-way analysis of variance. The experimental and placebo groups were tested separately.

The How'd You Like It Questionnaire was analyzed on the basis of general comments and evaluations. Representative statements from the subjects are cited in the Appendix.

Summary

The experiment consisted of two groups of married couples. Operationally the experimental variable was participation in

The Enjoying Marriage weekend by a married couple. Operationally, the dependent variables included (a) any change in marital communication as measured by the MCI, (b) any change in marital adjustment as measured by the PSCS or the MAT, and (c) any change in purpose in life as measured by the PILT. The tests were given three times: pre-weekend, post-weekend, and follow-up.

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CHAPTER IV

ANALYSIS OF DATA

In the presentation of the data, each test, with its correlating hypothesis, will be examined separately. On all tables, the following symbols will represent the three critical pieces of data:

1. A = the experimental group verses the placebo group.
B = the three repeated measures within each of the two groups.
C = the specific sex of the individual.
AB = the interaction that may have occurred between the two groups at the various test periods.
AC = the interaction that may have occurred between the experimental and placebo group as well as between the two sexes within each.
BC = the interaction that may have occurred within the repeated measures and between the two sexes within each of the two groups.
ABC = the interaction that may have occurred between the two groups at the various test points, as well as the possible interaction between sex within each of the two groups.

The critical elements of the tables that will be presented below include the three critical variables of group (A), time (B), and sex (C). When reading the tables, one is most interested to find a statistical difference between the groups (A) or significant interaction between the groups and the three testings (AB). If B is signifi-

cant and A or AB is not, then both groups improved equally as much on a statistical basis.

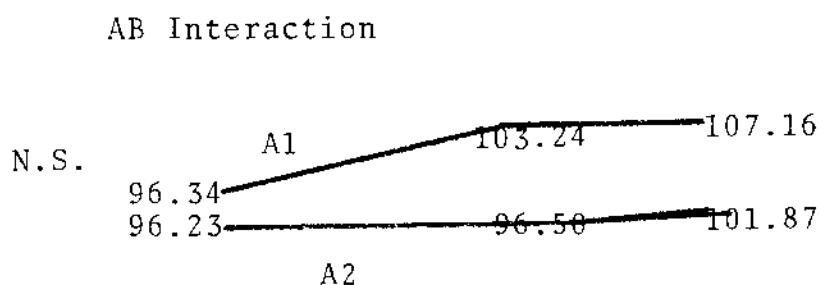
The first test to be analyzed is the Marital Communication Inventory (MCI). The data gathered for the MCI from the SPF-p,qr design follows:

TABLE I
SPF-p,qr ANALYSIS OF VARIANCE FOR
MARITAL COMMUNICATION INVENTORY

Source	SS	DF	MS	F	P
Between Subjects	39255.519	44	892.171		
A (Between Columns, i.e., Experimental and Placebo)	1078.723	1	1078.723	1.22	--
Subjects within Groups	38176.796	43	887.832		
Within Subjects	41123.167	225	182.770		
B (Between rows)	2796.207	2	1398.104	16.08	.01
AB Interaction	532.993	2	266.497	3.07	--
B x Subjects within Groups	7477.484	86	86.94		
C (Between sex)	1233.070	1	1233.070	2.36	--
AC Interaction	304.507	1	304.507	--	
C x Subjects within Groups	22424.256	43	521.494		
BC Interaction	276.297	2	138.149	2.64	--
ABC Interaction	14.995	2	1.498		
BC x Subjects within Groups	6063.358	116	52.270		
Total	80378.686	269			

The above data can be summarized in the following points:

- (1) There was no overall significant change between the the placebo and experimental groups ($F=1.22$).
- (2) Both the experimental and placebo groups improved significantly over the three testings ($F=16.08$).
- (3) A graph of interaction between the experimental and placebo groups is presented below:



The data indicate that although the experimental group did not improve significantly over the placebo, one can see there was greater improvement in the experimental group, especially between tests one and two. It is also interesting to note from the above graph how closely the two overall means were matched at test one.

- (4) Differences between the male and female scores were not significant for the experimental group ($F=2.64$). Since the F statistic indicates that both groups did improve significantly over time, it is essential to analyze which of the groups, either the experimental

or the placebo, contributed most significantly to the statistical difference. In order to analyze this, a simple effects test was used (Kirk, 1968).

In a simple effects test, one analyzes the three repeated measures for each group on a separate basis. It actually becomes a separate one way analysis of variance for both the experimental and placebo group. The table below presents the data:

TABLE II
SIMPLE EFFECTS ANALYSIS OF VARIANCE
FOR THE MARITAL COMMUNICATION INVENTORY

Source	SS	DF	MS	F	P
Time at Experimental (B at A ₁)	2278.649	2	1139.325	13.104	.01
Time at Placebo (B at A ₂)	1050.551	2	525.275	6.041	.01
Couple x Time/Group	7477.467	86	86.947		

The table shows that both groups improved significantly at the .01 level which means neither group statistically is more responsible than the other for making the overall improvement of the two groups significant.

The next question in relation to the two groups is to ask at which points--pre-test, post-test or follow-up--do the

tests show significant improvement. A Scheffe test for significant difference was used for this purpose (Roscoe, 1975). Although the Scheffe test has received some recent criticism, it still seemed to be the most practical test to use in light of unequal N's (Roscoe, 1975).

The Scheffe indicates that when the two groups are collapsed together, there is a significant difference between the pre-test and follow-up, but not between the post-test and pre-test or post-test and follow-up. One concludes from this that both groups continued to develop better communication over a two-month period, but the time lapse of one week was not long enough to produce significance.

When a Scheffe is used separately for the experimental and placebo groups, no significant differences are found. In light of the .01 level of significance from the simple effects analysis, one would think there would be a difference. The reason for this is probably due to the fact that the Scheffe loses some of the power that another test might not lose.

On the basis of the above data, the following hypotheses were not confirmed by the MCI:

I. Immediately following the enrichment weekend, the experimental subjects will exhibit a significantly higher mean adjusted score on the Marital Communication Inventory (MCI) than will the placebo subjects.

VII. Four to seven days following the enrichment weekend, the males in the experimental group will exhibit a significantly higher mean adjusted score on the MCI than will the females in the experimental group.

VIII. At the follow-up session (sixty to sixty-two days after the enrichment weekend), the experimental subjects will exhibit a significantly higher mean adjusted score on the MCI than will the placebo subjects.

IX. At the follow-up session, the males in the experimental group will exhibit a significantly higher mean adjusted score on the MCI than will the females in the experimental group.

One can conclude, therefore, that the MCI did not measure any significant improvement of the experimental group over the placebo group.

The next group of hypotheses to be analyzed relates to the Marital Adjustment Test. A presentation of the tables for the SPF-p.qr design (Table III), as well as results from the simple effects test (Table IV), follows:

TABLE III
SPF-p.qr ANALYSIS OF VARIANCE FOR
THE MARITAL ADJUSTMENT TEST

Source	SS	DF	MS
Between Subjects	68061.096	44	1546.843
A	.579	1	.579

TABLE III
 SPF-p.qr ANALYSIS OF VARIANCE FOR
 THE MARITAL ADJUSTMENT TEST (CON'T)

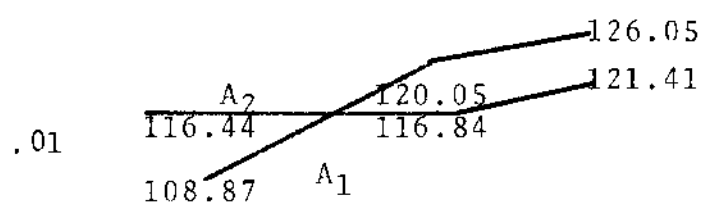
Source	SS	DF	MS	F	P
Subjects within Groups	68060.517	43	1582.803		
Within Subjects	54580.167	225	242.579		
B	4611.341	2	2305.671	15.64	.01
AB	1959.096	2	979.548	6.64	.01
B x Subjects within Groups	12681.229	86	147.456		
C	135.115	1	135.115		
AC	70.939	1	70.939		
C x Subjects within Groups	22207.446	43	516.452		
BC	475.494	2	237.737	2.32	--
ABC	546.763	2	273.382	2.67	--
BCx Subjects within Groups	11892.764	116	102.524		
Total	122641.26	269			

TABLE IV
SIMPLE EFFECTS ANALYSIS OF VARIANCE
FOR THE MARITAL COMMUNICATION INVENTORY

Source	SS	DF	MS	F	P
Within Couples	54580.167	225			
Time	4611.341	2	2305.671	15.636	.01
Group x Time	1959.046	2	979.523	6.643	.01
Couple x Time/Group	12681.229	86	147.456		
Time at Experimental	5780.860	2	2890.430	19.602	.01
Time at Placebo	789.577	2	394.789	2.677	.01
Couple x Time/Group	12681.229	86	147.456		

The above data can be summarized in the following points:

- (1) A significant difference was found within the two groups when examining pre-, post-, and follow-up scores (F=17.06).
- (2) A significant interaction was found between the experimental and placebo group. A graph of the interaction is presented below:



As one can see, the placebo group only improved a small degree while the experimental group improved a great deal, not only from B_1 to B_2 , but also from B_2 to B_3 .

- (3) An analysis of the simple effects indicates that the experimental group improved significantly over time ($F=2.677$). The analysis explains why the SPF-p.qr design did not pick up any significant differences between the two groups--mainly because the small improvement in the placebo group disguised the large improvement in the experimental group.

The Scheffe demonstrates that in the experimental group there was a significant difference between B_1 and B_3 , but not with B_2 . There were, of course, no significant differences between any of the test periods in the placebo group.

- (4) No significant differences were found between males and females taking the test ($F=2.32$).

Based on the above data, the following hypothesis was confirmed:

XIII. At the follow-up session, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Marital Adjustment Test than will the placebo group.

One other hypothesis was not confirmed:

V. Four to seven days following the enrichment weekend, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Marital Adjustment Test than will the placebo subjects.

Although the latter hypothesis was not confirmed, there was still a sharp increase in the experimental mean from pre-test to post-test (i.e., a twelve point increase overall).

The third test to be analyzed is the Purpose in Life Test (PILT). A presentation of the tables for the SPF-p.q.r. design (Table V) and the simple effects test (Table VI) follows:

TABLE V

SPF-p.q.r ANALYSIS OF VARIANCE FOR
THE PURPOSE IN LIFE TEST

Source	SS	DF	MS	F	P
Between Subjects	20722.607	44	470.968		
A	9.254	1	9.254	--	
Subjects within Groups	20713.353	43	481.706		
Within Subjects	18862.667	225	83.834		
B	236.807	2	118.404	2.88	--
AB	419.437	2	209.719	5.11	.01
B x Subjects within Groups	3530.423	86	41.051		

TABLE V

SPF-p.q.r. ANALYSIS OF VARIANCE FOR
 THE PURPOSE IN LIFE TEST (CON'T)

Source					
C	104.533	1	104.533	--	--
AC	2.948	1	2.948		
C x Subjects within Groups	9429.853	43	219.299		
BC	192.823	2	96.412	2.39	--
ABC	275.729	2	137.865	3.42	.05
BC x Subjects within Groups	4670.114	116	40.259		
Total	39585.274	269			

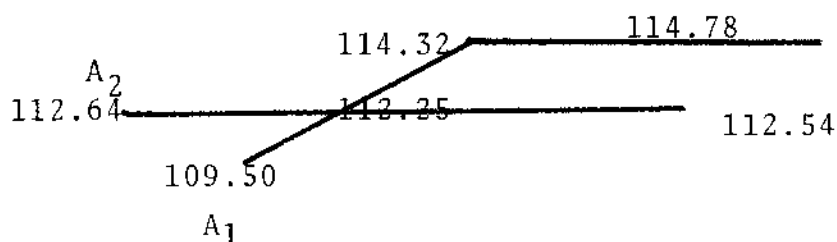
TABLE VI

SIMPLE EFFECTS ANALYSIS OF VARIANCE
 FOR THE PURPOSE IN LIFE TEST

Source					
Time at Experimental	651.000	2	325.500	7.929	.01
Time at Placebo	5.244	2	2.622		
Couple x Time/Group	3530.423	86	41.051		

The above data can be summarized in the following points:

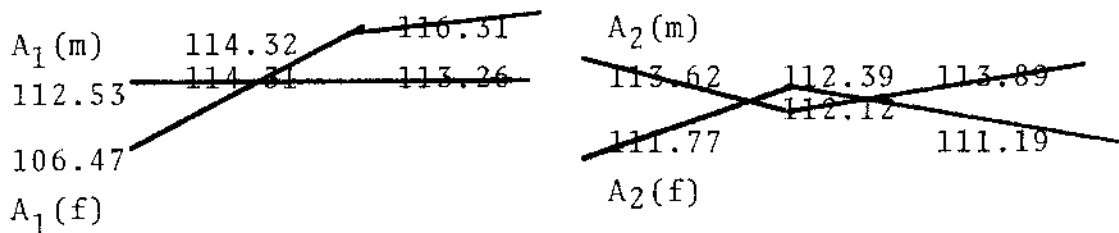
- (1) Although the overall differences between the two groups is not significant, the AB interaction indicates that the placebo group remained almost at a complete constant while the experimental group increased more sharply immediately after the weekend and then leveled off at the follow-up. The graph below charts the two groups:



Analysis of the simple effect indicates that the experimental group did improve significantly at the .01 level over the three testings ($F=7, 929$). Analysis of the Scheffe, however, does not pick up any significant differences between the three testings. Since the simple effect does show significance, one assumes that the Scheffe simply was not a powerful enough test to at least pick up differences between the pre- and post-testings. The simple effects significance forces one to conclude that there was at least a significant difference between pre- and follow-up testings.

- (2) The difference between male and female is not significant when the two groups are combined over the three testings.

(3) There is a significant interaction between the two groups, the three testings, and the sex of the test-taker. The interaction is very difficult to analyze statistically. A graph of the interaction is presented below:



By examining the graph, one can see that the females in the experimental group continued to improve over the three test periods, while none of the other groups showed this steady improvement. Perhaps the females discovered a higher purpose in life that continued to grow as a result of the Enjoying Marriage weekend. The males on the Enjoying Marriage weekend saw initial growth but then their enthusiasm began to drop over the two-month period. The placebo group showed the females to increase initially, but then to drop back to initial levels over the two-month period. The males dropped initially and also returned to pre-test levels over a two-month period.

Based on the above data, the following hypothesis is confirmed:

XIV. At the follow-up session, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Purpose in Life Test than will the placebo subjects.

However, hypothesis VI is not confirmed, which reads:

VI. Four to seven days following the enrichment weekend, individuals in the experimental group will exhibit a significantly higher mean adjusted score on the Purpose in Life Test than will the placebo subjects.

The final test to be analyzed is the Polyfactor Sentence Completion Survey. Presentation of the SPF-p.qr (Table VII) design as well as the Simple Effect (Table VIII) follows:

TABLE VII

SPF-p.qr ANALYSIS OF VARIANCE FOR THE
POLYFACTOR SENTENCE COMPLETION SURVEY

Source	SS	DF	MS	F	P
Between Subjects	251720.407	44	5720.918		
A	111.997	1	111.997		
Subjects within Groups	251608.410	43	5851.358		
Within Subjects	151010.333	225	671.157		

TABLE VII

SPF-p.qr ANALYSIS OF VARIANCE FOR THE
POLYFACTOR SENTENCE COMPLETION SURVEY (CON'T)

Source	SS	DF	MS	F	P
B	31879.230	2	15937.115	30.57	.01
AB	1989.134	2	994.567	1.91	--
B x Subjects within Groups	44830.969	86	521.290		
C	704.059	1	704.059	--	
AC	1083.044	1	1083.044	1.08	--
C x Subjects within Groups	43095.224	43	1002.215		
BC	277.385	2	138.693		
ABC	263.995	2	116.998		
BC x Subjects within Groups	26892.292	116	231.830		
Total	402730.74	269			

TABLE VIII

SIMPLE EFFECTS ANALYSIS OF VARIANCE FOR THE
POLYFACTOR SENTENCE COMPLETION SURVEY

Source	SS	DF	MS	F	P
Time at Experimental	21923.018	2	10961.509	21.028	.01
Time at Placebo	11940.346	2	5970.173	11.453	.01
Couple x Time/Group	44830.973	86	521.290		

The above data can be summarized in the following points:

- (1) The two groups, when analyzed together, showed significant improvement over the three testings ($F=30.57$). Analysis of the simple effects show that both the experimental and the placebo groups improved significantly over the three testings. The Scheffe indicates that the experimental group improved significantly between pre- and post-tests while the placebo group indicates no significant differences. Evidently the differences in the experimental group were large enough for the Scheffe to discover, but not large enough in the placebo group. The conclusion, based on the significance in the simple effects, must still be that both groups improved significantly over time.
- (2) There were no differences between the scores of males and females.

The combined scores and the difference scores of the PSCS were gathered by using a simple two-way analysis of variance with unequal N's. The simple ANOVA could be used because sex no longer needed to be a controlled variable. The data for the combined scores and difference scores is presented below in Tables IX and X, respectively:

TABLE IX

SIMPLE ANALYSIS OF VARIANCE FOR COMBINED SCORES ON THE
POLYFACTOR SENTENCE COMPLETION SURVEY

Source	SS	DF	MS	F	P
Couples	506023.970	44	219.612	--	
Groups	219.612	1	11762.892		
Couples/Groups	505804.358	43			
Within Couples	158680.000	90			
Time	64269.437	2	32134.719	30.535	.01
Group x Time	3905.855	2	1952.928	1.856	
Time x Couple/Groups	90504.708	86	1052.380		

TABLE X

SIMPLE ANALYSIS OF VARIANCE FOR DIFFERENCE SCORES ON THE
POLYFACTOR SENTENCE COMPLETION SURVEY

Source	SS	DF	MS	F	P
Couples	25700.993	44			
Groups	0.029	1	0.029	--	--
Couples/Groups	25700.964	43			
Within Couples	24642.000	90			
Time	1931.570	2	965.785	3.687	.05
Group x Time	185.151	2	92.576	--	
Time x Couple/Groups	22525.279	86	261.921		

The above results can be summarized in the following points:

- (1) Neither the combined scores nor the difference scores showed any significant difference between the experimental group and the placebo group.
- (2) Both the combined scores and the difference scores showed significant improvement for both groups over time. The combined score was by far the most substantially significant.

Basically, the combined scores and difference scores support the evidence from the individual scores that both groups improve over time, but there is no difference in improvement between the two groups. A Scheffe test run for both combined and difference scores fails to locate exactly where any differences occurred over time. Perhaps the improvement was gradual enough to prevent the Scheffe from picking up any distinctions.

As a result of the above data resulting to the PSCS, the following hypotheses were not confirmed:

II. Four to seven days following the enrichment weekend, the experimental subjects will exhibit a significantly higher mean adjusted score on the total score of the PSCS than will the placebo subjects.

III. Four to seven days following the enrichment weekend, the experimental subject will exhibit a significantly

higher mean adjusted score on the difference score of the PSCS than will the placebo subjects.

X. At the follow-up session, the experimental subjects will exhibit a significantly higher mean adjustment score on the total score of the PSCS than will the placebo subjects.

XII. At the follow-up session, the experimental subjects will exhibit a significantly higher mean adjusted score on the difference score of the PSCS than will the placebo subjects.

Hypotheses XIV through XVII were not tested on the PSCS because none of the couples dialogued the necessary amount (two to three times weekly) for the data to be gathered. These hypotheses were in a sense sub-hypotheses and were included in the research in hopes that enough couples would dialogue regularly after the weekend to test for differences. The reason for the lack of dialogue is that the leadership team had stopped emphasizing the concept and instead were relying more on actual follow-up engagements where the entire Enjoying Marriage group met once every two months for an evening.

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CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, IMPLEMENTATIONS AND RECOMMENDATIONS

The central thesis of the study was that a couple, when exposed to a marriage enrichment weekend, would improve in their overall marital adjustment, interpersonal communication, and general purpose in life. In order to demonstrate the validity of such a thesis, an Enjoying Marriage group was compared with a Walk Through the Bible group, where no teaching regarding marriage was conducted. Data was gathered for both weekends; pre-, post-, and follow-up testing centered around marital adjustment and purpose in life. Hypotheses were designed which were directional in nature, looking for greater improvement in marital adjustment and purpose in life from the EM weekend as opposed to the placebo.

The findings are summarized below:

1. Significant improvement in communication was found for both groups over a two month period, but not over a one-week period as measured by the Marital Communication Inventory (MCI). The improvement was greater for the EM weekend, but the degree of difference was not statistically significant.

2. No significant improvement was found in marital adjustment as measured by the Marital Adjustment Test (MAT) over a one-week period for the experimental group over the placebo. Although there was more improvement in the experimental group, the difference was not significant.
3. Significant improvement in marital adjustment as measured by the MAT over a two month period was found for the experimental group in contrast to the placebo group.
4. No significant improvement in purpose in life as measured by the Purpose in Life Test (PILT) was found for either group over a one-week period.
5. Significant improvement in marital adjustment as measured by the individual scores on the Poly-factor Sentence Completion Survey (PSCS) was found for both groups over a two-month period, but not over a one-week period. The improvement was greater for the EM weekend, but the degree of difference was not statistically significant.
6. Significant improvement in purpose in life as measured by the PILT was found for the experimental group as opposed to the placebo group over a two-month period.

7. Significant improvement in marital adjustment as measured by the combined and difference scores on the PSCS was found for both groups over the three testings. Again the EM group improved the most, but the difference was not statistically significant.

Generalizations

The above findings are mixed in nature. The experimental and placebo groups both produced significant improvement in marital adjustment as well as communication. However, on the MAT, the experimental group evidenced significant improvement while the placebo group did not. The MAT, therefore, stands in contrast to the PSCS where no significant difference in marital adjustment was found between the two groups. However, on the PSCS as well as the MCI and the MAT, the experimental group did improve more than the placebo group, but only on the MAT was there statistical significance between the two groups.

The PSCS was very close to producing a significant difference. On all three tests the improvement was also more pronounced over a two-month period as opposed to only a one-week period.

Exactly why marital adjustment improved significantly in two groups for two tests and only significantly in one group for another test is open to speculation. Perhaps

the third test, the MAT, is more accurate than the PSCS, or perhaps the reverse is true. One would assume the MAT is at least measuring something different than the PSCS since the results are different. The MAT has loaded questions and measures marital adjustment very specifically. The PSCS is longer, more broad in scope, and has no loaded questions. Each answer receives the same weight. Perhaps the MAT is more accurate in assessing the general condition of marital adjustment whereas the PSCS is more clinical in nature, designed not for refined statistical analysis. The question is really open-ended at this point.

In regards to purpose in life, the study demonstrated that the experimental group did see significant improvement over a two-month period as opposed to the placebo group. The placebo group basically remained the same over all three testings, whereas the experimental group improved steadily. The females in the experimental group also showed the most regular improvement, whereas the males improved over a one-week period and then dropped slightly.

Implications and Applications

Conclusions and implications, based on the study, are obviously mixed in nature. For instance, in the area of marital adjustment, one test, the MAT, measured improvement in the experimental group over the placebo group, but on the PSCS both groups measured significant improvement

in marital adjustment over a two-month period. Exactly why both groups improved on one test but not on another is open to speculation. The exact "why's" cannot be determined but some of the possible alternatives include the following:

1. The Hawthorne effect (Blum and Naylor, 1956) may have been at work. Perhaps both groups improved significantly as a result of knowing they were subjects for a research project. One argument to counter such a statement is that the placebo group never improved as much as the experimental group. Also, the placebo group showed only minor improvement on the MAT over three testings and actually dropped over three testings taking the PILT. However, in order to know for sure whether the Hawthorne effect was a critical factor, a third group is required that would only take the tests but have no treatment.
2. Perhaps the test devices themselves were instructive by the very nature of the stated questions. For instance, on the MCI, a couple may derive a few good ideas as to what they should be doing in their own interpersonal communication. The couple then talks about the tests and the next

time the tests are administered the couple actually scores higher. Again, a third group is needed to know for sure whether the tests are actually self-teaching.

3. The actual weekend away may be one of the most critical factors in producing change. Perhaps people become more adjusted and communicate better simply by getting away for the weekend and having someone show a personal interest in them as a couple. The effects of such an experience are not necessarily short lived, but may, in fact, require two months before the results are fully evidenced.
4. The intense verbal exchange on both weekends may account for improvement in communication and marital adjustment. There was definitely, however, more verbal interaction in the experimental group than the placebo group. The Walk Through the Bible weekend was much more of a lecture approach than the EM weekend. However, perhaps the social exchange, centering around a spiritual emphasis, was enough to motivate change in the couples.
5. The content of the Walk Through weekend, although lecture oriented, was still spiritual in nature. The awesome order and truth of the Old Testament

may have had a moral or spiritual impact on the couples. As a result, they may have been motivated to improve the relationships each had with their mate. Also, knowing the tests were on marriage, they could have easily made a connection that the Walk Through weekend was somehow supposed to make a difference in one's marriage.

One conclusion that can definitely be drawn is that an individual's purpose in life will probably improve by attending an Enjoying Marriage weekend but will probably not improve by attending a Walk Through the Bible weekend. The improvement in one's purpose in life based on attending a marriage seminar weekend is unique to the literature. Since the PILT has never been used with married couples, the results can be interpreted from two angles. Either the PILT is not an accurate measure in the first place, or there truly is improvement in purpose in life based on attending an EM weekend.

The implications regarding actual marital enrichment indicate that marital enrichment concepts may help a marriage to grow over a two-month period, but the evidence is not overwhelming. Since the MAT is the only test supporting such a statement, one must be cautious in making any dogmatic statements.

Recommendations and Further Research

The initial rationale of the study was that by attending an Enjoying Marriage weekend, one would see definite improvement in marital adjustment, communication, and purpose in life. The underlying thinking of such a rationale was that the EM weekend offered a sound sense of values in which to build a marriage, as well as a system of communication skills that would promote dialogue between a couple and produce genuine understanding. The hoped-for results of a statistical analysis, using quantifiable instruments, was that the EM weekend would show greater improvement than another group who simply got away for a weekend to hear lecture material on the Bible.

However, based on data from the research, one cannot strongly recommend that a couple attend an Enjoying Marriage weekend in order to evidence great improvement in their marriage. Such improvement might just as well come by attending a Walk Through the Bible Seminar. The only way one could recommend the EM seminar, based on the data, is specifically in the area of improving general marital adjustment and one's purpose in life. In order to be completely honest, one would have to cite the fact that evidence in the area of marital adjustment is mixed with one test showing no significant improvement in relation to a placebo group while another test did demonstrate significant improvement.

Further research in the future, therefore, is needed in the following areas:

1. Improved instrumentation to test gain or loss in marital adjustment as a result of a marriage enrichment weekend. The tests used in this dissertation were adequate, but improvement is still desirable. The PSCS was the most unwieldy and, in the author's opinion, least helpful. The Polyfactor was designed for marital counseling. It was able to distinguish between good and bad marriages (Williams, 1971), but in the present study it did not distinguish between two groups, both of whom had stable marriages. In terms of speculation, perhaps the Polyfactor can pick up gross differences, but fails to pick up differences when two stable groups are compared. The participants also demonstrated some mild hostility at having to take an examination that was lengthy. Perhaps the questions on the PSCS could be given specific numerical weights, while others could be discarded altogether. The test would then be much more amenable to research and not just to clinical analysis. The Purpose in Life Test is also not well validated, nor is the research behind the test extensive at all. Purpose in life is still

very much in the realm of philosophy and religion. Through the work of Victor Frankl, Rollo May, and other existential psychologists, the concept has been brought into psychology but has still not been adequately objectified.

2. The Enjoying Marriage weekend could also be compared with another placebo group as well as a simple control group. If three groups could be tested all at the same time, it would help to objectify whether a weekend away is really beneficial. The comparison could be made to a control group that just takes the tests but does not go away for a weekend one week before the testing nor for two months after the testing. Of course, in California or perhaps anywhere in the United States, it is hard to select thirty couples who have no weekend plans for nine weeks and still have their schedules coincide with two other groups.

3. A more long-term study could also be done for the Enjoying Marriage weekend. For instance, after one year does the improvement still hold for the Walk Through as well? Perhaps the EM weekend produces stronger, more stable results as opposed to a Walk Through weekend. Also, for those couples who continued to involve themselves in the EM

follow-up program, do they see more significant improvement over the long range than those couples who come only for the weekend and then stop attending all EM functions.

4. In the author's opinion, the Enjoying Marriage weekend has a specific cultural overtone that many Christians would not be drawn toward. The weekend does tend to appeal to those without a college degree. The educational factor alone draws cultural lines that separate various groups in our society. Research as to whether a college degree or advanced education affects the way one profits from such a seminar would probably prove enlightening.

5. The entire field of marriage enrichment still requires a great deal of research. Enjoying Marriage, being more religious in nature, could be compared to a weekend that has no emphasis on religion but only on communication techniques. Which group would improve most significantly? Or perhaps a marriage enrichment weekend could be compared to a program that meets every week for eight weeks. Which group has the best results over a two-month period, or over a year?

Mace suggests four other specific areas that need to be researched in the general field of

marriage enrichment (1975). These include:

- a. What are the obstacles to participation? Why are some people willing to come, other reluctant, and others absolutely hostile?
- b. What are the differences between marital enrichment groups and marital therapy groups?
- c. What is the best leadership pattern? Do couples respond best with a man or a woman doing the teaching? How does a weekend go without sharing couples?
- d. How do marriage enrichment concepts work with engaged couples? Would they derive as much from the material without the experience of already being married?

These questions are very important and need also to be addressed for a more complete understanding of the movement.

The marriage enrichment movement, as a whole, has reason to be encouraged by the research gathered so far, but still so much remains to be done. In general, the research from this study only raised more questions as opposed to providing concrete answers. One question it did answer was whether the marriage enrichment concept is having any helpful impact at all on marriage. One can say, at least from the perspective of Enjoying Marriage, that a weekend away with EM will more than likely help one's mar-

riage. That input alone is significant enough to encourage more in-depth research into the entire arena of marriage enrichment as a whole.

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- Blum, Milton L. and James C. Naylor, Industrial Psychology: Its Theoretical and Social Foundations, New York, Harper and Row, Pub., 1956.
- Mace, David R., "Marriage Enrichment Concepts for Research," Family Coordinator, XXIV(2), (April, 1975), pp. 171-173.
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APPENDIX

Copies of Instructions

NOTICE OF CONSENT

AND

ANONYMITY

I understand that I am participating in a research project and my individual answers will be held in strictest confidence. I agree to cooperate fully by taking the questionnaires before the weekend, one week after, and then sixty days after. I understand that I will be notified as to the specific dates these testings will be held, and that I am responsible for taking the tests on or before that deadline at the desired and specified location.

SIGNED: _____

DATE: _____

PERSONAL INFORMATION INVENTORY

NAME _____

DATE OF BIRTH _____ SEX: M F

ADDRESS _____

CITY & ZIP _____

PHONE NUMBER _____

OCCUPATION _____

RELIGIOUS PREFERENCE _____

NUMBER OF YEARS MARRIED _____

NUMBER OF CHILDREN _____ AGES _____

HAVE YOU BEEN MARRIED BEFORE? _____ IF SO, PLEASE
GIVE NUMBER OF YEARS MARRIED AND NUMBER DIVORCED ____, __

HAVE YOU ATTENDED ANY MARRIAGE ENRICHMENT WEEKENDS IN THE
PAST 12 MONTHS? _____ IF SO, PLEASE GIVE NAME OF
SEMINAR AND DATES ATTENDED _____

FINAL YEAR OF SCHOOL COMPLETED _____

THE POLYFACTOR SENTENCE COMPLETION SURVEY
OF MARITAL DIFFICULTIES

FULL NAME: (MR. & MRS.) _____ AGE _____
 LENGTH OF MARRIAGE: _____ CURRENT MARITAL STATUS: _____
 NO. OF MARRIAGES: _____ AGE & SEX OF CHILDREN: _____

INSTRUCTIONS

All items must be completed.

Step 1 - Finish each sentence that has been started with whatever you wish to say. Do not leave any of the sentence stems incomplete or blank. Leaving any of the sentence stems incomplete or blank invalidates sections of the survey and this makes other sentences which you have completed much less useful.

Step 2 - Answer item 86 with a brief paragraph or list.

Step 3 - Read what you have written for each sentence, one sentence at a time. As you do this, make a judgment of how much difficulty this sentence represents in your marriage.

You will make this judgment by circling one of the 4 capital letters found in front of each sentence (M, S, L, N). The letters and the amount of difficulty they stand for are as follows:

M - much difficulty
 S - some difficulty
 L - little difficulty
 N - no difficulty

Again, every sentence must receive a judgment. No sentence should be left unjudged, since any sentence without one of the 4 preceding letters circled invalidates an entire section of this survey. Therefore, you must make some judgement for each sentence.

REVIEW

1. FINISH EACH SENTENCE
2. Answer question 86
3. Judge every sentence with one of the 4 letters

After you have finished this survey, check over your answers and see that nothing has been left blank or incomplete.

THE POLYFACTOR SENTENCE COMPLETION SURVEY OF MARITAL DIFFICULTIES

- M S L N 1. Our honeymoon was
- M S L N 2. The place we live in is
- M S L N 3. My spouse's education is
- M S L N 4. Our hobbies are
- M S L N 5. Our health
- M S L N 6. Our marriage is
- M S L N 7. A marriage should not be
- M S L N 8. The best thing about marriage is
- M S L N 9. The worst thing about marriage is
- M S L N 10. In marriage
- M S L N 11. Marital love is
- M S L N 12. My spouse loves
- M S L N 13. My love
- M S L N 14. Our love is really
- M S L N 15. Can love
- M S L N 16. I like my spouse to
- M S L N 17. We both share
- M S L N 18. We fight about
- M S L N 19. My spouse wants me
- M S L N 20. Getting along
- M S L N 21. Our sex life
- M S L N 22. Sexually I
- M S L N 23. Sex with my spouse
- M S L N 24. With sex one should

- M S L N 25. About sex I wonder
- M S L N 26. My spouse really makes me feel
- M S L N 27. My spouse is
- M S L N 28. My spouse and I
- M S L N 29. My spouse treats me
- M S L N 30. Why can't my spouse
- M S L N 31. To my spouse I
- M S L N 32. With my spouse I can
- M S L N 33. With my spouse I can't
- M S L N 34. I am really
- M S L N 35. I wonder if I
- M S L N 36. To feel a personal freedom
- M S L N 37. In marriage our best
- M S L N 38. I contribute
- M S L N 39. The rewards of marriage
- M S L N 40. Can fulfillment
- M S L N 41. Children are
- M S L N 42. A child needs
- M S L N 43. My spouse feels toward children
- M S L N 44. My feelings toward children
- M S L N 45. Can children
- M S L N 46. Money is
- M S L N 47. Our finances are
- M S L N 48. Our debts
- M S L N 49. Managing our money

- M S L N 50. God
- M S L N 51. The church
- M S L N 52. To me religion
- M S L N 53. To my spouse religion
- M S L N 54. In religion I wonder
- M S L N 55. I need
- M S L N 56. My spouse needs
- M S L N 57. The marriage requires
- M S L N 58. Our needs are
- M S L N 59. We both seem to need
- M S L N 60. When my spouse and I talk
- M S L N 61. Our communications are
- M S L N 62. I feel I can say
- M S L N 63. Talking is
- M S L N 64. To really communicate
- M S L N 65. Others
- M S L N 66. Relatives
- M S L N 67. Another person
- M S L N 68. Some people
- M S L N 69. One person
- M S L N 70. If it were not for
- M S L N 71. My spouse's job
- M S L N 72. My job
- M S L N 73. Outside the home
- M S L N 74. Pressures come from

- M S L N 75. I really want
- M S L N 76. The reason we can't
- M S L N 77. My hopes are
- M S L N 78. My persistence
- M S L N 79. I don't want
- M S L N 80. Divorce
- M S L N 81. We will always
- M S L N 82. In the future
- M S L N 83. I expect we are going to
- M S L N 84. Sooner or later
- M S L N 85. Please use the rest of this page to write an analysis of what you think are the best factors in your marriage. You may say anything you wish. Finish this question before you judge the sentence you have already completed.

THE PURPOSE IN LIFE TEST

For each of the following statements, circle the number that would be most nearly true for you. Note that the numbers always extend from one extreme feeling to its opposite kind of feeling. "Neutral" implies no judgment either way. Try to use the neutral rating as little as possible.

1. I am usually:

1	2	3	4	5	6	7
completely			(neutral)			exuberant
bored						enthusiastic

2. Life to me seems:

7	6	5	4	3	2	1
always exciting			(neutral)			completely routine

3. In life I have:

1	2	3	4	5	6	7
no goals or aims			(neutral)			very clear goals
at all						and aims

4. My personal existence is:

1	2	3	4	5	6	7
utterly meaningless,			(neutral)			very purposeful and
without purpose						meaningful

5. Every day is:

7	6	5	4	3	2	1
constantly new			(neutral)			exactly the same
and different						

6. If I could choose, I would:

1	2	3	4	5	6	7
prefer never to			(neutral)			like nine more lives
have been born						just like this one

7. After retiring, I would:

7	6	5	4	3	2	1
do some of the ex-			(neutral)			loaf completely the
citing things I have						rest of my life
always wanted to						

8. In achieving life goals I have:

1	2	3	4	5	6	7
made no progress			(neutral)			progressed to complete
whatsoever						fulfillment

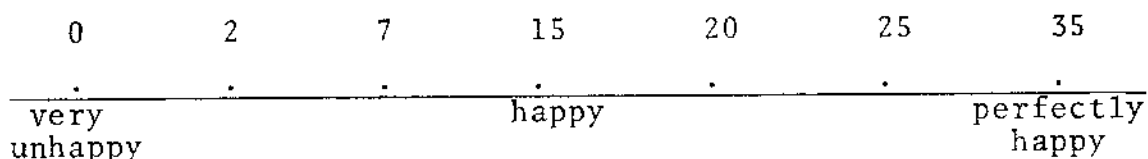
9. My life is:

1	2	3	4	5	6	7
empty, filled only			(neutral)			running over with
with despair						exciting, good things

10. If I should die today, I would feel that my life has been:
7 6 5 4 3 2 1
very worthwhile (neutral) completely worthless
11. In thinking of my life, I:
often wonder why I exist (neutral) always see a reason for my being here
12. As I view the world in relation to my life, the world:
1 2 3 4 5 6 7
completely confuses me (neutral) fits meaningfully with my life
13. I am a:
1 2 3 4 5 6 7
very irresponsible person (neutral) very responsible person
14. Concerning man's freedom to make his own choices, I believe
man is
7 6 5 4 3 2 1
absolutely free to make all life choices (neutral) completely bound by limitations of heredity and environment
15. With regard to death, I am:
7 6 5 4 3 2 1
prepared and unafraid (neutral) unprepared and frightened
16. With regard to suicide, I have:
1 2 3 4 5 6 7
thought of it seriously as a way out (neutral) never given it a second thought
17. I regard my ability to find a meaning, purpose, or mission in life as:
7 6 5 4 3 2 1
very great (neutral) practically none
18. My life is:
7 6 5 4 3 2 1
in my hands and I am in control of it (neutral) out of my hands and controlled by external factors
19. Facing my daily tasks is:
7 6 5 4 3 2 1
a source of pleasure and satisfaction (neutral) a painful and boring experience
20. I have discovered:
1 2 3 4 5 6 7
no mission or purpose in life (neutral) clear-cut goals and a satisfying life purpose

MARITAL ADJUSTMENT TEST

1. Check the dot on the scale below which best describes the degree of happiness, everything considered, of your present marriage. The middle point, "happy" represents the degree of happiness which most people get from marriage, and the scale gradually ranges on one side to those few who are very unhappy in marriage, and on the other, to those few who experience extreme joy or felicity in marriage.



State the approximate extent of agreement or disagreement between you and your mate on the following items. Circle the columns below.

2. Handling family finances
3. Matters of recreation
4. Demonstrations of affection
5. Friends
6. Sex relations
7. Conventionality (right, good, or proper conduct)
8. Philosophy of life
9. Ways of dealing with in-laws

	Always Agree	Almost Always Agree	Sometimes Disagree	Frequently Disagree	Almost Always Disagree	Always Disagree
2.	5	4	3	2	1	0
3.	5	4	3	2	1	0
4.	8	6	4	2	1	0
5.	5	4	3	2	1	0
6.	15	12	9	4	1	0
7.	5	4	3	2	1	0
8.	5	4	3	2	1	0
9.	5	4	3	3	1	0

10. When disagreement arises, it usually results in:
 Husband giving in-0 Wife giving in-2
 Agreement by mutual give and take-10

11. Do you and your mate engage in outside interests together?
 All of them-10 Some of them-8
 Very few of them-3 None of them-0
12. In leisure time, do you generally prefer:
 To be "on the go" ____ To stay at home ____
- Does your mate generally prefer:
 To be "on the go" ____ To stay at home ____
- Stay at home for both-10 "on the go" for both-3
 Disagreement-0
13. Do you ever wish you had not married?
 Frequently-0 Occasionally-3 Rarely-8 Never-15
14. If you had your life to live over, do you think you would:
 Marry the same person-15 Marry a different person-0
15. Do you confide in your mate:
 Almost never-0 Rarely-2
 In most things-10 In everything-10

ENJOYING MARRIAGE WEEKENDHOW'D YOU LIKE IT?

To: Participants in the Enjoying Marriage Weekend

To guide us for future Weekends, it would help us if you would give us your frank opinions pertaining to the following questions:

- | <u>Value:</u> | <u>Yes</u> | <u>No</u> |
|--|------------|-----------|
| 1. Did you get from the weekend what you came for? | ___ | ___ |
| 2. Would you recommend that your friends attend in the future? | ___ | ___ |
| 3. Additional Comments: | | |

Program:

- | | | |
|--|-----|-----|
| 1. Were the daily preparation requirements too demanding? | ___ | ___ |
| 2. Demanding enough? | ___ | ___ |
| 3. Was the continuity of the total program satisfactorily presented? | ___ | ___ |
| 4. Did you have enough free time? | ___ | ___ |
| 5. Additional Comments: | | |

Facilities:

	Excellent	Good	Satisfactory	Unsatis.
1. Location				
2. Accommodations				
3. Meals				

4. Additional Comments:

-2-

Please express your opinions on the following:

1. What topics or areas were of specific value to you, and why?

2. Were any subjects or topics overemphasized? Underemphasized?

3. Which subject especially got through to you, and why?

4. Were there subjects you would not recommend for future weekends? _____

5. Please feel free to make any additional comments about the weekend: _____

(Name - optional)

Selected Comments from the
How'd You Like It Questionnaire

1. What topics or areas were of specific value to you, and why?
 - I especially enjoyed the talk on our responsibilities.
 - The importance of being the spiritual head of the home without acting like I am King Kong.
 - How I should let the Holy Spirit take over my life, and open my heart to Him.
2. Were any subjects or topics overemphasized? Underemphasized?
 - No. Really, how could anything have been better?
 - I felt there was a beautiful balance in the presentations.
3. Which subject especially got through to you, and why?
 - The eight responsibilities of the husband got to me, because I do not assume my proper place in most of them.
 - It's okay for me to have feelings without having to feel guilty, regardless of what they are.
 - Moods and attitudes, because as a woman it's an area that can get out of control more easily than others.
 - Lavishing affection on our mate; I realized I'd been lavishing it all on our three-year old son.
 - The importance of being submissive as a wife, and the difference between that and subjection.

The Enjoying Marriage Weekend

Basic Assumptions

In order to understand any seminar, one must first understand the basic presuppositions around which the seminar is based. One's basic assumptions influence the way a person will approach problem solving, value systems, and a general perspective in life. The basic assumptions made by the leaders of the Enjoying Marriage weekend include:

- (1) Man is a creature of supreme value and dignity because he has been created in the image of God.
- (2) Marriage is an institution ordained by God and designed for man's fulfillment. Therefore, the contract relationship in marriage is to be held in high esteem.
- (3) God has revealed Himself through the Bible and has given man instruction on how to live a full and meaningful life in relationship to God Himself, as well as with one another.
- (4) Communication in marriage or any intimate relationship, based on warmth, empathy, and positive regard, produces healing and growth.
- (5) The encounter a couple experiences with one another on a communication level, as they seek to understand and listen to one another with a positive direction as a goal, will generally produce renewed feelings of warmth and love.

Schedule and Content for the Weekend

The schedule and content will be presented in outline form:

I. Friday Evening (8:00-10:30 p.m.)

A. Session 1: Time - 20 minutes. Speaker - Leadership couple.

1. Introduction: Each couple introduces their mate.

2. Orientation:

- a. The couples are given an explanation of the basic procedures for the weekend. They are informed that the weekend will consist of moving back and forth from the main meeting room to the individual hotel rooms. When in the meeting room, a bell is rung which signals the session is over. When in the hotel room, the individual's phone is rung one time which signals it is time to return to the meeting room.
- b. The cost of the weekend is explained as requiring nothing. The couples are informed that their weekend has been paid for by another couple. No mention of money is made for the remainder of the seminar.
- c. Couples are encouraged not to watch television in their hotel rooms. Instead, they are encouraged to spend time sharing or just enjoying one another.

3. Teaching on how the Bible views mankind:
 - a. First, man falls short of what God requires. Just as in marriage, each of us fall short of our vows, and we each fall short of what God asks us to be as individuals.
 - b. Second, God provides forgiveness and freedom to man through His Son Jesus Christ. Forgiveness is obtained by freely accepting it.
 - c. Third, each person is invited to make a "new beginning". Instead of living with all of one's past failures, one is invited to accept forgiveness for his mistakes and begin all over. The couples are encouraged to view one another as "new creatures" before God and man. Central text: 2 Corinthians 5:17 -- "All things become new".
4. A communication exercise: Time - 12 minutes.
 - a. The leadership couple share spiritual pilgrimage. They share how God has made a personal difference in their lives.
 - b. The couples divide into groups of four. At this point you join a group separate from your mate. Each person is then given three minutes to share where he or she is personally

in their spiritual pilgrimage. At the end of twelve minutes, a bell is rung signaling the end of the exercise.

5. Break: Snack and coffee time for 15 minutes. Each couple brings a snack before the weekend and, at this time, the group shares one another's dishes.

B. Session 2: Time: 9:30-10:30 p.m.

1. Personal change in life and marriage: Time - 15 minutes. One of the sharing couples share how their lives were changed through "beginning new" in a relationship with God and one another. The couple shares the difference between being a professing church goer and one who makes their religion part of their life seven days a week. The point of the talk is that God wants to have a vital relationship with an individual each and every day.
2. God's plan for marriage: Time - 30 minutes. Speaker-husband of the leadership couple. The speaker reviews how marriage was instituted in the Bible. The central text is Genesis 1:26,27 and Genesis 2:1-3:2. The point of the passage is that everything God created was good. However, when God saw man alone in the garden, He said it was not good. Therefore, God created a perfect counterpart to complete the man, namely a woman. The man and woman were created to complete one another, not com-

pete with one another, deciding who's greatest, but instead, to each compliment one another. The illustration is given of a lock and key. No one argues which is greater, the lock or the key. Each is crucial to compliment the other.

3. The attraction of opposites: Time - 20 minutes. The speaker explains how opposites quite often tend to attract. A problem with opposites, according to the speaker, is that they may be attracted to one another, but they do not always get along. An exhortation is given to explain that opposites were not meant to compete with one another, but to complete one another. The couples are given a vision for how the weekend will facilitate adjustment with individual differences. The couples are told that they will learn how not to work against one another, but to work with one another. An assignment is then given where the couple is to list how they see themselves being opposites. The couple does this in the assembly room, dialoging individually, and then sharing as a group what some of the opposite behaviors were.
4. Assignment before morning. Read Genesis 24 to-

gether, out loud. After reading the text out loud, the couples are then encouraged to have morning prayer together in their hotel room.

II. Saturday

A. Session 3: 9:15-10:15 a.m.

1. Breakfast: The couples are served breakfast in the main meeting room. An emphasis is put on having fun, singing, and on simply enjoying one another.
2. The communication of feelings: Speaker - wife of leadership couple. Time - 40 minutes. An emphasis is placed on positive communication. The normal routine the couples go through in communicating is explained. First the couple tries to communicate, they grow frustrated and explode, and then they are hurt. The hurt is followed by silence and withdrawal. Another problem is that opposites quite often grate against one another rather than help draw each other out. A central passage from the Bible for problem solving is then presented. The passage is Ephesians 4:17-24. The passage teaches that until we express our feelings, we are not really opening up to our mate. The difference is then

pointed out between sharing feelings and facts. The "I feel" versus the "I think" formula is given as a criterion for whether a person is really sharing a feeling. As one learns to share feelings, one learns what it is to be vulnerable. As the Bible says, a couple can stand before one another totally naked and unashamed. One is "naked" not only in a physical sense but also in a psychological and spiritual sense. When a person is allowed to share his innermost feelings and know his mate will listen understandingly, a new freedom in the relationship develops. Feelings, however, cannot be taken for granted. We cannot assume how our mate feels. Therefore, we must draw out our mate and listen to him very carefully. The feelings are at the center of a marriage relationship. They affect everything a person does. Sharing oneself is a gift one chooses to give his mate. At this point, several illustrations are given which relate how the leadership couple learned to share their feelings. The illustrations are pertinent to their own marriage. The assumption is communicated that feelings are neither right nor wrong...they just are. One therefore can share his feelings freely. Again, a difference is pointed out between a value

judgment and a true expression of how one is feeling. The point is made that sharing one's feelings is not a license to share accusations or raise defenses, but to truly communicate for the purpose of constructive growth. Feelings come in different intensities; therefore, one must share his feelings in detail so the other person knows exactly what one is feeling. For instance, one might share "I feel as smooth as a baby's skin," or "as cold as hands on ice," or "as knotted up as a tight rope." By giving metaphors, one is able to identify with the feelings firsthand.

- a. The couples are invited to share their feelings freely and openly. They are told that they too can experience a "total nakedness" by being totally honest with one another.
- b. Once the feelings are out, even the painful feelings, the couple is encouraged to give those feelings over to God and to forgive one another. However, one must first share his feelings in order to understand himself and the relationship.
- c. The three-fold cord is presented, taken

from Ecclesiastes 4:12. The three rings represent a husband, a wife, and God Himself. The point is that a threefold cord is not easily broken.

- d. The couples are encouraged to write a love letter. A love letter is a means of expressing to your mate how you feel in writing. The couple is told to write the letter alone, and then exchange letters in the hotel room. Each is to read the other's letter and then join hands, dialoging with one another. The couple is to share how they each feel individually, and then seek to understand one another totally and completely. The sharing of the letters is meant to build awareness of the other person. The principle forces one to go beyond his own feelings and enter into the phenomenological world of his mate. Four questions are then given:

1. What do I like best about you and how does this make me feel?
2. What do I like best about myself and how does this make me feel?

3. What do I like best about us and how does this make me feel?
4. How do I see myself?

B. Session 4:

1. The sharing couple discloses how they were enriched through understanding how God has helped them in their marriage as they seek to obey His commandments. The couple shares a few very personal examples of how they used to be in their marriage without a relationship with God, and how they are now in a relationship with God. A special emphasis is placed on how God, in the form of His Spirit, has helped them grow as individuals and as a couple.
2. How the Holy Spirit is meant to play a part in one's marriage. Time - 25 minutes. Speaker - husband of the leadership couple.
 - a. The work of God, by the Holy Spirit, is presented in John 14 through John 16. It is pointed out that the Holy Spirit seeks to help us develop a stronger relationship with God Himself. The Spirit seeks to teach us, to guide us, to show us truth, and to enrich us. Basically, the speaker explains John 14 through 16 where the Holy Spirit is

mentioned in these passages. He gives a basic outline of how the Spirit is meant to enrich an individual's life.

3. Dialogue time. Time - 15 minutes. The couples are allowed to go to their rooms and share with one another, specifically how they would like to make God a more vital part of their life. They share this in their rooms, privately, with one another as a couple. They are also encouraged to pray together, out loud, and to take some of the hurts from the last session and give them to God. Basically what is happening here is that couples are being encouraged to give up longstanding battles and stop fighting with one another. By disclosing the feelings and bringing them before God, whom they believe in, they see what they are fighting about is often very trivial and trite. As an alternative, they gain a greater perspective on life and realize that marriage does not have to be a battle, but an expression of support and intimacy. The couple becomes more aware of what they appreciate about one another, rather than the many resentments each had been storing. They, at this time, begin to feel a new sense of commitment to one another because they have

been sharing their hurts, giving them up one by one, and still feeling accepted by one another.

4. Lunch together. The couples enjoy a meal together, and an emphasis is made on making the lunch an enjoyable time.
5. Free time. 1:00-3:00 p.m. The couples are allowed to do whatever they wish. They can go for a drive, they can sleep, or go shopping. The couples are encouraged to spend time alone as a couple.

C. Session 5:

1. Sharing couple shares how they have learned to respond to authority: Time - 10 minutes. The couple shares how they have learned to place themselves under an authority structure, not for the purpose of being beat down, but for the purpose of being protected and learning that submission to authority involves serving another person. The couple shares an experience from their own marriage where the concept of authority was dealt with in a particular conflict, and how the authority structure in the family had to be established.
2. The authority structure: Time - 25 minutes. Speaker - husband of leadership couple. The speaker develops the authority structure com-

municated in the Bible. According to the Bible, God the Father is at the top of the authority structure; below Him is Christ, then man. Although God the Father and God the Son are equal, God the Son placed Himself in an authority relationship to the Father. Man, as male, is below God the Son and learns to submit to Him for protection and for help. Within the marriage structure, the pattern of God the Father and God the Son is paralleled. The man and wife are each equal, but different functions are allotted to each person. The man is given ultimate responsibility for the home, and the wife places herself in an authority relationship to her husband. This does not mean that the wife is a doormat, nor the husband a dictator. Instead, the man is to be a model of Jesus Christ, one who was a committed servant in His headship. In essence, the man is responsible for the relationship in form, but in function, i.e., in his behavior, he is a loving servant. The authority relationship, then, is not one of force, but one of choice. In final analysis, the husband gives deference to the needs of his wife and the wife gives deference to the needs

of her husband. The assumption is made, however, that wherever two or more people are placed in an intimate living situation, there needs to be some form of an authority structure. In the home God has designated the man as the final authority. The stress is placed on the fact that the authority structure does not allow for any power plays. Conflict must be addressed, negotiated, and worked out, but done in a giving way.

3. A love letter: Time - 30 minutes. The Enjoying Marriage leadership anticipates there will be some negative reactions to the authority structure. The point of the love letter is to allow some of these feelings to be aired, in the privacy of one's own hotel room. The couple dialogues about how they view their roles in marriage and what new commitments would be required to take on a team approach in their role structures. Usually what occurs here is that the husband begins to realize he must take an active role in the relationship in order for it to work.

D. Session 6: 4:15-6:00 p.m.

1. Handling my responsibilities: Speaker - sharing

couple. Time - 10 minutes. The husband of the sharing couple tells how he feels about handling the responsibilities of the husband. The responsibilities of the husband involve loving his wife as Christ loved the church. This basically means unconditional love which, of course, is an impossibility but still is the standard. The point is that the husband is to abandon using the authority structure as a weapon to get his own way but, instead, is to model himself after the person of Christ who chose rather to serve than to be served. The couple shares a specific illustration in their marriage on how they learned to deal with the authority structure. Usually the couple shares what it was like before, and what it is like now that they have changed.

2. Responsibilities of the husband: Time - 25 minutes. Speaker - husband of the leadership couple. The speaker shares a number of specific responsibilities that, according to the Bible, are exclusively the husband's.
 - a. He's to love his wife as Christ loved the church.
 - b. He's to establish his priorities. According

to the scriptures, the number one priority in life is to love your wife as Christ loved the church. The priority supercedes business and other outside relationships. In other words, if the man's priorities are straight, his home life will always be the number one priority.

- c. He's to love his wife as he loves his own body. The husband is to do for his wife what he would do for himself.
- d. He is to love her by nourishing her. The concept here is that he is to provide her with what she really desires. If she likes to sew, then get her a sewing machine; if she likes to do interior decorating, then encourage her to take classes where she can develop here.
- e. He is to nurture her physically. The husband is not meant to be a machine, but to genuinely love her in a full sexual sense.
- f. He is to protect the family from outside interference from relatives, friends and acquaintances. The husband is responsible to stop interference from in-laws. The speaker refers to the family as the inner

circle. The inner circle is closed off to inlaws unless they are invited in. Therefore, inlaws are no longer to be a controlling factor in the marriage. In psychological terms, the speaker is teaching the couple that they must individuate in order to have a secure autonomous family. This does not mean that they neglect the inlaws, but the inlaws become their friends first, rather than mom and dad in a child-like sense.

- g. The husband is to provide romance and surprise. The concept here is that many husbands lose focus of the fact that the wife they married still has many needs for attention and for encouragement. The concept of being married "roommates" is attacked, and the idea that one can continue in an enriching, growing relationship over a period of years is promoted. The principle is that you have to work for what you want.
3. A love letter: Responsibilities of the husband. The couple is given a chance to write a love letter to one another explaining how they feel about the responsibilities of the husband as stated in Ephesians chapter 5. Each is to write

how he feels toward their potential for working in the home, as well as how he feels the relationship is right now. Again, the purpose of this talk is to promote dialogue, and hopefully some form of action. The leadership couple is very comfortable coming out with explicit value concepts on how the marriage should be. Their authority is the Bible, which everyone in the group sees as being the authority structure. Therefore, the leadership couple firmly believes that if the couples attending the seminar will embrace the values of the husband being the lover and the wife being in an authority relationship with him, the marriage will begin to change in a positive direction

4. Dinner together: After sharing the love letter in the privacy of each couple's hotel room, the couples then return for a dress-up dinner. The couples are encouraged to dress up. When they come to dinner, the lights are dim, the candles are lit, flowers are placed on the tables, and they are served a gourmet meal. In a sense, the couples are being romanced.
5. Singing and prayer: After an enjoyable dinner,

the couples sing a few songs together and the leader closes in a word of prayer.

E. Session 7: 7:30-9:30 p.m.

1. Attitudes and moods: Time - 35 minutes.

Speaker - wife of leadership couple. The speaker begins by sharing how they, as a couple, first met. She shares how at first they experienced no intimacy or close sharing in the relationship. Each also did not know how to deal with hurts, so the hurts were buried. The woman discloses that when she felt hurt, she would withhold sex as her final weapon. The speaker then begins to explain how her attitudes were dealt with by following certain principles that she had been ignoring. The basic outline of her talk follows:

- a. What affects your attitudes? When things do not go your way or in your timing, how do you respond? Here the woman explains that a person's belief system, or the way a person chooses to interpret an event, is the way a person feels about that event. Therefore, if a person chooses to interpret the event as one that is not catastrophic or horrible, but one that can be tolerated and

one that is designed to produce growth in one's life, then that event cannot only produce toleration, but even a sense of peace. The key is to keep one's mind on the right belief system which, in the speaker's perspective, is how a loving God would have her respond in each specific situation. The leader points out that for many years she was so concerned with what she lacked that she ignored the talents and abilities she did have.

- b. Forgive and forget: The female speaker moves through the concept of how she learned to give up her hurts and forgive her husband for what had happened. She also shares how she learned to verbalize the hurts, and this made a great deal of difference in being able to forgive. The point she makes is that one must choose to no longer live in the past, but to forget the past and begin looking forward to a growing relationship in the future.
- c. Accept your own circumstances: The speaker shares that she had a very difficult time comparing herself to other people -- so much so that she did not enjoy herself or what she did have. As she accepted who she was

and what her circumstances were, she then began to see change in her life.

- d. Deal with fears that affect your attitude: Speaker shares how she had many fears that she wasn't sure how to deal with. She did two things with those fears: (1) She talked them over with God. (2) She shared these fears with her husband, and when she shared them and opened up, she began to see that he really did care and that he was willing to help.
- e. Learn that you can't please everyone: The speaker shares how she sought to please so many people and do everything for everybody. As a result, she lost focus of her priorities. She learned to say no without feeling guilty. The result then was that she had more freedom to do what she really wanted to do. The Bible teaches one to say no when situations begin to destroy one's priorities in life.
- f. Being willing to change or not being aware of the need to change: The speaker shares how she thought she really liked who she was and saw no reason for her to change in

specific areas. However, as she learned to accept herself for who she was, she had a new freedom to look at her weaknesses and begin changing.

2. A love letter on forgiveness: Time - 30 minutes. The couples are encouraged to write a love letter explaining some of the hurts they have felt in the relationship, and how they plan to deal with these hurts right then and there. The couple is encouraged to forgive one another just as God in Christ also forgave them. In other words, the love letter is a chance to begin unearthing some of the negative feelings that have been laying hidden in the relationship, and allowing them to surface. However, when the feelings surface, couples are not encouraged to ventilate, but to simply forgive after the feelings have been shared.
3. Weekend couples share what is happening to them as a result of the weekend: Time - 15 minutes. The couples are now in the main auditorium and the leadership couple opens the session with a chance for sharing. The couples are encouraged to share openly what

they have been learning and experiencing as a result of the weekend. (According to the leadership couple, in every case, the sharing has been spontaneous and very positive.) The sharing at this time is important because it helps build momentum for the weekend. The couples begin to see that they are not the only ones who are seeing some changes. Couples that are not seeing changes focus on the fact that what is being taught does seem to work and is helping others. This then motivates them to begin listening more carefully to the speakers.

4. A wedding ceremony: Time - 40 minutes.
Speaker - husband of the leadership couple. At this point the speaker leads the couples through a reenactment of their wedding ceremony. The purpose of the wedding ceremony is to allow the couples to recommit themselves to one another in a love relationship. When the time arrives for saying the vows, the couples repeat them out loud together, exchange a kiss, and the wedding ceremony is concluded.
One point that must be made here is that before the wedding ceremony even begins, the

couples are given a break and the leadership couple explains what will be happening in the evening. The couples are told that they may choose not to attend this session. In most cases, the couples choose to come back and move through the recommitment. However, several couples may choose not to come, and no one looks down on those couples for not participating.

III. Sunday

A. Session 8: 8:00-11:15 a.m.

1. Breakfast together:
2. The responsibilities of the wife: Time - 35 minutes. Speaker - husband of the leadership couple. The speaker begins with a basic overview of the central text, Ephesians chapter 5. He points out that in order to understand what he is communicating about the responsibilities of the husband and the wife, a person must first have a commitment to the solution the Bible offers. A person must first of all have chosen to believe in the person of Christ being the Son of God, and the Bible as being an authority for man to live by. The speaker then develops the basic responsibilities of

the wife. Here the communication of respect and mutual warmth is emphasized. A woman is to choose to respect her husband and to view him as ultimately responsible for the home life. As the man begins to feel that he is to take responsibility in the home, he will hopefully grow into it. A paradox is pointed out that when a wife says, "I wish you would take more leadership" she is, in fact, taking the lead by telling him to take the lead. The way to encourage a man to become less passive and more assertive is to demonstrate respect to him, and to hold him in high esteem. If the wife has lost respect for her husband, she is encouraged to simply take responsibility for what she is to do rather than always attempting to change her mate. Feelings of respect come when the wife is able to view her husband as being a vital part of her happiness. The point is made that God gave her the relationship, and God can maximize the relationship.

3. A love letter on the overall responsibilities
The couples are told to write on two of the husband's responsibilities, and on the wife's

responsibility. Each is to respond with what they as an individual want to change. The couples only write a few paragraphs for fifteen minutes. The purpose of this love letter is to allow each of the couples to begin talking about the values they have embraced in their homes, and how these values have conflicted with their own belief system concerning the scriptural teaching of marriage.

4. While the couples are sharing, one of the sharing couples comes by and knocks on their door, giving them a letter. The letter is from one of the other couples who have attended a previous weekend, explaining what they as a couple received from their instruction. The letter also communicates concern, hope, and prayer that the EM weekend will be enriching for the couple receiving the letter.

B. Session 9: Time - 45 minutes.

1. Plan for correction: Time - 15 minutes.

Speaker - one of the sharing couples. The sharing couple explains how they have learned to accept correction and to grow from it. At this time, the sharing couple explains again what their marriage was like and how it has

changed by responding to correction in a positive way. Of course, the purpose here is to encourage others that they can accept correction and still feel okay about themselves.

2. The joy of being unified: Time - 20 minutes.
Speaker - husband of the leadership couple.
Central text - Ecclesiastes 4:9-12. Basic outline of the talk follows:
 - a. The book of Ecclesiastes teaches that we are to enjoy the rewards of our labor, but the labor of two is better than the labor of one; therefore, we are to work together to accomplish a common goal. A secret of a good marriage is work. The harder you work, the greater the reward. God promises a reward for those who seek after His principles and work at applying them.
 - b. One is to lift the other up if he or she falls. One should expect that each person is going to fall and not live a totally consistent life. When a person does fall, it's not the time to point a finger but to offer a hand. When both fall, the one

who sees the other go down first begins to help with the love of God.

- c. Both are to nurture one another. Here, the concept of touch, in a physical sense, is encouraged. A good deal of emphasis is placed on the fact that we are meant to enjoy hugging and caressing one another. We are to handle one another with care.
- d. As you unite, you can prevail against the circumstances. As the book of Ecclesiastes points out, a three fold cord is not quickly broken.

3. Goal-setting: Time - 30 minutes. The couples are told to go to their rooms and spend thirty minutes writing down all the things they would like to see their mate do for them, or what they would like to do together over the next twelve months. Basically, the couples are encouraged to set specific goals for their lives on how they plan to do things together and help one another in a unified way.

4. Lunch together: Time - 1 hour

C. Session 10: Time - 1 hour

1. Communications: Time - 15 minutes. Speaker-one of the sharing couples. The sharing couple

models some of the honest communication they have been carrying on in their own marriage. They may talk about their sex life in front of the other couples, or about handling death, or problems with their children. The couples seek to be as honest as possible. The sharing couple encourages the other couples to continue in the honesty they have established over the weekend. The concept of being naked and unashamed is emphasized. Nakedness is not only a physical phenomenon, but also a spiritual phenomenon. Nakedness without feeling ashamed comes by accepting one another and by seeking to understand.

2. Communion: Time - 20 minutes. Speaker - husband of the leadership couple. The husband leads the group through a communion service. Bread and wine are consumed by the participants. Again, if someone chooses not to participate in the communion, it is communicated that this is okay. No one is forced to do anything on the weekend. The speaker chooses a central text from the scripture dealing with the concept of communion, and then reads the passages and passes the bread and wine.

3. EM opportunities: The Enjoying Marriage, Inc. is explained, and addresses are given for how the couple can stay in contact with the sharing couples as well as with the Enjoying Marriage community. It is announced that the next Monday a potluck will be conducted for those who choose to attend. The potluck will also contain specific teaching on the role of sex in marriage. Couples are also encouraged to participate in the monthly Agape Fellowships that Enjoying Marriage sponsors. The fellowships are designed to encourage the couples to stay on course with the choices they have made over the weekend.
4. Dismissal and closing prayer: The leadership couple prays for the other couples, specifically for their continued growth. The leadership couple, along with the sharing couples, then line up and give a hearty good-bye to every participant. Hugs are generally exchanged at this time. A great deal of warmth is communicated by the leadership couple. The leadership team seeks to communicate to the participants that, "We care about you, and we hope to see you continue to grow in your marriage." A major point

here is that the couples on the leadership team do communicate a great deal of love, and this love begins to permeate the mood of the entire weekend. The result is that people leave feeling good, not only about the weekend, but about who they are as people.

Walk Through the Bible

Basic Assumptions and Goals

The Walk Through the Bible weekend focuses on communicating what the Bible says about history--past, present, and future. The Walk Through seminar is in basic agreement with the Enjoying Marriage assumptions about life, yet the Walk Through does not focus on marriage, nor on communication in relationships.

The Walk Through seeks to accomplish the following goals for an individual who attends the seminar:

- (1) Learn, in a fun and humorous way, what the basic themes of the books of the Old Testament involve. Here an individual learns what happened, in historical sequence, to the Jewish people and what books of the Old Testament relate to which era.
- (2) Learn how the Old Testament relates to the New Testament. The instructor seeks to demonstrate that the Old Testament is a foreshadowing of the New Testament.
- (3) Leave the seminar knowing a basic historical outline of the Bible by using mnemonic memory device as tools for learning.

As one can see, the content of the weekend is highly cognitive, but it also includes group involvement in the learning process. Absolutely no emphasis, however, is

placed on the development of relationships.

Leadership

The leader of the Walk Through Weekend, Keith Essex, was a graduate professor in theology at Grace Institute for Biblical Studies in Long Beach, California. Mr. Essex has a B.A. in history, with a four year masters degree in theology. Although Mr. Essex is extremely qualified to teach the Walk Through, one need not have a masters degree in theology.

The instructor should, however, have the following minimal qualifications:

- (1) A lively manner that generates group involvement in the learning process.
- (2) A background in theology with a sound understanding of Old Testament history and how the Old Testament relates to the New Testament.
- (3) A certificate demonstrating that he has attended a Walk Through Weekend under a certified instructor. It is nearly impossible to teach the Walk Through without having actually seen the teaching techniques modeled before you.

Schedule

The Walk Through Weekend will be presented in outline form. The outline follows:

I. Overview: Saturday morning - 10:00-12:00 a.m.

A. Introduction. The organizer of the weekend

introduces the instructor.

- B. Rough historical overview of the Old Testament. The instructor teaches a basic overview of Old Testament history. He uses one word statements to capsulize an entire incident or period in time. For instance, the word creation stands for the seven days in which God created the world (Genesis 1). As the instructor gives each word, he only gives a brief explanation of that period of time (see p152 for rough historical overview).
- C. Review of rough historical overview. The instructor moves around the room in the order of seating, asking one individual at a time to give the word that capsulizes each consecutive period of history. For instance, one person says, "creation", and the next person in the row follows with, "fall". The instructor moves through the outline two times and then fills in any trouble spots where the people had trouble remembering.
- D. Questions and answers. The instructor fields questions from the audience regarding what he has just covered.

II. Lunch in the main meeting room. 12:00-1:30 p.m.

III. In depth overview of Old Testament. 1:30-3:30 p.m.

- A. Singing. A member of the group leads everyone in two energizing songs that are spiritual in nature.

- B. Review of morning. The group reviews the morning's material by moving around the room with each person remembering the word sequence. The order of who gets which word is also altered.
 - C. In depth overview. The instructor moves through the rough overview and explains more in detail the historical facts (see p.157 for outline, "In Depth Overview").
 - D. Review. The group again reviews the rough overview.
- IV. Break. 3:30-4:00 p.m.
- V. Ordering of Old Testament books in historical sequence.
4:00-5:30 p.m.
- A. Singing. Same as above.
 - B. The instructor now places the Old Testament books into historical categories. For instance, he shows what time period the wisdom literature was written and who wrote it (see p.157 for outline, "Ordering of Old Testament Books"). The teaching here is simple and forthright.
 - C. Question and answer. First, the instructor throws out questions to the audience. By doing this, he reviews what he has just taught. Second, the audience is allowed to ask questions relating to any of the material taught throughout the day.

- VI. Dinner and break for the evening. Each couple is expected to find their own restaurant for dinner, and their own entertainment for the evening.
- VII. Breakfast served in the conference room. 7:30-8:30 a.m.
- VIII. Worship. 8:30-9:00 a.m.
 - A. Singing. Group member leads in several songs that are spiritual in nature. A guitar is used for accompaniment.
 - B. Reading. Psalm 1 is read by one of the group members.
 - C. Sharing. Several couples share what they have appreciated about the weekend. The sharing is on a volunteer basis.
- IX. Relation of Old Testament to New Testament. 9:00-11:00 a.m.
 - A. Review of historical overview with group participation.
 - B. Review of ordering of Old Testament books with group participation
 - C. Teaching of how Genesis 1-3 relates to Revelation 20-22. References from each passage are cited, first from Genesis and then the contrast from Revelation. A brief explanation is given for each passage. However, most of the passages are fairly self-explanatory (see p. 166 for outline, "Genesis and Revelation: A Startling Contrast"). A visual transparency is used which shows each reference in Genesis and the corresponding passage in Revelation.

- X. Break. 11:00-11:15 a.m.
- XI. Conclusion and directions for follow-up testing.
 - A. The instructor concludes by having one person stand before the group and give a complete historical overview of the Old Testament.
 - B. The researcher of the weekend addresses the group, explaining that they will be taking tests four days after the weekend, and again sixty days after. A sign-up sheet for available times to take the tests on Thursday at Grace Institute is passed around. Test packets are distributed in sealed envelopes to those who were unable to come to Grace on Thursday. The specific date the tests are to be taken is typed on the outside of the envelope, with a return, stamped envelope also enclosed.

Rough Historical Overview

- I. Primeval (Adam to Abraham)
 1. Creation
 2. Fall
 3. Flood
 4. Nations
- II. Patriarchal (Abraham to Moses)
 1. 4,000 years ago
 2. Ur
 3. Persian Gulf
 4. 'SALT' of the Earth
 - Sarah
 - Abraham
 - Lot
 - Terah
 5. Tigris and Euphrates Rivers
 6. Haran
 7. Terah dies
 8. Comes south into the promised land
 - Sea of Galilee
 - Jordan River
 - Dead Sea
 - Mediterranean Sea
 - Israel
 9. With the 'EYES' of faith - 2 sons

Ishmael

Isaac

10. God blessed Isaac - 2 sons

Esau - 'Hairy'

Jacob - 'Smoothy'

11. God blessed Jacob - 12 sons

12. Joseph in Egypt

400 years

Bondage

III. Exodus (Moses to Joshua)

1. God raised up a deliverer -- Moses

2. 'Let my people go'

3. 'No'

4. 10 plagues

5. Through the Red Sea

6. To Mt. Sinai

7. Law

-Godward

-Manward

8. Tabernacle

Priests

Levites

9. To Kadesh-barnea

10. Sent out 12 spies

10 - 'No' (lived by sight)

2 - 'Yes' (lived by faith)

Joshua

Caleb

11. Wandered for 40 years

Manna

Quail

Generation died

12. Top of Dead Sea

13. Moses renews covenant with the new generation

IV. Conquest (Joshua)

1. Joshua

2. Crossed the Jordan River

3. Jericho

4. Ai

5. Divided and conquered

6. First South and then North

7. Conquest took 7 years

8. Divided up the land into 12 tribes

V. Judges (Joshua to Samuel)

1. Judges

2. 400 years

3. Deborah

4. Gideon

5. Samson

6. Samuel

7. 'Every man did that which was right in his own eyes'

VI. United Kingdom (Samuel to Solomon)

1. Saul
2. David
3. Solomon
4. 40 - 40 - 40
5. 120 years
6. United Kingdom
7. Saul - no heart
8. David - whole heart
9. Solomon - half heart
10. Because Solomon had a divided heart, he left a divided kingdom

VII & VIII. Divided & Surviving Kingdom (Solomon to Daniel)

1. Split (931)
2. Taxes
3. North
4. South
5. Israel
6. Judah
7. 19 Kings (Israel)
8. 20 Kings (Judah)
9. 0 (no good kings in Israel)
10. 8 (8 good kings in Judah)
11. Prophets speak: shape up or ship out

- IX. Exile (Daniel to Zerubbabel)
 - 1. Assyria conquers Israel - scatter (722)
 - 2. Babylon conquers Judah - exile (586)
 - 3. 70 years (in exile)
- X. Restoration (Zerubbabel to Malachi)
 - 1. Land in rubble
 - 2. Zerubbabel
 - 3. Ezra
 - 4. Nehemiah
 - 5. 100 years
 - 6. 50,000 people
 - 7. Zerubbabel - temple
 - 8. Ezra - people
 - 9. Nehemiah - walls
- XI. 400 silent years (Malachi to Christ)

In-Depth Overview

I. The Primeval Period

A. Date: Creation - 2100 B.C.

B. Scripture: Genesis 1-11

C. Leading events:

1. The Creation (1:1 - 2:24)
2. The Fall of Man (3:1-24)
 - a. The tempter's method (3:1-5)
 - b. The results of the temptation (3:6-13)
 - c. The judgement of God (3:14-19)
 - d. The provision of God (3:20-24)
3. The Flood (4:1-9:29)
 - a. The Cainite line (4:1-24)
 - b. The Sethite line (4:25-5:32)
 - c. The wickedness of man (6:1-8)
 - d. The judgment of the flood (6:9-8:22)
 - e. The new beginning (9:1-29)
4. The Spread of the Nations (10:1-11:9)
 - a. The table of nations (10:1-32)
 - b. The Tower of Babel (11:1-9)

II. The Patriarchal Period

A. Date: 2100-1500 B.C.

B. Scripture: Genesis 12-50; the Book of Job

C. Leading events

1. The story of Abraham (11:10-25:18)

- a. Ur of the Chaldees (11:27-30)
 - b. Haran (11:31-12:4)
 - c. Canaan (12:5-19:38)
 - d. Negeb (20:1-22:24)
 - e. Hebron (23:1-20)
 - f. Negeb (24:1-25:18)
2. The story of Isaac (25:19-26:35)
 3. The story of Jacob (27:1-36:43)
 - a. Near Beersheba (27:1-28:9)
 - b. Journey to Haran (28:10-30:43)
 - c. In Canaan (31:1-36:43)
 4. The story of Joseph (37:1-50:26)
 - a. Period of his youth in Hebron (37:1-38:30)
 - b. Period of his servitude in Egypt (39:1-41:38)
 - c. Period of his power in Egypt (41:39-50:26)

III. The Period of the Exodus

- A. Date: 1500-1400 B.C.
- B. Scripture: Exodus, Leviticus, Numbers, Deuteronomy
- C. Leading events:
 1. Israel in Egypt (Ex. 1:1-12:36)
 - a. The call of Moses (1:1-4:31)
 - b. The contest with Pharaoh (5:1-12:36)
 2. Israel enroute from Egypt to Sinai (Ex. 12:37-19:2)

- a. Departure from Egypt (12:37-15:21)
- b. Migration to Sinai (15:22-19:2)
- 3. Israel at Sinai (Ex. 19:3-Num. 9:14)
 - a. The Law (19:3-24:18)
 - b. The Tabernacle (25:1-40:38)
 - c. The ritual for worshippers (Leviticus)
 - d. The preparation to resume the journey
(Num. 1:1-9:14)
- 4. Israel enroute to Kadesh-Barnea (Num. 9:15-14:45)
 - a. Events on the journey (9:15-12:16)
 - b. Events at Kadesh-Barnea (13:1-14:45)
- 5. Israel in the wilderness (Num. 15:1-19:22)
- 6. Israel enroute to Transjordan (Num. 20:1-21:35)
- 7. Israel in Transjordan (Num. 22:1-Deut. 34:12)
 - a. The foreign intrigue against Israel (Num. 22:1-25:18)
 - b. The preparations for entering the land
(Num. 26:1-36:13)
 - c. The farewell address of Moses (Deut. 1:1-30:20)
 - d. The death of Moses (Deut. 31:1-34:12)

IV. The Period of the Conquest

- A. Date: 1400-1390 B.C.
- B. Scripture: The Book of Joshua
- C. Leading events:
 - 1. Israel enters Canaan (Joshua 1:1-5:15)
 - 2. Israel conquers Canaan (Joshua 6:1-12:24)
 - a. The central campaign (6:1-9:27)
 - b. The southern campaign (10:1-43)
 - c. The northern campaign (11:1-15)
 - d. Summary (11:16-12:24)
 - 3. Israel divides Canaan (Joshua 13:1-21:45)
 - a. The first phase (13:1-33)
 - b. The second phase (14:1-17:18)
 - c. The third phase (18:1-19:48)
 - d. The fourth phase (19:49-21:45)
 - 4. Israel's armies demobilized (22:1-34)
 - 5. Israel hears Joshua's farewell addresses (23:1-24:33)
- V. The Period of the Judges
 - A. Date: 1390-1050 B.C.
 - B. Scripture: Judges, Ruth, I Samuel 1-7
 - C. Leading events:
 - 1. The causes for the period of the Judges (Judges 1:1-3:6)
 - a. Incomplete obedience (1:1-2:5)
 - b. Idolatry (2:6-19)

- c. Intermarriage with heathen (2:20-3:6)
- 2. The conditions in the period of the Judges (Judges 3:7-16:31; Ruth 1:1-4:22; I Sam. 1:1-7:17)
 - a. The seven cycles of sin, servitude, supplication, salvation, silence (Judges 3:7-16:31)
 - (1) First cycle (3:7-11)
 - (2) Second cycle (3:12-31)
 - (3) Third cycle (4:1-5:31)
 - (4) Fourth cycle (6:1-8:32)
 - (5) Fifth cycle (8:33-10:5)
 - (6) Sixth cycle (10:6-12:7)
 - (7) Seventh cycle (13:1-16:31)
 - b. The events of the book of Ruth (Ruth 1:1-4:22)
 - c. The judgeship of Eli (I Sam. 1:1-4:22)
 - d. The judgeship of Samuel (I Sam. 5:1-7:17)
- 3. The consequences of the period of the Judges (Jud. 17:1-21:25)
 - a. Idolatry (17:1-18:31)
 - b. Immorality (19:1-30)
 - c. Anarchy (20:1-21:25)

VI. The Period of the United Kingdom

- A. Date: 1050-931 B.C.

- B. Scripture: I Samuel 8-31; 2 Samuel; I Kings 1-11; I Chronicles 10-29; 2 Chronicles 1-9; Psalms; Proverbs; Ecclesiastes, Song of Solomon
- C. Leading events:
1. The reign of Saul (I Sam. 8:1-31:13; I Chron. 10:1-14)
 - a. His accession to the throne (I Sam. 8:1-12:25)
 - b. His failures as king (I Sam. 13:1-15:35)
 - c. His rejection by God (I Sam. 16:1-31:13)
 2. The reign of David (2 Sam. 1:1-24:25; I Chron. 11:1-29:30)
 - a. His testings (I Sam. 16:1-31:13)
 - b. His triumphs (2 Sam. 1:1-10:19)
 - c. His troubles (2 Sam. 11:1-20:26)
 - (1) With himself (11:1-12:31)
 - (2) With his family (13:1-18:33)
 - (3) With his state (19:1-20:26)
 3. The reign of Solomon (I Kings 1:1-11:43; 2 Chron. 1:1-9:31)
 - a. The accession of Solomon (I Kings 1:1-2:46)
 - b. The wisdom of Solomon (I Kings 3:1-4:34)
 - c. The work of Solomon (I Kings 5:1-9:9)

d. The glory of Solomon (I Kings 9:10-10:29)

e. The decline of Solomon (I Kings 11:1-43)

VII. The Period of the Divided Kingdom

A. Date: 931-722 B.C.

B. Scripture: I Kings; 2 Kings 17; 2 Chronicles 10-29

Prophets: Jonah; Amos; Hosea (north); Obadiah; Joel; Isaiah; Micah (south)

C. Leading events:

1. The division of the kingdom (I Kings 12:1-19)

2. The kingdom of Israel (north)

a. Idolatry taking root--dynasties 1-3 (I Kings 12:20-16:20)

b. Idolatry rampant-- dynasty 4 (I Kings 16:21-2Kings 9:24)

c. Idolatry slightly checked--dynasty 5 (2 Kings 9:1-15:10)

d. Idolatry terminates in destruction-- dynasties 6-9 (2 Kings 15:13-17:6)

3. The kingdom of Judah (south)

a. The reign of Rehoboam (I Kings 12:21-24, 14:21-31)

- b. The reign of Abijah (Abijam) (I Kings 15:1-8)
- c. The reign of Asa (I Kings 15:9-24)
- d. The reign of Jehoshaphat (I Kings 22:41-50)
- e. The reign of Jehoram (2 Kings 8:16-24)
- f. The reign of Ahaziah (2 Kings 8:25-29, 9:27-29)
- g. The reign of Athaliah (2 Kings 11:1-20)
- h. The reign of Jehoash (2 Kings 11:21-12:21)
- i. The reign of Amaziah (2 Kings 14:1-20)
- j. The reign of Uzziah (Azariah) (2 Kings 14:21-15:7)
- k. The reign of Jotham (2 Kings 15:32-38)
- l. The reign of Ahaz (2 Kings 16:1-20)

VIII. The Period of the Single (Surviving) Kingdom

- A. Date: 722-586 B.C.
- B. Scripture: 2 Kings 18-25; 2 Chronicles 29-36
Prophets: Jeremiah; Lamentations; Habakkuk; Zephaniah; Nahum
- C. Leading events:
 - 1. Hezekiah and decline (2 Kings 18:1-21:18)
 - a. Hezekiah (18:1-20:21)
 - b. Manasseh (21:1-18)
 - c. Amon (21:19-26)

2. Josiah and decline (2 Kings 22:1-25:30)
 - a. Josiah (22:1-23:30)
 - b. Jehoahaz (23:31-34)
 - c. Jehoiakim (23:34-24:5)
 - d. Jehoiachin (24:6-16, 25:27-30)
 - e. Zedekiah (24:17-25:21)
 - f. Gedaliah (25:22-26)
3. The fall of Jerusalem (2 Kings 25:1-21)

IX. The Period of the Babylonian Captivity

- A. Date: 586-536 B.C.
- B. Scripture: Ezekiel; Daniel
- C. Characteristics:
 1. Conditions of the Jews in exile
 2. The beginning of the times of the Gentiles

X. The Period of Restoration

- A. Date: 536-400 B.C.
- B. Scripture: Ezra; Nehemiah; Esther
Prophets: Haggai; Zechariah; Malachi
- C. Leading events:
 1. The first return to Judah under Sheshbazzar (Ezra 1:1-6:22)
 2. The story of Esther (Esther 1:1-10:3)
 3. The second return to Judah under Ezra (Ezra 7:1-10:44)
 4. The building of the walls of Jerusalem (Neh. 1:1-13:31)

Genesis and Revelation: A Startling Contrast

Genesis 1-3

"In the beginning God created the heavens and earth" (1:1)

"The darkness is called light" (1:5)

"God made the two great lights" (sun and moon) (1:16)

"In the day you eat thereof you shall surely die" (2:17)

Satan appears as deceiver of mankind (3:1)

Shown a garden, into which defilement entered (3:6-7)

Walk of God with man interrupted (3:8-10)

Initial triumph of the Serpent (3:13)

"I will greatly multiply your pain" (3:16)

Cursed is the ground for your sake" (3:17)

Man's dominion broken in the fall of the first man, Adam (3:19)

First paradise closed (3:23)

Access to the tree of life disinherited in Adam (3:24)

They were driven from God's presence (3:24)

Revelation 20-22

"I saw a new heaven and a new earth" (21:1)

"There shall be no night there" (21:25)

"The city has no need of the sun nor the moon" (21:23)

"And there shall be no more death, neither sorrow" (21:4)

Satan disappears forever (20:10)

Shown a city, "There shall in no wise enter into it anything that defileth" (21:27)

Walk of God with man resumed (21:3)

Ultimate triumph of the Lamb (20:10, 22:3)

"Neither shall there be pain any more" (21:4)

"There shall be no more curse" (22:3)

Man's dominion restored, in the rule of the New Man, Christ (22:5)

New paradise opened (21:25)

Access to the tree of life reinstated in Christ (22:14)

"They shall see His face (22:4)

HISTORICAL BOOKS OF THE OLD TESTAMENT

- GENESIS - means "beginning" - beginning of life and the nation Israel
- EXODUS - means "to depart" - Israel's exodus from Egypt down to Mt. Sinai
- LEVITICUS - means "pertaining to the Levites" - ceremonial regulations
- NUMBERS - Moses numbers the people - forty years in the wilderness - arrival at River Jordan
- DEUTERONOMY - means "second law" - law repeated before entering Canaan - five messages by Moses
- JOSHUA - the conquest of Canaan
- JUDGES - the 400 years of apostasy
- RUTH - a love story around the time of David
- I SAMUEL - King Saul
- II SAMUEL - King David
- I KINGS - King Solomon
- II KINGS - the divided kingdom
- I & II CHRONICLES - a supplement of Samuel-Kings
- EZRA - the return of the exiles in Babylon to Canaan
- NEHEMIAH - the walls of Jerusalem are built and reform inspired

PROPHETIC BOOKS

- A. POST-EXILIC
- Haggai

Zechariah

Malachi

B. EXILIC

Ezekiel

Daniel

Obadiah

C. 1. PRE-EXILIC NORTHERN KINGDOM

Hosea

Amos

Joel

Exception: Jonah

2. PRE-EXILIC SOUTHERN KINGDOM

Isaiah

Jeremiah

Lamentation (of Jeremiah-laments Jerusalem's destruction)

Micah

Nahum

Habakkuk

Zephaniah

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