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MARRIAGE ENRICHMENT FOR JEWISH COUPLES

BY

DAVID MICHAEL EMANUEL

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DEDICATION

to Mother Of Mine.....,

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ABSTRACT

The declining state of marriage in modern society is a phenomenon acknowledged by professionals and laymen alike. One of the major efforts to counter this state of events was made by the marriage enrichment movement. It focuses on helping healthy marriages consolidate their positive qualities and strengthen their weaknesses, thus achieving greater marital satisfaction for the participants in courses.

The main aims of this study were to:-
1) provide a theoretical base for such a course,and to

2) evaluate, by means of an experimental study, one such program, namely the Marriage Enrichment Course for Jewish Couples, towards further refining it. The evaluation was carried out through testing the change experienced in the marital satisfaction of an experimental group who attended the course and comparing that change with that of a control group who did not.

3) carry out a national survey in order to investigate the nature and availability of marriage enrichment courses in South Africa.

Marriage enrichment was perceived as preventive social work intervention capacity and the study was concerned with the further development of a new social technology. The above led to the Developmental Research and Utilisation Model of Thomas(1985) being selected as a suitable framework for the research report.

The study begins with a methodological assessment of the state of marriage today as the basis for the need for such a course. The course consisted of six sessions covering the topics of Appreciation, Communication, Needs, Sexuality, Spirituality and Conflict in marriage. These topics were presented utilising group-work as well as experiential exercises. The topics on sexuality and spirituality contained specific Jewish content. It is for this reason that, wherever relevant, both religious and

academic literature are quoted, and an attempt is made to synthesise the two.

The program evaluation of the marriage enrichment course was carried out by means of two experimental groups, consisting of a total of 14 couples. They were evaluated by means of Hudson's Index of Marital Satisfaction. Their results were compared to that of a control group of 13 couples who were likewise evaluated. In addition to this evaluation, the experimental groups were given non-standardised questionnaires whereby to measure what value the participants obtained from the course. A further questionnaire collected data, pertaining to the participants own subjective evaluation of the course.

The data from the Hudson index was subjected to statistical tests of covariance, the 't' test and the Sign test so as to assess the value of the course to the participants.

Though the analysis of the results did not show the marriage enrichment course to have significantly improved the marital satisfaction of the course participants, it suggested that some improvement was made. Recommendations were made as how to further improve the course.

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Chapter 1

INTRODUCTION TO THE STUDY OF MARRIAGE ENRICHMENT

1.1 Introduction

In the opinion of Hof and Miller (1980), the institution of marriage is surrounded by many indications which suggest a bleak future for it. This is confirmed when examining the divorce trend in the Western world over the last 20 years. Towards the end of the Sixties, Lederer and Jackson (1968) predicted that, in the U.S.A., one third of marriages would end in divorce within ten years, -- a trend which continued during the Seventies. In fact, during the ten year period 1967-1977, the divorce rate per 1000 of the population doubled. Through the Eighties, the divorce rate in America rose by 50%, while the marriage rate fell by some 30%, (The Economist, 1988). Leslie and Leslie (1980) postulated that many more couples have troubled marriages, with some separating and not legally divorcing, while others remained unhappily together. Eventually, though, most of these sought divorce.

Writing in the Eighties about South Africa, Hanekom (1984) confirmed the poor quality, disharmony, and/or stagnation that existed in marital relationships. Hanekom regards marriage to be in an indisputable state of crisis, as can be illustrated by the statistics that follow.

Within the white population, the divorce rate increased from 9.0 to 15.7 (74%) during the period of 1970 to 1988 (S.A. Statistics, 1990).

Among the Jewish population who utilise the services of the Johannesburg Beth Din (Jewish Religious Court), the divorce rate rose by 20% between 1982 and 1989.

In 1987, this divorce rate was equivalent to 44% of the number of couples who entered marriage in 1987 (Zaiden, 1988). These figures would appear to underscore the need to implement preventive action strategies in order to stem this trend.

Concerning the need to prevent social problems, Geismar (1969) writes that, if the proposition that adequate social functioning in the form of social and emotional well-being, mutuality of role performance, and social acceptance by others, constitutes a desirable state, then it can be argued that serious malfunctioning is undesirable and needs to be prevented. Bloom (1981) relates to prevention along similar lines, saying that prevention focuses on groups in terms of their strengths and adequacies trying to promote the self realisation of these persons while also seeking to obviate predicted maledictions.

1.2. Marriage Enrichment as Preventive Action

Marriage enrichment is a mode of primary intervention in which couples who have healthy marriages participate in a course aimed at facilitating growth in the spousal relationships. Marriage enrichment differs from other forms of intervention in marriage in that it is not targeted at couples who are having problems in their marriage. In fact, participating in such a course could, possibly, have a detrimental effect on the relationship of such couples. As Mace and Mace (1982) state: "Marriage enrichment is not therapy in the professional sense in which the term is usually employed", (p.334).

1.3. Marriage Enrichment for JEWISH Couples

In the opinion of Clinebell and Clinebell (1970) marriage is"a chance to participate in the wonderfully creative process of self-other fulfilment; the ability to achieve intimacy", (p. 18). They further maintain that it is the quality of this intimacy that is a measure of the success of the marriage.

Elsewhere, Clinebell and Clinebell (1970) suggest that in the fullest expression of intimacy there is a vertical dimension. "No single factor does more to give a marriage joy or to keep it both a venture and an adventure in mutual fulfilment than shared commitment to spiritual discovery", (p.180). They explain that intimacy on the horizontal (person to person) level and intimacy on the vertical (spiritual) plane, complement and reinforce one another. This is the main theme of the Song of Songs in The Bible showing that, through the love of a spouse, people can attain a better love for G-d; and vice versa.

Loomis, cited in Clinebell and Clinebell (1970), observed that man's image of G-d and that of himself are somehow always linked together. Thus it would appear that the spiritual investment of a couple will gradually affect their overall relationship. Shared meanings feed intimacy into a relationship; major differences in life-philosophies tend to lessen closeness.

What would seem to be needed in order to build a satisfying relationship is for the couple to develop "the need to search for and find a core of shared meanings which transcend their differences and give them a basis for spiritual closeness... growth-producing intimacy is difficult if not impossible without a spiritual centre and source", (Clinebell and Clinebell, 1970:181).

Lamm (1980) points out that the rising divorce rate is not necessarily a reflection of the failing of the institution of marriage. Rather, it is a reflection of the people who are involved in marriage today. "Good people make for good marriages. Selfishness, and undisciplined, instinctual life-styles are indicators of possible failure in marriage", (p. 117).

Marriage, according to Lamm, is grounded on the primeval relationship of the sexes in order to perpetuate the species and enhance personal growth. The Bible says "it is not good for man to be alone", (Genesis, 2:18), and he should endeavour to complete and fulfil the spiritual union of two souls. The Talmud, using the Hebrew terminology for man (i-Y-ish) and woman (i-sha-H), points out that the Y and the H,when combined, symbolise G-d's name in the relationship between man and woman. Without the Y and the H, their names would each read (esh), which means "fire". According to Lamm (1980) this suggests that, if they walk in G-d's ways, then G- d's name will abide with them and deliver them from trouble.But if not, then G-d will remove His name, i.e. His presence, from them, so that they will revert to Esh and Esh-fire, consuming. Hence, with G-d as a partner, marriage is a blessing.

It is with the aim of helping Jewish marriages to become aware of the insights and obligations that are part and parcel of a marriage based on G-d's participation in the marriage, that marriage enrichment with Jewish couples began.

It is the level of spirituality in the marriage that is the primary focus of marriage enrichment for Jewish couples.

1.4. Rationale for the Study

Although the marriage enrichment movement originated in Spain and in the U.S.A. during the Sixties, suitably adapted programmes were only introduced among the South African Jewish population at the beginning of the Eighties.

During 1982, the researcher and his wife were invited to attend the first Jewish marriage enrichment course offered within the Johannesburg Jewish community. In the ensuing two years, they formed part of a group which worked on adapting the original course. In 1984 they, together with another couple, were among the facilitators when the course was offered for the first time to the general Jewish public.This was followed by a further course in 1985.

Marriage enrichment had begun to make inroads in the South African Jewish community and demands for courses were received from many communities on the East Rand.

It was at this point, that the researcher committed himself to undertaking the present study, because at that time the effectiveness of these programmes had not yet been evaluated through empirical research.

Moreover, the presentation of marriage enrichment courses provided the researcher, who had studied and worked in the social work and educational professions, with an opportunity to apply methods and skills common to both, in this primary preventive exercise. It was anticipated that a study of this nature would make a contribution to the well-being of the South African community in general and to the Jewish community in particular. It furthermore presented a challenge to the researcher to integrate the knowledge from a secular-academic viewpoint with that of the religious-Jewish world.

A further dimension of the study took the form of a national survey of marriage enrichment programmes in the Republic of South Africa. It was hoped that this survey would lead to the sharing of information by all the presenters of such courses. It was anticipated that mutual sharing and the consolidation of such programmes might increase the impact marriage enrichment might have as a means of enhancing marriages, in order to mitigate against the high divorce rate.

1.5 The Aims of the Study

From the foregoing it can be inferred that marriage enrichment, as primary preventive intervention, has a role to play in increasing marital satisfaction of couples, irrespective of race or creed. However, in order to increase its impact, programmes may need to be tailored according to cultural and religious factors impinging on marital interaction within specific societal groups, e.g. as programmes tailored to influence Jewish marriages. This identified need led to the formulation of the following aims of the study:

(1) Further to refine an already existing Marriage Enrichment Course for Jewish couples, designed by The Federation of Synagogues -- a refinement based on extending its underlying theoretical perspectives on selected components of marital interaction, such as

- appreciation
- communication
- need fulfilment
- sexuality
- spirituality
- conflict resolution;

(2) To implement the refined marriage enrichment programme in practice, in order to increase marital satisfaction of participants by letting them gain new knowledge and new insights;

(3) To evaluate the impact of programmes on marital satisfaction of participants;

A further need which was identified and which was formulated as another aim of the study was:

(4) To obtain information on marriage enrichment programmes offered under welfare and religious auspices, or under supervision of private mental health practitioners. To this end, a national survey was undertaken to obtain information about the nature of available courses
the frequency with which they were offered, and
the extent to which they are utilised.

1.6 Objectives of the Study

There were three main objectives in this study:
(1) Using the National Survey as a means of ascertaining the state of the increasing public awareness about the need for and availability of marriage enrichment in South Africa, and thereby
ii) To provide a theoretical perspective on:
a) Marriage Enrichment for Jewish Couples;
b) the specific content of the course already developed;

iii) To evaluate the programme.

This latter objective was necessary in order to facilitate any future changes in the Marriage Enrichment Course for Jewish Couples; such changes are to be conducted in a scientific manner -- without which the course cannot be classified as a means of primary prevention, (Bloom, 1987).

Bloom and Fischer (1982) explain programme evaluation as the method that enables "the practitioner to know how well the intervention may be made more effective, more efficient, and less costly in psychological and social as well as in financial terms". (p.476)

Bloom and Fisher (1982) state that programme evaluation has three main components:

1) Measuring the Client/System problems;

2) Developing Designs for Practice -- the planning of intervention and orderly execution of the intervention, in order to keep a constant check on the ongoing needs for the intervention. This involves collecting information before, during and after the intervention;

3) Analysing the results.

In the opinion of Goldstein (1980), evaluators need the basic knowledge and skills relating to administration, public relations and budgeting. These skills are used in all four main methods of programme evaluation, which are:

1) Planning and need assessment;

2) Managing information systems -- the collecting and processing of data that management needs, for the exercising of prediction and control in reaching the objectives of the organisation;

3) Studies of effect -- examining the impact of programmes on the target population, which normally requires experimental design;

4) Quality control -- the development of standards of acceptability for the services offered.

Goldstein (1980) lists eleven possible sub-goals of programme evaluation. Among these he mentions management information necessary for efficient administration; utilisation of time for the effectiveness of the treatment; programme monitoring; ascertaining client needs; cost effective analysis.

1.7 Hypotheses for Testing in the Study

1.7.1 The Nominal Hypothesis

The nominal hypothesis underlying marriage enrichment formulated by Mace and Mace (1976), is that most married couples have considerable potential for an in-depth relationship; and that what is needed is the right conditions for fostering the facilitation of this. It was thus assumed that informed facilitation would lead to new or continued growth of the marital relationship which, in turn, would increase marital satisfaction.

1.7.2 The Operational Hypothesis

The operational hypotheses underlying the testing of the refined marriage enrichment course for Jewish couples were:

a) that Jewish couples who, in their own opinion, had good marriages, and who attended the course, would experience greater marital satisfaction immediately after completing the course than at the commencement of the course;

b) that this increased marital satisfaction would be maintained even six months after the completion of the marriage enrichment course.

1.8 Method of Investigation

This research was divided into two distinct and separate parts, namely: the national survey; and the refinement, presentation and testing of the marriage enrichment course for Jewish couples.

1.8.1 The National Survey

The national survey was a qualitative-descriptive study, which necessitated an inductive, subjective approach (Bloom and Fisher, 1982:11). This involved mainly an open approach e.g. the subjective self-observation by the participants. This part of the investigation was non-experimental in nature. To this end, a questionnaire, * specifically designed for this part of the study was sent to the respondents for completion.

The purpose of the national survey was to determine more fully the impact the marriage enrichment movement had made on the South African scene. The outcome of this part of the study, along with the method of investigation used, is presented as part of Step Two of the Developmental Research and Utilisation Model (DR & U Model) of Thomas, utilised in the presentation of the research study, namely The - State - of - The - Art Review. **

1.8.2 The Marriage Enrichment Course

Refinement of the already existing marriage enrichment course required a study of the literature relevant to the dimensions of marital interaction selected for inclusion in the course. The presentation and testing of the course can be described as a quantitative-predictive study. This necessitated a deductive observation in a highly structured way, (Bloom and Fischer 1982:11).

The experiment involved three groups: two experimental groups which, together, consisted of 14 couples; and one control group, comprising 13 couples.

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* See Appendix A

** See Chapter 2 for a detailed description of this model, hereafter referred to as the DR & U Model.

The research tool used in the study included a standardised check-list for spouses, and the Index of Marital Satisfaction (IMS), * These were administered to the participants at the time of commencement and at the time of conclusion of the course. It was again administered six weeks after completion of the course.

Since the purpose of the second part of the research study was to evaluate the outcome of a social technology, a refined marriage enrichment course for Jewish couples together with specific method of investigation were used; the findings of this part of the study are presented as Steps 4 to 11 of the DR & U Model of Thomas. This research model was selected for the presentation because the further refinement and the testing of a marriage enrichment program for Jewish couples may also be classified as developmental research, as will be described in Chapter 2, to follow.

1.9 The Framework for Presentation of The Study

The research report will be divided into three main sections, i.e. the Analysis Phase, the Development Phase and the Evaluation Phase, respectively.

1.9.1 The Analysis Phase

The section corresponding to 'The Analysis Phase' commences with a discussion of problems in marriages, which can reduce marital satisfaction; these problems could be contributory to the increasing divorce rate. A description of existing social interventions follows, which could be used for combatting low marital satisfaction. This part of the study includes data obtained from the survey of marriage enrichment courses offered in South Africa. The final part in this section

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* Hereafter referred to as the IMS
See Appendix E

gives an overview of technological information and resources, which could be utilised in the development of a new social technology. It may be used to intervene on a preventive level in marriages; or, as is the case in this study, it may be used to refine an already existing social technology, namely The Marriage Enrichment Course for Jewish Couples as developed by The Federation of Synagogues. Included, is a theoretical presentation on marriage, on marriage enrichment as a mode of primary prevention, and on the dimensions of marital interaction incorporated into a marriage enrichment course. A review of research carried out in the field of marriage enrichment, which is relevant to this study, supplements the theoretical presentation.

1.9.2 The Developmental Phase

The section entitled 'The Developmental Phase', covers the history of the development of the marriage enrichment course for Jewish couples, as initiated and explored by The Federation of Synagogues, and further developed by the researcher. Its contents and the methodology of its presentation are described; the research methodology used in this study is elaborated on.

1.9.3 The Evaluation Phase

In the section dealing with 'The Evaluation Phase' of the refined marriage enrichment programme, the data obtained through its testing are presented as the study results. Conclusions derived from the study findings, together with the recommendations that stem from these, also resort under this section.

Throughout the dissertation, content will be presented in such a way that it flows from the general to the specific -- from material relevant to marriage and marriage enrichment in general, to materia relating to Jewish marriage and marriage enrichment in particular.

1.10 Limitations

1.10.1 Limitations of the Study of the Marriage Enrichment Course for Jewish Couples

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The course emphasised the spiritual aspects of Judaism. Therefore, any generalisations made from this study must be limited to marriage enrichment courses in which a similar emphasis is placed on the significance of spirituality. This limitation also applies to the sexuality emphasis in this course. These limitations, seen within the unique nature of the Orthodox-affiliated Jewish community in South Africa, make it difficult to make inferences from this study to other communities.

1.10.2 Limitations of The National Study

Not all persons or organisations offering marriage enrichment courses were reached through the survey. Initially, only informal welfare and religious organisations were approached. However, in the course of investigation, names of additional mental health professionals, who provided such courses, were obtained and included in the survey. This part of the study was limited by having to utilise mainly the larger welfare or religious organisations. It is the opinion of the researcher that there are many more such individuals of whom the researcher is unaware, and who have thus inadvertently been excluded from the survey. A further

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* Methodological limitations will be discussed under Research Methodology, Chapter 7, p.162

limitation of the survey was the fact that many of the respondents had not kept methodical records of their marriage enrichment activities. This included a large religious organisation which, presumably, is more active in marriage enrichment than any other in South Africa, namely a Protestant Church. It can therefore be assumed that the total number of persons who have participated in marriage enrichment courses in South Africa is much larger than that suggested by the survey.

1.11 General Definition of Terms and Concepts used in the Study

Jewish -- "A person who was born of a Jewish mother or someone who has converted to Judaism according to the spirit and laws of the Shulchan Aruch", (Encyclopaedia Judaica, 1979:Vol. 10:23);

Jewish Traditional -- A term used to describe the majority of the members of Orthodox synagogues, who themselves are not practising Orthodox Jews, but who do follow some Judaic laws and customs of their choice, together with occasional attendance at a synagogue;

Love -- "A complex yet basically integrated emotion comprising strong affection, feelings of tenderness, pleasurable sensations in the presence of the love object, and devotion to their well-being", (World Book Dictionary, 1982:Vol.2:36). Besides this formal definition, love is also viewed by most writers, as well as by the popular media, as the basic ingredient necessary for the success of a marital relationship. Viljoen (1982:25) writes that "in the operationalization of love as a variable, we should note the contentment or doubt shown by each partner at the love displayed by each other".

Marital Satisfaction -- "An ability to meet the demands and opportunities of 'age, especially, a) sharing of experiences, interests .: values; b) respect for the partner's individual needs, aims and temperament; c) maintenance of open lines of communication and expression of feelings; d) clarifying of roles and responsibilities; e) co-operation in decision making, problem solving and in th· rearing of children; f) the attainment of mutual sexual gratification", (World Book Dictionary, 1982: Vol.2:1237)

Security -- "A sense of safety, confidence and freedom from apprehension", (World Book Dictionary, 1982: Vol.2:1882)

Self-esteem -- An attitude of self-acceptance, self-approval and self-respect; a feeling of self-worth, (World Book Dictionary, 1982: Vol.2:1888).

Chapter 2

THE DEVELOPMENTAL RESEARCH AND UTILISATION MODEL OF THOMAS FOR INNOVATIVE INTERVENTION

2.1 Introduction

This chapter is devoted to a description of Thomas' DR & U Model, the basic research design used in the study. It will further be explained how the study design deviated from the course mapped out by means of the operational steps of the Model, because some of the activities described in certain of the operational steps had already been carried out by others before this research study formally commenced. Finally the extent to which this research study can accurately be described as developmental research will be debated.

2.2 The Developmental Research and Utilisation Model (DR & U) of Thomas (In Grinnell, 1985:591)

The emphasis in developmental research rests on the development, evaluation and dissemination of a technological item such as a service program. The thrust in developmental research is on innovative intervention, and focuses specifically on the development and testing of the social technology itself -- an interventive model using specific interventive tool(s). Such a thrust differs from research directed solely to knowledge development in the form of the generation of facts, empirical relationships, and the testing of hypotheses and theories -- a research design originally evolving in the behavioural sciences.

As elaborated on by Thomas (1985:591-593), because the research tools utilised in the latter yield knowledge about human behaviour rather than about social technology itself, behavioural science methods, at best, contribute only indirectly to the actual process of generating innovation.

Developmental Research (DR), on the other hand, while including the above methodology, differs from it in that it includes "enquiry into the phases of research utilisation, identification of selection criteria in research utilisation, the development of litsrature retrieval models to generate interventional guide-lines, the formulation of action models, social program evaluation, and the movement toward empirical- oriented practice", (Thomas, 1985:593).

This latter model can be further extended to include Utilisation Research which concerns the diffusion and utilisation of a new technology (DR and U).

In the DR & U Model developed by Thomas certain phases of the model are identified, the material conditions essential to the development of a new technological item are described, and the operational steps to be followed by the researcher in his/her endeavour to develop a new item, are delineated.

However, the present study is confined to the development of a social technology only, and not to the research in its broad use. Thus the phases, material conditions and operational steps dealing with utilisation research will not be discussed.

Thomas (1985) divides developmental research into a framework consisting of three main phases, namely:

1) An analysis of the problematical condition to be investigated -- the Analytical Phase;

2) The development of the new technology -- the Developmental Phase; and

3) The evaluation of the new technology -- the Evaluation Phase.

In addition to the above phases, there are 12 operational steps which identify important features of each of the three phases described above. These steps dictate sets of specific activities to be carried out when implementing the DR model. These 'how-to-do-it' features, of the framework listed, are:

1. Problem analysis and Identification
2. State-of-the-Art-Review
3. Feasibility Study
4. Selection of Technological Objectives
5. Selection of Information Sources
6. Gathering and Evaluation of Technological Resources
7. Designing of Social Technology
8. Technological Realisation
9. Trial Use
10. Collection of Evaluative Data
11. Evaluation of Social Technology
12. Redesigning, as necessary, and Repetition of Steps 6-12.

Included in the DR framework are eight 'material conditions' also referred to as objective phenomena, which are associated with the phases and the consequences of carrying out the operational steps. The grouping of the eight material conditions and the twelve operational

steps under the three phases of the developmental research model is depicted in Figure 2.1, overpage.

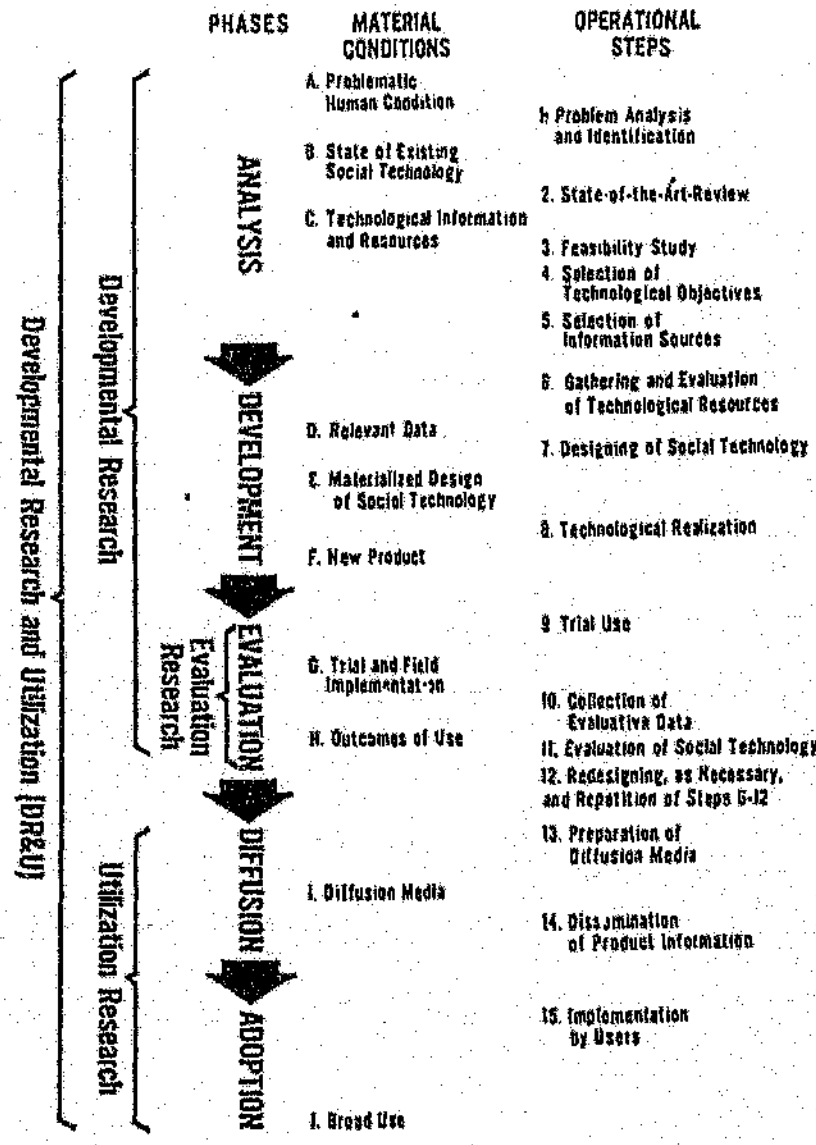

Figure 2.1: THOMAS'S DR AND U MODEL
(COPIED AND ADAPTED FROM GRINELL (1985:486))

This model, as depicted in Figure 2.1, will now be described in detail.

2.2.1 The Analytical Phase

This first phase of the model includes those activities which precede the developmental effort itself. Three material conditions, objective phenomena, are associated with this phase, namely (a) the existence of a problematical human condition; (b) the state of existing technology to alleviate such a problem; and (c) the existence of technological information and resources.

Each of these material conditions are critical to a decision whether development should/can commence, as well as the direction such development will take. Each operational step thus relates to one or more of the material conditions:

i) Problematical Human Condition -- This is the human problem that exists and to which the social technology will be directed so as to prevent or remediate the condition.

Step 1) Problem Analysis and Identification -- Thomas says that once a condition has been identified as problematical, in order for this condition to merit attention and alteration, evidence of this condition must be presented. This must be done together with suggesting"the presence of values that make it possible to judge this condition as meriting attention and alteration", (1985:593).

Goldstein (1980) says that this step can be broken down into three sub-steps: "Identification of the concepts involved, specification of the particular characteristics for the problem under study and a statement of how these concepts are related to one another." (p.49).

(b) State of Existing Social Technology -- In order to justify the investment of time and money into a study it is necessary to establish whether the existing social technology is in some way inadequate.

Step 2) State-of-the-Art-Review -- A critical review must be made of the existing state of technology. This includes reviewing the literature, undertaking first hand observations and consulting with experts in the field, and identifying the strengths and limitations of the existing technology.

(c) Technological Information and Resources -- Developmental research derives its information and resources from three principal research information sources. These are

(1) basic research findings in the behavioural, social and natural sciences;
(2) applied research, for example psychotherapeutic research;
(3) indigenous research, for example research done on social work problems.

Additional sources of information include allied technology; legal policy; social innovation; scientific technology; and practice.

Step 3) Feasibility Study -- This step involves the formulation of the research problem through a fact-finding enquiry into the relevant resources. This feasibility study should also anticipate the difficulties which might be experienced during the study, for example organisational problems. It must also include the economics of the anticipated costs and benefits of the study.

Step 4) Selection of Technological Objectives -- This step corresponds with defining the hypotheses to be investigated, that is the new social technology to be developed.

Step 5) Selection of Information Sources -- In this step the most appropriate sources of basic data for the developmental task are selected. This step of the analytical phase is closely aligned to the first step of the development phase.

2.2.2. The Developmental Phase

In this phase of the DR Model the interventional innovation is created through shaping the relevant data into a new product.

Step 6) The gathering and evaluating of technological resources -- involves a literature review and evaluation of relevant research findings. Other potentially relevant information sources are also considered, before assembling all the data required for the actual designing of the product which is technologically different.

(d) Relevant Data -- Having gathered the data in Step 6, and having collected and evaluated it, the result is a research-produced material condition which consists of relevant data and which serves as a basis for generation of the innovation -- something technologically different and creative.

Step 7) Designing of Social Technology -- This is the step during which the new technology is developed, utilising the relevant data to design a different technology.

(e) Materialised Design of Social Technology -- This is the final plan, designed for the development of the new technology.

Step 8) Technological Realisation -- During this step the product is brought into being, in the form of a prototype or a practice procedure.

In this study the practice procedure referred to is the marriage enrichment program, which can be subjected to the next phase, the Evaluation Phase.

2.2.3 The Evaluation Phase

The process in the evaluation phase employs evaluation to appraise and, if appropriate, revise the innovation. (Thomas, 1985:602).

(f) The New Product -- This material condition comprises the integral part of the change process and includes the following step:

Step 9) Trial Use -- After a product has been created, its use must be tested. This usually involves a pilot study or demonstration project.

(g) Trial and Field Implementation

Step 10) Collection of Evaluative Data -- The trial and field implementation leads to the collection of the evaluative data. It is the final practical activity carried out before the new technology can be evaluated.

(h) Outcomes of Use

Step 11) Evaluation of Social Technology -- In this step, the innovation is examined by means of the evaluating data obtained to ascertain its effectiveness. The innovation is evaluated in terms of the attainment of the stated objectives, its efficiency, costs and benefits. Evaluation, however, is an ongoing process, and not only a once-off activity.

Step 12) Redesigning as necessary, and Repetition of Steps 6 - 12 -- This is the final step of the evaluation phase, and hence of the developmental research aspect of the model.

As part of Developmental Research the process would continue with the utilisation of the innovation. This phase of the model will not be described, since the present study concluded with the evaluation phase.

2.3 Rationale for Selecting the Developmental Research Model

If the DR and U Model of development research is confined to the development of an original product or social technology, then that model cannot be considered as an appropriate design for this study. This is so because a marriage enrichment course, which is the subject of this research study, was already developed in 1982.

However, if development and evaluation of a new technology, which incorporates the development and evaluation phases of Thomas's model, is viewed as an ongoing process, then the research design selected would appear to be most appropriate. In support of this view, Thomas (1985) himself, writes "it is accurate and realistic to view evaluation as a process and ongoing activity preceding satisfactory development of a social technology. This is because it is generally necessary to revise the innovation, repeat trial use, collect new evaluative data, and reappraise the renewed product - and often to do so repeatedly, depending on the results of the evaluations. Revision of the innovation combined with its evaluation, may occur many, many times before a satisfactory technical achievement is obtained." (p. 601)

Moreover, the last operational step in the Evaluation Phase, Phase 12, is entitled "Redesigning, as necessary, and repetition of steps 6-12." (Thomas, p.602)

Furthermore, this study also incorporates the Analysis Phase and some of its operational steps, namely those of "problem analysis and identification"; "state-of-the-art-review"; "selection of technological objectives"; and

the "selection of information sources". Because the existing marriage enrichment program was seen to require input on 'spirituality' and 'sexuality', a survey was carried out in an attempt to learn more from other existing programs in the country; study hypotheses were developed for testing through evaluation; and the scope of the information sources was widened in that one of the aims of the study was to extend its underlying theoretical perspectives on the content areas of the program.

A distinct advantage in the study was that the researcher was involved as a group participant when the initial course was presented by the Federation of Synagogues in 1982 and that he, thereafter, formed part of a group which adapted this enrichment course, and acted as a facilitator in further programs before he undertook this study. *

From the above it is clear that the study herewith presented can be classified as developmental research, because the overall goal was the further development of an innovative intervention, namely a marriage enrichment course for Jewish couples.

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* See p. 5

Chapter 3

MARRIAGE -- THE INTIMATE JOINING OF TWO INDIVIDUALS TO ATTAIN MARITAL SATISFACTION

THE ANALYTICAL PHASE

3.1 Introduction

The two preceding chapters, Chapters 1 and 2, provided a general orientation to this study. The present chapter focuses on marriage, which combines two individuals together in a functional and spiritual union -- an intimate relationship. The failure to grasp the full meaning of such a relationship and to understand the consequences of dissatisfaction which can flow from such an intimate relationship, is identified as a problem area in marriage. This calls for social work intervention on a primary preventive level, using a suitable technological tool such as a marriage enrichment course. This latter notion forms the subject of chapter 4.

STEP ONE: PROBLEM ANALYSIS AND IDENTIFICATION

3.2. Dissatisfaction in the Intimacy Area of Marriage

3.2.1. The Need for Intimacy in Marriage

Once a condition has been identified as problematical, there must be evidence that this is indeed so; combined with this, the presence of values is necessary, which make it possible to evaluate or judge this condition as

meriting attention and alteration. The present study was concerned with enhancing the degree of marital satisfaction and the intimate relationships of those couples who participated in the marriage enrichment course for Jewish couples. This enhancement was seen as a stepping stone to raising the level of marital satisfaction of Jewish couples on the Rand area of Johannesburg. Marital dissatisfaction was discussed in the introduction, * with the divorce rate being cited as partial evidence of this.

It is the need to combat low marital satisfaction through primary intervention that was the focus of this research.

According to Bloom (1981:57) one of the steps in implementing primary prevention is to increase public awareness of the problematical situation. The need to develop public awareness of the presumed low rate of marital satisfaction -- as evidenced by the high divorce rate -- is an ongoing process.The presentation of marriage enrichment programs contributes to this ongoing process. Testing the effectiveness of such programs was attempted in this study.

However, Leslie and Leslie (1980) point out that it is impossible to establish the causes of divorce in any absolute sense, because husbands wives, attorneys and priests often give different reasons for the failure of a particular marriage. "Rather than seek ultimate causes... we shall try to identify the factors that seem to make some groups more prone to marital failures. It is worthwhile to see what divorcing persons themselves say are their chief complaints", (p. 336).

Leslie and Leslie (1980) refer to Renne (1970:336) who considered the significance of the respondents' sex, race, socio-economic status, childlessness, physical health and emotional health relative to marital satisfaction as well as the extent to which this

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* See p.1

significance resulted in higher divorce proneness. She recorded higher marital dissatisfaction among wives than among husbands. Leslie and Leslie (1980) report greater evidence of marital dissatisfaction between black people, people with lower income and less education.

Also, people who reported themselves in either poor or fair physical health were more likely to be maritally dissatisfied. It was not confirmed whether illness interfered with marital adjustment or whether marital dissatisfaction led to the reporting of more ill health.

Various symptoms of emotional ill-health such loneliness, depression, uneasiness, feelings of life being meaningless, were also cited as being related to marital dissatisfaction.Here, again, it was not possible to separate the cause from the effect. Heavy drinking of alcohol was also found to be associated with marital dissatisfaction. Childless marriages were shown to be more satisfactory than other marriages. Leslie and Leslie (1980) also quote Levinger (1966:337) who undertook a study of couples who saw themselves as having failed in their marriages, and who obtained similar results.

In listing the complaints from spouses which decreased couples' marital satisfaction and which eventually brought them to the divorce courts, Levinger (1966) found that the complaints of wives were far more numerous than those of husbands. The main complaints were mental cruelty, neglect of home and children, financial problems, physical abuse, drinking, infidelity, verbal abuse, and lack of love and sexual incompatibility. However, it must be noted that this list contains too many undefined categories for the results to be meaningful or significant. Also, grievances alone are not necessarily the causes for divorce.

Gouws (1987), in the course of a literature study, identified the lack of mutual trust, knowledge and understanding between marriage partners as the basic cause of unresolved marital conflict. In his opinion, such lack makes the possibility of a couple developing mutual understanding a remote one. He states that, through further disintegration of the relationship, such marriages would probably terminate in divorce.

Hof and Miller (1980), Sauber (1947), Mace (1975) as well as Otto (1976) express concern about the persistent general deterioration in the quality of marriage, and the resulting decrease of marital satisfaction in these intimate relationships. In their opinion, this is reflected in the increase of violence between marital partners, the greater acceptance of partners living together without legal ties, and in the influence wielded by the Women's Liberation Movement, to mention but a few causes of deterioration in marriage. The last two factors mentioned would suggest a trend indicating that marriage is viewed as a negative experience. Mace (1975) states that it was in order to counter the high divorce rate, as well as in opposition to this negative outlook on marriage, that the marriage enrichment movement grew, with its major goal being to enrich the quality of present marriages.

3.2.2. Meeting the Need for Marriage Enrichment

Otto (1976) in his overview of marriage enrichment programs, defines marriage enrichment as programs "for couples who have what they perceive to be fairly well-functioning marriages and who wish to make their marriages even more mutually satisfying", (p. 371).

The marriage enrichment programmes are generally concerned with the development of potential for the marriage and the individual, while maintaining a consistent and primary focus on the relationship of the couple -- with a view to enhancing the couples' communication, emotional life, sexual relationships, marriage strengths and personal growth (Otto, 1976). Mace and Mace (Olson, 1982) phrase their definition as "a process of facilitating mutual growth that lay couples can provide for each other", (p.334). He further brings in the following: "However, Mace and Mace emphasise that people with clinical insight.... should be available in at least supervisory capacity" (P.334). Clinebell (1970) and Stedman (1982) affirm these two definitions, with the addition that marriage enrichment includes a range of various enterprises undertaken within and without mental health.

It would seem that marriage enrichment is not for couples who are having problems with their marriages and, in fact, could even have detrimental effects on such couples. According to Mace and Mace (1982), marriage enrichment is not therapy in the professional sense in which the term is usually employed.

Smit (1979) divides Otto's definition into three specific areas:

1) The major goal of "better living" -- the developing of the couple's latent potential;

2) The two specific objectives of understanding and learning (i) communication skills; and (ii) some of the principles of human behaviour, as the major means towards developing this potential; and

3) the means of teaching marriage enrichment which should be through experimental methods.

It is hoped that a marriage enrichment program, similar to the one that forms the topic of this study, could lead to greater satisfaction in the marriages of the Orthodox Jewish couples constituting the study sample, thereby combatting the divorce rate.

3.3 Intimacy in A Healthy Marriage

Kaslow (1982) suggests that knowledge of the healthy couple should be derived from the study of optimally functioning individuals and families. Marriage enrichment is geared for the needs of healthy couples. This being the case, it would seem appropriate to discuss the notion of a 'healthy marriage' and a detailed explanation of what is meant by 'intimacy'. However, before examining a union between two people in detail, it is recommendable to describe what is meant by a 'healthy' individual and a 'healthy' couple. The discussion rests firstly on secular sources and, secondly, on Judaic sources.

3.4 A Healthy Individual

3.4.1 A Secular View

Maslow quoted in Kaslow (1982) states that "for any man of good will, any pro-life man, there is work to be done.... affective, virtuous, satisfying work which can give rich meaning to one's own life and to others... This (humanistic) psychology... suggests action and implies consequences. It helps to generate a way of life, not only for the person himself within his own private psyche, but also for the same person as a social being, a member of society... it helps us to remember how interrelated these two aspects of life really are", (p.2). Kaslow herself continues that one quality that emerged in her portraitures of people who were "positively healthy, highly evolved and mature" is that

they exhibited a "self actualising creativeness" in their every day living in the world", (p.2).

What these writers are referring to is a person who manifests spontaneity, expressiveness and openness. A person who is willing to venture forth and explore new territory, enjoying the challenge of decision making and seeking a synthesis between polarities. This "growth-oriented being sees no sharp dividing line between work and play, but enjoys work to the extent of it verging on being play. Thus Maslow conceptualised the healthy, self actualising person as creative, courageous, free, spontaneous, integrated, self accepting and expressive", (Kaslow, 1982:3).

Kaslow also mentions Reisman who highlights the importance of being inner-directed and being able to respond to "one's own inner drumbeat", as well as being outer-directed, attuned to, and considerate of, others.

It would thus appear that facets which mark the healthy individual are work, self actualisation and creativity. It is further recommended that the individual be in touch with himself and his surroundings.

As marriage is dependent on the "stages in their individual life cycles and in their phase of life together" (Kaslow, 1982:6), it follows that healthy individuals are needed if their combined efforts are to produce a healthy marriage.

3.4.2 A Judaic View

According to Hartman, as quoted in Linzer (1984), "the Jewish community is the central frame of reference for the development of the Judaic world... The Sinai covenant was made with a chosen people, not with chosen individuals... Judaism is concerned with providing a system of meaning for the life of a community standing or falling on its ability to sanctify the everyday life of

society.... Given, therefore, the centrality of the community as distinct from the individual, one can appreciate the role of the family within the Judaic tradition" (pp.9-11).

From this statement the importance of marriage becomes clear. It is the means that provides and moulds the individual into the community.

Rabbi Luzzato (1967), begins the first chapter of his classic work "Mesilat Yesharim" (Path of The Just) by saying that the root of man's perfection lies in his recognising the end towards which he should constantly direct "his vision and his aspiration in all his labours ... Man was created for the sole purpose of rejoicing in G-d and deriving pleasure from the splendour of His Presence". (p.17)

Luzzato further explains that man was not created for the momentary joys that he might or might not attain in this world, but for the eternal enjoyment that is guaranteed to await him in the World-to-Come, if he guides all his actions in this world towards the World-to-Come.

Rabbi Dessler (1985) describes this situation as happiness and as a state of permanent bliss. He reflects on the joys and woes of the rich, middle class and poor and, as a result of this reflection, he says that happiness is something that "cannot exist in the world in material things; there is only happiness in in spiritual concerns". (p.28)

The person who enjoys a rich spiritual life is a happy person. There is, states Rabbi Dessler, no other kind of happiness in existence, (Vol. 1, p.29). The person who directs his life towards the experiences of spiritual enjoyment in this temporary world, is guaranteed to enjoy eternal happiness in the World-to-Come.

Although, according to Rabbi Dessler, the World-to-Come is the ultimate in happiness, nevertheless the focus of life, of the Torah and its commandments, is in this world -- the here- and-now. This here-and-now is the only means through which a Jew can reach out to achieve happiness. "Of course there is no happiness without goals, drive, ambition; indeed, these things are life itself. But it all depends on what the goals are, to what end the drive and ambition are directed. Happiness is when these goals are attainable, when they depend on no one else for fulfilment, when they are independent of those self-frustrating urges called jealousy and status-seeking.... only when ambition flows from the love of Torah,... the desire for true ethical living", (Rabbi Dessler, 1985:30-31). The orientation being the way as given through the Torah, (i.e. The Five Books of Moses), with absolute and not relative values, obliviates the direction depending on someone else.

Rabbi Feldman (1987), as an introduction to the subject of Jewish marriage, writes that the happiness of drawing closer to G-d "is achieved by channelling as well as controlling man's selfish interests for power and pleasure and striving instead for spiritual growth. Although every human drive has its place in the service of G-d, the Torah teaches that making gratification (in itself) the goal of life causes the disintegration of both man and society.

Human success can only be ensured if man will avoid self- centredness and learn to control those selfish drives which, by definition, militate against spiritual growth. The truths of the Torah are based on a Divinely imparted teaching based on the knowledge of the mystery of creation and the secrets of the structure of human psyche.... The laws of the Torah are designed to keep man in tune with these formulae and thereby nourish the deepest needs of his being", (pp.X-XI).

It follows that the success of a marriage will depend largely on how the spouses control selfish drives in their interaction with one another.

The comparison between the secular views brought above and the Judaic views just mentioned have much in common, namely the importance of finding meaning in life. The major difference between the two is the direction of living in the spirit and laws of the Torah -- given through the traditional Judaic sources. *

However, both views perceive marriage as a means through which the individuals concerned can achieve greater meaning than on their own.

3.5 A Healthy Marriage

3.5.1 A Secular View

In the words of Otto (1970), partners should view "their marriage as a framework for actualising personal potential", (p.112). Satir (1972), apparently in agreement, expresses her view of marriage as "the highest and most satisfying way of experiencing one's humanity. This is where real spiritually takes place. Without it, humans become "shrivelled, destructive and desolate", (p.66). Clinebell and Clinebell (1970) suggest that Freud's "Will to Pleasure", Adler's "Will to Power" and Frankel's "Will to Meaning " come into full realisation in the interpersonal relationships of which marriage is "potentially the most totally intimate of human relationships", (p.18). Clinebell and Clinebell (1970) define intimacy as the goal of a healthy marriage, and intimacy is also the common element in the variables used to classify the healthy couple, (Kaslow, 1982).

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* The notion of how to implement this direction will be the focus of Spirituality in Marriage, discussed in Chapter 5, p.116

3.5.2 A Judaic View

It is within the framework of trying to attain spiritual happiness that all commandments in the Torah must be understood. Thus the Torah guides man towards his spiritual goal when it says that "It is not good for man to be alone. I will make a compatible helper for him", (Genesis 2:18). "A man shall therefore leave his father and mother and be united with his wife and they shall become one flesh", (Genesis 2:24).

In order for man to be spiritually happy it would appear necessary for him to maximise his emotional and physical potential. In order to maximise his emotional potential, he must be one with a woman within the framework of marriage.

It is in the process of interaction, of giving and receiving, that intimacy would appear to be created. It is this interaction which the researcher wishes to examine as a central component of marriage and therefore also of marriage enrichment.

Until now, the discussion has focused on spirituality and emotional stability as essentials of marriage; with intimate companionship being viewed as the ultimate goal of a healthy marriage.

However, it would be incorrect to proceed discussing intimacy in marriage before mentioning another important goal of marriage, one which caters for man's physical needs. Outhwaite, quoted in Clinebell and Clinebell (1970), suggests that though the functions and purposes of marriage are many, primacy may perhaps be given to the need of regulating sexual activity. Outhwaite points out that marriage was traditionally defined in terms of legitimacy with respect to sexual activity and, -- more importantly, -- with respect to the offspring resulting from a marital relationship.

Otto (1970) mentions various writers such as Stoller, Levett and Parson (1966) who specifically mention the bringing up of children as a primary aim of marriage. Even those authors who do not mention childbearing and child-rearing as specific aims for couples who get married, nevertheless relate in their written work to this as a significant part of marriage. In fact, rather than referring to the companionship that children provide, they refer to childbearing and child-rearing.

Rabbi Feldman (1987) views the twin aims of creating future generations and the directing of man's sexual drive as being the main physical benefits of marriage. "Be fruitful and multiply", (Genesis 1:28), is the very first command in The Torah.

Maimonides (circa 1185) sees this as a command to have children with the aim of preserving the human species. Rabbi Hirsch (1963) interprets this law as also implying the responsibility to educate and bring up the children as constructive, positive beings. This, then, necessitates the formation of a healthy family unit in which intimacy in the husband-wife relationship would appear to be the key ingredient.

Despite the important role that children may play in the marital relationship, the focus of marriage enrichment is directly on the husband-wife relationship.

3.6 Intimacy in Marriage -- The Means to Attaining Marital Satisfaction

3.6.1 Definition of Intimacy

Clinebell and Clinebell (1970:18) regard marriage as a chance to participate in 'self-other fulfilment'; "the ability to achieve intimacy". Intimacy is defined by them as "the degree of mutual need satisfaction within the relationship", (p.1). Mudd (1957) describes intimacy as

"closeness and unity", and says that it "pre-supposes warmth, kindliness, and love, ... fortifying man in his search for health, for growth, for life, for immortality, for a Divine Being", (quoted in Clinebell and Clinebell 1970:ix). It is the quality of this intimacy that is a measure of the success of the marriage.

Erikson (1964) goes one step further, defining intimacy as "the mutuality of mates and partners in a shared identity, for the mutual verification through an experience of 'finding oneself, as one loses oneself in another'", (Clinebell and Clinebell, 1970:33).

Thus, in terms of these definitions, marriage can be seen as predominantly a relationship of commitment with the knowledge that contentment, meaning and satisfaction will only be attained through striving towards the fulfilment of that commitment.

Clinebell and Clinebell (1970) also quote Menninger, who declared that "the establishment of a relationship with fellow human beings is the basic architecture of normal life.... To live, we say, is to love, and vice versa", (p.13).

3.6.2 Love and Intimacy

Love would seem to be the most popular word used to describe a positive relationship between man and woman. Love will therefore be utilised as a symbol of further clarifying the role and significance of intimacy in marriage.

Psychologists and dictionaries give various definitions of the word love which, practically speaking, are difficult to grasp. Sullivan (1953) describes this conceptually as follows: "When the satisfaction or the security of another person becomes as significant to one as is one's own satisfaction then the state of love exists", (pp.42-43).

Clinebell and Clinebell (1970) point out that it is all very well to view intimacy as being different from love but that such a view is of very little value when neither of the two concepts are clearly defined. They express the need for "an emotionally alive picture that will provide guide-lines for couples in their search for intimacy", (p.23). They suggest that "caring develops as a result of the giving, as well as the receiving, in the relationship", (p.26).

"Love your fellow-man as you love yourself", (Leviticus 19:18), is quoted as the commandment concerning love. Practically speaking, love is understood on the simplistic level of concern for one's fellow-man. Rabbis Hirsch (1963) and Dessler (1985) point out that if one examines the Hebrew word for love which is 'ahavah', the root of the word is 'hav', which means 'to give'. The comprehension of the Hebrew word is thus, "if one really loves someone one will have a desire constantly to try to give of oneself to that person", (p. 68). Within such a framework, love is a consequence of giving.

The Vilna Gaon (Rabbi Feldman 1987) is quoted as saying that "marriage has not arrived at its ultimate purpose until husband and wife create an emotional bond between them strong enough to make them feel that they are two parts to a single organism... that they literally (sense themselves to) be parts of one body", (p.125). This can be achieved when love is primarily giving and not receiving, unless the very act of receiving is also an act of giving. Such giving, however, must not be offered as an act of self sacrifice but as an act where the individual experiences him or herself as overflowing, alive and hence joyous. In the very act of giving lies the expression of aliveness.

The converse would appear to be true as well, in that if one wishes to grow to love someone, then giving of oneself to that person should generate a feeling of love (Rabbi Dessler, 1985). In the opinion of Lamm (1980),

wherever the Torah commands 'love' it is often a substitute word for passion or an intense involvement. "It almost always connotes a unilateral love that deals with relationships requiring an act of faith, such as the love of G-d, or a supreme commitment to justice, as in the love of a stranger or a neighbour. In these instances 'love' must be commanded", (p.19).

Lamm (1980) goes on to show that the intimate relationship desired between husband and wife is not formally commanded in the Torah. He refers to this relationship as "an intimacy, a balanced, mutual relationship, and a love that is simple, more natural and lasting", (p.19).

This suggests that love in marriage is not judged by what a couple can derive from the marriage but rather relates to their committed input into the marriage.

In the Judaic view of marriage, marriage should be based upon the feeling and knowledge of both spouses that, by living together, there is a worthwhile cause for which they are striving.

Both the Clinebells (1970) and Lamm (1980) are of the opinion that intimacy is an ongoing process of growing together, which cannot be measured in terms of a specific, static target.

As Satir (1972) points out, however, intimacy needs to be described and understood so that couples have a means by which to know when they have achieved intimacy in their relationship. Satir further suggests that love features prominently in the initial forming of the relationship when an actual commitment to try to develop a permanent relationship is made. Intimacy, however, is a measure of how successfully this commitment has been executed.

3.6.3 The Process of Attaining Intimacy

An intimate marital relationship requires certain qualities of the husband and of the wife, as individuals, as well as of the interaction between them. Lamm (1980) talks about the need for talent and maturity in order to build up a feeling of intimacy between spouses. Fromm (1985) contends about the practice of intimacy that it is an art which demands the mastery of two parts -- the mastery of the theory and the mastery of the practice.

Without some form of mastery, intimacy will not be the end result of the couple's endeavours. Even a spouse who tries to work at mastering intimacy may fail because marriages break down, sometimes, due to one or both spouses being immature. Such immaturity extends their childhood experiences and fantasies into the marriage.

A prerequisite for bringing the efforts for intimacy to mature success, is the individual's first having to come to terms with his/her own personal history. The formula of the Torah for this is to 'leave and cleave'. In order to do so successfully, certain necessary attributes need to be present.

Persons have to be aware of what their personal past meant and means to them and they have consciously to decide to 'leave' it behind, to give the present relationship a chance for success. *

At the same time there is a need for a conscious effort to 'cleave' to life-in-the-present; and, simultaneously, for each person to redefine him/her -self in terms of the present relationship.

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* (Personal past is stressed as against the historic past which comprises Judaic value directions.)

In describing the marriage relationship, Satir (1972) says that "there are three parts to the couple: you, me and us. two people, three parts, each significant, each having a life of its own, and each making the other possible. Thus, I make you more possible, you make me more possible, I make us more possible, you make us more possible, and us makes each of me and you more possible", (pp.127-128). Whether or not the initial love between a couple flowers into an intimate relationship depends upon how the two people make these three parts work.

Yet, says Nachmanides (circa 1250, quoted in Lamm, 1980:125), two individuals who strive to be joined deeply can only claim to have achieved creative intimacy provided there is respect for needed privacy -- their own privacy and that of their partner -- as an indispensable ingredient of the relationship. Thus aspects of the success of the intimacy can be measured by the amount of 'space' that spouses allow to one another.

Clinebell and Clinebell (1970) describe the process of attaining intimacy as consisting of the following four main parts, (pp.23-37): (1) Openess; (2) Emotional Presence; (3) Caring; and (4) Trust.

(1). Intimacy will grow as couples dare to risk greater openess.
As each spouse increases his/her own self-awareness together with self-honesty he/she has less need to blame his/her partner for conflicts, and the 'wall' between them begins to come down, block by block. What Rogers (1961) terms as 'congruence' begins to develop. (Clinebell and Clinebell 1970:28).

This process requires genuine openness with willingness to risk genuine meeting, in areas important to both and/or either partner.

(2). Intimacy grows as couples learn to be emotionally present to each other. People can live in the same house for years without ever 'being present', available, for each other, without ever experiencing a joining or linking of thoughts and feelings, longings and fears, dreams and delights. The quality of 'presence' must be cultivated in order that the phrase 'I feel like you are a thousand miles away' will become more and more redundant within the relationship of one to the other.

(3). Intimacy grows as a couple develops a high degree of caring for one another. This starts off with concern for one another's safety, well-being and growth in terms of the other's person. It develops into making a continued self- investment in the relationship by meeting one another's needs. Caring includes being warm, responsive, earthy and a responsible human being to the other.

(4). Intimacy grows within a climate of trust, which is based on the couple's commitment to fidelity and continuity. The long term commitment to the relationship 'for better or for worse' is essential to the development of intimacy.

The Clinebells (1970) state that partners who find it easy to meet their sexual or emotional needs outside the marriage will not achieve intimacy. The feeling of 'being in this together' allows the couple to use periods of crisis, conflict, and even estrangement, as challenging times to work harder at deepening and expanding the relationship.

3.6.4 Areas of Intimacy

There are many areas of intimacy in which creative closeness can develop for a couple, depending on their choice. It could be in their cultural activities, hobbies, health, or any other joint interest-area.

However, there are certain basic areas where intimacy should be essential if the marriage is to be viewed as a healthy one. The development of intimacy in specific areas is a major goal of marriage enrichment courses.

For the purpose of relating to marriage in general, Clinebell and Clinebell (1970, pp.23-27) list eight major areas of intimacy:

(1). Sexual Intimacy -- marriage provides the optimum setting for the development of sensual-emotional satisfactions, which is likely to be sex at its best. 'To become one flesh', 'to know one another', (as the Bible refers to the sexual act), is the experience of sharing and self-abandoning in the merging of two beings not only physically, but also emotionally and spiritually.

(2). Emotional Intimacy -- the deep awareness and sharing of significant feelings and meanings, from the innermost selves of the two persons. This is the foundation of all other forms of intimacy.

(3). Intellectual Intimacy -- closeness resulting from the sharing of ideas based on mutual respect for each other's intellectual abilities.

(4). Aesthetic Intimacy -- the deep sharing of experiences of beauty.

(5). Creative Intimacy -- sharing the experience of generating new life between each other, the family and the community; the sharing of growth.

(6). Crisis Intimacy -- the strength which stems from standing together against the trials and hardships of life; coping successfully with the internal and external threats and crises.

(7). Commitment Intimacy -- the feeling of ongoing mutuality which develops in a marriage where the couple share dedication to what they regard as a worthy cause, which could be child-rearing, community work, hospitality, the development of his/her spouse's career or activities.

(8). Spiritual Intimacy -- the sense of nearness that develops through sharing in the area of the meaning of life and/in their relationship to the universe and to G-d. For many couples it is this which provides supportive ground for transient human relatedness, (pp.23-37).

As is evident from this listing of some areas for intimacy, many of these areas overlap or, at least, are interconnected. What they all have in common is their each having the potential for drawing the partners together. Most couples achieve intimacy in only some of the listed areas; a few do achieve it in all areas. In a healthy marriage both the quality and the quantity of areas of intimacy gradually increases.

What emerges from the above is that intimacy can be seen to mean closeness, tuning in, and being able to respond to the partner's needs in a whole variety of ways.

3.6.5 Types of Intimacy

Clinebell and Clinebell (1970:32) state that ultimately intimacy refers to two different needs for marriage: "a) a close moment or period of intense sharing; b) an ongoing quality of the relationship". Increasing moments of intense intimacy help to establish the ongoing sense of dependable oneness through a gradual narrowing of the emotional distance until there is what Berne (1961:86) terms "a genuine interlocking of personalities".

At the same time, the closeness of the relationship also allows the partners more 'space' -- the security of the partners' availability alleviates the need to 'hang on to' the partner. As marital intimacy is shared, so the breadth and the depth of the relationship is likely to continue to increase.

These aspects are better understood if they are examined in terms of the atmosphere within the marriage-relationship, which is governed by the attitude of the couple to their marriage, and depends on the basic health of the couple, (physical and mental), as measured in terms of their need satisfaction.

As will be shown in the section on needs , * there is a great deal of overlap between these two areas, i.e. between the momentary and the ongoing needs, if not direct dependence one on the other. In addition, the level of communication between husband and wife is directly related to both these factors.

This study concentrates on the 'here-and-now' of intimacy; on what husband and wife can concentrate on doing, so that a feeling of intimacy is immediately created within their marriage.

3.6.6 Facilities for Intimacy

The most crucial facility needed for creating a feeling of intimacy between the couple is time. This refers to a specific time of day and or night when the couple know that they will be together for the sole purpose of deriving satisfaction from, and giving satisfaction to, the other. How often this happens is a highly individual decision. However, Jewish marital laws (Code of Jewish Law) obligate the couple to set time aside at least once a month; with added forceful suggestions that it should be done at least once a week.

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* Chapter 5, p.85

The act of setting time aside is in itself an intimacy-creating act, which allows each spouse to feel significant in the eyes of his/her spouse. In the opinion of Satir (1972), the feeling of being of significance and of being special is the basis for all feelings of intimacy.

How the couple plan to spend their time together for intimacy is a very personal matter. However, if the couple wish their marriage to grow, then it is essential that some of the time they set aside should be used specifically for working on their marriage.

What aspects of the marriage should be worked on, would again depend on the individual couple. The phase their marriage cycle is in will help determine such decisions. * In other words, an engaged couple will almost certainly work on different aspects of their relationship than would a couple who are facing retirement.

Whatever the time period available for development of the marriage, at all times in the marriage basic skills such as communication and sexuality should be enhanced; the couple must set aside time to work on these aspects over and above the issues to be discussed.

"Thus develops a new and unique psychological entity -- the marital relationship", (Clinebell and Clinebell, 1970:33). This new marital identity is a whole form of development and more than the sum of what each partner brings into the marriage. It includes what they become together in their interaction.

The worlds of meaning, and also the psychological fields of the two partners, begin to overlap when the couple's marital identity is formed. Ultimately, the intimacy of the relationship is defined in terms of the degree of mutual need satisfaction within the relationship; which spells marital satisfaction.

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* The marriage cycle is discussed in the following chapter.

3.6.7 Degrees of Intimacy

Cuber and Harroff (1965) identified five types of recurring relationships in marriages:-

1) conflict-habituated;
2) devitalised;
3) passive-congenial;
4) vital; and
5) total relationships.

In a conflict-habituated marriage, relationship fighting seems a way of life for the couple. In a devitalised marriage, relationship intimacy which was once part of the marriage seems to be totally lost; sharing would then take place only very occasionally. A passive-congenial marriage relationship resembles the devitalised one except that it never experienced a period of intimacy and growth; although there are some areas of shared interests, there was always underlying passivity. In a vital marriage relationship there is a high degree of intimacy. The total relationship is extremely rare, but it does exist; in such a relationship the two partners share intimacy in an unusually large number of areas and at great depth.

Rabbi Feldman (1987) comments that the Talmud classifies three levels of peaceful human relationships, comparing them to a river, a kettle and a bird. He extends these three levels to a description of three stages of a successful marriage.

At its lowest form, peace means the absence of conflict. This state, within a marriage, exists when the couple relate to one another to the extent of their individual interests, each 'doing their own thing'. This type of peace is symbolised by a river which, as the classic vehicle of commerce between two cities, represents a

state of communication joining two separate entities connected only by their mutual benefit.

The second level of peace exists, continues Feldman, when partners work together to reach a common goal that neither would be able to achieve on their own, e.g. joint commercial ventures or defence pacts. This represents a type of dynamic peace resulting in the achievement of an objective that could not have been reached were it not for the peace. This is typified by the kettle, utilising the combined talents of water and fire. On their own, fire and water negate one another's existence. Through the mediator effect of the kettle, which makes a productive peace between fire and water, an environment for cooking is created.

The third level of peaceful relationship resembles a bird. The bird has to separate two talents: to fly and to walk. These talents are not separate skills that exist side by side, but are details of a single organism which operates in these two realms. The way the bird flies is affected by its ability to walk; its walking is limited by its ability to fly. The bird is simultaneously an earthbound and an air- borne being, representing an embodiment of peace, in which two entities not only work together, but have merged into one unit.

In marriage relationships three analogous levels of intimacy may also be noted: The "river" marriage involves a couple in which each partner is prepared to fulfil the other partner's obligations faithfully, but other than that the partners each lead their own separate lives. They have learned to avoid damaging quarrels, but there is little emotional attachment present.

The "kettle" marriage exists when the partners set goals which each would be unable to achieve separately. As they strive towards their goals, each senses how he/she could not function without the contribution of the other; gradually they will form an emotional bond based on their

mutual dependency. Unlike the previous level of relating, this peace becomes internalised. The very nature of married life, ideally, leads to this type of peace; -- the running of a home and the rearing of children create environments of mutual dependency. It is at this level that the beginnings of intimate relationships are formed.

When the peace has become completely internalised, the marriage reaches the "bird" level. (The marriage has 'taken off'.) At this level, the peace stems from a deep sense of identity which one partner feels for the other. "The relationship becomes so vital and meaningful that neither of them conceives of himself as a separate entity. Each is as keenly sensitive to the needs of the other as if they were their own. Each is as happy to give to the other as he/she is to receive from him/her", (Rabbi Feldman, 1987:4). There is no separate identity of "I"; only "we", -- the selfless love between them transcending all reason, forming the most intimate of relationships.

It is in the process of helping to build and increase intimacy that marriage enrichment has a great deal to offer. In the opinion of Clinebell and Clinebell (1970) "Each couple must work out its most satisfying pattern of intimacy. Intimacy is different for different people." Every couple has moments of greater, and moments of lesser, intimacy; which vary with the time and place of the experience. However, say the Clinebells, "we hunger for intimacy", (p.36).

Chapter 4

MARRIAGE ENRICHMENT AS SOCIAL WORK INTERVENTION PROMOTING INTIMACY

4.1 Introduction

In the previous chapter intimacy was introduced as an essential ingredient in marriage to attain marital satisfaction, and the various facets of intimacy were described. Also, it was postulated that a primary preventive approach in Social Work practice, such as marriage enrichment *, could promote intimacy in marriage, an idea pursued in the present chapter, which follows.

STEP TWO: STATE-OF-THE-ART-REVIEW

4.2 Primary Prevention as Social Work Intervention

In the opinion of Bowker (1983), social workers may be doing more preventive work than is generally acknowledged by the workers in the Social Work field. "The impression left by social work educators, who attended the prevention institutes sponsored by the Council on Social Work Education, is that everyone is engaged to some degree with promoting prevention in their teaching practice", (p.1). This view is shared by

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* Hof and Miller (1980), and Otto (1976) say that although there are some authorities who run what they call marriage enrichment courses in the areas of secondary and tertiary prevention, the vast majority of marriage enrichment courses fall within the primary prevention category. Hof and Miller (1980) maintain that it is very difficult to differentiate between many of the marriage enrichment programs offered, as organisations tend to utilise the name of marriage enrichment if they feel it suits their needs, independent of scientific categorisation of marriage enrichment.

Staulcup (1983), who concludes that social workers are taking a leading role in primary prevention. He attributes primary prevention's lack of visibility in social work to either the absence of a theoretical framework that distinguishes prevention as a special aspect of Social Work, or to the perception of prevention as an approach already inherent in the established Social Work methods. Bloom (1981:6) relates to the "huge diversity of meaning" as to what primary prevention is, and this may also contribute to its lack of visibility.

Leigh (1982) stresses that, if primary prevention is to be considered a valid method of Social Work intervention, then it must involve specialised knowledge and skills. As a helping concept in the field of Social Welfare, prevention dates back to 1874 when the U.S. courts used it as a means to protect a mentally ill girl, Mary Wilson, under laws designed to protect animals, (Morales and Sheafor, 1986:531-532). In 1915, when Flexner presented his paper "Is Social Work a Profession?", six papers on prevention were presented at the same conference.

Bowker (1983) suggests that Social Work can be said to have been born in the mainstream of prevention: born with a concern for changing the personal and social conditions that lead to a deteriorated quality of life. It thereby sides with Pardes (1976:2) in describing primary prevention as "an old strategy with new opportunities". The methodology of Social Work prevention should "share a central concern with such other professions as Public Health and Psychology: to keep something unwanted from occurring. However, the subjects, objects, timing and techniques of the preventative interventions should come from Social Work because Social Work is more emcompassing than Mental Health which is a speciality within Social Work", (Morales and Sheafor 1986:2).

4.2.1 Defining Primary Prevention

In its most basic definition, primary prevention means to keep something from happening.

Goldstone (1986) developed the following definition of primary prevention within a mental health context.* "Primary prevention encompasses activities directed towards specifically identified vulnerable high risk groups within the community who have not been labelled psychiatrically ill and for whom measures can be undertaken to avoid the onset of emotional disturbance and/or to enhance their level of positive mental health", (p. 32).

Caplan, quoted by Leigh (1982:82), makes the time element part of his definition: "Primary prevention is the lowering of the rate of new cases of mental disorder in a population over a certain period of time by counteracting harmful circumstances before they have a chance to produce illness".

Bloom (1981:28) gives 'a working definition' of primary prevention for social concerns. "Prevention involves activities directed toward obviating potentially harmful configurations of bio-social-physical events and simultaneously promoting beneficial configurations in any identifiable population... currently functioning in an inadequate manner, using whatever.... techniques that are feasible, ethical and demonstrably efficacious by means of concomitant evaluation".

Goldstone (1986) sees primary prevention programs as being educational rather than clinical in conception and practice. He identifies two main goals:-

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* Mental health is defined as "a positive state of mental well-being in which individuals feel basically satisfied with themselves, their roles in life, and relationships with others", (Thackeray, cited in Longman Dictionary, 1976).

1) to prevent needless psychopathology and symptoms regardless of whether or not the end point might be mental illness, and 2) the promotion of mental health by increasing levels of "wellness" among various defined populations.

This places emphasis on strengths and positive qualities, in contrast to the problem-centred focus found in secondary or tertiary prevention.

Nance (1982) appears to see primary prevention along similar lines to Bloom (1981). Nance (1982) states that there are three necessary goals of primary prevention:-

1)the anticipation of future consequences;
2)purposeful manipulation to achieve the desired ends or to prevent the unwanted ones; and
3)the need to justify this manipulation with theory and empirical evidence.

4.2.2 Levels of Prevention

Eisenberg (1962), Sauber(1974) and Nance (1982) divide prevention into three basic levels:-

1) Tertiary prevention which is equivalent to rehabilitation; 2) Secondary prevention which involves treatment; and 3)Primary prevention which refers to the anticipation of future consequences and the purposeful manipulation of the endangered environment and/or population to achieve desired ends or to prevent undesired ends.

Using a rising rate of divorce in a society as an example of a social problem by which to illustrate the above, the three levels can be understood as follows:-

1) Tertiary intervention occurs when services aimed at bringing about reconciliation between the spouses have been unsuccessful. In consequence, intervention focuses on helping the spouses, and other family members, to cope with the breakup of the marriage; and in helping them devise a framework for their new separate lives.

2) Secondary intervention occurs when a spouse or both spouses seek professional help because they experience difficulties in the marriage. This aims at timeous intervention to stabilise the marriage, in order to prevent problems from developing further. This approach should help prevent divorce in some individual cases, depending upon the success of the intervention. However, in some cases negative feelings held by the spouses toward one another and patterns of undesirable interaction may be be too strong to overcome, thus leading, eventually, to divorce.

3) Primary intervention implies providing services to couples before any problems arise in their marriages, with the aim of educating and teaching them how to maximise their potential as marriage partners. Concurrently, there should be working through and minimising of possible problem areas. Such services could be provided either before or after the formal start of the marriage.

Rabbi N.M. Bernhard (1982) emphasises the need to provide couples with preparation for marriage before they enter the marriage legally.

These services are most frequently provided in groups, since they do not cater for individual problems. Rather, they focus on building up areas or needs that many couples have in common. Marriage enrichment falls within this category of intervention.

These different levels of intervention differ in the extent to which they affect the divorce rate of the population, which is currently identified as a major societal problem in South Africa.

Tertiary intervention is unlikely to help decrease the divorce rate of the present generation. It focuses only on helping divorcing couples to go through with the divorce as smoothly as possible. Its aim is to help those affected by the unsuccessful marriage to be able to make a fresh start as quickly and easily as possible, under the circumstances.

Secondary intervention, though it might help reduce the number of actual divorces, is not geared towards modifying or changing the approach to marriage in the public at large. Thus its effect on the rate of divorce in the society where it is offered, will probably be minimal.

Primary prevention's very aim is to affect the society as a whole. A major objective of primary intervention is to change attitudes and behaviours by sharing information and imparting knowledge. In this form of Social Work practice, the worker functions primarily as an educator (Hof and Miller, 1980). The very utilisation of primary prevention methodology to combat the rising divorce rate, is in itself aiming at changing the public's image of marriage. In addition, the group format of such intervention enables the intervention to reach far more people than is usually achieved by secondary and tertiary intervention.

4.3 Marriage Enrichment as Primary Prevention

4.3.1 The Goals of Marriage Enrichment

As described by Clinebell and Clinebell (1970), the goals of marriage enrichment are threefold: namely, prevention through early recognition and correction of problems which could grow, a continuing approach to strengthening, broadening and deepening the total relationship. This is what Nance (1982) refers to as anticipation of future consequences.

Hof and Miller(1980) divide the goals of marriage enrichment into four areas:-

1) to increase the person and his partner's self-awareness;
2) to increase exploration and disclosure of the partners' thoughts and feelings;
3) to increase empathy and intimacy; and
4) to encourage and develop the use of skills needed for effective communication, problem solving and conflict resolution.

The format systems of the marriage enrichment courses were designed so as to 'purposely manipulate' marriages in order to overcome potential problems.

Chapter 5

THEORETICAL COMPONENTS OF A MARRIAGE ENRICHMENT PROGRAM

5.1 Introduction

In chapters 3 and 4, marital dissatisfaction was identified as a problem in the marital relationship; it was further described how intervention, on a primary preventive level, through an educative mode of marriage enrichment, could make a significant contribution to enhancing the marital relationship; hopefully this could contribute to a declining divorce rate.

The construction of an effective marriage enrichment course, as the technological item to be used in intervention, requires an understanding of the phasic nature of a marriage, in order to pitch it correctly. It also requires knowledge of facets of the interaction and relationship between the spousal couple, so as to direct the dynamic interaction constructively.

The construction of an effective marriage enrichment course further requires an understanding and appreciation of certain group values which can guide spousal relationships, such as cultural and religious values.

Thus, a theoretical review of selected theoretical concepts considered as essential in the compilation of a marriage enrichment course is presented in this chapter.

As the construction of a new technological item also demands a review of existing technology, and of completed research, such data are presented in Chapters 6 and 7.

STEP TWO (continued): STATE-OF-THE-ART-REVIEW

5.2 The Marriage Cycle

Clinebell and Clinebell (1970:105) present a modified version of Duval's definition presenting the stages of the cycle of marriage. The assumption of similar stages in a marital relationship are also confirmed by DeMaris and Leslie (1984), Newcomb(1978) and Macklin (1972).

Stage 1: Courtship and engagement
Stage 2: Wedding till the starting of first pregnancy
Stage 3: Parents of pre-school children
Stage 4: Parents of junior school children
Stage 5: Parents of adolescents
Stage 6: Parents of children leaving home
Stage 7: Empty nest to retirement
Stage 8: Retirement to death of spouse

Some of the stages may recur and thus overlap, e.g. stages 3-6 overlap when a couple has more than one child.

Each stage has its own 'developmental tasks' to undertake and goals which need to be reached, if the couple are adequately to cope with that particular stage, continue to grow in intimacy, and be prepared for the next stage in the cycle.

Stage 1 - The courtship and engagement period serves to help the couple evaluate their potential for marriage, in terms of their mutual needs. The extent to which they feel their needs will be met by the other, will govern their mutual attraction. In Berne's (1964) terminology,

it is the process of discovering someone who will 'play the same marital games'.

The danger during this period is that most of the discovering takes place during leisure time. At such times there is little opportunity to discover how the potential partner relates to the non-leisure activities, which is likely to compose at least ninety percent of married life, (Clinebell and Clinebell 1970:107). In addition, much of the communication during times together in leisure tends to centre around the couple's efforts at creating the best impressions, and also showing how passionately they are in love with one another, while their real feelings and attitudes may be masked.

In reality, engagement provides the couple with an invaluable opportunity to work on one of the areas which marriage enrichment focuses on, namely communication skills. To be productive, this requires that he and she be honest and open with each other. This is especially so if there is no cohabiting during the engagement. *

Courtship and engagement is an invaluable opportunity for beginning a meaningful relationship.

Stage 2 - The timespan from the wedding to the first pregnancy is often the most difficult period of the marriage for the couple. As Jolesch, in Clinebell and Clinebell (1970:111) suggests, it is at this time that each partner "must effect emotional separation from his own family; each needs to learn to accept the role of husband or wife". Together the couple must then form the 'we', the 'us', of the relationship.

One of the most painful adjustments of this period is from the euphoria of the ecstatic love-honeymoon period to the mundane, routine day-to-day existence. It is in this area that conflict may take place and it is within

* This idea is explained later in this chapter, in the section on sexuality.

this area of adjustment, more than any other, that the marriage is likely to be made or to be broken. Furthermore, it is during this phase that the basic needs will have to be satisfied; it is usually around these needs that the communication patterns will be formed. It is during this period, too, that both partners must learn to accept one another's imperfections.

Stage 3 - This period of being parents of pre-school children usually lasts about two to three years, (depending on how many children are brought into the marriage), and usually begins before stage two has been completed. Thus the couple may find that they have to make major adjustments to parenting roles, before they have become familiar with their respective husband and wife roles. Added to this input requirement is the responsibility of parenthood together with its joys and frustrations, which bring out new conflicts, both intra- and inter-personal ones.

The couple have, ideally, no choice but to compromise on what are the father's and the mother's duties, both having different models from their respective parental home- backgrounds. The time-consuming pressures have the potential of making it a real challenge to enjoy being a family as opposed to a couple only. How the couple rises to this new challenge is likely to set the tone for the rest of their family life.

Stage 4 - It is at the stage of being the parents of junior-school children that the couple must learn to derive less satisfaction from the child's dependency on them as parents. In order to let the child grow, the parents have to continue their own growth by progressively releasing the child.

A husband and wife who have been working at their relationship might utilise this time for added opportunity of growing closer together.

When the first child begins school, the parents get greater exposure to the community at large, and must redefine for themselves the extent to which they want to get involved in it; how much communal involvement is in the interest of their family; how much is in it for them as a couple; and how much they, as individual parents together, feel the need to get more involved with their families of origin.

Stage 5 - Adolescence of their children places further demands on the couple. During this stage the child usually grows more independent of the parents while, on the other hand, making more conscious demands on them. These include financial, mobility and, most importantly here, psychological demands. The junior adolescent has a constant need for support and acceptance, often when least deserved. Some adolescents also become skilful at communicating with parents in manipulative ways, in order to achieve their immediate goals. This may give rise to many parent-child conflicts, which in turn create added pressures on the husband-wife relationship.

At the same time, many of the issues raised by the children during this stage of the marriage are often issues which the parents have not resolved for themselves, and which in turn may then re-awaken latent troublesome relationship areas for the couple.

On the other hand, with the children now being able to communicate on an adult level, there is tremendous potential for discussing and sharing of issues and problems. This time is an opportunity for the parents to re-examine their own values and attitudes to many important and moral issues, as well as an opportunity for them to re-examine ways they may use to solve problems. This would include, ideally, having the maturity to accept that they are not perfect and that they, too, have to live with their mistakes.

Stage 6 - This is the period of the middle-year crisis, when the children start leaving home. By then the couple will have noticed physical signs of ageing in themselves. Further strain placed on the couple's relationship can arise from their own ageing parents' situations. A dying parent may stir up feelings from early childhood, many of which may be unresolved -- including unresolved guilt.

With the children leaving home the couple's life together begins to focus much more on themselves. The successes and failures of their togetherness emerge as much more apparent than when they were more involved with the children. It is this focus, together with the need-fulfilment of the relationship, that is likely to determine the intensity of the middle-age intimacy crisis. With the children out of the house, an opportunity may present itself for the couple to reassess their involvement with the community, since there is often time and energy then to get more such involvement, if it is wanted.

Stage 7 - Empty 'nest' to retirement. By this stage, the stage known as 'the empty nest', the couple's relationship rarely changes much. Patterns of behaviour previously set may often be continued. For the intimate couple this is an opportunity for further growth and achievement, to do the things they did not have time to do together earlier in their life. The couple whose lives are conflict ridden may stay married, because it may be too much of an effort to break up the marriage, or because of a neurotic satisfaction gained from a 'cold war' between them.

Stage 8 - Retirement often produces a marital crisis, depending on the balance of satisfactions between work and home for both of the spouses. It is at this stage that it may become clear to the couple to what extent their life together had, up to then, revolved around a) working to live or b) living to work. For the former,

this time-period could offer an opportunity for utilisation, with more time and energy input into what the spouse regards as important aspects of life. To the latter, who 'live to work', emptiness and frustrations will mark time.

Both spouses, consciously or less actively, are preparing for death. If they have an intimate relationship, then they will enjoy "the last of life for which the first was made", (Clinebell and Clinebell, 1970:131). If the couple had an 'empty' relationship, then they might steadfastly clutch onto their illusions, and onto what they never 'actually' had achieved.

This state could be used for preparing for constructive living without the other. Such a task is not an easy one, but an essential one if the individuals are to live out their lives as meaningfully as possible.

5.3 Relevance of The Marriage Cycle to Marriage Enrichment

The purpose of marriage enrichment is to help the couple become more understanding of the challenges presented by each stage of the marriage cycle; to provide them with the skills to master these challenges so that they can utilise them as growing experiences towards intimacy and fulfilment.

Clinebell and Clinebell (1970:10-12) regard three of the stages as critical in a marriage relationship and as critical for increasing intimacy; and therefore for increase of marital satisfaction.

These stages are the Engagement Period, * the two-to-five year period subsequent to the honeymoon, and the middle years when the exodus of children often confronts the relationship.

As will be discussed later in this chapter, marriage enrichment is a process which may start 'only', or simply, as a course. However, in effect, it is a life-long process for the couple.
The six areas of marriage on which the experimental study focused, will now be discussed in detail.

5.4 Appreciation in Marriage

Appreciation is regarded as the driving force towards intimacy in marriage. For a couple to be motivated towards striving for intimacy in their relationship, there must be some positive feeling for one another. Without this initial positive regard, -- however minimal, -- it is unlikely that a couple can ever hope to attain an intimate relationship. After all, intimacy is the further development of a positive relationship.

Any relationship has certain positive and negative elements. Appreciation enhances positive aspects. There are two main facets to marital appreciation. These are:

1) Feelings -- the internal orientation of the person (Rabbi Pliskin, 1986); and
2) Action - the communication of this orientation to the spouse, (Matthews and Mendelow, 1984).

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* Although the engagement period occurs before the start of the legal marriage, it is regarded by some as so important that some marriage enrichment courses cater specifically for the engagement period, e.g. Prepare Enrich

5.4.1 The Internal Orientation

The internal orientation, as discussed by Rabbi Pliskin (1986), has 12 components. For the purpose of this study, these have been combined into five basic components:-

a) Deriving pleasure from a relationship with G-d; b) Learning to appreciate the world; c) Focusing on what man possesses, instead of on what he feels that he is missing; d) Focusing on the positive qualities of situations; e) Appreciating, rather than taking for granted.

Man was created to derive pleasure from G-d, and perceptive man is surrounded by limitless potential for pleasure and enjoyment. Rational thinking dictates that we should strive to master the trait of taking pleasure in what we already are aware of possessing. Within a marriage, man and woman have the right, and, -- states the Judaic view, -- "the obligation to attempt to gain pleasure from the relationship", (Pliskin, 1986:63).

In learning to appreciate the world, a person must develop his sense of awareness about the life-setting he has been placed into. The potential for appreciation is destroyed when too many things are taken for granted.

At the beginning of the Bible it states "G-d saw all that he had made, and behold it was very good", (Genesis 1:31). Man constantly utilises the universal benefits of a world created; yet he may feel no sense of gratitude, nor does he necessarily strive for gratification. This is contrary to the Judaic view of life.

In marriage, both partners can benefit through regular contemplation sessions, evaluating those aspects of receiving that their spouse provides, e.g. family, attending to daily needs such as home and food, earning the living expenses.

Concerning the need to focus on what man has and not on what he feels he is missing, Pliskin writes: "People will always be lacking things they would like to have. This is inevitable. If they keep thinking about what they do not have, they miss appreciating what they already have", (Pliskin, 1986:37).

In marriage, it is of benefit to the relationship for the partners to acknowledge not only to themselves, but also to each other, about their physical, material and spiritual assets.

A person can learn to focus on the positive qualities of each situation. A marriage is enhanced by reciprocal exchanges about, and focus on, the positive aspects that colour situations in which they find themselves together. The often complicated presence of parents or parents-in-law may also be positively evaluated in efforts to avoid feelings of infringement on the couple's privacy. Very often, the contribution of the older generation to family life can be highlighted with care. The Judaic view, in fact, commands honouring the parents.

Learning to appreciate things which are usually taken for granted, refers to the gift of life itself, and the use of the senses, such as seeing, tasting and smelling. Benefit can be derived from viewing "the world as though you were created today,... observing everything with a freshness of a first time experience", (Pliskin, 1986:41).

In marriage, too, it is essential for the partners to stop and to dwell on how they appreciated one another at the beginning of the marriage, and to recall the qualities for which they married one another: that which was appreciated at the outset of the marriage may have come to be taken for granted.

5.4.2 Communicating to one's spouse the Positive Orientation

In the opinion of Adahan (1987:208), "it is natural for a wife to rejoice in the grace that she has found in her husband's eyes". Likewise, a husband needs his role to be enhanced by his wife's regular giving of recognition to him.

Indeed, it is Jewishly seen as essential to express that which can give 'spiritual nourishment' to one's spouse. Rabbi Pliskin (1986), quotes The Kuzari, as follows: "One's pleasure is enhanced by .... saying blessings over everything he enjoys or that happens to him"(p.44). The giver of spiritual nourishment stands to gain a great deal him/her-self.

Matthews and Mendelow (1984) state that it is important actually to make time to show and express appreciation. If this is not attended to, a situation may result where appreciation, when finally expressed, is then not taken notice of. They recommend that partners express appreciation to one another by showing respect, concern, approval, love and honour.

5.5 Communication in Marriage

Communication is an essential ingredient of interaction between people; with respect to the married couple it is 'a must' for a satisfying relationship. It is the foundation of every other aspect of marriage. Kaslow (1982) includes communication as the third dimension of a marital relationship, and stresses the need for authentic communication for the couple to be able to resolve problems and "creatively seek solutions", (p. 9), i.e. solutions which can reach and sustain an intimate level of sharing and caring. Matthews and Mendelow (1983:1) refer to this as "the glue that holds the

partnership together". Yet, despite their importance, communication skills are rarely formally taught, due to a myth that communication comes naturally and need not be learnt. However, throughout life people willy-nilly develop communication patterns based on their own personality traits and experiences. Children learn how their parents communicate and subconsciously introvert these patterns which may or may not be effective. Moreover, communication is often modelled on movies, television or novels", (Matthews and Mendelow, 1983: Communication, p.2)

5.5.1 Definitions of Communication

Diltman (1973:3) asserts that so many definitions of communication exist that "it could almost be said that definition is a subfield of communication".

Cherry (1978:9) broadly defines communication as "the establishment of a social unit from individuals by the use of language and signs; the sharing of common sets of rules, for various goal-seeking activities".

Some of the definitions formulated include the following three examples, taken from Dance and Larson, (1976):

According to Gode, (Dance and Larson, 1976:178) communication "is a process that makes common to two or several what was the monopoly of one or some". Sapir says that communication is the "intuitive interpretation of the relatively unconscious symbolism of gesture, and the ideas and behaviours of one's culture", (p. 67). In the opinion of Thayer, human communication is "in basis, that process which occurs when some living system takes-something-into-account to some end", (p.49).

Finally, Clinebell and Clinebell (1970:78) define communication as "the ability to transmit and receive meanings: it is the instrument for achieving mutual understanding".

According to Berlo (1976) definitions which have been formulated differ with respect to three critical points, namely:

1). The level of observation;

2). The presence or absence of intent on the part of the originator or sender; and

3). The normative judgement of the act.

1) Level of observation: Communication can be studied from different aspects. It can be studied as communication between inanimate objects or as communication between animals or humans. The wider the field of observation, the greater the task and the more varied the specificity of the observations. In speech, different disciplines observe reality at different levels. Thus it is imperative to try to specify what type of communication is being observed and at what level.

In terms of this study, interpersonal communication between husband and wife is being examined. However, this field on its own is complex, consisting of many different aspects relating to communication as well as methods of communication; for example, direct as opposed to indirect messages, speech as opposed to body language, and conscious and intended messages as opposed to absent-minded messages.

2). The presence or absence of intent: Mark (1971:222) suggests that "to not communicate is impossible".

This axiom assumes that communication occurs whenever an individual is conscious of the presence of another -- even if the other is oblivious to the presence of the first.

Nwankwo (1973:207), on the other hand, suggests that "by definition communication is deliberative". Thus body language and other expressive aids are excluded from the definition of communication, but form part of the space-time context (or means) of communication.

Ruesch, Block and Bennett (1953) help to bridge the discrepancy between the comments of Mark and Nwankwo by suggesting a conceptual differentiation between: intrapersonal communication where all communication occurs within a single individual; and interpersonal communication, which is between between two or more people.

Dance and Larson (1976) further clarify interpersonal communication to give the concrete aspects over which the theory has domain. They identify five basic attributes of human communication :-

1). Symbolic content, i.e. signs that hold arbitrary and conventional relationships to those things for which they stand;

2). Voluntarily produced signs;

3). Signs, produced according to a code;

4). Anticipated consumption of the code by others; and

5). Consumption of the code according to the same code.

The description of the basic attributes of human communication narrows down the variety of events that could be called communication and, at the same time, focuses attention on the necessary condition in human communication -- namely the persons involved.

The Normative judgement of the act: Labelling an act 'good', 'bad', 'successful' or 'unsuccessful' constitutes a normative judgement. But, in judging communication, one cannot rely only on the end result for a measure of what quality of communication has or has not taken

place. Often communication took place even though the desired end result was not achieved. Thus, for the purpose of defining communication, tha concept of normative judgement can largely be ignored. However, as will be explained later, normative judgement has a very important role to play in husband-wife communication.

5.5.3 Communication Patterns

Rosw (1972) as well as Dance and Larson(1976) found that communication worked on an 'acceptance-rejection' pattern, and suggest that this was, firstly, because most communicative acts involve some degree of disclosure. Secondly, that acts of disclosure involve risk, especially with respect to self-image, because one's self-image is largely influenced by how one perceives others as viewing one, which may reinforce or challenge one's self- concept.

Dance and Larson (1973) found that while acceptance-rejection might be a major motivating factor in husband-wife relationships, it is necessary to understand the mechanics of communication, as illustrated in Figure 5.1.

Without this understanding it would be difficult to try improve husband-wife communication -- which is one of the major aims of marriage enrichment.

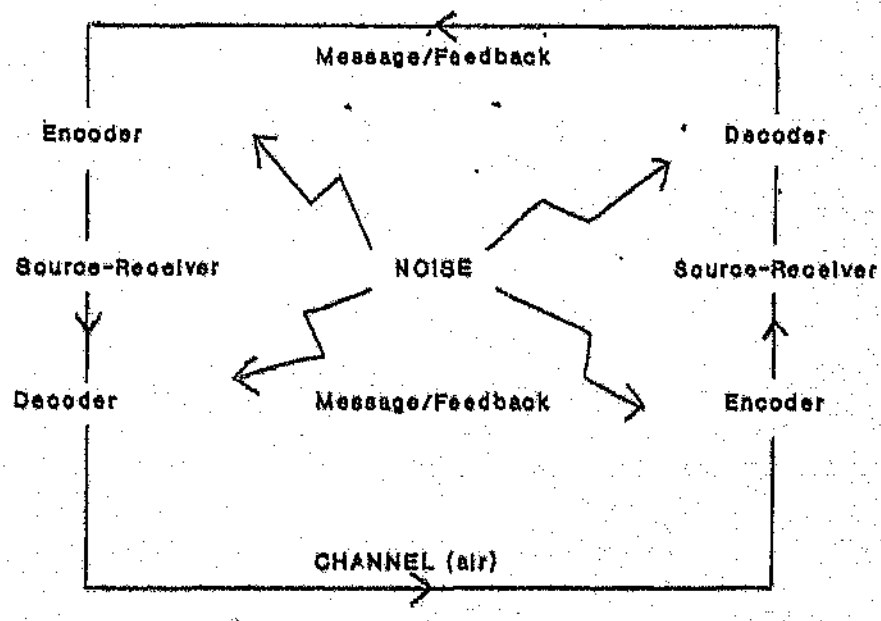

Figure 5.1: MECHANICS OF COMMUNICATION

(Adapted from Fisher, B.A. 1978:108)

In its simplest form, communication denotes two people engaging in a person-to-person conversation (Fisher 1978). As illustrated in Figure 5.1 above, the channel between them is simply air. A source encodes a message by transforming some thought into words, which are then transformed into sound waves in the air. These are conveyed to the receiver through the ear which then decodes the waves into words. The thought-words-words-thought process is in reality very complex, involving factors such as linguistic codes, paralinguistic clues, learned behaviours, physiological internal defects,

intentions, cognitions, informational biases, memories, sociocultural norms, ... ad infinitum.

Also to be taken into account is the extent to which the message is similar at two points in the channel. Anything that interferes with the transceiving process is called noise. Noise reduces the fidelity of a message, subtracting, substituting or adding information to or from the original message. Though noise distorts messages, it need not necessarily reduce the amount of information contained in the message. Communication, typically, involves a continuous and simultaneous interchange of messages -- feedback as a response to previous messages, a process during which the 'noise' increases continuously.

Newcomb, mentioned by Fisher (1978), says that a major part of the 'noise' is often caused psychologically, by negative feelings, for example, feelings of hostility or interpersonal conflict. These feelings need to change in order for communication to flow effectively; although one must bear in mind that this process may take time.

Visual cues such as body language, mode of dress, body odour, perfume, intensity of lighting in the room, room size, colour, etc., also have impact on 'the channel' of communication. Further impacting factors refer to the communicator's physiological condition, for example hunger, headaches, mood, comfort in present position, and numerous other factors.

5.5.3 Communication in Marriage

In the opinion of Powell (1969), a relationship will be only as good as its communication. Clinebell (1970) adds that there is a need to help couples enhance their dialogical communication skills so that they can nurture their love and resolve their conflicts constructively.

Based on the above, the goal of communication as a marriage enrichment course component is to give participants a very basic understanding of the meaning, significance and components of communication; and to single out some means by which couples can make their communication more effective.

There are three parts in the intimate relationship, namely 'you, me and us'. Each is significant, and communication must exist between them in order for satisfactory coexistence to occur. Whether the initial love between a couple flowers or not depends, to a large extent, upon how the two people make these three parts work. To improve communication it is important to achieve understanding, (Taylor, 1954).

Understanding means correctly imagining what the other thinks. Dymond (1954) showed that the better the partners understand one another's perceptions, the more satisfying the marriage relationship. In fact, Taylor (1954) mentions Hughston and Chmielewski who found that meta-perceptions were more important than words in achieving understanding.

5.5.4. The Purpose of Communication in Marriage

Referring to 'husband-wife communication, Clinebell and Clinebell (1970:92) state that "the fundamental in communication is the willingness to have and show mutual respect and caring for one's partner". Thus, in marriage, communication is the process whereby husband and wife try to achieve mutual understanding of one another, (Mace, 1982). Allen and Thompson (1984) see communication satisfaction as very significant in the relationship. They define this satisfaction as having positive feelings such as happiness, satisfaction, pleasure; and contentment concerning message-sending and -receiving, regarding specific relational issues.

A good example of this is decision making. Making decisions is a major part of the process of communication. Decision making necessarily incorporates communication but, even when a decision is not actually being made, communication is the basic means that allows the three components of the relationship, (the you, me and us), to define the parameters (Minuchin, 1974) and interrelationship. In fact, Smith and Williamson (1982) showed that whether or not the husband and the wife agree or disagree on an issue is largely irrelevant to their relationship as a whole. However, to achieve understanding is relevant.

Effective communication is likely to lead to better and deeper understanding between husband and wife. Ineffective communication will do the opposite.

Factors governing effective communication relevant to the husband-wife relationship are symbolic content; normative judgement; and communication patterns.

Symbolic content: For effective com. nication to occur there must be signs or a code that hold arbitrary and conventional relationships to the things for which they ·tand. Mulhare (1982) states that people coming from different backgrounds and societies use different signs to mean different things and might even have a totally different meaning for the same sign. Moore and Ryder (1983) showed that even the two sexes have different perceptions. For there to be effective communication, common signs must exist. Fisher (1979) mentions Berger and Kelner who argue that, with time, perceptional differences are minimised within a marriage relationship. In fact, marriage leads to the creation of a new, conjoint reality. The couple come from different family backgrounds and, in the process of togetherness, build up signs with which to communicate, -- though some perceptual differences will continue to occur.

The Normative Judgement: Unsuccessful and/or bad communication tends to lead to a lack of understanding, less communication, and therefore less satisfaction in the interaction between the spouses. Successful communication enhances the interaction between the spouses and therefore creates a good chance for the achievement of satisfaction in the marriage.

Communication pattern: Communication as defined by Dance and Larson (1976), namely as an 'acceptance-rejection' (p. 75) pattern, is of primary importance in marriage. Satir (1972), Clinebell (1970) and others show that when people are under stress or feel any threat of rejection, their self-esteem is lowered. Therefore, to protect themselves, they tend to slip into unhealthy manipulative communication patterns. When a person is under stress he normally feels embarrassed, anxious or incompetent. At that point, what he may say might be quite different from anything he feels or thinks. Consequently, he would subconsciously look for a way out of his dilemma, and will say whatever he feels will ease the threat, whether it be true or not. In such a situation, all that matters to that person is his self-esteem and he may therefore adopt manipulatory postures.

Satir (1972) identifies four main roles people may adopt under stress. *

Those are the roles of:

1) Placator -- who smooths things over as if the problem is insignificant, always trying to please, apologising, never disagreeing.

2) Blamer -- who judges others as being responsible for the problem rather than himself. He is a fault finder, a boss.

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* A description of these roles also appears in the Marriage Enrichment Trainer's Manual designed by Matthews and Mendelow.(1984)

3) Computer -- who deals with the threat as though it were harmless. He tries to establish self-worth, while ignoring the threat. He behaves very calmly, reasonably, and correctly, showing no semblance of any feeling. *

4) Distractor -- who ignores the threat and avoids the issue. Whatever he says or does is irrelevant to what everyone else is saying or doing.

In all four roles the voice of the manipulator will take on the role they are playing in terms of voice tone, pace and intensity.

These styles of communication are not sincere, straight communication and are actually distortions.

It can thus be seen that the feeling of rejection acts as 'noise' within the channel of communication. *

Unless this clouded methods of communication are minimised, communication in the marriage is likely to be disrupted, and may seriously affect the marriage.

Another important aspect of the channel of communication between husband and wife is body language. An understanding of the non-verbal cues, on their own, conveys reliable messages, i.e. to the extent that research has shown that non-verbal cues can be correlated with overall marital satisfaction. Gottman and Porterfield (1982) show that in couples with high marital satisfaction, husbands understand their wives' non-verbal cues; and that there exists a private message system in the non-verbal communication network of persons close to each other.

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* See Figure 5.1, p.74

5.5.5 Effective Communication

In the opinion of both Satir (1972) and Clinebell (1970) the main skill necessary to achieve effective communication is 'levelling'. * In this response all aspects of the message are congruent -- the voice expresses words that match the facial expressions, body posture and voice tone. It is telling the partner clearly how the other is feeling. This calls for the use of 'I' messages and not 'You' messages. Below are examples of each. Example of a 'You' message : A: "You ignore me, you don't pay me any attention." B: "You never help me."

Example of an 'I' message: A: "I feel angry when we do not talk to each other." B: "I feel upset when you sit down while I am working."

In levelling, an act is evaluated, a person is not blamed. The maximum amount of information is conveyed to the spouse so as to minimise the amount of 'mind reading' he/she has to do. In levelling, one spouse shows acceptance of responsibility for his/her own feelings as opposed to placing all the responsibility on the other spouse, (Clinebell and Clinebell, 1970).

Communicating in this manner allows people to become more aware of their own and others' coded messages and to learn how to decode or translate them. In this way the issue becomes the focus and not the encoder's personality, (Kruger, 1975).

5.5.6 Listening as a Dimension of Communication

An important dimension in effective communication is listening. Matthews and Mendalow (1982) suggest that G-d gave man two ears but only one mouth -- maybe suggesting that he should listen twice as much as he talks. If

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* For a description of 'levelling' see Matthews and Mendalow (1982), The Marriage Enrichment Trainer's Manual, Communication p.6

persons do not listen it is possibly either because they are not interested or because they feel threatened by what they might hear.

The listener has the option of being able to convey empathy. The sincere listener attempts to understand, to 'hear' the other person, to understand the feelings accompanying the communication. Effective listening is hearing the message behind the words.

5.5.7 Effective Listening and its Benefits

To achieve effective listening, active listening is necessary. Matthews and Mendelow (1982) quote Marcel who says that 'presence and availability' are the essence of love. Rogers (1952:11) states that the way in which a person listens reflects the orientation to the speaker. "Active listening implies to have the creative power to imagine how it would make sense to say what the other person is saying". This implies that the other person is fundamentally important and worth listening to, worthy of one's attention, energy and time. This involves

1) observing and reading the other's non-verbal behaviour;
2) listening to and understanding the verbal messages; and
3) trying to understand what is being said within the overall context of the speaker and his life, (Egan, 1982). Clinebell (1970) refers to this last step as 'checking out and validating'.

a) Checking out means trying to ascertain if one really hears and understands what the other means, feels and intends, by asking regular questions such as "Is this what you mean?". Besides conveying information to the listener, such a question also conveys to the speaker the listener's sense of care and interest, i.e. validating.

b) Validating involves the showing of acceptance of the marriage partner's feelings to the other partner; giving the partner the feeling that he or she has the right to feel as he or she does; and that he or she is respected even if the listener would disagree with a point of view, e.g. saying "Yes, I can see how you feel".

In the following figure, Satir (1972) depicts effective and ineffective communication respectively as open and closed systems (See Fig. 5.2). The 'outcome' shows the benefits of effective communication as being in touch with reality, appropriate as well as constructive to the overall relationship.

In the OPEN system, self-worth grows ever more reliable; confidence grows and draws increasingly more from the self.

In the CLOSED system, self-worth grows ever more doubtful and leans more and more heavily on the outside for support, (Satir, 1972).

CLOSED SYSTEM		OPEN SYSTEM	
SELF ESTEEM	low	SELF ESTEEM	high
COMMUNICATION	indirect, unclear, unspecific, incongruent	COMMUNICATION	direct, clear, specific, congruent, leveling (growth producing)
	blaming placating computing distracting (growth impeding)		
RULES	covert, out-of-date, inhuman rules remain fixed, change needs to conform to established rules	RULES	overt, up-to-date, human rules, rules change when need arises
	restrictions on commenting		full freedom to comment on anything
OUTCOME	accidental, chaotic, inappropriate destructive	OUTCOME	related to reality, appropriate, constructive
Self-worth grows ever more doubtful and leans more and more heavily on the outside for support.		Self-worth grows even more reliable, confident and draws increasingly more from the self.	

Figure 5.2: EFFECTIVE AND INEFFECTIVE COMMUNICATION

(Adapted from Satir, 1972:116-117)

5.6 Need Fulfilment in Marriage

In the discussion on intimacy * mutual need satisfaction was mentioned as one of the most important, if not the central facet of intimacy. Maslow, as cited in Longman (1984), in his theory of the hierarchy of needs, states that all human behaviour is motivated by a never-ending series of needs which can be arranged in an hierarchical, ascending order, as follows :

a) basic physiological needs;
b) the need for self-protection;
c) social needs;
d) the need for ego satisfaction;
e) self-actualization and spiritual needs; and
f) the need for transcendence.

The Bible concludes the verse "it is not good for man to live on his own", (Genesis 2:18), with: "I will make a compatible helper for him". It appears to assume that, in man's life with his partner, he will be able to satisfy his basic needs. In linking the biblical statement and Maslow's hierarchical needs, it suggests that marriage is a desirable means through which these needs can be met. Need fulfilment is so important to a meaningful marriage that intimacy may be defined as "the degree of mutual need satisfaction within the relationship", (Matthews and Mendelow, 1983).

5.6.1 Classification of Needs in Marriage

Matthews and Mendelow (1984) identify five basic needs, along similar lines to Maslow, that are common to all people, namely: physical needs; social needs; intellectual needs; spiritual needs, and emotional needs.

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* See Chapter 3, p. 38

Before examining these different areas in more detail, it is important to note that each respective area of need cannot be viewed as an entity on its own. All the areas are linked and are dependant on one another.

Physical Needs, -- such as finance, food, accommodation and health are the basics without which life will cease to exist. It is taken for granted as basic to every human, and without these needs being taken into account, it is difficult to try and make life meaningful. In the words of the Mishna (Avot 3:21), "If there is no flour there can be no Torah".

Social Needs -- refer to mixing with other human beings; to communicating with them, and to feel part of the society within which the person lives.

Intellectual Needs -- the wish for objectively understanding phenomena, ideas or issues rather than only experiencing them emotionally.

Spiritual Needs -- the need to find meaning in life and to have a relationship with G-d, which will provide a foundation for all the other personal values.

Emotional Needs -- the need of feeling and experiencing life rather than being a mere observer. This being the foundation of all forms of intimacy, it is necessary to discuss these needs in detail.

Clinebell and Clinebell (1970) specify the basic emotional needs, in an intimate relationship, to be:

The need for security -- an inner feeling of safety and security desired. Intimacy in marriage helps towards this by giving a sense of acceptance and belonging, for better or for worse. Security relates to the mutual efforts of the couple to stand by each other under all circumstances, come what may.

The need to need or to be needed -- to make one's life meaningful and purposeful for someone other than oneself. Mutual dependency gives each partner the chance to be needed.

The need for pleasure -- this need includes pleasures of the mind and the body, e.g. sexual, intellectual, aesthetic, and spiritual. Marriage is a means by which the couple can have some ongoing form of pleasure.

The need for limits and freedom -- the marriage imposes limits in the form of routines and rituals that develop within the relationship. This requires adjusting one's needs to the needs of one's partner, and receiving support from the partner when weaknesses surface. This framework of limits also allows the couple the freedom to express themselves and reveal themselves without fearing the attitudes of the outside world.

The need for faith -- refers to the striving for a satisfying philosophy of life, i.e. a hierarchy of values to give an overall meaning to personal life. (These values are either absolute or relative.) An intimate marriage allows the couple to work together at discovering ways for utilizing and relating to their particular beliefs and practices.

The need for self-esteem -- within the marriage relationship this means being appreciated by one's partner, which helps raise a person's feeling of self-worth, and thereby helps him/her to strive towards becoming the kind of person he/she wants to be.

Both the Clinebells (1970) and Satir (1972) agree on the importance of self-esteem in marriage, but they differ on the emphasis placed on it. Clinebell and Clinebell (1970) regard the fostering of self-esteem as one of the basic personal needs; as well as a trait which should be functioning well at the outset of the marriage in order to give the marriage the best chance of success. To Satir

(1972) self-esteem is the all-important element in a marriage, in terms of needs, character traits and ability to function. To Satir, a person whose previous life experiences have left him with high self-esteem will be able to function well. Of course such fortunate persons will continue to have a need for self-esteem enhancement, but it is the character trait of positive self-esteem that governs the possibility of being able to achieve satisfaction in "need" areas.

The need for love -- the need to know that somebody else cares. "It is the most indispensable need of any human to which all the other heart hungers are tributaries", (Clinebell and Clinebell 1970:75). Clinebell and Clinebell (1970) mention that an important feature of love is that it enhances self-esteem.

Both the Clinebells (1970) and Satir (1972) agree that the reason people marry is because of their need for love, and that love is the most rewarding and satisfying feeling any human can experience.

It is postulated that the way in which the above needs are catered for in the marriage will ultimately determine whether love will be experienced or not.

5.6.2 The Process of Meeting Needs in Marriage

The development of a mutual nurturing relationship is brought about through trial and error, starting with a simple two-way exchange. Erickson, quoted in Clinebell (1970:67), contributes the following: "The rule should say that it is best to do to another what will strengthen you even as it will strengthen him -- that is, what will develop his best potential even as it will develop your own". In other words, it should be an attitude of 'what can I give and receive' rather than 'what can I get' from the marriage.

A major part of the process of meeting needs takes place through decision making. Two people having different needs, i.e. the couple, will often be in situations where each will have to join the other for the other's sake, -- in matters about which they might feel completely different from their partner.

The techniques of communicating and resolving conflict* are mainly governed by the individual degree of self-esteem. High self-esteem will allow the partner to enhance his/her partner's sense of security by allowing him/her to accept the partner with his/her weaknesses and imperfections. They will then be able to focus on the issues at hand without having the need to be manipulative, but rather using 'I' messages. These will effectively convey how they feel about these issues. Those with low self-esteem might feel threatened by their partner's weaknesses and will hesitate to use 'I' messages, not feeling secure enough to reveal themselves to their partner.

Hence such marriage partners will tend to fall back on 'you' messages avoiding the real issue of how they feel; and, in addition, causing the partner to feel threatened because of the accusing aspect of the 'you' messages.

Open communication on the particular cause of the anger, or anger-related feelings, would certainly be much more effective at arriving at a resolution.

Clinebell and Clinebell (1970:71) go so far as to say "Whatever else you neglect, do not neglect your mate's self-esteem".

A boost to the partner's ego will make the partner feel good about himself and start a cycle of mutual caring and affirming. Again, this will be much easier for a person with high self-esteem to do. Thus it can be seen how vital high self-esteem is in the decision-making process;

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* See pp.122-123 for a full discussion of conflict resolution.

which, in itself, is the main method for creating need satisfaction in a marriage.

5.6.3 Empathy and Need Fulfilment

Essential to need fulfilment in marriage is empathy -- 'putting oneself in one's partner's skin'. This empathic skill is the starting point in real caring for one's partner. Again, high self esteem more easily allows a person to move from 'what I can get from my partner' on to 'what I can do for my partner'. This is the stepping stone to empathising with the partner's needs.

5.6.4 Healthy vs. Neurotic Needs

If need satisfaction is to be used as a tool by the couple in order to achieve greater intimacy, it is important for the couple to recognise those needs which cannot and should not be satisfied. There are certain neurotic elements in the desires of everyone, which have their roots in two causes.

Firstly, these desires are exaggerations of normal needs, often to such an extent that they stand no chance of being satisfied under any circumstances. For example, craving for constant reassurance and approval, would strongly suggest a problem of self-esteem. Such cravings thus become unfair demands made on the partner.

Secondly, these types of neurotic needs are often the result of conflicting, contradictory desires within the person. Trying to satisfy one desire will create an imbalance triggering off the need for another desire to be quenched.

Examples of such needs are a husband who desires that his wife should treat him like a strong independent masculine figure, while at the same time encouraging her to mother him; or a person who prefers to be alone yet

craves intimacy intently. Whereas ambivalence, i.e. conflicting needs, is a normal feature, its severity determines whether problematical conflicts will result or not.

5.6.5 Self Control as a Key Element in Achieving Need Satisfaction

The Mishnaic quote "Who is a mighty man? He who conquers his nature", (Avot 4:1), relates to one of the most important aspects of need fulfilment. The Rabbis explain that by the time a man dies only a minute quantity of his personal, selfish desires are fulfilled. So, if man makes it his ambition in life to satisfy his selfish heart hungers he will fail, as such satisfaction cannot be realised.

While, from a Jewish perspective, man might be obligated to enjoy whatever permitted delights G-d has given him, it is an even greater obligation for man to work on gaining self- control. Whereas this principle will be discussed more fully in the section on Spirituality in Marriage, * its significance becomes evident when need-fulfilment is examined from a practical approach. On the one hand man is expected to enjoy sensual experiences, while on the other hand he is expected to control his desires for them. Self-control should be foremost in man's mind, and he must therewith remain in touch with the reality of his personal needs. Denial of this reality will eventually lead to dysfunctioning.

This is very different from a process where there is a clear and realistic recognition of needs, with man being encouraged to satisfactorily meet his/her needs, while at the same time slowly developing a measure of the self-awareness necessary to strive for greater self control. It is through adequately relating to his partner's needs as well as to his own, that he can hope to establish an

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* see p.112

equilibrium which will enable him to build towards achieving self control. This is very far from the concept of denial of reality.

5.7 Sexuality in Marriage

Clinebell and Clinebell (1970:136) see the 'raw power' of sex as G-d given in the fabric of creation. "Regular use of this powerful source of unity and pleasure is one of the best things about a good marriage. Marriage offers the ideal relationship in which sex can be enjoyed with depth, intensity and continuity over the years. Marriage is by far the most dependable way of satisfying this basic and emotional need". At the same time, sexual union is but a part of the attempt at personal union and fulfilment which the divided creation attempts to achieve, (McKuen, cited in Clinebell and Clinebell, 1970). Gaylin, (quoted in Feldman and Feldman, 1985:234), writes about marrying that "one establishes a relationship with ramifications far greater than either partner's individual longevity.... Marriage and its inevitable sequel, the family, are the social paradigm, the keystone in the arch of civilisation. Therefore, marriage may also be conceptualised as the civilising of sexuality".

It is because of the vital role of sex in marriage that the most dramatic breach of trust in a marriage is adultery, which strikes at the very heart of the union. An opposing viewpoint of sex in marriage is documented by Schwab (1972) as a basis for "Better to marry than burn", i.e. marriage and sexual relationships within marriage are not encouraged as a first option, (p.108).

Both views agree, however, that within marriage a sexual relationship does play a vital role, which relationship however is not condoned outside of the marriage. In many conservative and/or religious circles, this view is still the dominant one. As a result, sex outside marriage is

often synonymous with sin and regarded as something disgusting; abstention, on the other hand, as advocated in certain communities, is regarded as a mark of saintliness, which leads many to harbour guilt feelings concerning their sexual needs.

Lamm (1980) and others, view marriage as the most sacred function of man. "In the Hebrew language marriage is called 'Kiddushin' which, when translated literally, means 'sanctification'", (Jungreis, 1974). This suggests that the most intimate relationship between husband and wife is a holy one. Sex is viewed as a gift from G-d and regarded not only as holy but also as beautiful. Like any other gift it can be, and often is, abused. However, in essence it is the gift given by G-d to man as the tool to crown love and marriage.

In a healthy marriage sex is affirmed and enjoyed so that the total relationship has a sense of warmth, joy and resilience.

5.7.1 The Function of Sex in Marriage and in Society

Clinebell and Clinebell (1970:136-138), agree with the view that sex within marriage is as a beautiful special gift and they identify four positive functions of sex in a healthy marriage:

1) Reproduction, by fulfilling the need to complete oneself in ones children;

2) Unification, through the physical-emotional-spiritual joining in sex in marriage;

3) Enhancing the enjoyment of life together, by releasing tension, renews tired spirits and offsets the heartaches and failures of human existence;

4) Strengthening and completing the spouse's identity, by joining worlds with a person of another gender.

The Bible states "Therefore shall man leave his father and mother and shall cleave unto his wife, and they shall be one flesh", (Genesis 2:24). Lamm (1982) * suggests that traditional Judaism extends this verse to four general propositions about the place of sex in human society:

1) Sexual relations may take place only between a man and a woman, thus excluding homosexual and sodomical relationships.

2) Sexual relations and marriage are not permitted with someone who is not Jewish or with a close relative .

3) Sexual relations are a religious duty within a marriage; outside of the marriage, sexual relations are not condoned and are often considered to be a crime.

4) Sexual relations within the marriage must take place within The Laws of Family Purity **

5.7.2 Axioms for Sexual Conduct

Lamm (1980) suggests the following as the axioms for Jewish sexual conduct:

1) The human being is not an animal. Despite the similarity of sexual anatomy and parallel reproductive processes, the essential humanity of "people's" sexuality can be discerned in the very fabric of the physical act. If it is to be successful, the sexual act must be based on a sense of concern for the partner.

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* Maurice Lamm's "The Jewish Way in Love and Marriage" (1980). Although the title is 'Jewish', the overall approach of the book compares the Judaic and secular approaches to marriage and sex.

** These laws will be explained later in this section with respect to the wife's menstrual cycle.

2) Human beings are not angels. If humans are not animals and therefore are not permitted to abuse the sexual gift, they are also not angels who may abstain from sex. G-d demands that men must live according to a higher ethical and moral law because they are beings created in His image. However, reality dictates that as successful as man is in his endeavour to follow G-d's commandments, he is not an angel and is thus unable ever to be in complete control of himself. For this reason Judaism frowns on celibacy. Sex, as a gift from G-d, allows man to have an active role in the creative process and sex is not a sin. It must, however, "be humanised, by affirming the reality of its power and attractiveness, rejoicing in its presence, using it as a blessing for the benefit and development of humankind, and abstaining from it where its creator forbids it", (Lamm, 1980:29).

3) Sexuality cannot be separated from a person's personality. Sex is a neutral force; therefore, whether it is good or bad, within its context, depends on how it is put to use. Sex can be a revealing indication of character, -- e.g., is the spouse a giver or a taker, sensitive or gross. If sex were merely a physiological function, it could be treated as such. However, sex cannot be mechanically separated from the totality of human activity. Thus, continues Lamm, the problems of pre-marital sex and adultery are really questions of values.

4) Human sexuality has meaning only in the context of a relationship. As discussed in the sections on Needs * and Judaism and Marriage ** one of the greatest human fears is that life will be meaningless. It follows that if sex, one of the most powerful and sensitive areas in a couple's life, is to have meaning then it should be used as an expression of love and affection between them.

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* See p.84

** See p.119

5) Sexuality has value only in a permanent relationship. "In the Jewish view, it is insufficient to affirm that the act must have meaning: it must also have value. For Judaism, value in human sexuality comes only when the relationship involves two people who have committed themselves to one another, in a covenant recognised by G-d and society.... ", (Lamm, 1980:30).

6) The very essence of sex within marriage needs to be sanctified. The Bible motivated the Jew consciously to sanctify sex within the marriage. Lamm (1980), Kinsley (1948) and others are of the opinion that sex, as part of a daily routine, threatens to become boring and wearisome and is sometimes more divisive than supportive.

The Laws of Family Purity, requiring abstinence during and immediately following the menstrual period, place the sexual act in a special category (or realm). Sanctity is based on a voluntary commitment to the framework of Jewish law. This commitment includes the aspect of self restraint and, in its very nature, could elevate purely physical acts to something more meaningful. For example, instead of utilising the sexual experience for purely sensual satisfaction, the partner can utilise self-control to try ensure that the prime aim of the sexual act is to satisfy the partner rather than oneself. Sanctity also implies mystery -- an aspect which has generally diminished in society as a whole.

5.7.3 Increasing Sexual Intimacy *

In Judaism there are two terms for the sexual act. The Talmudic term of 'Biah' which means 'coming' as in 'he came to her'. The second term is the Kabalistic term of 'Chibur' which means 'joining'. Whereas 'Biah' is simply

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* Most of this section is based on study sessions conducted with marriage enrichment trainers by Rabbi N. H. Bernhard, a world authority on sexuality as viewed by Judaism. Bernhard stresses that sex, in the context of constructive behaviour, is a means to sexual enhancement.

descriptive of the male in the sexual act, 'Chibur' implies a joining together as equals. For this to occur, says Lamm, great effort is involved on the part of the husband and the wife, -- but then, great effort is demanded for most worthwhile things in life.

5.7.4 Sexual problems

Baruch (1959) discusses the dual possibilities for pleasure or pain in sex, whether physical or emotional. Masters and Johnson (1966) write that more than fifty percent of problems in marriages stem from incorrect sexual technique, which in general stems from a lack of knowledge about the act of sex rather than from any emotional problems. For example, Masters and Johnson mention (1966:66) that many couples have sexual problems because they are worried about the size of their sexual organs. Their research shows that such fears are ungrounded. The knowledge alone of such a simple fact was all that many couples needed in order to remove their primary sexual problem.

Half the sexuality session in the Marriage Enrichment Course here presented, relates to anatomy and techniques of sexual intercourse. The differences between the male and female sexual climax graphs were discussed in detail. This was introduced as a basis for giving the understanding that sexual satisfaction is not derived simply through a 'climax'; but through the art of loving and responding to the spouse's needs, roles and desires. The myth that a sexual act is a failure unless the couple climaxed together was focused upon.

The groups were also informed at various times that problems do sometimes occur, such as impotence, premature ejaculation and sexually unresponsive women. It was explained to the group that, in the vast majority of cases, these problems can be overcome by relatively short term measures. As is the case with all problems, the

sooner sexual problems are tackled, the less of a worry these problems are likely to become. It was suggested to the group that such problems should be tackled immediately, through seeking professional advice.

5.7.5 The Couple's Attitude Towards Sexuality

At the beginning of this chapter, mention was made of the negative attitude held by many of the Western religions to sex. In order to put the group in touch with their own views and the origins of their feelings on sex, a brief discussion was held, based on the following questions:

1) Where had they first heard about sex and/or learned about it?

2) How did they perceive sex
   i) before they were married?
   ii) after being married?

3) How important is sex in a marriage?

4) Is their partner sexually satisfied?

5) Could their sex life be enriched?

6) Did they find it easy or difficult to communicate about sex?

The significance of these questions will now be explained.

Most of the people that the researcher had explored the topic with, had first comprehended the reality of sex at school, where they were introduced to it as a 'dirty joke'. Most felt that this impression was still the dominant impression held in their social circles even though those discussing sex with young people later on felt differently about it. The pitfalls of such a view of sex when going into marriage are many and obvious. Some of these are: lack of consideration of the spouse; lack

of feeling of sexual fulfilment; and the lack of having love-making enhance the overall relationship. Most people therefore tend to experience a big difference between the way they perceived sex and its significance before the marriage to how it was perceived after marrying.

5.7.6. Attitude as a Cause of Certain Sexual Problems

Bernhard (1982) states that some of the sexual problems many couples experience in their marriages are problems reflected in other areas of the marriage as well. These include:

1) The problems that are brought into the marriage: e.g. two totally different personalities, each with his/her own views, tastes and hang- ups, misconceptions about the marriage and preconceived notions such as 'coffee in bed', no fighting, etc.;

2) The monogamous marriage is constantly under attack by:

i) Those who practice adultery; -- though, says Packard (1968) statistics show that these are not as many as the film industry suggests.

ii) Media bombardment of sexual stimulation; e.g. shows such as "Dallas" (or "Dynasty", in some countries) place a lot of pressure on the couple to keep up with what the media informs them that everybody else is doing, even when everybody else is not really doing it; -- nobody likes to feel old-fashioned, (Packard, 1968:4). This is in addition to what Schwab (1972:107) calls the media's "doleful aphorisms which denounce marriage".

iii) Packard (1968:54) maintains that this media bombardment also serves to lower morals and social values.

iv) Media bombardment tends to increase dissatisfaction and boredom with the spouse by constantly showing "glamorous girls and handsome guys", (Packard 1968:55).

The monogamous marriage would thus appear to be heavily under attack, despite most of the attacks being inaccurate. Smith and Smith (1972) relate to this in detail with particular reference to the negative aspects of extra-marital affairs. They state that affairs tend to create communication barriers, destroy trust, stimulate destructive jealousy, signal a rejection of the primary partner, and encourage feelings of insecurity and inadequacy.

These points, continues Bernhard, show clearly that traditional marriage has very stiff opposition; and, as mentioned earlier, the divorce statistics show that, on the whole, marriages are not surviving too well. Many of those marriages that do not end up in divorce do not take too long to become dull and drab.

Phrase used by Bernhard (1982) include 'Monogamy is monotony'; or 'Love is the sweet dream and marriage is the alarm clock in the morning'.

5.7.7 Healthy Attitudes to Sexuality

To counter the above-mentioned attitudes and to influence married couples or couples proposing to get married, it may be beneficial to take strong action, -- specifically in two areas:

1) The patterns of married life may need to be altered in order to ensure that the marriage does not fall into a monotonous routine.

2) Couples may need to be encouraged to equip themselves with spiritual armour against the media onslaught. This could strengthen the commitment of men and women to 'the marriage' as well as to each other on a continuous basis.

The patterns of marriage -- states Burgess (1953), and say Mace and Mace (1985) -- recognised the advantages for love and intimacy in the 'companionship' marriage. Mace and Mace (1985) are of the opinion that world-wide progress in democratic ideals has led to the formation of more and more companionship marriages. Marriage, Bernhard continues (1982), is the only true democracy, where the individuals involved in the relationship really are of equal importance. Responsibility is divided or shared, and both have a right to their own personal needs.

In the section on Needs, * the importance of helping the spouse fulfil their personal needs was discussed. The importance of expressing, as well as of showing appreciation is also being emphasised. Regular use of words such as 'please, thank you, I ove you, sorry', together with helping one's spouse attain his/her needs, are only a very basic beginning in ensuring that there is a stable relationship. The basic relationship can be worked upon to prevent it becoming boring. If these basics are built into the union of man and his wife, then the relationship has potential to grow.

One of the key areas for personal excitement is in the couple's sexual life. It is in this area that the investment made on the overall relationship can truly show dividends.

'Variety is the spice of life'. However, in the sexual act itself the couple's potential for variety is restricted primarily by the physical limitations of the partners themselves. Hawkins (1972:21), Jessie Bernard (1972:17) and Bernhard (1982), bring the point that these physical limitations need not restrict the success of the sexual experience, provided the couple make use of a main sexual asset, i.e. the imagination. It is relevant at this stage to explain the marriage ingredient of

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* See p.87

imagination, with its significance from two different angles.

Firstly, most men and women 'have' persons who they consider qualify for the titles of Mr. and Mrs. Universe. If marrying a Mr. or Mrs. Universe was a primary condition for marriage and sexual satisfaction, then how many people would ever achieve such satisfaction? Supposing such a union did actually take place, -- for how long in their married lives would this prime illusion 'condition' last?

Secondly, even if a couple enjoy one another's physical beauty to its full extent , with leaving nothing to the imagination, how long would it take before the boredom of having 'seen and done it all' could set in? Cuber (1972:22) writes that this boredom typifies a large number of what he calls "devitalised but successful marriages". Jessie Bernard and others discuss "How to Make Marital Sex More Exciting" with the main focus of their discussion on the issue of "overcoming boredom", (1972:17).

Bernhard (1982) further asserts that these two points (use of imagination and threat of boredom) demonstrate that, in order to have an ongoing, meaningful and rewarding sexual relationship, something else is needed other than the physical bodies. This is the development and use of what Hawkins refers to as "the use of fantasies and mental pictures", (1972:21).

The format suggested in *Judaic thought for development* and use of imagination is through 'Tzniut' -- 'constructive restraints', used intermittently, and designed specifically to retain and heighten the glamour and romance of the marriage relationship.

How clothes are used is an example of this. Bernhard (1982) suggests that 'feminine mystique, restraint and coyness make a woman fascinating'. When clothes are worn properly they help bring out these features in a woman. Clothes covering the body help stimulate the man's imagination so that the woman can be successful even when nature has failed, e.g. when she is older and has lost her vital statistics. This point ties up with the Judaic precept of enjoying the sexual act of actual copulation only in the dark.

Bernhard (1982) elaborating on Jewish sources, states that constructive restraints increase erotic interest. Satisfying sexual relationships can be had without examining one's partner 'inch by inch'; or, maybe the sexual life could be a success just because of the partner's not being examined 'inch by inch'. The above-mentioned use of the shadows of a dark room doing efficiently what clothes do in the light, is Judaism's advocating guide to successful sexual relations. Darkness also encourages subtlety and discreteness -- by letting the partners lead each other gently and indirectly on the 'journey' of discovering their likes and dislikes.

The last-mentioned approach would seem to be as important in the sexual relationship as in any other area of communication within marriage. This approach was also brought up as important in Shimel's discussion on "Sex Conflicts in Young Marrieds", (1972:25).

5.7.8 'Nidah' -- The Jewish Laws Governing the Couple's Interrelationship With Respect to Menstruation

Bernhard (1982) adds that another cause of couples feeling that their marriages are routinised and dull is 'an overdose of togetherness'. Every person has a time when they have a need to be on their own.

The ability to acquire cultivation of such times alone, within the marriage, on a regular basis without the spouse experiencing feelings of rejection or without the 'loner' having guilt feelings, is not very prevalent in Western World marriages. The Jewish Laws of Family Purity* offer a system for implementation of the need for privacy within marriage. It is a period of 'separation' of at least twelve days, starting from the first day of the wife's menstrual period. It is a time of total physical separation, however, in terms of other areas of the relationship, e.g. sharing of ideas, warmth and intimacy, this period of physical separateness is meant to be a period for building up these other areas (so long as these are not the type of activities which inevitably lead to physical contact).

Communication as a field of interaction, offers many good examples of how the Jewishly required period of physical separation can be put to good use. Fr instance, in any marriage, there are misunderstandings. Some are resolved more easily than others. Many people have the tendency to hide or to brush aside the misunderstanding in an embrace, only for it to emerge again at a later, regrettable moment. However, during the period of days and nights of separation, the couple's only means possible for clearing the air would be through verbal and related communication, e.g. 'body-language', and hence this system encourages the couple to build a healthy communication system.

Bernhard (1982) divides the other advantages of the Family Purity Laws into two groups:

1) Physiological benefits

2) Psychological and sexological benefits

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* Family Purity Laws are written in the Bible as laws which Jews are commanded to keep for no reason other than that G-d commanded them to do so. The benefits mentioned in this chapter are not an attempt to justify these laws but rather to explain the more obvious benefits, thereby presenting these laws as a means of increasing sexual intimacy and hence enriching the marriage as a whole.

Bernhard (1982) divides the other advantages of the Family Purity Laws into two groups:

1) Physiological benefits

2) Psychological and sexological benefits

5.7.8.1 Physiological benefits

i) Coppleson and others (1969) showed that women who keep away from sexual relationships during their menstrual periods have a 1/20 chance of contracting cervical cancer as compared to other women.

ii) The Laws demand of a woman to 'check' herself properly internally and externally after each period. She is thus likely to notice unusual vaginal discharges. This enables her to get to the symptoms of a potential physical problem quickly before it develops into something more serious.

iii) Women observing the Laws of Family Purity have been found to suffer much less from certain venereal diseases.

iv) Husbands of wives who keep the Laws of Family Purity tend to have far less trouble with their male organs than the average man does, (independently of whether or not the husband was circumcised), (Tendler, 1973).

v) In couples where the Laws of Family Purity are kept, there is a low tendency to over-indulge in sexual activity. Sexual over-indulgence can drain a couple of vitality, and prevents using this vitality to carry on with their normal lives, (Tendler, 1973).

5.7.8.2 Psychological and Sexological benefits

a) The system guarantees the wife's need for privacy when she is at her lowest ebb, and then allows/requires her at a certain time to withdraw without guilt feelings. She knows that he knows that it is not because she doesn't love him.

b) Women practising these laws are likely to have little doubt that they are valued not only for the sake of their bodies. During the period of physical separation, the husband has ample opportunity to demonstrate his valuing his wife for not her body alone.

c) The periodisity of sexual desire in the woman correlates with the end of the days of separation, (Smithline, 1965).

d) Observance of these laws enforces bringing variety into the sex routine, thereby preventing it from becoming monotonous. In the words of Benhard (1982) 'An affair is exciting because it is wrong, illicit and not routine. Man should try to make this affair within marriage. Without this, he can become like a cook in the kitchen, constantly nibbling and therefore never hungry enough to enjoy a good meal.' Observance of the Family Laws enables the couple to experience a monthly 'honeymoon', being a new one every month, -- not like the 'original honeymoon fiasco'. The system allows time for rebirth of desire between 'him and her', 'her and him'.

e) Kinsley's study of male sexual behaviour (1948) shows that male religious Jews are the least active extramaritally among all American husbands. This is attributed to the fact that Jewish men, who are observant of the Laws, have less quantity but more quality in their sexual relationships. The periodisity of the sexual relationship makes them less likely to be feeling rejected and more likely to perform well.

f) The laws address themselves to the different sexual needs of husband and wife. For the man, sex is often regarded as 'quick kicks'. For the woman, sex is love-making, commitment, concern and tenderness. The laws help the man to realise that the sexual act is more than just immediate satisfaction. In Jewish law the wife cannot be forced to have sexual relations; and, there is an actual obligation on the husband to utilise foreplay. He is, according to the Family Purity Laws obligated to meet his wife's sexual needs. Within such a framework the man stands to gain a great deal.

g) Bernhard (1982) further suggests that the effect that these laws can have on the couples' communication is 'a good old age insurance policy' for the times when the sexual part of the relationship will have become less dominant.

5.8 Spirituality and Marriage

In Chapter 3* a comparison was drawn between a secular and a Judaic approach to making life meaningful. It was stated that, in the view of both, it is important to find a meaning to life. Both the secular and the Jewish view of marriage see this as a means through which two individuals can achieve/find greater meaning to life than they would on their own.

The major difference between the viewpoints noted for definitions is in the area of 'purpose to life'. Judaic sources prescribe differently the mechanisms through which life can attain meaningfulness. It is on this mechanism that this section focuses within the context of marriage.

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* See p.33

The meaning of life can be discussed in terms of two interrelated concepts, namely: the freedom of choice, and spirituality within marriage.

5.8.1 Freedom of Choice

An underlying principle, governing the life of the Jewish individual, is stated in the Bible as "I have placed before you life and death, the blessing and the curse; choose life, so that you and your descendants will survive", (Deuteronomy, 30:19). This verse seems to suggest that life is synonymous with good, and death synonymous with bad. The verse further implies that it is the direction in which the freedom of choice is made that determines whether or not the person is considered as truly living. It would thus appear from the above verse that the Bible considers it an obligation to 'be alive' by making positive choices. If this is so, then by the very recommendation, i.e. "choose life", it can be understood that the Bible sees the freedom of choice as a given fact of life. A healthy human being has the constant possibility of responding to any situation by means of choice. This possibility to choice can be utilised in constructive logic and/or for control of feelings, or by a combination of both.

Berne (1964) and Harris (1969) use freedom of choice as a basis for Transactional Analysis.*

To quote Harris (1969:xiv), Transactional Analysis confronts the person with the fact that he is responsible for what happens in the future, regardless of what happened in the past. The significance of this, however, is contained in Harris' next statement: "Moreover, it (Transactional Analysis) (TA) is enabling persons to change, to establish self-control and self-direction, and to discover the reality of a freedom of choice". It is in

* See p.190 for an explanation of Transactional Analysis

this process of choosing that man develops his spiritual potential and can find the all-important 'meaning' to life.

In applying the above approach to Judaism, meaning is increased by making a choice which could facilitate growing closer to G-d. An incorrect choice will lead away from G-d and will decrease the meaning of life, in Jewish terms. There is no such thing as a neutral choice and hence man is always in a state of either progressing or regressing in his endeavour to find meaning to life, (Vilna Gaon, circa 1750). For example, for a person in a situation where he is tempted to lie, the very act of hesitating to lie is in itself an act of positive growth, an internalising of the importance of truth. This growth is achieved irrespective of whether, in the end, the person does lie or not.

5.8.1.1 The Process of Choosing

In the opinion of Adahan (1987) the biblical injunction to distinguish between good and bad also implies that choice must be governed primarily by rational, logical decisions.

This does not mean that he must not utilise his affective assets. On the contrary, man is only functioning to his full potential when he is using his total being in the service of G-d. However, continues Adahan (1987), systematic decisions should (as far as is humanly possible) govern man's actions.

5.8.1.2 Stress and Free Choice

In view of the fact that life is full of stressful situations, the model must also be explained in terms of how people relate to stress. In terms of TA, which views human behaviour as being a product of the Parent (P), Child (C) and Adult (A) interaction, we find that, under sufficient stress the A can be impaired to the point

where the emotions (C) take over inappropriately. The PAC boundaries are fragile and vulnerable to those signals which tend to re-create feelings experienced in the helpless, dependant days of childhood.

An example of this way of dealing with stress is with what Berne (1961) classifies as 'playing games' or Satir as 'manipulative roles'; for example, placator and avoider. *

Harris (1969) suggests that these 'games' have their origin in childhood and are based totally on feelings. He states that this type of reaction can bring immediate satisfaction to a person and that it, hence, often appears attractive. In the long run, however, it would probably compound the original need and is likely to lead to disaster.

To a large degree, feelings are generally aroused by events, or results of events, that occur/ed in a person's external environment; and less often triggered off from within the person himself.

If man reacts only so as to satisfy his feelings, he is basically trying to get his satisfaction from the outside world, rather than utilising the internal environment of his thought processes to help control, or at least adapt, his feelings. Through such a method of reacting, it could be supposed that man places himself at the mercy of his external environment. Without the use of logic, man is reacting in a manner where many of his actions will be 'dictated to by his external environment. He is then not 'doing the choosing', but is letting himself be manipulated.

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* See the section on Communication earlier in this chapter, p.78 for detailed examples.

Harris (1969:58) further states about 'Child' behaviour that "the outcome is always predictable. This is one of the essential characteristics of games. There is a certain security in games. They may always turn out painfully, but it is a pain the player has learned to handle. When the Adult (the thinking part of the person) is in charge, the outcome is not always predictable.... but there is the possibility of success. More important, there is the possibility of change". In terms of the above-mentioned approach to Judaism, this may be understood as 'there is the possibility of changing so as to achieve ultimate satisfaction and meaning in life'.

This concept of internal control, is well illustrated in the Mishna (Avoth, 4:1): "A wise man is he who learns from everyone", no matter who or what the other person is; "The wealthy person is one who is satisfied with what he has", independently of how much or how little he owns. This Mishna, in Jewish sources, is interpreted as telling man not to seek happiness via factors dependent on anything external to himself, but rather on appreciating what he/she has within.

Continuing, according to the two examples cited in the above Mishna, man is told to take an approach of trying to value every person (or situation) that he comes across, and to learn something from these. For example, if a lawyer has to meet a bank robber, while realising that his client might have a wrong sense of values he may nevertheless be able to extract for himself something valuable in the line of, e.g. efficiency, from the very robber.

Similarly, constantly focusing on, and appreciating what, one has rather than on what one does not have, enables a person to feel positive about his or her present situation. The Mishna quoted above suggests that people strive for internal enrichment rather than on external 'riches'.

On this basis, 'free choice' can be interpreted to mean that, unless the individual has physical limitations, he has the possibility to do whatever he chooses to do. Limits set by law, e.g. laws of the country or of religion, do not take away a person's free choice; man may still choose to break the law. Laws place the choice that is made into correct or incorrect categories, strongly encouraging persons to make a particular choice; but, the choice still remains the person's choice by his own volition.

Jehu (1967:18), in presenting his learning theory model, suggests that changes in behaviour can occur as a result of "insight learning". If one were to take the approach of what he calls "the cognitive theorists" one has a model which can link up well with Adahan's model. Jehu states that stimuli must have meaning for the learner, who uses his intellect, and his knowledge of, the situation to adapt to the stimuli. He stresses the importance of awareness in learning.

Every person comprises a complex combination of feelings, beliefs, conditioned responses and inherent personality traits. The more understanding man has of his own unique combination, the more capable he will be of utilising himself and his surroundings constructively. People (Longman Dictionary, 1984) want to have an inner sense of worth. In order to achieve this, constant acts of self-leadership must be carried out. These acts originate through man's thought processes.

5.8.1.3 Thinking

What classifies a person as a thinker is his ability to look ahead and consider the consequences of his actions. Harris (1969) quotes Hartshorne and Trueblood as stating that the human mind operates to a large extent by reference to what might happen if certain steps are taken. Harris also quotes Ortega (1969:61), "Thinking is not merely awareness of action.... but is true and

creative cause.... this is what is meant by self-causation".

Judaic sources appear to take the approach to thinking-man one step further: The Mishna (Avot 4:1) classifies a wise man as "He who sees the future". The Hebrew word used here for 'see', (re'eh), is often used to convey a meaning of understanding, insight or even acceptance. Based on this, Lev Eliyahu (1983) explains that the Mishna here tells us that it is not sufficient for man to think about the future, because the pressures of the here and now, and of the feeling part of man, are often strong enough to counteract simple comprehension of future consequences. What is needed in order to function correctly on the basis of the consequential knowledge is to SEE the future as if it were alive, here and now. The Mishna, quotes Lev Eliyahu, shows the importance of internalising knowledge so that thought will triumph over feelings and will direct them.

5.8.1.4. The Area of Significant Choice - Thoughts and Feelings

It is in this illumination of the Lev Eliyahu that the relationship between man's thoughts and feelings -- what Linzer calls "the intellectual-behavioural conflict of the individual", (Linzer 1984:59), can possibly be understood. In the man who functions mainly on feelings, very little thinking is done in terms of the later consequences of his actions. In the thinking man the knowledge of the consequences of his actions helps him to direct his feelings in a positive direction. In other words, a person who is living a constructive and meaningful life does not negate his feelings or any part of his person but, on the contrary, utilises his full potential, physical and meta-physical, -- to live by. The key to success would then lie in controlling and directing all the physical needs through conscious use of

the mind to assess the consequence of each action before it is carried out.

In the same vein Linzer (1984:73-74) states: "The development of self- control -- the sine qua non for the religious and social life... through control of the impulses and development of the superego, ... the child is freed to enhance individual capacities and potential. By internalising notions of right and wrong in personal actions and in interpersonal relationships, the child has incorporated the rudiments of independent functioning in society". Linzer elaborates on this theme by saying that the development of conscience is a source of individual independence. Linzer further asserts, in the name of Rabbi Hirsch, that the learning of self-control and mastery over passions and impulses is part of the process of functioning independently. "The capacity to become independent is acquired while being dependent; it emerges and co-exists with the experience of interdependence", (1984:92).

Man possesses instincts and drives which may be negative, e.g. the sexual drive could be used indiscriminately and immorally. What the Torah desires of man is to control and direct his sexual drive so that it is used as a special and valuable asset within his own marriage.

Any event could be utilised for self-pity and resentment or could, alternatively, be seen as an opportunity for self growth and for refinement. The choice is always present. Rabbi Sherman (1987) and others have shown how, even under the extreme conditions of the concentration camps, there were those who rose above the situation repeatedly by being a source of inspiration to others. There were other types who did not react this way.

An example of greater relevance is observing a child, when it does something disrespectful to its mother. The mother feels angry. Anger can generate a desire and decision to humiliate the child so as to teach it a

lesson (bearing in mind that there is also an element of revenge in the action). However the incident is alternatively an opportunity for practising compassion, by overcoming the hurt. One could be resourceful and find a means by which to help the child understand what has occurred. This response is likely to help the child to want to become more respectful -- instead of creating further resentment in the child by resorting to punishment.

Thus, when The Bible says 'choose life', this can possibly be illuminated as saying 'Ensure that you make a rational decision which will further stimulate your positive growth', such that intellect guides and channels feeling and action. A rational decision is what Berne (1964:184) calls "a decision made with a sense of awareness".

5.8.2. Spirituality WITHIN Marriage

Spiritual commitment, as a force on its own, has advantages for the marriage. Vertical (spiritual) trust can be particularly helpful during periods of marital stress when the horizontal (person to person) trust is lessened. In addition, having a sense that G-d Himself is in control and that, as a result of this, life has meaning, may help in a crisis where fragile human trust would not be enough to sustain hope and courage. Spirituality can help stabilise a relationship when it is knocked by stress.

Clinebell (1963:447) states that there are at least three fundamental aspects to the religious needs of mankind:

1) "...the need for an experience of the luminous and the transcendent. This is the need to feel that there is something wonderful, transcending the mundaneness of life;

2) the need for a sense of meaning, purpose and values in one's existence,

3) the need for a feeling of deep trust and relatedness to life, which Maslow refers to as the experience of being part of the whole universe".

From the Jewish perspective described, these spiritual needs would appear to be the only needs in life which are totally within man's own ability to cultivate and develop. "Everything is in the hands of Heaven besides for the fear of Heaven", (Nidah 16b). Thus, it it is how a person has developed his fear of Heaven which is likely to determine how he will relate to what (by way of means) Heaven has given him to live with.

However, just as even in the ideal marriage there are differences, so there will be different views and points of emphasis in the spiritual life of a couple, even if there is general acceptance of a particular religious framework. For example, in the sphere of charitableness, the one spouse may feel it important to attend as many prayer services as possible whereas the other spouse may feel it more important to visit the sick and the aged.

Similarly, the Torah distinguishes between commandments given solely to man and those given solely to women. Each one of the spouses has his/her own area of spiritual responsibility. The process of achieving spiritual intimacy between the couple appears to be similar to that of achieving any other need satisfaction. *

Adahan (1987) lists some of the essential Jewish premises and goals contained within this approach :-

1) Recognising that G-d is involved in every single event that occurs;

2) Whatever G-d does is for the good even though it may appear as a misfortune at the time of occurrence;

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* As discussed earlier in the section on Needs p.85

3) Do G-d's will as if it were your own;

4) Serve G-d with joy;

5) Freedom of choice is a given fact of life;

6) Man should see it as a primary responsibility to develop a love for acts of loving-kindness;

7) Judge others favourably, no matter how hurt we may feel;

8) Love your neighbour as you love yourself.

Marriage is viewed, in Judaism, as the ideal mechanism for achieving these goals; in particular those goals referring to acts of loving- kindness, judging others favourably and loving one's neighbour as oneself.

It is up to the individual Jewish couple to 'choose' which of the above premises they wish to cultivate as the most suitable for themselves, for perfecting. All of the above premises would appear to have the potential for providing the framework for a special marriage relationship; and for spiritual intimacy.

5.8.2.1. Increasing Spiritual Intimacy

Apart from choosing what he is going to do, man also has a choice of how he is going to execute his decision. In the opinion of the researcher, it is in this 'how' that the key reflection of a person's level of spiritual intimacy is found. The gain possible is relative to the amount of enthusiasm invested into the task.

The above would include the need to understand that, in Judaism, it is the individual who holds the key to his level of spiritual intimacy. This intimacy is not directly dependent on the number of laws and customs observed; but the intimacy also, or maybe preferably, depends on the quality of the observance of certain laws. Linzer (1984:59-60, refers to the "enthusiasm and joy...

embracing the tradition out of love... to reaffirm a commitment out of choice and not out of habit". This affirms the Jewish perspective of the investing of love, per se, into all spiritual/physical actions; this investment is initially guided by choices on a cognitive level, such that all aspects of personality are thus synthesised to a higher-order sanctity.

5.8.2.2. Utilisation of Spiritual skills

Earlier in this chapter, the following words from Pirkei Avot were quoted: "Who is a wise man, he who sees the future". The Rabbis (Vilna Gaon, circa 1750) give an interpretation of 'the future' as relating to the fact that the only certainty in life is death. Clinebell and Clinebell (1970:199), in this connection use the approach of "If you are now standing at a point in time near the end of your life, as you look back over your life, how do you feel about the way you have invested your minutes , hours and days?".

Reflecting on this, would results in the follow-up question 'What would I like to see changed now in my life and marriage?'

Clinebell and Clinebell (1970:192) refer to "time-transcending experiences", i.e. allowing oneself to understand and enjoy the miracles of this world. "The importance of these experiences can be partially understood in terms of decreasing man's grandiose need to play G-d". (Holmes as quoted in Erikson, 1964:30), believed that "The first step toward a truer faith is the recognition that I, at any rate, am not G-d". Clinebell and Clinebell (1970) bring to bear on this that, when one considers the immensities and the systematisation of the universe and its inhabitants, then it is difficult to keep 'I-ism' intact. Developing an appreciation of this kind, for the world around oneself, opens up for individual avenues of feeling and experiencing the hand of G-d.

Such an appreciation of the world should help a person develop an approach where he appreciates the very essence of his life as well as acts and experiences, e.g. on a very basic level; e.g., enjoying to a maximum the tastes and chewing sensations of food. This type of appreciation-mechanism is likely, in turn, to lead to a greater sense of appreciation in the inter-spouse relationship.

However, whatever sensation of intimacy is experienced by the couple can only be relatively short-lived if it is not given long-term meaning. This may be achieved by the couple's tackling the question: 'What makes life worthwhile?', (Frankl, 1984). It is not the answer this question which is so crucial -- but within the framework of one's own reference, each person will give differing, yet appropriate, answers. What is vital is that the couple feel that they are confronting the question, and that they thereby feel optimistic that, together, they will eventually come up with a worthwhile answer.

As has been explained, in terms of this particular approach to Jewish spirituality, the underlying factor which determines the success of life, and hence of marriage, is the development of the person/s in terms of 'choosing life'. Elaborating further, this in turn is governed by how appropriately the couple together, and as individuals, utilise their freedom of choice. Whether they are thinking and feeling before reacting, or whether they are only experiencing feelings is decisive for the relationship.

The real sign of the successful integration of sanctity into the marriage will be when there is a synthesised response by the couple to one another on all levels. There are then no longer intellectual and emotional realms, but all flows naturally -- like the notes of a master musician who, having mastered the individual notes, creatively lets the music flow, while able to

blend his whole personality and being into the music. Marriage, however, necessitates a conscious infusion of sanctity before it can flow naturally.

5.9 Conflict and its Management in Marriage

Conflict exists when there is a clash or divergence of opinions and/or interests; or when persons who disagree try to impose their viewpoints on the other/s, (Webster Dictionary, 1986). In applying this definition to marriage, Matthews and Mendelow (1984) describe conflict in marriage as disagreements, arguments, rows, fighting or any interaction of a similar nature, between the spouses.

5.9.1 The Inevitable Existence of Conflict

According to Pollak, quoted in Clinebell and Clinebell (1970:95) "a relationship which spells closeness also spells conflict". Aggression and conflict are not necessarily bad qualities for a relationship, unless they become destructive, (Charny, 1975). Bach and Wyden (Kammeyer, 1975:315), argue for controlled aggression to be able to achieve "better understanding among family inmates". Clinebell and Clinebell (1970:96), while agreeing with the above approaches, add that because "marriage is the most intimate of relationships, it also contains the greatest potential for conflict". Matthew and Mendelow (1984) suggest that a marriage without any conflict is one which has died, "because this means that negative feelings are being repressed instead of expressed; there is an indifferent attitude towards feelings, and even positive feelings cannot be expressed", (Matthews and Mendelow, 1984, Conflict, p.2). It is essential for marriage that the conflict be turned

into a positive, constructive experience, which will strengthen the bond between the spouses.

5.9.2. The Process of Conflict

In the opinion of Clinebell and Clinebell (1970) need-deprivation is the main cause of conflict. Need-deprivation may be experienced by one or both of the partners which, in turn, causes anger in the other partner, who attacks; this results "in counter attack and the increase of interpersonal distance, which in turn produces greater need- deprivation and greater anger", (pp.96-97). These angry exchanges of attack and counter attack continue until one of the partners breaks the cycle by either conceding defeat or withdrawing. The Clinebells refer to this process as The Distancing Cycle.

Matthews and Mendelow (1984:3-4) explain The Distancing Cycle in terms of the following steps:-

1) Need deprivation takes place, i.e. some need is not being met;

2) The party feels angry at being 'deprived';

3) The anger is expressed in the form of an 'attack' -- which can take many forms e.g. withdrawal, name-calling, generalising, or denying the spouse's reality.

4) The attack produces a reaction in the other. This reaction could be the same as the tactics for 'attack' ... or different, ... So the spouse who was originally seen as the 'depriver' can either him/herself now get angry and carry on the cycle, or react sensitively and break the deprivation-cycle".

The cycle can be either repeated or broken. If it is repeated, a full-scale fight may be looming. On the other hand, one of the partners may decide against this and break the cycle. This could be for negative reasons such

It is here that the element of free choice* comes into play, together with the factors that influence it. One choice lies in the awareness and appreciation of the other partner's real needs, together with an understanding of how The Distancing Cycle operates. This could motivate a person to break the cycle by an act of responsible behaviour. An alternate choice would be to continue the disagreement. Whereas the first choice will break the cycle and will create the potential for greater satisfaction in the long term, the second choice, which would cause a continuation of The Distancing Cycle, would achieve the immediate short term satisfaction of winning a fight. This might prove disastrous in the long term, for the marital relationship.

The potential does exist, for one or both partners, to react with awareness and to respond sensitively to the other, thus breaking The Distancing Cycle.

This cycle is presented overpage in Figure 5.3

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* See the previous section, P.106 for a detailed discussion of 'free choice and basic instincts'

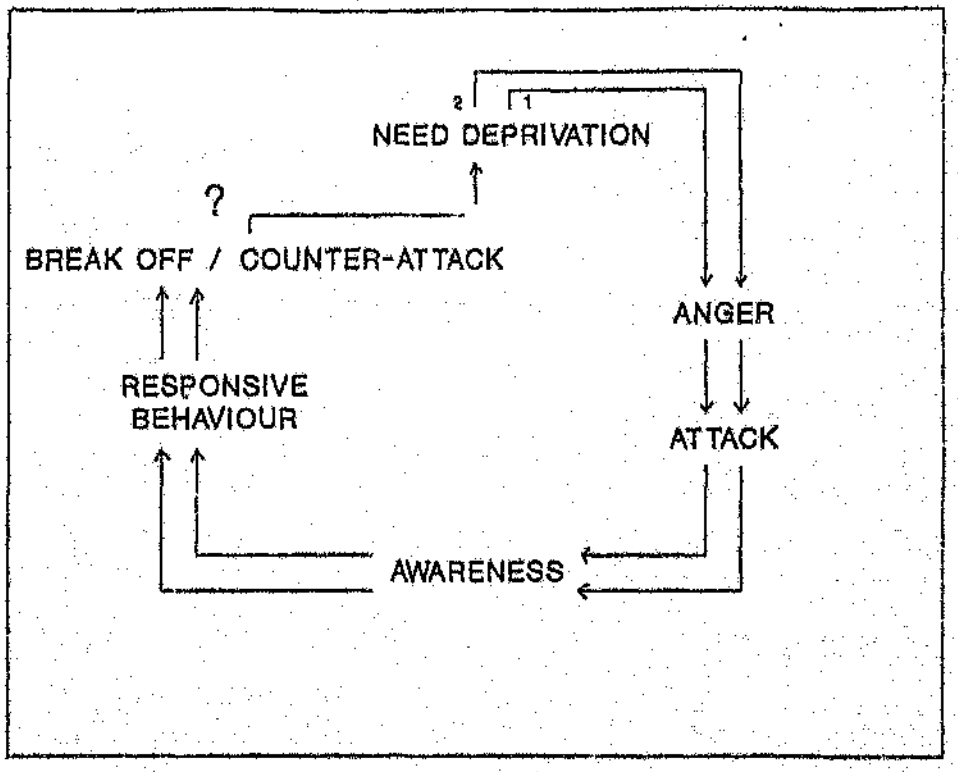

Figure 5.3: THE DISTANCING CYCLE

Matthews and Mendelow (1984), citing Clinebell and Clinebell (1970) suggest that the responsibility of deciding how to react would involve the person having to ask him/herself the following questions:

1) Is this really an issue worth fighting about or am I protecting my self-esteem?

2) What are my needs?

3) What are my partner's needs?

4) What compromises or solution do we need to find to satisfy both of us?

5) What small step can we take towards action now?

The Clinebells (1970) mention that one of the spouses might interrupt the cycle after a short angry exchange because the mutual attack presented an opportunity for him/her to drain off some pent-up hostility. Thereafter,

a genuine attempt to understand the partner's motive underlying the disagreement would lead to a recognition of the need deprivation. Couples with less healthy relationships would tend to have longer lasting fights.

5.2.3. Learning to Handle and Utilise Conflict Constructively

Kammeyer (1975) postulates that most couples have not yet learned to fight constructively. The average couple believes that there must be no conflict at all because conflict will lead to, or may lead to, a free for all where no 'punches' are held back. Then both partners get severely hurt emotionally, if not also physically. However, say Clinebell and Clinebell (1970), a couple can develop an understanding of how "to learn from their fights; they can learn how to keep them from becoming physically or emotionally destructive, how to interrupt them sooner and how to grow closer because of them. Intimacy grows when conflicts are faced and worked through in the painful but fulfilling process of gradual understanding and compromise of differences", (p.96).

The following suggestions can be considered as guidelines towards achieving effective conflict resolution, (Clinebell and Clinebell, 1970; Matthews and Mendelow, 1984):

1) Conflict normally occurs because of ineffective communication. In order to resolve it a concerted effort must be made to improve communication especially with respect to

(a) listening to the partner, and

(b) checking out whether what the spouse thinks he heard is really what the other partner did, in fact, say.

2) It is essential to accept the one partner's feelings as a reality, because to him those feelings are real. The partner must be given feedback as to the acceptance of his feelings.

3) When there is a disagreement, the problem should be discussed

(a) one issue at a time,

(b) the individual issue should be narrowed down to its specific practicalities. Generalisations can be the causes of many misunderstandings,

(c) the issue should be discussed objectively; without becoming personal.

4) It should always to be borne in mind that the person with whom the partner is arguing is his chosen spouse, who is to be trusted and is deserving of respect. Thus, ideally, there should be a positive attitude towards resolving any conflict which may arise.

Chapter 6

OVERVIEW OF THE MARRIAGE ENRICHMENT MOVEMENT ELSEWHERE AND IN SOUTH AFRICA

6.1 Introduction

Thus far, in reviewing and appraising the state of existing social technology, the focus has been on published and unpublished literature, pertaining to the content of marriage enrichment programs, tempered by the researcher's own first-hand experience of participation in a marriage enrichment course. The researcher also acted as facilitator in a number of courses, prior to the commencement of this study. Further, appropriate to a review, is an overview of programs, especially South African programs, undertaken in pursuit of the aims of this study. *

In order to contextualise the overview, a brief history of the marriage enrichment movement is presented.

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* See Chapter 1, p.7

6.2 History of The Marriage Enrichment Movement

6.2.1 Elsewhere

The forerunner to marriage enrichment began with the National Training Laboratories in Bethel, Maine, in 1947. This later developed into encounter groups in the late 1950's with a focus developing from "sensitivity" to "encounter" to "human potential" to "enrichment", (Smith et al., 1979:89).

It appears that, from then on, the development of marriage enrichment has its roots in the church. The first formal marriage enrichment work was carried out by Father Gabriel Calvo in Barcelona in 1958 (Mace, 1977). Independently of others, David and Vera Mace started running courses for married couples in North America in 1961. Otto, who was conducting a variety of experimental programs in the area of marital and family enrichment as early as 1961, described these courses as developing 'human potentialities'. To prevent the movement from being viewed as giving therapy following serious breakdown of marriage, the term 'enrichment' was developed so as to denote growth from a normal and stable family position.

By the mid-Sixties several national and religious organisations in Europe and the U.S.A. had begun to offer programs. In Europe, the Catholic Church offered the course developed by Calvo which became known as The Marriage Encounter Movement. In 1965, in the U.S.A., Leon and Antoinette Smith ran their first course, followed by Otto in 1967. In 1969 the Maces trained a group of Quakers as the first potential marriage enrichment facilitators, and in July 1973 launched the Association of Couples for Marriage Enrichment (ACME) in order to

co-ordinate and unify the progress of the marriage enrichment movement.

ACME has since developed into a world-wide movement, as has the Catholic Marriage Encounter Movement. Over the years, several different marriage enrichment programs have been developed, most of them being adaptations of the aforementioned programs. Smith's program for the Methodist Church and The Minnesota Couples Communication Program are also often used as a basis for other programs.

6.2.2. In South Africa

The beginnings of the marriage enrichment movement in South Africa also has its roots in the church, the Protestant Churches having taken the lead in the mid Seventies. Though some churches did encourage the implementation of such courses, marriage enrichment courses to date, are presented on an on-off basis. Welfare organisations and FAMSA also presented these courses "on a small scale and on an uncoordinated basis, with little continuity or follow-up programs", (Department of National Health, 1985:51). A third sector which developed and offered marriage enrichment programs comprised mental health professionals.

In 1982 the Federation of Synagogues, a religious body to which most traditional Jewish congregations in South Africa are affiliated, were alarmed at the ever-increasing divorce rate among Jewish couples. They introduced 'marriage enrichment' to counteract this trend.

The first course held was adapted from other marriage enrichment courses with specific input from Jewish teachings on marriage. This specific input focused mainly on the subjects of sexuality and spirituality. A trial course was run for selected couples from whom potential

group leaders, known as facilitators, were chosen. These potential leaders then spent eighteen months training under the auspices of the Federation of Synagogues, as well as adapting the Federation's initial course. *

6.3 Previous Research on Marriage Enrichment Programs

6.3.1 Elsewhere

Hof and Miller (1980)** point out that reviewing research literature on marriage enrichment is made difficult by the lack of a generally accepted definition of marriage enrichment and because of the many differences found in the various marriage enrichment programs. Hence, it is difficult to determine which studies should yes and which studies should not be included in a marriage enrichment course survey. For example, should a communication program for couples be considered as a marriage enrichment course? Hof and Miller themselves undertook a study of marriage enrichment programs already evaluated by others. The majority of these were carried out by means of a pre-post assessment format, i.e. where two groups formed the respondents, i.e. a treatment group, and a non-treatment control group. To draw parameters around the scope of their own study, they outlined only programs clearly identified as marriage enrichment programs: programs which placed an emphasis on maximising the potential of the couples on the course, i.e. as opposed to marital therapy; they researched among programs which were structured over similar time periods and which utilised the same teaching-learning methodologies as those programs which they considered suitable for the facilitation of marriage enrichment courses.

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* This study presents an empirical evaluation of an adopted course.

** Most of the information contained in this section is based on the surveys conducted by Hof and Miller (1980) as well as that carried out by Otto (1976).

Despite drawing parameters, it was still difficult to draw general conclusions from the studies reviewed. This was because the marriage enrichment programs actually studied differed in their format, goals and scope as well as in their definition of marriage enrichment.

The basic research question formulated with respect to all the studies reviewed was whether or not the intervention procedure was followed by specific affective, attitudinal, cognitive and/or behavioural changes.

Hof and Miller's analysis (1980), reviewed 42 different studies undertaken in the U.S.A.. Most of these 'outcome' studies did report at least some changes as a result of a marriage enrichment experience. Furthermore, these changes were not restricted to any particular type or class of participants nor to other marriage enrichment course variables.

6.3.1.1 Findings and Conclusions of the Hof and Miller Study

Three types of marital enrichment programs emerged in that 58% of the programs focused primarily on communication training; 16% mainly on behavioural exchange principles; and 24% on a variety of experiences and exercises.

Eighty-two percent of the studies used a control group which showed that changes occurred due to factors other than just the simple passage of time. Two investigators, namely Roberts (1975) and Dixon and Sciara (1977), controlled their studies for the placebo effect by giving a course to a control group. Both found greater changes in the placebo group than in the other control group but found even greater changes in the experimental group. However, the obvious question remaining in the other studies is whether the changes measured are not due to

the so-called placebo effects rather than to the marriage enrichment course itself?

40% of the studies only included independent ratings, whereas 93% used self-report measures.

Only 20% of the studies had pre-course and post-course follow-up assessments. Hof and Miller found that the results of most of the follow-up studies were encouraging but not conclusive enough to state that marriage enrichment leads to stable changes in relationships.

Twelve of the studies (29%) in Hof and Miller (1980) directly compare two types of marriage enrichment programs. Five (21%) of those studies found no difference between the two enrichment programs of their respective studies. In contrast, seven studies, i.e. nearly 80% of this sub-sample, reported superiority of one treatment format over another. Epstein and Jackson (1978) as well as Hines (1976) found communication training to be more effective than interaction-insight. Communication programs such as The Minnesota Couples Communication Program (MCCP), were also compared to alternative programs in three other studies. Fisher (1973) found that a behavioural exchange program was superior to insight-orientated group experiences. However, conclusions can not be regarded as conclusive since the number of relevant studies is very small.

With respect to different formats and content in programs, Hof and Miller (1980) could draw no definitive conclusions in terms of positive changes when viewed from the points of marital adjustment, perceptual and personality measures, and relationship skill measures.

Only two studies (5%) examined the effective components of the programs that produce the change. Roberts (1975) found that outcome was positively related to the experience level of the facilitators. Beaver (1978)

reports that changes in communication and empathy occurred
when partners were in the same enrichment group but on the other hand not when the partners participated in separate groups.

Neville (1971) suggests that, although certain personality types are more likely than others to volunteer for marriage enrichment groups, the outcome of the experience may not be affected by the persons' personality type. Beaver (1978) and Huber (1977), however, suggest that males may be more likely than females to change as a result of participation in at least some marital enrichment programs.

Hof and Miller (1980) conclude that while research may suggest some optimism about the effectiveness of marriage enrichment programs one must await the presentation of more rigorously designed research studies before any conclusive statements can be made.

6.3.2 In South Africa

The researcher is aware of five other studies having been carried out on marriage enrichment in South Africa, to date. These were those of Hanekom (1974) (a theoretical study) and the four evaluative studies of Boer (1978), Van Staden (1983), Du Toit (1985) and Boshoff (1987).

Hanekom (1974) carried out a detailed theoretical study with the aim of designing a marriage enrichment program that can be applied in the pastoral care of members of the Dutch Reform Church", (p. 914). In that study, Hanekom stressed the deteriorating state of marriage in South Africa and the need for preventive measures as opposed to curative measures. Hanekom proposed a course which is experiential in nature. The study attempts to show that religion, with its "central, basic, devotion, creates a unique type of love in marriage", (p. 918).

The importance of continuity was stressed in providing regular group meetings, to ensure that the marriage enrichment is an ongoing process. Though the Hanekom study was not an evaluative one, it was the first formal study undertaken in South Africa in the field of marriage enrichment and serves as an introduction to the following four studies:

1) Boer (1978) investigated the effects of a 'communications' weekend on five couples. The sessions consisted of courses on a) knowledge of self and knowledge of spouse; b) communication; and c) conflict. The course was experiential in nature and involved five couples whose relationships were measured against those of a control group, which did not participate in the weekend. Boer concludes that the marriage relationship of the couples who participated in the course improved as a result of their participation in the course.

2) Van Staden (1983) researched a marriage enrichment course which consisted of five couples who underwent a three-phase course.
This consisted of a weekend concentrating on couple communication; a weekend concentrating on the marital relationship; and a final evening which focused on support. The couples were all Afrikaans speaking, had been married for at least one year and had at least one child. The topics covered included knowledge of self and spouse, styles of communication and conflict, and expanding one another's self-image. The skills were taught through written and practical exercises. Couples were asked to conduct dialogue with each other in front of the group.

The results of that research showed that, after the 'communications' weekend, couples communicated and handled conflict better. Certain other aspects of the marital relationship were also found to have improved.

3) Du Toit (1985) examined the development of communication skills of middle-aged families in the period immediately after the last child had left home. His research was conducted with a total of six couples, three in the experimental and three in the control group. The marriage enrichment course consisted of seven short sessions on communication run "over part of a weekend" (p.176). Du Toit found that the experimental group experienced "a marked increase in the recognition of the importance of effective communication in marriage, but no significant improvement in communication skills", (p.176).

4) Boshoff (1987) studied the effects of a religiously oriented marriage enrichment course using group dynamics. Boshoff used a total of twelve couples, six in each of the experimental and control groups. The course was run over one weekend, with three sessions devoted to
a) communication;
b) conflict; and
c) sex in marriage.
Boshoff found the results to be inconclusive.

It is interesting to note that all the previous studies in the field of marriage enrichment carried out in South Africa were undertaken with Afrikaans speaking respondents.

The present research study therefore offers an opportunity to carry out program evaluation on a different population group. In addition, at the outset of this present research, it was intended to use an experimental group of thirty couples, i.e. five times as large a group as any of the previous research samples.

Practically, the experimental group sample size was more than double that of research undertaken in this field in South Africa previously.

6.4 Generic Features of Marriage Enrichment Programs

From the writings of Mace and Mace(1976), Otto (1976), as well as Hof and Miller (1980), the following can be identified as features of marriage enrichment, wherever undertaken:

1) The overall goal inherent in marriage enrichment is to stimulate a commitment towards mutual growth in married couples, by means of some direct teaching and a large input of experiential learning.

2) It is anticipated that attendance at a marriage enrichment course will be viewed as the beginning of growth towards life- long enrichment of the marriage, and that it will not be regarded as an end in itself.

3) Because marriage enrichment is understood as a life-long process for a couple, the timing of attendance at a course is not crucial. It can occur at any stage in the spousal relationship, whenever the couple wish to attend a course.

4) Marriage enrichment 'is offered' through the medium of the small group -- the group consisting of married couples. The patterns along which marriage enrichment groups are structured may vary. Three basic patterns have been identified, namely the Marriage Encounter Group, the Marriage Communication Laboratory, and the Association of Couples for Marriage Enrichment (ACME).

Marriage Encounter includes no "couple-to-couple" group interaction. The focus is on providing the most favourable setting and support for an ongoing and private couple dialogue. The sessions involve the group of spouses as a whole listening to a talk about various aspects of marriage, given by the religious leader and/or couples who act as group leaders. After each talk the participants write down their own separate thoughts, and after this they split up into their individual dyads to

share the experience. This process is repeated a number of times throughout the course.

The other two programs, namely The Marriage Communication Laboratory and [illegible], focus on couple-group interaction, with couple dialogue also encouraged. Where they differ is in the program within each session. The Marriage Communication Laboratory follows a prepared structure taking up different aspects of marital interaction using experiential exercises, whereas the ACME programs use a minimum of structure and no prepared program; with the groups taking responsibility for making their own program, and the leaders acting merely as 'facilitators'.

Mace (1976) says that, by common consent of investigators into marriage enrichment, it is difficult to describe adequately what happens in a marriage enrichment course. Since marriage enrichment is basically experiential, it is only through participation that all its dimensions can be fully comprehended.

Though couples generally approach the course with some degree of apprehension, they usually find it a worthwhile and pleasant experience. Research discussed has demonstrated significantly the positive changes occurring in participants, irrespective of which one of the three patterns of marriage enrichment was experienced.

5) Group leaders, or facilitators, are usually spiritual leaders who may or may not be professionally qualified. If not, they usually have undergone a course to prepare them as facilitators. Whereas in ACME the facilitators are always a couple, in other courses the facilitator may be a single person, for example the priest. A disadvantage in the latter is that the facilitator is not a role model for the course participants in terms of the facilitator's marital interaction.

6) A marriage enrichment course can be presented on a weekly basis with built-in homework exercises, or can extend over a weekend. This programming consists of what Mace and Mace (1976) refer to as (a) the retreat; and (b) the growth group.

The retreat is a residential gathering of a group, normally over a weekend, for the sharing of intensive, continuous experiences. Its advantage is that it provides complete detachment and ongoing continuity. By contrast, the growth group usually holds weekly meetings spaced over one to two months. The constant interruption means that there is not the same intensity as for the weekend course; however, the intervals between the meetings give couples time to reflect on and to try out what they have learned, thus offsetting the disadvantages.

7) The structure of a marriage enrichment program determines the course venue, for example suitable accommodation if the couples are staying overnight, and suitable meeting rooms. Other concerns evolve around the the interactional patterning of the course. For example, when the Marriage Encounter approach is utilised, additional space will be required for couples to do the prescribed exercises privately, without their needing to be concerned about being overheard. Clinebell and Clinebell (1970) suggest, too, a format of small marital growth groups, where a few couples get together in the confines of their homes, on a regular basis, to follow a marriage enrichment program.

The only strict requirement governing the location of a marriage enrichment course is that the participants must be within an environment in which they feel free to relate to one another without interference from external pressures. This is also a necessary requirement for marriage enrichment to continue within the framework of the marriage on a regular basis, i.e. after completion of the course.

6.5 Current Developments in the Marriage Enrichment Movement in South Africa: A Survey

As part of the research plan of this study a nation-wide survey was undertaken of current marriage enrichment courses available in South Africa. *

6.5.1 The National Survey

The National Survey took the form of a qualitative-descriptive study which necessitated an inductive, subjective approach. It was non-experimental in nature.

This survey was conducted using a questionnaire** sent to 70 potential respondents. The questionnaire was designed to elicit data on the availability, frequency, nature and costs of existing marriage enrichment courses, as well details concerning the course facilitators. Compilation of the questionnaire was guided by a review of the literature, reviews of surveys conducted by Hof and Miller (1980) and Otto (1976), as well as the practical knowledge through experience of the researcher.

Various avenues were utilised to locate all organisations and individuals that were thought to be conducting marriage enrichment courses in South Africa at the time of the study, irrespective of language and creed of respondents. These included contacting individuals, community-based and national organisations working with couples and families, irrespective of whether this involvement stemmed from a therapeutic, welfare or religious basis. Further respondents were referred by the original organisations contacted.

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* See Chapter 1, p.7

** See Appendix A

The survey was conducted from September 1987, through May 1988. The time limit meant that there were a few addresses that were not followed up when the last few replies were received.

The main requirement in constructing the questionnaires was that they be designed in such a way as to enable the respondents to give the necessary information to investigate the research problems. Furthermore, the questionnaires had to be designed so as to facilitate maximum response and clarity from the respondents. Grinnell (1988:269) lists ten important factors which affect the response rate to research instruments such as a questionnaire. Among these he discusses:

1) A covering letter which gives clarity regarding the legitimacy, purpose and value of the study;

2) The format, length, ease of completion and return of questionnaire; and

3) Inducements to reply, including the timing of a questionnaire and follow-up letters and/or phone-calls.

Questionnaire Used in The National Survey

The questionnaire was designed by the researcher to ascertain the number, nature and frequency of marriage enrichment courses available in South Africa. This questionnaire was mailed to the respondents with a covering letter and self-addressed, stamped envelope enclosed.

The design of this questionnaire was based on similar surveys conducted by Otto (1976) and Hof and Miller (1980). Items not relevant to this survey were excluded, e.g. questions on family enrichment. The research study presented tried to cater for several questions which were raised by Hof and Miller (1980) and Otto (1976) at the conclusion of their studies; e.g. the professional status of the employees, the teaching-learning strategies used, and future plans.

The covering letter clearly defined what qualified as marriage enrichment as opposed to family enrichment and/or marital therapy.

6.5.1.2 The Respondents

A total of 70 survey questionnaires containing 35 items were mailed over the nine month period. In total 64 forms were returned, representing a reply rate of 92%; of those only 22 were completed, however. The other 42 respondents replied that they did not offer marriage enrichment courses.

Of the incompleted questionnaires, 42 organisations had not yet offered marriage enrichment courses, nine indicated that they were in the process of developing a marriage enrichment course; while seven more indicated that they were interested in possibly offering marriage enrichment courses.

6.5.2 Findings of The Survey

The Survey was analysed quantitatively as to the frequency duration and number of sessions held, as well as cost of the courses.

Of the 22 completed questionnaires, 11 (50%) were received from Christian Church Organisations, seven (32%) from community based welfare organisations, two (9%) from people in private practice; with one (5%) response from a Jewish organisation. * The outstanding respondent had offered a course on a 'one-off' basis for research purposes.

* This organisation has a link with this study.

1) Number of courses offered

The number of courses offered by each respondent varied from as little as one to as many as 100. Twelve (56%) had offered between 2-10 courses; seven (34%) between 10-20 courses; two (9%) more than fifty, and one (5%) respondent presented more than fifty courses.

2) Frequency of presentation of courses

At the time of the survey, 17 (77%) respondents held ongoing courses. One (5%) respondent replied that no further courses would be offered in the foreseeable future, while two (9%) recorded an insufficient demand for further courses. The remaining two (9%) respondents did not answer this question in the questionnaire.

3) The course facilitators

Of the 22 organisations which had run courses, 18 (82%) were conducted by trained facilitators, while two (9%) had not used trained facilitators. The remaining two (9%) respondents recorded that 'ministers' facilitated their courses, without specifying whether they had been trained for the task or not. Ten (45%) of all the organisations' facilitators, whether trained or not, were ministers of religion, or religious leaders in organisations.

4) The types of program

Eight (36%) organisations reported having developed their own program. The remaining 14 (64%) used existing international programs, or had made adaptations of these. Of these, eight programs were based on those developed by Mace, four by Clinebell, and two by Olson.

5) Teaching strategies

Respondents were asked to indicate the main teaching methods/strategies* utilised in their courses as well as the topics of the different sessions.

For the Mode of Teaching used, 11 responded that they used experiential work,** 10 utilised didactic teaching, and 9 utilised group work as the main teaching method.

As teaching strategies, 15 responses reported using lectures, 14 experiential exercises, 12 sensitivity sessions (to heighten self-awareness), 11 structured experiences (exercises where behavioural alternatives were prescribed), 11 gave homework, 10 used role-playing and 8 utilised audio-visual material. Other strategies indicated included discussions, check-lists, and intra-couple exercises.

One respondent differs from the other programs in that its course consists of a series of lectures given by a collection of different lecturers. Whether role-play was used depended on the individual lecturer.

6) Number of sessions per course

Table 6.1, below, shows that the number of sessions per course
varied from three to fifteen. Only 19 respondents indicated the number of sessions which constitute a course.

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* See Appendix A p.4

** Experiential exercises were defined as exercises designed to provide participants with NEW forms of behaviour, through active learning experiences.

Table 6.1: NUMBER OF SESSIONS COMPRISING THE DIFFERENT MARRIAGE ENRICHMENT COURSES

NUMBER OF SESSIONS PER COURSE	RESPONDENTS No.	%
15	2	11
14	1	5
10	1	5
9	2	11
6	5	26
5	6	32
3	1	5
Number of sessions varies	1	5

N=19

Of the 22 respondents, 16 (73%) indicated that they offered follow-up courses varying between 1 session to follow-up on a continuous basis. Three (14%) replied "sometimes," while three (14%) did not reply to the question.

7) Course topics

Communication was mentioned by three (14%) respondents as the major focus of their enrichment course.

The remaining 19 respondents, indicated the inclusion of a number of topics in their marriage enrichment programs as indicated in Table 6.2, below.

Table 6.2: COURSE TOPIC: FREQUENCY OF INCLUSION IN PROGRAMMES

TOPIC	FREQUENCY No.	%
Communication	17	89
Sexuality	12	63
Conflict	10	53
Spirituality	7	37
Self-awareness	7	37
Finances	5	26
Needs	3	16
Intimacy	2	11
Appreciation	1	5

N=19

In two courses (9%), the couples were asked to assess their marriages by means of a formal scale. Two organisations (9%) indicated that the topics included in their courses varied from course to course, as they had asked each group of participants to select the topics they wanted to cover in the course.

8) Programming the sessions

12 of the respondents (54%) offered their programs over weekends, with nine respondents (42%) doing so on a weekly basis. One organisation (5%) ran its course over a full week. Sessions varied widely in duration from one hour to three hours each, though two-hourly sessions were the most common.

9) Course fees

Charges for the courses varied. Five (23%) organisations did not charge the participants, fifteen (68%) charged a nominal amount in order to cover running costs, while two respondents (9%) charged R90 and R120, respectively per couple.

10) Evaluation of courses

An item was included to determine whether the facilitators undertook any evaluation of their courses.*

Seven (32%) respondents stated that the course facilitators requested some form of written feedback from the course participants, while one (5%) reported using oral feedback. Five (22%) reported that courses were not evaluated. The remaining nine (41%) respondents left this item blank.

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* See Appendix A p.280

11) Difficulties encountered in course presentation

An item was included to determine whether or not the respondents were aware of any difficulties encountered in the running of courses.*

Nine (42%) respondents indicated that difficulties had been experienced in recruiting sufficient participants. All nine attributed this to potential participants confusing marriage enrichment with therapy, and therefore being apprehensive about being labelled as couples who had problems in their marriages. One respondent (4%) reported that many of the couples who did participate were not marriage enrichment material in that they did not have so-called 'healthy marriages'.

In replies to the penultimate item in the questionnaire, labelled "General Comments", several large national organisations stated that, the due to administrative difficulties, they were not in a position to give details of marriage enrichment courses offered by their affiliates. Two church organisations explained that numerous ministers of religion offered courses in their parishes which made a co-ordinated response from them impossible.

6.6 Conclusions Drawn from The Survey

In the twelve to fourteen years since marriage enrichment was first introduced in South Africa, the movement appears to have made steady progress, in the light of the number of courses offered by organisations in the country.

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* See Appendix A p.282

Otto (1976) found, in his North American survey, that it was possible to range the programs on a continuum "using the amount of structure (or lack of it) built into the program as the main variable", (p.140). It is not surprising that, in South Africa, the same situation exists seeing that the vast majority of the courses on marriage enrichment are based on their counterparts in the USA. Using this paradigm, on the one end of the continuum would be the programs where there is a maximum structure, with group interaction virtually restricted to feedback. On the other end of the continuum are the programs utilizing mostly or entirely sensitivity or encounter sessions.

Another observation made by Otto (1976) is also relevant to the South African marriage enrichment movement, and that is that "only slightly more than half of those participating in this survey noted that they are working with couples in the area of sexual relations", (p.141).

The present South African survey also found only 63% percent of marriage enrichment programs offering a session on sexuality. Yet Masters and Johnsons (1966) have estimated that about half of all marriages need help in this area", (p.141). The researcher's contact with therapists in South Africa and his experience in the marriage enrichment field, suggests that sexual problems are at least as prevalent as those found by Masters and Johnson. This finding would appear to underline the need for more facilitators to include a sexual component in their courses.

Chapter 7

RESEARCH METHOD AND PROCEDURES OF THE EXPERIMENTAL STUDY

7.1 Introduction

The previous chapters provided a general orientation to the study and presented a review and appraisal of the state of existing social technology.

In the present chapter, step three of the DR and U model is discussed, followed by steps four and five, thereby concluding the analytical phase of the model.

STEP THREE: FEASIBILITY STUDY

7.2 Enquiring into The Developmental Effort

At this point, in the DR and U model the technological feasibility of developing a new social technology is examined, along with other aspects, such as the economics of the anticipated costs and the anticipated benefits. Organisational arrangements also warrant examination during this enquiry, in order to determine and evaluate any constraints they place on the promised technology.

The technological feasibility of a marriage enrichment course had already been shown universally before this research study was undertaken. So, too, had the feasibility of locally offering a marriage enrichment course for Jewish couples already been shown universally, as this had been tested since 1982. * that was necessary

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* See Chapter 1 p.26

for the present study was further to refine an existing course for Jewish couples, and to evaluate it by means of empirical research.

The economic considerations of presenting a course proved manageable, as did the organisational aspects. The organisational considerations consisted of the following task: the formulation of the problem to be studied, the finding of a suitable research tool and the utilisation of the tool without it adversely affecting the marriage enrichment course itself.

However, in order fully to justify such a research project, a definition of program evaluation followed by an overview of previous research of marriage enrichment will first be presented.

STEP 4: SELECTION OF TECHNOLOGICAL OBJECTIVES

7.3 Methodology of The Experimental Study: The Marriage Enrichment Course

The marriage enrichment course took the form of a quantitative-predictive study and thus necessitated a deductive, objective approach. Although this also involved participant observation, the participant's observation was highly structured. This part of the study was experimental in nature, (Bloom and Fischer, 1982:11).

The experiment involved three groups, namely two experimental groups -- totalling together 14 couples with a control group of 13 couples.

The research tools used in the experimental study comprised the Index of Marital Satisfaction (a standardised check-list for spouses), and the Marriage Enrichment Course, as well as a sociographic questionnaire.

7.3.1 The Research Question

The overriding purpose of the experimental study was to further develop, as well as test, the effectiveness of a marriage enrichment course designed for Jewish couples. Thus the basic research question was whether or not this interventive procedure was followed by a change in marital satisfaction experienced by the respondents.

7.3.2. Hypothesis of The Study

According to Thomas (1982:600), the technological objective is analogous to the research problem or the hypothesis to be investigated. In this study there were two operational hypotheses in the evaluation of the marriage enrichment course for Jewish couples; namely that

a) Jewish couples who, in their own opinion, had good marriages and who attended The Marriage Enrichment Course for Jewish Couples, would experience greater marital satisfaction after the course than before the course; and

b) Should such an increase in marital satisfaction be experienced, then this satisfaction would still be experienced six months after the completion of the marriage enrichment course.

7.3.3 The Respondents in the Marriage Enrichment Course

The respondents in the experimental study included three groups of couples of the Jewish faith, who were members of orthodox congregations. These three groups constituted two experimental groups, A and B, and one control group, C. Groups A and B together totalled 14 couples, and group C consisted of 13 couples.

The respondents in the experimental groups A and B had replied to a letter sent to all the members of the Edenvale United Hebrew Congregation. This process of obtaining participants for the course was selected in an effort to ensure random sampling for the experimental group, (Goldstein, 1980.)

It was decided that the most efficient way of minimising the effect of extraneous influences on the study, -- thereby enhancing the internal validity * of the study, was to use a control group, (Fischer, 1985).

Initially, it was intended to select the control group from a waiting list of couples who wanted to but who could not, for whatever reasons, enrol for a marriage enrichment course. This would have been ideal for the purposes of matching the control and experimental groups, (Fischer, 1985).

However, no such waiting group materialised in Edenvale or in other communities where Jewish marriage enrichment courses were offered.

The next-best option was to select a control group from another similar Jewish congregation. The United Hebrew Congregation of Springs was chosen because of the many similarities which it had with the Edenvale Congregation. Fischer (1985:580) refers to this as minimising "the effects of history". Both these congregations were situated on the East Rand part of Johannesburg surroundings, and were small, traditional, orthodox-affiliated communities. Springs was chosen in preference to other similar communities on the East Rand because of its greater distance from Johannesburg. This distance was required in order to prevent contamination from those communities which were experiencing or had experienced the marriage enrichment courses in Johannesburg. The Springs course was an advantage, too, for the same

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* Internal validity ensures the integrity of the results in terms of their use for generalising to the whole population (Howell, 1987)

reason, over the utilisation of a waiting group from Edenvale.

To control for the Hawthorne effect * an evening was set up for the administration of the pre-course questionnaire to the control group C to be administered. At this evening, a lecture was to be given on the topic of "Youth and Cults". This topic was known to be of particular interest in Springs and was also seen to be unconnected to marriage enrichment, thus not affecting the group's status as a control group. It was hoped that the presentation of such a lecture, at the time of administering the questionnaire, would have the effect of an attention-placebo control, (Fischer, 1985). This enabled the participants to complete the questionnaires feeling that they had been part of an "attention receiving" group, thus negating the placebo condition.

The lecture was arranged for November, 1987. On the night of the lecture there was an unusually heavy rainstorm. The lecture also coincided with the return from abroad of a tour of local Jewish students. As a result, only eleven people arrived for the lecture, and it was decided not to administer the questionnaires on that evening.

The next opportunity of having such an evening in Springs could not be scheduled before February, 1988. This was considered to be too long a period after the running of the experimental groups, affecting the temporal bias. ** and hence it was decided to find an alternative population as the control group.

The control group C, was finally chosen from the Benoni Jewish Community, this also being a small, "country", traditional, orthodox affiliated community.

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* Hawthorne effect is defined as the bias caused by the intrigue and excitement of the experiment. (Fox, 1969)

** Temporal bias is defined as bias due to the timing of the different parts of the experiment (Fischer, 1985)

An attempt at random sampling was made by means of 'cold calling' from the Benoni United Hebrew Institution's mailing list, but this met with a negative response. The Rabbi of the community suggested utilising existing study groups to ask for volunteers. This suggestion was accepted for lack of a better, more viable alternative.

At the outset of the research it was intended that there would be two experimental groups A and B, each consisting of ten couples, with two corresponding control groups each consisting of ten couples. The number 'ten' was selected because, statistically, it was deemed necessary to have a total of 20 experimental couples. However, as ten couples was considered to be in excess of the recommended size for a marriage enrichment course, the respondents were divided into two groups.

It was also intended that these couples be screened to ascertain that none of the individuals had been divorced previously, and that each couple had at least one child. This was deemed desirable for the purpose of the research, because marriage enrichment is a course designed for couples who experience positive marital satisfaction. It was assumed that couples who have been married for less than a year would still be in the "honeymoon" stage of the relationship and would thus still be testing out the marriage relationship. Further, it was assumed that Jewish couples who had no children might be under more stress than couples with children, since traditional Judaism places great emphasis on child bearing. Childlessness is, for Jewish couples belonging to a Jewish community, stressful; because such Jewish marriage does not fulfil one of its main goals.

At the outset of the research, the Jewish community on the Rand-area showed considerable interest in marriage enrichment courses. However, by the time the study commenced, the social-political climate in the country had undergone a radical change associated with the introduction of the 1986 State of Emergency. This,

coupled with other unknown factors, appeared to bring about a radical reduction of interest in marriage enrichment courses. As a result, there was a much smaller, and less sympathetic, target population from which to draw course participants than was originally anticipated.

The experimental Groups A and B consisted of eight and seven couples respectively, from the Edenvale Jewish Community. The control group consisted of fourteen couples from the Benoni Jewish Community.

7.3.4 Timing of the Presentations to The Experimental and The Control Groups

The Marriage Enrichment Courses were presented to both Groups A and B during 1986. Group A attended 6 sessions from the middle of May, until the end of June, (with a break of one week because of a Jewish holiday).

Group B had their 6 sessions from the middle of October until the end of November on every Tuesday night.

The Control group, C, had their questionnaires administered to them in the second week of February 1987, with the follow-up seven weeks later.

Fisher (1985:580-581) refers to two concerns regarding the timing of experimental and control groups. The first is a concern with temporal bias, and the second refers to the effects of maturation.

Fisher states that it is important for all groups measured in a study to be measured at the same time, in order to control for temporal bias. This was not possible in the researcher's study, because the participants of Experimental Group B were only available to undergo the marriage enrichment course in the latter half of the year. The second concern relates to internal processes, both physiological or psychological, that may occur in

individuals due to the passage of time. For example, "maturation may occur as clients grow older or more tired", (Fisher, 1935:580).

With the control group questionnaire administration taking place immediately after the summer vacations, there was concern that the participants' frame of mind might have been different to that of the experimental groups. To control for such an event, an extra question was inserted, asking "Do you view your marriage as being significantly different now (after the holidays) than it was before the holidays?".

7.3.5. Absenteeism

To control for absenteeism, which is a reality in the life of any ongoing group, it was decided at the outset of the study to exclude from the experimental groups any couple who had missed two or more sessions of the marriage enrichment course. In group A this applied to only one couple. In group B this involved two couples.The sample of 14 experimental couples is the total sample number after the exclusion of three such couples. In addition to these three excluded couples, tree couples in Group A and two in Group B missed one session each. Thus, of the 14 couples, 5 couples missed one session each, wile the other nine attended all the sessions.

7.3.6 Research Tools

The research tools used in the study were a standardised measurement index, a marriage enrichment course, a sociographic questionnaire and a course evaluation questionnaire.

7.3.6.1. Sociographic Questionnaires

A brief questionnaire was used to obtain sociographic details of the course participants as well as of the respondents in the control group, such as their age, previous marriage/s, standard of education, occupation and number of children. These questionnaires were administered when the couples enrolled for the course and at the first meeting with the control group. *

7.3.6.2. Evaluative Questionnaires

a) Five short questionnaires, designed and administered to the course participants at the beginning of each session, were given to participants in order to revise with them briefly what they had learnt in the previous session; and to help orientate the participants towards the present session. **

b) A questionnaire, evaluating the course as a whole, was given to groups A and B on completion of the course. ***

7.3.6.3. The Standardised Measurement Index

In 1974, Walter W. Hudson developed and standardised a package of scales for single system research. One of these was The Hudson Index of Marital Satisfaction (IMS).

The instruments were designed "to monitor and evaluate the magnitude (extent, degree, intensity) of the client's problem through periodic administration of the same instrument to the client", (Bloom and Fischer, 1982:148).

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* See Appendix C

** See Appendix B

*** See Appendix D

The IMS was designed as a 25-item category partition scale that purports to measure the feelings of respondents about a number of components, e.g. behaviours, attitudes and events that occur within a marital relationship. These characterise the degree of discord in a marital relationship. A positive change in this relationship would suggest an improvement in the couple's marital satisfaction. As a marriage enrichment course aims at such improvement, the IMS was selected as an appropriate instrument of measurement by which to evaluate the change in marital satisfaction, as experienced by the participants in The Marriage Enrichment Course for Jewish Couples.

The scales were specifically designed to be used repeatedly, and are therefore not suspect to the effects of instrumentation, i.e.. change merely as a result of regular use.

The IMS scale was also chosen for this study because it was easy to administer, easy to complete, easy to score and interpretation was not complex. In addition, the scale has a very high reliability reading (above 0.90) as well as high validity, (Bloom and Fischer, 182:149).

7.3.6.4. Collection of the Evaluative Data by Means of the IMS

1) Frequency of administration of the evaluative tools

The IMS was completed by respondents in all the groups. Figure 7.1 (on p.162) shows the timing of the administration of the IMS to the experimental and control groups.

In the case of the experimental groups A and B, the IMS was administered before the commencement of the course, at the end of the course and six months after the completion of the course.

The respondents in the control group C were given the IMS twice to complete -- corresponding with the time period which elapsed between the first and second tests of the experimental group.

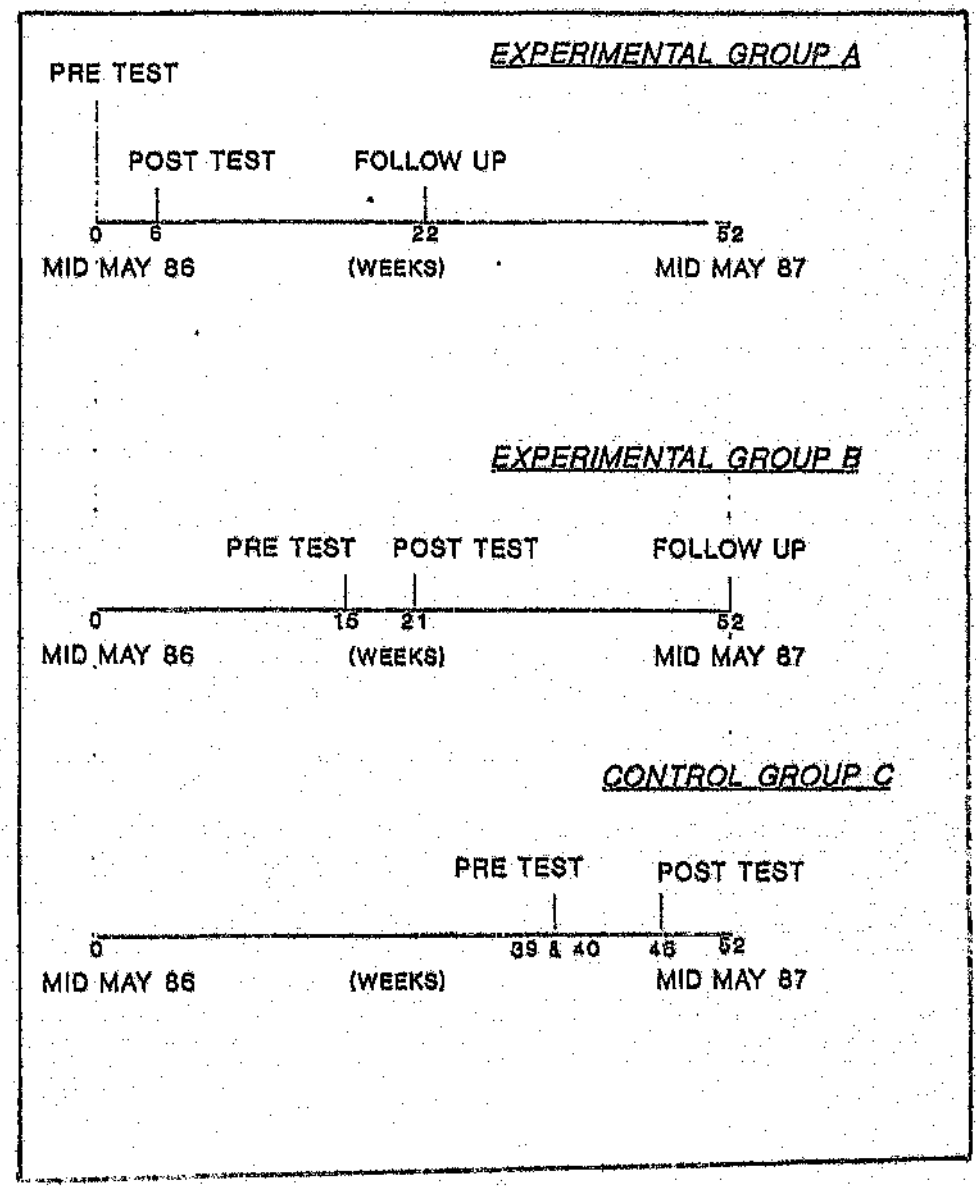

Figure 7.1: FREQUENCY OF THE ADMINISTRATION OF THE EVALUATIVE TOOLS TO THE EXPERIMENTAL AND THE CONTROL GROUPS

2) Administration of the evaluative tools

In both the experimental and the control groups, the nature of the research study was explained to the respondents, and they were given the option of not participating. Extreme care was taken also to stress the confidentiality, ensuring anonymity of the replies.

When administering the evaluative tools, the researcher made a conscious effort to remain as uninvolved as possible during the completion of the forms, so as to endeavour possible prevention of bias in the participants answers.

In the experimental groups, the questionnaires were administered mainly by the co-facilitators in order to minimise the participants' answers becoming influenced by the researcher's presence as a facilitator, (Grinnell, 1988). In the control group the IMS was administered by the researcher, due to the lack of a suitable, viable alternative.

Six respondents were not present at the re-administration of the IMS to the control group. They were contacted, and then completed the IMS in their homes. All the previously completed IMS forms were placed in a box in front of course-participants, so that the participants themselves could place their completed questionnaires among them without fear of being identified.

As the control group was not a group that was intended for undergoing a marriage enrichment cours., a question asking "Would you be interested in attending a marriage enrichment course if one would be readily available?" was added to the questionnair. This enabled a comparison to be made, evaluating how many of the control group were compatible with the experimental group in terms of their orientation towards marriage enrichment.

7.3.6.5 The Marriage Enrichment Course

The marriage enrichment program devised in 1982 by Matthews and Mendelow under the auspices of the Union of Orthodox Synagogues, constituted the course content. The course had been offered on six previous occasions in Johannesburg, using the same content with minor changes in the actual content of some sessions.* Groups A and B had been the participants in the seventh and eighth courses offered by The Union of Orthodox Synagogues, respectively.

1) The Trainers: The sessions were led by two trained couples, namely the Edenvale Rabbi and his wife together with the researcher and his wife, who were all present throughout both courses. All the facilitators had previously been required by the Union of Orthodox Synagogues to participate in one of their courses before being allowed to train as facilitators. The trainers divided up the course material, each choosing to present the parts they felt most comfortable with, however, each individual trainer presented the identical material in both courses.

2) The Content: As mentioned in the introduction, **six topics formed the content of the six sessions. These, in order of presentation, were:

i) Appreciation in marriage
ii) Communication in marriage
iii) Needs, need fulfilment and intimacy in marriage
iv) Spirituality in marriage
v) Sexuality in marriage
vi) Conflict and conflict resolution in marriage.

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* See Chapter 8, Section 8.4.2 for details

** See Chapter 1, p.6

The topics and contents were the same as for the previous courses run by the Union of Orthodox Synagogues, except for the contents of the sessions on spirituality and sexuality. These sessions were adapted for the present course by the facilitators, by using different discussion formats for the sexuality session and changing the content of the spirituality session. In addition, some thought provoking exercises were added to the appreciation, sexuality, and spirituality sessions.

3) The Format: The format of each session consisted of a brief didactic presentation to the group conveying knowledge about the session, followed by experiential exercises in which the individual couples participated under the supervision of the course leaders. *

Revision questionnaires, comprising short questions to help participants recall the major points of the previous session in order better to internalise them, were administered. These questions also helped course participants to orientate themselves for the session held at the time, and to check out if there had been any difficulties with the homework exercises. These exercises were given at the beginning of the session, after the session wherein the topic had been taught.

The division of time between the different teaching methods varied from session to session, depending on the topic of the session.

However, care was taken that the material was presented in the same manner, and by the same facilitators, to both experimental groups.

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* This is discussed in more detail in the chapters on Teaching Methodology (Chapter 9) and the Facilitator's Guide (Chapter 10).

7.3.6.6 Analysis of data

1) Quantitative procedures

In order to ascertain the statistical significance of the results obtained in this study, the data gathered from the IMS administered to the experimental and control groups were subjected to four statistical tests, namely:

1) Analysis of Variance
2) Analysis of Covariance
3) the t-Test and
4) the Sign Test

The dependent variable was marital satisfaction. This was measured by a standardised test, namely the Hudson Index of Marital Satisfaction (IMS). This was administered to the experimental group at three intervals and to the control group at two intervals.

The complete scores obtained in the the pre- and post-tests, the experimental group and the control group, were subjected to the t-test in order to ascertain whether or not there were any significant differences in the scores between the two groups.

2) Qualitative Procedures

The sociographic data relating to the family, education and professions of the experimental and control group members is indicated in Fig. 7.2

GROUP	EXPERIMENTAL	CONTROL
No. of Couples	14	13
Individual Ages		
20-30	9	14
30-40	13	8
40-50	6	3
50+	0	1
No. Individuals Previously Married	2	5
Length of Present Marriage		
3-10	6	8
11-15	6	5
16-18	2	0
No. of Children		
0	1	2
1	2	4
2-4	10	7
5	1	0
Individual Occupations		
Business	12	18
Education	4	2
Medical	1	2
House Wives	3	2
Miscellaneous	8	2

Figure 7.2: SOCIOGRAPHIC DATA FOR THE EXPERIMENTAL AND THE CONTROL GROUPS

Experimental groups A and B: The fourteen couples (28 people) varied in age from 22 to 47 years in age, with 16 of them in their thirties. The youngest couple had been married for three years while the oldest for 19 years. One man and one lady were previously divorced. The range of children varied between none and five.

The participants' questionnaire for evaluation of the course was mainly a qualitative evaluation, describing the feelings about the course and how it was run.

7.3.6.7 Limitations of the Research Methodology

1) An Overriding Limitation

There is an overall scarcity of research in the field of marriage enrichment. Hof and Miller (1980) maintain that this is due in part to the difficulty in evaluating marriage enrichment programs. These difficulties include ascertaining that the topics and teaching methods are precisely specified, that changes are due solely to the course material and not to the characteristics of the facilitators involved; or other such variables in the course presentation. However, the main difficulty in this area is the selection of appropriate measures of change:

a) How does one measure the improvement of relationship in non-clinical couples who do not have specific symptoms?

b) In many marriage enrichment courses the goals are too global to specify what changes are expected and thus it is very difficult to make operational definitions for the changes desired.

2) The Specific Limitations

a) Selection:

The results of the pre-test of the IMS completed by the course participants in groups A and B, suggested that one couple had serious problems in their marriage, while two couples fringed on having serious problems. Since marriage enrichment is primarily designed for couples who have good marriages, these couples should ideally not have participated in the course. Because of the special dynamics of the group, it was not possible to counsel these couples out of the course. The inclusion of these couples in the experimental group, might have affected the overall group tendencies in a negative direction.

As mentioned earlier, random cold calling was not successful in obtaining the required number of participants for the control group. The alternative of utilising the non-random group of people who participated in a Benoni study group was used.

b) The control group:
A further limitation in this research study is that the researcher was unable to control effectively for the Placebo effect in the control group. An attempt was made to have a lecture evening in Springs for the control group. However, inclement weather resulted in only half a dozen couples attending that evening. Due to the pressure of time, the researcher had to adapt the alternative, i.e. utilising the Benoni community Study Groups.

c) Use of the IMS:
A further limitation is that the IMS was designed "to monitor and evaluate the magnitude (extent, degree, intensity) of the client's problem through periodic administration of the same instrument to the client", (Bloom and Fischer, 1982:148). In the researcher's study analysed here, the IMS was used to evaluate the marriages of couples in a course for marriages regarded as healthy.

d) Timing of the experimental and control groups:
The importance of controlling for temporal bias was mentioned.* The three groups A, B and C, were all run at different times of the year. Hence temporal bias was not completely controlled for.

e) Absenteeism:
As mentioned earlier,** five couples of the experimental groups missed one session each of their marriage enrichment course. This meant that, with respect to those couples, the course was not evaluated as a complete instrument.

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* See p.150

** See p.153

STEP 5: SELECTION OF INFORMATION SOURCES

7.4 The Literary Study

In the fifth step of the DR and U model, the most appropriate sources of basic data are selected. The main thrust of this study now presented, was the testing and refinement of an already existing social technology, namely The Marriage Enrichment Course for Jewish couples, as developed by Matthews and Mendelow, (1984). Refinement could only be based on the development of a sound theoretical base, which necessitated the selection of data from various information sources. In the present study the existing course constituted the principal data source.

Thereafter, the data selection was broadened to include a literary study of marriage enrichment as preventive intervention, marriage in general , intimacy in marriage, factors which promote marital satisfaction. Generic and specific theoretical material for inclusion in a marriage enrichment course was presented in Chapter 5.

Chapter 8

DEVELOPING A CULTURAL-SPECIFIC MARRIAGE ENRICHMENT COURSE

THE DEVELOPMENT PHASE

STEP 6: GATHERING AND EVALUATION OF TECHNOLOGICAL RESOURCES

8.1 Introduction

Thomas (1985:600) points out that, although "selection of information sources" constitutes the last operational step in the Analysis Phase, it may be thought of as overlapping with the Developmental Phase of the Model in which its beginning step is 'gathering' and evaluating technological resources.

Bearing this overlap in mind, resources were tapped in order to develop a further dimension of the course for Jewish couples. This resource-tapping took the form of gathering and evaluation of cultural-specific technological resources as discussed under the Developmental Phase. An understanding of cultural-specific features of the 'family and marriage' would appear most needed in the development of a marriage enrichment course and particularly also in the methodology used in this presentation.

8.2 Designing a Course for a Specific Cultural Group

In the opinion of Greely (1969) and Nobles (1978), ethnic values and identification play a significant role in family life as well as in personal development, throughout the life cycle. This is confirmed by McGoldrich (1989), who states that family behaviour generally also makes sense only within the cultural context in which it is embedded.

8.2.1 Ethnicity

Shibutani and Kwan (1988), quoted in McGoldrich (1989:4), define an ethnic group as "those who conceive themselves as alike by virtue of their common ancestry, real or fictitious, and who are so regarded by others". According to Giordano in McGoldrich (1989:4), "ethnicity describes a sense of commonality transmitted over generations by the family and reinforced by the surrounding community.... It involves conscious and unconscious processes that fulfil a deep psychological need for identity and historical continuity. Ethnicity patterns our thinking, feeling and behaviour in both obvious and subtle ways. It plays a major role in determining what we eat, how we work, how we relax, how we celebrate holidays and rituals, how we feel about life, death and illness".

The concept of ethnicity helps researchers and practitioners relate family process to the broader context in which the family evolves. "Just as individuation requires that we come to terms with our family origin, coming to terms with our ethnicity is necessary to gain a perspective on our belief systems", (McGoldrich, 1989:9). This is demonstrated by McGoldrich (1989) in his analysis of how different ethnic groups differ in what they see as problems, in what they see as solutions to problems and also in their attitudes towards seeking help. She further describes many factors which

influence ethnicity, such as the stresses of migration, the languages spoken in the home, race and country of origin as compared to other citizens, and the place of residence. In addition, there are also the socio-economic status, educational achievements and upward mobility of family members, the emotional process in the family, political and religious ties to the ethnic group, the family life cycle and intermarriage.

Since marriage enrichment can be regarded as primary professional intervention, it would be amiss not to describe in this way significant factors which impinge on marriage enrichment for specific cultural groups, such as Jewish groups.*

8.2.2. Ethnicity and Intervention

Nobles (1978), Katlin (1982), Devore (1983) and McGoldrich (1989) hold the view that an appreciation of cultural variability will lead to a radically new model of intervention. According to McGoldrich (1989:23), "Restoring a stronger sense of identity may require resolving cultural conflicts within the family.... often it is very difficult to understand the meaning of behaviours without knowing something of the value orientations of the a group". McGoldrich continues this statement later with "...the solution to these problems lies not in eradicating cultural differences but in developing their potential to become a source of cultural enrichment", (1989:28).

What these authors say with respect to tertiary intervention is even more relevant to primary intervention such as marriage enrichment. Because, in marriage enrichment the main focus of the intervention is to develop the potential of the couple, a potential of which a major part is steeped in cultural values and ethnic background. Therefore, some common characteristics

* Further factors pertaining to the Jewish Marriage were elaborated on in Chapter 5.

of the Eastern European Jews will now be mentioned, because the roots of the vast majority of South African Jewry can be traced to Eastern Europe, in particular to Lithuania.

8.2.3 Jewish Characteristics

Katlin (1982:168) mentions that, generally, people have a "deep psychological need for security, identity and a sense of historical continuity". This need can be met by an understanding of ethnic origin. Katlin further states that, for Jews, the family is an all important entity, as a "necessary, protective environment", (1982:170). She qualifies this by mentioning that clarifying Jewish content increases the possibilities for affective involvement with families. Hertz and Rosen (1986:365) state that "East European Jews place primary emphasis on 1) centrality of the family; 2) suffering as a shared value; 3) intellectual achievement and financial success; and 4) verbal expressions of feelings". These characteristics will now be discussed in terms of their relevance to marriage enrichment.

1) The Centrality of the family*

Aside from the religious significance attached to the founding of a family, the importance of the family is commonly expressed, according to Herz and Rosen (1986), in the characterisation of the successful Jewish man as a good father, husband, and provider; and that of the successful woman as a devoted wife and mother of intelligent children. The extended family remains important to the married couple, and Herz and Rosen (1986) point out that, typically, young Jewish couples spend a great deal of time defining the boundaries, connections, and obligations between themselves and their families. Families place high value on geographical as

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* The relationship between 'family' and 'marriage' is discussed in Chapter 5, in the section on Spirituality. At this point it is sufficient to say that the formation of a family is one of the primary aims of marriage in Judaism.

well as emotional closeness. Therefore, living far away is thus not an acceptable excuse for failing to fulfil family obligations. Divorce is often seen as a violation of family togetherness. Consequently, the centrality of the family puts added pressures on couples to make a success of their lives together.

2) Suffering as a Shared Value

Historically, persecution and the role of Jews as 'G-d's Chosen People' has made suffering part of a way of life for the Jewish people. However, this suffering is viewed as a cultural heritage. Hence it is usually assumed with a sense of pride. "It binds Jews with their heritage and is even a form of sharing with one's fellow Jews", (Hertz and Rosen, 1986:367).

Coupled with 'suffering', Hertz and Rosen (1986:367) show how 'enjoying life' is valued by Jews as a means rather than as an end in itself. Thus, they write, "Jews may have trouble allowing themselves to have a simple good time without 'accomplishing' anything". In other words, they wish to know that they are accomplishing.

3) Intellectual Achievement and Financial Success

Success is so important to the Jewish family ethos that it can hardly be over emphasised (Herz and Rosen 1986). Historically, success was measured not by the standards set by the non-Jewish society, but by the level of Jewish knowledge attained. However, the era of commitment to educational, financial and social success, and pressure upon children to achieve high status in the Western world, together with the openness of society, strongly influenced how success is measured in the general Jewish community. Added strain is felt by Jewish families with a conflict tending to develop within many families, i.e. between commitment to success (within their own ranks as well as related to the world around them); and commitment

to the family which, because of these conflicts interferes with desired family intimacy.

Giving and taking often play "an extremely important role in the Jewish family", (Hertz and Rosen, 1986). Good things, such as material goods, wealth, and learning, tend to be seen as finite and attainable. These assets are acquired not only as ends in themselves but also to facilitate the helping of weaker, poorer and more vulnerable families.

4) Verbal Expression of Feelings

Hertz and Rosen (1986) are of the opinion that Jews value the ability to articulate their thoughts. Thus even children are encouraged to contribute to the solution of problems within a family, resulting in less clear-cut boundaries between parents and children than in other ethnic groups. Expression of thoughts and feelings is an important means of interaction in Jewish families as well as being a method of catharsis. "The focus on self-expression, high achievement, and verbal skills interacts with the willingness to express pain and anger to form a pattern typical of Jewish families.... expressions of cynicism or criticism are actually ways of showing caring", (Hertz and Rosen, 1986:372).

5) Other Characteristics of Jewish Families

Various aspects of familial patterns which are specific to, or more evident in, Jewish families may be mentioned, such as the defined roles of the man and the woman coupled with the central role which marriage plays in Jewish life. The significance of children and the parents' involvement with them, and the life cycle rituals, also tend to play a very prominent role in Jewish families, and differ from those observed by other families in a community (Hertz and Rosen, 1986).

Most of these latter characteristics were described in detail when the course topics were described.*

However, the above discussion suggests a need for a marriage enrichment course which is geared specifically to the Jewish marriage. This does not, however, imply that Jewish couples would not benefit from secular marriage enrichment courses. It rather suggests that the potential benefit of a marriage enrichment course which is specifically geared to Jewish couples should far outweigh, for them, that of a general course.

STEP 7: DESIGNING OF THE SOCIAL TECHNOLOGY

8.3 Stages in The Development of the Marriage Enrichment Course for Jewish Couples

Initially, Matthews and Mendelow (1985) adapted various marriage enrichment courses to produce the Marriage Enrichment Course for Jewish Couples. Fifteen religious couples were chosen to undergo a trial run of the course. The researcher and his wife were among those chosen couples. The couples were selected on the basis of prior involvement in the socio-educational professions.

After the trial run of the course, the participants were given the opportunity of training as facilitators for future courses.

During the course giving training to the facilitators, in which the researcher and his wife participated, the contents of each session was refined. This refining was based on the experiences and feedback gained from the trial run. The topics and the duration of each session were not changed. At the time the researcher offered his first course, the format for the sexuality and spirituality sessions were not finalised -- hence the

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* See p.116

need for this to have been drawn up by the researcher in co-operation with facilitators used.

Two further marriage enrichment courses were run by the researcher and his co-facilitators before this research study was undertaken. Concentrated effort was devoted to further refine the course by means of developing a theoretical base for the course and to test its effectiveness.

8.4 Aims and Content of the Marriage Enrichment Course

8.4.1. Aims

The overall aim of the marriage enrichment course was to increase the marital satisfaction experienced by the couples, by means of facilitating intimacy in marriage.

In addition to this overall aim, aims were set for each individual session. *

8.4.2 Course Content

The marriage enrichment course for Jewish couples consisted of six sessions, each covering the learning material of a session in the program.

Session 1 focused on the importance of feeling; and conveying a sense of appreciation to the spouse.

Session 2 concentrated on the essential ingredients of communication and its role as the major facilitator to a healthy relationship.

Session 3 contained an explanation of how to fulfil the different needs people experience, both as individuals and as spouses.

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* See the individual sections of the facilitators' guide, in Chapter 10.

Session 4 focused on the sexual part of the marriage, dealing with common problems; and suggesting a pattern of voluntary constraints to help prevent such problems.

Session 5 concentrated on the spiritual aspects of life; and the role they can play in marriage.

Session 6 explained how situations of conflict can develop in a marriage; and suggested ways of resolving those situations as well as preventing them in the future.

A Facilitator's Manual based on the course in the experimental study, is presented after the following chapter.

Chapter 9

THE METHODOLOGY OF THE MARRIAGE ENRICHMENT COURSE

9.1 Introduction

Chapter 8 described the design of the social technology, as used in The Marriage Enrichment Course for Jewish Couples. In this ninth chapter, its technological realisation will be discussed. Thus the procedures followed at the commencement of the course and the methodology used in the presentation of the course will be discussed.

STEP 8: TECHNOLOGICAL REALISATION

9.2 Pre-commencement Procedures

As mentioned in Chapter 7, the sample of the study consisted of three groups, namely experimental groups A and B, and a control group, C. The respondents in the experimental group had, initially, replied to a letter sent to all congregants of the Edenvale United Hebrew Congregation. The respondents confirmed their participation with the congregation's secretary.

Following this, the Rabbi of the Edenvale congregation contacted the respondents to confirm a date for the first session.

At the beginning of the first session, for the experimental groups A and B, as well as at the first meeting between the researcher and the control group C, the respondents were explained the purpose and nature of the research.

Confidentiality was discussed in terms of the research as well as relating to information that would be shared within the confines of the marriage enrichment course by the group members.

9.3 Practical Arrangements

The venue for the marriage enrichment course was the Edenvale Congregational Hall. The hall had a partition down the middle which gave the half-of-the-hall used a more cosy feeling than would have a big hall. The other side of the partition was used in Session Four, when the men and women were divided. The side rooms and kitchen also provided suitable places for parts of the course-content, enabling guaranteed privacy for participants when doing the course exercises. *

The venue for administering the IMS to the control group was the home of the Rabbi of the Benoni Hebrew Congregation, at the conclusion of a Weekly Study Group for congregants. Those respondents who were not present when the IMS was administered for the second time, were contacted by phone, and they completed the IMS at their homes in the presence of the researcher. Care was taken to ensure that the respondents could place their completed IMS in the middle of a batch of previously completed forms, so as to guarantee their anonymity.

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* See Chapter 7 p.160

9.4 The Group, as a Means for Enabling Marriage Enrichment Courses

Clinebell and Clinebell (1970) suggest that, in order to make real progress in enhancing a marriage, four basic steps are necessary, -- these being necessary apart from the devoting of time, with motivation:

(1) Reading, understanding and discussing with one's partner one's reactions, thoughts and objections;

(2) Applying to one's marriage the ideas that are relevant;

(3) Persistently trying out the relevant ideas and practising them;

(4) Joining a group in order to deepen ones understanding of, and commitment to, marriage.

The first three points are conveyed by a marriage enrichment course. The more the positive responses are integrated and consolidated, the more the negative ones are controlled for. However, negative responses must first be identified for them to be overcome.

For this, self awareness is essential. *

Self-understanding is crucial for minimising negative traits and for maximising positive ones. It is Clinebell's fourth point -- i.e. the importance of joining a group -- that facilitates potential acquisition of self-understanding. The group provides the mechanism for enabling the first three above suggested ways of enhancing a marriage to take effect.

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* Self-awareness is defined as a conscious orientation towards personal most vital interests and values involving status, commitment and desire. (Longman, 1984).

In underscoring this assumption, Satir (1972) states that the helping process requires that the client take charge of himself and that he be responsible for himself. Joining a group is a step in taking this responsibility.

When relating the above to marriage, both spouses must undertake such 'responsibility for self' as a joint commitment, -- together with other individual goals set.

9.4.1 Learning Processes

The methodology used as the means of transmitting the content of the Marriage Enrichment Course for Jewish Couples, which is the focus of this study, was an adaptation of teaching with a small group -- "Small Group Teaching", (Bligh 1985). As small group teaching is a combination of what is commonly called 'class room teaching', i.e. the information assimilation process together with experiential learning, it is necessary briefly to explain these two means of teaching and learning, thereby gaining clearer understanding of the processes involved.

1) The Information Assimilation Process Information assimilation process occurs through four steps, *

Step 1: The transmission and receiving of information through a symbolic medium, e.g. a lecture or a book in which the words are the symbolic medium.

Step 2: The assimilation and organisation of the information absorbed for the general principle to be understood. At this point the information is assimilated as knowledge and is committed to memory.

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* This comparison is based on Coleman, in Keeton (1976:49-52).

Step 3: The application of the general principle learnt to a particular situation. This is the ability to see how a general principle applies to a particular instance; and/or which general principle applies to which particular instance.

Step 4: The movement away from the symbolic cognitive processing sphere to the sphere of action. Only once the knowledge gained has actually been applied can a person be said to have completed the learning process.

2) The Experiential learning Process: The experiential learning process proceeds in an almost reverse sequence. There is no use of a symbolic medium. The information is generated only through a sequence of steps, as follows:

Step 1: The learner carries out an action related to a particular instance, and sees the cause and effect of the action.

Step 2: The learner develops an understanding of the effect of the action in the particular instance, so that if the same circumstances would present themselves again, he could anticipate what would follow from the action. At this point the person has learned how to meet his goals in a particular given circumstance.

Step 3: The learner understands the general principle under which an action without relevance to a particular instance operates. This does not imply the ability to put the principle into words, but rather the ability to see a connection between the actions and their effects over a range of circumstances.

Step 4: The learner applies the above newly understood general principle through action within a new circumstance. This takes place within the range of the generalisation. Having anticipated the effect of the action, the learner can now be said to have successfully completed the learning experience.

These steps in the two teaching-learning processes described, together with the advantages and disadvantages they hold, are summarised in Figure 9.1, below.

LEARNING PROCESSES

	INFORMATION ASSIMILATION	EXPERIENTIAL
Steps		
1.	Lecture/Listening	Action
2.	Understanding the general principle	Understanding the particular
3.	Understanding moves from the general to the specific	From the particular to the general
4.	Action within the learned circumstances	Action under new circumstances
	Advantages/Disadvantages	
I	Quick	Time consuming
II	Minimum effort	Much effort
III	Not directly practical	Practical applications evident
IV	Difficult to motivate learners	Easy to motivate learners
V	Easily forgotten	Not so easily forgotten
VI	Dependent on success of prior learning experiences	Independent of success of prior learning experiences

Figure 9.1: STEPS IN THE INFORMATION ASSIMILATION AND THE EXPERIENTIAL LEARNING PROCESSES DEPICTING ADVANTAGES AND DISADVANTAGES (based on Coleman, 1976.)

When comparing the two processes, Coleman (1976) points out that both processes have their advantages and disadvantages. Assimilation learning involves nothing more than listening and reading and hence does not involve too much time or effort. Experiential learning processes involve the time and effort for involvement in a particular activity.

In the experiential process, learning is directly, repeatedly and perceptibly connected to action. This results in a 'lesson' being better absorbed than in the assimilation process. In addition, the immediate practical application allows for the learner to be more easily motivated.

Assimilation of information depends upon the symbolic medium* and hence on the learners ability to understand the language symbols. A student who has not internalised the symbols properly, might not be able to utilise those symbols effectively.

The marriage enrichment course held, in this study presentation, combined both learning processes. It thereby took the best from each. A combination of processes enabled further advantages in that

a) The marriage enrichment course was intended to have a long term effect. It was therefore important to teach the courses in a way that would facilitate retention of the lessons learned. This encouraged the use of the experiential process, which promotes active learning.

b) Because the course extended over only six three-hour sessions, time was a limiting factor. It was therefore not possible to design the entire course as experiential in nature. A compromise had to be found between what the course facilitators wanted to teach the participants, the process used to convey the information, and the time available.

9.4.2. Small Group Teaching

Small group teaching was selected as the teaching process most suitable for the marriage enrichment course reported on here,
because it is a means for active learning, (Jackson and Prosser, 1989). It is a means of teaching through utilisation of the appropriate methodology as taken from both the information assimilation and the experiential processes. It aims at doing away with the intellectual passivity and dependency that is bred by courses which are entirely based on lectures. The facilitator has to plan, present and direct the participants' activities.

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* See p.178

".....The lecturer must present ...data.....Small groups are required first to study this data in silence, individually, for five minutes and then to discuss them", (Jackson and Prosser, 1989:60). This method was utilised several times during the course. Most sessions utilised didactic lectures as a means of introducing the theoretical content and for summing up.

However, the lectures were interspaced with experiential exercises. These exercises were designed for couples to complete individually without assistance. On completion of each exercise the couples regrouped to report back on general difficulties experienced in the execution of these exercises. Specific difficulties experienced by individual couples were discussed with the facilitators, while couples were completing the exercise without receiving direct help at that time.

These exercises were designed to give the couples the responsibility of carrying them out, with comparing, contrasting, criticising and planning for themselves. The didactic teachings which preceded the exercises served as a means of orientating the couples regarding the issues that were to be dealt with in the exercises.

Jehu (1975) refers to this process as The Learning Theory Model, which is the information assimilation process. At the same time, this inserts Step 5 where the combination of the cognitive processing and the action lead to greater insight and a resultant change of feelings.

Thus the process works on the basis of

1) thought > leading to
2) action > leading to
3) practice > leading to
4) regular action > leading to
5) insight and change of feelings.

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* Details of the sessions are given in Chapter 10,

Processes 1 and 2 were completed during the course sessions, while processes 3, 4 and 5 were completed by the participants at home as homework exercises.

9.4.3. Homework Exercises

It was stressed in the course that homework was the most important part of the course, because it was through the homework that the course content was taken into the everyday lives of the couples. Through homework they could practice the skills and insights gained during the course sessions.

Omission of any of the five steps outlined above would greatly reduce the beneficial effect of the marriage enrichment course.

9.4.4. The intra-group dynamics

As in any group, group dynamics formed part of as well as affected the educational process.

According to Schmuck and Schmuck (1978), in small groups several potentially antagonistic pulls occur. These are pulls between group goals and individual motives. This indicates work to be done with the group, while considering the need to maintain cohesiveness and an optimal level of morale. In this delicate balancing situation, they suggest that the behaviour of the group members must be guided by the group goals. The group goals relate to the formal aspects of the group.

Group goals differ according to the nature of the group and are based on the dimensions of the group's orientation towards

a) the group's 'official' task in relation to the social-emotional aspects of the group, and

b) the importance that the group takes in relation to the individuals who are the members of the group.

These two aspects of the group members' attitudes create the possibility of a matrix of four categories of overall group orientation. In other words, although the formal group goals exist. the reality of the group will take shape along the lines of:

1) social emotional - group
2) social emotional - individual
3) task - group
4) task - individual

1) Social Emotional-Group -- When emphasis is placed on group emotional processes, e.g.T-groups;

2) Social Emotional-Individual -- e.g. group therapy;

3) Task-Group -- When the completion of tasks requires concerted effort, and the individuals in the group are viewed as interchangeable, e.g. industrial work groups;

4) Task-Individual -- When, for most of the time, there are learning tasks to accomplish and, typically, the focus would be on on the individual student's learning.

A group can sometimes be a combination of the above categories and thereby become more effective. In theory, the environment with the greatest degree of harmony in the group goals (task-group) would have the possibility of breaking up the main group into small groups for working on subject matter projects. This would have the entire group working in parallel, (task-individual), on their own. These smaller groups could then regroup for discussions in which group expectations and feelings are shared (social emotional group).

This would result also in informal relationships of warmth and security that are satisfying to the individual students (social emotional individual).

Although there were advantages to plan the marriage enrichment as a T-group and to plan the course to include specific group dynamics, it was explained above that it was too time consuming to build the course up on an experiential basis. In addition, as the marriage enrichment course was in its initial stages it was surmised that, in the eyes of the small Jewish community, a social emotional group would be be too threatening. The Marriage Enrichment Course for Jewish Couples was set up as an example of a group that primarily fits into the task- individual category, with the 'individual' referring here to the 'couple', forming a 'task-couple' group.

9.4.5 Basic Techniques for Achieving Intimacy in Marriage -- The Formal Group Goals

9.4.5.1 This section relates to the formal group goals that the course facilitators decided upon

Irrespective of stage of development of husband and/or wife, irrespective of the stage of development of the marriage, and/or irrespective of how the marriage relationship felt in the past, the key to an intimate relationship in the future is for the couple to concentrate on five basic techniques, as listed below. These techniques are modelled and practised in a marriage enrichment course:

1) To apportion time to spend together;

2) Regularly to express respect, concern, courtesy and appreciation for one another, and acceptance of one another, while demonstrating a commitment to the relationship per se and to the spouse;

3) To avoid attacking the spouse's need for security, e.g. by false threats of leaving and other manipulations; not to hurt the spouse by disregarding his/her vulnerabilities and/or attacking these vulnerabilities;

4) To work out different and complementary roles, in terms of their respective needs;

5) Concentration on understanding the "I, you and we" of the relationship, (Clinebell and Clinebell, 1970).

9.4.5.2 The processes involved in achieving marital intimacy

Among the processes identified by Mace and Mace (1986) are
a) reassurance;
b) cross-identification;
c) modelling, and
d) support.

Reassurance refers to the knowledge gained by the couple that they are 'a normal couple'; that all couples experience problems, and that the difficulties experienced are not unique.

Cross-identification involves learning from others in the group who have had similar experiences. Observation of the behaviour of others features prominently in this process.

Closely linked to the aforementioned process is modelling. This refers to gaining an incentive for growth through viewing the behaviour of the group leader/s, or any other couple in the group. Such rolemodels are seen as 'the couple we wish we could be like if we tried' -- not necessarily as having a perfect marriage, but as being a couple who obviously work on their relationship and are making progress.

support relates to the encouragement offered by members of the group to any couple who share a real problem with these members. Most groups develop mutual warmth, trust and closeness. Obviously, such feelings will be greater in courses where sharing is actively encouraged.

Hof and Miller (1970), add self-disclosure, i.e. the revealing of thoughts and feelings to one another as inherent to the process of marriage enrichment. It helps in the attainment of greater self-awareness and also helps the couple to learn more about each other's needs and expectations. However, self-disclosure is a valid tool for enhancing the relationship only as long as it is limited (to greater self-awareness or self- insight) and does not occur as the result of confrontation.

9.5 Teaching - Learning Aids

The following teaching-learning aids were used during the marriage enrichment course.

1) Overhead projector

2) Flip charts

3) Hand-outs

1) The overhead projector was used in every session to present diagrams and/or illustrations, and at times to keep track of points made during a discussion.

A big advantage of using the overhead projector is that it is used while facing the group in contrast to the board or flip charts on which writing takes place with the facilitator facing away from the group. The overhead projector also allows for overlays -- placing one flimsy over another to produce a specific effect or contrast, something that can be achieved only when clear see-through aids are placed one on top of the other.

2) The flip charts were used on those occasions where information needed to be either constantly or periodically on view, i.e. together with other material. Often, while explaining fresh material with the aid of the overhead projector, previous material was related to by using the flip charts. The overhead projector was too small to present a variety of material at the same time.

It is important to note that neither use of the overhead projector nor use of the flip charts is essential for presentation of the course; their use does, however, have advantages. Should a facilitator feel more comfortable using the one than the other, adaptation should be made accordingly.

3) Different hand-outs were used for each session, one for every member of the group. The hand-outs contained: a) a list of the topics to be covered in the particular session; b) note paper with some subtitles already printed on them; and c) instructions for the various exercises that the couples were expected to do during that session, as well as homework instructions.

The hand-outs for the first session contained a pen, and a sticker for the group members to wear for the duration of the first session.

Chapter 10

THE MARRIAGE ENRICHMENT COURSE FACILITATORS' GUIDE

STEP 8 TECHNOLOGICAL REALISATION (continued)

10.1. Introduction

The Theoretical Paradigmatic Orientation to The Course Presentators:

The Transactional Analysis Paradigm

In order for you to present the course material effectively it is essential that you fully understand the purpose and function of the course content. Brief background reading is included with every session to help you do this. You may choose to incorporate some of this information when presenting the course material. However bear in mind that the course content, which follows, already fills up the time quota allocated to the sessions.

For the purpose of the course it is useful to utilise the Transactional Analysis model of how man functions, because its process is similar to the generally accepted traditional Jewish philosophical views of life. Transactional Analysis (TA) describes man as functioning within a combination of the Child(C), Parent(P) and Adult(A) modes (Berne 1961). According to Berne, an advantage of examining man's functioning within such a framework is that "Parent, Adult and Child are not concepts like Id, Ego and Superego .... but phenomenological realities."(Berne 1961)

10.2. The Three Modes: Child, Parent and Adult

10.2.1 The Parent

'Parent' refers to a collection of external events perceived by individual persons during their early years (approx. 1-5 years). These include all experiences, in terms of what their parents did or say during that period. Because individuals were then children, without the ability to modify, correct or explain the data experienced, the experiences are recorded "straight" without editing.

The parents quarrelling for instance, is recorded as a fight with all the fears and threats that a child may experience, and without the explanations as to the cause of a particular disagreement. Likewise, positive experiences are recorded for what they are without any explanations. Included in this recording are the thousands of do's and don'ts, the looks of approval as well as the looks of scorn, that is, the rules of life as the child's parents lived them rather than as the rules are taught or preached by the parents. The recording is permanent and available for replay throughout life, exerting a very strong influence on the person. When there is contradictory material from one 'Parent-recording' to another, such data causes confusion and fear in the child, and the child 'turns off' the recording. Thus, for example, the parents say "Smoking is bad" but smoke themselves, the message about smoking is turned off by the child as it is confusing. Included in the 'Parent data' is the "how to" category; for example, how to hit a nail, how to blow the nose, how to pretend....

These rules can be the origin of compulsions, quirks and eccentricities that appear in later behaviour. Whether or not 'Parent data' is a burden or a boon depends on how appropriate it is to the present or whether or not it has been updated by the Adult.

10.2.2 The Child

While external events are being recorded as the Parent, internal events which are the responses of the little Child are being recorded. The responses of "seeing, hearing, feeling and understanding "is what is defined as the Child, but since the young child has no real vocabulary during most of the critical early experiences, most of the Child recordings are feelings. During the initial period of childhood the person is subjected to an infinite number of total and uncompromising demands. On the one hand the Child has urges to experience all the sensations associated with movement and discovery. On the other hand there is constant demand from the environment that he/she give up these basic satisfactions for the reward of parental approval. The feelings experienced by the person during those early battles are what is referred to as the Child. At any time in the present the person may be transferred into the state of the Child. This happens when something occurs which re-create the situation of childhood and brings on the same feelings which were felt then. These events "hook" the Child and cause a replay of the original feelings so that the person will experience a latter-day version of the small child's primary depression (usually) or joy. When a person is in the grip of feelings, transactional analysis says that the Child has taken control - the Child is dominating the power of reason.

10.2.3 The Adult

Harris (1969) says that at approximately ten months of age children are able to do something which grows from their own awareness and original thought. "This self-actualization is the beginning of the Adult. 'Adult data' accumulates as a result of the child's ability to find out for him/herself what is different about life from the "taught concept" of life in their Parent and the "felt concept" in the Child. The Adult develops a "thought concept" principally concerned with transforming stimuli into pieces of information, and processing and filing that information on the basis of previous experience."(Harris 1969:28-29) This relationship is depicted in Fig. 10.1, below.

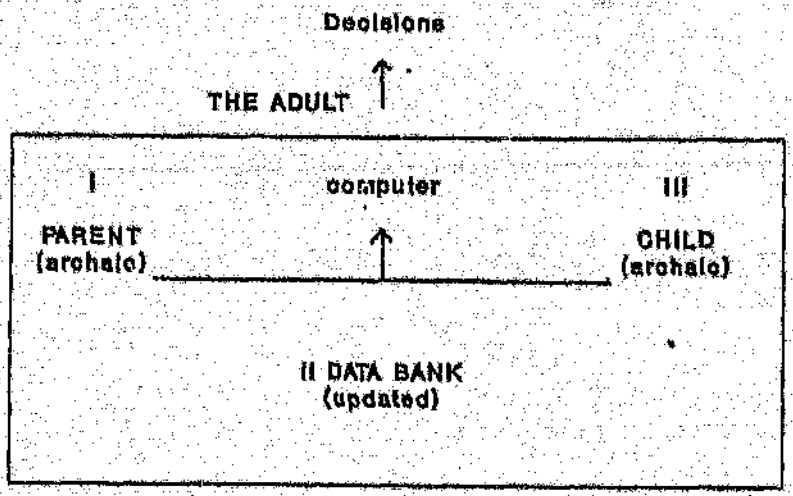

Figure 10.1: THE ADULT - DATA FROM THREE SOURCES

(Adapted from Harris T. I'm Okay- You're Okay London:Cox and Wym (1969: 36).

Through the Adult the Child can begin to tell the difference between life as it was taught to him(P), life as he wished, felt or fantasised it to be(C) and life as he understands it through his own thought processes (A). The Adult examines the Parent to see whether or not it is still true in the present situation, accepting or rejecting it; and examines the feelings stemming from the Child to see whether or not they are appropriate to the present. Parent and Child recordings are never rubbed out, but when rejected, they are turned off. Through reality testing the Adult and Child are constantly updated.

10.2.4. Stress and Free Choice

Until now the Transactional Analysis model has been explained in terms of how a person functions in life under ideal conditions - without stress. However since life is full of stressful situations, the model must also be explained in terms of how people relate to stress. Under sufficient stress the Adult can be impaired to the point where the emotions (C) take over inappropriately. The PAC boundaries are fragile and vulnerable to those signals which tend to re-creates feelings experienced in the helpless, dependant days of childhood.

An example of this way of dealing with stress is what Berne (1961) classifies as "playing games" or Satir (1972) as "manipulative roles" e.g. the placator, or the avoider. Harris (1969) suggests that these games have their origin in childhood and are based totally on feelings. He says that this type of reaction can bring immediate satisfaction to a person and hence it often appears attractive, but in the long run it will compound the original need and can only lead to disaster.

To a large degree, feelings are generally aroused by events that occur in a person's external environment and not within the person himself. If man reacts only so as to satisfy his feelings, he is basically trying to get his satisfaction from the outside world, rather than utilising the internal environment of his thought process to help control or at least adapt his feelings. Through the above method of reacting, he could be said to be placing himself at the mercy of his external environment. Without the use of logic, man is reacting in a manner where many of his actions will be dictated by his external environment. He is not "doing the choosing" but is letting himself be manipulated.

According to Harris (1969) the outcome Child behaviour "is always predictable. This is one of the essential characteristics of games. There is a certain security in games. They may always turn out painfully, but it is a pain the player has learned to handle. When the Adult (the thinking part of the person) is in charge the outcome is not always predictable.....but there is the possibility of success. More important , there is the possibility of change." (p.58) In applying the above approach to Judaism this can be understood to mean that there is the possibility of change to achieve ultimate satisfaction and meaning in life.

This concept of internal control, is well illustrated in the Mishna (Avoth 4:1):- "a wise man is he who learns from everyone" - no matter who or what the other person is; "the wealthy person is one who is satisfied with what he has" - independent of how much or how little he owns. This mishna can be understood as telling man not to seek happiness via factors dependent on anything external to himself, but rather on appreciating what he/she has. Thus in the two examples cited in the Mishna a person is told to take an approach of trying to value every person (or situation) they meet and to learn something from them. For example, if a lawyer has to meet a bank robber, while

realising that his client might have a wrong sense of values he may still be ... to learn something valuable in the line of efficien... rom the robber. Similarly, constantly focusing and appreciating what one has rather than on what one does not have, enables a person to feel positive about their present situation. Thus, the Mishna is suggesting that people strive for internal enrichment rather th... external riches.

10.2.5 How People Learn to Change Their Behaviour

Jehu (1967) in presenting his learning theory model suggests that changes in behaviour can occur as a result of "insight learning" (p.18). Jehu states that stimuli must have meaning to the learner, who uses his intellect and knowledge of the situation to adapt to the stimuli. He stresses the importance of awareness in learning.

Each person is a complex combination of feelings, beliefs, conditioned responses and inherent personality traits. The more understanding they have of their own unique combination, the more capable they will be of utilising themselves and their surroundings constructively. People want to have an inner sense of worth (Maslow, in Longman Dictionary, 1989.). In order to achieve this, constant acts of self-leadership must be carried out - acts that originate through man's thought process.

10.3. COURSE CONTENT

10.3.1 Session 1 - a) COURSE INTRODUCTION b) APPRECIATION

Duration

3 hours

Aims

1. To introduce the participants and facilitators to one another.

2. To give a general introduction to the marriage enrichment course content and methodology. The first part of the session should be devoted to a) providing a brief history and explanation of marriage enrichment and b) explaining the structure of the course and if the course should be researched, the nature and procedures of the research. (5min.)

3. To gain knowledge about Appreciation
   a) its central place in marriage and
   b) how to convey it.

4. To practise the giving and receiving of appreciation.

5. To allocate a homework exercise on appreciation in order to consolidate the learning which occurred in the session.

10.3.1.1 Pre-Session Preparation for The Facilitators

In the marital relationship, two components can be identified in marital appreciation, namely feelings and action. In marriage both partners can benefit greatly by thinking of the many things that their spouse has done for them and the family e.g. cooking the meals, earning the living expenses, to mention but a few.

In order to learn to appreciate what he has, a person should

1) focus on

a) what he has and not on what he is missing.

b) the positive qualities of each situation

c) learning to appreciate things which are usually taken for granted

2) Communicating the positive orientation to the spouse.

10.3.1.2 Program

10.3.1.2.1 Teaching-learning aids

1. flip-chart
2. hand-outs
3. name tags

10.3.1.2.2 Orientation of participants to the course

1. Write aims on the flip-chart.

a) Introduce yourselves and share with the group that you are also hoping to enjoy and learn a lot from the course.

b) Contract with the participants about the course time and venue.

10.3.1.2.3 Introductory lecture to participants

*

c) Give a brief overview of the need for, the history and nature of Marriage Enrichment. Marriage Enrichment developed in response to the world-wide increasing divorce rate, which is at present approximately one couple in three. (Matthews and Mendelow (1982), Appreciation pp.2-3) However, whereas bad marriages generally ended up in divorce, marriage enrichment is

* Matthews and Mendelow, (1982), Appreciation pp.2-3

designed for couples with relatively stable marriages, to help them to

build on strengths and to communicate on a more meaningful and more effective level. This helps couples to overcome the inevitable points of conflict and crises, and to possibly even utilise these crises as points of growth.

In Johannesburg, Marriage Enrichment courses were offered for a few years by the churches before a course was run by The Union of Orthodox Synagogues in 1984. The facilitators have completed such a course and are thus aware of what the participants are about to experience. Participants and facilitators take a lot of things for granted in marriage, and the course, which touches on a number of common sense issues, provides a new perspective on marriage, which, as time goes on, will be valued more and more.

It is suggested that each spouse as co-facilitators, contribute to this, by expressing to the other that he/sh while participating in the course have had a fairly good marriage, but that the expectation is that the course will help to focus on positive, practical, helpful ways to deal with the different situations that continuously occur in marriage.

d) Explain the general structure of the course.

The first session will begin with introducing and getting to know the other course participants. Each session will be divided into hat is referred to as

i) Input - sharing ome information on a specific topic relevant to marriage and

ii) An experiential exercise related to the input. This exercise will be done <u>privately</u> in couples, each couple finding a convenient space in which to do the exercise, so that there would be no need to be concerned about

exposing or revealing anything to other members of the group.

Whatever learning occurs is also to be regarded as confidential. It is important that the group can trust one another in the knowledge that whatever is spoken here will not be discussed with friends elsewhere.

Ask for confirmation from the group on keeping material confidential.

Re-emphasise that the course is not marital therapy to resolve deep-seated marital problems, but rather to enrich an already viable marriage.

e)The introduction of the couples to one another is done by having each couple introduce themselves - the husband introducing his wife and the wife her husband. In their introductions the couples are requested to relate to their biographical background, professions, hobbies, how and when they met, present family situation and expectations of the course. Each person should speak for 3-4 minutes.

These criteria for the introduction must be written up on a flip-chart and displayed to the participants throughout the introductions. (75min.) (See Matthews and Mendelow, (1982), Appreciation p.4)

f) Tea break to further build rapport betwden the course participants. (15min.)

The second half of the session is devoted to
a) stressing the importance of expressing appreciation in marriage. A short introduction explains what is meant by appreciation in marriage.

Any relationship has its ups and downs. Appreciation refers to the ability in a relationship to focus on its positive aspects, thus setting a positive trend to build on the already existing strengths in the relationship.

It seems that couples often slip into the complacent habit of being together without having the sensitivity to keep growing within the marriage.

b) Present a five minute skit which highlights the need for expressing appreciation of one's spouse.*

The skit portrays an ordinary couple who gets caught up in their daily chores to the extent that, despite loving and appreciating one another very much they never make time to express/show this appreciation, and this leads to feeling the reverse - unappreciated.

c) Briefly discuss how spouses can show appreciation to one another.

Use the flip chart to illustrate possible ways

Appreciation means :**

SHOWING RESPECT
GROWING TOGETHER AS INDIVIDUALS AND PARTNERS
SHOWING CONCERN FOR EACH OTHER
SHOWING ACCEPTANCE OF ONE ANOTHER'S WEAK POINTS
SHOWING UNDERSTANDING FOR ONE ANOTHER
SHOWING APPROVAL OF ONE ANOTHER
SHOWING LOVE FOR EACH OTHER

d) Experiential Learning - Appreciation Exercise (45 min.)***

Break up the group into couples and ask the couples to find a quite spot away from the others, where they will be able to sit facing each other.

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* See Matthews and Mendelow, (1982), Appreciation pp.5-8

** Adapted from Matthews and Mendelow, (1982), Appreciation p.9

*** Matthews and Mendelow,(1982), Appreciation pp.9-10.

Ask them to spend about five minutes thinking about all the things that they appreciate in their partners -- the important things and the insignificant things.

Thereafter one person must begin by telling the other of all the things he/she appreciates in him/her, constantly using the phrase

"I appreciate you for....
"I appreciate you for...
"I appreciate you for..." in respect of each thing appreciated.

The spouse who is listening may not interrupt/discuss/debate at this point (stress this). Try to keep eye-contact during the exercise.

When this part of the exercise is completed, the one who was listening should repeat what she/he heard, constantly using the phrase
"You appreciate me for...
"You appreciate me for...

Again, the one who is listening may not interrupt/discuss/debate at this point, but just listen maintaining eye-contact.

Thereafter, the "appreciator" may remind the "listener" as to what he/she has left out.

The whole process is then repeated with the spouses reversing their previous roles.

e) After the exercise the couples are asked by the course facilitators to discuss the feelings engendered by the exercise, and how they think they can build appreciating one another into their marriage. (15min.) (Matthews and Mendelow, (1982), Appreciation p.10)

Note: As facilitator *

1. Hover around... but do not intrude.
2. Clear up any questions concerning the exercise.
3. Be aware of any conflicts that may be arising.
4. Encourage couples to keep debating for the discussion time.

10.3.1.3. Homework

Before the next session each couple must set aside 20 minutes to spend on their own, during which they should

a) Spend five minutes thinking about someone they know who does not have a spouse its disadvantages and to think about these disadvantages until they can feel the loneliness of such an individual.

They should follow this by reflecting on their own marriage and thinking and feeling what they appreciate in their own spouse.

Communicate to your spouse any points omitted during the appreciation session of the marriage enrichment course.

Express again any points of appreciation already expressed.

Spend five minutes communicating any feelings aroused by the session/the exercise with the respective spouse. (Adapted from Rabbi Fleishman, 1983:46).

10.3.1.4. References to Consult

1) See text, pp. 66-69
2) Matthews C. and Mendelow, M. Marriage Enrichment Course: Appreciation, 1982, Unpublished Manual for the Federation of Synagogues, Johannesburg.

* Matthews and Mendelow, (1982), Appreciation, p.10

3)Rabbi Pliskin, Gateway to Happiness, Jerusalem: Eish Hatorah, 1982.

10.3.2 Session 2 COMMUNICATION

Duration

3 hours

Aims

1. To briefly revise the significant points of appreciation in marriage

2. To explain the importance of healthy communication in marriage

3. To teach the skills necessary to achieve healthy communication.

4. To allocate a homework exercise on communication in order to consolidate the learning which occurred in the session.

10.3.2.1 Pre-session Preparation For Facilitators

It is important to remind facilitators that in order to present the course material effectively it is essential that the purpose and function of the course content be fully understood. Brief background reading is included to help facilitate this.

Preparation is on the following themes:

1) The mechanics of communication
2) Communication in marriage:
   a) its purpose
   b) styles
   c) effectiveness and
   d) listening

10.3.2.2 Program

Teaching-learning aids

1. flip-chart
2. hand-outs
3. overhead projector

Educational Content

a) The participants must re-introduce themselves to the rest of the group.

b) Using the flip-chart, a brief review of

i) different ways of showing appreciation (preferably solicited from the participants)

ii) the feelings people have when they know someone appreciates them (5 min.)

c) An introduction discussing some of the places and times communication is used in marriage.

d) The completion of a "Husband -Wife Communication Inventory" (Matthews and Mendelow 1982) in order for the couples themselves to assess how they feel about their own communication in their marriages. (10min) (See Matthews and Mendelow, 1982: Communication p.13-14)

e) An experiential role playing exercise, Steven's Family Quarrel, to illustrate the four basic manipulative roles. (30 min.) (See Matthews and Mendelow, 1982: Communication pp.4-6)

f) Verbal and non-verbal communication as the components of communication.

g) Demonstrating the process of communication in terms of "communicator" and "receiver" and "effective" and "ineffective" communication. (15 min.) (See Matthews and Mendelow, 1982. Communication pp.7-9)

h)Tea break (15 min.)

i) Listening, levelling and validating as positive patterns of communication . (15min.) (See Matthews and Mendelow, 1982 :Communication pp.10-12)

j) Further experiential exercises on the topic of communication in marriage. (75 min.) (See Matthews and Mendelow, 1982: Communication pp.15- 17)

Homework

Communication exercise involving the completion of sentences on the meaning of communication and getting in touch with personal obstacles to communication. This must be completed before the next session.

References:

1) See text, pp. 69-83.
2) Satir, V. Peoplemaking, California:Science and Behaviour Books, 1972. pp.30-122.
3) Clinebell H. and Clinebell C., The Intimate Marriage, New York: Harper and Row, 1970. pp.87-102.

10.3.3 Session 3 NEEDS AND NEEDS FULFILMENT COURSE CONTENT

Duration

3 hours

Aims

1. To revise the main points learned concerning communication in marriage

2. To explain to the participants
a) the normalcy of needs and to classify the most common basic human needs.
b) the significance of intimacy in marriage as the degree of mutual need satisfaction within the relationship.

3. To complete a 'self-other' fulfilment check-list and construct a plan of action to meet each other's needs.

4. To suggest possible ways to increase intimacy in marriage

5. To allocate a homework exercise on marital intimacy, inorder to consolidate the learning which occurred in the session.

10.3.3.1 Pre-session Preparation for the Facilitators

The following themes are covered in this session:

1. Definition of needs
2. Classification of needs
3. The process of meeting needs
4. The role of self-esteem in meeting needs
5. Healthy vs. neurotic needs

10.3.3.2 Program

Teaching-learning aids

1. Flip-chart
2. hand-outs
3. overhead projector

Educational Content

a) Brief revision of

i) "I feel..." statements and

ii) the importance of active listening. (3 min.).

b) Explaining the aims of this session. (5 min.)

c) Role-play by facilitators showing clashing needs, unmet needs and non active listening. (5 min.)

d) Feedback on role-play discussing the issues.(10 min.)

e) Introduction on the Normalcy of Needs. (5 min.)

f) An experiential exercise in which the individual spousal groups follow similar tactics as in the "appreciation" exercise utilising the phrase "I need from you...". Spouses then discuss their feelings concerning what they said and heard during the exercise. (30 min.)

g) Classification of needs. Ask the participants to name basic needs and write them up on a flip-chart according to the categories of physical needs, emotional needs, social needs intellectual needs and spiritual needs.(20 min.)

h) Tea break (15 min.)

i) Explain intimacy and the different facets of intimacy by relating these to the 'chart of needs'. Furnish examples to show how each facet of intimacy may be linked to various needs.

j) Suggest possible ways of increasing intimacy. Stress again the importance of setting aside time for each other. (30 min.)

k) Exercise: completion of a 'self-other' fulfilment check-list. (45 min.)

l) Reconvene group: general comments on the session. (10 min.)

10.3.3.3 Homework

To complete a "Marital Intimacy Check-up." (Matthews and Mendelow, 1982: Needs pp.12-13)

Participants are recommended to go through this check list together every six to eight weeks, throughout their married life.

References to consult

1. See Text, pp. 84-91
2. Clinebell H. and Clinebell J., 1970, pp. 65-87.
3. Satir, V. Peoplemaking, 1972. pp.20-29, 123-140.

10.3.4 Session 4 SEXUALITY AND MARRIAGE COURSE CONTENT

Duration

3 hours

Aims

1. To revise the definition of and possible ways of increasing intimacy .

2. To increase sexual intimacy in the marriage. Two aspects of sexuality receive attention:-
a) improving the physical sexual technique of the couple ; and
b) orienting the couple to viewing sex as a gift to be utilised as part of the marriage as a whole and not as an entity on its own, utilising the Jewish laws of family purity to demonstrate this.

3. To allocate a homework exercise on sexuality inorder to consolidate the learning which occurred in the session.

10.3.4.1 Pre-Session Preparation for Facilitators

The format of this session is different to that of all the other sessions in that after the introduction the men and women are separated for the rest of the session, except for the tea break.
Both groups hear the same content. This session is best conducted as a controlled discussion, with the facilitators directing the discussion so as to enable them to cover the course material. In order to do this, the facilitators must not only be conversant with the material, but also feel comfortable with it to a greater extent than is necessary for the presentation of the material in previous sessions.

The facilitators are split into two so as to enable the sexual technique session with the one group can be conducted while the family purity session is given over to the other group.

After the tea break the facilitators should switch groups, providing the same information to the other group. If preferred, the facilitators can remain with their pre-tea group for the second half of the session.

The following themes are covered in the session:-

1. Sexual attitudes and their origins
2. False assumptions about the sexual act
3. Sexuality techniques
4. Jewish laws of family purity
5. Sexual patterns

10.3.4.2. Program

Teaching-learning aids
1. Flip-chart
2. Hand-out

Educational Content
a) Revision : Have the participants explain
i) the connection between needs and intimacy
ii) possible ways to increase intimacy in marriage.

It may be helpful to the participants to revise with them again the XYZ statements learned during the communication session. (5 min.)

b) Introduction

i) Explain the aims of the session and the reasons why it is necessary to split up the spouses for this session. (5 min.)

ii) Divide the group into the wives and husbands.

Sexuality Technique Group

c) Put the group in touch with their views and the origins of their views on sex. A brief discussion should be held with the group based on the following questions which must be hung up on a flip chart for five minutes before the discussion begins:

The questions are as follows:-

1) Where did you first learn or hear about sex?
2) How did you perceive sex i) before they were married?
ii) after being married?
3) How important is sex in a marriage?
4) Is your partner sexually satisfied?
5) Can your sex life be enriched?
6) Do you find it easy or difficult to communicate about sex? (20 min.)

d) Utilize the discussion resulting from the above questions to accentuate the differences between the male and female sexual climax graphs as a basis for giving the understanding that sexual satisfaction was not derived simply through a "climax " but through the art of loving and responding to the spouse's needs, role and desires. The myth that a sexual act is a failure unless the couple climaxed together must be focused upon. It should also be emphasised that problems do sometimes occur. Problems such as impotence, premature ejaculation and sexually unresponsive women. In the vast majority of cases these problems can be overcome by relatively short-term measures. As with all problems the sooner the problem is tackled the less serious they become. therefore it is important to seek professional advice timeously. (60 min.)

Family Purity Group

a) Describe what is meant by family purity. Mention some of the many attitudes held about marital sex. (5 min.) Suggest means by which to create positive sexual attitudes, inorder to alter the sexual patterns by means of constructive restraints and to make positive use of

the imagination so as to decrease the risk of potential sexual monotony. (20 min.)

Inorder to increase spiritual involvement, explain how the Jewish laws of family purity work and the potential they have for helping a couple increase their sexual satisfaction. The physiological benefits of these laws should also mentioned. (60 min.)

f) Tea break (15 min.)

10.3.4.3. Homework

Couples may discuss at home what they learnt in their separate groups. The following exercise should be completed - preferably when the wife is not Nidah.

References to Consult

1. See Text, pp.91-106
2. Masters, W. and Johnson, V. Human Sexual Response Boston: Little, Brown and Co., 1966.
3. Lamm, M. The Jewish Way in Love and Marriage New York: Jonathan David Pub. 1980. pp.24-34, 190-194.
4. Abramov, T. The Secret of Jewish Femininity Jerusalem:Feldheim, 1988.
5. Lamm, N. A Hedge of Roses New York: Feldheim, 1975.
6. Davis, M. Sexual Responsibility in Marriage Glasgow :Fontana Books, 1978.

10.3.5 SESSION 5 SPIRITUALITY IN MARRIAGE

Duration

3 hours

Aims

1. To revise the main points learned in the sexuality session.

2. To suggest to the couples that they see their lives as being in G-d's hands and that relating to G-d can also be a means through which security and meaning are to be found in life and marriage.

3. To help the group develop skills and an understanding of how to improve their motivation and attitudes in general, as well as in terms of their present day activities, with the aim of achieving spiritual intimacy.

4. To help the group view life and marriage as holy and to see from this perspective how much Judaism can promote marriage and family closeness, by injecting spirituality into the mundane.

5. To encourage the couples to become more involved in Jewish community work as a means of enriching their marriages.

10.3.5.1. Pre-Session Preparation for Facilitators

As with the previous session on sexuality, this session differs from the first four sessions in that it mainly centres around a group discussion controlled and guided by the facilitators. Thus the facilitators must be comfortable with the material being presented - otherwise they will not provide sufficient direction in the discussion and might not manage to achieve the objectives of the session.

Judaic sources prescribe the mechanism by which a definition of life's aims can be attained.

It is on this mechanism that this session primarily focuses and an approach to Orthodox Judaism must be discussed. This particular approach was found to be compatible with the course content on spirituality. The material is presented as such, with due recognition that that there may be other approaches to Orthodox Judaism.

The following two concepts will be discussed:-

a)freedom of choice- the concept ,its processes of operating and its significance;

b)spirituality in marriage:- a) its significance and what it is in terms of the individual couple; and

c)how to increase spirituality in marriage.

10.3.5.2. Program

a) Revision of the main points of the sexuality session. (10 min.)

b) Discussion as to the extent to which each individual holds the key to his/her own level of spiritual intimacy. (15 min.)

c) Utilizing examples of religious customs with which the participants are familiar, it is explained that spiritual intimacy is not directly dependent on the number of laws and customs which are observed but also, or maybe preferably, on the quality of their observance. (15 min.)

Synagogue attendance is a useful example for most couples.

d) This discussion leads on to the significance of the term "holy". It is important for the participants to realise that every object or being has the potential to become "holy", though there are different levels of

holiness. Holiness might be used by the individual couple as a possible means to appraise their own level of spiritual intimacy.

This approach to religion might be handled by means of a brief discussion on what is the significance of the term "holy" using the synagogue as the place around which the discussion resolved. The participants will probably quickly understand that even though the laws and customs observed in the orthodox synagogue are observed by most of the worshippers, the level of intimacy gained in prayer by the worshippers differs greatly from person to person, and even in one person from time to time. The understanding of this leads to seeing the importance of personal motivation and attitude, and to aim 2) (above).

Other relevant examples are money, mezuzah, Torah and specific personalities who are well known. (15 min.)

The discussion must lead on to "how to improve spiritual intimacy" and this again should focus on the importance of the number of laws and customs people carry out as opposed to the quality of the level of observance of the individual actions.

e) Lead a discussion on the fact that most worries concerning spiritual intimacy stem from existential anxieties. The discussion should focus on faith and goals as part of the transcendental realm and how these can help one cope with existential anxiety. (12½ min.)

f) An experiential exercise relating to the following question: "If you are now standing at a point in time near the end of your life, as you look back over your life, how do you feel about the way you have invested your minutes , hours and days ?"(Clinebell and Clinebell 1970:199) It is important that the couples focus on their lives as a whole as well as their married life, so as to be able to evaluate at which stage of their lives they utilised time more efficiently than another and to try

and understand why they function more efficiently over some periods. (15 min.)

Reflection on this question, should lead to the next question of "What you would like to see changed now in your life and marriage?" (10min.)

g) Tea break (15 min.)

h) Discussion on what Clinebell and Clinebell (1970:192) refer to as "time-transcending experiences i.e. allowing oneself to understand and enjoy the miracles of this world. and for the individual to feel, experience and appreciate the many wonderful things around him. " The participants can be asked to mention some of the gifts that they have thus far tended to take for granted. (15 min.)

i) Stress that whatever intimacy is experienced by the couple can only be relatively short-lived if it is not given long-term meaning. Ask each couple to reflect on the question "What makes life worthwhile?"(Frankl 1984).

It is essential to point out that it is not the answer to this question which is so important, for within his/her own frame of reference each person will give different yet appropriate answers. What is important is that the couple feel that they are will eventually come up with a worthwhile answer . To ensure this, suggest to the couples that the question not be tackled important, but rather primarily from a practical aspect. In other words the attempt to give life-meaning should be approached using questions such as "What ideas and actions make the most sense to you as far as the meaning of life is concerned?" (20 min.)

j) Exercise on Jewish goal setting (20 min.)

10.3.5.3. Homework

Jewish marriage evaluation questionnaire. (Pliskin, 1987)

References to Consult

1. See text pp. 106-119
2. Clinebell H. and Clinebell C., The Intimate Marriage, New York : Harper and Row, 1970. pp.179-202.
3. Mendelow, M. Marriage Enrichment Course Content, Spirituality, 1985.
4. Pliskin, Z. Gateway to Happiness, Jerusalem :Ohr Sameach, 1983.

10.3.6 Session 6 Conflict and Conflict Resolution

Duration

3 hours

Aims

1. To revise the main points covered in the previous session;

2. To teach the couples about the significance, relevance and the process of conflict;

3. To ask the participants to evaluate the course;

4. To conclude the course and make farewells;

5. To make arrangements for the first follow-up session

10.3.6.1 Pre-Session Preparation for Facilitators

This session reverts back to the format of Sessions 1-3.

The session focuses on the definition of conflict, its causes and most importantly, the inevitability of conflict in any healthy marriage and how to resolve conflict in such a way that it can be utilised as a means to help increase the marital intimacy.

It is suggested that should the group want follow-up sessions, as most successful course participants are likely to desire, that such sessions take place at about 1 1/2 - 2 months after the termination of the present course.

Program Content

Revision

a) Revise the suggested measurement of religious intimacy as a sense dependent on the quality of observance as well as on the number of laws observed.

b) Ask if there were any interesting observations resulting from the homework exercise that the participants would like to share with the group.

c) Introduction explaining the aims of the session.(5 min.)

d) Roleplay by the facilitators of an unresolved conflict. (5 min.)

e) Input on conflict and its resolution including an explanation of The Distancing Cycle, (Fig. 5.3).(See text p.220)

f) Role-play by the facilitators on how to resolve conflict and feedback contrasting it with the role-play in of the unresolved conflict in d). (45 min.)

g) Tea break(15 min.)

h) Experiential exercises on i)controversy, ii)fighting iii)understanding one's own bad feelings; and iv)feeling hurt(60 min.)

i) Constructing guidelines for effective conflict resolution (15min.)

j) Course evaluation by the participants

k) Deciding on follow-up sessions

l) Farewells

3. Satir, V. Peoplemaking, 1972, pp.100-103.

4. Matthews and Mendelow, 1982, Conflict and Conflict Resolution.

Chapter 11

RESULTS OF THE EXPERIMENTAL STUDY: THE MARRIAGE ENRICHMENT COURSE

EVALUATION PHASE

STEP 9: TRIAL USE

The term 'trial use' refers to the carrying out of a pilot test of the new technology. As the Marriage Enrichment Course for Jewish Couples had already run several courses prior to the present research study, and this study was an evaluation of an improved course, a pilot study of the course was deemed unnecessary.

However, the IMS was utilised in a trial run on a previous Marriage Enrichment Course for Jewish Couples. The IMS was administered by M.Mendelow and the results analysed by the researcher. As a result of the pilot run, one minor change was made to the index, namely in item four which read *

"I feel that I would not choose the same partner if I had to do it over. In the amendment "the would "not " was underlined . This was done because results of the pilot test suggested that three people had misread this item.

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* See Appendix E

STEP 10: COLLECTION OF EVALUATIVE DATA

This step has already been discussed in Chapter 7, where a description was given of how the data for the evaluative procedures were collected. When all the data were collected, scores were calculated for each respondent. The data evaluating the marriage enrichment course was also processed. The results of this process are reflected in Step 11.

STEP 11: EVALUATION OF THE SOCIAL TECHNOLOGY

11.1 Results

In order to analyse the results obtained from the Index of Marital Satisfaction by the experimental and control groups statistically, the following procedures were carried out:

1. The pre-test scores of the experimental and the control groups were compared using the 't' test. This procedure was carried out in order to show that the two experimental groups were statistically equivalent prior to intervention.

2. If the two experimental groups were statistically compatible they could be combined for the purpose of the analysis. The statistical technique used to ascertain this was the Analysis of Variance.

3. The pre/post mean IMS scores of the experimental and control groups were compared using the 't' test, as were the pre/follow-up mean scores of the two groups on the IMS. These two procedures were used to ascertain if there was, firstly, a short-term effect from the marriage enrichment course, and, secondly, a long-term effect. The statistical test used was the Analysis of Covariance. *

* See Chapter 7 p.161

4 In order to assess which items were affected by the marriage enrichment course, the individual item scores of the IMS for both the experimental and the control groups were analysed by means of the sign test. The same procedure was used to analyse the changes in scores for both husband and wife, in respect of a couple.

11.1.1 The Compatibility of The Experimental and Control Groups

Before a study can be validated by comparing the results of the experimental and the control groups, the two groups have to be compared so as to clarify whether or not they are compatible for the purposes of the research.

The pre- test scores of the experimental and the control groups, were subjected to the 't' test, in order to ascertain whether or not there were any significant differences between the two groups. If no difference was found between the scores of the two groups then the groups could be considered compatible for the purposes of this research.

The null hypothesis was that there were no differences between the pre-test scores of the two groups.

The 't' test results showed that there were no significant differences between the scores of the two groups as shown in Table 11.1.

Table 11.1: COMPARISON OF THE IMS SCORES FOR THE CONTROL AND EXPERIMENTAL GROUPS USING THE 't' TEST

	Husbands pre-pre	Wives pre-pre
IMS SCORES	.003 (NS)	.991 (NS)

df= degrees of freedom = sample size -1 = 13

As none of the 't' test scores were significantly different, the control and experimental groups could be compared for the purposes of this research.

11.1.2 Short and Long-term Effects of the Marriage Enrichment Course

11.1.2.1 Examination of the short term effects

For both the control and the experimental groups, all the pre-test scores of the IMS were compared to their corresponding post- test scores. The null hypothesis was that there was no difference between the scores. The scores of the husbands and wives were analysed separately.The results are shown in Table 11.2 below.

Table 11.2: SHORT-TERM EFFECTS OF THE MARRIAGE ENRICHMENT COURSE USING THE 't'-TEST

GROUP	Husband pre-post	df	Wife pre-post	df
EXPERIMENTAL	-1.49 (NS)	13	-1.17 (NS)	13
CONTROL	0.54 (NS)	12	0.57 (NS)	12

The null hypothesis of there being no difference between the two groups was not rejected. However, for husbands, the results from the experimental group would have been significant at the 10% level, and thus they do suggest that there was a change tending towards being significant, whereas the results of the control group showed no such change. Thus although these results are not statistically significant, nevertheless they do suggest that the marriage enrichment course may have had some positive effect on the course participants in terms of the way they viewed their marriages.

11.1.2.2 Examination of the long-term effects

The pre- and follow-up IMS total scores of the experimental group (i.e. on the scores achieved by the course participants before the course and six months after the course) were compared by means of the 't' test. The null hypothesis was that there

would be no significant differences between the scores of the two groups, suggesting that the marriage enrichment course did not have long-term effects on the couples' marriages. The results of the test are shown in Table 11.3.

Table 11.3: LONG-TERM EFFECTS OF THE MARRIAGE ENRICHMENT COURSE USING THE 't'-TEST

	husband			wife		
	pre-follow-up		df	pre-follow-up		df
EXPERIMENTAL GROUP	.94	(NS)	13	.75	(NS)	13

The null hypothesis was not rejected. Thus there were no statistically significant effects of the marriage enrichment course, on participants' marriages.

11.1.3 Comparison of Experimental and Control Groups: All Participants

An Analysis of Covariance was carried out on all three groups to ascertain whether the respective changes were significant. The GLM procedure of SAS 85 (SAS; 1985) was used on the University of Witwatersrand IBM 3830. The covariate was the test-retest scores of the course participants.

The Analysis of Covariance yielded $F(2;.43) = 0.6523$ (N.S.).

With the result of the Analysis of Covariance not being significant, none of the groups have differed from each other in their respective change.

11.1.4 Change of Individual Items of the IMS

In order to ascertain whether any scores of the 25 individual items scores had changed significantly in terms of those obtained before the course commenced as compared to the score after the completion of the

course, each item on the IMS was subjected to the Sign Test. This test evaluates the difference of the scores received on the items in the pre-test and post-test scores. Hudson (1982) suggests that for any single person, scores on individual items on the scale have a much lower reliability than the total score of all the items on the whole scale. However, taking cognisance of this reservation, the present analysis is of a sample of items and not of an individual item on its own. Furthermore, this analysis is to note the direction of change and not the magnitude of change.

11.1.4.1. Short-term changes in both groups

The null hypothesis was that there would be no change reflected between the pre- and post - scores of the IMS items. The results of the comparison are indicated in Fig. 11.1, overpage.

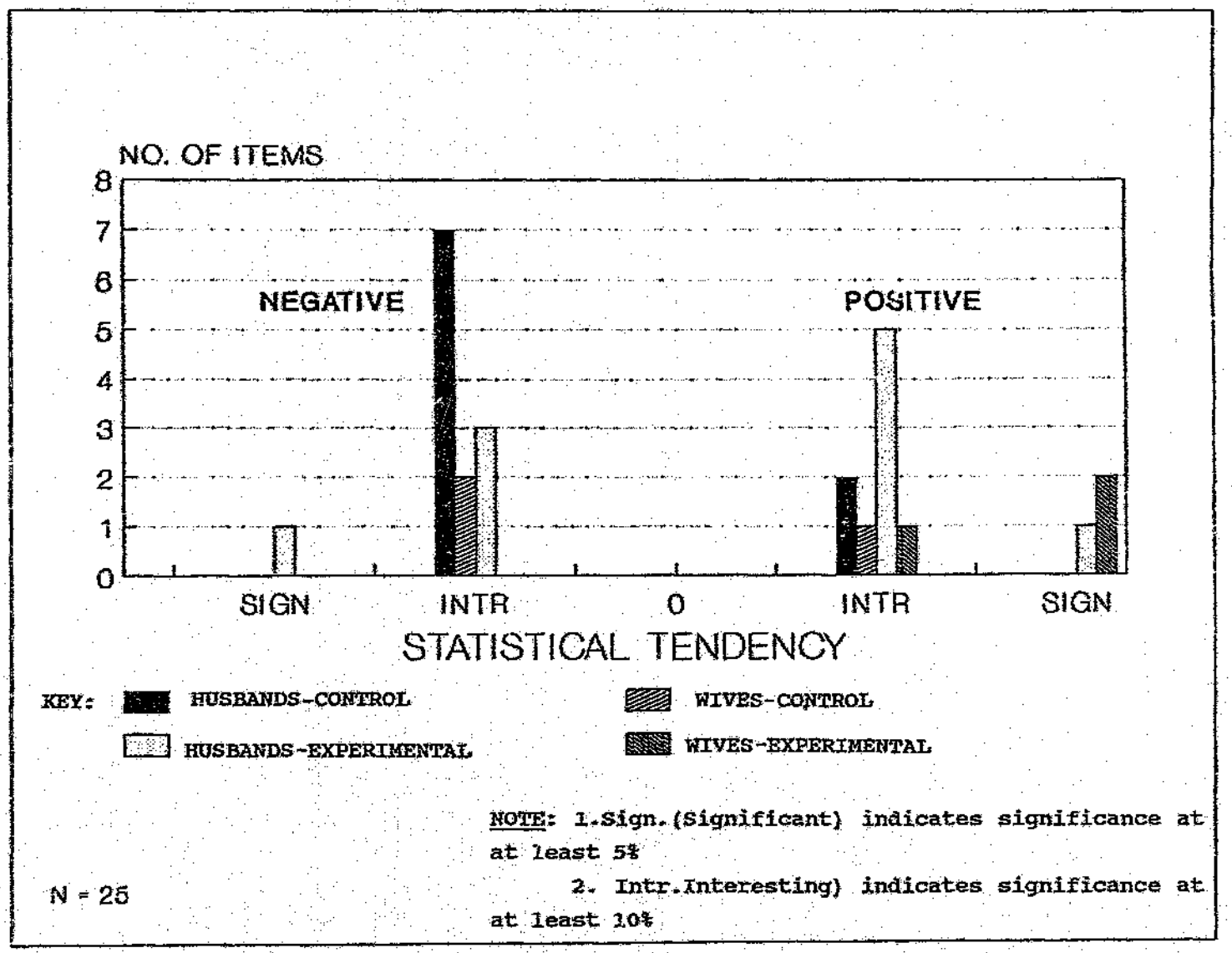


Figure 11.1: ITEM COMPARISON OF THE INS: SHORT TERM CHANGES

Those items that were considered to be significant, were statistically significant at the 5% level. Those considered to be interesting were only siginificant at the 10% level, and referred to in the tables as such.

The items for which there were no changes were omitted from the figure.

The results of the short-term comparison, that is of the pre-post items reflected in Fig. 11.1 showed the following:-

(a) Items Showing Significant changes at the 5% level- The hypothesis was rejected in the case of four items. In the case of three items positive change occurred and in the case of one item a negative change occurred.

The items which showed significant change were:-

Positive Change
1) In the case of husbands
Item 3. I feel that my partner really cares for me.

2) In the case of wives
Item 11. I feel that we have a lot of fun together.
Item 22. I feel that we should do more things together.

Negative Change
In the case of husbands
Item 25. I feel that there is no excitement in our relationship.

(b) Items Showing a Tendency towards change at the 5% level, and significant change at the 10% level.:-

In the experimental group, positive changes were suggested in six items. These changes would have been significant at the 10% level and only insignificant at the 5% level.

In the control group only three items had a positive suggestion of change.

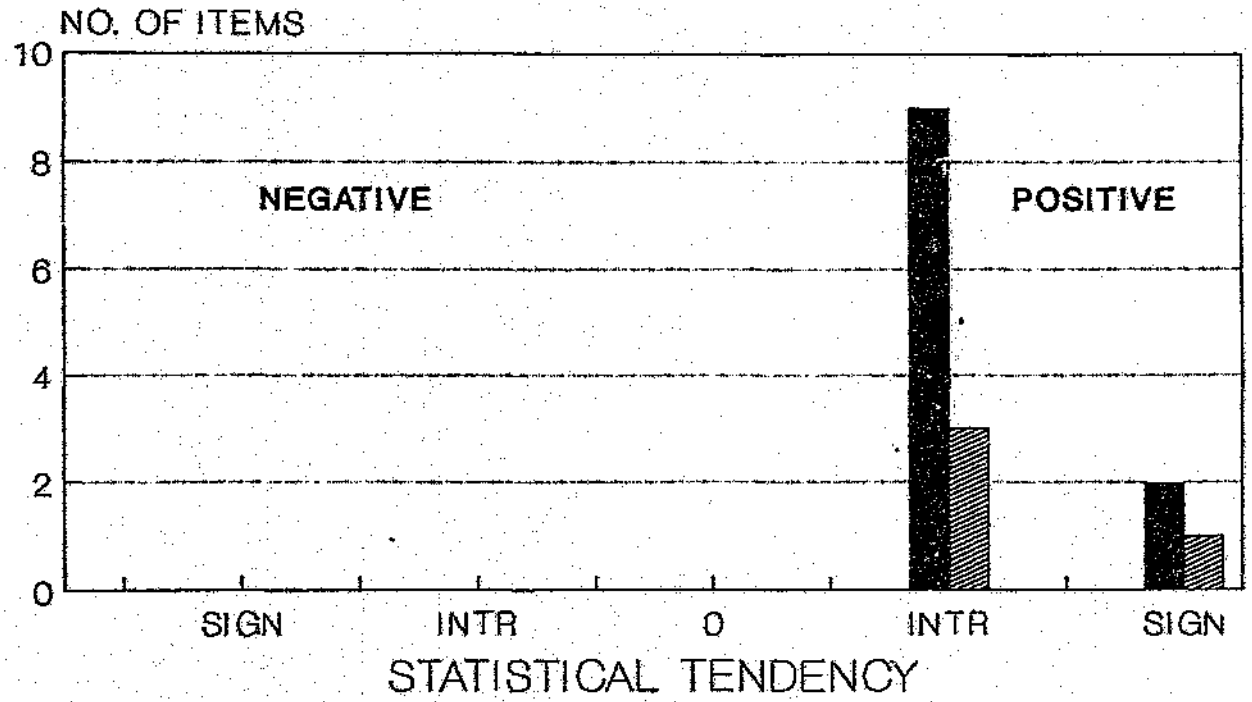
In the experimental group three such negative changes were suggested as opposed to nine such changes in the control group.

11.1.4.2. Long-term changes in the experimental group

In order to ascertain if there had been any significant long-term changes created from before the course until the follow-up test of the IMS (six months later) the Sign test was used. The null hypothesis was that there would be no significant change between the test scores, in respect of each specific item. This test was carried out for the experimental group only.

The results of this analysis are reflected in Figure 11.2, overpage.

Items for which there was no change were omitted from the figure.



N = 25

NOTE: 1.Sign.(Significant) indicates significance at at least 5%

2. Intr.Interesting) indicates significance at at least 10%

Figure 11.2: ITEM COMPARISON OF THE IMS: LONG TERM CHANGES - EXPERIMENTAL GROUP ONLY

For the experimental group, the results of the long-term, that is, comparison between items scores at the pre and follow up test reflected in Fig.11.2 reflected the following :-

(a) Items Showing Significant Changes at The 5% Level- The null hypothesis was rejected in the case of three items, showing that in three items a positive change had occurred.

Positive Change :-

1) In the case of husbands

Item 6. I feel that our relationship is breaking up.

Item 7. I feel that my partner doesn't understand me.

2) In the case of wives

Item 25. I feel that there is no excitement in our lives.

(b) Items Showing a Tendency towards change at the 5% level, and significant change at the 10% level.:-

Positive changes were suggested for twelve items, nine for husbands and three for wives.

11.1.4.3. Overall ratio of husband : wife changes reflected

Combining the changes reflected in Figures 11.1, (See p.227)and 11.2 (p.230) it can be seen that the items reflected more direction of changes for husbands than for wives.

In the experimental group the husband:wife ratio of 21:7 items was reflected. This trend was upheld in the control group which showed a husband:wife ratio of 9:3 items reflected.

In the **experimental group** this was reflected in terms of

a) husbands
four items showing significant trends (three positive and one negative)

b) wives
three items showing significant trends (all positive).

Interesting though not significant trends were

a) husbands
17 items showing interesting trends (14 positive and 3 negative)
b) wives
4 items showing interesting trends (all positive).

There were no negative significant results, or results that were tending towards being significant negatively, for wives. Thus any changes suggested in the items for the wives were all positive.

In the **control group** there were no significant trends for items of either husbands or wives.

The interesting though not significant trends suggested

a) husbands
nine items showing interesting changes (2 positive and 7 negative)

b) wives
three items showing interesting changes (one positive and 2 negative).

11.1.4.4. Concordance of the item scores for individual couples

Figure 11.3 (overpage) represents the trends shown in terms of how the individual couples of both groups differed with respect to their scores on the individual items in the IMS Questionnaires*.

The Sign Test was used for this comparison to examine whether the trends were significant. For this table the term positive means that "the difference between the husband and wife scores of a specific item differed LESS after the course than before the course". Negative means the opposite.

The only remaining alternative is "no change", meaning that the score was the same in both tests. These items are not reflected in the figure.

* See Appendix E

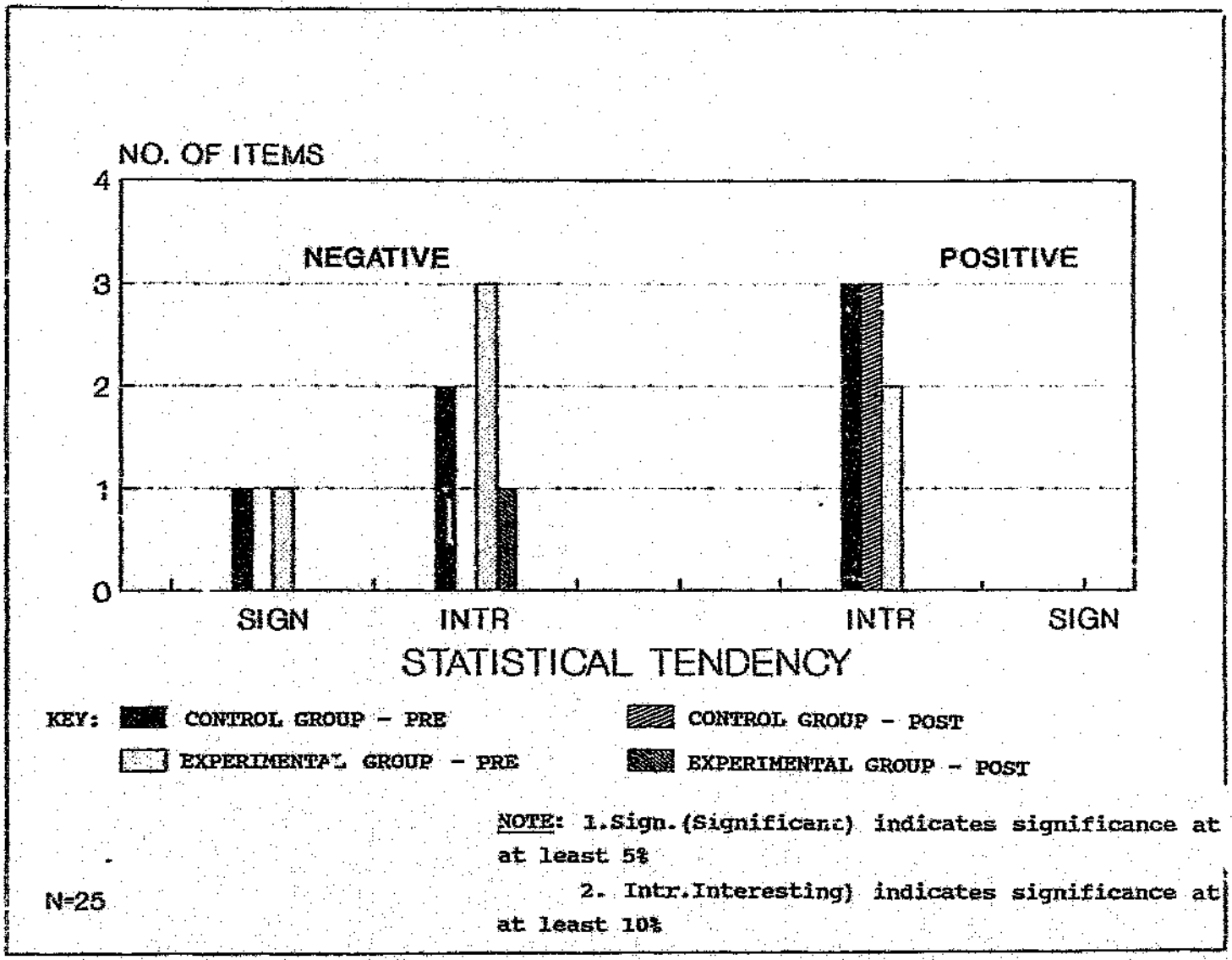


Figure 11.3: COMPARISON OF THE INDIVIDUAL COUPLE SCORES OF THE EXPERIMENTAL AND CONTROL GROUPS ON THE INDIVIDUAL ITEMS OF THE INS

As can be seen in Figure 11.3, for neither the experimental nor the control group was there any suggestion of significant positive change when matching the husband -wife scores obtained on the individual items in the IMS.

Significant negative trends were suggested in respect of one item in the experimental group as well as one item in the control group. These items were

a) In the case of the experimental group
Item 25. I feel that there is no excitement in our relationship.

b) In the case of the control group
Item 23. I feel that the future looks bright for our relationship.

Interesting but not significant changes in the husband-wife comparison were suggested

a) *In the case of the experimental group*
6 items (4 negative and two positive)

b) in the case of the control group
8 items (two negative and six positive).

These responses to items in the IMS checklist can be divided into the following categories:

1) Those items for which no change occurred in respect of either the experimental or control group. This implies that neither any external event nor the marriage enrichment course gave rise to any change.

2) Those items where changes occurred only in respect of the control group. The implication is that there were some unexplained external events that gave rise to the suggested changes.

3) Those items where a change occurred in both the control and experimental groups. The implication is that there may well have been some external events that gave rise to these changes, and that no conclusion can be made with respect to the effect of the marriage enrichment course on the marriage with respect to these particular items.

4) Those items where a significant change occurred only in the experimental group, suggesting that the marriage enrichment course may well have been the cause of the change.

The items in this last group can be subdivided into:-
1)those items where statistically significant change were found implying that the course affected these items significantly, and those items where a trend was suggested even if it was not statistically significant.*

2)Those items which suggested being affected positively as opposed to those items which suggested being affected negatively.**
3)Those items which reflected long-term changes as opposed to those items where the changes were noted in one or other of the later tests.

11.2 Participants' Evaluation of The Marriage Enrichment Course

At the conclusion of the final session of the marriage enrichment course, the participants were requested to complete a questionnaire anonymously in order to evaluate the course.***

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* See Figure 11.1 p.227

** See Figure 11.2 p.230

*** See Appendix D p.290

The following results were obtained from the completed questionnaires:*

11.2.1 Overall Value of the Course

Question 1 , relating to the overall value of the course as rated by the participants gave the following result.

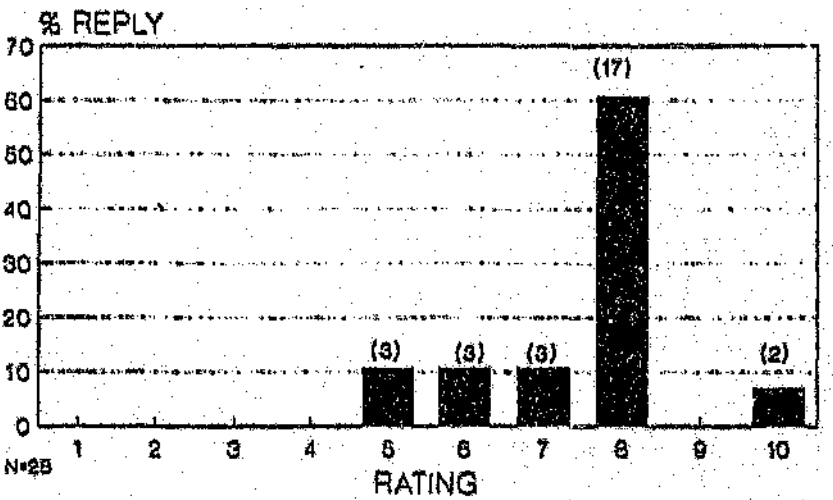

Figure 11.4: PARTICIPANTS' EVALUATION: OVERALL VALUE OF COURSE

As can be seen, all the participants gave the course a positive rating, with the majority , 19 participants (68%) rating it at a level of 8 or higher.

* Unless otherwise stated, all participants i.e. 28, answered the question being discussed.

The participants were asked to indicate the extent to which the course helped them relate better to one another.* The results are reflected in Figure 11.5, below.

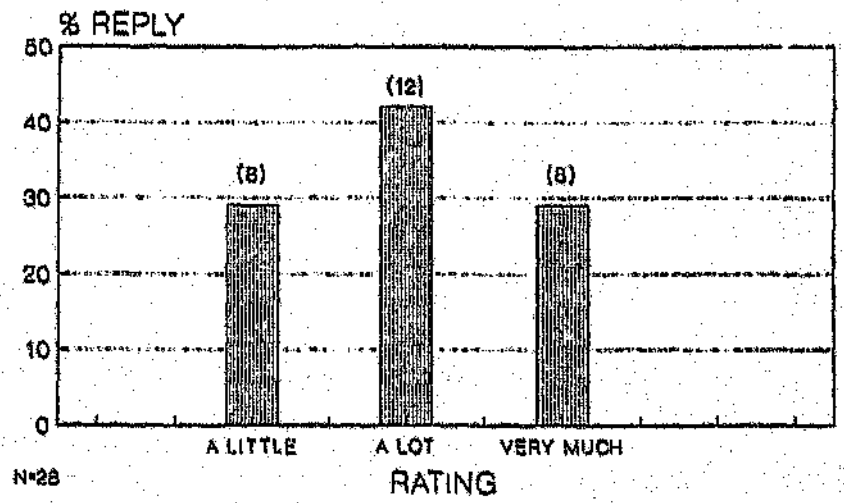

Figure 11.5: PARTICIPANTS' EVALUATION OF HOW THE COURSE HELPED THEM RELATE TO THEIR SPOUSE

As can be seen from Fig. 11.5, 71% of the participants felt that the course helped them 'a lot' or 'very much' in relating to their spouses. Only eight participants (29%) indicated that the course only helped them 'a little'. Three participants commented on appreciating being 'forced' to spend time with their spouse.

Figure 11.6, (which follows,) reflects the ratings the participants gave the Marriage Enrichment course as compared to any others they had attended.**

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* See Appendix D, Q.9

** See Appendix D, Q2.

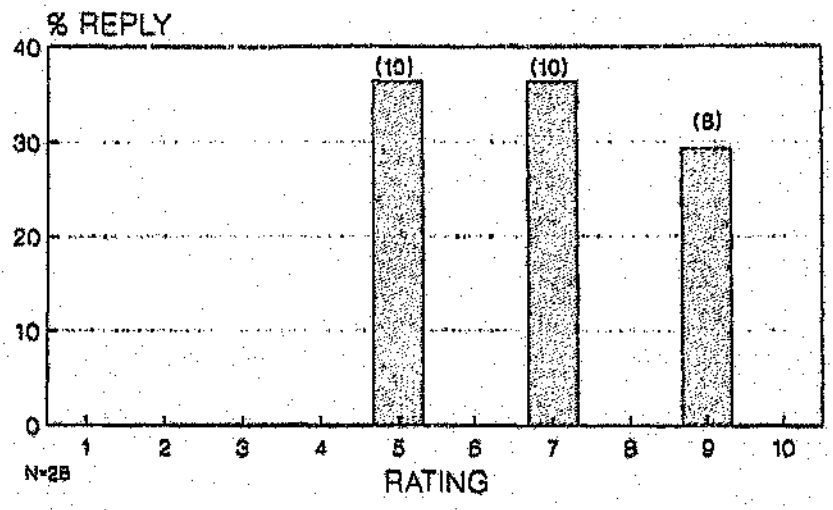

Figure 11.6: COMPARISON OF THIS COURSE TO OTHER COURSES THE PARTICIPANTS HAD ATTENDED

Ten (36%) participants gave it a rating of 5, a further ten (36%) a rating of 7, while the remaining eight participants (29%) gave a comparative rating of 9.

11.2.2 Overall reaction to the course

All participants felt that their insight to their marriage had improved. These indications were elaborated on by 26 participants and their statements can be grouped as follows:-

Eight participants (28%) felt that they had a better understanding of what a good marriage entailed, while 10 participants (36%) felt that they had a better understanding of their partner's needs.

Three (11%) felt they had a better dialogue with their spouse,

two (7%) that they had learned the importance of facing issues and three (11%) that they were better able to express their feelings to their partner.

11.2.3 Evaluation of Session Topics

RESPONSES

SESSION	MOST INTERESTING	INTERESTING	BORING	NOT RELEVANT	WASTE OF TIME
Appreciation	6				
Communication	18				
Needs		3			
Sexuality	14			2	
Spirituality	11				
Conflict	11		6		

N=28

Figure 11.7: PARTICIPANTS' RATINGS OF THE SESSION TOPICS

Figure 11.7 above, indicates that two sessions, namely the sessions on communication and sexuality were found as 'most interesting' by at least half of the participants, while 11 participants (39%) found the sessions on spirituality and conflict the 'most interesting'. Only six participants (21%) rated the session on appreciation as the 'most interesting' while the 'need' session was found to be 'interesting' by three (11%) participants.

Negative criticism was stated by the six (21%) participants who found the session on conflict to be boring and two participants (7%) found the session on sexuality irrelevant.

In additional comments on the course, three participants (11%) approved of the splitting of the couples for the sexuality session, and three also commented on "too many boring questionnaires".

11.2.4 Evaluation of Method of Presentation

Figure 11.8 (which follows), indicates the participants' views on the method of presentation. The participants were further requested to elaborate on their replies.

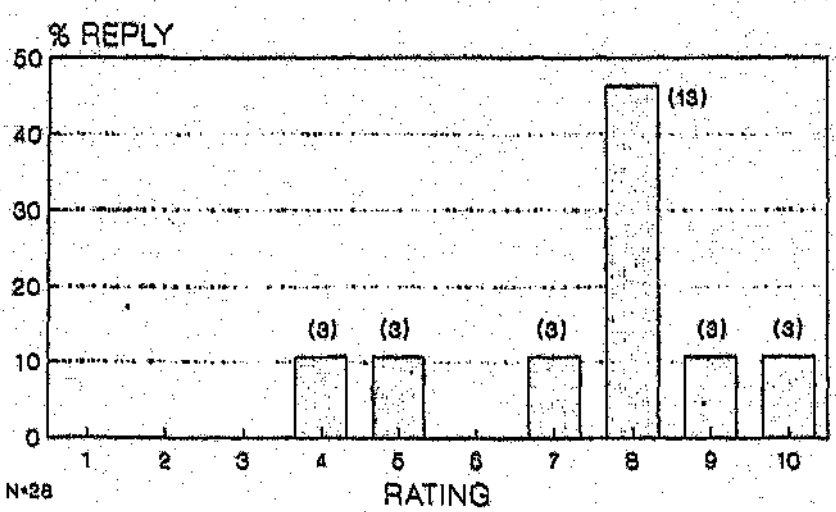

Figure 11.8: PARTICIPANTS' RATINGS OF THE METHOD OF PRESENTATION OF THE COURSE MATERIAL

As can be seen from Figure 11.8, the majority of participants, 68% (19) gave the method of presentation ratings of 8-10. The next highest rating recorded was 7, with the lowest rating given being 4 (both ratings were given by 11% :3). The participants elaborated on their replies, with both positive and negative comments.

Eleven participants (39%) referred to the warm atmosphere of the whole course.
Five (17%) remarked that they had enjoyed the facilitators' role-plays or the general good presentation of the material.
Three participants (11%) related positively to the privacy in which the exercises were performed.

Six participants (21%) commented on there being too much presentation of the material from the presenters' notes.
One participant (4%) felt that it might have been preferable to have only one couple of facilitators presenting the material.
Another participant would have liked more written material in the participants' manual.

Twenty participants (70%) replied that the course lived up to their expectations. The remaining participants did not answer this question. However, all 28 indicated that they would recommend the course to others.

11.2.5 Participants' Evaluation of Their Own Level of Participation

The participants were asked to rate their own level of participation in the course. Only 26 participants (91%) answered this question and their replies are reflected in Fig. 11.9.

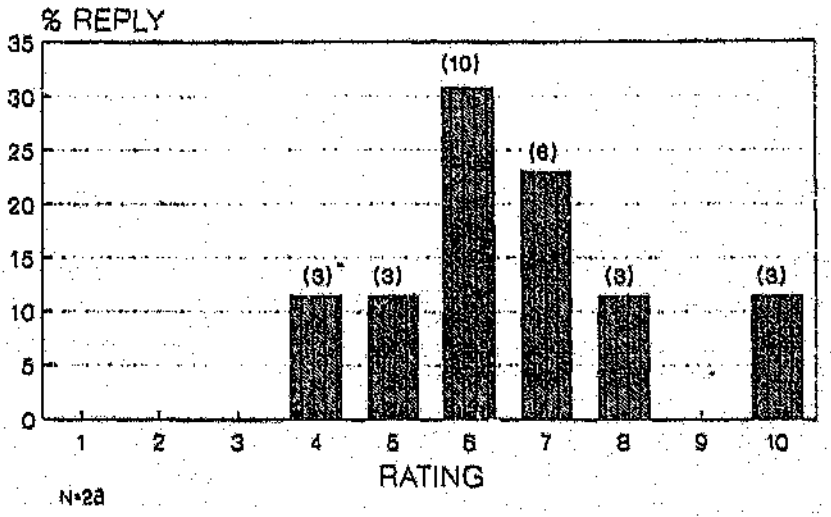

Figure 11.9: PARTICIPANTS' EVALUATION OF THEIR OWN LEVEL OF PARTICIPATION IN THE COURSE

Only 6 participants (22%) rated their participation in the course as 8 or above. The bulk of the group rated their own participation as 6 or 7. Twenty-two per cent (6) evaluated their participation as 4 or 5.

This lack of a high level of participation was confirmed by the number of participants who completed the homework exercises. * Only 63 out of a possible 140 homework exercises (45%) were completed.

* See footnote to p.247

In commenting on their own participation, eight participants (28%) related to the level of the group discussions by noting that "there were too many immature statements" or "the same people always dominated the discussions".
Two participants noted that they were very tired throughout the course.

The last question on the evaluation questionnaire invited general comments from the participants These comments added no new information, though one person was of the opinion that such a course should also be presented to couples before they married.

11.3 Discussion of Results

The ensuing discussion of the results of the experimental study is therefore based on the following main findings.

1. The control and experimental groups were found to be compatible for the purposes of the research.

2. The marriage enrichment course was found to have no effect on the marital satisfaction of couples in terms of their own evaluation of their marital satisfaction.

3. Nevertheless the changes in the total IMS scores based on the self evaluation of the wives, suggested that the course participants experienced a positive change.

An analysis of the scores obtained in respect of the individual items of the IMS was carried out to see which items noted change. Change was noted for 13 items in respect of the short-term comparison, and in 15 items in respect of the long-term comparison.

No negative changes were noted for the long term comparison.

The general trend in the changes suggested that the husbands experienced change in respect of more individual items than did wives.

The wives total IMS scores were tending towards being positively significant.

The researcher can suggest no reason why the wives should have experienced more positive results from the course than the husbands.

4. In their subjective evaluation of the course, all the participants were of the opinion that the course had been of value to their marriages.

The marriage enrichment course was designed by a group of professionals who had themselves undergone similar courses. It was based on related training modules formulated by the recognised experts in the field of marriage enrichment namely Clinebell and Clinebell (1970). Others, including Davis (1979), Doherty (1983), and Huber (1976) (all quoted in Hoff and Miller, 1980) empirically tested their courses and reported that the courses run by them were found to positively affect the marriage.

In running a course along similar lines to those of the above experts, it was expected that the participants would have experienced significant positive change in their marriages, and that such change would have been reflected in the total IMS scores.

This expectation was not fulfilled.

Possible causes for this may lie with the following:
(a) the research method, and
(b) the course structure, content and presentation.

Each of these aspects is elaborated upon separately as follows:

11.3.1. Research method

11.3.1.1 Research Tools

The IMS has been standardised as a valid and reliable tool for measuring marital discord. However, the tool was used differently - to evaluate marriages of 'healthy' couples and not to measure marital discord.

Furthermore, the tool has not been tested as to its validity and reliability in respect of white, Jewish, South Africans. Thus the change or growth experienced by the group may not have been measured accurately.

A limitation in the data collection procedure was that completion of the questionnaires was seen by the respondents as a tedious task. This perception was noted when some of the respondents suggested in the course evaluation that there were too many questionnaires to complete.* Hudson and Glisson (1976) maintain that under such circumstances it would be difficult to ascertain whether the state of the respondents' marriage had indeed been measured or whether some of the respondents had given untrue answers to some or all of the questions.

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* The participants also completed questionnaires which were not utilised in evaluating the marriage enrichment course, such as the revision questionnaires (See Appendix B).

11.3.1.2 Experimental design

Otto (1976) states that marriage enrichment courses are designed for couples who are assumed to have well functioning marriages. It was mentioned earlier* that one of the limitations of the research methodology was the lack of adequate screening of the participating couples. Thus it was not possible to ensure that all the participating couples were at least reasonably satisfied with their marriage at the commencement of the course. The pre test IMS scores showed that one couple ** was definitely in need of marital therapy, while two couples were possibly in need of therapy. Thus 20% (three couples- six individuals) of the experimental group would have been excluded from the marriage enrichment course had the pre test been used for the purpose of screening and selecting the experimental group. Thus the inclusion of these couples in the group appears to have limited the overall group measure of change, for when the scores of these three couples were excluded, the 't' test for the rest of the group showed a greater tendency towards being significant. In addition to any statistical effect, these couples may have also influenced the group interaction during the course so as to reduce the level of group cohesion and adversely affect the group goals and aspirations. This point may be supported by the participants' own evaluation of the course where nine respondents (29%) commented negatively about the level of group discussion.

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* See p.163

** See p.163

As mentioned previously, the timing of the two courses for the experimental and control groups made it difficult to control for temporal bias* and hence this may have affected the reliability of the evaluation.

It was stated that five couples of the experimental groups each missed one session.** This meant that they did not have the same chance as the other couples to benefit from the whole course. Possibly their IMS scores may have been better had they attended all the sessions.

11.3.1.3. Sample size

The small sample sizes used for both the experimental and control groups limited the accuracy and the nature of the conclusions which could be drawn from this study. It was mentioned earlier that despite there having being an initial keen interest in marriage enrichment courses, it was difficult in the end to recruit participants for the course *** - hence the small size of the experimental group. An understanding of why a larger sample was not available may also provide reasons as to why the marriage enrichment course did not achieve the anticipated level of success. A factor that possibly contributed to the course failing to achieve its goals was, that although different skills were learned and new insights gained by the course participants, the pressures experienced by the group members did not allow them to internalise what they had learned.

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* See p.150

** See p.153

*** See p.151

Cock, writing in 1982 describes the pressures felt by white South Africans even before the State of Emergency. The pressures of uncertainty and insecurity were then already strongly felt. How much more so at the time of the courses? If this is true for the general white South African population would the situation not have been exacerbated for the local Jewish population who have a history of migrating from "hot" spots (Eisenstadt, 1978) Migratory pressure has been and still appears to be very evident within the Jewish community. In fact, evening Hebrew courses mushroomed to an unprecedented rate and public lectures concerning immigration to Israel have also increased in number.(South African Zionist Federation 1987).

Of the 15 couples in the experimental group, three couples (20%) emigrated within a year of completing the course.*

In 1985 when the present study began, five Jewish centres on the Rand were offering marriage enrichment courses, with a demand for several courses a year in each centre. By 1987 only one course was offered.

In this connection it is interesting to note that there appears to be a strong demand in S.A. for help in stress management and many professionals who have been involved in general counselling are specialising in this area.**

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* Information obtained by personal communication from Rabbi R. Hendler, Edenvale .(December 1988)

** For example Ruth de Bruyn, former head of Family Life Centre, Johannesburg.

11.3.1.4. Short-term attitudinal changes

It is unusual to achieve significant attitudinal changes in the short term (Bloom 1982). Although an intervention may have been meaningful it probably takes time for the changes invoked by the intervention to be consolidated meaningfully.

11.3.2. The Course Structure, Content and Presentation

11.3.2.1 Content and Presentation

The marriage enrichment course was formulated by professionals and the experimental group communicated that they felt they had had a positive experience and that the course was well run. The course facilitators on the whole found the course easy and enjoyable to present to the group.

However, there were criticisms made by the participants that must be mentioned and which may have contributed to the lack of significant improvement reflected in the self evaluation of the participants' marriages.

The participants felt that sessions as a whole were too long with too much lecturing. A need for more active participation was expressed.

Both Cock and de Bruyn (October, 1987)* suggest that it is important in the present socio-political climate to include in the marriage enrichment course a session on stress management as an essential skill in marriage. With external stress being so powerful, the management of internal pressures, would possibly enhance the management of outside pressures. Their suggestion is strongly supported by Nance (1982) who

* Personal, communication to the researcher

states that when doing primary prevention with 'at-risk' populations, stress is an important area to focus on.

The need for working on stress within the framework of such a course is substantiated by the analysis of the research population.

11.3.2.2 Between-session practice

It was explained that the method used in offering the marriage enrichment course was group-work,* utilising the Learning Theory model (Jehu 1975) which utilises five learning steps, namely those of thought, which leads to action, leading to practice, followed by regular action, which presumably leads finally to insight and to change of feelings.

It was explained how homework was an important feature of the course as it is through practice between sessions, that participants assimilated into their everyday lives the skills and insights gained at the sessions. If any of the processes of integrating the material was overlooked the effect of the marriage enrichment course was likely to be greatly reduced.

It was shown that less than 50% of the participants actually completed their homework ** which probably reduced the effect of the course. What is being postulated is that perhaps the daily pressures experienced by the course participants prevented them from doing their homework and hence achieving what they might have.

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* See Course Methodology p.177

** See Appendix

11.3.3 Analysis of the Participants' Evaluation of the Course

In summarising the participants' evaluation of the course, it can be said that most of the participants felt that the course had been a valuable experience for them, with 62% (19) of the participants scoring the course at 8+, and 72% (20) feeling that the course helped them 'a lot' or 'very much': This was in line with the 72% (20) who felt that the course had met their expectations.

The individual topics of the sessions were generally liked with the most favoured sessions being the sessions on communication and sexuality. Possibly a better reaction to the session on needs might have been expected in terms of the overall reaction to the course.

The comments that 'too many boring questionnaires' needed completion and that the presenters used their text too much, were probably also a result of the research study which necessitated the questionnaires and required the presenters to uniformly present course material and adhere to course format for both the courses run for the experimental group.

Chapter 12

MAIN FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

STEP 12: REDESIGNING WHERE NECESSARY AND REPEATING STEPS 6-12.

12.1 Introduction

In this, the final chapter of this study, conclusions are presented based on the main findings of the study. These in turn have led to a number of recommendations which conclude the chapter. Repeating steps 6-12 of the DR and U Model of Thomas* is beyond the scope of this study.

12.2 Brief Summary of Study

The study consisted of two main parts, namely the national survey and the experimental study.

The former, which constituted the first aim of the study emcompassed a country-wide survey of the various marriage enrichment organisations operating in South Africa, in order to ascertain a breakdown of how many, how frequently and what type of marriage enrichment courses were offered throughout the country.

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* See p.17

The latter, in line with the remaining aims of the study, involved the presentation and evaluation of a marriage enrichmer rse for Jewish couples, in terms of the increa. arital satisfaction gained from the course by the participants.

The two operational hypotheses flowing from the aims of the study were that
(a)Jewish couples who attended the course would expe.ience greater marital satisfaction immediately after completing the course than at the commencement of the course; and
(b) that this increased marital satisfaction would be maintained six months after the completion of the marriage enrichment course.

The achievement of the above aim% will now be discussed.

12.3 Main Findings

12.3.1 The Survey

The National Survey of Marriage Errichment Courses available in South Africa, showed that 38 of the 64 agencies (59%) who returned the questionnaires felt that there was a need for and were prepared to provide such courses in South Africa. However, nine of the 22 organisations (41%) currently offering marriage enrichment courses found difficulty in finding couples willing to enrol for the courses offered. This problem was also experienced in the Jewish community during this study.*

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* See p. 151

Of the marriage enrichment programs available in South Africa only 63% offer courses on sexuality even though research on marital problems shows that about half of all marriages needed help in this area.*

12.3.2 The Experimental Study

1) With reference to the refined course offered to the experimental group, the null hypothesis was that the course participants would experience an increase in the self-evaluation of their marital satisfaction after participating in the marriage enrichment course. However scores obtained by respondents in the Index of Marital Satisfaction rejected this hypothesis. Nevertheless a general trend emerged showing that the marriage enrichment courses tended towards showing an improvement in the marital satisfaction.**

2) The second hypothesis, that marital satisfaction would be maintained six months after the termination of the course was not substantiated.

12.3.3 Evaluation of the Course Content and Structure by The Participants

a) In evaluating the course, 19 participants (62%), rated their experience in the course as a whole at 8 to 10. They, also all confirmed that they would recommend the course to others.

b) The marriage enrichment course offered by the Federation of Synagogues was refined with respect to the Spirituality and Sexuality sessions. This content featured prominently in the positive

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* See p.142

** See Chapter 11 p. 225

feedback given by the course participants, as did the content of the session on Appreciation and Communication *. Further feedback suggested changes in the course presentation. It was suggested that some of the didactic teaching be replaced by experiential work. **

c) The course was being based on a Learning Theory Model, thus homework exercises were an important feature, as the exercises were the means by which the participants were expected to internalise the knowledge gained during the sessions.

The participants indicated that less than half the homework exercises (45%) had been completed.***

This may have been a major cause for the participants not obtaining significant changes in their marital satisfaction on completion of the course, and maintaining this growth up till six months after its cessation.

12.4 Conclusions

From the national survey of marriage enrichment courses available in South Africa, it can be concluded that there is a need to help the married public make better use of the available courses.

Courses would be of greatest benefit to couples if they included a session on sexuality, because of the large proportion of marital problems that originate from sexual problems.

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* See p. 251

** See p. 251

*** See p.183

From the trend shown immediately after completing the course, it can be concluded that The Marriage Enrichment Course for Jewish Couples has the potential of increasing the marital satisfaction of its course participants.

The main aims of this study have been fulfilled within the limitations identified. An additional covert aim of this study has also been achieved by the the researcher personally. The exercise of grappling with and applying scientific research methods while at the same time forming a theoretical base for the study through a combination of academic and religious sources has been personally fulfilling.

It is hoped that this study will make a contribution to the Southern African marriage enrichment scene and it is with this in mind that the following recommendations are made.

12.5 Recommendations

12.5.1 Specific Recommendations

Based on the above findings and conclusions the following suggestions are made with respect to the National Survey and the Experimental Study:

1) The Survey

As only a partial response was obtained from organisations known to support marriage enrichment, it is recommended that there be more co-ordination between different facilitators, both within an organisation and with other organisations for the following reasons:-

a)Many facilitators experience common problems in course presentation. Sharing these difficulties with others would facilitate solutions to the problems especially with input from those who had overcome such problems in the past.

An example of this is the problem which nearly 50% of the facilitators experienced, namely that of couples not wanting to participate in courses because of the social taboo attached to such participation. Tackling this problem at national conventions attended by interested organisations, as well as a joint approach by different organisations could contribute to overcoming this problem of marketing marriage enrichment courses. Ideas such as a national marriage enrichment day, television exposure, joint (and therefore cheaper) advertising as well as different personal approaches could be discussed to the benefit of all concerned.

b) Marriage enrichment in South Africa appears to have the makings of being a successful national movement and has the potential to make a significant contribution in the fight against the rising divorce rate and in promoting marital satisfaction among couples. However many organisations who could be involved (and maybe some who already are involved) lack the impetus to go forward on their own. Support from others in the field would probably be the stimulus needed for their continued involvement and to further promoting marriage enrichment in South Africa.

2)<u>The Experimental Study</u>

a) <u>Course Content</u>:-

i) In order to refine the marriage enrichment course further, it is recommended that the session on communication be divided to extend over two sessions. It was also recommended that a session on stress management be included in the course, because

of the pressures experienced by the participants in the present South African political climate.

A difficulty may be experienced in recruiting participants if the six session course is increased to eight sessions. Should this prove to be the case, attention should be given to further consolidating a six-session course by incorporating follow-up sessions, possibly on a monthly basis into the course. Follow up sessions could include elaborating on topics featured in the course itself as well as topics of the participants' own choice. Ongoing marriage enrichment was the implicit aim of the original course organisers as it was felt that a long-term process would more likely result in increased marital satisfaction and thereby help to combat divorce.

ii) To help the facilitators feel more familiar and confident with the material, it is recommended that a sequence on human behaviour be included in the facilitators' manual. This in turn would help the participants derive greater value from the course.

b) Course Structure

i) Because the course participants were of the opinion that too much lectu ing and too little experiential exercises featured in the course, it is suggested that this apportioning be readjusted. To this end more use could be made of hand-outs.

ii) The participants had not made good use of the homework exercises. Because of the importance of these exercises, it may be beneficial if more emphasis is placed in future courses on the significance of these exercises. This could be achieved by both stressing their importance and by commencing each session with structured feedback on the homework assignments.

12.5.2 General Recommendation

The overall problem which comes to the forefront after evaluating the Marriage Enrichment Course for Jewish Couples and carrying out The National Survey of Marriage Enrichment Courses in South Africa, is the knowledge that marriage enrichment is a valuable tool to help couples improve their marital satisfaction at very little cost to themselves. However, the tool is reaching only a small proportion of the potential participants.

Therefore, a combined effort at marketing marriage enrichment courses by the facilitating organisations may help overcome this problem. Such a program must take care to promote marriage enrichment as a valuable tool to enable healthy marriages to develop further and to allay the public suspicion of marriage enrichment as a therapeutic tool for troubled marriages.

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MARRIAGE ENRICHMENT COURSE

NATIONAL SURVEY OF MARRIAGE ENRICHMENT PROGRAMMES

Please note that, as explained in the introductory letter, this questionnaire EXCLUDES family enrichment or therapeutic programmes.

Please answer the questions by circling the answer that applies, or by filling in the required information in the space provided. (Where applicable, more than one answer can be encircled.)

1. (a) Name of Respondent _____

   (b) Name of Organisation/auspices you represent (if applicable)

   _____

   (c) What is your title or position in the organisation ? (if applicable)

   _____

2. (a) Address or organisation (if applicable)

   _____

   (b) 'Phone Number _____

3. (a) Which were the major models/theories/literary sources used as the basis for constructing the content of the Marriage Enrichment Course(s) offered by you/your organisation ? e.g. Marriage Encounter (Whelan, 1968); Prepare Enrich (Olsen, 1969) etc.

   _____

   _____

   _____

   _____

   (b) Briefly list any additional literature that was used in designing the particular course(s)

   _____

   _____

   _____

   _____

4. (a) In which year did you/your organisation start offering Marriage Enrichment courses ?

Year _____ Month _____

(b) When did you/your organisation offer its last course ?

Year _____ Month _____

(c) What is the total number of courses offered to date ? _____

(d) When does you/your organisation plan to offer the next course ?

Year _____ Month _____

(e) On what basis is your organisation planning to offer courses ?

Monthly _____

Quarterly _____

Half-yearly _____

Annually _____

Other (please specify) _____

5. Describe the structure of the course(s) offered in terms of the following features :

(a) Average number of sessions per course _____

(b) Average duration of each session _____ hours

(c) Spacing of sessions

Over a weekend _____

Over two weekends _____

One night per week _____

Other (please specify) _____ _____

_____

_____

_____

6. Topics generally included in the course(s). If content differs between courses, please indicate this under courses B and C below.

Course A
Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____

Course B (if applicable)

Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____

Course C (if applicable)

Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____

7. Do you evaluate the effectiveness of this course ? Yes/No
If yes, please give details of how this is done.

_____

_____

_____

_____

8 (a) What teaching-learning methods are used when working with a group of participants ? (more than one may be indicated.)

didactic teaching

small group methods and techniques

experimental work

other (please specify) _____

_____

(b) What teaching-learning strategies are used during the sessions ? (Please give details.)

sensitivity sessions (to heighten awareness of self and others) _____

structured experiences (exercises where behavioural alternatives are PRESCRIBED)

_____

experiential exercises (where NEW forms of behaviour are experienced)

_____

role-play _____

lectures _____

audio-visual material _____

homework _____

other (please specify) _____

_____

9. Are fees charged for the course ? Yes/No

If yes, please specify the fee per couple _____

10. Are follow-up sessions to the course offered ? Yes/No/Sometimes
If yes or sometimes

(a) Number of sessions _____

(b) What is the time lapse between each follow-up session ? _____

(c) What is the average duration of each follow-up session ? _____

(d) What topics are generally included in the follow-up sessions ?

Course A
Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____

Course B (if applicable)

Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____

Course C (if applicable)

Session 1 _____
Session 2 _____
Session 3 _____
Session 4 _____
Session 5 _____
Session 6 _____
Session 7 _____
Session 8 _____