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### Premarital Preparation : An Educational Content Design for Seventh-day Adventists in the United States

Roger H. Ferris  
*Andrews University*

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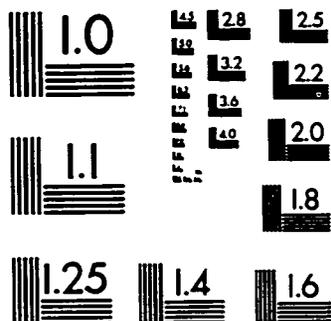
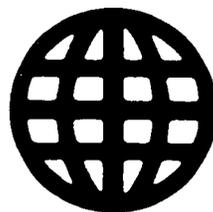
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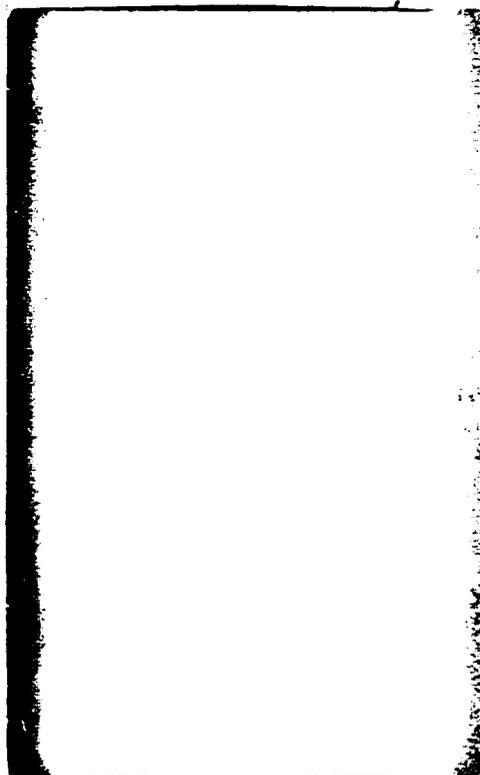
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PREMARITAL PREPARATION: AN EDUCATIONAL CONTENT DESIGN FOR  
SEVENTH-DAY ADVENTISTS IN THE UNITED STATES

*Andrews University*

Ed.D. 1985

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PREMARITAL PREPARATION: AN EDUCATIONAL CONTENT  
DESIGN FOR SEVENTH-DAY ADVENTISTS  
IN THE UNITED STATES

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Roger H. Ferris

October 1985

PREMARITAL PREPARATION: AN EDUCATIONAL  
DESIGN FOR SEVENTH-DAY ADVENTISTS  
IN THE UNITED STATES

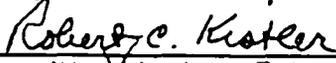
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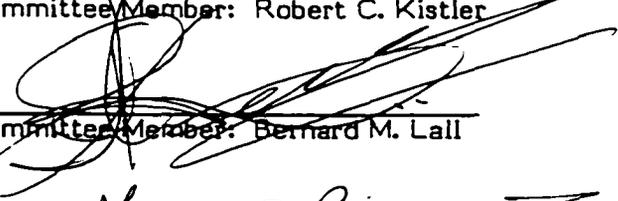
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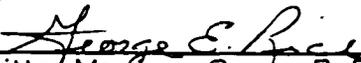
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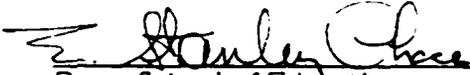
  
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ABSTRACT

PREMARITAL PREPARATION: AN EDUCATIONAL CONTENT  
DESIGN FOR SEVENTH-DAY ADVENTISTS  
IN THE UNITED STATES

by

Roger H. Ferris

Chairperson: John Youngberg

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: PREMARITAL PREPARATION: AN EDUCATIONAL CONTENT  
DESIGN FOR SEVENTH-DAY ADVENTISTS IN THE UNITED STATES

Name of researcher: Roger H. Ferris

Name and title of faculty adviser: John Youngberg, Ed.D.

Date completed: October 1985

Problem

The church participates in the marriage process by providing its facilities, performing the ceremony, and establishing marriage supportive norms. Increasing divorce rates produce calls for premarital preparation efforts by the church. It was the purpose of the present study to develop a validated educational content design for Seventh-day Adventists useful to the church in preparing couples for marriage.

## Method

An analysis of the relevant literature from religious and secular authorities was made to isolate factors deemed important to adequate premarital preparation. These factors were then rank-ordered.

A random sample of seven hundred presently married Seventh-day Adventists from the northwestern, midwestern, and southeastern United States was obtained. Using the content factors obtained from the literature, a Premarriage Education Survey was developed using a seven-point Likert Scale. The responses by category were rank-ordered and compared with the factors obtained from the literature using the Spearman rank order correlation coefficient. The survey respondents provided a number of demographic variables that were compared with their survey responses using an analysis of variance to determine if factors varied significantly by age, geographical area, marital status, or by participation in the Seventh-day Adventist Church.

## Results

No denomination-wide premarital preparation programs were identified. Seventh-day Adventists in the sample did differ in the ranking of topics and factors from that of the taxonomy developed from the literature and experts analyzed using Spearman Rho coefficients at the .05 level, often inversely. The analysis of variance comparing mean factor scores with demographic variables showed few significant differences in response patterns within the sample. An educational content design was produced based on the Adventist-validated taxonomy of factors.

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## CHAPTER I

### INTRODUCTION

In the United States 93.7 percent of all women sixty-five years of age or over have been married at least once (Carter and Glick, 1976). Even larger percentages of men have been married by age sixty-five. Marriage directly touches more lives than most other social institutions in modern life.

During the last decade much attention has been given to family-life education. So-called sex-education programs have been a source of both controversy and consciousness raising for many Americans. Ernest Groves in 1924 introduced the first functional marriage course in an American university (Stahmann & Hiebert, 1980). Today, despite recent "alternative life-style" movements, functional marriage courses are among the most popular on college and university campuses. In the last decade, marriage-enrichment programs for the established relationship have come into their own (Mace & Mace, 1975; Mace, 1979). Premarital education as a specific element of the marriage educational process, has been notably missing or deeply hidden in other curricula.

Sex education has taken its place in the elementary school; family-life education is taught in many secondary schools; and functional marriage courses, often heavy in sociological theory and psychological emphasis, appear in undergraduate education. Marriage counseling has developed as a helping profession specialty in its own right. Marriage-enrichment programs

complement the therapeutic approach as major elements in adult post-marital education (Mace, 1975). Current literature on marriage, both technical and popular, seems limitless. The major focus is on "problems" and "adjustments" of the marriage relationship as opposed to the "skills" necessary for making adjustments and meeting problems.

It would appear that all this activity and emphasis is assumed to provide an adequate preparation of couples for marriage. Yet most current programs in the field of marriage preparation are dealing with individuals, either in the therapy setting or in the educative process, as individuals separated from the other half of their interacting dyad; yet, it is the "pair" that will call upon the reservoir of learned skills in daily living together. Thus, the educational process is restricted in scope at the very point on which marriage relationships prosper or fail: the dyadic interaction in the real world of day-to-day marriage.

The church has played a prominent role in the concepts and practices surrounding marriage. The church has traditionally offered basic guidelines for moral values and decision making about marriage. It has aimed at creating and preserving monogamous relationships. Various denominations have sought to exert a decisive influence over relational functioning on assorted levels. Examples are recreational-procreational sexuality and fertility cast as spiritual obligations of marriage. But it is at the point of marriage (usually, after the decision to marry has been made) that the couple turns to the church. Most couples still elect a church wedding with its pageantry and implied blessing for the launching of their life relationship. Nominal ascent to often vaguely comprehended church teachings about marriage receives

secondary consideration to that of the romantic atmosphere connected with a church wedding.

Although the trend appears to be changing in many church fellowships, most clergy believe that premarital preparation is essential; however, they feel ill-prepared or uncomfortable with the subject, lack time to do justice to the matter, or lack a clearly defined educational curriculum design to teach marriage "skills" to the couples asking them to perform the marriage (Mace, 1978, 1981). The awareness created outside of church circles about marriage and family living has increased the interest and willingness of many couples to invest time and effort in premarital preparation learning experiences.

This study addresses itself to the problems of content design inherent in meeting the need to provide for adequate premarital preparation for use by Seventh-day Adventists in the United States.

### The Problem

The problems researched by this study lay in the fact that at present there was no research-validated coherent body of material available for use in premarital preparation by Seventh-day Adventist couples or pastors designed with their needs in mind. Various materials from secular and other religious sources have been employed or adapted by some Adventist pastors, but only on an individual basis. An effort by the Home and Family Service of the General Conference of Seventh-day Adventists (Watts, 1979) was a step forward in providing more adequate materials.

The objective of this study was to develop a validated educational content design useful to Seventh-day Adventists in programs of premarital preparation. Specific criteria used in building the design were:

1. Skills-based training (in contrast to a therapeutic approach);
2. Compatibility with the research-established competency needs for marital success;
3. Inclusion of content areas of relationship skills reported as concerns in a sample of existing Seventh-day Adventist marriages; and
4. Compatibility with the values and principles taught by the Seventh-day Adventist Church.

#### Delimitations

1. The research of programs in premarital preparation was limited to existing organized church-related programs operating in regional areas that are applicable on an individual, couple or congregational level. School-related family-life education courses and seminars offered in connection with Adventist educational institutions were excluded.

2. The focus of the study was on programs dealing conjointly with the persons establishing a dyadic relationship. Remedial psychotherapeutic treatment for personality problems was excluded by the emphasis on skills training.

3. Since the research conducted found few formalized church-based programs, a limited sample of non-program materials on premarital preparation from both church and secular sources were added.

### Limitations

1. The study was limited by the scarcity of specific references to church-based premarital programs in the literature.
2. The time span of premarital training programs to be investigated was restricted to those that could be used during the period from the mutual commitment to marry (explicit or implicit) through the time of the actual marriage ceremony.

### Basic Assumptions

1. The researcher assumed the authority of the Bible and was guided by that authority in appraising factors to be included in the content design. He further assumed that marriage itself is of divine origin and carries with it moral and spiritual obligations in its conduct.
2. Marriage is an integrative process involving previously learned behaviors and attitudes with present experiences. A potential for incorporating new material with existing data to produce skills in interpersonal associations of a dyadic dimension for mutual benefit and pleasure was assumed.

In the opinion of the researcher, several approach concepts were possible in the area of premarital preparation. For example, the "naturalistic" approach would assert that no preparation beyond that which is intuitively understood is necessary. The "therapeutic" approach would assert that all individuals are at best only partially functional, thus assuming that to some degree dysfunction exists. Thus, adequate preparation for marriage would require therapy, first as an individual and then as an interacting pair. Guldner (1977) suggests the "educational" approach which sees marriage as a new

experience in a life-long series of learning experiences. The educational processes employed seek to facilitate learning of additional behavior patterns to expand the personal experience repertoire. It assumed that maximization of learning serves a fulfilling role in the growth of human relationships.

3. This study assumed the third or "educational" approach in both the analysis of the literature and the development of the design.

4. The survey of Adventist married persons assumed that answers were realistic and honest presentations of the actual concern as lived by the respondents.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### Introduction

In this review, all references on premarital preparation that could be located were included. When the study was undertaken, references appeared to be few. In the time between launch and completion, a large quantity of new material had been published. Only a passing interest in premarital preparation was found in the literature during the 1930s and 1940s. References increased in the 1950s, and peaked significantly in the late 1960s. In the mid-1970s, a dramatic interest in the subject was noted, leveling off to the present (see appendix A). Shonick (1975, p. 322), in preparing the premarital counseling program for Los Angeles County mandated for all couples where one party is under eighteen, observed: "... it was found that the existing literature provided surprisingly few guidelines for premarital counseling."

Further analysis of the literature show major books to be about evenly divided between religious and secular writers. Thirty-six percent of the references were journal articles often dealing with single elements or factors in premarital preparation or marital satisfaction (see appendix B).

#### Definition

Throughout the literature there is a common thread that affirms the need for premarital preparation variously labeled as counseling, therapy,

training, education and development. There is less unanimity in developing basic definitions.

H. H. Votaw was an Adventist minister who also served on the Federal Prison Parole Board during the 1920-1930 period. In that capacity he came to feel that the home was a primary resource for preventing delinquency. As a minister about to perform a marriage, he observed the need for premarital preparation. "I have made it an invariable rule never to perform a marriage ceremony without first having an opportunity to spend at least half an hour with the prospective bride and groom" (Votaw, 1936, p. 10). He included in his premarital half hour only instruction on Biblical teaching and values about marriage.

Some early writers have defined premarital preparation as education (Popenoe, 1968) and others as "problem-solving techniques for harmony in marriage" (Berle, 1938). Westberg (1958) suggested that premarital preparation begins years before marriage and should be called premarital "conversations." In a move twenty-five years ahead of current trends, he also suggested the need for "post-marital conversations." Westberg defined premarital preparation as the time to point out areas where real change and growth can occur and encourage it to happen. The Pastor's Manual for Premarital Counseling (1958) offers Methodist pastors this definition: ". . . To advise and instruct couples planning to be married in the principles of successful marriage" (p. 3). Material provided is ". . . strictly speaking . . . for instruction rather than counseling" (p. 38).

Locke (1951) attempted to develop a scale that would predict adjustment in marriage. He saw adjustment as the adaptation of husband and wife so that conflicts were resolved or avoided and both felt satisfied as they

developed common interests and activities that fulfilled their expectations. Premarital preparation facilitates this adjustment process.

Doyle (1955) suggested that premarital preparation is to become "the right kind of person" contrasted to "looking for the right kind of person." Stewart (1961) extended this definition. Premarital preparation is "an opportunity to help the couple face marriage with more insight and awareness of its values, both interpersonal and religious" (p. 60). He added that the process is not really counseling as much as it is teaching, with the minister as a facilitator of the educational process.

An interesting concept was introduced by Ellzey (1964)--that marriage preparation "is" going on throughout the life span. At the premarital stage parents, pastors, and counselors only control "how." Premarital preparation is always on the learning agenda.

In the heyday of Sigmund Freud, premarital preparation came to be seen as a form of psychotherapy requisite for any quality of relationship in marriage. For example, two hours for sixteen weeks, plus two hours per week of couple dialogue as a minimum was prescribed (Rutledge, 1966). Ellis (1961) observed:

People come for premarital counseling obviously because they have problems; and people with problems . . . can often best be helped by some form of marital counseling which not only presents a solution to their present circumstances, but also goes to the root of their basic problem-creating disturbances. They need, in other words, some type of psychotherapy. (p. 249)

For Ellis, premarital counseling equates in definition with in-depth psychotherapy.

Spanier and Lewis (1980) proposed a theory of marital quality that identifies premarital variables which include exposure to adequate role models

and support from significant others. They saw premarital preparation defined in terms that provide for these variables to be met experientially.

Roskelley (1980) introduced the term "skills of spousing." These skills enable the couple in the premarital period to exchange clear pictures of what each partner expects in the marriage and equips them to meet partner expectations adequately. Olson (1980) used the term "marriage education" in describing the process of premarital preparation. Marriage education has specific goals, makes basic assumptions explicitly linking theory and practice through rehearsal and application of the principles taught. Thus premarital preparation specifies, demonstrates, applies, and practices skills and insights.

Couples routinely experience serious conflicts early in the development of their relationship. Thus premarital preparation is to be the teaching of interpersonal relationship skills to deal with the unexpected or the underestimated in their marriage (Fournier, 1982). Such skills enable early identification of potential problem areas, a more realistic perception of marriage challenges, and increases communication and conflict resolution skills.

Wright (1976) and Collins (1980) saw premarital preparation as a time to establish an ongoing relationship between the couple and their facilitator. He labeled it "primary prevention." When California mandated premarital counseling for under-18 couples, many came back voluntarily after marriage because of the counselor relationship which had been established.

Marital counseling is concerned with helping individuals and couples make adequate preparation for marriage and satisfactory adjustments during marriage in their sexual and overall interpersonal relations (Schiller, 1977). Such help must be based on personal goals and expectations of marriage, self-

image, lifestyle, and concept of partner/self-image as the two sets of expectations interact. Schiller's stress was on personal adjustment first, then fitting that adjusted state to marriage.

Premarital counseling invites the onset of disillusionment--the realization of unrealistic expectations (Maxwell, 1971). Premarital preparation then seeks to create a liveable reality. Group counseling is seen as the method of choice to create the desired reality since the group has insights and strength the individual counselor may not possess.

In contrast to the psyche-oriented school of premarital preparation, the Marriage Documents of the Orthodox Church in America (1975) simply states, "Each couple shall seek the blessing, guidance and advice of their Pastor in planning and preparing for marriage" (p. 8). What follows does not focus on relationship needs or skills, but on church proscriptions and prescriptions. One such prescription declares that parents are to be involved and must feel free to give their blessing as part of the premarital preparation process.

Mace (1979) contrasted counseling which often starts at the threat of dissolution and moves toward rescue and rehabilitation with the enrichment-education approach that uses information, demonstration, and participation. Enrichment in marriage or premarital preparation is defined as "...the improvement of relationship by the development of its unappropriated inner resources" (p. 132). It shifts from the remedial to the preventive concept of facilitating positive growth. In the process, the couple must confront the causes of dysfunction and replace it with growth toward full function.

Premarital preparation includes all encounters with the opposite sex, answers or does not answer questions that arise from such encounters, and involves a chain of trainers that includes parents, teachers, peers, church, and

counselors (Hendricks and Hendricks, 1970). Guldner (1977) saw premarital preparation and marriage enrichment as only two areas in a life-long continuum of prevention whose task is to provide skills by information, resources, learning context, tools, and facilitators at each point in the developmental cycle. It must provide the tools that can be used by the couple on their own.

The Denver Program for Marriage Preparation (1976) of the Catholic Archdiocese developed a four-month premarital preparation sequence described as a "formation and information program." Formation deals with feelings and attitudes toward marriage and information with such experiences as pre-retreats and support groups. Included is use of an Engaged Couple Inventory.

Whitney (n.d.) suggested that "Premarital counseling should help the couple ask important questions which each might otherwise overlook."

Guldner (1977) observed:

... if premarital counseling is to be effective as a preventive measure, then it must be designed to provide processes and skills that can be applicable to the varied problems which emerge in the course of a marriage. It must provide tools that couples can use on their own. These tools must be sufficiently free from context focus so that they can be generalized to any area of the marital relationship. (p. 253)

The literature lacks a clear and concise definition of premarital preparation that is widely affirmed. Those that are observed range from brief pastoral injunction to deep psychotherapy; from discovering and meeting personal needs to learning skills for shared-pair living. These definitions vary in focus from church exhortation to pathology treatment, and to education. Unanimity exists that premarital preparation is needed and vital. The analysis of facts made by the researcher (appendix D) did reveal some substantial

agreement about what should be included in premarital preparation regardless of the orientation of the provider of premarital preparation services.

### Purpose

Family-life research pioneers Burgess and Cottrell (1939) searched for quantifiable factors that could consistently predict success or failure in marriage. The variables they identified clustered about the degree of agreement on points that could become critical areas in the marriage relationship. Premarital preparation was seen as a tool to increase the essential agreement on these pivotal points for future success.

Popenoe (1968) saw the primary cause of marital problems as the lack of premarital education. Burr (1970) tested three hypotheses covering levels of satisfaction over the life cycle. One finding revealed that changes are gradual, seldom abrupt. Effective premarital preparation seeks to create change over time, the effect of ongoing education both formal and informal.

Collins (1980) suggested that the purposes of premarital preparation are manifold. It must deal with unrealistic expectations, personal immaturity, changing roles, styles of marriage, changing sexual standards, and attitudes towards divorce. However, Collins narrowed the scope of premarital preparation by focusing on the areas of readiness assessment, biblical teaching on marriage, self-evaluation, communication skills, potential stress, and comfort in working with counselors.

The marriage enrichment movement of the 1970s has made a significant impact on premarital preparation. "Marriage enrichment is an educational and preventive approach to relationship enhancement" (Hof and Miller, 1981, p. 3). Hof and Miller further suggested that the core of the

enrichment process is a positive growth- and potential-oriented philosophy. Thus, premarital preparation is facilitating growth.

Several Catholic Church dioceses in the United States have urged premarital preparation with increasing seriousness in the last decade. In a number of dioceses, it is required for a church wedding. This emphasis has expanded the premarital preparation options available to couples and prompted creation of new program materials. The Catholic news service bulletin, Origins (1976), reports on the guidelines adopted by the Archdiocese of St. Paul and Minneapolis. The reported purpose of premarital preparation is instruction via education in general and premarital courses in particular.

Three major approaches to premarital preparation were noted by Mace (1972): (1) The "facts of life" or imparting of information; (2) counseling on specific problems or questions identified by the couple; and (3) facilitation of couple evaluation of self, of each other, and of their relationship. Gleason and Prescott (1977) call the first "Content Groups" and the last "Process Groups" when these approaches are followed in groups. The second is, obviously, therapeutic counseling in its nature.

Mace (1979) distinguished between the purpose of premarital preparation and family-life education. He felt strongly that much of the cognitive topics such as money management, home establishment, etc., are really the purposes of family-life education in formal learning settings. Premarital preparation focus, as he saw it, is on the now relationship and not the distant future, and with this focus, skill and skill use. Mace suggested that the purposes of this type of premarital preparation are best achieved by paired husband and wife facilitators who "model" the skills to the preparing couples.

While content is essential, the focus must be on skills as the primary purpose of premarital preparation. Marriage education in the schools and premarital preparation by pastors in the church, as observed, has been usually didactic or content-oriented rather than dynamic or relationship-oriented (Mace & Mace, 1976). Mace and Mace further identified three, powerful, restraining factors in achieving the purposes of premarital preparation. The first is based on the myth of naturalism which asserts that successful marriage should come effortlessly to "normal" adults. Hof and Miller (1981) further added to the myth of naturalism definition that it alleges people automatically know how to live and relate together in marriage without concerted and focused effort. The Maces' second restraining factor is privatism, that marriage creates an inner kingdom where lovers find seclusion and insulation from the need for outside help. Lastly, the Maces identified the inter-marital taboo that says "we alone have discomfort" and no one else should know of our discomfort for they would not understand or be able to help. This taboo separates and seals off interpersonal from social relationships. Violation of this taboo is seen with outrage by the other. Thus, premarital preparation has as its primary purpose the bridging of these restraining factors.

Margaret Sawin (1981) noted that the interests of church and family are reciprocal. Premarital preparation has as a purpose the support of these reciprocal interests and obligates church involvement with premarital preparation. Smith (1965) concluded that this obligation arises from the concern of the church for persons and families over the human developmental cycle.

The view of Wright (1977) summarizes quite well the purposes of premarital preparation found in the literature reviewed. He identified five components: (1) screening, (2) instruction, (3) creation of relationships

between counselor/couple to meet future needs, (4) correction of attitudes and beliefs about marriage, and (5) the insistence of the church for the preparation experience (not a call for help by the couple).

### The Need

"Premarital counseling for couples of any age has not received the conscious attention it should from the marriage and family counseling profession" (Elkin, 1971). Such sentiments are found throughout the literature.

Gleason and Prescott (1977) saw that premarital preparation efforts have been largely hit or miss in the United States. They declared, "Marriage preparation is the forgotten step-sibling of counseling" (p. 277). Rolfe (1973) suggested groups as efficient premarital tools. Gleason and Prescott (1977, p. 277) called for an approach that uses the engaged individual's need to experience personal awareness of feelings, attitudes and values, expectations and self-image, and the couple's need to connect this awareness with their relationship using communication skills as a more effective approach in meeting the need for premarital preparation. They suggested that since individuals are products of social interaction, the most effective way to prepare for marriage, an intense form of social interaction, is preparation groups.

Wright (1976) reported on research about church requirements for premarital preparation. In 1972, one thousand churches of twenty-five denominations with memberships ranging from 30 to 6,000 were surveyed, with 96 responses. Only 32 (33 percent of respondents or 3.2 percent of churches surveyed) required premarital preparation. In 1976, the study was replicated. Responses were received from 401 churches and 369 (92 percent of

respondents or 36.9 percent of churches surveyed) now required premarital preparation. The awareness of the need for what Wright labels "primary prevention" is reflected in the increase of churches requiring premarital preparation.

The Air Force Academy requires all cadets to take eight to twelve hours of premarital preparation. In a 1972 study of results, 4,000 graduates experienced only thirty-five divorces in an environment of military mobility (Wright, 1977).

In 1970, California passed legislation requiring all marriages in which one or both individuals are under eighteen years of age to have parental consent and to participate in a premarital preparation experience with an agency, counselor, or qualified minister of their choice before a judge would certify the marriage license (Shonick, 1975; Elkin, 1977). Similar requirements existed in Ohio (Leigh, 1976).

Moss and Brasher (1981), in introducing a special issue of Family Relations, discussed family-life education, suggesting that it is intimately linked with values and has become caught up in the value conflict of today which may tend to diminish eternal values associated with marriage. They saw a need for interested organizations like the church and school to be involved in order to preserve values.

An assessment of family-education needs was undertaken by Apolonio (1981) for the purpose of guiding professionals in the field. Family wellness is seen as the goal of family-life education and premarital preparation. Ard and Ard (1969) early realized the need for education for marriage and premarital preparation if marriages are to be better in the future than they have been in

the past. In addition to the usual therapeutic foci of articles in their book, the last article does suggest the need for human relations skills training.

Connor (1965), in a doctoral dissertation, developed a covenant model of marriage based solidly on religious values rather than mere adaptation of secular psychotherapies. The role of the church is seen to be primary rather than peripheral.

In an evaluation study of the effectiveness of premarital preparation programs (Druckman, Fournier, Olson, and Robinson, 1979), structured skill-building programs did produce documented change in attitude and after-use of skills in relationships. The need in premarital preparation would then appear to be focused on skills.

The need exists for premarital-preparation programs readily adaptable for use by clergy who might marry only a few couples each year. Hill (1969) reported on a 1951 survey of Methodist ministers which recorded 1,045 responses. Two-thirds of the respondents married fewer than ten couples a year on average. Nearly half the respondents desired further training and materials for premarital preparation. This increasing awareness of need has penetrated both providers and users of premarital preparation services.

Knight (1979) studied fifty divorced and sixty then presently married persons who had attended churches of the Nazarene denomination during childhood, adolescent, and married years. She found that there was no significant correlation between church participation and the rate of divorce. Sixty-five percent of the sample indicated no premarital counseling. Of those who received premarital counsel, 85 percent were counseled by pastors and 16.7 percent by doctors. (The totals include some counseled by both pastor

and doctor.) Twenty-six percent indicated that this exposure was beneficial, 38.1 percent said it was not, and 35.9 percent were unsure. Participants in the study overwhelmingly suggested the need for more premarital discussion sessions. Thus, there would appear to be, at least in retrospect, a felt need for premarital help and open discussion opportunities among those surveyed.

Mace (1978) observed that as required premarital preparation increases and enjoys growing acceptance, it has been delegated largely to the clergy who perform the marriage. So far, Mace observed, the fact of making friends, showing genuine interest, and building relationships of confidence and trust may be the best product. However, if the clergy are delegated to meet the need, they also in turn need adequate backgrounding.

Interestingly, the need recognized for premarital preparation goes beyond "normal" couples. Pokorney (1968) made a plea for the hearing impaired and profoundly deaf for premarital preparation. Their needs are exacerbated by the communication challenges and the reluctance of non-signing hearing professionals to share training in the absence of direct feedback from participants. But the need for premarital preparation exists!

In "Recommendations by Los Angeles Delegates" to the White House Conference on Families (1980), item 17 called on the Federal government to require premarital preparation based on item 16 which outlined a seven-point curriculum for K-12 family-life education to be developed by parents, teachers, students, community, and church representatives.

The recognized need for premarital preparation is perhaps the one rallying point found throughout the literature. But some feel there is not merely a need, but a need for quality in preparation efforts. Troy (1971) studied 227 couples married less than four years asking them to evaluate their

premarital preparation by home, school, and church. He found that despite above average quality home, school, and church backgrounds, remarkably low evaluations were given to the premarital preparation given by all three agencies.

### Premarital Preparation by Adventists

Since the development of an educational design for premarital preparation is the purpose of this study, a careful look at premarital preparation literature references by Adventist writers was made.

Votaw's (1936) was the earliest of three articles appearing in the Adventist journal for pastors, Ministry. Votaw reported it his "invariable rule to spend at least half-an-hour with the prospective bride and groom" (p. 10). In the brief article he reported his surprise at the favorable response and adds, "some later brought friends to be talked to as you did to us" (p. 22). Votaw concluded, "Proper education of those contemplating marriage constitutes the best guarantee of its stability" (p. 22). The reported content of the half-hour encounter consisted of Bible instruction about marriage, values, and morals.

The second Ministry article was titled "Premarital Interviews." (Reeves, 1955). The author suggested that when a pastor is asked to marry a couple he "can discreetly suggest he is available for talks" (p. 15). Participation is voluntary. The content is divided with pastoral responsibility focused on exhortation and discussion of "a good book on marriage". Reeves assigns, by referral to a physician, the discussion of "the intimate physical aspects of marriage" and adds that only he can best "assess the physical fitness for marriage and sex relationships." The suggested pattern for pastors is two interviews, two weeks apart. Sessions begin with prayer, scripture texts, and

discussion of "some of the matters in suggested books." He outlines six philosophical points in a homily for the second session and addresses two key issues: money and in-laws. Pastors are challenged to equip themselves for doing premarital preparation by reading and study.

The third Ministry article appeared in 1976 and was titled "The Pastor and Premarital Counseling" (Standish, 1976). Standish suggested that the pastor must be satisfied that he has done "everything possible to lay before the couple, the principles and basic preparations needed for a successful Christian marriage" (p. 18). The pastor should avoid comments about the bride's appearance or the groom's success. Further, sex should not be emphasized nor allowed to dominate the discussion so it would appear as the most essential element of marital success. He extols the separation of the sexes in Adventist co-ed schools as the way to slow the "intensification of relationships." Standish offered ten "guidelines" of which six focus on the spiritual aspects of the couple/God relationship. In these, he postulates, are the basic foundations of good marriage. The home has the basic responsibility for premarital preparation, but pastors are also responsible. In fact, "if he has been careless or negligent . . . he stands partially responsible, at least, for any of the domestic problems that subsequently arise in that marriage" (p. 20).

From Votaw's (1936) awakening awareness of the need for premarital preparation, twenty years elapse until Reeves (1955) tentatively suggested "discreet availability" of the pastor, and twenty more years elapse before Standish (1976) makes pastoral involvement a virtual moral requirement. Of the three, Reeves (1955) offers the most detailed methodology, but all three focus more on problems, ideals, and religious principles than on skills or interaction patterns. For a journal directed to pastors in the Adventist

Church, premarital preparation has evidently had low reader and editorial priority.

Spalding (1977) noted the work of his father, Arthur W. Spalding, from 1922-1942 with the Adventist General Conference Home Commission. A. W. Spalding early had a concern for premarital preparation and wrote a pamphlet titled Makers of the Home. Much of his work focused on child development, but he also attempted premarital preparation. In 1938, he completed a premarital bibliography for the denomination's youth department, but it was rejected and not published. Notes made by A. W. Spalding while he was on the faculty of Madison College reveal his willingness to address premarital topics in the language of the day. His son observed that the lack of response in the church about premarital preparation troubled his father. The Home Commission published study guides each year to guide personal study and group discussions. In 1927 (Spalding, 1927) the topic was adolescence and was added to the five-year cycle of study guides. Co-authored with Belle Wood-Comstock, M.D., the topics included age for marriage, seeking counsel, business preparation for marriage, educational requirements for marriage, same religious faith in marriage, ethics of courtship, lover's quarrels, self-control, and health requirements for marriage. This appears to be the initial significant Adventist effort at premarital preparation or family-life education. Ron Spalding (1977) reported that his father offered a course in "Social Relations of Youth" which was largely premarital preparation at Union College in 1936 and at Madison College 1944-45. Some tension within the church leadership seems obvious, since the material on premarital preparation prepared by the Home Commission director was not published in the Ministry despite a twenty-year span in development time.

The editor of the Church journal, Review and Herald (Wood, 1977) penned an editorial on "Strengthening Family Life" in which he cited pressures on the Adventist family in the 1970s. The fourth of six recommendations suggested: "before marriage seek divine and human counsel." Church leader, Ellen White (1952), suggested that couples contemplating marriage "... must make it a subject of serious, earnest reflection now" ... and suggests that they should seek "... the counsel of older and more experienced persons" (p. 43). Such references in Adventist literature point out the need and its urgency, but do not outline specific applied approaches beyond seeking divine guidance.

Crider and Kistler (1979) studied the Adventist family from a sociological perspective. With an n = 2004 and a response rate of 64.5 percent, the study is probably the most detailed and complete study of the Adventist family to date. They discovered that "in the area of divorce Adventists are consistent with the rest of society" (p. 194). They statistically quantify areas of major conflict in Adventist marriages and observe that they center around spousal [interpersonal] relationships. Two helpful analyses are made of factors of success and failure as seen by Adventist respondents. After summarizing respondent comments they observe, "There is a real need in the Seventh-day Adventist Church for more active efforts to strengthen family life and homes in the church" (p. 241). Strangely, in their list of recommendations the authors omitted specific mention of premarital preparation, but suggested school classes that approach family life (and thereby marriage) as early as in the junior academy (grades 9 and 10).

Would Adventists participate in programs furnished by an Adventist social service agency? Ringering (1978) studied potential Adventist utilization

of such a marital/family service. Respondents suggested more sermons by "qualified church leaders" to strengthen the family, but her findings suggested that the majority of her sample would not use a church-related social service agency for premarital or marriage counseling. Two reasons seem to account for this attitude: problems with confidentiality and possible threats to the participant's standing in the church.

For nearly a decade, Adventists have developed a distinct expression of Father Gabriel Calvo's Catholic Marriage Encounter. An outgrowth of this was Adventist Engaged Encounter piloted by Don and Sue Murray at Andrews University (Harris, 1979) to create what Father Calvo called "the original vision" which places relationship with the Lord as the number-one essential for couples in Christian marriage. The focus of Adventist Engaged Encounter is understanding the concepts of marriage outlined in scripture and commented on by Ellen G. White plus Father Calvo's teaching methods. Team couples share carefully structured, written, and edited essays on a variety of subjects that is followed by couple writing and dialogue. Dialogue is in private and the intensive forty-hour-plus Encounter weekend does not include any structured group dynamics or interaction. By Harris's own definition, it is not premarital counseling, not mere informational curriculum, but a time for spiritual commitment to God, self, each other, and the impending marriage. The long-term goal is the use of daily dialogue in building a strong marital relationship. The program has been used primarily on the Andrews University campus, according to published reports.

A Master's project (Garcia-Marenko 1978), undertaken at Andrews University, developed a premarital preparation curriculum titled "How to Have a Successful Marriage: A Program for Premarital Preparation." Teaching

outlines were created for pastors, educators, and church leaders to use in creating more stable Adventist marriages and in the reduction of marital failures. Garcia-Marenko saw Adventists as having differing needs in premarital preparation than the general population growing from doctrinal positions and the influence of Ellen White. She does not attempt to validate that claim statistically. The content was reviewed by two psychologists; one married couple who are family-life educators; two married couples active in pastoral ministry; and two other married couples. It was not field tested. The project is weak on review of scientific studies and depends most heavily on contemporary Christian "how-to" sources. The program suggested includes reading, lectures, resource couples (already married), support couples, and, though heavily didactic, does introduce some concepts of experiential learning.

The most extensive effort toward systematic premarital preparation by the Adventist Church occurred toward the end of the 1970s. The General Conference authorized the Home and Family Service to develop material for premarital use. Ron and Karen Flowers spearheaded the effort and ran pilot programs that produced a leader's guide titled Marriage Education: A Course for Engaged Couples (Watts, 1979) and the participant couple guide Together-ness, Oneness, Joy: A Course for Engaged Couples (Watts, 1979a) as a set. The program outlined includes four tests and inventories, only one of which has current norms, and they are not specific to Adventists. Two of the inventories are acknowledged as discussion stimulators and are not statistically reliable instruments. The project appears to be more a materials resource to be adapted by the leader in a given situation than a complete curriculum. Feedback is encouraged, but there is only passing experiential opportunity with most emphasis being on the didactic. Assignments are used that, if carried

through by participant couples, extend the suggested eight to ten hours of formal meetings to twenty to thirty hours of total couple time expended in a preparation for marriage focus. The couple guide could be used without an instructor or formal meetings, but would not appear to be as effective. Despite the considerable effort put into this project and the giant step forward it takes from Votaw (1936), there is, as yet, no premarital preparation material statistically validated within the United States Adventist membership. Further analysis of the program is made elsewhere and factors included are covered in appendix C and table 4.

### Theoretical Issues

#### Counseling Versus Education

Emerging within the literature is a dichotomy in the fundamental approaches to premarital preparation and with this dichotomy some resulting tensions. Minimal research appears to have been done, as yet, to address or clarify these underlying issues.

Two approaches have been used traditionally (Thomas, 1980). There has been the "facts-of-life" approach in which the couples are given whatever the giver thinks they need for success in marriage. The second approach has been through counseling. The presence of the counselor provides immediate feedback and is supposed to lead to post-marital openness and successful negotiation of differences. Counseling as Thomas defined it, is a cross between therapy and education of the prospective marital pair. To illustrate this, Druckman (1980) suggested using the inventory of premarital conflict to "assess and diagnose interaction styles and to develop treatment strategies."

In contrast, Rutledge (1966) proposed that a "clearcut realistic sense of self-identity is the cornerstone of the marital structure" (p. 1). From his background as a psychotherapist, he approached premarital preparation as therapy, first for the individual candidates for marriage and only later in a less intense way the "couple" formed by the individual "patients." He pointed out that "... much of the success of a marriage arrives ready-made in the structure of the two personalities" (p. 6). Rutledge assumed that premarital preparation is given under the direction of a trained psychotherapist.

One of the primary functions of premarital counseling is to ferret out the probable areas of stress in the prospective marriage, maneuver the engaged couple into conflict and assist them in developing diagnosing and problem-solving skills, along with an appreciation of each other's individuality. (p. 36)

Thus, Rutledge in much of his approach is pathology-oriented and calls for premarital therapy, although it probably will be short term (1-30 visits) and "non-depth oriented" (p. 64). He further stated: "The parading of experts before a group of young people is not adequate preparation for marriage," and dependence on "... the outer display of religion can gloss over emotional problems needing work before marriage" (p. 76). Education for marriage is labeled "premarital group therapy" and since a married pair is a group, it has natural affinity for larger group participation, he asserted.

Stewart (1961) called for premarital preparation in order that a couple may face marriage with more insight and awareness of its values, both interpersonal and religious. His idea was to appraise emotional maturity and compatibility of the personalities. In moving toward a less therapeutic and more educational effort, he sought to "fill gaps and synthesize information." "In one sense ... it is teaching," he observed (p. 52). "We are taking the

position that the minister is dealing here with the education of a couple regarding marriage and family relations and not specific problems as in counseling" (p. 52). He saw the leader's role as that of a catalyst or mid-wife through the use of person-centered teaching. Stewart did distinguish between "normal" and "abnormal" couples approaching marriage and placed some limits on the educational process when abnormal factors are present.

Stone and Levine (1956) underscored the value and contrast between education and therapy in premarital preparation by observing: "An hour's discussion before marriage may be more valuable than weeks of counseling later after difficulties have arisen" (p. 45).

Schiller (1977) pointed out that premarital counseling must

... be based on the patient's goals and expectations from marriage, her self-image and life-style, her concept of the image of her partner and his life-style and her perception of the interaction of the two in relationship to each others' expectations. (p. 9)

Note that there is a "patient," pathology, and healer implicit in Schiller's comment, although she insisted that individuals are healthy unless diagnosed otherwise. Much of the literature uses the term "patient" or "client." Such use implies a therapeutic rather than educational conceptualization of the premarital-preparation process even for "normal" people. Yet Schiller declared that in premarital preparation the "counselor" should take the somewhat paradoxical stance that the "patient" is normal unless otherwise diagnosed by a psychiatrist. Schiller also advocated separate premarital preparation for each partner and only conjoint interviews "if carefully planned," a throwback to the psychoanalytic therapeutic ideas of Freud and counseling theories of the 1950-65 period.

An educational-model approach was proposed by Buckland (1977). It sees the goal of education as establishing the family as its own support system. This type of "intervention" is first educational and then, only incidentally, therapeutic. The educational approach is focused on teaching the family to recognize its strengths, to recognize dysfunctional behavior, and to develop basic communication and problem-solving skills. The contrast between the therapeutic and educational emerges when so viewed, although the jargon used often seems counterproductive and blurs the distinctions.

Carkhuff (1971) supported the idea of training as the preferred mode of "treatment." Skills taught enable the clients to "train themselves." The "therapist" becomes effective through his relationship with the client in this client-centered, behaviorial-modification approach.

Clinebell (1975) was an exponent of the human-potentials approach which assumes most people have the ability to create a productive marital relationship and only need to be made aware of those abilities through education. Clinebell reported a shifting in his work from "... a diagnostic, treatment approach [ a pathology model ] to a human development, positive potentials approach [ a growth model ]" (p. 1). The focus changes from a "what's wrong" to a "what's right and what's possible" [ an educational model ] focus. This, he asserted, is a shift from "rescue and repair" to a "prevention" model that stresses "responsible action." Education is the basic tool.

Prevention by the educational approach--"the dissemination of known information and skills"--is espoused by Christenson (1958). He separated marriage into four major areas: the situational setting (families of origin, sociological factors), the personalities of the partners, interpersonal relationships, and the use of preventive programs. He then subdivided the premarital-

preparation approaches into educational, clinical, legal, religious, and community resources that the couple may opt to use. Awareness of these options is achieved through formal efforts at education for marriage.

A distinction between the "medical" model and "educational" model is offered by Gurney, Stollack, and Gurney (1971). The medical model is defined as involving therapy applied to a person by a practitioner to cure an illness or eliminate symptoms. Therapy deals with exceptional persons, not the average person. The therapist's role is self-limiting in that amelioration of the problem eliminates the need for the therapist. In contrast, the educational model draws on learning theory and seeks to "teach personal and interpersonal attitudes and skills which the learner can then apply to solve present and future psychological and relationship problems and to enhance his overall satisfaction with life" (p. 277). The words information and knowledge are deliberately omitted from the definition because they are seen as the *tools* of education and not an end in themselves.

Mace (1979) offered a clear contrast between education and counseling approaches, "Education begins with a need for information and uses information, demonstration and participation while counseling begins at the threat of dissolution and uses rescue and rehabilitation techniques" (p. 413). Education, as Mace saw it, is enrichment to improve the quality of relationships. Education assesses where the relationship is now, what the marital pair wants, and what tools and skills are needed. Then it sets out to provide them with the skills needed and a reliable continuing support base.

Hof and Miller (1981) saw the educational model as being one "in which attitudes and specific skills are taught in a structured and systematic

fashion, behavioral objectives are clearly stated and appropriate evaluative measures are included" (p. 10).

Therapy, in fact, limits information disbursement [ education ] and does not lend itself to prevention declared Wright and L'Abate (1977).

Schumm and Denton (1979) saw premarital preparation in three varieties: generalized education in schools, therapeutic counseling to alleviate distress, and "instructional" counseling. The latter is, in reality, education on the couple level.

A thoughtful history of premarital counseling is presented by Stahmann and Hiebert (1980). They traced the origin of the formalized concept of premarital preparation to the 1928 article by R. L. Dickinson in the American Journal of Obstetrics and Gynecology with its focus on the medical doctor and physical preparation for marriage. They identified two eras in the history of premarital preparation: pre-World War II and post-World War II. The pre-war era grew from the evolution of psychology as a discipline that remained for decades as part and parcel of the medical world. It was pathology-oriented with its focus on rescue and restoration of the dysfunctional intrapsychic mechanisms in the individual. Relationship as such is of little interest. The clergy served in the role of instructors in the "rites of passage" from single to married life and in the philosophical nature and meaning of marriage. The post-war era saw psychology concentrating on behavioral problems of children and was concerned more with what transpired between people, moving from an individual focus to a parent-child relationship emphasis. This, over time, has extended to both pre- and post-marital counseling. Stahmann and Hiebert (1980) cited Laidlaw's declaration in 1948 that the clergy in premarital counseling should serve as psychological assessors

and screening agents of couples as they moved toward marriage. This resulted in a diminishing philosophical, teaching role and an increasing clergy role in "healing" the partners to ensure marital success. However, this is still a "repair" orientation based on the theory that a thoroughly examined and repaired couple would not later be susceptible to divorce.

They also note, that concomittant to the medical/psychological interest in marriage was the 1928 work of Ernest Groves at Boston University in developing and introducing courses in marriage and family. Though Grove's work was largely functional information sharing, he paved the way for an increasing "skills" emphasis in the 1950s. Stahmann and Hiebert attributed to David Mace (1972) the formal introduction of the concept that premarital preparation should move from remedial routines to focus the energies of the premarital pair on appropriating and enriching their existing strengths. Premarital preparation thus approaches couples with the assumption of relative psychological health, seeks to enhance the developing relationship, and only secondarily provides for the treatment of any discovered pathology. Stahmann and Hiebert succinctly stated: "It is more helpful for the premarital counselor to view the marriage [relationship] as having begun before the wedding . . . The wedding announces what has already taken place on a more private and psychological plane" (p. 27).

Oates (1958, 1975) added another dimension to the pathology versus education discussion by suggesting that, from the minister's point of view, premarital counseling is a spiritual re-examination of a long-term "labor" in self-searching and in the short-term directive, objective teaching of common sense factors (pp. 44-47). Oates further saw the pastor as teacher after the couple's natural defensiveness to outside intrusion into their relationship is

dealt with. Morris (1960) emphasized the instructional nature of the minister's role.

Mitman (1980) suggested use of a committed married couple as a valuable adjunct to pastoral premarital preparation. This is achieved by modeling appropriate marital behaviors and attitudes in the educating process. Gangsei (1971) recommended groups to enhance the experiential learning of participant couples since there is potential for immediate feedback in the learning setting. Other, more recent writers emphasize the shift from a pathology emphasis towards an educational approach (Gurney, Stollak, & Gurney, 1971; Mace, 1975, 1979; Mace & Mace, 1976).

Olson (1976) identified a trend that increasingly uses an educational emphasis in creating preventive models. These models build on teaching specific skills utilizing experiential rehearsal, role-playing, and homework assignments. Olson, Russell, and Sprenkle (1980) noted that "most marital and family therapists have been so preoccupied with treating problematic relationships that they have failed to develop or use more preventive approaches" (p. 973). Educational emphasis relying largely on lectures is not seen as being very effective, rather the emphasis is on experiential or "doing" in guided learning settings and is seen as the ideal in achieving the desired preventive results.

Mace (1975) noted that in the last fifty years marriage itself has undergone profound change from the position of a hierarchal-institutional structure to one focused on companionship and mutuality. This, he asserted, requires a shift from knowledge-oriented approaches to approaches focused on personal and interpersonal dynamics that teach skills. This is seen as underscoring the need to shift from remedial to preventive services that

facilitate behavior change and adaptation over time. The goal to be reached is realized at the point where the couple's estimate of marital relationships and the recognition of reality coincide.

Miller, Nunnally, and Wackman (1976) stated an interesting view of man that supports the educational approach to premarital preparation and marital enrichment:

We assume he is not saturated with problems of sickness. He can learn how to maintain or change himself and his significant relationships as he chooses by utilizing his unique capacities to be self-aware and to verbally express his awareness. (pp. 28, 29)

Vincent (1967) called for the establishment of a new specialty in "Marital Health" in which marriage is separated from family concerns such as parenting, which can overshadow the basic interpersonal needs of the marital pair. A marital-health specialty would serve to coordinate an interdisciplinary approach to marriage. A decade later Vincent (1977) renewed his concept of a marital-health discipline, but turned from a "medical model" emphasizing pathology and handicapped by health jargon to an educational model that divests the educator of the halo of "power/authority" with which society has vested the medical professional. His prevention concepts include premarital preparation and annual "marital checkups." Wells and Figurel (1979) saw the helping professional as an educator enhancing awareness and communication as opposed to the medical model view of the helping professional as "healer" of dysfunctional behavior. The educator uses modeling, shaping, and positive reinforcement in a context of facilitative relationship.

In summary, it appears from the literature reviewed that premarital preparation began with simple information-giving about marriage; moved toward the pathology model of psychology-medicine; progressed through a

focus first on individual personality issues; and then paired relationship issues; expanded to include various educational and learning approaches; and now is centered on using all these historical factors to aid the process of relationship enrichment and realization of growth potential inherent in the participating couple. Rutledge (1968a) saw all premarital help as a positive investment in marital health. He called for clinicians to invest at least 25 percent of their professional time in such preventive areas.

### Does Premarital Preparation Really Help?

Research has recently addressed another vital theoretical question: Does premarital preparation really help make better marriages and reduce rates of subsequent failure in marriages?

Avery, Ridley, Leslie, and Handis (1979) observed that dating couples did learn better than non-couples in family-relations classes. But how much better? Norem (1980) did a pre/post test study of five established premarital programs with a gross n = 188. Nearly half the sample (46%) were required by pastor or church to participate. Another 76 percent said they were interested in taking the program. The statistical results showed that there was no substantial change in attitudes or skills between pre/post tests. Norem concluded that "premarital couples are at a 'euphoric point' in their relationship. The expectation that a 'dose of reality' presented in a premarital program will have significant change effects is perhaps in itself implausible" (p. 8). She then asked, "Do marital programs focus on couples at the one point in their relationship that they are the least open to processing new information and learning new relationship skills?" (p. 8).

Hovde (1968) had noted this reality and had proposed that major efforts be expended on the neomarrried during the first year of the marriage. He saw that once the realities of shared living began to penetrate the veil of idealism the pair was ready to learn and accept new information. Norem (1980) noted that prior to marriage there is the sharing of some general information and dialogue on limited topics that helps, but more extensive relationship building should occur in post-marital sessions.

Bader, Microys, Sinclair, Willet, and Conway (1980) asked: "Do marriage preparation programs really work?" Using a pre/post test design with a small group discussion format, they set out to test their question. Since they felt existing programs were information giving in focus and not geared to real needs, they chose to concentrate on two need areas: communication and conflict resolution (in areas of roles, kin, sexuality, and finances). Groups were limited to six couples participating in eight sessions. Groups were co-led by a male/female paired team using discussion-stimulating film segments. The first five sessions were begun three months prior to marriage and the last three (dealing with conflict, roles, relationship building) began six months after marriage. Couples were randomly assigned to program/no program sectors. Objective measures were used in contrast to the self-reports generally used in most other studies. The study showed positive results on the ability to confront and resolve conflict constructively and in a positive attitude toward and action in seeking help by the program participants. The results seemed to hold positively over a one-year span of post testing.

A five-year followup study (Bader, Riddle & Sinclair, 1981) was undertaken to test two hypothesis: (1) Would participants be less likely to engage in destructive behavior than non-participants? and (2) Would

participants be more likely to seek assistance in personal or marital problems, if they arose, than non-participants? With an  $n = 63$  in the original study, the followup located  $n = 57$ . The hypotheses were supported with a slow decrease in interpersonal issues as the primary areas of disagreement. The control group showed movement, some markedly, in the opposite direction.

Sporakowski (1965) used marital satisfaction scales (mostly self-report instruments) to measure factors that were predictive of marital adjustment. With an  $n = 736$  college students, he concluded that marital preparation is significantly related to marital prediction but not to marital adjustment. As marriage approaches, preparedness scores tend to increase independent of any intervention. Thus, any program would appear helpful even if it did nothing!

Myads and Duehn (1977) worked with newly married couples on sexual issues. They discovered that the sexual-knowledge base of couples underwent significant increase in the short term and concluded that, despite premarital preparation, the sexual knowledge base of many newlywed couples was often inadequate. The issue might well be a "readiness-to-learn one" they concluded.

Much of premarital preparation from church sources is actually a sermon or exhortation. Gold (1976) tested the value of sermons on family-life issues followed by a discussion with a marital counselor; sermons followed by a discussion with the preacher; sermons followed by a discussion of non-related ethical issues; and sermons alone. Gold used a 60-question test on all groups and concluded that sermons are of no statistically measurable value in affecting the capacity for making family-life decisions and judgments.

Gurman and Kniskern (1977) raised questions about the accuracy of reports on the success of premarital programs and the use of untreated control groups to measure positive and meaningful change. They stressed the need for empirical evidence of change. Statistical change may be significant, but practically not sufficient to hold relationships together. They further questioned the extensive use of self-reports (used in 80% of the studies reviewed). A positive change in overall satisfaction was shown in 60 percent. The results of program involvement over no treatment were better in twenty-three of thirty-four comparisons with eleven ties. Their most telling point was that in only four studies was follow-up done, and they showed only a moderate maintenance of any gains. Specific programs like Couple Communication and The Conjugal Relationship Modification Program showed participating couples superior to control couples. Behavioral-exchange programs did not fare well. They suggested need for the use of placebo-attention control groups and more clearly defined objective criteria for a more accurate appraisal of premarital-preparation and marital-enrichment programs.

Mace (1981) made a distinction between learning for "knowing" and learning for "doing" in premarital-preparation programs. He noted that experimental efforts fade but experiential efforts do create change. Citing Guldner (1971), Mace noted little or no change from mere information giving and knowledge processing efforts, but that non-didactic participative efforts were successful in producing measurable behavior change.

Hovde (1968) suggested education for the neomarrried as being of greater value than the traditional premarital aid being given. One value of these post-marital enrichment groups was noted by Nadeau (1971) in that follow-up tests on attitude changes show less decay effect than that of actual

behavioral change. Increased skills did find continued use and had positive effects on the view of self and spouse.

One of the most objective evaluations of premarital programs was conducted by Olson and Norem (1977). They investigated five programs considering demographics, a pre/post-test relationship score and the couple response to the Interpersonal Relationship Attitude Scale they created. The study was over a one-year period with each agency sampled operating its own program. The  $n$  pretest = 483 and the  $n$  posttest = 234. They concluded that relationship satisfaction and the amount of couple disagreement did not change as a result of the courses. On the positive side, defensiveness was considerably reduced and couples became more open and honest about their relationship. Significantly, the longer the duration of the program, the greater the apparent change. When gains and losses of all programs were averaged, however, the statistical relationship change was zero!

Olson (1981) in a continuing assessment of marriage preparation stressed its importance while identifying its problems and effectiveness issues. He saw marriage as a process that requires both time and energy to learn, thus making the measurement of its true success rate elusive. In contrast to many other writers, Olson saw the premarital period as a teachable moment but primarily with experiential approaches. He further noted little change in six- to eight-week intensive efforts--in fact, too intense an approach may turn the couple off to future marital enrichment and counseling experiences. Only increased relationship-enhancement skills were measured at effectively increased levels six months later and, at that, they showed a considerable fall off. Olson's compromise was to include group involvement in the neomarital period.

Markham and Floyd (1980) noted that most programs were based on common sense and clinical experience rather than empirical data. Developmental tasks that must be accomplished by each couple seeking transition into marriage must be achieved (Miller, Nunnally, and Wackman, 1976). Thus, measuring the success or failure of premarital-preparation programs may in itself be limited or constrained by developmental "readiness." Markham and Floyd see little "how to" in the literature that can result in interpersonal competence sufficient to bring relationship change over time and circumstance while at the same time holding the relationship together and promoting mutual growth.

Rolfe (1975a) attempted to measure the effects over one year ( $n = 144$ ) on premarital preparation using a marriage-readiness inventory. Although premarital scores correlated well with postmarital adjustment, Rolfe concluded that he had been unable to really evaluate the effect of the premarital training, except to note that the scores of those who completed premarital-preparation alternatives were not significantly different from those who dropped out after the pretest and thus received no preparation.

Cate, Russell and Henton (1978) reported no significant changes between lecture-discussion and experiential methods except that there was a positive attitude change toward the instructor. Hicks and Platt (1970) noted that any change they measured from self-reports more often measured ideals than realities in terms of behavior.

In a six-month follow-up study of Relationship Enhancement used with premarital dyads, Avery, Ridley, Leslie, and Milholland (1980) compared Relationship Enhancement exposure and lecture/discussion-format exposure ( $n = 25$ ), concluding that Relationship Enhancement exposure demonstrated a

significant increase in self-disclosure and empathy-skill levels over lecture/discussion exposure. However, this is a very limited area in the total skill spectrum necessary for success in marriage. They observed that many studies which show positive results were limited to a narrow aspect of premarital preparation.

There appears to be no firm statistical proof in literature that premarital programs either help or hinder. This remains to be demonstrated in future carefully controlled studies.

#### Readiness for Premarital Preparation

Guldner (1971) observed that premarital preparation is both needed and wanted by most couples approaching marriage. He checked in the first ten months after the wedding with eighteen couples from eight churches and five denominations who had premarital preparation with a pastor. Eleven of the eighteen could remember little of what was said. They did remember that it was heavily didactic and that they had little opportunity to share their feelings, experiences, or ideas about marriage with either the pastor or each other. Only four couples felt the visits to be significantly helpful. Three couples felt the pastor was looking for areas of conflict and focused there rather than on the total relationship. Guldner did note that most of the eighteen couples were both open and eager to talk. From these observations, he designed an approach that contracted with thirty couples prior to marriage for six sessions postmaritally. These couples were then divided into three groups of ten couples each. Group A began one month after marriage, Group B three months, and Group C six months. He observed that Group A was threatened by the sessions and by interaction with the leader, group, and each

other. The relationship of being married left little autonomy apart from the marriage itself. Group A couples almost universally denied having problems and declared that a state of bliss existed. Guldner noted that this perception rendered couples unteachable at the moment. Group B was more open and demonstrated movement toward a more realistic assessment of the relationship. Some problems and concerns about sexual issues were disclosed, but they more often refused to look at the issues hoping they would go away on their own. Group C was surprisingly open. When they came to the sessions, they often had an agenda ready for discussion. Guldner concluded that by six months postmaritally, a readiness existed to address issues in the relationship that could not have been addressed at any point earlier in the paired experience. Thus, he suggests that the "post-marital" be considered as an alternate or adjunct to any premarital preparation.

In a later paper, Guldner (1977) identified premarital preparation and marriage enrichment as two points on a life continuum of preventive measures. He made the point that provision for training in appropriate life skills at each phase of the developmental cycle is an imperative. He suggested that there is, as a trigger, a natural turning or change point in the relationship system. The entry (or prephase) has had considerable attention by professionals, but the "neophase," when the new experience is actually being lived, has been considered only when pain brings the pair to a therapist or has already destroyed the relationship. Guldner saw the benefit from some organization and direction in both phases, but the present need is for study and development of the neophase.

In a study of premarital preparation programs Druckman, Fournier, Olson, and Robinson (1979) observed that "it is quite possible that premarital

couples are not particularly ready to make many shifts in their relationship before marriage" (p. 18). The whole issue of readiness for premarital preparation appears to be a worthy topic for further study, research, and development.

### Skills

A theoretical issue growing out of an educational approach to premarital preparation involves developing and identifying suitable skills for optimal functioning in marriage relationships if, in fact, they exist.

Downing (1971) attempted to determine the most important skills and the sequence in which they should be presented while doing parent training. Identification and validation of the skills was a major task.

Mace and Mace (1981), in addressing the issue of cohabitation which they called "unregistered marriages," were ". . . repeatedly made aware of the widespread lack of insight and skills in the area of close relationships" (p. 18). Most of their group (n = 35) acknowledged their lack of exposure to skills of communication, skills for growth and change, skills for the creative use of conflict, and skills for the positive management of anger to achieve loving intimacy.

Most and Gurney (1983) utilized relationship enhancement in training leaders for a premarital-preparation program. They built on six skills: expressor, empathetic responder, mode switching, problem resolving, facilitator, and generalization/maintenance. The leaders were successful in improving skills of couples in an experimental group. The lowest improvement gain was in the last area. They concluded that a focus on skills training was indeed a possible and profitable procedure in premarital preparation.

Mace (1979) pointed out that skills, not compatibility (defined as immutable patterns of behavior), determine the success of a marital relationship. He saw marriage as dynamic. The pathology view sees it as static and thus in need of therapy to maintain the delicate balance necessary for satisfactory function. Since, in Mace's view, marriage is a growth process, skills are the basic ingredient for function, comfort, and success. Skills enable the marital pair to move toward their desired goals for the relationship.

The "myth of naturalism" was challenged by Hof and Miller (1981). This myth asserts that people "naturally" and automatically know how to live and relate together and can continue in a relationship without concerted effort. In its place they suggested an educational and preventive approach that develops and increases the use of skills.

Education for Marriage in Grand Rapids, Minnesota, retained a team of experts to study the effectiveness of premarital programs. The team concluded that structured skill-building programs do create documentable change and after-use of skills (Druckman, et al, 1979).

When California, in 1970, enacted laws requiring premarital counseling for all marriages in which one party is under eighteen, counselors were caught unprepared and had no model to use (Elkin, 1977). The primary focus had been on here-and-now, short-term, therapeutic counseling. What was needed and later developed was a model using strengths and skill building for long-term successes.

Mace (1978) observed that what is most urgent before marriage is not content teaching, but training in skills useful for the marital experience.

### Premarital Versus Neomarital

A growing group of researchers and writers are coming to place high stress on the neomarital period. Starting as early as Hovde (1968), the first year of marriage was seen as a fertile learning period. Thomas (1980) saw the postmarital period as of value but argued for full spectrum preparation over the developmental cycle starting with interpersonal skills in high school, values in a religious setting, plus premarital and postmarital learning experiences. Guldner (1977) also saw two phases--entry and neo. Entry training occurs before experience and neo is experienced learning.

Some Catholic approaches (Denver's Program, 1976; Improving Prospects, 1976) include sponsor couples that are available and supportive during the neomarital period. Gangsei (1971) suggested the use of group sessions (albeit from a counseling perspective) during the neo period of the marital relationship as having preventive value. Others (Mace & Mace, 1976; Mace, 1979; Hof and Miller, 1981) approached the neomarital period by way of enrichment programs and experiential learning. Following this lead, Hise (1981) suggested that the critical first year when permanent interaction patterns are being developed is the time to provide couples with tested tools and skills. She further expanded the neomarital period through the second year.

Others, using a counseling approach premaritally, suggested one or more postnuptial sessions alone or with several other couples three to six months after marriage (Collins, 1980).

Guldner (1971, 1977) pointed out that premarital has had considerable attention and called for a new emphasis on the neomarital period. Mace (1975) called for new approaches that include both the pastoral premarital and

functional marriage-preparation courses in schools, but moved beyond to an emphasis on personal and interpersonal dynamics and skills. Mace saw much of the available premarital preparation effort as yielding relatively little in return by way of prevention, but saw the neomarital period as the neglected area that can increase the return on investment for all efforts. An integrated program for neomarrieds since has been developed in Kansas City by The Living Center for Family Enrichment (Hise, 1981) and provides a model for this period of married living.

Guldner (1977) further noted that leaders came to neomarital sessions with prepared agendas and soon discovered that those at the six months plus postmarital level already had their own agendas for discussion!

From this review of the literature on these theoretical issues it appears that the neomarital experience and period may well be the future direction of much marital preventive action, research, and effort.

#### The Church Role

A leader among denominations in premarital preparation has been the Catholic Church. O'Rourke, Thompson, Preistser, Lewis, and Feldman (1983) studied the premarital preparation programs of American Catholic dioceses. They separated out the policy and programs (what is really being done) noting that the demand by the church for closer involvement with the church and its values comes when the youth of marriage age are least willing to be identified with the church in a formal sense. Two concepts of premarital preparation emerged in their analysis: canonical which was concerned with canon law and the right to marry, and covenantal notion that marriage is an agreement or promise exchanged between two people. They examined programs in this light

and concluded that while early attempts were more concerned with preventing divorce than enriching relationships, it was now yielding to an increasing focus on covenant relationships and their enrichment. They recognized the need for marital preparation to be extended through the first postmarital year. In the 173 dioceses surveyed, Pre-Cana was the most widely used program and is very didactic. Heavily experiential Engaged Encounter was next, and a new plan of Sponsoring Couples third. Thirteen dioceses provided special programs for interfaith marriages, sixteen for second marriages, twenty for marriage after annulment, seven for older couples, eleven for ethnic marriages, four for ethnically mixed marriages, and twenty-six for marriages involving premarital pregnancy. Only 14 percent had neo- or post-marital follow-up programs. Lay couples were widely involved in presenting these programs. The common time commitment ranges from 11-32 hours.

Sawin (1981) pointed to the church as the ideal place for family-life education since it is the one institution that has access to the family across the life span. "Family and church interests are reciprocal," she said. "Both seek to find meaning in living one's life" (p. 527). She observed that despite these reasons for educating, the emphasis in the majority of seminars was still for remedial work rather than for prevention and enrichment.

Mace (1978) stressed that the real key to long-term success in premarital preparation in a church setting is the fact that pastors have an opportunity to really make friends with couples they marry. If they show genuine interest and build an attitude of confidence and trust, later stress in the relationship will find the couple seeking help early and offer opportunity for enrichment which will be more readily received.

In an editorial in Family Relations, Moss and Brasher (1981) noted that family life education is intimately linked with values. They asked, "Does Family Life Education become a support for religion, a replacement for religion, an educative means for promoting human welfare devoid of religious consideration, or what?" (p. 491).

They saw a diminishing of eternal values by some current social and educational activity in the Family Life Education arena. They suggested that for religion the more crucial issue is "... finding better ways of helping people enhance and enrich their lives" (p. 492).

Collins (1980) observed that there is no Biblical base for premarital preparation. In fact, he noted, Paul in I Corinthians 7 counsels against marriage. Typical of many Christian sources, Collins argued for the importance of premarital preparation and church involvement, since it is to the church that couples turn for the act of marriage and for assistance or solace when serious marital trauma occurs.

Schumm and Denton (1979) conducted a survey about premarital-preparation programs sponsored by churches. Their findings show that the clergy think premarital preparation is maturing in the churches and is no longer merely a proforma ritual. They felt the need of more information about relationship development and the needs of couples at various points in the life cycle to better plan premarital-preparation programs.

Schonick (1975) reported on California's required premarital preparation for couples where one or both are not eighteen years of age. Of 4,000 such couples applying for a marriage license in 1972, 2,745 used clergy persons for their counseling. However, conflict arose when clergy generally were satisfied with a single visit and the courts required a minimum of three visits!

The church performs marriages and the inescapable conclusion is that it needs to be more intimately involved educationally at every stage of family development if it is to provide less involvement therapeutically. Collins (1980) challenged Christians to show to the world at large how premarital preparation really can work.

### Tests and Measurement Instruments

Tests are neat devices to measure and classify, sort and predict. In the literature surveyed, tests are designed and used for three main purposes: first, to predict future success; second, to identify potential problems or issues to be worked on; and third, as a discussion stimulator.

This research study used a number of tests and inventories to establish topics considered important for inclusion in premarital-preparation programs. Here, selected instruments are reviewed in the light of their general use pattern.

Predictive tests began with Burgess' Marriage Prediction Schedule (Burgess & Cottrell, 1939). Fuller (1967) attempted to construct a Family Knowledge Test and succeeded only in predicting that high scores were positively correlated to the academic ability of college freshmen. Predictive instruments have been validated with subjective self-reports, and researchers report problems in predictive stability as a result.

The Inventory of Premarital Conflict (Fournier, 1980) is an alternative to self-report measures and consists of a series of situations presented to and discussed by the couple while an observer scores style and skill in arriving at consensus. It identifies problem areas and also serves as a stimulus to couple interaction. The Marriage Climate Analysis (MCA) and the Marriage

Expectation Inventory (MCI) (McDonald & McDonald, 1979) are related. The MCA is an open-ended-sentence exercise completed privately by each. The counselor analyzes the paired responses and goes over the responses with the couple while acting as a facilitator to bring about relationship growth and change. The MCI is a computer-assisted analysis of the MCA. Both are diagnostic and discussion stimulators.

The Premarriage Awareness Inventory (Velandar, 1979) is a tool to expedite the awareness of areas needing discussion in a couple's relationship. The 75-item survey is not a statistically based resource but a subject-rated priority list used now by some 60,000 couples. Its author calls it a "practical tool." Velandar, in a phone conversation, said pastors using the inventory report an increased number of decisions not to marry arrived at by the couples on their own, not from some "outside" authority's advice.

The Premarital Inventory (PMI) (Burnett, Egolf, Solon, & Sullivan, 1975) is widely used in Catholic premarital preparation programs. It requires 45 minutes to complete and has Spanish, general, and clergy use editions. It is not a statistically predictive test but serves as a discussion stimulator. The scores are a percentage of the agreement between male and female respondent views. Thomas (1980) noted that the PMI was used, then discarded, by Education for Marriage, Inc., because it was seen to be biased toward the expectations of the clergy for whose use it had been developed.

Extensive work was done in the development of the Prepare-Enrich Inventories (Fournier, Olson, & Druckman, 1980a). Prepare is not predictive but rather a growth stimulator for use by professionals. Items identify specific interpersonal processes that become problematic for many couples. Prepare includes an idealistic distortion-corrective scale. Three basic areas

are postulated: Intrapersonal, Interpersonal, and External. A fifteen- to twenty-page computer printout is available to counselors. The Prepare inventories are available only to trained clinical/pastoral counselors. Mace (1979) noted that Prepare without feedback is rated by couples using it to be as effective in preparation for marriage as is Prepare plus group or private supervised interaction.

Matheson (1976) examined the literature for content areas in premarital preparation. His efforts are noteworthy in the theoretical arena because of his attempts toward content validity through a statistical questionnaire to AAMFC counselors and clinical training centers.

While many instruments are designed for predictive accuracy they tend to cross tasks by also identifying areas of concern in the relationship. No statistically validated and normed instruments for use in premarital preparation were found in the literature search. Many are in design and development. Prepare comes the closest to being a validated inventory.

#### Range of Structured Approaches

Traditional approaches to premarital preparation have become a "one on two" or counselor/couple format. Collins (1980) saw the purpose of such an exchange as seven fold: assess readiness, learn Biblical teaching regarding marriage, guidance in self-evaluation, stimulation of effective communication skills, anticipation of potential areas of stress, planning the wedding, and desensitizing the couple resistance toward future counseling, if necessary. He suggested a sequence of five to six one-hour sessions premaritally and at least one postmaritally.

Thomas (1980) reported on the work of Education for Marriage, Inc., which sponsored the development of Prepare. The project was an ecumenical effort in which all clergy of Duluth, Minnesota, agreed to require premarital preparation of all couples before marrying them. David Olson headed a development team which focused on the prevention-education-enrichment cycle. They required a three-month lead time before marriage and depended on Prepare and feedback as their primary tools. Feedback was given either individually or by a group working together but with emphasis on the latter.

Guldner (1977) examined eight formats: lectures to a group, six speakers on six topics, groups focused primarily on religious and spiritual aspects of marriage, unstructured groups directed by member concerns, group led by a married couple sharing their experiences and responding to questions, seven structured group sessions with brief presentations followed by couple or small group interaction, groups using psychodramatic vignettes as stimulators of interaction, and a control group with no formal premarital preparation. Guldner tested [ no instruments were identified ] after one year and noted that only the psychodramatic vignette group believed that they had learned significant interaction processes and skills as a result of their exposure premaritally. He concluded that interaction is a must for premarital-preparation success on the levels of thinking, feeling, and acting.

Carter and Leavenworth (1979) supported the concept of both premarital and postmarital sessions. They added the presence and the participation of the families or representatives of the families of both parties in at least two sessions to facilitate the family bonding and integration process.

Blasier (1976) suggested three sessions of from one to two hours each. He began with use of the Taylor-Johnson Temperament Analysis and a family

history in the first session. The second session is an individual report on the TJTA, and session three is a conjoint meeting for a "report and recommendation" by the counselor. As a follow-up, he called by phone monthly, has a thirty-minute visit after six months, and "checkups" at one-year, eighteen-month, and two-year points. He saw his ongoing role as "family physician" to the marriage.

Glendening and Wilson (1972) utilized small-group premarital counseling with West Point cadets and their fiancées. The group leadership was a chaplain and a social worker. The format was a single exposure marathon weekend with twenty-two hours shared. Group format was used in consideration of its efficiency and its assumed stimulation to the learning process. A history and expectation questionnaire was used before the weekend session. Group discussions and practical exercises were shared by the group and follow-up counseling was offered.

Several literature references (Doman, 1977; Eastman & Reifler, 1969; Van Zoost, 1973; Welsh, 1971) report on the increasing role of campus counseling and guidance centers in premarital-preparation services for students. Meadows and Toplan (1970) noted an acceptance of this service in group sessions.

A university campus setting used an eight-week Engaged Couple's Seminar (Doman, 1977). Three basic areas were covered: priorities, commitments, and guilt/fear from a transactional analysis perspective. The approach was focused primarily on issues to be remedied but used some experiential exercises for obtaining feedback.

A family-life educator (Bienvenu, 1978) teamed with his parish priests to develop a method of unobtrusively evaluating prospective teenage

marriages. Four client-used evaluation forms that are then discussed by the counselor in a single one-and-a-half to three-hour session.[ individual or small group ] was the format used.

Seven sixty- to ninety-minute small-group or individual sessions are the strategy of the Seventh-day Adventist Home and Family Service Marriage Education Family Pak Series on premarital preparation (Watts, 1979). The couple uses a companion book to guide its independent study outside of formal sessions. The combined in- and out-of-group work time is seen to ideally involve twenty to thirty hours of couple time. Four tests and inventories are used. The second session is set aside for individual and couple feedback on test and inventory scores. Provision is made for postmarital effort, but neither content nor time frame is outlined in the material reviewed.

Van Zoost (1973) proposed a five-session format for skills training utilizing small groups. Videotaping and critiques of couple interaction and behavior rehearsal were heavily used. The program was used in a university setting and follow-up studies showed increase of self-disclosure.

Four evenings of a discussion group (maximum of four couples) during the post-nuptial period in home settings for two and a half hours were used by Schweigert (1982). It is suggested that it be used in the weeks and months immediately following marriage. Its primary goal is the creation and support of stability in an otherwise unstable (adjustment) period where rapid change and high anxiety levels exist. While in a relaxed and informal setting, this is a carefully structured use of limited time and scope. It is noted that the best starting time is from the third to sixth month of marriage.

Dallas Theological Seminary trained pastors to use a five-session plan for premarital conversations (Premarital Counseling Manual, 1966). The first

two sessions are spent with the pastor; part of session 3 is an interview with a physician; and sessions 3b, 4, and 5 with the pastor. Session 4 discusses wedding plans. No follow-up strategies are included.

McDonald and Nett (1974) designed an intensive twelve-hour program for Catholic couples of the Diocese of Des Moines, Iowa. The goal is to promote "honest dialogue" about marriage. Leadership is vested in a pastor, one or two married couples, and three to five premarital couples. Three to five hours are spent privately with the team in advance of the intensive day's program. Running from 9 a.m. to 9 p.m., the program, with a variety of devices, is used to focus attention on various aspects of marriage. This marathon approach is preferred over the several meetings of the Pre-Cana program because of the "... loss of content over time..." in the other approach. The group experience is the key to the intensive day, its developers think.

The Cana Conferences are described as a dynamic organism, not an organization (Imbierski, 1963). Combining practical issues and spiritual strengths, the Cana Conference focuses on creating a "teachable attitude" and flexibility in the relationship. Cana Conferences (largely one day in length) are for the newly married or those just about to be married (Pre-Cana is for the engaged).

Harris (1979) developed a leader's manual for an Adventist Engaged Encounter (patterned after Marriage Encounter and the Engaged Encounter of Catholic origin). It focuses on the "original vision" of and for marriage in a weekend-long encounter by the couple. The weekend includes at least four hours of personal reflection and four hours of couple-sharing dialogue. Harris specifically stated the Engaged Encounter is not premarital counseling or a

mere informational curriculum, but a time for spiritual commitment to God, self, each other, and marriage.

Garcia-Marenko (1978) developed a premarital-preparation curriculum to "... create a more stable and happy marriage in the Seventh-day Adventist Church" (p. 1). It is an outline for use by pastors, educators, and church leaders. The ten two-hour sessions beginning at least three months before marriage are taught by a leader couple and one "assistant couple" for each two participating couples. These couples check the exercises assigned and monitor interaction as they dialogue (model) with the couple. Follow-up suggestions include Marriage Encounter. A novel idea introduced is the use of neomarrried couples that have recently passed some adjustment phase to share their experiences with the premarital couple.

Self-taught programs augmented by pastoral follow-up were developed by Tate-O'Brien (1981a, 1981b) with the primary goal of stimulating couple discussion. The material is simple and easily understood. Pastoral involvement includes pairing the couple with a trained "lay sponsor couple" who act as a sounding board. All three meetings (more if a relationship with sponsors develops) are in the sponsor couple's home (to promote modeling). The program is part of the International Marriage Encounter services.

In the computer age, it is inevitable that premarital preparation should become a focus for programmed instruction. Stewart and Hand (1972) created materials for programmed instruction as an aid to marriage counseling but were cautious in its use by a couple alone, suggesting that it be undertaken with at least one other couple or, better yet, a small group, and only when a counselor or therapist is available or present. No programmed instruction for

premarriage use was found to exist, but undoubtedly some will be created in the near future.

Many contemporary marriages involve divorced persons. Messinger, Walker, and Freeman (1978) devised a group approach involving divorced persons contemplating remarriage to serve first as an unconditional support group and then a learning resource. The format is that of an ongoing group with participants joining and leaving according to met and unmet needs.

Rolfe has utilized several approaches. The traditional information-giving programs cover the usual topics and issues (Rolfe, 1975b). A more intensive two-Sunday-afternoon (2-5:30 p.m.) structured group of up to forty-eight couples (maximum size) seeks to encourage couple evaluation of themselves. Not designed for troubled relationships, the intensive seeks to help couples to identify and clarify goals and procedures (Rolfe, 1973). On the individual level, Rolfe (1977) has designed a "Premarriage Contract" to be discussed, negotiated, and signed by a couple and their parents when the newlyweds will live with parents. Rolfe sees this as preventing and avoiding disputes while promoting maturity and motivation for the couple.

Pino (1982) used diagnostic testing to develop a personalized program for marital preparation tailored to a specific couple. Two days, one month apart, are spent with a "resource team" of counselors and trained lay couples to practice skills in diagnosed areas of need after doing private exercises.

Miller, Nunnally, and Wackman (1976) have developed a program based on the theory that each relationship, to be successful, must accomplish identifiable "developmental tasks." Their Couple Communication Program (CCP) focuses on the "how to" of developing interpersonal competence. They assert that "... people learn about relationships by participating in them"

(p. 121). The CCP teaches frameworks and skills to enable the couple to take charge of their relationship and thereby have an index for understanding it and a vehicle for changing it. With an educational-developmental approach they seek to equip couples with skills. Their program is done in groups with heavy experiential learning and feedback over ten to twelve hours. While not confined to premarital preparation, it is seen as a practical necessity for success in marriage. The earlier the skills are learned, the better.

Much of the literature mentions in passing the role of the medical doctor in premarital preparation. Kanoff (1978) provided an outline for premarital discussions between patient and doctor, although in a limited role. The focus is on openness in discussion of physical questions and problems both during premarital examination and subsequent to marriage. Although religious leaders (i.e., Reeves, 1955) relegate sexual training to the physician, Trainer (1965) noted that just because physicians are aware of the physiology of sex does not render them universally capable of counseling or teaching about sexuality. He observed that many "doctors are uncomfortable with any aspect of human sexuality for which they are poorly prepared, or for which no handy remedies are available" (p. 237). He concluded that physicians also be given more specific preparation in premarital areas to better aid patients.

Those programs and formats reviewed cover a broad spectrum. Mace (1981) differentiated between those efforts designed to "pump information in" and educating, leading, or drawing out of the learner. He stressed learning for doing over learning for knowing. Non-didactic approaches to premarital preparation have been most effective, he pointed out. Mace further set out seven ingredients that contribute to successful premarital preparation programs:

1. A group meeting regularly
2. Married leaders
3. Relaxed and informal setting
4. Starting with a teaching role that quickly moves to a sharing of relational experience
5. Modeling by the facilitating couple
6. Lots of practical exercises monitored by the group
7. Planning of future goals for growth

While approaches and programs abound, Mace's summary covers well the characteristics of successful programs that have been documented as having positive impact on couples.

#### The Neomarital Period

Bader's five-year follow-up has focused attention on effectiveness of premarital preparation (Bader, Riddle, & Sinclair, 1981). Guldner (1971, 1977); Olson (1981); Druckman, Fournier, Olson, & Robinson (1979) all pointed to the "teachable moment" issue and supported Hovde's (1968) assertion that the neomarital period is the neglected stepchild of premarital preparation. Hof and Miller (1981) pointed out that some of this neglect can be compensated for by marriage enrichment experiences but even that needs to begin almost with the wedding itself.

Barry (1968) saw the need for early training in conflict resolution with newlyweds. Hovde (1968) saw a preoccupation in the time before marriage with the mechanics of marriage, not the relationship in marriage. Swicegood (1975) placed emphasis on a "system of follow-up" as a necessity in

pastoral ministry to marriages and as a vital supplement to premarital counseling efforts.

Hise (1981) reported on the Kansas City project of marriage preparation and Growth in Marriage for Newlyweds. The momentum in early marriage is best committed to growth before rather than after the ceremony. Clergy supporting the program recruit and sign up couples before they marry them for future newlywed participation. The Kansas City program involves couples for as little as two months to as long as two years. The program is undergoing constant development and promises to be a model for the future, judging by past participation and reported value by its users.

Again, the neomarital period appears to be the "new frontier" in marriage preparation and growth.

#### Major Works

In this section a brief attempt is made to summarize and contrast the major works on premarital preparation. From 1958 to 1984, nine writers have addressed premarital preparation in book-length presentations. Two of the works (Oates, 1958, 1975; Wright 1977, 1981) have been revised or rewritten. These nine authors are briefly reviewed individually and then compositely contrasted on differing views and methods.

Oates (1958) utilized a counseling approach which he labeled "a spiritual re-examination--a long-term labor of self-seeking" (p. 44). His approach method was "... short term, directive, common sense, objective" (p. 45). Since his approach was as a counselor, he sought first to remove defensiveness. Five phases are encompassed: (1) precounseling (intake and diagnosis), (2) relationship development, (3) listening and communication of the

real self by the client, (4) reconstruction and guidance [teaching], and (5) follow-up. Methods are those of classic counseling: hearing the client out, asking pertinent questions to fill information [counselors] gaps, discovering how client has handled similar situations, predicting potential outcome of each choice made, and achieving non-directive decision making by client. Oates and Rowatt (1975) joined forces for the revision under a new title. The major revisions were in the area of content [curriculum]. The discussion of the wedding ceremony is omitted and a section on conflict management is added. Oates suggested a counselor pattern consistent with a psychoanalytical and nondirective model.

Westberg (1958) assumed premarital preparation starts many years before the decision to marry but takes concrete shape in the few weeks before marriage. His model is to invite the couple to the pastor's home for ". . . an evening or two to talk over the meaning of the marital relationship as a Christian sees it" (p. 5). He suggested these visits be labeled "premarital conversations" and a follow-up visit after marriage "postmarital conversations." Emphasis during these "unusually receptive days" just before marriage was seen as offering the ideal time to make the presence of God seem real to the couple. The pastor's primary task is to point out those areas wherein real change or growth can occur and encourage it to happen. Physical [sexual and health] concerns are cared for by referral to a physician. Other topics are psychological factors in marriage, religious factors, and money management. Westberg was a leader in suggesting that all this be but a prelude to further conversations during the first few years of marriage.

Morris (1960) used a mix of directive and nondirective approaches heavily oriented towards a psychoanalytical framework which includes

ventilating, awareness of personal feelings, and objective thinking in relevant areas "... within the permissive atmosphere of the counseling relationship ... as an aide to resolution of, or even prevention of, many problems that may arise" (p. 16). He suggested focus on the boundaries of the relationship and the development of good mental health. The clergy [to whom the manual is addressed] have an enhanced role as premarital counselors, since they can insist the couple come and the couple are used to accepting instruction from him in his role as their spiritual advisor. Morris advocated a minimum of eight hour-and-a-half interviews in a pattern of one conjoint interview, two, three, and four separately, five through eight conjointly--with the families joining in the seventh session. He based his content on Maslow's hierarchy of needs and seeks self-actualization of partners and partnership, not merely a study of the areas of adjustment. He concluded that "the effectiveness of premarital counseling lies more in helping personality problems than in merely disseminating knowledge . . . though this too is important" (p. 159).

Stewart (1961) was a writer well ahead of his time in the field of premarital preparation. He said,

In one sense premarital counseling is not really counseling, it is teaching . . . . We are taking the position that the minister is dealing here with the education of a couple regarding male and female relations and not specific problems as in counseling. (p. 52)

The minister is the catalyst or mid-wife. Teaching is person centered. The goals of premarital counseling include appraisal of the couple, filling gaps and synthesizing known concepts, and opening of areas of interpersonal interaction. The process involves testing, and three structured interviews will generally suffice. He added at the end of his work an insightful chapter on family-life education in the church in which he advocated training

individuals for marriage before the desire to see the pastor and set dates has developed. An alternate four-session format is suggested to cover sexuality, sociological parameters, finance and budget, and the spiritual dimensions associated with marriage.

Rutledge (1966) wrote from a background in psychotherapy and thus followed a pathology model. His assumption was that human psyches are basically dysfunctional due to fixations occurring during psychosexual development. Thus, counseling before marriage is urgently needed. The premarital period is seen as one of the great teachable moments or opportunities for learning (p. 7). He said, "A minimum of skilled help at this time can effect changes in personality that would take years to accomplish later" (p. viii). "Much of the success of a marriage arrives ready-made in the structure of the two personalities" (p. 6). Rutledge saw that ". . . a clearcut realistic sense of self-identity is the cornerstone of the marital structure" and proceeded to develop therapeutic means for developing self-identity and a healthy integration during a period of psychological upheaval [getting married] that he equated in severity to adolescence. He assumed training in either psychotherapy or individual counseling on the part of the person undertaking the premarital preparation (p. 120). Couples were seen singly and only rarely as the pair they will form after the marriage occurs. The counselor is focusing on individual "therapy" to create the ideal candidate for marriage, not on the paired relationship and its dynamic patterns. The marriage does have unique properties over and above the total personalities merged to form a "new family personality" (p. 30). According to Rutledge one of the primary functions of premarital counseling is to:

. . . ferret out the probable areas of stress in the prospective marriage, maneuver the engaged couple into conflict and assist them in developing diagnostic and problem solving skills, along with an appreciation of each other's individuality. (p. 36)

Much of Rutledge's work is then devoted to diagnostic schema for neurotic marital problems and suggested "therapeutic" approaches. He asserted that "in actuality there is no clearcut distinction between educative and therapeutic approaches" to premarital preparation. The essence of his approach is to drain off tension, achieve clarification of outmoded [by the approaching marriage] ideas and beliefs, eliciting and suggesting something new to replace the outmoded, supporting the choices made, guiding discussion until assimilation has occurred and giving encouragement as changes are implemented. Premarital counseling is generally "short-term," defined as from twenty-five to thirty visits, and is "non-depth oriented" in contrast to in-depth psychotherapy that might extend over years. A basic time investment of two hours weekly for sixteen weeks and two hours of private couple discussion (homework) each of the sixteen weeks is called for. He rejected ". . . the parading of experts before a group of young people . . ." as providing adequate preparation for marriage. The suggested premarital preparation package includes a physical checkup, relationship history, individual therapy, and ongoing group sessions. A session held "a few weeks after marriage" is used to check up on adjustment progress and to teach problem-solving skills. Two weaknesses of this approach are the assumptions that serious dysfunction affecting marriage potential exists in all people and that most couples will think far enough ahead and each willingly commit either the sixty to eighty hours of time necessary or the dollar cost of the psychotherapist.

Gangsei (1971) stated that his goal was to develop a discussion stimulation tool for use by non-professional facilitators or paraprofessionals in small groups led by a counselor, doctor, lawyer, pastor, or professor. The book consists of seven situations, value judgments, or attacks on some marriage-related position and incorporates material from the behavioral and social sciences, theology, philosophy, and family-life education. The approach is slanted towards the college-level philosophical thinker and does not focus on "nitty-gritty" factors generally assumed to be of concern to the about-to-be-married. While many valid points are made, what it suggests does not represent an adequate premarital preparation when judged in comparison with other major writers or program developers.

Wright (1977, 1981 revised) presented an approach that is couple oriented, utilizes a basic Christian value system, and depends for much of its success on the couple-counselor relationship. The format is six sessions (6-8 hours total exposure) and includes use and analysis of a full Taylor-Johnson Temperment Analysis criss-cross study. Further, he assigned twenty-five hours of reading and tape listening. Adequate consideration is given to factors in the changing nature of the marital relationship and family patterns in society. The goals of the preparation process include procedural details of the wedding, creation of an "in-depth" pastoral relationship with the couple, correction of faulty information, providing new information, providing opportunity for Christian growth, and assisting the couple in making the final decision to marry or not to marry. Wright's approach is the most practical, organized approach found in the review of literature and can be used by a leader willing to spend a few hours in preparing and familiarizing himself with the concepts.

Mitman (1980) served as a campus chaplain. He identified the clergy as the persons most regularly called on for premarital preparation and addressed his book to them. A good discussion of the theological considerations for marriage and marital preparation is presented. A critique of some premarital programs like Pre-Cana is made in which the necessary assessment and guided discussion of individual concerns are seen to be prevented rather than enhanced. While lay people as premarital counselors are frowned on, the use of committed married couples in premarital preparation is seen as a useful adjunct. He observed that premarital preparations "... too often talk marriage to the couple and they only hear wedding" (p. xv). Mitman's underlying premise is that the individual must be helped to recognize and accept his own value, worth, and significance. The counselor is both teacher and therapist. The format is from four to six hours and stresses marriage as a covenant [in contrast to a contract]. A minimum of one hour of structured time with the couple, one hour with groom, one hour with bride, and one open-ended hour with the couple is suggested. A continuing role is to be assumed by the pastor for all marriages he performs. Mitman offered a selection of forty-three topics and issues that should be touched. Mitman's discussions are helpful, but appear a bit idealistic for coverage within the time frame allotted. In several places he assumed a rigid stance on the style and liturgy of the marriage ceremony which could reduce his effectiveness or reception on other topics.

Stahmann and Hiebert (1980) have written what may well become the "standard work" on premarital counseling. While primarily writing from a scholarly point of view, they have included the clergy and clergy concerns in pre-marital preparation. "Our primary objective . . . was to provide a defini-

tive guide on the process and content of premarital counseling," they wrote (p. xiii). An excellent history of premarital counseling is given.

Stahmann and Hiebert developed their concepts for use by professionals in behavioral science or helping areas. They saw no place for paraprofessional or lay persons unless under close supervision of a competent professional. The family of origin is seen as the primary learning ground about the "fit" of human beings in relationships and what they do or are expected to do for each other. Stahmann and Hiebert saw a common motivation to marry and sum it up as ". . . to get and give, to grow, to leave the home of origin, to secure an umbrella to protect from life's rains and to hitch a ride to a better future" (p. 18). The relationship calls forth a natural healing process to complete the self and the other; moving into marriage becomes a bid for psychological health and completeness. Marriage is conceptualized as a multidimensional relationship that functions on social, geographical, sexual, emotional, intellectual, economic, recreational, religious, and legal levels. Premarital preparation seeks to assist the couple to become aware and operational on all nine levels in some form. "It is more helpful for the premarital counselor to view the marriage as having already begun before the wedding. . . . The wedding announces what has already taken place on a more private and psychological plane" (pp. 27, 29). Thus, they concluded that the task of the premarital counselor is in a sense as much marital counseling, while from the couple's view it is premarital. They labeled couple, or small groups (4-6 couples), as counseling and larger groups as education or marriage guidance.

In the Stahmann and Hiebert model for premarital preparation there are three primary providers: clergy, physicians, and counselors generally in

institutional or organized settings. A conjoint or small group setting is seen as the most effective approach. General topics include clarification of self, clarification of partner's uniqueness, reduction of anxiety about necessary skills, building a sense of adventure, communication skill, predictive capacity concerning conflict, and overcoming inhibition to relationship openness and growth. The counselor becomes a facilitator in the process of preparation education. "The task of the counselor is not to be a parent, but to facilitate and promote the passage from childhood to adulthood, to promote responsibility" (p. 53). Four basic units of content with the couple are: (1) introduction, (2) a dynamic relationship history, (3) exploration of the family of origin, and (4) wedding preparation. Four two-hour sessions are a minimum and a fifth session for those with religious commitment in which the clergy focus on the religious significance of marriage. Sessions are more efficient if co-lead, preferably by a male/female team. Groups are closed after the first session. Homework is required. Postmarital sessions are urged to complete the learning and growth cycle.

Contrasting these major works Rutledge (1966) and Stahmann and Hiebert (1980) include major efforts at conceptualizing the process of premarital preparation and offering a model to support the conceptualization. Only Stahmann and Hiebert offered a historical perspective on premarital preparation. Rutledge assumed a psychoanalytical approach and is joined by the approaches of Oates (1958), Oates and Rowatt (1975), and Morris (1960). Therapeutic goals for individual personalities are a primary consideration to Rutledge, Oates, and Morris. Models for use by pastors shortly before the wedding are provided by Westberg (1958), Stewart (1961), Gangsei (1971), Wright (1977, 1981) and Mitman (1980). Educational emphasis is supported by

Stahmann and Hiebert (1980) and earlier by Stewart (1961). A trend in the literature can be discerned in premarital preparation that follows a shift from pathology and its treatment towards information, education, and practice of relationship skills. Throughout the literature there is a concern for quality marriages.

### General Considerations

In the divorce-prone society of the 1980s, even the legal profession has become concerned with marital quality. Bernstein (1977) had suggested in an article addressed to family-life educators that all premarital preparation include a four-way visit with the couple, their counselor, and a lawyer to understand the law about marriage and contingent items of community property, support, custody, etc. The value Bernstein saw was twofold--first to avoid future litigation by the present arrangement of affairs, and second to reduce anxiety and potential tension that could work against successful marriage.

Tanner (1975) noted that much research had gone on about many very specific topics and that was considered laudable. However, he saw a real need for a resynthesis if abstract knowledge is to be useful in social and personal problem solving. From such a resynthesis he saw the development of new knowledge obtainable in no other way.

### Summary

Literature on premarital preparation can be classified into four categories or types: Self-help reading, specific programs or packages to be

presented by a pastor or other professional, technical therapeutic concepts, and educational skill building.

Three basic approaches are found: religious and spiritual exhortation that assumes skills are in hand or will be readily acquired after marriage; therapeutics that assume unusual individual dysfunction and seek to remedy it on an individual basis since, it is believed, psychologically healthy people automatically have healthy marriages; and, the educational which assumes a universal ability to have a good marriage and sets about to equip the couple with the information and skills to make it happen.

Secular sources tend to focus on the individual and often individual therapy, while religious sources tend to focus on ideals and general expectations. Educational writers generally attempt to focus on skills with due consideration to both mental health and spiritual values.

The present trend is towards learning and enrichment with referral to psychotherapeutic professionals for severe disturbances. From medical professionals, premarital preparation has moved to the clergy, then to the educator. Present efforts seek a team approach to relationship enrichment calling on all of these disciplines.

Little formal research on validating topics for inclusion in premarital preparation or in tracing the degree of success premarital preparation has in avoiding later problems in marriage has been done. The conclusion of those who have attempted it seems to be that openness to present and future assistance outside of the marital pair is the most consistently measurable variable that demonstrates the value and success of premarital preparation.

A growing interest in the neomarital period is evident and it is being seen as the arena for the most effective prevention work.

## CHAPTER III

### METHODOLOGY

#### Introduction

This study is a descriptive survey and an analysis of existing programs of premarital preparation. It was achieved through a survey of programs offered or required by religious denominations. A systematic examination and analysis of the available literature on premarital preparation from both religious and secular sources was made to discover what are considered the important or essential factors for inclusion in an educational design to be used in premarital preparation. The factors identified were then incorporated into a Premarriage Education Survey administered to a random sample of Seventh-day Adventists in three regions of the United States to create and validate a premarital preparation content design for Seventh-day Adventists.

#### Existing Denominational Programs

The first step was a survey mailed to 129 religious denominations in North America to discover their premarital requirements and the approach that was used to satisfy these requirements. The National Council of Churches directory of religious bodies in the United States was obtained. Denominations to be surveyed were chosen from those which generally met these criteria:

1. Have ten or more congregations

2. Have a membership of 5,000 or more
3. Have a central headquarters

These criteria assumed that a denominational organization structure would exist that might include a concern for premarital preparation in at least one of its departments while those failing to meet the criteria were assumed to be less structured and specialized. The surveys were subjected to a simple tabulation and, where practical, a request for samples of materials used was made. Any local contacts for personal interview were solicited.

#### Examination of the Literature

An examination of the literature on premarital preparation including books, journals, periodical articles, and testing instruments was made. ERIC and the National Council on Family Relations DATABASE computer search services were also utilized. During this review of literature detailed numeric topical tabulation was made of factors deemed by the writers, demonstrated by the research being reported, and measured by test instruments to be of importance to marital success or to adequate preparation for marriage. The initial tabulation was classified into seven major categories and the factors in each category were then organized for relatedness, duplication, and overlapping. Tabulations of related, duplicated, or overlapping factors were telescoped. The resulting taxonomy reduced volume with a view toward retaining accuracy and the prevention of distortion in meanings. The frequency tabulations within each topic were calculated and then rank-ordered to produce a taxonomy of ordered data that could be compared with other data obtained in a survey using the Spearman Rho ( $\rho$ ) correlation coefficient test.

### Premarriage Education Survey

Using the taxonomy developed in the examination of the literature, and using the original detailed analysis for reference (see appendix E), a Premarriage Education Survey (PES) instrument was developed. It utilized a seven-point Likert scale to sample the opinion of Seventh-day Adventists who have been married concerning the importance of including the taxonomy factors in premarital preparation. Samples of the survey and the accompanying letters of introduction, explanation, and invitation to participate are in appendix F.

A pilot study was completed using twelve subjects selected by the researcher to represent an approximate cross-section educationally and vocationally of the random sample population to be drawn for the study (see appendix G for tabulation). Comments on the PES statements, format, and ease of response were solicited. Adjustments were made to the wording and format of the PES before the final draft was printed. Although not statistically manipulated beyond simple numerical tabulation, the responses on the pilot indicated visually the discrimination of response patterns by respondents. As a result of the pilot study, an expanded demographic section seeking information concerning the number of total marriages for self and partner, the number of years as an Adventist, the number of years of attendance at Adventist schools, and the church size and location where the respondent attends were added to the original marital status and length of marriage variables.

A random sample of Seventh-day Adventists' names, who appeared to be or to have been married, was obtained through regional church offices from three separate geographical regions. The size of the total sample was

determined by consulting the NEA table for determining sample size (Krajcie & Morgan, 1970). The PES was mailed with covering letters (appendix F) to the random sample three times over a twelve-week period. Anonymity was pledged to respondents. Although addressed to Mr. or Mrs. specifically, enclosures invited any resident of that household who had ever been married to complete the survey and return it to the researcher.

When the completed PES forms were received, they were logged and computer-coded. Since at times several items were used to include various aspects of a given factor, the responses for related items were averaged and compressed into the factor taxonomy framework from which the statements were derived. The compressed PES scores of all factors were then rank-ordered and by use of the Spearman Rho ( $\rho$ ) were compared with the rank-ordering from the literature analysis. The same process was used for the responses of each of the three geographic regions sampled to check for possible regional bias. Further analysis was made between factor scores and the demographic variables to check for any variations that might prove significant in developing the educational design and which would inhibit generalization of the design for use among Seventh-day Adventists throughout the United States.

### The Educational Design

The data obtained provided the identification of essential content areas useful in an educational design for premarital preparation adapted to Seventh-day Adventists in the United States. The design seeks to integrate theoretical concepts, factor clusters, and other factors deemed important by both program developers and the ultimate users. The resulting design, which is

recognized as meeting the needs for premarital preparation for persons sharing their value orientation, has thus been validated through the PES by Seventh-day Adventists who have been married.

The design content includes all identified factors of the taxonomy created and listed in their rank order of importance within each topic area.

## CHAPTER IV

### FINDINGS

#### Survey of Existing Denominational Programs

A survey of denominational requirements and practices in premarital preparation was made. A letter and survey (see appendix C) was created and mailed to 129 denominational headquarters. No response was received from 51.2 percent (66 denominations) and 7.8 percent (10 denominations) of the surveys were undeliverable at the address indicated in the directory.

Table 1 summarizes the responses to the three parts of the first question. Nearly 94 percent of the responding denominations surveyed do not

TABLE 1  
PREMARITAL OFFERINGS OF  
AMERICAN DENOMINATIONS

Factor	% Yes	% No	% No Response
Specific organizational premarital program or ministry	4.7	93.7	1.6
Leave premarital preparation to the discretion of clergy or official performing marriages	85.9	9.4	4.7
Make other provision for premarital preparation	20.3	37.5	42.2

(Response n = 64)

presently have a specific program for premarital preparation. A large percentage (85.5%) of the responding denominations leave premarital preparation to the discretion of the person performing the marriage ceremony.

"Other provisions" included: providing resources for pastors (2), delegating the responsibility to the Board of Christian Education which "provides guidance and some resources" (1), conducting conferences and seminars for pastors (2), some training in seminary "although not required" of students (2), including marriage-planning discussions in young adult ministries (1), recommending use of materials produced by others (1), working on publications and courses (2), providing material adaptable for groups of individuals (1), emphasizing post-marital enrichment (1), Christian education department provides materials "as needed" (1), and having a sexuality course for church-school pupils (1).

Comments about other provisions made for premarital preparation included: "we are searching for a better approach to premarital"; "specific premarital seminars have been tried but not too successful"; "the lack of premarital preparation is very apparent"; "in some areas very much needed;" "woefully neglected . . . often inadequate"; "much is shallow in practical application"; "most programs are ineffectual because of no follow through"; and, "those who prepare the hardest are the ones motivated enough to succeed anyway, premarital preparation or no premarital preparation, while those who don't care won't study enough to help anyway". One respondent observed that ". . . perhaps just as important is counseling six months after marriage when the issues are more alive". Several stressed that they thought what is done would need to be done on an individual or couple basis. Another suggested that premarital preparation must be part of a total approach that included a

family-life cycle starting with parents and including childhood education, specific premarital preparation, marriage enrichment, adult growth groups, and a marriage support system for each couple. Perhaps the most typical response was "we are in the process of producing. . .".

Item 3 of the denominational survey asked if the respondents were aware of any small group or individual within their organization that had established premarital programs or ministries. Nine (14.1%) of the respondents did know of some efforts of this type. Only one was able to provide a name and address that could be followed up. Contact revealed that the agency did not have a formal program or curriculum but did small-group preparation as part of a counseling clinic.

Item 4 asked for an evaluation of the need for premarital preparation. The results are summarized in table 2. Premarital preparation is seen as essential by 67.1 percent. A surprisingly large percentage of respondents (14.1%) did not see premarital preparation as within the scope of their responsibility. This may be because of the wide variety of denominational organizational structure and the specific delegation of responsibility within that structure.

TABLE 2

NEED FOR PREMARITAL PREPARATION AS EVALUATED  
BY LEADERS OF AMERICAN DENOMINATIONS

Description	Percentage
Essential	67.1
Helpful, but optional	14.1
Not in scope of organizational responsibility	14.1
Impractical	.0
Other	4.7
	100.0
(Response n = 64)	

The last item sought comments on premarital preparation from the respondent's point of view. One leader said: "We can only give suggestions and guidance, the responsibility rests with Bible colleges to prepare future pastors with help in this respect". Another observed that "...pastors are given far too little training" in conducting premarital preparation. One respondent pointed out that distance between churches precluded a denomination-wide program so "...we depend on our ministers to get additional training in their areas (sic)". This is an "extremely important part of pastoral work", a bishop replied. He enclosed material used that focused exclusively on the spiritual and theological aspects of marriage. Several saw premarital preparation as a concern of the local minister or congregation and not a general concern of the denomination. One somewhat cynical comment said, "the bulk of premarital counseling is for the benefit of the clergy rather than the about-to-be-married" since many pastors are "would-be psychologists who would rather take the time to set up premarital counseling programs than invest in the development of Christian disciples".

The Canadian Council of Churches, in 1972, produced a joint Catholic/Protestant premarital kit that focused on counseling the impending religiously "mixed" marriage. It is being revised and at the time of this study was out of print. Commenting on his church's efforts, one leader said, "Premarital preparation is usually done poorly or not at all." One respondent answered by a letter that said premarital preparation will be served best by "spiritually nurturing" the couple. Several stressed the importance of post-marital ministry during the first year of marriage. A common thread in the comments was that "we are preparing material", or "we foresee" developments, or "we need to do something" in the area of premarital preparation.

No complete program outlines were obtained as a result of the survey. Most materials sent were leaflets or booklets of a very general nature and most often theologically or spiritually focused. The Orthodox Church did send an outline of responsibilities that included conferences with the priest who was to instruct the couple about the sacrament of marriage. Parents of the couple were to be involved in planning for the marriage and were to give their approval of the marriage. No consideration was given to either the intrapersonal or interpersonal aspects of marriage.

It should be noted that the denominationally prepared material released by the Home and Family Service of the Seventh-day Adventist Church concurrent with this research was not included in the denominational survey since the study itself related to the Adventist church and sought to have Adventists validate concepts and factors from other sources for use within the Adventist denomination. However, the program is reviewed in chapter 2 and is included in the Analysis of Literature tabulation.

Of those nine denominations reporting programs, there was found quite a wide variety of types in the follow-up done. Most consisted of policy statements endorsing and encouraging premarital preparation. In a few cases, reference was made to books included in the review of literature in this study.

Since no specific or detailed programs surfaced, no analysis of approach and content was possible.

#### Examination and Tabulation of the Literature

During the review of literature, it was noted that several writers emphasized various factors to be covered during premarital preparation. The researcher noted these factors and carefully tabulated them, by author or

source, as they occurred (see appendix D). In the original tabulation, eighty-five topics and twenty skills emerged. Classification of the raw data obtained was accomplished by adapting Fournier, Olson, and Druckman's (1980a) breakdown of factors into intrapersonal, interpersonal, and external with the addition of philosophical, miscellaneous, and skills. Table 3 details the extent that the initial groupings were telescoped by combining related or overlapping factors, resulting in a final format of forty-six factors and eleven skills.

TABLE 3  
FACTOR TABULATION

Category	First Tabulation	Telescoped
I. Intrapersonal	15	6
II. Interpersonal	35	15
III. External	12	8
IV. Philosophical	13	7
V. Miscellaneous	10	10
VI. Skills	20	11

In developing a taxonomy of factors for premarital preparation, the initial six topic categories were subdivided and labeled further to provide for identification of the specific factors within the topic. Table 4 includes the tabulated incidence and the rank order of factors in the completed taxonomy.

TABLE 4  
TAXONOMY OF FACTORS IN PREMARITAL PREPARATION

Topic	Factor	Times Noted	Survey Questions	Literature Rank	Survey Rank
<b>I. Intrapersonal</b>					
	A. Emotional issues	79	1-5	1	5
	B. Family background	39	6	2	6
	C. Values	31	10	3	4
	D. Relationship skills	29	9	4	3
	E. Motivation for marriage	25	7	5	1
	F. Personal habits	8	8	6	2
<b>II. Interpersonal</b>					
	A. Sexuality	101	45-52	1	11
	B. Finances	83	24-27	2	2
	C. Communication	81	17	3	3
	D. Roles	72	41-44	4	10
	E. Awareness partner needs	65	11-14	5	5
	F. Parenting	55	34-37	6	6
	G. Crisis/Conflict	54	19-22	7	4
	H. Companionship	42	18	8	1
	I. Lifestyle	37	28-30	9	9
	J. Recreation	34	38-39	10	12
	K. Changes over time	31	15-16	11	13
	L. Male/Female differentness	18	31-33	12	14
	M. Decision making	15	23	13	7
	N. Time priorities	15	53	14	8
	O. Remarriages	14	40	15	15
<b>III. External</b>					
	A. Inlaws	59	65-68	1	4
	B. Employment/Vocation	42	60-62	2	5
	C. Friends	24	63-64	3	8
	D. Education	23	58-59	4	7
	E. Living arrangements	19	69	5	1
	F. Social activity	17	70	6	6
	G. Economics of marriage	16	55-57	7	3
	H. Church activity	1	54	8	2

TABLE 4--Continued

Topic	Factor	Times Noted	Survey Questions	Literature Rank	Survey Rank
IV. Philosophical					
	A. Religion	69	81-86	1	1
	B. Love-define	25	78	2	2
	C. Marriage as ideal	13	79	3	6
	D. Divorce/Remarriage	11	74-76	4	4
	E. Family as basic unit	10	77	5	3
	F. Philosophy of life	8	80	6	7
	G. Conventionality	6	71-73	7	5
V. Other Subjects					
	A. Physical health	26	96-97	1	1
	B. Age/Maturity for marriage	18	87-88	2	5
	C. Counseling	17	89-90	3	2
	D. Social similarity	16	100	4	4
	E. Wedding ceremony	13	103-104	5	8
	F. Substance abuse	12	101-102	6	3
	G. Preparation for marriage	9	98-99	7	6
	H. Legal considerations	8	95	8	7
	I. Death	6	91-93	9	9
	J. Gambling	2	94	10	10
VI. Skills					
	A. Communication	61	S3	1	1
	B. Problem solving	52	S7, S8, S12	2	4
	C. Enrichment	19	S4, S12	3	8
	D. Financial management	17	S11	4	5
	E. Acceptance	9	S1	5	2
	F. Decision making	7	S10	6	9
	G. Husband/Wife	5	S5	7	3
	H. Awareness	2	S2	8	6
	I. Parenting	2	S6	9	7
	J. Change implementation	1	S13	10	11
	K. Sexual	0	S9	11	10

### The Premarriage Education Survey

With the guidance of the taxonomy developed from the analysis of the literature, a Premarriage Education Survey (PES) questionnaire was developed. It was mailed to the random sample three times during a twelve-week period. Sixteen weeks after the first mailing the responses were cut off. The choice of time was appropriate since no responses were subsequently received after the cutoff date.

### The Sample Characteristics

The total planned sample was seven hundred. The sample was divided among three geographic sections of the country thought to be a fair cross-section of Seventh-day Adventists. The North Pacific Union (headquarters in Portland, Oregon) maintains records for Adventists in Oregon, Washington, Idaho, Montana, and Alaska. Their records included marital status. A random selection of three hundred names was made by their computer and included a proportion of sample participants equal to the proportion of the Union membership residing in that state or conference.

The Lake Union (headquarters in Berrien Springs, Michigan) maintains some records of Adventists in Michigan, Indiana, Illinois, and Wisconsin. Marital status is not part of those records. They provided a random sample from their member paper mailing list in excess of the two hundred needed. The researcher then scanned the computer-generated list and eliminated those obviously unmarried where they were listed as "Miss" and randomly chose two hundred names in approximate ratio to state membership figures. The Southern Union (headquarters in Atlanta, Georgia) presented the identical set of circumstances as the Lake Union and was handled in the same manner.

Table 5 summarizes the sample indicating response rates and geographic distribution. It will be noted that no surveys reached unmarried respondents in the North Pacific Union. The largest number of unmarrieds was in the Lake Union, and they concentrated in the southwestern part of Michigan and were largely students, judging by their comments on the incomplete returned surveys. The undelivered percentages reflect the time lag between the entry of membership data and the amendment of mailing lists. The net sample was 667 with 304 in the North Pacific Union, 185 in the Lake Union, and 178 in the Southern Union.

The gross response rate was 55.32 percent. The survey was returned incomplete by 12.59 percent, who indicated that they did not wish to participate. In appendix H, some reasons for declining, including age and change in relationship to the Adventist Church, are found in respondents' comments. The low overall response rate in the Lake Union may be attributable to the fact that Michigan, by virtue of its close proximity to Andrews University, may be over-surveyed in Adventist-based studies. It should be noted that, with fifteen, Michigan had the largest number of declines in the Lake Union.

Table 6 depicts the gender division of respondents as a whole and separated by the Union subgroups. It further adds a column headed "Clergy." Although not in the original research design, the PES was administered to a non-random sample of Washington Conference clergy. This is discussed in the last chapter, but the reader may wish to note the similarities and differences between the random sample and the clergy in the demographic report in this chapter.

TABLE 5

PREMARRIAGE SURVEY RESPONSE = FINAL TALLY = 16 WEEKS

State	Total Sample	% Undelivered	Unmarried	% Net Sample	Response	% Declined	% Completed
WA	142	2 = 1.40	0	.00	93 = 66.43	14 = 10.00	79 = 56.43
OR	117	3 = 2.60	0	.00	81 = 71.05	20 = 17.54	61 = 53.51
ID	27	1 = 3.70	0	.00	21 = 80.76	4 = 15.38	17 = 65.38
MT	18	1 = 5.60	0	.00	10 = 58.82	3 = 17.65	7 = 41.18
AK	7	0 = 0.00	0	.00	4 = 57.14	0 = .00	4 = 57.14
No. Pacific Union	311	7 = 2.36	0	.00	209 = 68.75	41 = 13.49	168 = 55.26
MI	103	1 = 0.98	5	4.85	51 = 52.58	15 = 15.46	36 = 37.11
IL	54	4 = 7.40	2	3.70	17 = 35.42	4 = 8.33	13 = 27.08
IN	22	1 = 4.50	1	4.50	11 = 55.00	4 = 20.00	7 = 35.00
WI	22	1 = 4.50	1	4.50	10 = 50.00	4 = 20.00	6 = 30.00
Lake Union	201	7 = 3.48	9	9.48	89 = 48.11	27 = 14.59	62 = 33.51
NC	30	1 = 5.26	1	3.33	13 = 46.43	2 = 7.14	11 = 39.29
GA	29	1 = 3.45	0	.00	9 = 32.14	1 = 3.57	8 = 28.57
KY	25	2 = 8.00	0	.00	11 = 47.83	3 = 13.04	8 = 34.78
TN	25	3 = 12.00	1	4.00	10 = 47.62	3 = 14.28	7 = 33.33
AL	24	3 = 12.50	0	.00	10 = 47.62	3 = 14.28	7 = 33.33
FL	24	2 = 8.33	0	.00	9 = 40.90	4 = 18.18	5 = 22.73
MS	24	4 = 16.66	2	8.33	1 = 5.56	0 = .00	1 = 5.56
SC	19	1 = 5.26	1	5.26	8 = 47.06	0 = .00	8 = 47.06
Southern Union	200	17 = 8.50	5 = 2.50	178	71 = 39.89	16 = 8.99	55 = 30.91
Total Study	712	31 = 9.40	14 = 1.97	667 = 100%	369 = 55.32	84 = 12.59	285 = 42.73

TABLE 6  
GENDER

Gender	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
Male	38.13	35.40	37.50	47.17	96.00
Female	61.87	64.60	62.50	52.83	4.00
n =	278	161	64	53	25

The mean age of respondents was 45.93 years (table 7) and the median, 42.00 years. The age range of respondents was from 23 to 98 years. Although the distribution is negatively skewed, it must be noted that the median falls well within the primary period of the lifespan for the maximum number of respondents to be married.

TABLE 7  
AGE DISTRIBUTION

Age	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
0 - 19	.00	.00	.00	.00	.00
20 - 29	10.79	11.80	10.94	7.55	4.00
30 - 39	32.02	31.06	31.25	35.85	40.00
40 - 49	20.14	18.01	32.81	11.32	20.00
50 - 59	14.75	13.66	12.50	20.75	16.00
60 - 69	13.67	16.77	6.25	13.21	20.00
70 - 79	7.19	8.70	1.56	9.43	.00
80 +	1.44	.00	4.69	1.89	.00
n =	278	161	64	53	25
Mean =	45.93	46.06	44.44	47.34	45.60
Median =	42.00	42.00	42.00	46.00	46.00

The research proposal and the sampling process attempted to reach those Adventists who were or had been married. Table 8 indicates that that goal was attained. It was disappointing that an insufficient number of separated, divorced, and widow/widowers were identified to allow a separate analysis and correlation of their response patterns to factors on the PES.

TABLE 8  
MARITAL STATUS

Status	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
Presently Married	96.04	98.14	92.19	94.34	100.00
Separated	.72	1.24	.00	.00	.00
Divorced	1.44	.00	3.12	3.77	.00
Widow/Widower	1.80	.62	4.69	1.89	.00
n =	278	161	64	53	25

Table 9 shows the length of the present marriage of the respondents. A word of explanation about the division of the marriage span is necessary. The 1-5-year bracket is only five years in size. The literature indicates these years to be crucial in firming commitment to long-term marriage. An increasing emphasis in the literature focuses on the neomarital period as one of rapid growth; thus, the five-year choice with the remainder at ten-year intervals. An additional reason is that divorces are higher in years 5-9 and 15-25 of the marriage period (Carter & Glick, 1976). The final intervals used

will allow study of responses in these critical periods while allowing the isolation of the first years of marriage for separate analysis.

TABLE 9  
LENGTH OF MARRIAGE

Years This Marriage	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
1-5	9.35	8.70	12.50	7.55	.00
6-15	38.13	37.89	39.06	37.44	32.00
16-25	19.06	20.50	21.88	11.32	24.00
26-35	14.75	13.04	14.06	20.75	20.00
36-45	11.87	13.66	6.25	13.21	24.00
46+	6.84	6.21	6.25	9.43	.00
n =	278	161	64	53	25
Mean =	19.61	19.81	17.72	21.26	21.60
Median =	15.50	16.00	14.00	17.00	20.00

The reported numbers of marriages for self and spouse are shown in table 10 for the total sample and for subgroups. The percentage of single marriages is nearly identical for both self and spouse but higher than the generally reported United States' national average in the low 70 percent range. One significant finding is that there are a substantial number of Adventists who have experienced multiple marriages. A portion of these may have had these prior marriages before coming to membership in the Seventh-day Adventist Church through the denomination's aggressive evangelistic outreach

and another portion may be due to death of a spouse followed by remarriage. It is noted that the Lake Union reports the largest number of second marriages for both self and spouse.

TABLE 10  
TOTAL NUMBER OF MARRIAGES

	Total Marriages	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
A. Self						
1		81.29	81.37	78.13	84.91	96.00
2		15.83	15.53	20.31	11.32	4.00
3		2.16	2.48	.00	3.77	.00
4		.72	.62	1.56	.00	.00
B. Spouse						
1		81.65	81.37	78.13	86.79	100.00
2		12.95	12.42	15.63	11.32	.00
3		3.96	4.35	4.68	1.89	.00
4		1.44	1.86	1.56	.00	.00
n =		278	161	64	53	25

One goal of this study was to assess the extent of premarital preparation done in church settings. The Seventh-day Adventists in this study report that only 19 percent had experienced four hours or more spent with pastor, doctor, counselor, or teacher in premarital preparation (table 11).

Table 12 details the kinds of sources from which the 19 percent received their premarital help. Help from the pastor who performs the ceremony and the doctor who is consulted for health and sexual advice is to be expected. The large number whose preparation focused on a teacher may be

TABLE 11

## INCIDENCE OF PREMARITAL PREPARATION

Response	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
Yes	19.06	22.36	14.06	15.09	16.00
No	80.94	77.64	85.94	84.91	84.00
n =	278	161	64	53	25

TABLE 12

NUMBER AND TYPES OF SOURCES OF PREMARITAL PREPARATION  
RECEIVED BY PES RESPONDENTS

No. of Sources	Type of Sources			
Single Source 42	Pastor 26	Doctor 3	Counselor 4	Teacher 9
Double Source 12	Pastor/Doctor 2		Pastor/Counselor 6	
	Pastor/Teacher 3		Counselor/Teacher 1	
Triple Source 4	Pastor/Doctor/Counselor 3		Doctor/Counselor/Teacher 1	
No Counsel 220				
n = 278				

explained by the high incidence of Adventist educational experience (table 13) which often takes the Adventist youth away from home and parental availability and places him/her in the dormitory setting where teachers and/or residence hall deans may be acting the role of surrogate parents during the intensive phases of courtship and engagement.

TABLE 13  
EDUCATION IN SEVENTH-DAY ADVENTIST SCHOOLS

A. Response	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
Yes	62.95	68.94	57.81	50.94	92.00
No	37.05	31.06	42.19	49.06	8.00
n =	278	161	64	53	25
B. Years Attended					
1-5	30.29	29.73	21.62	44.44	17.39
6-12	32.57	32.43	32.43	25.93	43.48
13+	37.14	37.84	40.54	29.63	39.13
n =	175	111	37	27	23

Of those responding to the PES, nearly 63 percent had attended Adventist schools (table 13). The Southern Union recorded the lowest amount of Adventist educational experience and the greatest percentage of brief years in Adventist schools. The first division (1-5 years) could be at any level of education while the second division (6-12) includes at least some elementary, secondary and, most likely, some college experience during the years when

social relationships are maturing. Respondents in the 13+ years have certainly had some Adventist college exposure. It would be expected that their views of marriage had thus been influenced, pro or con, by their educational exposure to church teachings.

Table 14 shows the distribution of the years of church membership. The first two intervals are only five years each. This was done in an attempt to determine if the view of new members might be different from that of older members. The remaining intervals are ten years each. If the 1-5 year and 6-10 year intervals are combined, the total of 15.10 percent fits closely with the other ten-year intervals. The percentage of each age interval is fairly constant up to 41+. This would seem to indicate that the results of the PES reflect a fair cross-section of the thinking of the Adventist laity on the issues deemed important in premarital preparation for Adventists. The Lake Union respondents appear to have become more recent Adventist members.

TABLE 14  
YEARS A SEVENTH-DAY ADVENTIST

Years	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
1-5	6.47	5.59	10.94	9.43	.00
6-10	8.63	4.97	14.06	7.55	.00
11-20	15.83	16.77	17.19	11.32	12.00
21-30	17.99	20.50	9.37	20.75	16.00
31-40	21.58	21.74	23.44	18.87	32.00
41+	29.50	30.43	25.00	32.08	40.00
n =	278	161	64	53	25

It was thought that the size and location of the church might influence the availability of and requirements for premarital preparation. In smaller churches, the pastor may have more than one congregation to serve. With time pressures, he might be less likely to require or offer four hours or more in premarital preparation. Larger churches might have specialized staff for various aspects of ministry and be more likely to offer premarital preparation individually or in small groups. Table 15-Part A indicates that the size of churches represented in the sample population is quite evenly distributed. Membership size of 1-50 was used, for it is in this size church that pastors are most apt to be responsible for multiple congregations and are thus able to offer only limited premarital preparation. They also have fewer marriageable members. A church of 51-100 members extends the factors in the first group and allows any trend toward provision of premarital preparation to be observed. Adventist churches of 101-200 members generally have an assigned pastor, while those of 201-400 often have other paid staff such as secretaries that make it easier for a pastor to devote time to premarital preparation for the increasing portion of the congregation who are of marriageable age. Churches over 401 members sometimes have specialized staff and/or the capacity to offer specialized services to members. In the random sample, most of the defined church sizes were well represented. Table 15-Part B shows that urban and country churches are about evenly represented. It would appear that church size and location of the sample provide data that can be reasonably generalized to other Adventist churches.

TABLE 15  
 SIZE AND LOCATION OF  
 SEVENTH-DAY ADVENTIST CHURCH ATTENDED

A. Membership	% Total Sample	% North Pacific	% Lake	% Southern	% Clergy
1 - 50	12.73	10.83	20.34	9.80	.00
51 - 100	15.36	10.83	18.64	25.49	16.00
101 - 200	23.97	24.20	22.03	25.49	36.00
201 - 400	28.46	28.03	28.81	29.42	36.00
400 up	19.48	26.11	10.18	9.80	12.00
n =	267	157	59	51	25
B. Location					
Urban	45.68	41.61	45.31	58.49	56.00
Country	54.32	58.39	54.69	41.51	44.00
n =	278	161	64	53	25

#### PES Scores

The PES responses were encoded to the computer and subjected to the calculation of means for each item. Since the PES used multiple questions to cover several aspects of a given taxonomy factor, related item mean scores were averaged to obtain mean factor scores. The mean factor scores were then arranged under the six topics of the taxonomy and a mean topic score was obtained for each topic.

Table 16 shows the mean topic scores ranked from one to five. The Adventist respondents focused on the interpersonal topics as being of primary importance. External issues were of second-level importance. Both intra-

personal and other assorted subjects were ranked as being of greater importance for inclusion in premarital preparation than the philosophical. Yet it is to the philosophical that most preparation efforts in the religious literature surveyed is focused. The question then arises, are the providers of premarital preparation and the recipients so widely separated that either or both are unaware of the intentions and needs of the others?

TABLE 16

TOPICS IN PREMARITAL PREPARATION  
RANKED BY AVERAGE MEAN FACTOR SCORES  
ESTABLISHED BY SEVENTH-DAY ADVENTISTS COMPLETING THE PES

Topic	Rank	Average of Mean Factor Scores
II Interpersonal	1	5.314
III External	2	5.293
I Intrapersonal	3	5.032
V Other Subjects	4	4.788
IV Philosophical	5	4.829
VI Skills	Unranked	6.057

Skills were unranked in table 16 because they represent a synthesis of Topics I through V and overlap heavily. It is of value though to note that the mean for the concept of skills training is ranked above six on a seven-point scale. Skills are conceptualized here as principles that are more or less universally applicable and flexible enough to adapt to varying circumstances. The topics are seen as being more decidedly specific. The PES mean topic score for skills indicates that Adventists would appear ready to accept and benefit from skills-based preparation for marriage.

Rank Order Correlation

A Spearman Rho ( $\rho$ ) was computed comparing the rank order of topics found in the literature with the rank order established by a random sample of Adventists completing the PES. Table 17 lists the coefficients. Entering a table of values for rho at the .05 and .01 alpha levels, the Spearman Rho coefficient of  $-.886$  for Topic I is negatively significant at the .05 level. Since it is negative, the correlation is in an inverse order, indicating that PES sample respondents reversed the order of importance of intrapersonal factors from the order assigned by the tabulation of the literature examined. The rho for Topic VI is also significant at the .05 level but in the positive direction, that is, the sample ranking tends to agree with the literature-derived ranking. Lastly, Topic V is significant at the .01 level.

TABLE 17

SPEARMAN RHO COEFFICIENTS FOR THE RANK-ORDERING  
OF TOPICS IN PREMARITAL PREPARATION AS ESTABLISHED  
BY SEVENTH-DAY ADVENTISTS COMPLETING THE  
PES COMPARED TO THE RANK ORDER OF LITERATURE EXAMINED

Topic	df	RHO ( $\rho$ )
I Intrapersonal	4	$-.886^*$
II Interpersonal	13	.504
III External	6	.429
IV Philosophical	5	.679
V Other Subjects	8	$.855^{**}$
VI Skills	9	.664*
n = 278		
* Significant at the .05 level		
** Significant at the .01 level		

Table 18 breaks down the topics into factors and rank-orders them by their mean factor scores. The Likert scale raw scores range from 3.791 to 6.216. The least important issue deals with habits of gambling and the most important with companionship. A more detailed breakdown showing what was included in a factor by definition in developing the taxonomy may be found in appendix E.

The topic rankings were then analyzed by comparing the rankings for sample subgroups with those for ranks established by the analysis of the literature examined. The Spearman Rho coefficients are reported in table 19. At the .01 level of significance, only the rank order on Topic V, Other Subjects, was significant for the total sample (table 18) as well as the North Pacific Union and the Southern Union.

Table 19 further indicates that all PES respondents also place an inverse emphasis on intrapersonal factors with the Lake Union subsample being significant at the negative .05 level. Comparison of the Southern Union subgroup with the literature-derived ranking shows a Topic III rho of  $-.738$  negatively significant at the .05 level. Topic V rho coefficients for the North Pacific and Southern Union subgroups are positively significant at the .01 level and the clergy at the .05 level. The rho for Topic VI of the North Pacific subgroup is significant at the .01 level.

Generally, the emphasis seen in the literature analysis appears to be of a different order of importance compared to the random sample of Adventists completing the PES.

TABLE 18  
 FACTORS IN PREMARITAL PREPARATION RANKED BY  
 MEAN FACTOR SCORES ESTABLISHED BY SEVENTH-DAY ADVENTISTS  
 COMPLETING PES

Topic	Factor	Rank	Mean Factor Score
<b>I. Intrapersonal</b>			
	E. Motivation for marriage	1	5.612
	F. Personal habits	2	5.356
	D. Relationship skills	3	5.342
	C. Values	4	4.640
	A. Emotional issues	5	4.635
	B. Family background	6	4.604
<b>II. Interpersonal</b>			
	H. Companionship	1	6.216
	B. Finances	2	5.555
	C. Communication	3	5.518
	G. Crisis/Conflict	4	5.504
	E. Awareness partner needs	5	5.495
	F. Parenting	6	5.493
	M. Decision making	7	5.468
	N. Time priorities	8	5.288
	I. Life-style	9	5.255
	D. Roles	10	5.174
	A. Sexuality	11	5.152
	J. Recreation	12	5.013
	K. Changes over time	13	4.923
	L. Male/Female differentness	14	4.891
	O. Remarriages	15	4.788
<b>III. External</b>			
	E. Living arrangements	1	5.957
	H. Church activity	2	5.939
	G. Economics of marriage	3	5.362
	A. Inlaws	4	5.188
	B. Employment/Vocation	5	5.149
	F. Social activity	6	4.993
	D. Education	7	4.991
	C. Friends	8	4.763

TABLE 18--Continued

Topic	Factor	Rank	Mean Factor Score
IV.	Philosophical		
	A. Religion	1	5.760
	B. Love-define	2	5.687
	E. Family as basic unit	3	4.691
	D. Divorce/Remarriage	4	4.537
	G. Conventionality	5	4.457
	C. Marriage as ideal	6	4.277
	F. Philosophy of life	7	4.104
V.	Other Subjects		
	A. Physical health	1	5.547
	C. Counseling	2	5.464
	F. Substance abuse	3	5.345
	D. Social similarity	4	5.014
	B. Age/Maturity for marriage	5	4.896
	G. Preparation for marriage	6	4.651
	H. Legal considerations	7	4.558
	E. Wedding ceremony	8	4.532
	I. Doctor	9	4.493
	J. Gambling	10	3.791
VI.	Skills		
	A. Communication	1	6.392
	E. Acceptance	2	6.338
	G. Husband/Wife	3	6.277
	B. Problem solving	4	6.229
	D. Financial management	5	6.187
	H. Awareness	6	6.183
	I. Parenting	7	6.097
	C. Enrichment	8	6.005
	F. Decision making	9	5.824
	K. Sexual	10	5.705
	J. Change implementation	11	5.392

TABLE 19

SPEARMAN RHO FOR TOPIC RANK OF SEVENTH-DAY ADVENTIST  
SUBGROUPS COMPLETING THE PES COMPARED TO THE TOPIC  
RANKS OF THE LITERATURE EXAMINED

Topic	North Pacific	Lake	Southern	Clergy
I Intrapersonal	-.657	-.886*	-.771	-.754
II Interpersonal	.421	.186	.275	.104
III External	.262	-.643	-.738*	-.476
IV Philosophical	.643	.714	.487	.286
V Other Subjects	.855**	.588	.830**	.753*
VI Skills	.791**	.410	.391	.609

\* Significant at the .05 level  
\*\* Significant at the .01 level

#### Analysis of Variance

The PES mean factor scores were then compared with the demographic variables using analysis of variance to determine what mean factor score differences existed, if any. The demographic categories were treated as independent variables and the mean factor scores of the PES as the dependent variables. In all, some 472 tests were made. Differences were checked for significance at alpha levels of .05 and .01.

Table 20 is a summary of the findings. There were forty-six factors and eleven skills tested by the PES as dependent variables for each of the eight independent demographic variables. Three variables, (1) "years an Adventist", (2) "marital status", and (3) "the size and location of the church attended", showed no significant differences in mean factor scores. The

TABLE 20  
 SUMMARY OF FINDINGS SIGNIFICANT AT .01\* AND .05 LEVELS IN A COMPARISON OF  
 INDEPENDENT VARIABLES AND PES MEAN FACTOR SCORES BY ANALYSIS OF VARIANCE

DEPENDENT VARIABLE		INDEPENDENT VARIABLES						
		Gender	Age	Years Adventist	Marital Status	Years Married	Premarital Prep	Years SDA Education
I	A Emotional issues						.0487	
II	C Communication	.0109						.0029*
	D Companionship							
	G Finances							
	H Lifestyle	.0099*						
	J Parenting	.0152						.0177
III	B Economics of marriage		.0043*					
	D Employment/vocation		.0066*					
	F In-law/family relations	.0002*						
	G Living arrangements	.0049*	.0007*					
IV	D Love definition	.0058*						
	E Marriage as ideal state						.0270	
	F Philosophy of life					.0049*		
	J Religion							.0084

TABLE 20--Continued

DEPENDENT VARIABLE		INDEPENDENT VARIABLES						
		Gender	Age	Years Adventist	Marital Status	Years Married	Premarital Prep	Years SDA Education
V	B Counseling	.0127						
	C Death child/spouse	.0103					.0006*	
	D Gambling						.0001*	
	E Legal considerations						.0025*	
	F Physical health		.0095*					
	H Social similarity	.0193						
	I Substance abuse		.0000*					
J Wedding ceremony		.0173						
VI	C Communication	.0137				.0111	.0103	
	D Enrichment						.0344	
	E Husband/wife	.0009*						
	F Parenting	.0154						
	G Problem solving						.0081*	
	J Decision making	.0180						
	M Change implementation	.0036*						

variable "years married" showed one difference significant at .01 and one at .05, "premarital preparation" showed three differences significant at .05, "age" showed five differences significant at .01 and one at .05, "years of SDA education" showed six significant at .01 and three at .05, "gender" showed six significant at .01 and eight at .05 for a total of eighteen differences significant at the .01 level and sixteen differences significant at the .05 level, a grand total of thirty-four significant differences out of the 472 possible.

These findings were unexpectedly few given the size and geographic diversity of the sample.

A detailed report of the variables and the mean factor scores compared in the analysis of variance is presented in appendix H. The mean factor scores of those items that showed significant differences at either the .01 or .05 levels were individually examined and possible explanations for these differences were considered.

Response differences involving gender were the most numerous. Of the combined fourteen significant differences at the .01 level and the .05 level, males consistently placed less emphasis and females greater emphasis on the topic. The .01 level differences concerned factors II H, Lifestyles; III F, Inlaw/family relationships; III G, Living arrangements; IV D, Love definition; VI E, Husband/wife skills; and, VI M, Change implementation. Two possible questions then arise. Are these primary concerns of the female that reflect basic differences in perceptions of males and females? Are they a more abstract approach for females and a more concrete approach for males?

The .05 level differences concerned factors II C, Communication; II J, Parenting; V B, Counseling; V C, Death of partner/child; V H, Social similarity; VI C, Communication skills; VI F, Parenting; and, VI J, Decision

making. Again, in the mean factor scores, males consistently placed less emphasis and females greater emphasis on these factors. The nature of these factors deals with issues vital to the maintenance of the relationship. It could indicate the female partner's greater need for stability and assurance of security in having and rearing children.

In the analysis of variance gender differences become clearly evident. In the sample the female n is 23 percent greater than the male--and, thus, their mean factor scores become a more accurate indication of the real female position than the lower male n in the sample makes possible. Nevertheless, the differences appear to be more than mere chance.

The age variables involved comparison of the mean factor scores by item with multiple age brackets as dependent variables. The "Economics of Marriage" mean factor scores indicate less concern in the three brackets embracing ages 20-49 and greater concern in the responses from the upper three brackets. The greatest concern is noted in the 60-69 bracket, the years when retirement begins and many couples wish they had done more financial planning. This aspect of marital planning may indeed call for greater emphasis in premarital preparation.

Age and Employment/Vocation indicate mean factor scores higher in the 30-39 bracket when career-dictated moves may unsettle the marital relationship, and lower in the 40-49 bracket when careers are established. Increased mean factor scores in the 50+ brackets can be a reflection of the return to the labor market of women whose children are reared and gone from the home. The older age brackets also may be projecting a concern that the younger couple begin early to plan for secure later years.

The "Living Arrangements" factor produced mean factor scores higher at age 20-29 (the start of marriage and, for many, independent living) and drop until a distinct increase in emphasis is noted in the 50-59 bracket (when failing marriages of children could be returning children to the birth home at a time when parents are tasting child-free living). Again, higher mean factor scores for the older age brackets may reflect mature practicality.

Age and Physical Health also reflect somewhat the life stage of the respondent. The mean factor score is lowest between 40-49 (past childbearing and before developing physical problems of middle age), low in the physical prime of the 20-29 bracket, moderate during and just after childbearing in 30-39, high in the 50-59, and peaks in the 60-69 span. In this peak period many adults must come to terms with their own mortality with its attendant concern for maintaining health. In premarital preparation the issue of mortality may well be incomprehensible with everything in life "just beginning".

Age and the Substance-abuse factor may well reveal an increasing sense of reality in a partner's behavior. The mean factor score is lowest in the 20-29 span. This may be due to the fact that it is a more accepted behavior in today's culture or to a denial that such abuse is in fact an abnormal thing. The high score of the 30-39 span could be the discovery and acceptance of living with abnormal behavior and a sense of entrapment--too late to change or leave. In the older three levels a factor of moralizing may be at work based on the experience of years lived and problems observed. It was a surprise to the researcher that Adventists who hold high standards concerning substance abuse would see so great a need to include the subject in marriage preparation efforts. Here, behavior may not parallel principle.

Age and planning the wedding ceremony are lowest for the 40-49 span with the rest of the scores higher and comparable to each other. This may be a fluke in sampling, or it could reflect the role parents choose to play in planning the weddings of their marriageable children. This might even be a vicarious reliving of a romantic point in their own lives. Further, the family could be saying that this is an arena reserved to family and outsiders, including the pastor performing the marriage, ought not intrude.

"Years an Adventist" and PES factors did not show any significant patterns. Perhaps marriage is a broader social concept than one defined by specific religious bodies.

"Marital Status" also showed no significant patterns. It should be noted here that very small numbers may fail to show real patterns. Only two separated, four divorced, and five widow/er respondents were in the sample. No conclusions could be justified based on such a small n.

"Length of Marriage" revealed two interesting results. Compared to "Philosophy of Life," Length of Marriage was significant at the .01 level. It was ranked high in the first 15 years of marriage, the "settling in" period. Its importance drops significantly and remains low across the other age brackets used in the analysis. An average mean factor score of 4.09 represents just over half the sample judging this to be important in premarital preparation. The 1-5-years-of-marriage bracket is second highest and may reflect the idealism with which marriage is often approached.

"Length of Marriage" and "Communication Skill" score highest by the 1-5 year group when exploration of personality is at a peak level. It increases again in the 16-25 span when frustrations may have accumulated within the relationship and communication is seen as a need to work issues through. In

looking at the total mean factor score of 6+, all lengths of marriage appear to see communication skill as important.

The premarital preparation variable suffers from a low  $n$ . With 81 percent not receiving four or more hours of systematic preparation, the remaining 19 percent represents only fifty-six of sample respondents. Still, at the .05 level there is an awareness of the existence of emotional issues and that help is available.

Marriage as the "ideal state" shows those with some premarital preparation placing greater emphasis on the concept than those with no preparation. Here, awareness may be the factor that creates the difference.

In the area of premarital preparation and openness to future enrichment opportunities, those with premarital preparation do seem to have a seeking mind although they may be the people who seek preparation experiences anyway. It should be noted that all of the significant findings with premarital preparation are only at the .05 level and are more general in nature.

Church size and location did not seem to affect responses to the PES. In even large Adventist churches there are relatively few weddings.

With the strong Adventist educational system through which a large percentage of marriageable youth pass, the years of Adventist education would be assumed to be a significant variable. Yet the results of this analysis of variance offered some surprises. Significant at the .01 level, change in marriage was seen by those with no Adventist education as most important! Flexibility was seen as being of lesser importance as a curriculum item in premarital preparation. Further, as the level of education increases, the importance of "readiness for change" mean factor scores appear to decrease.

The same phenomenon generally follows for the dependent variables of parenting, religion, death, gambling, legal considerations, and enrichment. Problem solving and years of Adventist education are scored lowest by those with 1-5 years exposure. This may be because of overall educational achievement. Yet, those with no Adventist education consistently score the needs high--perhaps indicating a desire to learn or make up for what they presume is learned by those having Adventist educational exposure.

No clear picture of the contribution to or need for premarital preparation seemed to emerge from this analysis of demographic variables and PES mean factor scores. It appears to be a fertile field for future research that may challenge established assumptions and suggest creative changes.

In summary, the low number of significant findings between the PES mean factor scores and the demographic variables prohibits generalization but stimulates ideas for further research to support or to annul these findings.

#### Clergy Response

Tables 6-11 and 13-15 all include a column headed clergy. The non-random sampling shows the clergy to be enough like the random sample in demographic characteristics to allow some degree of comparison of them to the sample population they serve as primary providers of premarital preparation. Note that the scores for the clergy stand alone and are not part of the random sample scores. Table 21 provides a comparison of all subgroup mean factor scores that vary by more than an arbitrary  $\pm .35$  Likert scale points from the mean factor score for the full random sample. At first this was done to identify specific areas of raw score difference between the subgroups. Later, the clergy were added to this analysis. Note that in table 21 there are

no differences greater than  $\pm .35$  of the total sample mean factor score on any factor for the North Pacific Union; there are eleven differences greater than  $\pm .35$  for the Lake Union; and there are fifteen differences greater than  $\pm .35$  for the Southern Union. The magnitude of the differences is less than approximately one-half a Likert scale point. Next, the clergy mean factor scores are considered and sixty-one (52.24%) differences are noted that exceed the  $\pm .35$  from the mean factor score of the random sample. This compares with 9.4 percent for the Lake Union and 12.82 percent for the Southern Union. The magnitude of the clergy differences ranges from -1.42 to +.94, with twelve exceeding one full Likert scale point. Ten items are plus (more positive stress) and fifty-one are minus (a downplay of importance) in the opinion of the clergy.

Although the clergy scores cannot be statistically equated because of sampling inconsistencies, they do provide some interesting insights. PES items 2-6 and 10-11 are rated higher by the clergy. These are largely philosophical items. Items 19 and 22 are also rated higher than the laity ranks them. They are skills. Item 99 reveals the clergy emphasis on the need for premarital preparation, a concern voiced by more and more clergy. Item 104 concerns the plans for the ceremony and naturally would be of greater concern to the person performing it. In all of the remaining fifty-one differences, the clergy place less emphasis on including the items in premarital preparation than the laity does. A quick scan of the clergy column in table 21 discloses issues as varied as racially mixed marriages; coping with death of self, partner, or child; physical problem impact on marriage; alcohol and addictive substance use; planning and organizing the wedding itself; financial management; sexual needs during pregnancy and job precedence in making household moves. The

clergy appear to focus on generalities while the laity appear to focus on specifics. Many of these issues are dealt with later by the clergy in pastoral counseling making their lessened interest in prevention strategies paradoxical.

A further study of these issues and findings would seem to be a worthwhile effort.

#### The Educational Design for Seventh-day Adventists

Having examined the rank-ordering of the literature and the correlation of the rank-ordering by Adventist PES respondents, the researcher found no evidence to invalidate the inclusion of any topic or factor within the taxonomy that had been created. As a last step in the analysis process, the mean scores of the factors within topics were arranged from highest to lowest rank as established by the PES tabulation of Adventist respondents. In Table 22, they become the major headings A-F of the educational content design. Then the mean factor scores within each topic were arranged from highest to lowest and become the numbered factors under the topic letters.

The end result is an educational design based on the available literature and validated in importance and rank by a random sample of married Seventh-day Adventists through the use of the PES.

TABLE 21

## COMPARISON OF PES ITEM MEANS WITH SUBGROUP MEANS\*

PES Item	Lake Union	Southern Union	SDA Clergy	Topic
1	+.37			Psychological exam/psychotherapy
2		-.53	+.94	Resolving personality problems
4			+.45	Discusses personal needs/expectation in marriage
5			+.82	Awareness of self/partner
6	+.51	-.35	+.40	Guided family background review
10	+.37		+.35	Guided look at pair values
11			+.40	Accuracy/degree of openness, sharing, honesty, disclosure
19			+.38	Identify/handle crisis in marriage
22			+.38	Negotiation skills training
24	+.35			Family budget training
25			-1.26	Financial management skills
28			-.49	Personal freedom in marriage
29		+.43		Identify common interests/goals
30		+.37		Developing routines/rituals
35			-.68	Father/mother roles in parenting
36			-.72	Ready-made families/step-parenting
37			-.67	Factors in choice to parent
38	+.40			Use of leisure time, shared activity
39		+.46	-.53	Vacations, visiting relatives
40	+.38	-.41	-.99	Difference between first/second* marriages
42			-.92	Power and authority in marriage
43		+.44	-.89	Provider/service roles
44		+.47	-.47	Division of household tasks
46			-.36	Training in sexual physiology
49			-1.13	Sexual needs during pregnancy
50		-.43	-.37	Feelings from premarital sex relations
51			-.47	Contraception
52			-.64	Sexual abuse, incest, sexual limits
55			-.58	Financial limitations and choices
56			-.52	Financial impact of children
57			-.56	Education/work and attaining of personal/marital goals
59			-.56	Partner future education plans
60			-.46	Analysis of work history of partners
61			-.87	Work plans for both partners
62			-1.12	Job precedence in decision to move
67			-.99	Child/grandparent relationships
68	-.51		-.37	Sharing feelings re: partner's family
69			-.39	Living arrangements, own/rent, with family, etc.

TABLE 21--Continued

PES Item	Lake Union	Southern Union	SDA Clergy	Topic
70		+.50	-.55	Social plans and levels
73			-.35	Society's changing attitude to lifelong marriage and traditional marriage function
74			-.61	Divorce as an option
75	+.41		-.77	Social/religious implications of remarriage
76			-.49	Forgiveness as option in infidelity
77		+.40	-.69	Family as basic unit of society
78	-.44	+.37		Create definition of love, marriage
79			-.68	Is marriage the ideal state
81		+.41	-.38	Training re: bible/church on marriage
82		-.35	-1.08	Racial, ethnic, religious mixed marriages
83			-.52	Degree of religious practice and commitment
85		+.48	-.86	Marriage as sacrament
91			-1.24	Effects of and coping with partner death
92			-1.42	Terminal illness/death of a child
93			-1.14	Facing personal mortality
94	+.37		-.99	Dealing with gambling
95			-.94	Marriage and the law
96			-.70	Having physical examination
97			-1.00	Physical problems' impact on marriage
98			-.91	Helping parents prepare children for marriage
99			+.92	Mandatory premarital preparation
100	+.53			Compare social/cultural backgrounds
101			-1.09	Habits of alcohol use
102			-1.13	Use/impact of addictive substances
103			-.93	Influence of theology on marriage ceremony
104			+1.02	Planning/organizing wedding
S-11			-.45	Financial management
S-6			-.38	Parenting
S-10			-.40	Decision making
S-12			-.48	Trust building

\* Only differences greater than  $\pm .35$  are tabulated.

TABLE 22

AN EDUCATIONAL CONTENT DESIGN FOR PREMARITAL  
PREPARATION OF SEVENTH-DAY ADVENTISTS IN NORTH AMERICA

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- A. Interpersonal Issues
  - 1. Companionship
  - 2. Finances
  - 3. Communication
  - 4. Facing Crisis and Conflict
  - 5. Awareness of Partner Needs
  - 6. Parenting
  - 7. Decision Making
  - 8. Time Priorities and Marriage
  - 9. Creating a Marital Lifestyle
  - 10. Defining Husband/Wife Roles
  - 11. Sexuality in Marriage
  - 12. Recreation
  - 13. Changes in Marriage over Time
  - 14. Male/Female Differentness
  - 15. Remarriage after Death/Divorce
- B. External Issues
  - 1. Living Arrangements
  - 2. Church Activity and Participation
  - 3. Economics of Marriage
  - 4. In-law Relations
  - 5. Employment/Vocation
  - 6. Social Interests and Activity
  - 7. Education
  - 8. Friends

TABLE 22--Continued

- 
- 
- C. Intrapersonal
    - 1. Motivation for Marriage
    - 2. Personal Habits
    - 3. Human Relationship Skills
    - 4. Personal Values
    - 5. Emotional Issues
    - 6. Family Background
  - D. Other Concerns
    - 1. Physical Health of Both Partners
    - 2. How to Seek Counseling
    - 3. Substance Abuse
    - 4. Social Background Similarity
    - 5. Age/Maturity Levels for Marriage
    - 6. Commitment to Premarital Preparation
    - 7. Legal Considerations in Marriage
    - 8. The Wedding--Concepts and Planning
    - 9. Death and the Marriage/Family
    - 10. Gambling
  - E. Philosophical
    - 1. Religion
    - 2. Definition of Love
    - 3. Family as Basic Unit of Society
    - 4. Understanding Divorce/Remarriage
    - 5. Conventionality
    - 6. Marriage as an Ideal State
    - 7. Developing a Personal Philosophy of Life

TABLE 22--Continued

- 
- 
- F. Skills
1. Communication
  2. Acceptance
  3. Being Husband/Wife
  4. Problem Solving
  5. Financial Management
  6. Awareness of Self/Others
  7. Parenting
  8. Marriage Enrichment
  9. Decision Making
  10. Sexual
  11. Implementing Relationship Change
-

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary

The idea of premarital preparation appears to be generally accepted and acknowledged among church leaders and laity as an important need. The person who usually provides the preparation most frequently appears to be the one performing the ceremony. Both the literature survey and the denominational survey show that the broadening of this responsibility suggests that it be included in theological training given to pastors in methods of premarital preparation, in denominational departments of Christian education, and in church-related counseling centers.

No clear picture of any denominational trend in specific approaches emerged in the study. In the literature, small-group instruction seemed to be a favored method, followed closely by or including individualized attention.

The survey of American religious bodies did not uncover a single denomination-wide program for premarital preparation. The nearest would be a spreading commitment by Roman Catholic dioceses to premarital preparation using a variety of programs including Pre-Cana Conferences and Engaged Encounter.

While limited materials and programs were expected, the extent of that limitation came as a surprise. The literature from denominational publishing houses reflects the individualized approach to premarital preparation by authors, and stands in contrast to the lack of concerted

denomination-wide programs. An additional surprise was the evident lack of initiative in tackling a problem generally conceived to be of so great an importance. The rather substantial 12.59 percent of Adventists who declined to participate in the PES but who deemed premarital preparation to be of sufficient importance to return the survey form is indicative of this paradox.

Literature-documented interest in premarital preparation has existed for nearly half a century and has experienced periodic surges, judged by the volume of literature references. Especially productive periods have been the mid 1950s, the late 1960s, and the late 1970s, with the largest number of books and articles in the last period.

Within this literature, a wide array of topics is introduced. This present study is an attempt to bring a semblance of order for Seventh-day Adventists to this plethora of topics. Little formal scientific research has been done in the area of premarital preparation. Burgess and Cottrell (1939) sought to predict marital success by developing the Burgess Marriage Prediction Schedule. Olson and associates (1979) did an outstanding job in developing Prepare II in the last decade. Bader (1980, 1981) and Gurney (1971) have tried to test the effectiveness of premarital programs. Most scientific surveys and studies have focused on readiness for marriage and the incidence of premarital sex rather than on the content and process of premarital preparation.

With the decade of the 80s, an emphasis on enrichment has renewed interest in premarital preparation. This interest has taken an interesting turn that now questions the value of specific premarital preparation and, instead, emphasizes the need for education and counseling for the neomarrried, often in support group settings during the first year of marriage.

This study took the available material on premarital preparation and subjected it to a careful analysis, seeking to identify topics and factors within topics deemed to be of importance by experts in secular, religious, counseling and educational arenas. The resulting taxonomy of factors became the basis for the Premarriage Education Survey which utilized a seven-point Likert scale that allowed respondents to indicate the level of importance they placed on that factor for inclusion in a program of premarital preparation. Since the goal of the research was to provide an educational design for Seventh-day Adventists, the PES was administered to a random sample of Adventists. To check for possible regional bias, three Adventist subgroups were incorporated into the total sample population.

The ranked mean scores were compared by means of the Spearman Rho coefficient with the rank order obtained from the analysis of the literature on premarital preparation. The topic and factor rankings were then subjected to an analysis of variance against demographic variables. Finally, the topics and factors were arranged into an educational design that has a descending order of importance in topic and factors as determined by the mean scores of each.

On a hunch, the researcher gave the PES to a group of Adventist ministers attending a ministers' meeting. The results, though not statistically comparable with the random sample of the study, provide some helpful clues and possible avenues for future research.

### Conclusions

Since the respondents to the PES did not score any factor presented below 2.71 on the Likert scale, the researcher concludes that the Taxonomy

of Factors in Premarital Preparation (table 4) reasonably accurately represents the intent of the literature in the field. The mean topic score for the concept of skills tested in part two of the PES is 6.057 and is the highest of the six taxonomy topics, leading to the conclusion that a skills-based approach to premarital preparation would be accepted readily by Seventh-day Adventists.

The analysis of variance between PES scores and demographic variables indicates no unusual characteristics within the three geographic subgroups of the sample. It may be concluded that Seventh-day Adventists in North America constitute a reasonably homogenous group within the limits of the demographic traits studied so far as premarital preparation is concerned.

The PES responses covered a wide range on the Likert scale, indicating that the PES was finding a variation of opinion on the factors presented. It is concluded that the PES, in fact, measures that variety of opinion among the Seventh-day Adventists completing the survey.

The Spearman Rho test sees a coefficient of zero as indicating that the ranks are in a random order, a coefficient of +1 indicating that the ranks are in the same order, and a coefficient of -1 indicating that the ranks are in an inverse order. PES respondents inversely ranked Topic I, Intrapersonal issues, differing within the topic from the literature ranks by downplaying family background and emotional issues while emphasizing motivation for marriage and personal habits. It may be concluded that, when dealing with premarital preparation, Adventists tend to be less introspective and are more concerned with logical reasons for getting married and the rational choice of a mate. The lowest mean factor score of 2.471 was within this topic and concerned having a psychological examination before marriage.

Topic V, Other Subjects, had a high Spearman Rho correlation with the literature ranking. The factors in this topic are an assortment of largely concrete issues. One item worthy of note was the #2 rank of how to obtain counseling if needed. Substance abuse ranked third, although alcohol and drug use mean factor scores were not that high. Although Seventh-day Adventist teaching would appear to preclude the use of these substances, there may be a greater incidence of usage than realized since it is seen as being quite important to address these issues in the premarital period. It is possible that profession and behavior may not be the same.

The Adventist rank order of topics places Interpersonal first, External issues second, and Intrapersonal issues third. It would appear that human relationship skills, personal values, and emotional issues are less important to PES respondents than more concrete issues. The fourth-ranked topic, Philosophical, appears to minimize the emphasis on those areas traditionally presented in church-based premarital preparation efforts. The mean factor score for developing a philosophy-of-life statement was only 4.104. It would appear from this low score that either the respondents have already done this or they see little relation between marital success and a clearly perceived personal philosophy of living that moves beyond an institutionalized philosophy propounded by their church. In other words, they may accept what the church says without processing and internalizing it in relation to their own marriage.

The large number of negative (inverse ordering) Spearman Rho correlations would appear to support the conclusion that Adventists indeed need an educational design for premarital preparation that is unique to them. This underscored, to the researcher, the value of this present study. While the

results of the PES may be replicated with other conservative Christian groups, Adventists do appear to differ significantly in their perceptions from the emphasis given in the literature surveyed.

The analysis of variance on demographic variables and PES response patterns demonstrated some areas of variance but revealed few consistent patterns. It was concluded that, given the very large number of comparisons (472) in the analysis of items and variables, these differences may have occurred by chance.

Perhaps the most startling conclusion comes from the addition of a non-random sample of twenty-five Adventist clergy respondents to the PES. Demographically, the clergy respondents appear to be quite comparable with the population sample, yet their response patterns revealed two extremes. While one subgroup in the random sample did not differ more than  $\pm .35$  Likert scale points from the factor means, and the other two differed in eleven and fifteen cases, respectively, the clergy differed in sixty-one cases. Clergy differences were nearer to the extremes, as well. They tended to place more importance on philosophical issues and less on intrapersonal concerns. The researcher tentatively concludes, from the small sample of Adventist clergy tested, that they may, in fact, be quite out of touch with the perceived needs of the people they are intending to serve with premarital preparation.

### Recommendations

The primary recommendation growing from this study involves the need to utilize this educational design in the development of programs to meet the needs identified and prioritized by Adventists in their actual premarital preparation. The programs so developed should be the subject of

further intensive evaluation to facilitate their practical evolution and application.

Attention should be paid to researching adequate delivery systems that take into account the mobility of Adventists and the fact that Adventist education often geographically separates premarital couples or focuses their courtship on a campus which is removed from their parents, home church, and pastor who will perform their wedding. Many Adventist couples through job mobility do not settle in the immediate area of their home church. Neomarital follow-through must consider this mobility.

A recommendation for a useful research project would be to use the developed educational design of this study in an evaluation of the premarital manuals prepared by Kit Watts for the General Conference Home and Family Service. The study could be extended to include Adventist Engaged Encounter, the content of college premarital weekend retreats and other similar efforts.

A study of the influence of the Adventist faith and ideals on marital patterns in their lived reality could prove valuable in narrowing the gap between profession and practice. It would appear that such information could be helpful in reducing the incidence of failure in Adventist marriages.

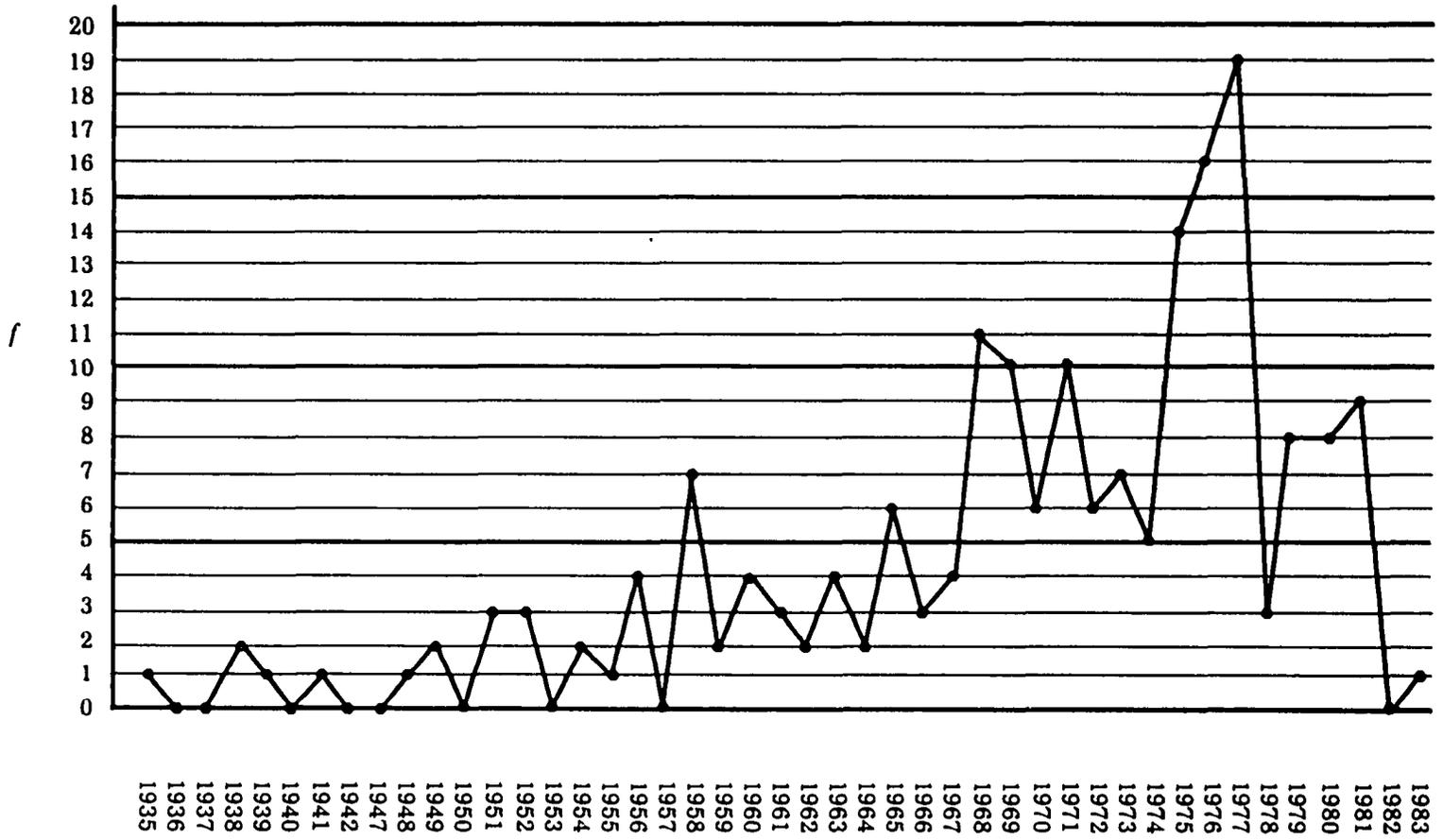
Lastly, research to further identify differences between the perceptions of Adventist ministers concerning member needs and concerns and the actual needs and concerns felt by the members would aid in narrowing the gap and adapting the human and spiritual services offered by pastors to ensure maximum growth.

## APPENDICES

APPENDIX A

TABLE 23

**DISTRIBUTION BY YEARS:**  
Literature References to Premarital Preparation



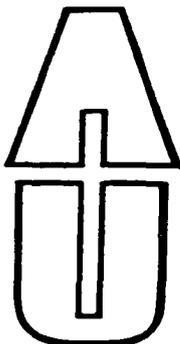
APPENDIX B

TABLE 24  
DISTRIBUTION OF BIBLIOGRAPHIC SOURCES

		<u>Percentage</u>
I.	Books	
	a. Religious orientation	35      17.5
	b. Secular orientation	37      18.5
II.	Measurement instruments	4      2.0
III.	Journal articles	72      36.0
IV.	Magazines/periodicals	8      4.0
V.	Dissertations/thesis	
	a. Doctoral	21      10.5
	b. Masters	1      .5
VI.	Published programs	5      6.5
VII.	Course syllabi	1      .5
VIII.	Unpublished papers	3      1.5
IX.	Pamphlets	3      1.5
X.	Taped lectures	1      .5
XI.	Annotated bibliographies	<u>1</u> <u>.5</u>
		192      100.0

APPENDIX C

SAMPLES OF DENOMINATIONAL SURVEY LETTER  
AND  
PREMARRIAGE PREPARATION QUESTIONNAIRE



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

For those engaged in a church based ministry to the human needs of people, the subject of premarital preparation often becomes a concern. I am a pastor and also a doctoral student in the field of religious education at Andrews University. As a dissertation subject I am researching church related premarriage training programs.

A brief questionnaire is enclosed seeking your help in locating any existing premarriage training programs and training materials that may be used in your organization for the purposes of this research. Your assistance in locating the right contact person is the key to project success.

A preaddressed and stamped return envelope for the questionnaire is enclosed for your convenience.

Thankyou for your interest and time in responding.

Sincerely,

*Roger H. Ferris*  
Roger H. Ferris, MA

*John B. Youngberg*  
John B. Youngberg, EdD  
Doctoral Advisor

RHF:f

## PREMARRIAGE PREPARATION

This research project seeks to determine what methods your organization uses in assisting couples prepare for marriage. Please respond to those questions applicable to your pattern of premarrriage preparation. Add any comments that could guide in understanding your general approach or that could direct to those departments or persons best able to respond to our request.

## 1. Does your organization:

yes      no

- a.   have a specific organization wide program or ministry to those planning marriage.
- b.   leave premarrriage preparation to discretion of clergy or officer responsible for performing marriages.
- c.   make some other provision for premarrriage preparation (please specify type) \_\_\_\_\_  
\_\_\_\_\_

## 2. What department and/or individuals could provide information in greater detail about the response to item #1?

Name of department \_\_\_\_\_

Office address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone (Area Code \_\_\_\_\_) \_\_\_\_\_ Ext. \_\_\_\_\_

(over)

3. Are you aware of any small group or individual ministry within your organization that has established premarriage ministries that could be studied in this research?

Type of ministry \_\_\_\_\_

Name of contact \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone (Area Code \_\_\_) \_\_\_\_\_ Ext. \_\_\_\_\_

(Please additional sheet if more space is needed)

4. As a leader in a religious organization, how do you evaluate the need for premarriage preparation

- essential
- helpful but optional
- not within the scope of our organization responsibility
- impractical
- other (specify please) \_\_\_\_\_
- \_\_\_\_\_

5. Comments from your point of view on premarriage preparation.

THANK YOU FOR YOUR COOPERATION

APPENDIX D

TABLE 25

TABULATION OF FACTORS IN PREMARITAL PREPARATION  
FROM THE LITERATURE

I. Intrapersonal

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Albrecht	1979	*	*				
Anderson	1973						
Araji	1977						
Apolonio	1981	*					*
Ard and Ard	1969	*					
Bader, Microys, Sinclair, Willet and Conway	1980						
Bader, Riddle and Sinclair	1981		*				
Barkingham	1982						
Barry	1968						
Beck	1975	*					
Berle	1938	*					
Bernstein	1977						
Bienvenu	1978	*	*			*	
Blaiser	1976	*				*	
Buckland	1977						
Burgess and Cottrell	1939	*	*			*	
Burke and Weir	1976						
Burnett, Egolf, Solon and Sullivan	1975	*				*	
Burr	1970						
Chadwick, Albrecht, Kunz	1976						
Clemens	1951	*					*
Clinebell	1977	*				*	
Collins	1980	*		*		*	*
Crider and Kistler	1979	*	*		*	*	*

I. Intrapersonal (continued)

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Cutler and Dyer	1965				*		
Denver Program	1976	*		*		*	
Doman	1977	*		*			
Doyle	1955	*	*			*	*
Druckman	1980	*				*	
Eastman and Reifler	1969	*	*			*	
Edson	1957	*	*	*		*	
Elkin	1977	*	*	*			
Ellis	1969	*		*			*
Ellzey	1964	*				*	*
Elmore	1969						
Fournier	1980	*				*	*
Fournier	1982	*		*			
Fournier, Olson, Druckman	1980	*				*	
Fournier, Olson, Druckman	1980a	*			*		*
Fuller	1967						
Furrer	1960						
Gangsei	1971			*			
Garcia-Marenko	1978	*					
Gilbert	1976					*	
Gleason	1977	*					*
Glendening and Wilson	1972	*	*			*	
Goodrich, Ryder, Rousch	1968		*				
Guldner	1977	*				*	*
Guldner	1971						
Gurman and Kniskern	1978	*					
Harris	1979					*	

I. Intrapersonal (continued)

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Hise	1981		*				*
Hof	1981	*				*	
Hovde	1968						
Hudson	1956	*					
Imbriorski	1963						
Improving Prospects	1976	*				*	
In Holy Matrimony	1958	*				*	
Kanoff	1978						
Kimmel and Van Der Veen							
Klemer and Smith	1975	*	*				*
Knight	1979		*	*			*
Knox and Patrick	1971		*	*			
Leigh	1976						
Locke	1951	*	*	*			
Mace	1975	*	*				
Mace and Mace	1975	*					
Mace	1979	*					
Mace and Mace	1978						*
Mace and Mace	1981						
McDonald and Cleveland	1977						
McDonald and McDonald	1979						
McDonald and Nett	1974						*
McGrath	1952		*				*
Markman and Floyd	1980						

I. Intrapersonal (continued)

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Marriage Documents	1975		*	*			
Matz	1981	*	*	*			**
Meadows and Toplin	1970	*					*
Messinger, Walker, Freeman	1978	*					
Miller	1976	*					
Miller Nunnally, Wackman	1976	*	*				
Mitman	1980	*	*	*			
Moore and Moore	1983						
Morris	1960	*	*				
Moser and Moser	1967						*
Most and Gurney	1983						
Myaas and Duehn	1977						
Nye	1979						
Oates	1958	*					
Oates	1975						
Olson	1979	*					
Otto	1956	*					*
Pastoral Guidelines	1977			*			
Pastor's Manual	1958	*					
Pentz	1968						*
Popenoe	1968	*					
Premarital Counseling	1966	*	*	*			
Rausch, Goodrich, Campbell	1963		*				
White House Conference	1980						

I. Intrapersonal (continued)

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Reeves	1955						
Renne	1970						
Ringering	1978	*					
Rolfe	1975	*					
Rolfe	1977						
Rolfe	1975a		*				*
Roskelley	1980	*				*	
Rowlison and Hinn	1981	*		*			*
Rutledge	1966	*	*			*	
Sattler	1960					*	
Sattler	1963	*		*			
Schiller	1977	*					
Schumm	1979						
Schweigert	1982	*					
Shonick	1975	*	*	*			
Shryock	1968	*					
Snyder	1979	*	*				
Spanier	1980	*					
Spalding	1927					*	
Sporakowski	1968		*				
Stahmann and Hiebert	1980	*	*	*			
Stewart	1961	*	*	*			*
Stuart	1975						
Stinnett, Collins, and Montgomery	1970	*			*		

I. Intrapersonal (continued)

Author	Year	Emotional Issues	Family Background	Motivation for Marriage	Personal Habits	Relationship Skills	Values
Stone and Levine	1956	*					
Swain	1969						
Tate-O'Brien	1981		*				*
Terman	1938	*			*		
Thompson	1979		*				*
Trainer	1965	*			*		
Van Zoost	1973						
Velander	1979	*		*			
Votaw	1936						*
Watts, ed.	1979						*
Welsh	1971	*					*
Westberg	1958	*					
Whitehurst	1968	*	*		*		
Whitney	nd						
Wood	1977						
Wright	1982	*				*	
Wright	1977	*	*	*		*	
Wright	1976		*				
Wright	1978	*		*			
Yorgason	1980	*	*	*	*	*	
Zytkoskee	1978	*	*				*
Total		79	39	25	8	29	31
Rank		1	2	5	6	4	3

II. Interpersonal

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Albrecht	1979			*		*		*			*		*		*	
Anderson	1973							*			*			*		
Araji	1977								*			*		*		
Apolonio	1981	*				*	*		*		*	*	*	*	*	*
Ard and Ard	1969														*	*
Bader, Microys, Sinclair, Willet and Conway	1980			*		*		*					*	*	*	*
Bader, Riddle and Sinclair	1981				*			*			*			*	*	*
Barkingham	1982		*			*		*	*					*	*	*
Barry	1968	*				*		*						*	*	*
Beck	1975	*		*		*		*			*	*			*	*
Berle	1938					*	*	*	*		*	*			*	*
Bernstein	1977							*			*	*			*	*
Bienvenu	1978	*		*		*		*		*				*	*	
Blaiser	1976					*		*							*	*
Bockland	1977			*		*									*	*
Burgess and Cottrell	1939	*	*					*	*		*	*			*	*
Burke and Weir	1976							*	*		*	*			*	*
Burnett, Egolf, Solon and Sullivan	1975		*	*				*	*		*	*		*	*	*
Burr	1970				*			*			*	*		*	*	*
Chadwick, Albrecht, Kunz	1976										*	*		*	*	*
Clemens	1951							*	*		*	*		*	*	*

II. Interpersonal (continued)

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Clinebell	1977	*		*							*			*	*	
Collins	1980	*	*	*				*	*		*	*	*	*	*	
Crider and Kistler	1979	*		*	*	*		*	*		*	*	*	*	*	
Cutler and Dyer	1965	*			*			*						*	*	*
Denver Program	1976			*										*	*	
Doman	1977	*		*				*	*		*			*	*	
Doyle	1955								*					*	*	
Druckman	1980			*		*		*	*		*	*		*	*	
Eastman and Reifler	1969													*	*	
Edson	1957	*	*					*	*		*			*	*	
Elkin	1977	*		*			*	*	*					*	*	
Ellis	1969				*									*	*	
Ellzey	1964				*		*	*			*	*		*	*	
Elmore	1969							*		*	*			*	*	
Fournier	1980	*		*	*	*		*	*		*	*		*	*	*
Fournier, Olson, Druckman	1982	*		*										*	*	
Fournier, Olson, Druckman	1980			*	*	*		*	*		*	*		*	*	
Fournier, Olson, Druckman	1980a	*		*	*	*		*	*		*	*		*	*	
Fuller	1967		*					*		*	*			*	*	
Furrer	1960							*						*	*	
Gangsei	1971									*	*			*	*	
Garcia-Marenko	1978			*		*		*		*	*			*	*	
Gilbert	1976	*		*				*		*	*			*	*	
Gleason	1977			*				*		*	*			*	*	

II. Interpersonal (continued)

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Glendening and Wilson	1972	*		*	*	*		*		*					*	
Goodrich, Ryder, Rousch	1968													*	*	
Guldner	1977	*	*	*		*		*		*		*		*	*	
Guldner	1971	*		*			*		*					*	*	
Gurman and Kniskern	1978			*										*	*	
Harris	1979	*		*				*		*				*	*	*
Hise	1981	*		*	*	*									*	*
Hof	1981	*		*	*	*		*							*	*
Hovde	1968			*	*	*			*					*		
Hudson	1956		*												*	*
Imbriorski	1963														*	*
Improving Prospects	1976	*													*	*
In Holy Matrimony	1958	*	*	*		*		*	*	*					*	*
Kanoff	1978				*	*									*	*
Kimmel and Van Der Veen		*	*		*	*		*	*		*				*	*
Klemer and Smith	1975			*		*		*							*	*
Knight	1979	*		*	*	*		*		*	*			*	*	*
Knox and Patrick	1971	*						*			*	*		*	*	*
Leigh	1976							*	*						*	*
Locke	1951	*	*		*	*		*	*			*		*	*	*
Mace	1975	*			*	*									*	*
Mace and Mace	1975	*														
Mace	1979	*		*	*	*										
Mace and Mace	1978	*		*	*	*		*		*			*		*	

II. Interpersonal (continued)

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Mace and Mace	1981	*		*		*										
McDonald and Cleveland	1977			*				*	*		*			*	*	
McDonald and McDonald	1979			*				*	*		*			*	*	
McDonald and Nett	1974	*		*				*	*	*	*			*	*	
McGrath	1952					*		*	*	*	*				*	*
Markman and Floyd	1980			*		*									*	*
Marriage Documents	1975												*			
Matz	1981	*			*	*		*						*	*	*
Meadows and Toplin	1970	*		*	*	*		*						*	*	
Messinger, Walker, Freeman	1978										*		*	*	*	
Miller	1976		*		*			*	*		*			*	*	
Miller, Nunnally, Wackman	1976	*		*		*		*	*		*			*	*	
Mitman	1980	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Moore and Moore	1983						*	*	*	*	*	*	*	*	*	*
Morris	1960	*		*	*			*	*	*	*	*	*	*	*	*
Moser and Moser	1967			*										*	*	
Most and Gurney	1983	*		*		*								*	*	
Myaos and Duehn	1977				*									*	*	
Nye	1979										*	*		*	*	
Oates	1958							*	*		*	*		*	*	
Oates	1975			*				*	*		*	*		*	*	
Olson	1979			*		*		*	*		*	*		*	*	
Otto	1956	*		*				*	*		*	*		*	*	
Pastoral Guidelines	1977	*		*	*			*	*		*	*		*	*	

II. Interpersonal (continued)

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Pastor's Manual	1958															
Pentz	1968		*		*			*		*	*			*	*	
Popenoe	1968				*			*					*	*	*	
Premarital Counseling	1966															
Rausch, Goodrich, Campbell	1963			*	*	*	*	*	*	*	*	*	*	*	*	*
White House Conference	1980			*	*	*	*	*	*	*	*	*	*	*	*	*
Reeves	1955															
Renne	1970	*	*		*	*	*	*	*	*	*	*	*	*	*	*
Ringerling	1978	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Rolfe	1975			*	*	*	*	*	*	*	*	*	*	*	*	*
Rolfe	1977			*	*	*	*	*	*	*	*	*	*	*	*	*
Rolfe	1975a			*	*	*	*	*	*	*	*	*	*	*	*	*
Roskelley	1980	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Rowlison and Hinn	1981	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Rutledge	1966	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Sattler	1960			*	*	*	*	*	*	*	*	*	*	*	*	*
Sattler	1963			*	*	*	*	*	*	*	*	*	*	*	*	*
Schiller	1977	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Schumm	1979			*	*	*	*	*	*	*	*	*	*	*	*	*
Schweigert	1982	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Shonick	1975	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Shryock	1968															
Snyder	1979	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Spanier	1980	*		*	*	*	*	*	*	*	*	*	*	*	*	*

II. Interpersonal (continued)

Author	Year	Awareness of Partner Needs	Changes over Time of Marriage	Communication	Companionship	Crisis/Conflict	Decision Making	Finances	Lifestyle	Male/Female Differentness	Parenting	Recreation	Remarriages	Roles	Sexuality	Time Priorities
Spalding	1927	*	*			*					*				*	
Sporakowski	1968	*	*		*	*	*	*			*	*		*	*	
Stahmann and Hiebert	1980	*	*	*	*	*	*	*	*		*	*		*	*	
Stewart	1961	*	*		*	*		*						*	*	
Stuart	1975	*	*					*						*	*	
Stinett, Collins and Montgomery	1970	*	*	*	*									*	*	
Stone and Levine	1956	*		*		*		*					*	*		
Swain	1969					*					*			*		
Tate-O'Brien	1981			*		*		*						*		
Terman	1938	*		*	*	*		*			*					
Thompson	1979		*	*				*			*	*				
Trainer	1965	*			*										*	
Van Zoost	1973	*		*												
Velander	1979	*		*				*	*	*	*			*	*	*
Votaw	1936															
Watts, ed.	1979	*	*	*		*		*						*	*	
Welsh	1971													*	*	
Westberg	1958		*			*		*	*		*			*	*	
Whitehurst	1968			*	*			*			*	*		*	*	*
Whitney	nd							*			*	*		*	*	*
Wood	1977										*	*		*	*	*
Wright	1982		*	*	*									*	*	
Wright	1977	*	*	*				*			*	*		*	*	
Wright	1976			*				*			*	*		*	*	

II. Interpersonal (continued)

Author	Year		
	1978	1980	
Wright	*	*	Awareness of Partner Needs
Yorgason	*	*	Changes over Time of Marriage
Zytkoskee	*	*	Communication
	*		Companionship
	*		Crisis/Conflict
	*		Decision Making
	*		Finances
	*		Lifestyle
			Male/Female Differentness
			Parenting
			Recreation
			Remarriages
	*	*	Roles
	*	*	Sexuality
	*		Time Priorities
Total	65	31	
Rank	5	11	
		3	
		8	
		7	
		13	
		2	
		9	
		12	
		6	
		10	
		15	
		4	
		1	
		14	

III. External

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Albrecht	1979			*	*		*		*
Anderson	1973			*	*		*		*
Araji	1977						*		
Apolonio	1981				*		*		
Ard and Ard	1969						*		
Bader, Microys, Sinclair, Willet and Conway	1980						*		
Bader, Riddle and Sinclair	1981				*	*			*
Barkingham	1982					*		*	
Barry	1968								
Beck	1975			*	*			*	
Berle	1938				*	*	*		
Bernstein	1977								
Bienvenu	1978								*
Blaiser	1976								
Buckland	1977								
Burgess and Cottrell	1939				*	*	*		
Burke and Weir	1976				*		*		
Burnett, Egolf, Solon and Sullivan	1975			*	*		*		*
Burr	1970								*
Chadwick, Albrecht, Kunz	1976			*			*		
Clemens	1951			*			*		
Clinebell	1977				*				
Collins	1980					*	*		
Crider and Kistler	1979				*		*		

III. External (continued)

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Cutler and Dyer	1965								
Denver Program	1976								
Doman	1977			*	*			*	
Doyle	1955								*
Druckman	1980					*	*		
Eastman and Reifler	1969								
Edson	1957			*		*		*	
Elkin	1977						*		
Ellis	1969								
Ellzey	1964				*				*
Elmore	1969						*		
Fournier	1980				*	*			
Fournier	1982								
Fournier, Olson, Druckman	1980					*	*		
Fournier, Olson, Druckman	1980a				*	*	*		
Fuller	1967								
Furrer	1960		*						
Gangsei	1971								
Garcia-Marenko	1978		*				*		
Gilbert	1976								
Gleason	1977								
Glendening and Wilson	1972		*		*		*		
Goodrich, Ryder, Rousch	1968								
Guldner	1977			*	*	*	*		
Guldner	1971				*	*	*		
Gurman and Kniskern	1978								
Harris	1979								

III. External (continued)

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Hise	1981								
Hof	1981						*		
Hovde	1968								
Hudson	1956								
Imbriorski	1963								
Improving Prospects	1976								
In Holy Matrimony	1958								
Kanoff	1978								
Kimmel and Van Der Veen						*	*		
Klemer and Smith	1975		*		*		*		
Knight	1979			*	*		*		
Knox and Patrick	1971		*		*	*		*	*
Leigh	1976		*				*		
Locke	1951			*		*	*	*	
Mace	1975			*					*
Mace and Mace	1975								
Mace	1979								
Mace and Mace	1978								
Mace and Mace	1981								
McDonald and Cleveland	1977						*		
McDonald and McDonald	1979						*		
McDonald and Nett	1974						*		
McGrath	1952		*		*		*	*	
Markman and Floyd	1980								
Marriage Documents	1975								
Matz	1981				*		*		
Meadows and Toplin	1970						*		

III. External (continued)

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Messinger, Walker, Freeman	1978								
Miller	1976						*		
Miller, Nunnally, Wackman	1976					*	*		
Mitman	1980			*			*		
Moore and Moore	1983						*	*	
Morris	1960					*	*		*
Moser and Moser	1967					*			
Most and Gurney	1983								
Myaos and Duehn	1977								
Nye	1979								
Oates	1958				*		*		
Oates	1975		*		*		*		
Olson	1979						*		
Otto	1956								
Pastoral Guidelines	1977								
Pastor's Manual	1958				*	*		*	*
Pentz	1968						*		
Popenoe	1968								
Premarital Counseling	1966		*	*			*		*
Rausch, Goodrich, Campbell	1963			*	*	*	*	*	*
White House Conference	1980								
Reeves	1955			*	*		*	*	
Renne	1970								
Ringering	1978						*		
Rolfe	1975		*						
Rolfe	1977			*			*		
Rolfe	1975a								

III. External (continued)

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Roskelley	1980								
Rowlison and Hinn	1981								
Rutledge	1966		*		*		*	*	
Sattler	1960		*						
Sattler	1963				*				
Schiller	1977						*		
Schumm	1979								
Schweigert	1982								
Shonick	1975			*	*		*	*	
Shryock	1968			*					
Snyder	1979								
Spanier	1980		*		*				*
Spalding	1927			*				*	
Sporakowski	1968		*	*	*	*			
Stahmann and Hiebert	1980		*	*			*		
Stewart	1961			*	*		*	*	
Stuart	1975				*	*	*		
Stinnett, Collins and Montgomery	1970						*		
Stone and Levine	1956								
Swain	1969								
Tate-O'Brien	1981								
Terman	1938								
Thompson	1979				*	*	*	*	
Trainer	1965								
Van Zoost	1973	*							
Velander	1979				*		*		
Votaw	1936								

III. External (continued)

Author	Year	Church Activity	Economics of Marriage and Family	Education	Employment/Vocation	Friends	In-laws	Living Arrangements	Social Activity
Watts, ed.	1979						*		
Welsh	1971				*		*	*	
Westberg	1958								
Whitehurst	1968					*	*		*
Whitney	nd				*				*
Wood	1977								
Wright	1982			*	*		*	*	
Wright	1977								
Wright	1976							*	
Wright	1978								
Yorgason	1980		*		*				*
Zytkoskee	1978								
Total		1	16	23	42	24	59	19	17
Rank		8	7	4	2	3	1	5	6

IV. Philosophical

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
Albrecht	1979				*			
Anderson	1973							
Araji	1977							
Apolonio	1981		*					
Ard and Ard	1969							
Bader, Microys, Sinclair, Willet and Conway	1980							
Bader, Riddle and Sinclair	1981							*
Barkingham	1982							
Barry	1968							
Beck	1975							
Berle	1938							
Bernstein	1977							
Bienvenu	1978							
Blaiser	1976				*	*	*	
Buckland	1977							
Burgess and Cottrell	1939	*					*	*
Burke and Weir	1976						*	*
Burnett, Egolf, Solon and Sullivan	1975						*	*
Burr	1970							*
Chadwick, Albrecht, Kunz	1976							*
Clemens	1951			*		*		*
Clinebell	1977							
Collins	1980		*			*		*
Crider and Kistler	1979		*					*

IV. Philosophical (continued)

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
Cutler and Dyer	1965							
Denver Program	1976			*			*	*
Doman	1977							*
Doyle	1955							
Druckman	1980							*
Eastman and Reifler	1969							
Edson	1957				*			*
Elkin	1977	*				*		*
Ellis	1969							
Ellzey	1964				*			
Elmore	1969							*
Fournier	1980					*		*
Fournier	1982					*		
Fournier, Olson, Druckman	1980					*	*	*
Fournier, Olson, Druckman	1980a					*		
Fuller	1967		*					
Furrer	1960							
Gangsei	1971			*				
Garcia-Marenko	1978				*	*		*
Gilbert	1976							
Gleason	1977							
Glendening and Wilson	1972							*
Goodrich, Ryder, Rousch	1968							
Guldner	1977			*				*

IV. Philosophical (continued)

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
Guldner	1971							
Gurman and Kniskern	1978							
Harris	1979		*					*
Hise	1981							
Hof	1981				*	*	*	*
Hovde	1968				*	*	*	*
Hudson	1956			**				
Imbriorski	1963			**				*
Improving Prospects	1976							*
In Holy Matrimony	1958				*			*
Kanoff	1978							
Kimmel and Van Der Veen		*						
Klemer and Smith	1975				*			
Knight	1979				*			*
Knox and Patrick	1971				*			*
Leigh	1976							*
Locke	1951				*			
Mace	1975				*			
Mace and Mace	1975							
Mace	1979							
Mace and Mace	1978							
Mace and Mace	1981							
McDonald and Cleveland	1977				*			*
McDonald and McDonald	1979				*			*

IV. Philosophical (continued)

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
McDonald and Nett	1974							*
McGrath	1952				*			*
Markman and Floyd	1980							
Marriage Documents	1975							*
Matz	1981							*
Meadows and Toplin	1970							
Messinger, Walker, Freeman	1978		*					
Miller	1976							*
Miller, Nunnally, Wackman	1976							
Mitman	1980		*					*
Moore and Moore	1983							
Morris	1960		*					*
Moser and Moser	1967							*
Most and Gurney	1983							
Myaos and Duehn	1977							
Nye	1979							
Oates	1958							*
Oates	1975							*
Olson	1979					*		*
Otto	1956							
Pastoral Guidelines	1977							
Pastor's Manual	1958				*			*
Pentz	1968							*
Popenoe	1968							

IV. Philosophical (continued)

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
Premarital Counseling	1966		*		*			*
Rausch, Goodrich, Campbell	1963							*
White House Conference	1980							
Reeves	1955				*			*
Renne	1970							
Ringering	1978				*			*
Rolfe	1975							*
Rolfe	1977							*
Rolfe	1975a							*
Roskelley	1980							
Rowlison and Hinn	1981				*			*
Rutledge	1966				*			*
Sattler	1960				*			*
Sattler	1963					*		
Schiller	1977							
Schumm	1979							
Schweigert	1982					*		*
Shonick	1975							
Shryock	1968				*			*
Snyder	1979	*						
Spanier	1980							
Spalding	1927							
Sporakowski	1968						*	*
Stahmann and Hiebert	1980	*					*	*

IV. Philosophical (continued)

Author	Year	Conventionality	Divorce/Remarriage	Family Society Basic Unit	Love - Define	Marriage as Ideal State	Philosophy of Life	Living Religion
Stewart	1961		*					*
Stuart	1975							
Stinnett, Collins and Montgomery	1970				*			
Stone and Levine	1956		*		*			
Swain	1969							
Tate-O'Brien	1981							*
Terman	1938							
Thompson	1979							*
Trainer	1965							
Van Zoost	1973							
Velander	1979							*
Votaw	1936			*				*
Watts, ed.	1979							*
Welsh	1971							
Westberg	1958			*				*
Whitehurst	1968	*						*
Whitney	nd							
Wood	1977			*				
Wright	1982							*
Wright	1977				*			
Wright	1976							
Wright	1978							*
Yorgason	1980			*				*
Zytkoskee	1978							*
Total		6	11	10	25	13	8	69
Rank		7	4	5	2	3	6	1

V. Miscellaneous

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Albrecht	1979	*								*	
Anderson	1973		*								
Araji	1977										
Apolonio	1981			*				*			
Ard and Ard	1969							*			
Bader, Microys, Sinclair, Willet and Conway	1980					*					
Bader, Riddle and Sinclair	1981										
Barkingham	1982										
Barry	1968										
Beck	1975					*					
Berle	1938								*		
Bernstein	1977					*		*			
Bienvenu	1978							*		*	
Blaiser	1976								*		
Buckland	1977										
Burgess and Cottrell	1939										
Burke and Weir	1976										
Burnett, Egolf, Solon and Sullivan	1975	*							*		
Burr	1970										
Chadwick, Albrecht, Kunz	1976	*							*		
Clemens	1951					*					
Clinebell	1977	*									
Collins	1980	*	*						*		*
Crider and Kistler	1979			*						*	

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Cutler and Dyer	1965										
Denver Program	1976								*		*
Doman	1977										
Doyle	1955										
Druckman	1980		*								
Eastman and Reifler	1969		*								
Edson	1957				*		*			*	
Elkin	1977	*	*				*		*		
Ellis	1969										
Ellzey	1964										
Elmore	1969										*
Fournier	1980									*	
Fournier	1982										
Fournier, Olson, Druckman	1980										
Fournier, Olson, Druckman	1980a						*		*		
Fuller	1967										
Furrer	1960										
Gangsei	1971										
Garcia-Marenko	1978		*								
Gilbert	1976										
Gleason	1977										
Glendening and Wilson	1972		*								
Goodrich, Ryder, Rousch	1968										
Guldner	1977						*				

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Guldner	1971										
Gurman and Kniskern	1978										
Harris	1979						*				*
Hise	1981										
Hof	1981										
Hovde	1968										
Hudson	1956										
Imbriorski	1963										
Improving Prospects	1976										
In Holy Matrimony	1958	*									
Kanoff	1978										
Kimmel and Van Der Veen				*			*				
Klemer and Smith	1975										
Knight	1979	*		*				*			
Knox and Patrick	1971			*						*	
Leigh	1976							*			
Locke	1951	*			*		*			*	
Mace	1975						*				
Mace and Mace	1975										
Mace	1979										
Mace and Mace	1978										
Mace and Mace	1981										
McDonald and Cleveland	1977										
McDonald and McDonald	1979										

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
McDonald and Nett	1974					*					
McGrath	1952										*
Markman and Floyd	1980										
Marriage Documents	1975		*								
Matz	1981										
Meadows and Toplin	1970										
Messinger, Walker, Freeman	1978										
Miller	1976										
Miller, Nunnally, Wackman	1976										
Mitman	1980		*						*		
Moore and Moore	1983										
Morris	1960								*		
Moser and Moser	1967	*					*	*			*
Most and Gurney	1983										
Myaos and Duehn	1977										
Nye	1979										
Oates	1958					*	*				
Oates	1975					*					*
Olson	1979										
Otto	1956										
Pastoral Guidelines	1977										
Pastor's Manual	1958									*	*
Pentz	1968	*					*				
Popenoe	1968	*					*				

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Premarital Counseling	1966						*		*		*
Rausch, Goodrich, Campbell	1963						*				
White House Conference	1980						*	*		*	
Reeves	1955						*				
Renne	1970	*					*				
Ringering	1978						*			*	
Rolfe	1975						*				*
Rolfe	1977										*
Rolfe	1975a										*
Roskelley	1980										
Rowlison and Hinn	1981	*	*				*		*		
Rutledge	1966										
Sattler	1960	*					*				
Sattler	1963							*			
Schiller	1977		*				*				
Schumm	1979										
Schweigert	1982										
Shonick	1975		*				*				
Shryock	1968										
Snyder	1979										
Spanier	1980	*							*		
Spalding	1927		*				*				
Sporakowski	1968						*				
Stahmann and Hiebert	1980	*				*			*		

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Stewart	1961		*							*	
Stuart	1975										
Stinett, Collins and Montgomery	1970										
Stone and Levine	1956										
Swain	1969										
Tate-O'Brien	1981										*
Terman	1938										*
Thompson	1979										*
Trainer	1965										
Van Zoost	1973										
Velandar	1979									*	
Votaw	1936										
Watts, ed.	1979										
Welsh	1971								*		
Westberg	1958		*								
Whitehurst	1968										
Whitney	nd										
Wood	1977										
Wright	1982			*			*				
Wright	1977						*		*		
Wright	1976						*				
Wright	1978	*					*				
Yorgason	1980										
Zytkoskee	1978		*								

V. Miscellaneous (continued)

Author	Year	Age/Maturity for Marriage	Counseling	Death	Gambling	Legal Considerations	Physical Health	Preparation for Marriage	Social Similarity	Substance Abuse	Wedding Ceremony
Total		18	17	6	2	8	26	9	16	12	13
Rank		2	3	9	10	8	1	7	4	6	5

VI. Skills

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
Albrecht	1979				*							
Anderson	1973											
Araji	1977											
Apolonio	1981					*					*	
Ard and Ard	1969										*	
Bader, Microys, Sinclair, Willet and Conway	1980				*						*	
Bader, Riddle and Sinclair	1981											
Barkingham	1982										*	
Barry	1968				*						*	
Beck	1975				*						*	
Berle	1938											
Bernstein	1977											
Bienvenu	1978	*			*						*	
Blaiser	1976											
Buckland	1977				*						*	
Burgess and Cottrell	1939											
Burke and Weir	1976											
Burnett, Egolf, Solon and Sullivan	1975				*							
Burr	1970											
Chadwick, Albrecht, Kunz	1976											
Clemens	1951											
Clinebell	1977		*		*				*			
Collins	1980						*					
Crider and Kistler	1979				*						*	

VI. Skills (continued)

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
Cutler and Dyer	1965											
Denver Program	1976											
Doman	1977				*							
Doyle	1955											
Druckman	1980	*			*		*				*	
Eastman and Reifler	1969											
Edson	1957											
Elkin	1977				*		*					
Ellis	1969											
Ellzey	1964											
Elmore	1969											
Fournier	1980				*	*					*	
Fournier	1982				*						*	
Fournier, Olson, Druckman	1980				*						*	
Fournier, Olson, Druckman	1980a										*	
Fuller	1967											
Furrer	1960							*				
Gangsei	1971											
Garcia-Marenko	1978				*			*			*	
Gilbert	1976											
Gleason	1977				*							
Glendening and Wilson	1972				*		*	*			*	
Goodrich, Ryder, Rousch	1968										*	
Guldner	1971					*					*	

VI. Skills (continued)

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
Guldner	1977				*		*				*	
Gurman and Kniskern	1978				*		*					
Harris	1979				*							
Hise	1981				*		*				*	
Hof	1981	*			*						*	
Hovde	1968				*						*	
Hudson	1956											
Imbriorski	1963											
Improving Prospects	1976						*					
In Holy Matrimony	1958				*		*					
Kanoff	1978											
Kimmel and Van Der Veen											*	
Klemer and Smith	1975				*			*				
Knight	1979				*							
Knox and Patrick	1971							*				
Leigh	1976							*				
Locke	1951											
Mace	1975											
Mace and Mace	1975											
Mace	1979				*		*				*	
Mace and Mace	1978				*						*	
Mace and Mace	1981				*							
McDonald and Cleveland	1977				*							
McDonald and McDonald	1979				*							

VI. Skills (continued)

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
McDonald and Nett	1974				*							
McGrath	1952							*				
Markman and Floyd	1980				*						*	
Marriage Documents	1975											
Matz	1981											
Meadows and Toplin	1970										*	
Messinger, Walker, Freeman	1978											
Miller	1976											
Miller, Nunnally, Wackman	1976				*						*	
Mitman	1980	*									*	
Moore and Moore	1983						*					
Morris	1960	*			*							
Moser and Moser	1967											
Most and Gurney	1983										*	
Myaas and Duehn	1977											
Nye	1979											
Oates	1958											
Oates	1975							*				
Olson	1979				*						*	
Otto	1956				*		*					
Pastoral Guidelines	1977				*							
Pastor's Manual	1958											
Pentz	1968											
Popenoe	1968											

VI. Skills (continued)

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
Premarital Counseling	1966							*		*		
Rausch, Goodrich, Campbell	1963				*	*			*		*	
White House Conference	1980	*	*	*	*	*	*	*	*		*	
Reeves	1955											
Renne	1970										*	
Ringering	1978									*		
Rolfe	1975							*			*	
Rolfe	1977											
Rolfe	1975a				*							
Roskelley	1980				*	*			*		*	
Rowlison and Hinn	1981										*	
Rutledge	1966				*		*	*			*	
Sattler	1960							*				
Sattler	1963				*							
Schiller	1977				*							
Schumm	1979				*		*				*	
Schweigert	1982						*					
Shonick	1975				*							
Shryock	1968											
Snyder	1979										*	
Spanier	1980							*				
Spalding	1927										*	
Sporakowski	1968	*					*	*			*	
Stahmann and Hiebert	1980				*	*	*	*	*		*	

VI. Skills (continued)

Author	Year	Acceptance	Awareness	Change Implementation	Communication	Decision Making	Enrichment	Financial Management	Husband/Wife	Parenting	Problem Solving	Sexual
Stewart	1961	*									*	
Stuart	1975											
Stinnett, Collins and Montgomery	1970	*			*		*				*	
Stone and Levine	1956				*						*	
Swain	1969										*	
Tate-O'Brien	1981				*						*	
Terman	1938										*	
Thompson	1979				*							
Trainer	1965											
Van Zoost	1973				*							
Velander	1979											
Votaw	1936											
Watts, ed.	1979				*						*	
Welsh	1971											
Westberg	1958										*	
Whitehurst	1968				*							
Whitney	nd											
Wood	1977											
Wright	1982				*							
Wright	1977										*	
Wright	1976				*							
Wright	1978				*						*	
Yorgason	1980				*			*				
Zytkoskee	1978				*							
Total		9	2	1	61	7	19	16	5	2	52	0
Rank		5	8	10	1	6	3	4	7	9	2	11

## APPENDIX E

### FIRST TABULATION OF FACTORS FROM THE LITERATURE

This appendix includes the first tabulation of factors found in the examination of the literature with a more detailed breakdown of the factors that constitute the taxonomy developed. They are included here to assist the reader in grasping the larger meanings of the terms used in the taxonomy itself.

<u>TOPIC</u>	<u>Survey Question(s)</u>
I. INTRAPERSONAL	
A. Emotional issues	1-5
1. anger	
2. coping with stress	
3. fears of rejection	
4. idealism, perfectionism	
5. needs and expectations	
6. security/insecurity	
7. self-awareness	
8. self-acceptance/esteem	
B. Family background	6
C. Motivation for marriage	7
D. Personal habits	8
E. Relationship skills	9
1. acceptance of others	
2. flexibility	
3. responsibility	
F. Values	10

<u>TOPIC</u>	<u>Survey Question(s)</u>
<b>II. INTERPERSONAL</b>	
A. Awareness of partner/relationship needs	11-14
1. commitment/bonding	
2. cooperation/teamwork	
3. intimacy/empathy	
4. open sharing/disclosure/honesty	
5. supportive of partner	
B. Changes over span of marriage	15-16
1. dating/courtship patterns	
2. dynamic nature of marriage	
3. goals, goal setting	
C. Communication	17
1. accuracy	
2. effectiveness of	
3. listening skills	
4. message sending	
5. styles	
D. Companionship	18
1. affirmation of partner	
2. demonstrating affection	
E. Crisis/conflict	19-22
1. assertiveness	
2. negotiating	
3. physical/psychological abuse	
F. Decision-making	23
G. Finances	24-27
1. "allowances"	
2. banking	
3. insurance	
4. management	
H. Lifestyle	28-30
1. common interests	
2. personal freedom in marriage	
3. routine/ritual building	

<u>TOPIC</u>	<u>Survey Question(s)</u>
II. INTERPERSONAL, continued	
I. Male/female differentness	31-33
J. Parenting	34-37
1. child rights	
2. relationships with child	
3. step-parenting	
K. Recreation	38-39
1. leisure time	
2. vacations	
L. Remarriages	40
1. adjustments	
2. "ready-made" family	
M. Roles	41-44
1. authority/power	
2. household tasks	
3. provider	
N. Sexuality	45-52
1. abuse, incest	
2. arousal physiology	
3. expectations	
4. family planning, contraception	
5. infidelity	
6. menopause	
7. physiology	
8. premarital experiences	
9. pregnancy	
O. Time priorities	53
1. private time	
2. with family	
3. work	

<u>TOPIC</u>	<u>Survey Question(s)</u>
III. EXTERNAL	
A. Church activity	54
B. Economics of marriage/family	55-57
C. Education	58-59
1. future	
2. comparative IQ levels	
3. past background	
D. Employment/vocation	60-62
1. husband's	
2. wife's	
3. relative importance	
E. Friends	63-64
1. former	
2. making new	
3. opposite gender friends	
F. Inlaw/family relationships	65-68
G. Living arrangements	69
H. Social activity	70
1. amount	
2. outlets	
IV. PHILOSOPHICAL	
A. Conventionality	71-73
1. church teachings	
2. family expectations	
3. societal mores	
B. Divorce/remarriage	74-76
1. forgiveness/healing	
C. Family as basic unit of society	77
D. Love definition	78

<u>TOPIC</u>	<u>Survey Question(s)</u>
IV. PHILOSOPHICAL, continued	
E. Marriage as ideal state	79
F. Philosophy of life	80
G. Religion	81-86
1. biblical principles	
2. church teachings on marriage	
3. degree of personal/couple commitment to	
4. marriage as sacrament	
5. "mixed" marriage	
6. observance/practice of	
7. spiritual nature of marriage	
V. MISCELLANEOUS	
A. Age/maturity at/for marriage	87-88
B. Counseling	89-90
1. how to obtain	
2. recognition of need signals	
C. Death	91-93
1. child	
2. self	
3. spouse	
D. Gambling	94
E. Legal considerations	95
1. child custody/support	
2. community property	
3. dissolution of marriage	
4. pre-nuptial agreements/contracts	
5. responsibilities in marriage	
6. wills, trusts, estate planning	
F. Physical health	96-97
1. dietary patterns	
2. handicaps/chronic problems	
3. premarital examinations	
4. maintaining health	

<u>TOPIC</u>	<u>Survey Question(s)</u>
V. MISCELLANEOUS, continued	
G. Preparation for marriage	98-99
1. need for	
2. preparing children for marriage	
3. required	
H. Social similarity	100
1. economic	
2. education/vocational	
3. racial/ethnic	
I. Substance abuse	101-102
1. alcohol	
2. drugs	
3. tobacco	
J. Wedding ceremony	103-104
1. philosophy/theology behind	
2. planning	
VI. SKILLS	
A. Acceptance	
B. Awareness	
C. Communication	
1. assertiveness	
2. disclosure	
3. listening	
4. message sending/receiving	
5. styles	
D. Enrichment	
1. growth planning	
2. trust building	
E. Husband/Wife	
1. affirmation	
2. role comfort	

TOPIC

## VI. SKILLS, continued

## F. Parenting

1. fathering
2. mothering
3. step-parenting
4. teaching

## G. Problem solving

1. conflict resolution
2. contracting
3. decision making
4. implementing change
5. negotiating
6. non-destructive "argument"/discussion
7. trust building

## H. Sexual

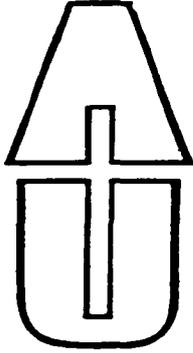
1. mutual pleasuring

## APPENDIX F

### SAMPLES OF PES FORMS AND ENCLOSURES

Included in this appendix are samples of the PES forms. Color-coding by union conferences surveyed was used to aid in accuracy of tabulation.

Three mailings were made and the three sets of covering information are included here.



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Dear friend:

Elder Roger Ferris, experienced Seventh-day Adventist minister and family life educator, is completing a survey of a select sample of SDA married persons. This survey is being done in relation with his doctoral dissertation. The results will be of great importance in guiding activities in the Home and Family Service and will significantly add to our research knowledge to help our church better prepare couples for marriage.

Thank you for taking a few minutes to contribute to this family life research. We assure you that all information will be handled

*John B. Youngberg* ly.

Since John B. Youngberg

*John B. Youngberg*

John B. Youngberg  
Associate Professor of Religious Education  
(Doctoral Advisor to Roger H. Ferris)

em



**VOLUNTEER PARK  
Seventh-day Adventist Church**

1300 EAST ALOMA • SEATTLE, WASHINGTON 98102 • 325-3544

Hello!

May I introduce myself? I am Elder Roger Ferris. I have been an Adventist Pastor for twenty-nine years. I am presently a candidate for the Doctor of Education Degree in Religious Education at Andrews University in addition to serving an active pastorate.

During my years of ministry I have had a special concern for Adventist Marriages. In these turbulent times they are being stressed as never before. Since the church sanctions marriages in its sanctuary and its pastors perform them, it seems to follow that the Church has an obligation to prepare couples for marriage.

The question, then, is what should be included in this preparation?

Your Union and Conference officers share my concerns and have provided a random sample of married persons names for this research study to discover what presently married Adventist persons think are important topics for premarital preparation.

Since this is a random sample and is a topic so vital to Adventist marriages and to the very future of the Church, your response to the enclosed anonymous survey is urgently needed. Please spend a thoughtful hour and share your own evaluation of these topics as you share from your personal observations as a married person.

Thank you for helping strengthen the Adventist family.

Yours in Christ,

Elder Roger H. Ferris  
Minister

Please!

It is urgent that an Adventist who has been married complete this form - you or your spouse can help.

Thanks for helping me to understand and build strength into the Adventist home and family!

Please complete and mail the survey today!  
Eda R. Ferris

Your help is urgently needed!

1. An Adventist who has been married completes the survey and mails it to me in the envelope provided.

OR

2. If you are unable or unwilling to complete the survey, RETURN THE SURVEY FORM in the envelope provided.

Thankyou,  
RH Ferris



**VOLUNTEER PARK  
Seventh-day Adventist Church**

1300 EAST ALOHA • SEATTLE, WASHINGTON 98102 • 325-9544

February 23, 1984

Hi!

Several weeks ago I mailed you a survey form on premarriage education for Seventh-day Adventists. Your response is most important to the success of this study.

I realize that my request for your time to complete the survey is an intrusion and I only ask because of my deep concern for Adventist families.

In fact, I am concerned enough to invest thousands of dollars of my own savings and six years of time while pastoring a large church to back up my words of concern with action!

May I count on your immediate support? Please complete the form and return it to me in the self-addressed envelope. If you are unable to spare the time at least return the form to complete my tally. Time is of the essence in submitting the research report to Andrews University.

Yours in Christ,

*Elder R. H. Ferris*  
Elder R. H. Ferris  
Minister

*Thanks for  
your considerate  
help!*

# PLEASE

## Read This!



**VOLUNTEER PARK**  
**Seventh-day Adventist Church**

1300 EAST ALOHA • SEATTLE, WASHINGTON 98102 • 325-5644

March 29, 1984

Hi again!

Accounting to your professors for a research project is very comparable to the annual accounting each of us must give to the Internal Revenue Service for our taxes and deductions! My doctoral committee at Andrews University wants me to contact you once again.

I mailed you a Premarriage Education Survey with a stamped return envelope on January 30, 1984 and a reminder with a duplicate survey form and a return envelope on March 2, 1984 seeking your assistance. Your name was selected randomly from Union Conference membership files. To validate the findings from my sample, I am required to account for as many of the names selected as possible. (Your responses are anonymous of course.)

Please help me complete my required accounting by checking one of the boxes below and then mailing this letter with the survey form to me in the return envelope provided today.

- 1. I have been busy but finally completed the survey. Here it is!
- 2. I have never been married so am not qualified to respond to the survey so am returning it.
- 3. I really do not care to participate in your study so am returning the survey.

Remember, any married Seventh-day Adventist may complete the survey.

Many thanks for your cooperation.

Roger H. Ferris  
 Minister

## PREMARRIAGE EDUCATION SURVEY

The purpose of this study is to identify those skills and factors essential in premarital preparation programs for Seventh-day Adventists in North America.

Scoring is on a scale of 1 on the left (unnecessary) to 7 on the right (must be included). You may also use any one of the intermediate points to indicate your opinion, but make only one response per item.

Please use a soft pencil to mark your evaluation of the subjects mentioned by darkening the space between the light parallel lines. These responses will be machine read. Make no other marks. If you wish to change a response, please erase cleanly.

The research assumes you are presently married. Looking back over your experiences in marriage, in your opinion, how important in preparation for marriage are the following topics?

	1	2	3	4	5	6	7	
1. Having a thorough psychological examination and possible psychotherapy	1.							
2. Help in resolving issues about personal fears, security/insecurity, self-esteem, rejection, and self-acceptance	2.							
3. Guidance in understanding of and dealing with perfectionism and idealism	3.							
4. Discussion of personal needs in and expectations about marriage	4.							
5. Training in awareness about self and partner	5.							
6. A counselor guided review of the family backgrounds of each partner and how they might influence the marriage	6.							
7. An examination of personal motives in wanting to marry at this time and to this partner	7.							
8. A review of personal habits and how the partner may react to them	8.							
9. Training in such relationship skills as accepting others, flexibility and responsibility	9.							
10. A guided exploration of personal and perceived paired values	10.							
11. An exploration of the accuracy and degree of openness, sharing, disclosure and honesty in the relationship	11.							
12. Suggestions about ways to increase commitment and early bonding in the marriage	12.							
13. An assessment of the level of cooperation, teamwork and supportiveness in the present relationship	13.							
14. An assessment of the level of intimacy and empathy in the present relationship	14.							
15. Emphasis on the dynamic (constantly changing) nature of marriage over time	15.							
16. An analysis of the patterns in and goals of the dating and courtship leading to the decision to marry	16.							
17. Training in communication skills for message sending, receiving (listening), styles used and open disclosure of facts and feelings	17.							
18. The importance of companionship, affirming the partner and non-sexual demonstration of affection and caring	18.							
19. Training in identifying and handling crisis and conflict in marriage	19.							
20. Understanding and identifying physical and psychological abuse in marriage	20.							
21. Learning to be assertive with kindness and caring toward the partner	21.							
22. Training in the skill of negotiation on relationship issues	22.							
23. Training in the essential skills of mutual decision-making	23.							
24. Training in the process of budgeting family income and expenses	24.							
25. Instruction in banking skills, insurance, property purchases and borrowing basics	25.							
26. A discussion of personal financial allowances for which no accounting is necessary	26.							
27. Negotiation about how and who will handle the finances	27.							
28. Discussion of personal freedom within the marriage	28.							
		1	2	3	4	5	6	7

	1	2	3	4	5	6	7
29. The identification of common interests and goals							29.
30. Suggestions for developing routines and rituals in marriage and family living							30.
31. An understanding of unique male and female approaches to issues and how each may reach different conclusions based on the same "facts"							31.
32. Examination of the qualities each gender brings to a marriage relationship							32.
33. Discovering differences in male and female thought processes							33.
34. A discussion of basic parenting skills							34.
35. Consideration of father and mother roles in the parenting process							35.
36. Examination of approaches to step-parenting and "ready-made" families							36.
37. Factors in suitability for and choices to become parents							37.
38. A discussion of personal preferences in the use of leisure time including TV, hobbies, friends, sports, and shared activities							38.
39. A discussion of vacation ideas including travel, camping, visiting relatives and staying at home							39.
40. An understanding of differences between first marriage and subsequent remarriages							40.
41. Clarification of the roles each expects to play in the marriage including what each will or will not do							41.
42. Discussing the relationship of power and authority in marriage							42.
43. Identifying provider and service roles for each partner							43.
44. Discussion of the division of household tasks							44.
45. A discussion of sexual expectations in marriage							45.
46. Training in sexual physiology - how the body is made and functions sexually							46.
47. Information on sexual arousal and satisfaction for both partners							47.
48. Discussion of sexual satisfaction from non-intercourse cuddling, hugging and closeness							48.
49. Discussion of sexual needs and behavior during pregnancy							49.
50. Discussion of feeling arising from premarital sexual experiences with partner and others							50.
51. Training in principals and techniques of contraception and family planning							51.
52. Discussion of sexual abuse, incest, infidelity and personal sexual limits							52.
53. A guided discussion of time priorities with partner, family, job or business, private time, friends, hobbies, church and other outside of family interests							53.
54. A discussion of the place and extent of church commitment and activity in the life of the family							54.
55. A study of the limits on choices within marriage imposed by financial resources							55.
56. Consideration of the impact of children on the financial abilities of the family to support them							56.
57. Analysis of the relationships between education, work experience, and the attainment of personal and marital goals							57.
58. Analysis of the degree of compatibility intellectually and educationally of the partners							58.
59. Future educational plans, the methods and time frame for realizing them							59.
60. Analysis of the work history of both partners							60.
61. A discussion of the husband's working and plans for the wife to work including how long, her need/right to a career of her own							61.
62. A discussion of the issues developing from either partner's offer of employment requiring relocation - whose job/career takes precedence							62.
63. A discussion about integration of the existing friendship networks of both partners and making new friends							63.
64. A discussion of opposite gender social friendships for both husband and wife that may not necessarily be mutual ones							64.
65. Sharing about the personal importance placed on and types of continuing relationships with each partners own family of origin							65.

	1	2	3	4	5	6	7
66. Developing plans for relationships with in-laws including visiting, vacationing with, where to spend holidays, receiving and giving gifts and accepting financial support	66.						
67. Discussing the relationship of children and grandparents	67.						
68. An open sharing of feelings and apprehensions toward members of the partner's family	68.						
69. Discussion of living arrangements for the new couple including where, costs, furnishings, own/rent home and if live-in or live-with relatives are to be part of the living arrangements	69.						
70. A sharing of social plans and activities including amount, type and alone or with others	70.						
71. A discussion of what family and friends expect of the new marriage and the degree of comfort the partners have about those expectations	71.						
72. A discussion of what the church expects of marriage and married couples both in their private and public lives	72.						
73. A discussion of societal changing attitudes toward life long marriage and traditional marriage functions	73.						
74. A discussion of divorce as an option arising from increasing failures within the marriage	74.						
75. A discussion of re-marriage after divorce has terminated a marriage from religious, social and practical perspectives	75.						
76. Consideration of forgiveness and healing as an option when infidelity on the part of the partner has occurred	76.						
77. A discussion of the family as the basic unit of all society in contrast to the couple as the basic unit	77.						
78. To create a mutual and working definition of love and marriage	78.						
79. To answer the question, "Is marriage the ideal state for all people?"	79.						
80. To write out and share with partner a philosophy of life statement	80.						
81. Training in Church and Biblical teaching on marriage	81.						
82. A discussion about "mixed" marriage between partners of different religion, racial or ethnic backgrounds	82.						
83. Determination of the degree of observance and practice of religious commitment	83.						
84. Clarification of the degree of personal and couple commitment to their religion	84.						
85. Training in the concept of marriage as a sacrament (that has religious merit in and of itself)	85.						
86. Pastoral counsel concerning the spiritual nature and impact of marriage	86.						
87. Discussion of age difference between partners and the impact of age difference on a marriage	87.						
88. An analysis of the level of maturity of each partner brings to the marriage	88.						
89. Training in identifying signals in the relationship that might indicate a need for counseling	89.						
90. Instruction in how to obtain helpful counseling if needed	90.						
91. Discussion of the effects of and coping with death of your marriage partner	91.						
92. Discussion of terminal illness and death of your child	92.						
93. Facing one's own mortality (inevitable death)	93.						
94. Helpful approaches to dealing with gambling by either partner	94.						
95. A presentation on the legal aspects of marriage including the wedding, support, community property, pre-nuptial agreements, separation, divorce and spouse abuse	95.						
96. Both partners having a physical examination	96.						

- |  |               |
|--|---------------|
|  | 1 2 3 4 5 6 7 |
| 97. An analysis of physical problems or potential problems and their impact on the marriage                  | 97.           |
| 98. Presenting a program of instruction to parents on preparing their children for marriage                  | 98.           |
| 99. Making participation in marriage preparation training mandatory before the church performs weddings      | 99.           |
| 100. Comparison of social and cultural backgrounds and the impact of differences on the marriage             | 100.          |
| 101. Searching out personal habits involving alcohol use   | 101.          |
| 102. Discussing the present use and impact on the marriage of addictive substances such as tobacco and drugs | 102.          |
| 103. Study of the influence of Christian theology on the format of the wedding ceremony being planned        | 103.          |
| 104. Help in planning and organizing the wedding ceremony and reception                                      | 104.          |

Following is a list of skills that may or may not be helpful in creating a successful marriage. Skills are defined here as tools to create desired relationships with. Please evaluate the importance of each one mentioned and indicate using the same scale (1-7) as above.

- |   |               |
|---|---------------|
|   | 1 2 3 4 5 6 7 |
| 1. The ability to accept people as they are                               | 1.            |
| 2. Full awareness of and about self and partner                           | 2.            |
| 3. Accurate communication of ideas and feelings                           | 3.            |
| 4. The ability to seek and use marriage enriching experiences             | 4.            |
| 5. Being an effective husband/wife  | 5.            |
| 6. Parenting  | 6.            |
| 7. Problem solving  | 7.            |
| 8. Conflict resolution  | 8.            |
| 9. Sexual skills for expression of love and attaining mutual satisfaction | 9.            |
| 10. Decision making, contracting  | 10.           |
| 11. Financial management  | 11.           |
| 12. Trust building  | 12.           |
| 13. Change implementation   | 13.           |

Please feel free to add any comments that you think may help the researcher in understanding pre-marital preparation and developing programs to meet the needs of Seventh-day Adventists who are about to be married.

**IMPORTANT RESPONDENT INFORMATION (Check boxes and fill blanks)**

1. ARE YOU:  Male  Female; Your age \_\_\_\_\_; Years an Adventist \_\_\_\_\_
2. ARE YOU: Presently Married  (Years this marriage \_\_\_\_\_); Separated ; Divorced ; Widow/widower .
3. TOTAL MARRIAGES: For you \_\_\_\_\_; For your spouse \_\_\_\_\_
4. Did you spend four hours or more in specific premarital preparation before this marriage? Yes  No . IF SO, was it with a Pastor ; Doctor ; Counselor ; Teacher .
5. DID YOU attend Adventist Schools? Yes  No . For how many years \_\_\_\_\_?
6. HOW MANY YEARS have you been an Adventist \_\_\_\_\_?
7. WHAT IS the approximate membership of the Adventist Church you attend \_\_\_\_\_? Is it located in a city or its suburbs  or the country or small town .

Thank you for your time. Please place your survey in the stamped envelope provided and mail today!

APPENDIX G

PILOT STUDY TABULATION

The tabulation of the pilot study using the Premarriage Education Survey yielded the following data that compares well with that later tabulated from the larger study itself.

TABLE 26  
SAMPLE CHARACTERISTICS OF PILOT STUDY POPULATION

Gender	<u>% Pilot</u>	<u>% Survey</u>
Male	33.33	38.13
Female	66.66	61.87
Age	<u>Years</u>	<u>Years</u>
Mean	47.27	45.93
Median	52.00	42.00
Marital Status	<u>% Pilot</u>	<u>% Survey</u>
Married	100	96.04
Separated	0	.72
Divorced	0	1.44
Widow/Widower	0	1.80
Length of Marriage	<u>Years</u>	<u>Years</u>
Mean	25.66	19.61
Median	25.00	15.50
Premarital Preparation	<u>% Pilot</u>	<u>% Survey</u>
Yes	17.50	19.06
No	82.50	80.94

## APPENDIX H

### RESPONDENTS' COMMENTS

Space was included on the Premarriage Education Survey for respondent comments and this invitation was given:

"Please feel free to add any comments that you think may help the researcher in understanding premarital preparation and developing programs to meet the needs of Seventh-day Adventists who are about to be married."

This appendix takes note of all comments made and includes the substance while deleting editorially extraneous words to conserve space. The identification pattern is first Male or Female (M or F); age of respondent (if provided); and after the hyphen, the survey serial numbers (numbers 000-315 are North Pacific Union, 400-599 are Southern Union, 700-899 are Lake Union). For the convenience of the reader, the comments have been grouped under general subject headings.

#### Sampling Problems

"I am returning this as I am not a married person--never have been! I am a single . . . student at AU. Thanks though--I had a good laugh!" F 00-824

"Sorry I cannot be of help. . . . My wife and I resigned membership in the SDA Church . . . three years ago after realizing that the basic Adventist doctrines are based on extra-biblical beliefs. . . . We are very happily married, just had our 38th anniversary. Marriage is better than ever since we became Christians dedicated to the Gospel of the new covenant." M 59-515

"I am not married." F 00-414

"Miss \_\_\_\_\_ is a 12th grader in one of our SDA academies. . . . Therefore we are returning your materials." M 17-754

"\_\_\_\_\_ is deceased. His widow is 87 and infirm. I am the daughter. I filled it in, as I understand its importance." F 55-510

### Ministers' Comments

(none noted)

Distributed 40 - received 25 returns

62.5% response

### Religious Comments

"We are of the belief that if all participants would study the Testimonies prior to marriage, many divorces would be uncalled for." F 56-190

"The success for happy marriage (sic) is God at the center and commitment to each other." F 30-197

"If it's God's will (sic)." M 32-224

"You have a good project. . . . However, you left out the most important question. How many (sic) in prayer and Bible study and personal dependence on Christ. Christ is the answer to every question on these four pages. Why don't we trust Him more!" M 63-131

"Be sure that he plans to live the Christian life, too." F 66-003

"The most important thing in any marriage (I feel) is . . . God being present in the family--a member of the family." F 27-130

"God should be the head of the family. If He is, all other things do fall into place. We still have to work at it, but it's much easier." F 30-852

"As a minister . . . all of your years I'm sure you know the same as I that there is adequate instruction in the Bible for children as well as parents if only parents would obey God's instructions. . . . God's laws and instructions are incessantly my own personal opinion." M 66-807

"As far as sexual skills . . . I feel that using the Bible as a guideline for pure love in marriage and with time and caring each partner can feel loved and fulfilled." F 49-702

"Putting Christ first, pardner (sic) second, and self last comes by having love which is Christ like--then can have love for one another." F 71-516

"By placing Christ at the head of your home and allowing His word as the authority, all problems can be overcome. It can be done today! God's Spirit will lead. You must be led." M 66-883

". . . should not be problems if each were taught the roles the Creator intended for them; young women, in particular, try to exceed their sphere nowadays." M 42-882

"Because they have not gained true self-confidence in them selfs (sic) we need to show them where true confidence comes from [ the Father ]." F 42-027

"Feel somewhat at a loss as how to mark your questioner (sic). Guess I feel if one follows the counsule (sic) given in the Spirit of Prophecy marriage should be a success." M 63-008

"What to do? Run a powerful Sabbath School program. Give us well-trained Spiritual pastors with a little more couth. Stick to spiritual emphasis. Get the kids at entry level, keep the youth and feed the souls of the adults and the Christian, spiritual marriages will come as a by-product: it's 99% likely a well-grounded child will make a well-grounded marriage when it is time." F 40-810

". . . mine is a divided home. I have counseled many people against such marriages." F 52-772

"Respondent married a Catholic. Was refused marriage both by a priest and a SDA pastor. She reports that they were married by a Methodist pastor 'with rich blessing!'" Then she adds, "No church has the right to ignore love." F 32-750

"Since man's wisdom is feeble at best, a discussion on total commitment to God's will in marriage would solve many problems." F 55-051

"I think it is hard--unless both give their wills (hearts)." F 52-598

"Both parties must know that Jesus is the answer to any problem, and only by relying on Him can a marriage truly succeed." F 39-135

"Love and allegiance to God by both partners is all that's needed to make a marriage work when two people are in love such as we are." M 48-557

"The most important thing in a marriage is that both have the same Christian beliefs. If you are unequally yoked, you are asking for problems." F 32-108

"The most important aspect of a successful marriage is that each partner have an active relationship with Jesus and place Him #1 in their relationship. My husband and I knew Jesus brought us together and, with His guidance, each year of marriage gets better and better." F 30-058

"The relationship of Christ and the church are the closest image of what a perfect marriage is. The comparison of that relationship is the best precursor to the wedding vows." M 30-166

### Preparation

"Counselor must deal first with most vital matters." M 70-207

"Every couple will have different needs . . . but perhaps the area of skills . . . is most important." F 48-168

"I asked for counsel and talked with a minister I trusted and valued. He was entirely superficial and as I look back very ineffective." F 62-065

"My husband and I loved . . . very much, but we would have had a much happier marriage if we had gone for counseling and been able to communicate with each other." F 56-215

"Weeks or months of counseling will not change the fact that he . . . , she can change for good or worse." F 56-215

"I had no counseling and had a happy 29-year marriage terminated by death. This second marriage no counseling either, but very happy. However, I think it would be excellent to have for young couples." F 72-248

"Talk on sex was not done in our home. I still have problems with sex and I feel young people should definitely know what is in store. I have married a very sensual person and I am not. It causes problems." F 33-239

"More specific premarital counseling for couples with ready-made families such as a Christian's responsibility to

stepchildren and dealing with former spouse and ex in-laws." M-32-260

"Make it simple enough to be easily understood, but specific enough to cover the major needs/questions. I don't approve of a mandatory [ premarital preparation ] rule." F 77-281

"This type of program is needed and will help young people and others know how to cope. It could save years of heartache and misunderstanding." F 66-514

"Many of these things should be learned before serious dating even begins. Just before marriage is not an ideal time: couples look on each other as 'perfect'." F 54-299

"Don't make it so complicated." M 70-576

"Our marriage would have benefited from such help. I don't think that making participation in marital preparation training should ever be mandatory before a church performs a wedding. I think that a marital preparation course should be available in schools and churches. Participation should be encouraged." F 63-237

"I wouldn't want someone getting too personal with me or my spouse." F 25-087

"Couples should be told that their relationship the day after marriage will be exactly the same as before and that being Mr. and Mrs. does not suddenly solve the fears and worries that they may have had about one another." F 35-881

"I am glad to see that the church may finally be taking a much needed step toward premarital counseling." F 35-881

"Young people need more than a few hours with any type of counselor. They need seminars, books, parental guidance, lots of serious discussion between themselves, less late dating, more maturity and seriousness and understanding that marriage is not based on emotion alone. I wish I could have had this type of help." F 54-088

"Premarital sexual training and counseling best done by physician." M 41-098

"I believe it's time that we as a church start educating our young people to be more equipped for a happy home instead of how our young mothers can be a better legal secretary or such." M 61-252

"This is a very, very important issue. Nobody seems to know what to tell you before your (sic) married, but everyone has

advice when problems occur, most of it bad. Most marriages end in divorce because they end in ignorance! This is one area we as people are very weak in." M 31-560 (A medical doctor)

"I am a very conservative S.D.A....but none of our successes or failures could have come from premarital training sessions given by an overly God-like ego marriage know-it-all!" F 40-810

### Survey Form

"1, 2 and 3 answers are because we feel the question or statement is just to use common sense not that you need special training in that area." F 44-273

"Some of the questions were hard to understand so I used my own background in answering them." M 73-077

"It seems that some of the items listed would not have meaning until faced with the situation." F 47-151

"#15 [ dynamic change of marriage over time ] on a scale of 1-7 should rate 14! #84 [ degree of personal and couple commitment to their religion ] rates 21!" M 40-029

"Much beyond the understanding of most people." M 46-567

"I doubt that my opinion can have any significance to you but I have checked the items that I feel had any relativity to us . . . the balance are blank." M 83-880

"Answer on many questions would vary depending on ages of couples, past experience, etc. Last section [ skills ] too vague for meaningful responses." M 55-894

"Many of your questions needed explanation, it was not clear what you want." F 30-542

"To some degree almost every area covered could be of some help to everyone concerned." M 49-103

"Some of these questions need discussion when the need arises--not necessarily as premarital counseling." F 54-107

"Some items are difficult to evaluate as they do not apply to all couples preparing for marriage." F 60-165

"If you had to do all this, no one would get married. Makes (sic) me tired just looking at the form. Sorry." F 00-139

"This survey form [ as filled in ] may not be too accurate."  
F 75-102

"I am in my 70s . . . been married before and widowed. Remarried about 8 months ago and I see no point in all the questions. More for young people." F 72-071

"Questionnaire much too long . . . some questions are not real clear as to what you are getting at." F 36-106

"I know my spouse would have answered the questions totally different than I." F 25-087

"Questions too high geared, more for college professors."  
F 00-221

"FOOLISH NESS (sic)." M 00-052

". . . I am not all qualified to answer . . . I had only a short marriage at a very young age, and have been divorced now for 37 years . . ." F 56-735

"This is absolutely the dumbest survey I have ever taken! The questions are ridiculous. The church has absolutely no business in the required marital preparation business as indicated by #99. Couples will simply go outside the church --driven there by the church's interfering." F 40-810

"Most of the questions are surely things that should be discussed but I marked them #1 because I do not feel they are necessary or should be discussed with a counselor before marriage. They should be discussed in the normal course of courtship." F 40-810

"I really don't understand why for all these questions . . ."  
F 75-232

"All of your questions are wonderful but unrealistic."  
F 49-047

". . . if my husband and I had been presented this list, I'm sure we both would have been scared out of ever getting married." F 62-021

"Many of these issues need to be settled before relationships begin. Many are very individualized and many are right on target." M 34-781

"Some of the questions are hard to answer because of so many qualifications. . . . Emphasis on some of these items brings tension and confusion." F 55-051

"Many [ items ] . . . will not be addressed in marital preparation plans as they will be faced much later and in different context." F 33-056

A Marriage and Family Counselor reports that he sees some problems from item analysis theory with the survey. He mentions "difficulty understanding the scale, i.e., unnecessary vs. included, many items appear vague and repetitive" and some items "cannot be addressed until after the marriage." M 32-004

"I feel that many of the questions are disgusting (sorry!). To me a lot of these questions are too worldly and I just don't care to answer them." F 29-211

"I find it too difficult to answer. I find myself in no place to answer for other's marriage preparation. This is other's business, certainly not mine." F 40-025

"I find this questionnaire quite difficult. Forty years of faithful but poor marriage." M 65-018

### Skills

". . . perhaps the area of skills . . . is most important." F 48-168

"Good communication skills can't be stressed enough in my opinion." F 42-292

"I am learning to be more assertive, talk back a little, make him face decisions. . . ." F 62-065

"I did not know how to deal with jealousy and possessiveness." F 62-065

"We loved each other but didn't understand each other." F 56-215

"The most important thing in any marriage . . . is continued communication between partners." F 27-130

"If strong personal relationships are developed as patterns, then coping will come as the situation requires. To try to cover too much subject matter would dilute effectiveness." F 47-151

"I think discussing and agreeing upon discipline methods is very important if you plan to have children." F 46-580

"More stress on communication in all areas." F 26-121

"The ability to accept people as they are could lead a person to choose a mate that is very substandard to self." F 65-066

Respondent referred to a number of items as "summing up the areas of greatest need in our marriage and in my life."  
 "They were: #2 (issues re: fear, insecurity, self-esteem, rejection), #3 (dealing with perfectionism and idealism), #12 (early bonding in marriage), #17 (communication skills), #18 (companionship and non-sexual demonstration of affection and caring)." F 40-133

"Communication is the key to all relationships." F 00-775

"Respondent writes at length about an only child marrying someone from a larger family needing to learn "skills of give and take". F 46-827

"Couples entering a second marriage with children need extra counsel." F 39-135

"The ability to accept criticism and to put faith in such by each partner." M 25-089

"Dealing with parents is sometimes hard. At almost 27 years old I had a very hard time convincing my mother that I was capable of making the decision to marry." F 28-544

#### Miscellaneous Comments

"Feel Engaged Encounter is a must. Also focus on the Family films, read Dobson's books and listen to his tapes . . . after . . . have been married for awhile go to Marriage Encounter." F 30-197

"I am concerned at the present time with married couples on the verge of divorce . . . what is being done for them? How are we mending lives that are broken?" F 30-197

"I believe pornography has a much greater impact on our lives than people want to admit . . . I think it is the impact of "men talk" in very early years." F 62-065

"I didn't know I had a choice until I was 50 years old . . . and did not have to respond as others expected." F 56-215

"I do not believe in wives working outside the home after marriage in an environment in close association with those of the opposite sex and especially after having children." M 51-442

"No hasty marriage--learn to know him or her." F 66-003

"One's philosophy of life can be greatly influenced by family or ethnic background...I feel influenced by my home life...that the thinking of associates here [in U.S.A.] seems based on a different idea from mine." F 60-466

"I am 83 years of age, have been married to the same girl since 1926 and we awaiting Jesus' return together." M 83-880

"Love in a marriage is a continual growing relationship, a partner should never take the other for granted. Each one should be willing to do as much as possible to make the other happy." F 35-543

"These days sex has become a God of evil satisfactions. Sex, in its purity, is a beautiful gift of love." F 75-102

"Have them understand although sex is very enjoyable, it is a very small part of a successful marriage. It is important to be good friends, to be honest and to respect each other and to have the same faith and best to have same level of education." F 54-158

"Important to pass along [enclosed xeroxed article on premenstrual syndrome] to those you are counseling [before marriage - during -after?]." F 37-309

"Many men feel that if they are successful in providing financially and sexually that a wife should be happy. Most women complain of the cherishing end of marriage that is neglected in showing the little courtesies and showing of love in little ways that are usually not done or thought about by most men." F 42-185

"Please--the church is getting too involved in programs! Don't try to get into legislation now on people's private and emotional lives... the church's role is the spiritual soul. Stick to that--get it right--and keep your noses out of everything else! God save us from more surveys and bureaus of this sort!" F 40-810

"I believe the greatest mistake... is the misconception regarding the stark realities of marriage living on cloud 9... doesn't last long. A good marriage takes work and commitment and divorce is a zero option." M 52-269

Other items of importance: "Tithe paying, marriage to unbeliever, follow-up by marrying pastor over the years, diet--meat eating, health foods--family worship, sense of humor, not getting mad or sick at same time, reading

Adventist Home . . . opposites may also attract and be acceptable if common goal is the same. (sic)" F 49-0471

"Our pastor who didn't know me, talked one-half hour in general terms before agreeing to perform the ceremony. I wish with all my heart he had talked to us more in depth and given us some of the realities of marriage which you have outlined in your questionnaire. I know we would not have been married. With God's help we have a tolerable life together, but it has been such a horrendous struggle that often I weary of the effort and wish I never had any relationship. Anyway, we are coping . . . your efforts are laudable. Just hurry!" F 35-881

"The most important thing in a marriage is to accept your partner the way he or she is, and each one should have there (sic) own space." F 54-188

"I do not believe in counsueling (sic) or psychiarits (sic) can help - if the couples are not yet mature enough to figure out what is best for their marriage relationship - they'd better not marry." F 66-471

Respondent made several open-ended points on the questionnaire.

Researcher wrote and sought additional comment. Her response is condensed

here:

"I do not believe that Adventist pastors, in general are qualified to give premarriage counseling. Some have marital problems themselves."

". . . We did have premarital counseling . . . but he did not get personal . . . but I do believe I would have resented him had he gone off and asked some of the detailed questions on your survey . . . the training should begin a lot sooner (than when they have decided to marry) . . . I would like to see our church have a trained marriage counselor available, free of charge, to help couples having problems. A lot of people just can't afford \$30.00 an hour for counseling . . . P.S. I would rather participate on a one-to-one basis than with a group . . . I think it is hard for people to truly tell their feelings in a group." F 25-087a.

APPENDIX I

TABLE 27

ANALYSIS OF VARIANCE OF PES RESPONSES AND DEMOGRAPHIC VARIABLES

TOPIC	FACTOR	ESTIMATE OF MEANS			
		n=106 Male	n=172 Female	n=278 F	<u>p=.01</u>
I	A Emotional issues	4.43	4.76	4.58	
	B Family background	4.33	4.77	3.48	
	C Motivation for marriage	5.32	5.79	4.84	
	D Personal habits	5.43	5.31	.42	
	E Relationship skills	5.12	5.48	2.75	
	F Values	4.37	4.81	3.77	
II	A Awareness of needs	5.28	5.63	4.19	
	B Change in marriage	4.68	5.07	4.23	
	C Communication	5.17	5.73	6.57	.0109*
	D Companionship	6.01	6.34	4.43	
	E Crisis/conflict	5.39	5.57	1.15	
	F Decision-making	5.25	5.60	3.48	
	G Finances	5.39	5.65	2.87	
	H Lifestyle	4.98	5.38	6.75	.0099*
	I Male/female difference	4.69	5.02	3.58	
	J Parenting	5.26	5.64	5.97	.0152
	K Recreation	4.97	5.04	.13	
	L Remarriages	4.65	4.87	.78	
	M Roles	4.99	5.29	2.56	
	N Sexuality	4.99	5.25	2.21	
	O Time priorities	5.01	5.46	4.31	

NOTE: \*Significant at .01 level; others significant at .05 level

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS			
		n=106 Male	n=172 Female	n=278 F	$p=.01$
III	A Church Activity	5.76	6.05	2.46	
	B Economics of marriage	5.31	5.40	.32	
	C Education	4.88	5.06	.85	
	D Employment/vocation	4.91	5.30	5.01	
	E Friends	4.50	4.92	4.47	
	F In-law/family relations	4.79	5.43	14.57	.0002*
	G Living arrangements	5.62	6.16	8.05	.0049*
	H Social activity	4.79	5.12	2.12	
IV	A Conventionality	4.31	4.55	1.44	
	B Divorce/remarriage	4.26	4.71	3.86	
	C Family basic unit	4.64	4.72	.10	
	D Love definition	5.32	5.91	7.73	.0058*
	E Marriage ideal state	4.17	4.34	.40	
	F Philosophy of life	3.94	4.20	.99	
	G Religion	5.56	5.89	5.11	
V	A Age/maturity	4.85	4.92	.14	
	B Counseling	5.17	5.65	6.30	.0127
	C Death	4.11	4.73	6.68	.0103
	D Gambling	3.75	3.81	.05	
	E Legal considerations	4.48	4.60	.20	
	F Physical health	5.46	5.60	.55	
	G Preparation for marriage	4.46	4.77	2.15	
	H Social similarity	4.68	5.22	5.54	.0193
	I Substance abuse	5.17	5.45	1.42	
	J Wedding ceremony	4.54	4.53	.01	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS			
		n=106 Male	n=172 Female	n=278 F	$\rho=.01$
VI	A Acceptance	6.20	6.42	2.07	
	B Awareness	6.07	6.26	1.70	
	C Communication	6.17	6.53	6.15	.0137
	D Enrichment	5.58	5.84	1.78	
	E Husband/wife	5.94	6.48	11.28	.0009
	F Parenting	5.85	6.25	5.94	.0154
	G Problem solving	6.04	6.33	3.89	
	H Conflict resolution	6.04	6.31	3.10	
	I Sexual skills	5.46	5.85	4.20	
	J Decision-making	5.58	5.97	5.66	.0180
	K Financial management	6.04	6.28	2.67	
	L Trust building	6.21	6.30	.35	
	M Change implementation	5.06	5.60	8.60	.0036*

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS						
		n=30 20-29	n=89 30-39	n=56 40-49	n=41 50-59	n=38 60-69	n=24 70-Up	n=278 F p=.01
I	A Emotional issues	4.34	4.74	4.61	4.79	4.56	4.54	.63
	B Family background	4.83	4.69	4.82	4.71	4.55	4.67	1.17
	C Motivation for marriage	5.47	5.53	5.52	6.00	5.66	5.58	.53
	D Personal habits	5.40	5.34	5.18	5.68	5.37	5.21	.54
	E Relationship skills	5.07	5.39	5.22	5.78	5.37	5.00	.94
	F Values	4.63	4.93	4.59	5.07	4.00	3.96	2.54
II	A Awareness of needs	5.58	5.36	5.36	5.80	5.83	5.15	1.53
	B Change in marriage	4.67	4.96	4.68	5.29	4.91	5.08	.99
	C Communication	5.67	5.58	5.38	5.88	5.37	5.04	.85
	D Companionship	6.30	6.13	6.02	6.29	6.47	6.33	.80
	E Crisis/conflict	5.26	5.44	5.27	5.83	5.75	5.63	1.45
	F Decision-making	5.13	5.45	5.27	5.93	5.68	5.29	1.38
	G Finances	5.33	5.46	5.25	5.85	5.80	6.04	2.59
	H Lifestyle	5.40	5.05	4.99	5.46	5.44	5.46	1.54
	I Male/female difference	4.66	4.88	4.67	5.24	4.92	5.11	1.07
	J Parenting	5.46	5.21	5.42	5.80	5.84	5.69	2.14
	K Recreation	5.15	4.76	4.64	5.34	5.38	5.48	2.11
	L Remarriages	4.67	4.80	4.68	5.29	4.53	4.71	.69
	M Roles	5.14	5.12	5.01	5.37	5.29	5.32	.38
	N Sexuality	4.98	5.16	5.14	5.31	5.01	5.32	.33
	O Time priorities	5.23	5.33	5.00	5.49	5.31	5.50	.48

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS							F	p=.01
		n=30 20-29	n=89 30-39	n=56 40-49	n=41 50-59	n=38 60-69	n=24 70-Up	n=278		
III	A Church activity	5.60	5.87	5.79	6.29	6.16	6.04	1.17		
	B Economics of marriage	5.10	5.15	5.09	5.65	5.92	5.74	3.52	.0043*	
	C Education	4.80	4.93	4.73	5.12	5.34	5.29	1.07		
	D Employment/vocation	4.99	5.03	4.67	5.54	5.66	5.40	3.30	.0066*	
	E Friends	4.55	4.83	4.55	4.82	4.89	4.98	.45		
	F In-law/family relations	5.26	5.17	4.75	5.38	5.55	5.28	1.87		
	G Living arrangements	6.20	5.53	5.61	6.51	6.47	6.29	4.39	.0007*	
	H Social activity	5.00	4.94	4.89	5.15	5.24	4.75	.33		
IV	A Conventionality	4.57	4.23	4.26	4.72	4.69	4.79	1.13		
	B Divorce/remarriage	4.41	4.28	4.35	4.96	4.78	4.97	1.28		
	C Family basic unit	4.33	4.62	4.46	4.98	4.89	5.13	.80		
	D Love definition	5.50	5.53	5.64	5.80	6.16	5.67	.81		
	E Marriage ideal state	4.10	4.27	4.13	4.56	4.29	4.38	.23		
	F Philosophy of life	4.67	4.29	3.73	4.15	3.79	4.00	1.10		
	G Religion	5.74	5.65	5.53	6.14	5.96	5.74	1.66		
V	A Age/maturity	4.72	4.83	4.70	5.00	5.26	5.06	.75		
	B Counseling	5.13	5.59	5.13	6.01	5.55	5.13	2.19		
	C Death	4.33	4.46	3.98	5.23	4.78	4.27	2.23		
	D Gambling	3.03	3.70	3.50	4.07	4.26	4.54	2.14		
	E Legal considerations	4.23	4.27	4.13	5.15	4.82	5.63	2.67		
	F Physical health	5.23	5.54	5.05	5.79	6.13	5.75	3.11	.0095*	
	G Preparation for marriage	4.42	4.64	4.34	4.78	5.21	4.60	1.40		
	H Social similarity	5.10	4.88	4.50	5.34	5.71	4.96	2.30		
	I Substance abuse	4.60	5.10	4.76	6.02	6.22	6.02	5.88	.0000*	
	J Wedding ceremony	4.82	4.56	3.79	4.87	4.92	4.63	2.81	.0173	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS							
		n=30 20-29	n=89 30-39	n=56 40-49	n=41 50-59	n=38 60-69	n=24 70-Up	n=278 F	<u>p=.01</u>
VI	A Acceptance	6.13	6.33	6.50	6.54	6.16	6.21	.73	
	B Awareness	5.67	6.16	6.29	6.34	6.39	6.08	1.69	
	C Communication	6.47	6.54	6.41	6.46	6.24	5.83	1.55	
	D Enrichment	5.87	5.80	5.39	6.12	5.87	5.38	1.42	
	E Husband/wife	6.23	6.34	6.14	6.44	6.29	6.13	.34	
	F Parenting	5.83	5.99	6.05	6.44	6.21	6.17	.96	
	G Problem solving	6.10	6.25	6.11	6.41	6.34	5.96	.70	
	H Conflict resolution	6.20	6.26	6.00	6.34	6.21	6.25	.44	
	I Sexual skills	5.87	5.88	5.50	5.59	5.79	5.42	.70	
	J Decision-making	5.80	5.83	5.50	5.85	6.08	6.13	1.21	
	K Financial management	5.97	6.15	6.00	6.34	6.42	6.42	1.10	
	L Trust building	6.53	6.28	5.98	6.49	6.34	6.04	1.22	
	M Change implementation	5.50	5.46	5.14	5.49	5.37	5.46	.41	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS						
		n=18 1-5	n=24 6-10	n=44 11-19	n=50 20-29	n=60 30-39	n=82 40-Up	n=278 F p=.01
I	A Emotional issues	5.05	4.70	4.53	4.76	4.47	4.61	.51
	B Family background	4.71	4.10	4.31	4.84	4.50	4.74	.73
	C Motivation for marriage	5.95	5.76	5.41	5.57	5.68	5.55	.32
	D Personal habits	5.86	5.52	5.44	5.55	5.29	5.11	1.12
	E Relationship skills	5.90	5.24	5.47	5.18	5.18	5.40	.71
	F Values	5.43	4.62	4.97	4.80	4.53	4.33	1.63
II	A Awareness of needs	6.13	5.10	5.37	5.72	5.45	5.39	1.72
	B Change in marriage	5.76	4.90	4.73	4.93	5.02	4.73	1.72
	C Communication	6.00	5.43	5.75	5.76	5.53	5.20	1.19
	D Companionship	6.76	6.00	6.00	6.29	6.24	6.15	1.25
	E Crisis/conflict	5.94	5.68	5.53	5.45	5.33	5.50	.76
	F Decision-making	5.71	4.95	5.69	5.29	5.45	5.56	.87
	G Finances	5.42	5.64	5.52	5.42	5.58	5.64	.29
	H Lifestyle	5.84	5.03	4.94	5.08	5.27	5.28	1.65
	I Male/female difference	5.22	4.65	4.18	4.83	5.01	4.85	.50
	J Parenting	5.70	5.65	5.51	5.22	5.40	5.62	.88
	K Recreation	5.31	4.74	5.20	4.82	4.86	5.15	.68
	L Remarriages	5.43	4.86	5.19	4.59	4.76	4.62	.90
	M Roles	5.83	5.18	5.18	5.00	5.09	5.18	.94
	N Sexuality	5.29	5.26	4.88	4.94	5.15	5.31	.77
	O Time priorities	5.52	5.57	5.22	5.10	5.34	5.26	.32

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS							
		Years an Adventist and: n=18 <u>1-5</u>	n=24 <u>6-10</u>	n=44 <u>11-19</u>	n=50 <u>20-29</u>	n=60 <u>30-39</u>	n=82 <u>40-Up</u>	n=278 F	<u>p=.01</u>
III	A Church activity	6.24	5.81	5.78	5.88	5.92	6.00	.33	
	B Economics of marriage	5.40	5.32	5.35	5.31	5.25	5.47	.24	
	C Education	5.05	5.12	4.66	4.91	4.79	5.25	1.08	
	D Employment/vocation	5.68	5.17	4.80	4.98	4.98	5.35	1.66	
	E Friends	5.24	4.88	4.67	4.53	4.61	4.89	.82	
	F In-law/family relations	5.54	5.40	5.11	4.99	5.11	5.25	.69	
	G Living arrangements	5.71	6.05	5.81	5.92	5.76	6.20	.81	
	H Social activity	5.10	5.05	5.06	5.04	4.84	5.01	.12	
IV	A Conventlonality	4.54	4.90	4.21	4.33	4.15	4.70	1.43	
	B Divorce/remarriage	4.86	4.32	4.74	4.12	4.28	4.85	1.49	
	C Family basic unit	4.52	5.43	4.47	4.43	4.45	4.95	1.28	
	D Love definition	5.62	5.71	5.63	5.33	5.66	5.93	.80	
	E Marriage ideal state	4.14	3.81	4.94	4.29	4.23	4.21	.79	
	F Philosophy of life	4.76	3.71	4.16	4.49	3.95	3.91	1.12	
	G Religion	6.20	6.04	5.80	5.64	5.56	5.78	1.27	
V	A Age/maturity	5.17	5.36	4.67	4.62	4.85	4.99	.96	
	B Counseling	5.64	5.55	5.38	5.24	5.44	5.58	.40	
	C Death	5.13	5.10	4.39	3.97	4.67	4.41	1.73	
	D Gambling	4.24	4.62	4.13	3.33	3.35	3.93	2.07	
	F Physical health	5.60	5.50	5.09	5.41	5.52	5.80	1.24	
	G Preparation for marriage	4.88	5.12	4.41	4.43	4.50	4.80	.95	
	H Social similarity	4.62	5.23	4.47	4.82	4.89	5.44	1.91	
	I Subatance abuse	5.24	5.43	5.20	4.78	5.12	5.87	2.48	
	J Wedding ceremony	4.52	5.26	4.30	4.38	4.67	4.44	1.00	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS							
		<u>n=18</u> <u>1-5</u>	<u>n=24</u> <u>6-10</u>	<u>n=44</u> <u>11-19</u>	<u>n=50</u> <u>20-29</u>	<u>n=60</u> <u>30-39</u>	<u>n=82</u> <u>40-Up</u>	<u>n=278</u> <u>F</u>	<u>p=.01</u>
VI	A Acceptance	6.33	6.33	6.09	6.27	6.47	6.37	.40	
	B Awareness	6.38	6.38	5.78	6.12	6.23	6.24	1.07	
	C Communication	6.66	6.86	6.38	6.47	6.40	6.18	1.54	
	D Enrichment	6.33	6.38	5.84	5.53	5.58	5.66	1.71	
	E Husband/wife	6.71	6.57	6.31	6.12	6.29	6.18	.92	
	F Parenting	6.29	6.33	6.03	5.82	6.35	6.00	1.21	
	G Problem solving	6.43	6.62	6.22	6.14	6.23	6.11	.81	
	H Conflict resolution	6.62	6.57	6.09	6.04	6.26	6.12	1.16	
	I Sexual skills	6.00	6.43	5.69	5.31	5.90	5.56	2.09	
	J Decision-making	6.19	6.33	5.72	5.75	5.82	5.70	1.17	
	K Financial management	6.14	6.57	6.31	5.94	6.11	6.25	1.04	
	L Trust building	6.43	6.10	6.22	6.39	6.26	6.22	.27	
	M Change implementation	5.62	5.57	5.28	5.27	5.48	5.34	.31	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS					F	n=278 <u>ρ=.01</u>
		n=267 <u>Married</u>	n=2 <u>Separated</u>	n=4 <u>Divorced</u>	n=5 <u>Widow/er</u>			
I	A Emotional issues	4.62	5.50	4.15	5.44	1.22		
	B Family background	4.58	5.50	5.00	5.00	.28		
	C Motivation for marriage	5.60	6.00	5.50	6.00	.12		
	D Personal habits	5.34	4.00	6.25	5.80	1.07		
	E Relationship skills	5.33	7.00	5.25	5.40	.62		
	F Values	4.63	4.50	5.25	4.80	.16		
II	A Awareness of needs	5.48	6.25	5.50	6.05	.49		
	B Change in marriage	4.88	5.75	6.50	5.40	1.85		
	C Communication	5.50	6.50	6.00	5.60	.30		
	D Companionship	6.21	6.50	6.50	6.40	.15		
	E Crisis/conflict	5.48	6.25	5.81	6.45	1.20		
	F Decision-making	5.47	5.00	5.00	6.00	1.20		
	G Finances	5.53	7.00	6.25	6.00	1.63		
	H Lifestyle	5.21	5.17	5.25	6.07	.76		
	I Male/female difference	4.88	3.67	4.92	6.20	1.99		
	J Parenting	5.47	6.25	5.63	6.30	.95		
	K Recreation	5.00	4.50	4.75	6.00	.69		
	L Remarriages	4.74	7.00	5.25	6.00	1.51		
	M Roles	5.16	7.00	4.88	5.85	1.35		
	N Sexuality	5.13	6.00	4.84	6.43	1.71		
O Time priorities	5.28	7.00	4.00	6.20	1.80			

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TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS				
		n=267 <u>Married</u>	n=2 <u>Separated</u>	n=4 <u>Divorced</u>	n=5 <u>Widow/er</u>	n=278 <u>F</u> <u>p=.01</u>
<b>Marital Status and:</b>						
III	A Church activity	5.92	7.00	6.00	6.40	.53
	B Economics of marriage	5.35	6.00	5.50	5.53	.20
	C Education	4.99	4.00	5.00	5.40	.39
	D Employment/vocation	5.13	5.17	5.83	5.47	.40
	E Friends	4.75	6.00	4.13	5.70	1.14
	F In-law/family relations	5.16	6.50	5.69	5.85	1.20
	G Living arrangements	5.93	7.00	6.50	6.60	.77
	H Social activity	4.99	4.50	5.00	5.40	.13
IV	A Conventionality	4.44	3.50	5.33	4.93	.77
	B Divorce/remarriage	4.52	5.50	4.67	4.80	.22
	C Family basic unit	4.70	3.00	5.25	4.60	.56
	D Love definition	5.67	4.50	7.00	5.80	1.08
	E Marriage ideal state	4.29	2.50	5.25	3.60	.84
	F Philosophy of life	4.12	1.00	4.75	4.00	1.59
	G Religion	5.76	5.83	6.13	5.67	.14
V	A Age/maturity	4.89	5.50	5.25	4.60	.21
	B Counseling	5.43	6.50	6.50	5.90	1.03
	C Death	4.43	6.83	5.50	6.00	2.41
	D Gambling	3.75	3.50	4.75	5.20	1.03
	E Legal considerations	4.50	7.00	5.25	6.20	1.89
	F Physical health	5.52	6.75	6.13	6.10	.90
	G Preparation for marriage	4.64	4.75	4.75	5.00	.08
	H Social similarity	5.05	4.00	4.00	4.20	.93
	I Substance abuse	5.32	6.50	5.88	5.80	.44
	J Wedding ceremony	4.52	4.75	5.50	4.20	.46

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS				
		n=267 <u>Married</u>	n=2 <u>Separated</u>	n=4 <u>Divorced</u>	n=5 <u>Widow/er</u>	n=278 <u>F</u> <u>p=.01</u>
VI	A Acceptance	6.33	7.00	6.25	6.40	.19
	B Awareness	6.18	6.50	6.00	6.40	.14
	C Communication	6.39	7.00	7.00	6.00	.71
	D Enrichment	5.72	6.50	6.50	6.60	.52
	E Husband/wife	6.27	6.00	6.25	6.60	.13
	F Parenting	6.11	3.50	6.50	6.20	2.67
	G Problem solving	6.21	6.50	6.50	6.20	.12
	H Conflict resolution	6.19	7.00	7.00	5.80	.99
	I Sexual skills	5.69	6.90	6.75	5.60	.79
	J Decision-making	5.82	6.50	6.00	5.80	.20
	K Financial management	6.17	7.00	6.50	6.40	.46
	L Trust building	6.26	7.00	6.50	6.00	.33
	M Change implementation	5.39	5.50	5.75	5.00	.19

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS						F	n=278 <u>p=.01</u>
		n=26 <u>1-5</u>	n=106 <u>6-15</u>	n=53 <u>16-25</u>	n=41 <u>26-35</u>	n=33 <u>36-45</u>	n=19 <u>46-Up</u>		
I	A Emotional issues	4.83	4.73	4.71	4.23	4.61	4.40	1.24	
	B Family background	4.26	4.61	5.02	4.40	4.42	4.25	.88	
	C Motivation for marriage	5.37	5.83	5.62	5.33	5.45	5.38	.71	
	D Personal habits	5.63	5.52	5.06	5.25	4.94	5.44	1.24	
	E Relationship skills	5.07	5.43	5.58	5.10	5.42	4.69	.97	
	F Values	4.96	4.89	4.79	4.28	3.90	3.88	2.49	
II	A Awareness of needs	5.66	5.50	5.49	5.48	5.35	5.25	.23	
	B Change in marriage	4.87	4.96	5.03	4.54	5.19	4.19	1.48	
	C Communication	5.48	5.71	5.52	5.48	5.13	4.81	1.00	
	D Companionship	6.52	6.25	6.00	6.00	6.42	6.13	1.07	
	E Crisis/conflict	5.52	5.50	5.51	5.32	5.52	5.52	.14	
	F Decision-making	5.37	5.60	5.35	5.23	5.65	5.31	.52	
	G Finances	5.26	5.62	5.35	5.39	5.97	5.45	1.51	
	H Lifestyle	5.26	5.28	5.12	5.12	5.25	5.17	.18	
	I Male/female difference	4.89	4.96	4.78	4.82	4.84	4.62	.24	
	J Parenting	5.48	5.53	5.38	5.21	5.76	5.42	.76	
	K Recreation	5.24	5.06	4.58	4.93	5.27	5.38	1.19	
	L Remarriages	5.04	5.00	4.83	4.30	4.55	4.00	1.34	
	M Roles	5.39	5.19	5.26	4.84	5.28	4.86	.69	
	N Sexuality	4.97	5.24	5.28	4.88	5.24	4.76	.81	
O Time priorities	5.26	5.29	5.35	5.25	5.26	5.19	.03		

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS						
		n=26 1-5	n=106 6-15	n=53 16-25	n=41 26-35	n=33 36-45	n=19 46-Up	n=278 F p=.01
III	A Church activity	6.11	5.92	5.67	6.05	5.94	6.00	.45
	B Economics of marriage	5.41	5.27	5.33	5.22	5.62	5.69	.63
	C Education	5.30	5.01	4.76	4.88	5.11	4.97	.52
	D Employment/vocation	5.25	5.15	4.71	5.08	5.74	5.08	2.09
	E Friends	4.98	4.82	4.52	4.68	5.10	4.13	1.12
	F In-law/family relations	5.45	5.33	4.77	4.93	5.42	4.95	1.92
	G Living arrangements	5.81	5.91	5.58	5.85	6.58	6.31	1.85
	H Social activity	5.37	4.96	4.92	5.00	5.29	4.06	1.28
IV	A Conventionality	4.59	4.38	4.24	4.38	4.94	4.35	.83
	B Divorce/remarriage	4.66	4.37	4.68	4.38	4.94	4.23	.67
	C Family basic unit	4.11	4.85	4.35	4.90	4.94	4.56	1.05
	D Love definition	5.52	5.69	5.35	6.05	6.13	5.06	1.61
	E Marriage ideal state	3.96	4.56	4.02	3.85	4.61	4.06	1.06
	F Philosophy of life	4.26	4.71	3.60	3.48	3.74	3.75	3.45
	G Religion	5.96	5.81	5.68	5.58	5.91	5.38	.83
V	A Age/Maturity	5.17	4.94	4.79	4.54	4.94	5.03	.62
	B Counseling	5.52	5.50	5.36	5.45	5.77	4.31	2.00
	C Death	4.20	4.50	4.34	4.34	4.92	4.06	.64
	D Gambling	3.44	3.75	3.46	3.68	4.45	4.00	1.04
	E Legal considerations	4.44	4.29	4.62	4.48	4.87	5.13	.62
	F Physical health	5.35	5.47	5.42	5.58	5.76	5.81	.42
	G Preparation for marriage	4.13	4.83	4.40	4.46	5.08	4.47	1.53
	H Social similarity	5.00	5.01	4.67	5.43	5.55	4.25	1.75
	I Substance abuse	5.06	5.14	5.11	5.43	6.15	5.91	1.87
	J Wedding ceremony	4.41	4.70	3.94	4.64	4.87	4.31	1.67

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS							F	n=278 <u>p=.01</u>
		n=26 <u>1-5</u>	n=106 <u>6-15</u>	n=53 <u>16-25</u>	n=41 <u>26-35</u>	n=33 <u>36-45</u>	n=19 <u>46-Up</u>			
VI	A Acceptance	6.59	6.22	6.65	6.23	6.29	5.81	1.61	.0111	
	B Awareness	6.41	6.12	6.27	6.20	6.00	6.19	.45		
	C Communication	6.89	6.42	6.60	6.13	6.10	5.75	3.03		
	D Enrichment	6.11	5.81	5.58	5.26	5.26	5.75	.99		
	E Husband/wife	6.52	6.32	6.35	6.05	6.23	6.00	.60		
	F Parenting	6.19	6.15	5.83	6.10	6.16	6.13	.46		
	G Problem solving	6.48	6.19	6.19	6.30	5.97	6.06	.62		
	H Conflict resolution	6.55	6.21	6.23	5.98	6.19	5.63	1.35		
	I Sexual skills	5.93	5.73	5.81	5.20	5.74	5.69	.97		
	J Decision-making	6.04	5.80	5.71	5.63	6.00	6.06	.60		
	K Financial management	6.22	6.13	6.17	6.03	6.45	6.25	.50		
	L Trust building	6.81	6.20	6.27	6.25	6.13	5.81	1.46		
	M Change implementation	5.81	5.46	5.40	5.15	5.29	4.69	1.36		

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS			
		n=53 <u>Prep</u>	n=225 <u>No Prep</u>	n=278 <u>F</u>	<u>p=.01</u>
<b>Premarital Preparation and:</b>					
I	A Emotional issues	4.94	4.56	3.92	.0487
	B Family background	5.04	4.50	3.33	
	C Motivation for marriage	5.68	5.60	.10	
	D Personal habits	5.51	5.32	.62	
	E Relationship skills	5.64	5.27	1.97	
	F Values	5.00	4.56	2.50	
II	A Awareness of needs	5.56	5.48	.16	
	B Change in marriage	4.75	4.96	.88	
	C Communication	5.89	5.43	2.78	
	D Companionship	6.17	6.23	.09	
	E Crisis/conflict	5.56	5.49	.13	
	F Decision-making	5.45	5.47	.01	
	G Finances	5.55	5.56	.00	
	H Lifestyle	5.41	5.18	1.39	
	I Male/female difference	5.06	4.85	.91	
	J Parenting	5.31	5.54	1.40	
	K Recreation	5.09	4.99	.16	
	L Remarriages	4.91	4.76	.22	
	M Roles	5.35	5.14	.87	
	N Sexuality	5.39	5.10	1.83	
	O Time priorities	5.55	5.23	1.42	

TABLE 27--Continued

TOPIC		FACTOR		ESTIMATE OF MEANS	
<b>Premarital Preparation and:</b>		<b>n=53</b>	<b>n=225</b>	<b>n=278</b>	
		<u>Prep</u>	<u>No Prep</u>	<u>F</u>	<u>p=.01</u>
III	A Church activity	6.06	5.91	.42	
	B Economics of marriage	5.48	5.33	.51	
	C Education	5.14	4.96	.62	
	D Employment/vocation	5.34	5.10	1.17	
	E Friends	5.02	4.70	1.61	
	F In-law/family relations	5.34	5.15	.79	
	G Living arrangements	5.96	5.96	.00	
	H Social activity	5.17	4.95	.63	
IV	A Conventionality	4.57	4.43	.30	
	B Divorce/remarriage	4.41	4.57	.31	
	C Family basic unit	4.85	4.65	.40	
	D Love definition	5.83	5.65	.44	
	E Marriage ideal state	4.40	4.25	.19	.0270
	F Philosophy of life	4.68	3.97	4.94	
	G Religion	5.70	5.77	.18	
V	A Age/maturity	5.12	4.84	1.30	
	B Counseling	5.63	5.42	.75	
	C Death	4.42	4.51	.10	
	D Gambling	3.55	3.85	.85	
	E Legal considerations	4.36	4.60	.52	
	F Physical health	5.48	5.56	.13	
	G Preparation for marriage	4.58	4.67	.13	
	H Social similarity	5.21	4.97	.69	
	I Substance abuse	5.11	5.40	.95	
	J Wedding ceremony	4.82	4.46	1.71	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS			
		n=53 <u>Prep</u>	n=225 <u>No Prep</u>	n=278 <u>F</u>	<u>p=.01</u>
<b>Premarital Preparation and:</b>					
VI	A Acceptance	6.38	6.33	.06	
	B Awareness	6.38	6.14	1.77	
	C Communication	6.58	6.35	1.74	
	D Enrichment	6.19	5.64	5.34	.0216
	E Husband/wife	6.34	6.26	.15	
	F Parenting	6.04	6.11	.13	
	G Problem solving	6.34	6.19	.71	
	H Conflict resolution	6.36	6.17	.99	
	I Sexual skills	5.74	5.70	.03	
	J Decision-making	5.81	5.83	.01	
	K Financial management	6.17	6.19	.01	
	L Trust building	6.45	6.22	1.37	
	M Change implementation	5.55	5.36	.69	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS					F	n=278 p=.01
		n=104 None	n=52 1-5	n=57 6-12	n=65 13-Up			
I	A Emotional issues	4.74	4.49	4.55	4.65	.57		
	B Family background	4.56	4.71	4.40	4.77	.43		
	C Motivation for marriage	5.86	5.29	5.46	5.62	1.44		
	D Personal habits	5.64	5.21	5.05	5.28	2.10		
	E Relationship skills	5.42	5.44	5.14	5.31	.40		
	F Values	4.63	4.81	4.46	4.68	.34		
II	A Awareness of needs	5.68	5.64	5.22	5.32	2.01		
	B Change in marriage	5.36	4.72	4.66	4.62	4.78	.0029*	
	C Communication	5.56	5.46	5.35	5.65	.31		
	D Companionship	6.37	6.06	6.18	6.14	.90		
	E Crisis/conflict	5.74	5.53	5.27	5.31	2.22		
	F Decision-making	5.43	5.73	5.40	5.37	.62		
	G Finances	5.79	5.30	5.50	5.44	2.24		
	H Lifestyle	5.37	4.94	5.23	5.23	1.31		
	I Male/female difference	4.95	4.94	4.78	4.86	.22		
	J Parenting	5.79	5.29	5.45	5.22	3.42	.0177	
	K Recreation	5.04	4.89	5.15	4.95	.26		
	L Remarriages	5.08	4.75	4.70	4.43	1.42		
	M Roles	5.38	5.07	5.12	4.98	1.08		
	N Sexuality	5.19	4.77	5.17	5.37	1.82		
	O Time priorities	5.40	4.90	5.37	5.34	1.03		

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS					F	n=278 p=.01
		n=104 None	n=52 1-5	n=57 6-12	n=65 13-Up			
III	A Church activity	6.04	5.85	5.86	5.92	.29		
	B Economics of marriage	5.54	5.15	5.32	5.28	1.20		
	C Education	4.88	4.68	5.35	5.09	2.01		
	D Employment/vocation	5.16	5.07	5.31	5.06	.38		
	E Friends	4.72	4.56	4.98	4.80	.65		
	F In-law/family relations	5.32	4.99	5.11	5.20	.74		
	G Living arrangements	6.01	6.25	5.88	5.71	1.25		
	H Social activity	4.99	4.92	5.39	4.71	1.38		
IV	A Conventionality	4.46	4.41	4.79	4.19	1.38		
	B Divorce/remarriage	4.71	4.24	4.95	4.15	2.62		
	C Family basic unit	4.85	4.62	4.93	4.29	1.32		
	D Love definition	5.83	5.83	5.77	5.28	1.59		
	E Marriage ideal state	4.38	4.17	4.53	3.98	.72		
	F Philosophy of life	4.12	3.62	4.33	4.28	1.31		
	G Religion	5.97	5.63	5.93	5.38	3.99	.0084*	
V	A Age/maturity	5.01	4.87	4.75	4.86	.33		
	B Counselling	5.53	5.19	5.52	5.52	.63		
	C Death	5.07	4.12	4.44	3.91	5.90	.0006*	
	D Gambling	4.44	3.83	3.56	2.92	7.50	.0001*	
	E Legal considerations	5.13	4.23	4.61	3.86	4.89	.0025*	
	F Physical health	5.46	5.60	5.54	5.65	.26		
	G Preparation for marriage	4.77	4.57	4.53	4.63	.33		
	H Social similarity	4.84	5.19	4.86	5.29	1.07		
	I Substance abuse	5.64	5.41	5.12	5.02	1.72		
	J Wedding ceremony	4.75	4.68	4.42	4.15	1.72		

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS					
Years of Adventist Education and:		n=104	n=52	n=57	n=65	n=278	
		<u>None</u>	<u>1-5</u>	<u>6-12</u>	<u>13-Up</u>	<u>F</u>	<u>p=.01</u>
VI	A Acceptance	6.24	6.17	6.47	6.51	1.09	
	B Awareness	6.27	5.96	6.19	6.22	.81	
	C Communication	6.50	5.94	6.33	6.63	3.83	.0103
	D Enrichment	6.04	6.27	5.67	5.72	2.92	.0344
	E Husband/wife	6.42	6.10	6.28	6.18	.85	
	F Parenting	6.23	6.02	6.04	6.00	.55	
	G Problem solving	6.39	5.75	6.14	6.37	4.01	.0081*
	H Conflict resolution	6.22	5.85	6.21	6.46	2.39	
	I Sexual skills	5.87	5.23	5.63	5.89	2.36	
	J Decision-making	6.01	5.56	5.75	5.80	2.36	
	K Financial management	6.37	5.88	6.14	6.18	1.92	
	L Trust building	6.18	6.08	6.51	6.34	1.26	
	M Change implementation	5.35	5.15	5.51	5.55	.82	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS										F	<u>p=.01</u>
		City Church (n=127)					Country/Suburban Church (n=151)						
Church Size/Location and:		50	100	200	400	400+	50	100	200	400	400+		
I	A Emotional issues	4.70	4.24	4.93	4.48	4.85	4.67	4.93	4.60	4.33	4.52	.85	
	B Family background	4.50	3.82	5.00	4.92	4.93	4.64	5.00	4.50	3.54	4.26	1.73	
	C Motivation for marriage	5.50	4.73	5.90	5.64	5.63	6.29	5.93	5.61	5.12	5.04	1.49	
	D Personal habits	5.33	4.91	5.40	5.36	5.83	5.75	5.43	5.27	4.77	4.96	1.29	
	E Relationship skills	5.67	5.18	5.85	4.94	5.83	5.25	5.63	4.98	5.23	5.48	1.22	
	F Values	5.00	4.36	5.10	4.66	5.28	3.96	4.90	4.36	4.58	4.22	1.47	
II	A Awareness of needs	4.79	5.34	5.69	5.47	5.95	5.32	5.43	5.27	5.70	5.34	1.03	
	B Change in marriage	4.67	4.86	5.25	5.08	5.13	5.23	4.72	4.59	4.50	5.04	.91	
	C Communication	5.50	4.45	5.85	5.72	5.43	5.50	5.43	5.20	5.81	5.87	.91	
	D Companionship	6.50	6.09	5.90	6.12	6.43	6.11	6.33	6.16	6.27	6.35	.45	
	E Crisis/conflict	5.67	5.59	5.59	5.48	5.86	5.11	5.66	5.35	5.33	5.55	.81	
	F Decision-making	5.17	5.18	5.60	5.58	5.70	5.00	5.60	5.43	5.54	5.30	.54	
	G Finances	6.21	5.23	5.15	5.50	5.58	5.67	5.92	5.53	5.71	5.26	1.04	
	H Lifestyle	5.44	5.88	4.97	4.97	5.44	5.13	5.46	5.02	5.50	5.16	1.22	
	I Male/female difference	5.44	4.85	4.43	4.88	5.08	4.61	5.19	5.05	4.59	4.87	.88	
	J Parenting	6.13	5.50	5.10	5.13	5.78	5.56	5.75	5.56	5.80	5.08	1.68	
	K Recreation	4.42	5.36	4.73	4.70	5.19	5.05	5.22	5.17	5.13	4.87	.58	
	L Remarriages	5.67	4.18	4.75	4.88	4.90	4.43	5.50	4.77	4.27	4.61	.98	
	M Roles	6.08	5.14	5.11	5.14	5.49	5.07	5.47	5.11	4.89	4.75	.87	
	N Sexuality	5.54	5.00	4.81	4.97	5.33	5.07	5.45	5.15	5.07	5.30	.56	
	O Time priorities	4.83	5.91	5.60	5.18	5.43	4.96	5.37	5.16	5.23	5.43	.46	

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS											F	p=.01
		City Church (n=127)					Country/Suburban Church (n=151)							
Church Size/Location and:		50	100	200	400	400+	50	100	200	400	400+			
III	A Church activity	6.17	6.18	5.95	5.74	6.23	6.00	5.77	6.02	5.85	5.78	.42		
	B Economics of marriage	5.61	5.03	5.40	5.16	5.63	5.48	5.40	5.39	5.35	5.17	.50		
	C Education	5.08	5.23	4.63	4.86	5.36	4.54	5.03	5.32	4.96	4.72	1.30		
	D Employment/vocation	5.44	4.88	4.53	5.03	5.36	5.10	5.42	5.27	5.09	5.17	.78		
	E Friends	5.42	4.73	4.78	4.56	4.99	4.77	4.82	4.82	4.56	4.70	.33		
	F In-law/family relations	5.04	5.75	4.80	5.08	5.43	5.16	4.96	5.09	5.50	5.29	.83		
	G Living arrangements	6.17	5.45	6.10	5.80	5.93	6.18	5.77	6.02	6.31	5.87	.48		
	H Social activity	5.00	5.36	5.35	4.72	5.25	5.18	5.17	4.86	5.00	4.43	.68		
IV	A Conventionality	4.94	4.24	4.17	4.61	4.76	4.27	4.28	4.52	4.46	4.15	.53		
	B Divorce/remarriage	4.17	5.27	4.10	4.10	4.89	4.13	5.16	4.64	4.69	4.30	1.40		
	C Family basic unit	5.83	5.09	4.15	4.74	5.23	4.36	4.10	4.73	4.23	5.26	1.46		
	D Love definition	6.50	5.91	4.95	5.64	6.15	5.93	5.07	5.80	5.69	5.61	1.40		
	E Marriage ideal state	4.50	4.54	3.50	4.62	4.40	4.18	3.63	4.75	4.35	3.83	1.05		
	F Philosophy of life	4.67	3.73	2.95	4.50	3.90	3.89	4.27	4.30	4.58	3.78	1.30		
	G Religion	5.86	6.24	5.63	5.67	6.08	5.55	5.66	5.94	5.72	5.36	1.12		

TABLE 27--Continued

TOPIC	FACTOR	ESTIMATE OF MEANS										F	<u>p=.01</u>
		Church Size/Location and: City Church (n=127)					Country/Suburban Church (n=151)						
		50	100	200	400	400+	50	100	200	400	400+		
V	A Age/Maturity	4.08	4.86	5.13	4.89	5.20	5.05	4.92	5.16	4.31	4.35	1.22	
	B Counseling	6.58	5.09	4.80	5.82	5.65	5.13	5.45	5.70	5.46	4.80	1.91	
	C Death	5.17	4.33	4.35	4.63	4.28	4.76	4.58	4.43	4.50	4.26	.28	
	D Gambling	3.50	3.64	4.05	3.98	3.93	3.93	4.13	3.41	3.65	3.35	.48	
	E Legal considerations	6.33	4.09	4.90	4.62	4.85	4.39	4.97	4.32	4.15	3.96	1.07	
	F Physical health	6.42	5.41	5.43	5.39	5.66	4.95	5.75	5.82	5.84	5.24	1.32	
	G Preparation for marriage	6.17	4.05	4.18	4.76	4.44	5.04	4.60	4.88	4.33	4.63	1.34	
	H Social similarity	5.33	4.64	5.00	4.92	5.43	4.36	5.07	5.18	5.04	5.00	.71	
	I Substance abuse	4.67	5.59	5.20	5.19	5.59	4.82	5.42	5.41	5.48	5.72	.56	
	J Wedding ceremony	3.67	4.86	4.13	4.55	4.88	4.61	4.42	4.47	4.65	4.37	.53	
VI	A Acceptance	6.17	6.64	6.75	6.08	6.75	6.11	6.30	6.16	6.54	6.17	1.33	
	B Awareness	6.67	6.36	6.00	5.96	6.40	6.07	6.20	6.16	6.35	6.22	.62	
	C Communication	7.00	6.64	6.25	6.36	6.45	6.21	6.67	6.39	6.46	6.00	.81	
	D Enrichment	6.00	6.00	4.75	5.64	6.15	5.54	5.87	5.84	5.96	5.61	1.46	
	E Husband/wife	6.67	6.36	6.00	5.88	6.55	6.46	6.37	6.32	6.57	6.00	1.20	
	F Parenting	6.33	6.45	5.65	6.02	5.83	6.11	6.13	6.45	6.12	6.13	.90	
	G Problem solving	6.00	6.18	5.90	6.10	6.28	5.96	6.63	6.34	6.42	6.00	1.02	
	H Conflict resolution	6.33	6.36	5.85	6.08	6.38	6.18	6.30	6.23	6.50	5.91	.66	
	I Sexual skills	6.33	6.09	5.25	5.80	5.73	5.68	5.50	5.91	5.46	5.70	.60	
	J Decision-making	5.17	6.18	5.50	5.92	5.98	6.04	6.00	5.75	5.50	5.65	.84	
	K Financial management	6.17	6.36	5.85	6.06	6.00	6.25	6.63	6.27	6.46	5.87	1.21	
	L Trust building	6.50	7.00	6.20	6.22	6.35	5.86	6.23	6.41	6.54	5.83	1.26	
	M Change implementation	5.67	6.00	5.10	5.34	5.55	5.43	5.13	5.45	5.50	5.17	.52	

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