

ANALYSIS OF AN ADVENTURE-BASED
MARRIAGE ENRICHMENT PROGRAM

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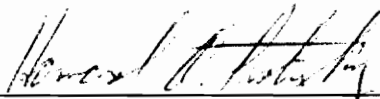
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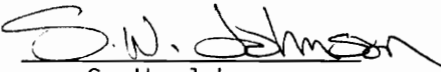
Dissertation submitted to the Faculty of the
Virginia Polytechnic Institute and State University
in partial fulfillment of the requirements for the degree of
DOCTOR OF PHILOSOPHY

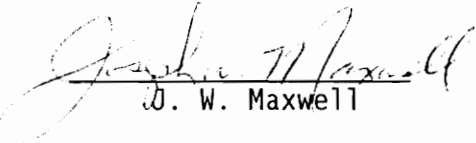
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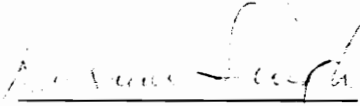
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Howard O. Protinsky, Ph.D.

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(ABSTRACT)

The effectiveness of an adventure-based marriage enrichment program in increasing marital intimacy was studied. Thirty seven married couples from a relatively conservative Protestant religion composed the sample. The sample was composed of volunteer participants ranging in age from 21-47.

The participants were randomly assigned to two treatment groups and a control group. The Waring Intimacy Questionnaire, a participants' Self-Rating of Intimacy Scale, a participants' Intimacy Change Scale, and an open-ended questionnaire were used to collect data. Analysis of Covariance was use to determine differences in post-test scores using the pre-test as the covariate.

The findings showed statistical significance for group post-test scores on the WIQ Total Intimacy Scores, $F(2,70) = 3.96, p < .05$. Significance was shown for group post-test scores on the WIQ cohesiveness subscale, $F(2,70) = 8.71, p < .001$.

The treatment men showed a significant difference in post-test scores on the cohesiveness subscale, $F(2,33) = 9.02, p < .001$. The treatment groups showed significantly higher post-test scores on the Self-Rating of Intimacy scale, $F(2,70) = 12.03, p < .001$. The treatment men and women separately showed significantly higher post-test scores on the Self-Rating of Intimacy scale, $F(2,33) = 8.00, p < .01$, and $F(2,33) = 5.27, p < .05$, respectively.

Analysis of Variance for the Intimacy Change Scale scores indicated significant changes for the treatment groups, $F(2,71) = 70.08, p < .0001$, for the treatment men separately, $F(2,33) = 27.44, p < .0001$, and for the treatment women, $F(2,33) = 44.19, p < .0001$. Effect sizes were calculated for the treatment groups using post-test WIQ Total Intimacy Scores. The Association for Couples in Marriage Enrichment (ACME) group produced an effect size of .71. The Adventure group's effect size was .45. Participants' responses to open-ended questions showed strong evidence of the effectiveness of the adventure-based program.

The researcher concluded that ACME and the adventure-based marriage enrichment programs have great potential in enhancing marital intimacy. Egalitarian roles was the most salient benefit of the adventure program. The Blind Climb was identified most often as the most acclaimed adventure

initiative. The seven step structure for framing a metaphor by Gass (1991) was identified as very effective. In relational adventure programs, it was concluded that an eighth step, couple debriefing, would enhance the passage through the metaphor.

The WIQ's true - false format was considered a measurement limitation in this study. Recommendations for future enrichment studies included using a Likert-scale instrument.

ACKNOWLEDGEMENTS

I am especially thankful to my Heavenly Father, who, throughout my life, has provided the opportunities and challenges that have led me toward my potential. May the good that comes from this experience go to His credit.

Special gratitude is given to Richard Mathews, David Mathews, and Klay Bartee for providing personal, prayerful, and financial support. Without these men, this endeavor would not have been possible.

I want to thank the young men that I have had the pleasure to coach. It was my love for them and my passion to have a positive impact on their lives that sparked this adventure. Long live the BBK.

I am thankful to Dr. Wendal Ray of Northeast Louisiana University, whose passion for the field and for teaching inspired me to press on.

I wish to thank Dr. Michael Gass and Dr. Lee Gillis, not only for being pioneers in adventure family therapy, but especially for giving a stranger their time and unselfish counsel in constructing the final design of this research.

With deep emotion I thank Dr. Bob Brantley of NLU for spurring me on and believing so strongly in me. His example continues to be truly inspirational.

I am extremely grateful to the Marriage and Family Therapy Faculty at Virginia Tech, first of all, for

accepting me into the program. Secondly, for providing me with the education and training experiences that were second to none in the field. The warm and accessible mentoring and collegiality were above and beyond the call of duty.

I wish to thank Dr. Scott Johnson, Dr. Joe Maxwell, and Dr. Mike Sporakowski for being supportive teachers, supervisors, committee members, and friends.

A special thanks to Dr. Jim Keller, for the opportunity to work as his graduate assistant and for the resulting relationship.

Special appreciation goes to Dr. Kusum Singh for guiding me in the methodology of this work. Her patience in leading me through statistics was wonderful.

It is with deep feeling that I thank Dr. Howard Protinsky, my committee chair. Bud, more than anyone else believed that I could succeed in this project and program. His support and guidance was deeply appreciated.

And finally, I wish to thank my classmates, Debbie Madden-Derdich, Dave Moore, Chuck West, Mary-Eve Zangari, and Anne Gosling-Goldsmith, other students Alan Beach, Lynn Coward, Pete Bradley, Jenny Spiece, Donna Batzel, and Patrick Decelles, and our secretary, Chris Sokol, for providing a rich learning experience and especially for the comradery, friendship, and fun. I will not forget. Thanks

to Pete and Tonya for being my adoptive parents during the last semester.

DEDICATION

This dissertation is dedicated to my family for believing that I could do anything. Poetic justice for my Mom, Ruth Hickmon, whose abusive alcoholic father denied her any education just 70 miles from Virginia Tech. As a token of gratitude for my Dad, who overcame great obstacles in his youth to become my mentor for life. They put their children first, and showed us what a family was supposed to be. It is with much emotion that I dedicate this to my wife, JoAnna for her undying support and belief in me. And to my children, Andrea, Lauren, Michael, and Slade, who were the primary motivation for this endeavor.

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Chapter 1

Introduction

Marital Intimacy

The quest for a clear conceptualization of intimacy is indicated as early as the turn of the century (Schnarch, 1991). Intimacy plays a valuable role in marriages, and is generally considered to be a vital component for successful human relationships. The literature on intimacy asserts that it is essential to the growth and mutual fullness of a relationship.

Intimacy is thought by many to be the key factor in relationship functioning (Waring & Russell, 1980). L'Abate and Sloan (1984, p. 249) convey a definition of intimacy given by a participant in one of their intimacy workshops. The participant said, "To me, every man/woman is like a moon, i.e., has its own dark side that doesn't show to anybody. Intimacy, is . . . showing this side without being afraid of making a fool of yourself or being embarrassed." Intimacy also includes showing the bright side as well.

In marital relationships, intimacy is an ongoing process that is an invaluable resource in couples rising to the challenges of life's developmental transitions, obstacles, stresses, and opportunities (Stinnett, et al., 1982). The components of intimacy are major contributors to marital satisfaction (Merves-Okin, Amidon, & Bernt, 1991).

Russell (1990) reported that recent studies identified intimacy as a vital factor in the strength of a dyadic relationship. Erikson perceived intimacy as an individual ability that affected all interpersonal relationships (Prager, 1989). Intimacy is linearly connected to the level of self-disclosure and the capacity to regard the partner's disclosure (Russell, 1990).

Since the late seventies there have been major strides in operationally defining and measuring intimacy (Schaefer, & Olson, 1981; Waring, & Chelune, 1983), understanding its significance in relationships (Weeks, & Hof, 1987), and designing therapeutic and enrichment methods for intimacy enhancement (Mace, & Mace, 1986; Schaefer, & Olson, 1981).

The present study used the operationalized definition of intimacy as reported by Waring and Reddon (1983).

Waring's eight components of intimacy are: (1) conflict resolution, the ability to resolve differences of opinion; (2) sexuality, the degree of a mutually satisfying sexual relationship; (3) compatibility, the ability of the couple to work and play together; (4) cohesiveness, the commitment to the relationship; (5) expressiveness, the ability to share thoughts, dreams, and feelings, as well as goals with the spouse; (6) identity, the couple's opinion of themselves as a couple as compared to other couples; (7) autonomy, the degree of uniqueness and separateness from family of origin;

and (8) affection, the degree to which emotional closeness is communicated.

Marriage Enrichment

Marriage enrichment "implies change, growth, enhancement and development of already present ingredients in a relationship; and the assumed direction of this change and growth is from the non-intimate to the intimate" (Schaefer, & Olson, 1981, p. 47). Marriage enrichment has been characterized as synonymous with intimacy enrichment (Schaefer, & Olson, 1981). This theme was the pursuit of this present study.

The predominant vehicle of change in marriage enrichment is the direct transfer of learning at a conscious cognitive level (Mason, 1980). Most enrichment models work through an educational model, teaching skills of communication, conflict resolution, and decision making (Diskin, 1986). Didactic oration, role playing, study manuals, video presentations, one-on-one encounter experiences, and discussion groups embody the bulk of techniques utilized to enrich marriages. However, at the heart of marriage enrichment is creating an environment in which couples can discover new ways of connecting with each other.

Marriage enrichment is aimed at providing couples with an opportunity to discover or construct new and more

mutually fulfilling ways of relating to each other (Diskin, 1986). Hof, & Miller, (1981), Giblin, Sprenkle, & Sheehan (1985), and Zimpfer, (1988), reported outcome research on marriage enrichment that indicated its overall effectiveness. Limitations were identified surrounding the relatively limited number of studies and participants, and the research designs of said studies.

Diskin (1986), Giblin, et al. (1985), Hof and Miller (1981), Mace and Mace, (1986), Mace, (1987), Otto (1975), and Zimpfer (1988), reviewed the types of marriage enrichment programs in existence during a time period that collectively included the early 1970s through the late 1980s. These marriage enrichment programs were classified into one of three categories: (1) programs with a variety of themes and experiences, (2) programs that focus on communication skills, and (3) programs built on behavioral exchange principles (Hof & Miller, 1981; Zimpfer, 1988). The use of adventure programming in marriage enrichment is in an embryonic and exploratory state. Diskin (1986) identifies two conceptualizations of marriage enrichment programs. First, the "search for the possible relationship, and second, the delight of exploring new paths together" (Diskin, 1986, p. 115). These concepts are strongly isomorphic to adventure experiences.

Adventure Experiences

The process of learning and changing through adventure experiences is identified by many names: "challenge education, development training, outdoor pursuits, experiential initiatives, risk recreation, wilderness therapy, or adventure-based counseling" (Priest, 1991, p. 5). I will refer to this concept as adventure experience.

Since its inception in the United States in 1961, Outward Bound has been the archetype for all other adventure programs. Project Adventure, which focuses primarily on high and low ropes courses, was spawned from Outward Bound in 1971. These programs now serve as models and innovators in the adventure arena (Schoel, Prouty, & Radcliffe, 1987).

Outdoor adventure experiences have been effective therapeutically with people with psychiatric disorders and chemical dependency (DeSantis, & Manney, 1990), adult children of alcoholics (Wood, & Carlson-Bancroft, 1991), and adolescent substance abusers (Gillis, & Simpson, 1991).

Adventure programs have reported increases in participants' self-efficacy, self-esteem (Davis-Berman, & Berman, 1989), and self-concept (Marsh, Richards, & Barnes, 1986).

Adventure experiences are beginning to be utilized in conjunction with private practice (Berman, & Berman-Davis, 1989). Gillis and Gass (1993) reported on the integration

of adventure and marriage and family therapy. They spotlighted adventure experiences in therapy and enrichment.

However, the utilization of adventure experiences in marriage enrichment is virtually at its beginning.

Adventure-based marriage enrichment has had relatively little exploration and even less published research.

Marilyn Mason (1980, 1987) integrated adventure experiences with relationship enrichment in her dissertation project.

She metaphorically connected the positive use of stress, eustress, in rock climbing to the enrichment of individual and relational self-knowledge, self-esteem, and intimacy (Mason, 1987).

Gillis (1987) used adventure experiences including ropes course initiatives, to improve communication skills and trust between couple members in his dissertation study.

Roland and Hoyt (1984), and Clapp and Randolph (1990), have also developed programs that focus on marriage enrichment through adventure experiences (Gillis, & Gass, 1993).

Although all of these approaches showed positive results, further systematic research and program design are needed to substantiate the effectiveness of adventure experiences in marriage enrichment.

This study used the Family Adventures Marriage Enrichment Program in an adventure camp setting. This program utilized experiential activities, adventure

initiatives, that were metaphoric for Waring's eight components of intimacy.

The transfer of learning from participation in the adventure initiatives to the couples' intimacy is hypothesized to occur at a metaphorical level during these experiences. According to Bacon (1983), in adventure initiatives, the change occurs in the same basic way as with Milton H. Erickson's (O'Hanlon, 1987) metaphorical stories. The client, or participant, lives two realities simultaneously, the story or the initiative, and the real-life situation. The difference in adventure initiatives is that the medium of change, or learning, includes the physical, instead of just verbal communication.

Theoretical Rationale

The conceptual framework of this study was based on theories of experiential education used in Outward Bound. Experiential education methods have been utilized by industrial arts and physical education teachers for many years. This method, contrary to traditional educational models that rely solely on talking and reading about the material, is based on actual practicing of the information to be learned (Bacon, 1983).

The method predominantly used in marriage enrichment is the cognitive-oriented seminar style with a direct experiential component for practicing skills. This method

is very direct and concrete, with skills training and cognitive comprehension as the primary objectives (Mace, & Mace, 1986).

However, the learning interests of human beings are woven into their personal stories, their own perception of where they are located in the structure of society, and in what they can and want to do with their lives (Shuttenberg, & Poppenhagen, 1985). Customary academic learning mediums can be lifeless and uninspiring. In adventure experiences, learning can be pictured as a series of self-initiated events that catapult continuously deeper learning and self-efficacy.

It has only been in recent years that adventure experiences have been utilized in enhancing relationships (Gillis, 1987; Gillis, & Gass, 1993; Mason, 1980, 1987). The definition of adventure denotes risk, challenge, real and perceived danger, and excitement (Gillis, & Bonney, 1986). Ewert (1989) defines outdoor adventure pursuits as:

A variety of self-initiated activities utilizing an interaction with the natural environment, that contain elements of real or apparent danger, in which the outcome, while uncertain, can be influenced by the participant and circumstance. (p. 6)

The success of adventure programs is based on the positive effect they have on participants' futures. The connection

of success in a challenging adventure program and success in future real-life situations is referred to by Gass (1985) as the transfer of learning. He discusses three learning theories that refer to this transfer. First and second, according to Bruner (Gass, 1985), are the direct transfer of skills and the transfer of principles and attitudes. The third medium is metaphoric transfer. In metaphoric transfer the participant learns new attitudes and principles, and makes individualized generalizations to future real-life circumstances at conscious and subconscious levels.

Carpenter and Priest (1989) discuss Martin and Priest's adventure experience paradigm by identifying adventure experience as a complementarity of risk and competence. They name five levels of adventure experience based on the balance between these two concepts. First, exploration and experimentation is the experience that results from low risk and high competence. Second, adventure, is a combination of increased risk and decreased competence from the first condition. The third step is called peak adventure which results from a balanced complementarity between risk and competence. The fourth condition, misadventure, occurs when the level of risk exceeds the level of competence. And fifth, devastation and disaster are the consequences of high risk and low competence. The adventure experience paradigm focuses on emphasizing the astuteness of the participant in

balancing the perceived risk of the challenge and his/her perceived competence.

An outdoor adventure experience is designed to balance the perceived risk and the perceived competence to lead to a peak adventure. A peak adventure experience is a success that carries all three modalities of the transfer of learning to the real-life arena (Gass, 1984).

The central theory of this project was based on the utilization of metaphorical experiences as presented by Milton H. Erickson (O'Hanlon, 1987) and Stephen Bacon (1983). Erickson pioneered the unconscious use of metaphor in therapy (Gass, 1991) and Bacon wrote about Outward Bound's utilization of metaphorical adventure experiences (Bacon, 1983). Erickson had an uncanny ability to read the client's situation and create a story or task that had subconscious metaphorical connections to the client's solving of the problem (O'Hanlon, 1987). Haley (1973) highlights Erickson's reduction of clients' resistance to change with the use of metaphors instead of direct recommendations.

Erickson worked from the assumption that human beings have the creative resources to solve their own problems and to chart and achieve their own goal-directed courses in life (O'Hanlon, 1987). Mace and Mace (1986) assert that marriage enrichment is a case of tapping into the family members'

existing inner resources. The role of the therapist, marriage enrichment leader, and the leader in adventure experiences, is to create an environment and experience that allows the unlocking of those creative resources.

Milton Erickson believed that, by using verbal and experiential metaphors, people could make their own connections from the metaphorical experience to their real life situation. These connections from the metaphor context to the real life context were, according to Erickson, more applicable and creative than canned how-to instruction from the therapist. They were also more respectful by considering the resiliencies and qualities of the client.

Metaphor is defined as a figure of speech where one construct is likened to another in such a manner that a new perspective is generated on the situation in question (Bacon, 1983). Conscious and unconscious links are formed between the metaphorical story or experience and the current identified area of interest. In adventure experiences, metaphor is realized experientially, affectively, and subconsciously, with only minimal subsidy from the conscious intellect (Bacon, 1983). Adventure experiences are chosen or custom designed to be analogous to specific real-life challenges, and to inspire important discernment and fresh ideas on existing problems (Long, 1987).

Priest (1991) contends that adventure experiences should be activities with actual repercussions as are real life experiences. Adventure activities should be designed within a context that metaphorically parallels the real-life situation.

Bacon (1983, 1987) identifies four primary factors that are necessary for successfully utilizing metaphors in adventure experiences. First, the metaphor must have a high level of ^{isomorphism} isomorphism with the real-life situation. Isomorphic denotes a symbolically synonymous structure. The key aspects of the metaphoric experience are matched by corresponding issues in the real-life experience. This relationship is symbolic, not identical.

Gass (1991) identifies isomorphism as "two complex structures of different situations mapped on to one another so that similar features can be linked together." DeShazer (1982) and Minuchin (1981) identified the isomorphic component in metaphors as providing a dynamic vehicle for change. They both assert that the function of the isomorph is in linking the metaphor to "equivalent structure" in the participant's real life. When these connections are made, the action in the present metaphoric experience is the medium for change in the future real-life experience (Gass, 1991).

Second, Bacon (1983, 1987) states that the metaphoric story or experience must be compelling enough to keep the concentration of the participants. A story or experience that was repulsive or boring would not hold the participant's attention enough for them to make the connections to their identified real-life issues. The metaphor must parallel the real-life experience in form and potency.

Bacon's third premise for a successful metaphor is that it must have a successful ending which is different from the real-life situation. A new, fresh, and successful way of dealing with the circumstance. Metaphoric experiences and stories are utilized with people who are seeking solutions to problems or growth in certain areas of their lives. Therefore, for a metaphor to be successful, it must provide a new and different ending or solution as compared to what the individual or couple has experienced in real life.

And lastly, Bacon (1983, 1987) asserts that the metaphor must be connected to the real-life experience similarly enough to stimulate the participants' transderivational search. When the metaphor experience is constructed on these four cornerstones, the participant's "passage through the metaphor" (Bacon, 1983, p. 5) will make conscious and unconscious connections to their real-life situations.

One caveat is that the isomorphism must be sustained until the end of the experience. At this point the new solution must be presented. If the isomorph is identical to the real-life experience through the end, that is, failing to reach the summit in a climb, then the old pattern of behavior is reinforced.

The theory Bacon (1983, 1987) offers for the success of experiential metaphors linking to real life situations is the process called transderivational search. Every individual is continuously constructing his/her personal lens, through which they see and make sense of the world. This viewpoint of what exists is based on the individual's past experiences, cultural influences, family experiences, and belief system. This is in essence a filtering mechanism through which people make sense of their private world and their view of the global world. Bacon (1983) identifies the process by which an individual assimilates life's experiences as the transderivational search.

New experiences are integrated through the search into past experiences that are similar. Bacon (1983) gives the example of hearing the word "resentment." Each person constructs a mental picture of what resentment looks like based on a transderivational search of past experiences with this concept.

"In profoundly isomorphic metaphors, the student will be living two realities simultaneously" (Bacon, 1983, p. 9). The transderivational search will connect the present physical experience with the corresponding real-life situation. Belaying is the procedure used in an adventure initiative in which one person supports another with a safety rope. The act of belaying a partner on a rappelling course with a safety rope would be the actual physical experience, but the psychological experience could be acting out a supporting role in a relationship with a significant other. The act of being belayed by a partner on a climb could be the psychological experience of trusting a partner in a relationship.

Bridging the Metaphor

The structure of the adventure initiative is critical to metaphorical connections to other contexts. This structure is facilitated by precisely bridging the isomorphism of the adventure experience to the participants' real-life needs (Gass, 1991). The construction and implementation of each activity follows the seven steps to creating isomorphic experiences by Gass (Gass, 1991; Gillis, & Gass, 1993).

First, goals reflecting client needs are stated and ranked. Second, an adventure activity with strong metaphorical connections to these goals is selected or

constructed. Third, successful actions which are in contrast to the real-life actions are identified. Fourth, the isomorphic framework is intensified in a way that participants can make the metaphoric connections. Fifth, the motivation of the participants is maximized by designing the experience to be compelling through the sequencing of ^{important} the activities, the presentation of the benefits, the safety zone, and the development of group cohesiveness. Sixth, the activity is conducted with proper safety procedures and encouragement, spotlighting the isomorphic links. And seventh, debriefing is used to strengthen the metaphorical connections to the pertinent real-life experiences, highlighting the isomorphic connections, reframing negative experiences, and supporting change in the real-life context.

Purpose

Intimacy has been established as an indispensable resource in marriage (Waring, et al., 1983). Marriage enrichment programs have been productive in enhancing relationships (Zimpfer, 1988), and outdoor adventure experiences have been utilized successfully with clinical and non-clinical participants (Marsh, et al., 1986).

However, the development, research, and validation of the integration of these two approaches is in an embryonic stage. There have been no reported studies of an adventure-

based marriage enrichment program that focused on the construct of intimacy. The purpose of this study was to assess the effectiveness of an adventure-based marriage enrichment program in enhancing intimacy in married couples' relationships.

CHAPTER 2

Literature Review

Marital Intimacy

Theoretical Foundation

The theoretical position in the literature focusing on intimacy is that it is essential for individual well-being and the growth and mutual fullness of a relationship. Waring, et al., (1980) suggested that the degree of intimacy in a marriage has more theoretical significance to family functioning and personal growth than earlier reported. Intimacy plays a valuable role in marriages, and is generally considered to be a vital component for successful human relationships.

The theoretical role of intimacy in "adult psychological development, marital adjustment, and family functioning" (p. 183) has been well documented in the professional literature (Waring, & Chelune, 1983). Berman and Lief (1975) theorize intimacy as one of three dimensions of an interpersonal relationship. The other two are boundary and power. Intimacy is identified as the dimension that most determines marital satisfaction (Waring, & Chelune, 1983).

Eric Erikson's theory maintains that the successful solving of the intimacy verses isolation crisis during young adulthood was vital to developing and sustaining close

meaningful relationships (Prager, 1989). Prager (1989) stated that failure to develop intimacy was detrimental to an individual's capacity to self-disclose with a significant other. The results of her study supported Erikson's theory that the successful resolution of the intimacy verses isolation crisis enabled more ability for intimacy and a deeper level of self-disclosure.

Treat (1987) asserts that intimacy is primary in enhancing a couple's sexual relationship. Treat's therapeutic process for sexual dysfunction revolves around the development of the couple's intimacy.

Since the late seventies there have been major strides in operationally defining and measuring intimacy (Schaefer, & Olson, 1981; Waring, & Chelune, 1983), understanding its significance in relationships (Weeks, & Hof, 1987), and designing therapeutic and enrichment methods for intimacy enhancement (Schaefer, & Olson, 1981; Mace, & Mace, 1986). The present study will use Waring's (1984) definition of marital intimacy.

In marital relationships, intimacy is an ongoing process that is an invaluable resource in couples rising to the challenges of life's developmental transitions, obstacles, stresses, and opportunities (Stinnett, 1982). There is no absolute point where ultimate intimacy is attained in a relationship. Intimacy is a pursuit, not a

destination. Hof and Miller (1987) refer to this pursuit as a couple's journey of intimacy. Intimacy is described as a process that is continuous and never completely accomplished (Schaefer, & Olson, 1981).

Talmadge and Talmadge (1986) define intimacy as communicating the innermost parts of self to another person. The implications of intimacy include trust, interdependence, vulnerability, power, mutuality, and the understanding and finding of self.

Connection of Intimacy and Self-Disclosure

Self-disclosure is the communicating of the private self to other people (Waring, & Russell, 1980). It has been established that self-disclosure is a primary component in the development of mutual intimacy (Chelune, et al., 1984). Self-disclosure is a vital dimension and indicator of a couple's intimacy (Merves-Okin, et al., (1991). Waring and Russell (1980) report that the self-disclosure of attitudes, beliefs, and ideas may be a critical factor in a couple's level of intimacy.

The disclosure of relevant private information between spouses is strongly correlated to components of marital satisfaction (Chelune, et al., 1985). Self-disclosure may be the primary interaction that couples use as an estimation of their levels of intimacy (Cline, 1989).

Jourard's (1971) research on self-disclosure maintained that genuine self-disclosure was a significant factor in developing interpersonal closeness and a precursor to intimacy in relationships. Merves-Okin, et al., (1991) concluded that wives and husbands were similar in the verbal communication of feelings.

Self-disclosure has a significant linear correlation with the qualitative dimensions of intimacy as stated by Waring (Waring, & Chelune, 1983). Waring and Chelune (1981) empirically illustrated the self-disclosure accounts for 50% of the variability of married couples' self-reported level of intimacy. However, the two constructs are not the same. Self-disclosure is a predominant means to intimacy (Waring, & Chelune, 1983).

Importance of Intimacy to Relationships

The components of intimacy are major contributors to marital satisfaction (Merves-Okin, et al., 1991). Intimacy is thought by many to be the key factor in relationship functioning (Waring and Russell, 1980).

Russell (1990) reported that recent studies identify intimacy as a vital factor in the strength of a dyadic relationship. Erikson identified intimacy as an individual ability that affects all interpersonal relationships (Prager, 1989). Intimacy is linearly connected to the level

of self-disclosure and the capacity to regard the partner's disclosure (Russell, 1990).

Intimacy is an essential strength in relationships. Therefore, improving intimacy is a valuable preventative and remedial resource in meeting the challenges that emerge during the marital process. As a relational resource, intimacy enhancement has important implications to couples. Russell and Russell (1980) maintain that any intervention that strengthens the degree of intimacy in a relationship will improve family interaction, marital satisfaction, and decrease the symptomatology of non-psychotic emotional illness.

Mace and Mace (1975) identify the shift in the institution of marriage as being from a hierarchical and uncompromising relationship to one of companionship, based on intimacy, equality, and adaptability.

The lack of an intimate relationship has been recognized as a possible catalyst to the onset of depression when anxiety arises (Waring, 1985). Waring (1981) reported that the absence of intimate relationships was related to depression in women under stressful situations. Vaillant (1978) stated that the inability to develop and maintain intimate relationships was a determinant in male psychological health.

Waring et al., (1980) reported that intimacy is the one factor that most determines marital adjustment. L'Abate and Sloan (1984) suggest that marital intimacy may be a remedy for depression. Chamberlaine, et al., (1989) reported a robust correlation between a deficiency in intimate relationships and non-psychotic emotional illness.

Waring and Russell (1980) identified the failure to develop a close intimate relationship as related to enmeshed family structures and marital dissatisfaction. Waring and his associates (Waring, 1980, 1981; Waring, et al., 1980, 1981) contributed research that stands as a landmark in the area of intimacy. Waring's work concludes that the higher the level of intimacy in the relationship the less likely the couple will be to enter therapy (L'Abate, & Sloan, 1984).

Models of Enhancing Intimacy

Waring et al., (1991) employed the Waring Intimacy Questionnaire in a study assessing the effectiveness of Cognitive Marital Therapy in improving marital intimacy. Cognitive Marital Therapy is designed to improve marital intimacy through a procedure of systematic self-disclosure (Waring, et al., 1991). Virtually all of the models of marriage enrichment address at some level the development of intimacy. This approach has been utilized by Marriage Encounter, Association for

Couples in Marriage Enrichment, and other prominent marriage enrichment programs (Zimpfer, 1988; Diskin, 1989). Schaefer and Olson (1981) go so far as to identify marriage enrichment as synonymous with intimacy enrichment.

Marriage Enrichment

Purpose

The Marriage Enrichment Movement has successfully contributed to the growth and strengthening of millions of couples (Mace, & Mace, 1986). The population of people traditionally considered to be the clientele of marriage enrichment are couples with perceived well-functioning marriages who want to improve their good marriages (Otto, 1976; Mace, & Mace, 1986; Zimpfer, 1988). However, the shift in perspective that identifies the needs of clinical and non-clinical couples as being similar has broadened the scope of enrichment to include couples who are in need of therapy (Zimpfer, 1988).

Marriage Enrichment is grounded in the assumptions that marriage has vast potential for growth, individuals and relationships have creative resources and energies and, when activated, these strengths can be utilized for pursuing marital potential (Hof, & Miller, 1980). Diskin (1986) states that the focus of marriage enrichment is to give couples the experience of trying out new ways of connecting with each other.

Marriage enrichment centers around a preventative approach designed to help couples avoid serious trouble; this is contrary to therapy which is planned around couples who are in trouble (Mace, & Mace, 1986). This preventative theme is now considered to be shifting into a complementary position with a therapeutic theme (Zimpfer, 1988). Some marital therapists now consider marriage enrichment as an effective means for resolving marital dysfunction (Mattson, et al., 1990).

Otto (1976) identifies the goals of marriage enrichment as:

enhancing the couple's communication, emotional life, or sexual relationships; with fostering marriage strengths, personal growth, and the development of marriage and individual potential while maintaining a consistent and primary focus on the relationship of the couple. (p. 14)

Mace, & Mace (1974) characterize marriage enrichment as tapping into potential that is already there. They also identify working toward the experience of deep intimacy as a major focus of marriage enrichment.

Marriage enrichment "implies change, growth, enhancement and development of already present ingredients in a relationship; and the assumed direction of this change

and growth is from the non-intimate to the intimate" (Schaefer, & Olson, 1981, p. 47).

While the movement embraces countless methods and formats, it does hold certain pervasive objectives. The primary goal of marriage enrichment is to enhance the relationship of the participating couples.

History

Diskin (1986) identified the effects of the industrial revolution on the institution of marriage which had significant ramifications on the development of marriage enrichment. She pointed to the greater pressure placed on relationships due to economical pressures and the loss of traditional family support. These pressures were combined with the loss of the external societal glue that kept marriages together regardless of their level of happiness and mutual fulfillment. Mace and Mace (1986) point to women rising to an egalitarian role with men as a catalyst in the emergence of the companionship marriage.

This shift was positive because it gave people a chance to have a marriage glued together by choice, or internal glue, for the mutual fulfillment of both spouses. This major societal shift created a need for ways to cultivate marriages toward their potential, thus marriage enrichment. Schaefer and Olson (1981) state that intimacy is pursued as the ultimate level of the new companionship marriage.

Diskin (1986) also identifies intimacy as the new marital goal that has replaced the "old economic and procreative alliance" (p. 113).

The marriage enrichment movement began almost simultaneously from a variety of different origins (Hof, & Miller, 1980). Mace and Mace (1986) identify Father Gabriel Calvo as first to create a marriage enrichment program. Father Calvo originated the Catholic organization called Marriage Encounter in Barcelona, Spain, in 1958.

David and Vera Mace are considered to be the originators of the Marriage Enrichment movement in the United States. They began marriage enrichment retreats with Quakers in 1962 (Mace, & Mace, 1974, 1978). Herbert Otto worked on marriage and family enrichment programs as early as 1961 (Hof, & Miller, 1980).

Hof and Miller (1980) identified 50 different marriage enrichment programs that had been attended collectively by hundreds of thousands of people.

Models

Marriage Encounter, a Catholic sponsored enrichment program, is structured in a weekend retreat format where couples encounter each other privately (Diskin, 1986). A priest delivers 10-14 brief lectures which is followed by a series of husband-wife written exchanges. The transfer of learning in Marriage Encounter is via the facilitative

modeling of the leader couples and the clergyman (Becnel, & Levy, 1983). Marriage Encounter is based on Biblical principles of marriage. More than 1,000,000 couples had participated in Marriage Encounter by 1977 (Lester, & Doherty, 1983).

Couple Communication (CC), originally titled the Minnesota Couples Communication Program, focuses on the development of couples' communication skills (Diskin, 1986). The focus of CC is on developing "clear, direct, and open communication between marital partners through greater self-awareness, relationship awareness and conflict rules awareness (Brock, & Joaning, 1983). Couples meet once per week and discuss their readings from Talking Together (Diskin, 1986).

Bernard Guerney developed the Relationship Enhancement program which concentrates on developing four basic skills; speaking, listening, role switching, and facilitating (Guerney, 1977; Brock, & Joaning, 1983). Diskin (1986) states that the format ranges from weekend retreats to weekly meetings which focus on Guerney's book, Relationship Enhancement (Guerney, 1977). The transfer of learning in RE occurs through modeling and positive peer reinforcement (Brock, & Joaning, 1983).

Hof and Miller designed the Creative Marriage Enrichment Program around group process with a Rogerian

emphasis (Diskin, 1986). Their book, Marriage Enrichment: Philosophy, Process and Program (Hof, & Miller, 1981), includes schedule, handouts, activities, and measurement procedures

Sawin's (1986) Family Cluster model is conducted within a group of four or five family units. This group contracts to meet together periodically for an lengthy time period to share relational educational experiences in a supportive group atmosphere. Relationship skills and common beliefs are shared.

The Association of Couples for Marriage Enrichment program, commonly called the ACME model, focuses on negotiation skills, and mutual affirmation (Diskin, 1986). Leaders are trained by ACME so that the program carries continuity throughout the country. The transfer of learning in ACME is the modeling of the leader couples, by means of "show and tell" (Mace, 1987, p. 183).

Of the models identified by Hof and Miller (1980), only the major models have been briefly discussed. Dinkmeyer and Carlson (1986) state that the widespread knowledge and acceptance of marriage enrichment has led to a growing necessity for programs. This demand is primarily being met by churches designing programs for the benefit of their members.

Research

Research on marriage enrichment is still in an embryonic stage. Most of the research to date has utilized a pre-post assessment with two groups, a treatment group and a waiting-list or no-treatment control group (Hof, & Miller, 1980). The general results report a significantly greater positive change for the treatment groups as for the control groups. Hof, & Miller, (1981), and Zimpfer, (1988), reported outcome research on marriage enrichment that indicated its overall effectiveness. Limitations were identified surrounding the relatively limited number of studies and participants, and the research designs of said studies.

Giblin (1985) conducted a major research study on the effectiveness of marriage enrichment with a sample size of 3,886 couples and families who were involved in 85 enrichment events. The results demonstrated the overall effectiveness of marriage enrichment through a meta-analysis procedure. The average effect size was .44, which is considered moderate (Giblin, 1985). One of the surprising findings of Giblin's (1985) was that the couples who benefitted the most were the couples who were in the most marital trouble (Mace, & Mace, 1986).

Zimpfer (1988) reviewed 13 different outcome studies on marriage enrichment from the time of Hof and Miller's review

in 1981. As did Hof and Miller's report, this review identified three general types of programs: programs with a variety of activities and focus, programs focusing basically on communication skills, and behavioral exchange programs. Results indicated the positive effectiveness of marriage enrichment programs on overall marriage adjustment, perceptual and individual personality factors, and relationship skills (Zimpfer, 1988). However, caution was advised due to the relatively small number of studies and limited research designs. Zimpfer (1988) raised questions about catalysts for change, longevity of change, and contamination of results due to social desirability in self-report instruments.

However, data from solid research designs must be reported before strong conclusions about the effectiveness of marriage enrichment can be drawn (Hof, & Miller, 1980). Davis, Hovestadt, Piercy, and Cochran (1982) reiterate Gurman and Kniskern's (1977) recommendations for future research in marriage enrichment. First, research should more specifically focus on what aspects of the programs caused relationship changes. Second, follow-up research should be conducted to evaluate the longevity of changes due to marriage enrichment.

Interpretations of the results from a series of research studies on Marriage Encounter have reported

reservations about the program's effects (Doherty, Lester, & Leigh, 1986; Doherty, McCabe, & Ryder, 1978; Doherty & Walker, 1982; Lester & Doherty, 1983). While these reports present a negative view toward marriage enrichment, the overwhelming majority of participants studied in Marriage Encounter reported positive benefits. From this perspective, these articles are making a positive statement about the productivity of marriage enrichment in that the vast majority of the participants experienced positive benefits (Zimpfer, 1986). Doherty, et al., (1986) reported that 12.3% of the couples in Marriage Encounter were strongly affected by the program, about half positively and half negatively.

Doherty, et al., (1986) concluded with several recommendations to Marriage Encounter that could prevent the negative effects of the program. These recommendations include screening for distressed couples, an emphasis on problem solving, more specificity in program focus, questioning and discussing by the group, identification of danger signs that merit therapy, a trained leader in marital crisis, a referral source for couples experiencing harmful effects during weekend or following, follow-up meetings, and a focus on enrichment instead of rebirth. All of these recommendations were adhered to at some level in the present study.

The challenge for research in enrichment is in following the research protocol suggestions by critics of marriage enrichment. That is to develop a theoretical base, utilize strong research designs and statistical analyses, use larger sample sizes, focus on specific catalysts of change, conduct both short and long term follow-up, and employ self-report assessment instruments that account for social desirability as well as behavioral observation assessments.

Critique

Adam and Gingras (1982) summarize the criticisms of research on marriage enrichment as having "methodological limitations, small samples, lack of adequate follow-up, lack of appropriate control groups, exclusive use of subjective measures, and perhaps most importantly, lack of relevant theoretical bases" (p. 98).

The present study expanded the scope of the research design utilized by the vast majority of previous research in marriage enrichment by randomly assigning couples who had committed to be in the enrichment program to two treatment groups and a no-treatment control group. Powell and Wampler (1982) state that this random assignment must be from a sample who firmly commit to participate in the enrichment program, not just the control group.

David Mace (1981) identifies the importance of family life education but strongly asserts the deficiency of didactic learning by itself. He takes an additional step toward filling that deficiency by pointing out marriage enrichment's practice of skill-modeling by leader couples, and the skill-practicing by the participating couples. He concludes by identifying his concerns about the gap from information giving to behavioral change.

The philosophy of marriage enrichment is that people and marriages have strengths, resources, and untapped resources (Mace, & Mace, 1975; Otto, 1976; Zimpfer, 1988). The evolution of the marriage enrichment movement focuses on creating the fitting environment for couples to explore, discover, and use these resources (Hof, & Miller, 1989).

The predominant vehicle of change in marriage enrichment is the direct transfer of learning at a conscious cognitive level (Mason, 1980). Most enrichment models work through an educational model, teaching skills of communication, conflict resolution, and decision making (Diskin, 1986). Worthington, et al., (1989) identify the two primary components of marriage enrichment as structured information and discussion. Didactic oration, role playing, study manuals, video presentations, one on one encounter experiences, and discussion groups embody the bulk of techniques utilized to enrich marriages.

Mace cites Sidney Jourard's observation concerning the lack of "artistry and creativity in marriage...as if both imaginations had burned out" (Mace, 1981, p. 600). The typical marriage enrichment programs described by Diskin (1986) above allow for little or no such creativity and imagination. However, enrichment based on metaphorical adventure experiences allows an opportunity for each participant to tap into their own unique resourcefulness. The creativity is then a natural flow of the experience. Gass (1991) maintains that the adventure experience is the medium for change.

Hof, et al., (1980) identified several limitations of weekend retreat experiences, which is a primary mode of marriage enrichment. The first limitation is the pseudo self-presentations that may occur in some individuals due to the pressure of the environment to exhibit socially desirable behavior. The key to avoiding or minimizing this threat is the level of mutual trust developed within the group. Group adventure initiatives are built on trust, and cannot be conducted without a mutually trusting environment (Schoel, et al., 1988). Hof, et al., (1980) also identify the tranquil setting of retreats as an artificial atmosphere that is conducive to easily solving problems. Adventure experiences are grounded in demanding challenges that

require participants to respond under eustress, the positive use of stress (Mason, 1987; Schoel, et al., 1988).

Reports by Doherty, et al., (1986) and Krug and Ahadi (1986) indicate that many of the couples who enter marriage enrichment are couples who are experiencing marital dysfunction or discord at some level. The implication is that these couples either are needing, or close to needing, marital therapy. Even though these reports are somewhat controversial, if they are considered along with Waring's (1984) conclusions that a lack of intimacy is the number one reason people seek therapy, it is logical to presume that a marriage enrichment program that focuses specifically on intimacy would be more fitting for the wide range of couples choosing to participate than a program that was more general in focus. Worthington, et al., (1989) called for research on marriage enrichment that not only focused on marital satisfaction, but also on intimacy, communication, and conflict resolution. These components are all addressed in the Waring Intimacy Questionnaire (Waring, 1984). Waring's conceptualization of intimacy was the basis for the format of the present study.

Adventure Experiences

Purpose

Outdoor adventure experiences encompass a myriad of programs that utilize the effects of nature, challenge,

trust building activities, and fun to facilitate human change. The outdoor adventure environment serves as a metaphorical experience for relational and personal growth.

Individually, adventure experiences have produced increases in self-esteem, self-discipline, and self-confidence in participants (Schoel, et al., 1988; Bacon, 1983). For families, the shared interdependent experience of the outdoor adventure in a trust environment increases intimacy in family relationships (Mason, 1987).

Theoretical Foundation

Adventure initiatives provide a holistic experience that involves the mind, body, and emotions. Gillis and Bonney (1986) cite Winn (1982) as stating, "The active use of one's body in order to confront a physical problem will generalize to the use of one's psyche to master psychosocial challenges within and beyond the therapeutic environment" (p. 213). "Since many of our fundamental beliefs... have a physical-motor basis, therapeutic attempts to repair a self image or increase interpersonal trust may be very accessible to a physical intervention" (p. 213).

All adventure initiatives are based on challenges with risks. The activity becomes risky because the outcome is uncertain. Rising above the challenge by taking the risks intensifies the transfer of learning to the real life context (Galagan, 1987).

Gass (1992) provides a seven point rationale for the effectiveness of adventure experiences used in therapy and enrichment. Gillis and Gass (1993) summarize these points:

(1) Adventure experiences are a holistic integration of an action-orientation and the regular talking approaches, that is, talking the talk and walking the walk.

(2) An unfamiliar environment designed for success in challenges, contrary to the normal environment of the participant, allows the discovery of new insight that connects to real life situations.

(3) A climate of change is created by involving participants in challenging situations that create stress, which is positively used to motivate the participants to take risks. This positive use of stress, eustress, produces a troublesome dissonance. Adaptive dissonance occurs when the participant rises to the challenge with problem solving actions involving trust, teamwork, and clear communication. This success in the adventure context can then be linked to success in real life challenges.

(4) Adventure leaders are afforded an opportunity for assessing participants' needs as they observe them functioning under stress.

(5) Utilizing small groups in team challenge initiatives that are perceived as risky is conducive for working toward the balance of individual and group needs.

(6) Adventure initiatives are solution-focused in that they highlight successes and strengths instead of failures and weakness.

(7) The adventure leader carries an active role as he/she designs initiatives that are customized to the participants' needs. The adventure leader may be perceived as more approachable since these activities are usually viewed as fun.

Gillis and Gass (1993) contend that this rationale comprises the underpinnings of Kurt Hahn's philosophy.

Bandura's theory of self-efficacy is identified as an important theory in adventure experiences. His theory connects to the above rationale for the effectiveness of adventure experiences. The theory of self-efficacy asserts that a participant weighs his/her perceived competence against the perceived risk, and then make a decision to accept or reject the challenge. One assumption of this theory is that individuals will transfer successful achievement in the adventure challenge to future real-life challenges (Ewert, 1989).

History

Therapeutic adventure programs originated as tent treatment for psychiatric patients in 1901 at Manhattan State Hospital East in New York City (Lowry, 1974). Overcrowded wards forced administration to set up tent wards

on the grounds. Tent patients showed marked improvement over the inpatients both physically and mentally (Lowry, 1974). The success of tent treatment in the early twentieth century contributed to the acceptance of Outward Bound decades later.

Most adventure programs have their roots in the theories and pragmatics of Outward Bound. Outward Bound is an outdoor adventure program that utilizes adventure challenges to strengthen self-concept, teach teamwork, and build self-discipline (Gillis, & Gass, in press). Kurt Hahn is considered the father of Outward Bound. He integrated experiential learning initiatives into the curriculum of the Salem School in Baden, Germany, in 1920 (Bacon, 1983).

Outward Bound was founded during World War II to teach British seamen survival skills. The success during the war sparked widespread generalization of Kurt Hahn's philosophy. The adventure experiences of Outward Bound provide a challenging life-changing experience that can't be reproduced in a non-adventure setting (Berman, & Anton, 1988).

Hahn's ideology was founded in the focus on attitude and experience over academic rhetoric and knowledge. Hahn stated that:

the aim of education is to impel people into value forming experiences . . . [and] to ensure the survival

of these qualities: an enterprising curiosity, an undefeatable spirit, tenacity in pursuit, readiness for sensible self-denial, and above all, compassion.

(Bacon, 1983, p. 99)

This philosophy fits prescriptively with the lack of creativity and imagination in couples as reported by Jourard (1977). However, the marriage enrichment movement continues to function in a didactic mode that neglects tapping into these innate qualities of its participants.

Research

Research on adventure programs and experiences have covered a broad range of clients and topics, from addictions and psychiatric disorders to individual and family approaches. The results have consistently identified an increase in self-esteem as a benefit of participation in adventure experiences (Gillis, & Gass, 1993).

Gillis, et al., (1991) identified 43 programs that utilized adventure experiences in enrichment and therapeutic settings. However, adventure experiences have been employed with couples and families for only the last ten years (Gillis, & Gass, 1993).

Mason (1981, 1987) conducted an adventure enrichment experience called Wilderness Family Therapy for her dissertation project. She metaphorically connected rock

climbing to components of couples' relationships, including intimacy.

Gillis and Gass (1993) summarized the Roland and Hoyt enrichment program that focused on families with at least one disabled member. Weekend adventure activities were followed by weekly debriefing groups.

Gillis (1986) implemented adventure experiences in a couples' enrichment workshop for his dissertation study. Four groups of couples participated in group initiatives and ropes course activities in an eight-hour workshop. The activities were introduced metaphorically to two groups and traditionally to the other two groups. In other words, the traditional introduction was concrete, with explicit instructions and objectives. The metaphoric introduction utilized a story that was metaphor for the process and objectives of the initiative. The results showed that the metaphorical introduction was at least as effective as the traditional approach immediately following the workshop as measured by the Barrett-Lennard Relationship Inventory, the Marital Communication Inventory, The Adjective Check List, The Trust and Support-Received Inventory, and the Activities Effectiveness Scale (Gillis, 1986).

Adventure therapy models have been utilized in treating individuals with psychiatric disorders and chemical dependency problems (DeSantis and Manney, 1990).

Adventure-based therapy has been used in working with adult children of alcoholics (Wood, & Carlson-Bancroft, 1991) and in substance abuse treatment for adolescent abusers (Gillis, & Simpson, 1991).

Berman and Anton (1988) conducted two backpacking trips with 14 adolescent inpatients from acute psychiatric hospitals. The rate of change in the wilderness phase of the program was faster than any other phase of hospitalization.

The Wilderness Therapy Program, a backpacking therapeutic experience for adolescents in out-patient counseling, reported an increase in self-efficacy and self-esteem in the participants (Davis-Berman, & Berman, 1989). Adventure-based programs have been successful in strengthening self-concept with clinical and non-clinical adolescents and adults (Marsh, et. al., 1986).

Adventure experiences are also utilized in conjunction with private practice in working with a general population of individual clients (Berman, & Berman-Davis, 1989).

Utilization of Experiential Metaphor

The objective of adventure initiatives is to have a positive transfer of learning from the adventure context to the real life context (Gass, 1985; Gillis, & Gass, 1993). This transfer of learning occurs through the direct transfer

of skills, the transfer of principles and attitudes, and most poignantly, through metaphoric transfer (Gass, 1991).

Adventure experiences should be set in a context with loaded metaphors that are isomorphic with the real life setting being addressed (Priest, 1991). Metaphor is the most effectual means of change in adventure experiences. Metaphoric transfer is based on the theory that while the participants are physically challenging an adventure initiative, they are psychologically challenging a real life challenge (Bacon, 1983). The link from metaphoric context to real life context is solidified when the two experiences are isomorphic, or similar. Gass (1991) has structured a seven step format for bridging the metaphor to real life. This structure for framing the metaphor increases the transfer of learning from the adventure context to the real life context (Gass, 1993; Gillis & Gass, 1993).

Most of the power of the metaphor in adventure experiences stems from bridging the metaphor to the real life challenge (Gass, 1991). However, Bacon also asserts that the wilderness itself is a powerful metaphor for life (Miles, 1987). People absorbed in intense experiences cannot not form unconscious connections to several different situations in their lives (Schoel, et al., 1988).

Wood and Carlson-Bancroft (1991) utilized a ropes course as a metaphorical adventure experience for adult

children of alcoholics. The fear, physical risk, trust risk, were challenged in the adventure context to create new responses to old real life challenges.

Long (1987) reported on an adventure program for business organizations that metaphorically connected adventure challenges to corporate challenges in the world of business.

From a systemic perspective, the effectiveness of metaphoric experiences is amplified when working with more than one person in the same relational system. A married couple, or a parent-child team will bring back a double dose of isomorphic connections into the real-life family system (Gillis, & Bonney, 1986).

Critique

The integration of adventure experiences and marriage enrichment is in its infancy. The few studies in existence suggest optimism for the future (Gillis, & Gass, 1993). However, research on adventure programs has suffered from four common weaknesses (Crompton, & Sellar, 1981): (1) simple research designs with poor control or randomization, and no long term follow-up assessment, (2) small unrepresentative samples, (3) assessment instruments with untested reliability and validity, and (4) researcher bias due to an inadequate research protocol. The present study fulfills such a protocol. The focus of adventure research

should be on developing and identifying the essential components that work to incite positive change (Flor, 1991).

Integration of Adventure Experiences and Marriage Enrichment

Otto, (1975), Giblin, et al., (1985), Diskin, (1986), Mace, & Mace, (1986), Mace, (1987), and Zimpfer, (1988), reviewed the types of marriage enrichment programs in existence during a time period that collectively included the early 1970s through the late 1980s.

There are untapped resources in marriage enrichment that parallel the untapped resources in marriages. David Mace (1981) states,

Yet I reaffirm my belief that there is unexplored potential both in family life education and in marriage and family enrichment which awaits our discovery, and which our culture sorely needs. (p. 605).

The development of marriage enrichment programs must be based on a precise theoretical rationale. Hof and Miller (1980) state:

the process and programs of marriage enrichment should be built upon a sound theoretical foundation, a theoretical base which should also be clearly linked to the philosophy of marriage enrichment. (p. 6)

As stated, the philosophy of marriage enrichment is built on the assumption that people and marriages have

untapped strengths and resources (Mace, & Mace, 1975; Otto, 1976; Zimpfer, 1988). The evolution of the marriage enrichment movement focuses on creating the fitting environment for couples to explore, discover, and employ these resources (Hof, & Miller, 1989). However, marriage enrichment has yet to utilize adventure activities.

A primary consideration in developing an intimate relationship is the risks inherent in the undertaking. Cline (1989) contends that intimacy is an "investment with risks" (p. 6) at both a personal and relational level. She identifies betrayal of confidential information, rejection by partner, and termination of the relationship as the risks involved in pursuing intimacy. These inherent risks are a primary reason for the rationale of using adventure initiatives to develop intimacy.

Hof and Miller (1980) ardently conclude that marriage enrichment must move toward a, "more open and flexible approach to marriage enrichment programming which is based upon matching programs to the specific needs and abilities of specific individuals and couples" (p. 21). This fit is achieved in the proposed study by designing the metaphorical adventure initiatives in a way that allows each individual person and each couple to construct their own unique connections from adventure context to real life context. This approach is in belief and respect of the innate

creative resources of the individual. It is in contrast to the dictated conclusions of the typical marriage enrichment program.

Gender Issues in Intimacy, Marriage Enrichment and Adventure Experiences

Research focusing on the role of gender in intimacy, marriage enrichment, and adventure experiences is somewhat limited. The conclusions that have been reported are diverse.

Waring, et al., (1986) reported that males and females from the general population showed nearly identical patterns of intimacy, as measured by the WIQ. Merves-Okin, et al., (1991) concluded that within the context of marriage, husbands and wives possessed a balance in intimacy.

In Giblin's, et al., (1985) study of 85 different marriage enrichment programs, men and women scored similarly on personality measures and relationship skills, but men scored significantly higher on satisfaction measures. Davis, et al., (1982) reported that wives improved more on post-tests than men in their marriage enrichment study.

Zimpfer (1988) reporting Strictland's (1982) dissertation results on marriage enrichment, stated that gender was not correlated with the measurement outcomes. However, Beaver (1978) stated that results from his study

indicated that men changed more than women as a result of marriage enrichment.

Mason (1981) utilized the PAIR (Schaefer & Olson, 1981) as a pre-test and post-test in her dissertation study on a wilderness program for relationship enhancement. She reported that men increased most in emotional intimacy and women in intellectual intimacy while both decreased in sexual intimacy. Men decreased, while women increased, in intellectual and recreational intimacy. Mason also concluded that men trusted rock climbing equipment more and women trusted themselves less. Women in Mason's study didn't perceive their partner's trust in them as easily as men.

Gillis (1987) utilized adventure group initiatives and ropes course activities for couples in marriage enrichment. He reported that males and females did not differ regarding trust or support received.

An overview of the results from these studies indicated a diversity of findings in regards to gender issues. There were no definitive conclusions about the role of gender in relation to intimacy, marriage enrichment, and adventure experiences.

Chapter 3

Methodology

Sample

The sample for this study consisted of married couples from three churches in Searcy, Arkansas. These congregations, the College, Downtown, and Westside Churches of Christ ranged in membership from approximately 800 to 2000. All three congregations followed the same Bible-based belief system and structure. The Church of Christ is a relatively conservative group that places a primary emphasis on the family.

The leaders of these three congregations had periodic meetings and planned coordinated activities for all members of the Church of Christ in the area. The congregations practiced meeting together at different times each year.

Announcements were made verbally to all three congregations inviting people to participate in this study. Written invitations were mailed and/or disbursed by hand to couples in their early twenties through their late forties. However, any couple, regardless of age, that requested an application was accommodated.

If the number of applications had exceeded 60, the group would have been reduced by taking the first 60 couples that applied.

Instrumentation

The Waring Intimacy Questionnaire was used as the pre-test and post-test measure for all three groups (Appendix C). Fredman and Sherman (1987) described the WIQ as being a promising assessment instrument of intimacy. Operational definitions of intimacy are vital in the study of interpersonal relationships. This is the only way to develop reliable and valid assessment instruments for evaluating therapy models and enrichment programs for couples (Waring, et al., 1980).

The WIQ is a 90-item, self-report, true-false questionnaire. Its purpose is to measure the quality and quantity of intimacy in a marriage. The questionnaire's theoretical underpinnings rest in the concept that relationships are defined by three different dimensions: boundary, power, and intimacy.

The most influential dimension in determining marital adjustment is intimacy (Waring, & Chelune, 1983).

Originally, 496 items were developed, then systematically edited based on the following criteria:

- (a) brevity;
- (b) balance of true and false items;
- (c) conformity to the definition of the scale for which they were written;
- (d) adequacy of negative instances of the behavior;
- (e) clarity and freedom from ambiguity;
- (f) freedom from extreme desirability bias;

(g) comprehensiveness of marital circumstances (age, years married, number of children, etc.); (h) discriminating power; and (i) freedom from sexual bias (Waring, 1984, p. 188).

The development of the WIQ began with an open-ended interview focusing on concepts of intimacy with 50 randomly-sampled adults from the general population (Waring, et al., 1980). This was followed with a standardized interview, the Victoria Hospital Intimacy Interview, with 24 couples randomly sampled from the general population matched with 24 clinical couples (Waring, & Reddon, 1983).

From this study, self disclosure was identified as a primary component of marital intimacy (Waring, 1984). Waring and Chelune (1983) reported that approximately half of the variance of the qualitative aspect of intimacy is accounted for by self-disclosure; however, the two constructs are not identical.

These studies identified expression of affection, compatibility, cohesion, identity, and conflict resolution as significant aspects of intimacy. However, while sexual satisfaction was considered important to intimacy, it was considered less important than previously implied by earlier definitions of intimacy. Individuals' perceptions of their parents' level of intimacy was considered to affect their own intimacy with significant others (Waring, 1984).

In a different study with 30 randomly selected couples from the general population, Waring, et al., (1981) used correlational analysis, factor analysis and cluster analysis, and identified identity as a meaningful element of intimacy.

These pilot studies resulted in Waring's operational definitions of eight components of intimacy:

Conflict resolution: ease with which differences are resolved; affection: expression of emotional closeness; cohesion: commitment to the marriage; sexuality: sexual needs are communicated and fulfilled; identity: the self-confidence and self-esteem of the couple; compatibility: the ability to work and play together; expressiveness: sharing thoughts, beliefs, attitudes, and feelings; and autonomy: independence from family of origin. (Fredman & Sherman, 1987, p. 127)

Response styles on self-report measurement instruments can contaminate the results and thus misrepresent the construct being assessed. Waring included a social desirability scale to control for conventionality (Waring, 1984).

The WIQ can be utilized with couples in three different ways and adapted into therapeutic or enrichment settings. First, the qualitative profile is the individual's level of intimacy in each of the eight areas of intimacy and the social desirability subscale. Second, intimacy

incompatibility is the discrepancy between the two spouse's perception of intimacy in the marriage. And third, total intimacy is a quantitative score on the 40 items with an Item Efficiency Index of greater than .5, minus the score on the social desirability subscale (Waring, 1984).

Waring et al. (1986) have operationally defined four types of intimate relationships based on the above calculations. These include; optimal intimacy, pseudo-intimacy, average intimacy, and deficient intimacy.

The WIQ has exhibited criterion validity with the Marital Satisfaction Inventory (MSI), the Dyadic Adjustment Scale (DAS), and the Locke-Wallace Short Marital Adjustment Test (SMAT) (Wood, Barns, & Waring, 1988). The results of this study corresponded to the report by Waring (1984) that conflict resolution, affection, cohesion, compatibility, and expressiveness held the strongest correlation and sexuality, autonomy, and identity the weakest.

The WIQ total intimacy score showed a correlation of .58 with the SMAT at a $p < .001$. The WIQ 90-item total had a .45 correlation with the SMAT with $p < .01$. The DAS and WIQ total intimacy showed a correlation of .67 with a $p < .001$. The 90-item total of the WIQ had a .58 correlation with the DAS with $p < .001$ (Wood, Barns, & Waring, 1988).

The Waring Intimacy Questionnaire was compared to the Personal Assessment of Intimacy in Relationships assessment

by Hanes and Waring (Schaefer, & Olson, 1981). The WIQ scores and the PAIR (Personal Assessment of Intimacy in Relationships) perceived scores were reported to have a correlation of .77 with $p > .01$ (Schaefer, & Olson, 1981).

The WIQ test-retest reliability for the Total Intimacy score was .89 for males, and .86 for females. Internal consistency scores for the Total Intimacy score was .78 for males and .81 for females (Fredman, & Sherman, 1987).

Procedure

A letter of explanation and invitation, along with an application form (Appendix A), was distributed to approximately 250 couples from three Churches of Christ in Searcy, Arkansas. Couples wishing to participate returned their applications. Forty-six couples originally applied. Nine couples dropped out for reasons that included personal illness, sick child, work rescheduling, job change, and a golf tournament.

An informed consent form (Appendix B) was sent to the couples who submitted their applications. Data collection procedures, confidentiality, potential risks, and the right to withdraw were clearly described according to the informed consent format prescribed by the Virginia Tech Human Subjects Committee.

The Waring Intimacy Questionnaire was administered to the sample during the first hour of the treatment, and again

during the last hour of the treatment. Confidentiality of the data was ensured by a numbering system that allowed the individual couples' scores to be tracked from pre-test to post-test.

Research Design

The research design for this study consisted of two treatment groups and a control group, with a pre-test and a post-test. Analyses of covariance were used to test for significance between the three groups' post-test scores, holding the pretest as the covariate. The hypotheses for this study were tested in the null form. ANCOVA tests were run on each of the dependent variables under the null hypotheses I, II, and III. The Analysis of Covariance design holds the pretest as the covariate. ANCOVA reduces the error term and results in a stronger design for demonstrating the effects of the different programs (Howell, 1987).

Howell (1987) stated that the "ideal application" (p. 539) for ANCOVA is when the subjects are randomly assigned to treatment groups, as with the present study. This random assignment creates an expectation that the group means on the pre-test are the same and that any differences are due to chance. This is the situation in which ANCOVA reduces the error term, but it also eliminates any bias in the means

of the dependent variable due to chance differences on the covariate.

ANCOVA has a considerably smaller error term compared to ANOVA because it partials out the variance that is credited to the covariate, the pretest (Howell, 1987). Howell (1987) states that ANCOVA increases the power of the F-test because it produces larger treatment effects by adjusting the means to account for the mean differences of the covariate.

Statistical Hypothesis I: There will be no significant difference between groups for each dependent variable. H_0 : $\mu_1 = \mu_2 = \mu_3$ for each dependent variable:

- a. Total Intimacy Score
- b. Conflict Resolution
- c. Affection
- d. Cohesion
- e. Sexuality
- f. Compatibility
- g. Autonomy
- h. Expressiveness
- i. Self-Rating of Intimacy Scale
- j. Intimacy Change Rating Scale

Statistical Hypothesis II: There will be no significant difference between groups for females, for each dependent variable.

Ho: $\mu_{1f} = \mu_{2f} = \mu_{3f}$ for each dependent variable:

- a. Total Intimacy Score
- b. Conflict Resolution
- c. Affection
- d. Cohesion
- e. Sexuality
- f. Compatibility
- g. Autonomy
- h. Expressiveness
- i. Self-Rating of Intimacy Scale
- j. Intimacy Change Rating Scale.

Statistical Hypothesis III: There will be no significant difference between groups for males, for each dependent variable.

Ho: $\mu_{1m} = \mu_{2m} = \mu_{3m}$ for each dependent variable:

- a. Total Intimacy Score
- b. Conflict Resolution
- c. Affection
- d. Cohesion
- e. Sexuality
- f. Compatibility
- g. Autonomy
- h. Expressiveness
- i. Self-Rating of Intimacy Scale
- j. Intimacy Change Rating Scale.

Treatment

One third of the sample was randomly assigned to the adventure enrichment group, one third to the ACME (Association for Couples in Marriage Enrichment) enrichment group, and one third to the control group. Participants from all three groups completed the Waring Intimacy Questionnaire during the first hour of the treatment and the last hour of the treatment.

The adventure and ACME enrichment groups retreated for a two day weekend at Camp Tahkodah, a 1400 acre camp in the Ozark Mountains, owned by Harding University. The two groups ate meals separately, and used different parts of the camp facility so that there was no interaction between groups or knowledge of what each group was doing. The two treatment groups were also divided into different cabins as well as different cabin areas. Sunday morning worship was conducted after the post-test was completed. The programs were conducted entirely separate from each other.

The ACME enrichment group is described as didactic/experiential because it consists of educational lessons followed by role-playing and skill practicing. "All learning is experiential...but some learning is more experiential than others" (Quinsland, & Van Ginkel, 1984, p. 9). On an continuum, ACME is located toward the less

experiential end while the adventure approach is on the more experiential end.

The ACME program was conducted in the mess hall. The adventure group met at the log circle to begin the adventure initiatives, but utilized much of the acreage of the camp.

One of the primary objectives of the ACME program is to increase the couples' level of mutual intimacy. The approach to build couple intimacy by the ACME program is based on three types of learning which include: "cognitive or intellectual; affective - beliefs, insights, feelings, attitudes; and behavioral/relationship or experiential-learning by doing" (Michael, & Michael, 1992. p. 5). All of these learning media are included in the first two types of transfer of learning as suggested by Gass (1991), direct transfer of skills, and transfer of attitudes and principles. There is no utilization of metaphoric transfer in ACME.

The ACME group followed the two day retreat schedule (Michael, & Michael, 1992). The ACME format is a dialogue format between the leader couple and the group, and between the spouses in each couple. The leader couple models communication skills, and presents educational material, and leads group discussions to process the experience.

The ACME rules include no confrontation and no coercion (Michael, & Michael, 1992). The leader couple models

positive communication skills, conflict resolution, and intimacy building interactions which is then discussed and practiced by the couples. Spouses learn to express feelings and share experiences with each other in an intimacy-building way.

The ACME format works through five stages; (1) security and community building, (2) awareness development, (3) knowledge and skill development, (4) plan for growth, and (5) celebration and closure (Michael, & Michael, 1992). Each couple was provided with a retreat workbook that included written exercises, inventories, evaluations, and activity instructions (Messick, 1992).

Waring (1984) operationally defined eight components of marital intimacy; affection, cohesion, expressiveness, compatibility, sexuality, conflict resolution, autonomy, and identity. These eight areas of intimacy served as the focus for the design of the adventure initiatives. An adventure initiative for each of these areas was either adopted from the adventure literature or created by the researcher. These initiatives were designed to be isomorphic experiences that were metaphorically connected to each real life area of intimacy.

Each adventure initiative was introduced using the format developed by Gass (1991). Framing the metaphors before the adventure initiative secured the subconscious and

conscious connections between the real life area and the isomorphic adventure experience. This approach identifies the adventure experience as the medium for change.

There was a brief introduction of the intimacy component, the challenges in developing it, and the rewards in experiencing it as a couple. Developing each intimacy component is challenging and implies a risk factor. The risk factor was identified for each area of intimacy and was a part of the metaphorical spotlight of the adventure initiative.

The adventure initiatives were presented so participants could develop isomorphic connections between the metaphor and the real life situation. Instructions that highlight the isomorphic links were given. For example, the Wall, which was isomorphic for expressiveness, was introduced by a brief presentation focusing on couples' difficulties in expressing their thoughts, feelings, and ideas to each other. The location of these difficulties was identified as being within and between the individuals. The actual physical experience of climbing the wall was metaphor for the psychological experience of expression.

The adventure initiatives were conducted and then followed by the debriefing phase. This was a group processing activity following each initiative to reinforce the isomorphic links and focus on the goals of the activity.

The ACME program was facilitated by a couple in their mid 30s. The husband was in the final week of a Master's program in Bible and Religion training to be a family life minister. The ACME staff allowed this couple to facilitate their program without the typical ACME training due to his training and experience as a family life minister, combined with the researcher's training as a marriage and family therapist. The Adventure group was facilitated by the researcher of this study.

Intimacy Dimensions and Corresponding Adventure Initiative

(1) Affection is defined as the expression of feelings of liking and loving, and a mutual respect and trust (Russell, 1990; Waring, et al., 1980). The following adventure initiative was selected on the basis that the foundation of affection intimacy is mutual trust, therefore, the challenge in developing affection intimacy is risking trust.

The adventure initiative selected for affection was the Trust Fall/Spotting Sequence (Rohnke, 1989). This sequence began with the basics of trust initiatives and proceeded as the group became more proficient with the techniques.

This series began with the Two-Person Mirroring activity which taught the participants to move with, or shadow their spouses. This was the beginning point of spotter's knowledge (Rohnke, 1989). Next was the Yurt

Circle in which the couples were partners. They got back to back, stiffened up, and leaned into each other without bending at the waist or legs. This taught them how to stiffen up their bodies for the coming trust building exercises. Couples did this initiative back to back, face to face, and face to back.

The Two Person Trust Fall placed one spouse in front of the other with both facing the same direction. The person in the back was the catcher and the person in the front was the faller. The couple practiced communication by the faller asking the catcher "are you ready to catch?" The catcher responded with "ready to catch." The faller said "ready to fall" and the catcher said "fall away." The faller then locked hands in front next to the chest and fell backward into the arms of the catcher. The faller kept the back, hips, and knees locked. This initiative began with the spouses close enough to touch easily and then progressed to the distance that was comfortable for both.

When this initiative had been practiced to the point of mastery, the group began the Willow in the Wind initiative. Groups of approximately eight couples formed tight circles standing shoulder to shoulder. Each person took a turn in the middle of the circle. This person stood rigid and stiff in the center and leaned in one direction or another as if to start to fall. As soon as the faller moved off plumb,

the outstretched hands of the group redirected the faller to another part of the circle. This fall-catch-shove sequence was conducted in a trusting and gentle manner until it became obvious that the faller was relaxed even though stiff, at which time the faller is asked to continue for a few seconds with eyes closed.

The Levitation initiative followed. The tight circle reorganized itself to an oblong formation. The person in the center lay down on the ground and stiffened up her body. The group gently took this person on a 30 second levitation ride. They raised her up about two feet and softly rocked her back and forth. Then they raised her up above their heads and swayed her to and fro. After approximately 30 seconds, she was delicately glided back down to the ground.

The final phase of this sequence was the Trust Fall. Each participant stood upright and stiff on a platform approximately four feet off the ground. Twelve people positioned themselves in the same oblong formation as in the Levitation initiative. The catchers placed their hands out like a mattress of hands and arms. The faller stiffened and straightened her body, locked her hands near her chest, and fell backward into the catchers' hands. After all participants had completed the trust fall, the group gathered in the gym for the debriefing session.

The debriefing phase highlighted the isomorphic connections between trusting in the relationship and trusting in the Trust-Fall sequence. The metaphor included both the faller and catcher roles.

(2) Cohesion is the dimension of intimacy that is defined as the level of commitment to the marriage (Russell, 1990; Waring, 1984). The challenge in developing cohesive intimacy is risking making a commitment. This level of commitment is in relation to a mutually fulfilling marriage. For this to exist, each spouse must make decisions to prioritize the different aspects of their lives so that the marital relationship is primary.

The metaphorical adventure initiative that was designed for this area was the Treasure Hunt. Each couple was given a list of treasure items that had assigned values measured in points. The items that were the easiest to obtain, that is acorns, leaves, and rocks, had the least point values. The items that were the most difficult to obtain, for example, the purple dinosaur eggs at the top of the hiking trail, carried a much higher point value. These special non-natural items had directions with them on the list. The list was very extensive, with a wide range of items and point values.

The couples chose which items to hunt. There was a time limit that was much too short for any couple to

discover even half of the items on the list. Therefore, the couple had to decide which items to commit to hunt. The debriefing phase focused on the priority choices during the hunt and the advantages and disadvantages therein. The number of points gathered compared to the number of points possible was framed as isomorphic to the pursuit of cohesion intimacy in the marriage. The nature of the hunt for treasure was isomorphic for the nature of the real life pursuit of marital cohesiveness.

(3) Expressiveness, the next area of intimacy, is defined as the self-disclosure of thoughts, beliefs, attitudes, and feelings (Russell, 1990; Waring, 1984). The challenge in self-disclosing is risking the vulnerability of becoming transparent to the significant other. This aspect of intimacy is perhaps the most challenging to develop because the fear of rejection or failure is so intense. Because it is the most challenging emotionally and relationally, the Wall was selected as the isomorphic adventure initiative. Rohnke (1988) identifies the Wall as the adventure initiative with an ominous reputation due to its perceived and real difficulty.

The Wall was 12 feet high and 10 feet wide. It was constructed with vertically positioned 2" x 8" treated boards for the face. The crossbeams in the back were 4" x 4" boards. The objective was for the entire group to climb

up and over the Wall. This was only accomplished by teamwork, mutual support, and encouragement. Risking individual failure was the challenge as in self-disclosure. However, the risk was in the first move to the wall. Once an individual had initiated the climb, the group sustained the individual's effort and secured the success of the initiative. Both spotters and climbers were metaphorically experiencing the interaction of self-disclosure.

The debriefing phase focused on the obstacles to climbing the wall, attitudes necessary to climb, and the rewards for climbing. The isomorphic links to the real life challenge of self-disclosing were highlighted.

(4) Compatibility is defined by Russell (1990) as the harmony in which the couple can work and play together, and share goals, values and interests. This aspect of intimacy demands much tenacity in its pursuit. The challenges in developing compatibility are risking individual surrender before the goal is reached and the selflessness necessary for success. The adventure initiative designed for this area of intimacy was building a rope bridge.

The adventure group was challenged with the task of constructing a tri-line rope bridge across a section of a waist-deep creek, which was also the swimming hole. Three eighths inch steel cable was used for the foot line and ropes were used for the two hand lines. The group was

provided with the tools and materials, but was responsible for the design of the bridge, the sharing of the responsibilities, and the coordination of participation. Husbands and wives worked together as a team.

At the conclusion of the rope bridge construction, the group crossed the creek one couple at a time. The crossing from one bank to the other was a metaphor for the crossing from separateness to harmony. The debriefing group focused on the isomorphism of building the bridge and crossing the banks, with the real life pursuit of compatibility intimacy.

(5) Sexuality was the next component of intimacy. Waring (1984) defined sexuality as the degree to which sexual needs and desires are communication and mutual fulfilled. The challenge in developing sexual intimacy is in risking sexual expression and exploration within the marriage at an individual and relational level. The adventure initiative designed for this area of intimacy was the Blind Climb. The Blind Climb was actually a hike on a trail. The word "climb" was used to reinforce the isomorphism of the initiative.

The wives and husbands were both framed as adventurous explorers. The husbands were blindfolded for the climb up the mountain and the wives for the climb down. The spouse who could see was named the scout and the blind spouse was named the adventurer. The hike began at the log circle,

progressed across the creek on the wooden bridge, and then up the hiking trail to the big rock on the hillside overlooking the camp. The spouses traded roles and the wife became the adventurer as her husband, now the scout safely led her down the trail and back to the log circle.

Bridging the metaphor of the Blind Climb to the development of sexual intimacy was framed by creating isomorphic experiences on the climb. The vulnerability of being blind demanded that the adventurer communicated his needs to the scout. The scout's responsibility and pleasure was to fulfill the needs of the adventurer. The scout's role, because of her vision, was to enhance the exploration by helping the adventurer experience the climb through his four remaining senses and sharing her exploration through her five senses. There was no time limit for this initiative, the couples could climb fast or slow.

The key isomorphs were the communicating and fulfilling of each other's needs. The joy of exploring was highlighted instead of the arrival at the destination. The debriefing phase focused on the couples' experiences on the climb that were isomorphic with the real life challenge to develop sexual intimacy.

(6) Conflict resolution is the way in which conflicts are resolved (Waring, 1984). This aspect of intimacy denotes negotiation, compromise, and discussion, with an

attitude to value the other's opinion and to consider the possible imperfections of one's own (Russell, 1990). The challenges inherent in developing the ability to resolve conflicts include being able to listen, to cooperate with someone else's idea, to coordinate a group effort that focuses on a common goal, and to not quit the effort. The central risk here is the pressure to quit, to give up on the struggle to resolve. The adventure initiative designed for this area of intimacy was a collection of ropes course activities, the Spider's Web, the Electric Fence, and the Meuse (Rohnke, 1989). This combination was named the Obstacle Course.

The group began the Obstacle Course inside a triangular shaped fence, the Electric Fence. This fence consisted of two ropes tied to three trees forming a triangle. The bottom rope was at lower chest level and the top rope is six feet high. The group objective was to get out of the fence without touching either rope. The only rules were that nobody could go under the bottom rope and if someone touched the rope, the whole group had to start over.

Once out of the fence, the group had to pass through the Spider's Web. The structure of the web was just like a real spider's web made out of rope tied between two trees about ten feet apart. The group had to pass each other through the web without touching it. If someone touched the

web, the whole group had to start over. The group had to start over numerous times on both of these initiatives.

The final phase of the Obstacle Course was the Meuse, a challenging group problem-solving initiative. Twelve 8" x 8" x 16" concrete blocks were positioned approximately 8 feet apart. Five 4" x 6" x 8' boards were given to the group. Some of the blocks were spread too far apart for the boards to reach. The challenge for the group was to get from starting line to finishing line within the time limit and without anybody touching the ground.

The debriefing group focused on the isomorphic relationships between the initiatives and real life problem solving. The challenges to developing the ability to resolve conflict were highlighted through the metaphorical adventure experience.

(7) Autonomy is an area of intimacy that indicates successful independence from the families of origin and from offspring (Russell, 1990; Waring, 1984). The central themes in autonomy are the concepts of boundaries and balance. Drawing boundaries between the married couple and their families of origin, their children, and their friends, is a delicate and demanding matter. The challenge in developing autonomy for a couple lies in risking building the boundaries that allow for the desired balance between the couple and the different groups in consideration.

Some couples are stagnant in their relationship because they are enmeshed with parents and or children, while other couples are emotionally cut off from older and/or younger generations. Other couples become so engulfed with jobs or friends that they cannot develop their relationships with each other to a mutually fulfilling level.

The challenge here is in defining the couple's consensually desired balance between the different generations. This balance must first be negotiated between spouses. The balance has an evolving nature that changes with developmental stages and special life situations. Therefore, the challenge lies in building these boundaries in a ways that allows the desired balance with the relationships that existed before the marriage and the relationships that begin after the marriage.

The adventure initiative designed for this area of intimacy was called Dam Building. The group was challenged to build a dam across Salido Creek. This creek flows out of the Ozark Mountains. The spot chosen for the dam was approximately 30 feet wide. The group had to decide how high, how wide, and how dense to build the dam. The materials for construction were naturally abundant including, rocks, sage grass, logs, saplings, leaves, and sand. Wives and husbands had to work together as a unit.

The debriefing group focused on the isomorphic links between the process of building a dam across a creek and establishing balanced boundaries between the couple and significant others.

(8) The last component of intimacy was identity. Identity implies that the couple has individual self-confidence and a sense of distinction and uniqueness as a couple with a primary loyalty to each other (Russell, 1990; Waring, 1984). The challenge in developing identity intimacy is in risking the integration of two individual lives into one marriage. This is built on the foundation of balanced boundaries.

Identity brings Waring's concept of intimacy full circle back to commitment. For two individuals to become a couple, as well as maintain their own sense of self, they must be committed to a tenacious pursuit of a mutually fulfilling marriage.

The adventure initiative selected for this area of intimacy was an adaptation of the Maze (Rohnke, 1988, 1989). The participants challenged the Maze blindfolded. The Maze was a series of passageways in the woods made of ropes tied about two feet apart and four feet high. The Maze had dead ends, intersections, short and long ways out, and more than one successful passageway through. However, the Maze had two entrances and only one way out.

The blindfolded spouses began the challenge at separate starting gates and proceeded through the maze until they found each other. The participants held on to the rope at all times. When the couple was united they held hands until they found the passage out. The passage out was locked until a couple connected, then opened as they found it, then closed behind them until the next couple found each other and their way out.

Chapter 4

Results

Organization of the Chapter

This chapter begins with the reiteration of the research questions addressed by the present study. Next, a demographic description of the sample is presented, followed by the results of the Analysis of Covariance for each dependent variable. The effect sizes are then explained, followed by the participants' responses to the open-ended questions focusing on gains from the program, program highlights, and areas of intimacy that were most changed by the experience. The chapter concludes with the summary of the results.

Research Questions

The following research questions were the focus of this study.

Are there differences in mean post-test scores using ANCOVA with the pre-test as the covariate between the treatment groups, ACME and Adventure, and the control group, as measured by the Waring Intimacy Questionnaire and the Participants' Self Rating Scale?

Are there differences for women in mean post-test scores using ANCOVA with the pre-test as the covariate between the treatment groups, ACME and Adventure, and the control group, as measured by the Waring Intimacy

Questionnaire, the Participants' Self Rating Scale, and the Intimacy Change Scale?

Are there differences for men in mean post-test scores using ANCOVA with the pre-test as the covariate between the treatment groups, ACME and Adventure, and the control group, as measured by the Waring Intimacy Questionnaire, the Participants' Self Rating Scale, and the Intimacy Change Scale?

Description of the Sample

As displayed in Table 1, the demographic profile of the present sample indicated that participants were similar to the typical marriage enrichment participant (Giblin, et al., 1985). Male participants' mean age was 33 while female participants had a mean of 32. The men averaged slightly over, and the women slightly under, 16 years of education. The participants ranged in years married from 9 months to 26 years with a mean of 10.28. The participant couples' income ranged from less than \$10,000 to more than \$50,000 with a mean of \$29,600. The sample averaged just under 2 children per couple. Twelve couples had no prior experience in

Table 1

Demographic Profile

Category	Mean	Range
Age	32.5	21-47
Education	16	12-20+
Years Married	10	.75-26
Combined Income in Thousands	\$30	< \$10 - > \$50
Children	2	0-5

any marriage enrichment programs while twenty five couples had been involved in at least one marriage enrichment program. None of the couples had been divorced.

Results of Independent t-tests for Men and Women on WIQ Pre-test and Post-test Scores

A statistically significant difference was indicated by independent t-tests comparing men and women's pre-test scores on the Waring Intimacy Questionnaire ($p < .05$). The means for women were higher than means for the men (see Table 2). There were no statistically significant differences between men and women's post-test scores on the WIQ ($p > .05$). The women from all three groups demonstrated higher means on the post-test scores than the men from their respective groups. The ACME men scored higher on the post-test than the Control and Adventure women while the Adventure men scored higher than the Control women. The ACME and Adventure men had greater score increases from pre-test to post-test than the females from all three groups. The Control men and women's post-test scores decreased, more for the men than for the women.

Table 2

Husbands and Wives Pre-Post WIQ Means and Differences

Group	Pre Mean	Post Mean	Difference
Control			
Group	24.25	23.96	-.29167
Men	23.67	23.25	-.41667
Women	24.83	24.67	-.16666
ACME			
Group	26.04	27.71	1.6666
Men	25.25	27.5	2.25
Women	26.83	27.92	1.08
Adventure			
Group	25.19	26.35	1.15384
Men	24.15	25.38	1.23
Women	26.23	27.31	1.08

Analysis of Covariance Results on the Waring Intimacy Questionnaire

Analysis of Covariance was used to test for differences between all three groups in post-test means on the Waring Intimacy Questionnaire using the pre-test as the covariate. ANCOVA decreases the error term and removes any bias in the dependent variable means due to chance differences on the pre-test.

Group Differences on WIQ Total Intimacy

A significant improvement in the WIQ Total Intimacy scale was found after the treatment for the ACME and Adventure groups. The adjusted means and standard errors are displayed in Table 3. The ACME group ($\bar{M} = 26.94$), and the Adventure group ($\bar{M} = 26.32$) reported a significantly greater increase in total intimacy scores than did the Control group ($\bar{M} = 24.75$). As displayed in Table 4, the increases in the treatment groups' total intimacy means were statistically significant, $F(2,70) = 3.96, p < .05$. The Newman/Keul's Range Test, reported in Table 3, indicated that both the ACME and Adventure groups showed statistically significant increases in total intimacy scores.

Table 3

Adjusted Means, Standard Errors, and Newman / Keul's Range Test for WIQ Total Intimacy

Code	Mean	ABC	SE
A(1) Control	24.75325	.SS	.5598716
B(3) Adventure	26.32026	S..	.5379072
C(2) ACME	26.94147	S..	.5598716

$\alpha = .05$

Table 4

Summary of Analysis of Covariance WIQ Total Intimacy Scores
Using the Pre-test as the Covariate

Group	df	SS	MS	F-Ratio
Program	2	59.5207	29.76035	3.96*
Error	70	526.606	7.522948	

*p < .05

Group Differences for Men and Women on WIQ Total Intimacy

The data were also utilized with ANCOVA for men and women separately. There were no statistically significant differences in the WIQ Total Intimacy post-test scores in these three groups.

Significant ANCOVA Results for Group Differences on the WIQ Subscales

At the end of the treatment, a significant improvement was found on the cohesiveness subscale for the ACME and Adventure groups. Statistically significant results were indicated by the treatment groups compared to the control group on the cohesiveness subscale post-test scores, $F(2,70) = 8.71, p < .05$ (see Table 5).

The adjusted means and standard errors are displayed in Table 6. The Newman / Keul's Range Test (see Table 6) indicated that the Adventure group showed a significantly greater increase on the cohesiveness subscale compared to the ACME and the Control groups. The ACME group was not significantly different from the Control group.

Table 5

Summary of Analysis of Covariance for Group Differences on
the Cohesiveness Subscale Using the Pre-test as Covariate

Source	df	SS	MS	F-Ratio
Program	2	13.26118	6.630592	8.71***
Error	70	53.29018	.7612882	

***p < .001

Table 6

Adjusted Means, Standard Errors, and Newman / Keul's Range
Test for Group Differences on the Cohesiveness Subscale

Code	Mean	ABC	SE
A(1) Control	7.896047	..S	.1781021
B(2) ACME	8.24079	..S	.1781021
C(3) Adventure	8.912151	SS.	.1811149

$\alpha = .05$

Non-significant ANCOVA Results for Group Differences on the WIQ Subscales

No significant improvements were found after the treatment for the treatment groups on the other WIQ subscales. There were no statistically significant differences on post-test scores for the treatment groups when compared to the control group on the conflict resolution, affection, sexuality, identity, compatibility, autonomy, and expressiveness subscales. The ANCOVA also showed that there were no statistically significant differences for the treatment groups compared to the control group on post-test scores for the desirability subscale.

Significant ANCOVA Results for Group Differences for Men and Women on the WIQ Intimacy Subscales

The treatment men showed a significant improvement in the cohesiveness subscale. As Table 7 displays, there was a significant difference for men on the Cohesiveness subscale post-test scores, $F(2,33) = 9.02, p < .001$. The adjusted means and standard errors are displayed in Table 8. The Newman / Keul's Range Test, presented in Table 8, indicated that the Adventure men ($M = 9.12$) showed a significantly greater difference on the Cohesiveness post-test scores

Table 7

Summary of Analysis of Covariance for Men on the
Cohesiveness Subscale Using the Pre-test as Covariate

Source	df	SS	MS	F-Ratio
Program Men	2	15.43564	7.717821	9.02***
Error	33	28.23159	.8555026	

***p < .001

Table 8

Adjusted Means, Standard Errors, and Newman / Keul's Range
Test for Men on the Cohesiveness Subscale

Code	Mean	ABC	SE
A(1) Control	7.703291	..S	.2670054
B(2) ACME	7.834877	..S	.2670054
C(3) Adventure	9.118614	SS.	.2565305

$\alpha = .05$

compared to the ACME ($\bar{M} = 7.83$) and the Control men ($\bar{M} = 7.7$). The ACME men did not show a significantly greater difference when compared to the Control men.

Non-significant ANCOVA Results for Group Differences for Men and Women on the WIQ Subscales

Except for the Adventure men on the cohesiveness subscale, no improvement was found after the treatment for men or women separately on any of the WIQ subscales. For men and women separately, there were no significant differences on post-test scores for the treatment groups when compared to the control group on the conflict resolution, affection, sexuality, identity, compatibility, autonomy, and expressiveness subscales. The ANCOVA showed that there were no significant differences for the gender-separated treatment groups compared to the control group on post-test scores for the desirability subscale.

ANCOVA Results for Group Differences on the Participants' Self-Rating of Intimacy Scale

After the treatment, a statistically significant improvement was found for ACME and Adventure groups in the Self-Rating of Intimacy Scale. The adjusted means and standard errors are displayed in Table 9. The treatment groups, ACME ($\bar{M} = 8.31$) and Adventure ($\bar{M} = 8.17$), reported significantly greater differences in Participants' Self-Rating of Intimacy post-test scores compared to the Control

group ($\underline{M} = 7.31$), $\underline{F} (2,70) = 12.03$, $\underline{p} < .001$, (see Table 10). The Newman/Keul's Range Test, reported in Table 9, indicated that both the ACME and Adventure groups showed statistically significant differences in Self-Rating of Intimacy post-test scores.

ANCOVA Results for Group Differences for Men on
Participants' Self-Rating of Intimacy Scores

For men, a statistically significant improvement was found after the treatment on the Participants' Self-Rating of Intimacy Scale. The adjusted means and standard errors for men from all three groups are displayed in Table 11. The treatment groups, ACME ($\underline{M} = 8.10$) and Adventure ($\underline{M} = 8.26$), produced a significantly greater difference in the Self-Rating of Intimacy post-test scores compared to the Control men ($\underline{M} = 7.04$), $\underline{F} (2,33) = 8.0$, $\underline{p} < .01$ (see Table 12). The Newman/Keul's Range Test, reported in Table 11, demonstrated that the men in both the ACME and

Table 9

Adjusted Means, Standard Errors, and Newman / Keul's Range
Test for Participants' Self-Rating of Intimacy Scores

Code	Mean	ABC	SE
A(1) Control	7.30587	.SS	.155286
B(3) Adventure	8.176758	S..	.1491939
C(2) ACME	8.335976	S..	.155286

$\alpha = .05$

Table 10

Summary of Analysis of Covariance for Participants' Self-Rating of Intimacy Scores Using the Pre-test as Covariate

Group	df	SS	MS	F-Ratio
Program	2	13.92817	6.964087	12.03***
Error	70	40.51107	.5787296	

***p < .001

Table 11

Adjusted Means, Standard Errors, and Newman / Keul's Range Test for Men on Participants' Self-Rating of Intimacy Scores

Code	Mean	ABC	SE
A(1) Control	7.03954	.SS	.2325955
B(2) ACME	8.099365	S..	.2325955
C(3) Adventure	8.256373	S..	.2234706

$\alpha = .05$

Table 12

Summary of Analysis of Covariance for Men on Participants'
Self-Rating of Intimacy Scores Using the Pre-test as the
Covariate

Group	df	SS	MS	F-Ratio
Program	2	10.38497	5.192484	8.00**
Error	33	21.42387	.6492083	

**p < .01

Adventure groups showed statistically significant differences in post-test scores.

ANCOVA Results for Group Differences for Women on Participants' Self-Rating of Intimacy Post-test Scores

The ACME women showed a statistically significant improvement after the treatment on the Participants' Self-Rating of Intimacy Scale. The adjusted means and standard errors of women are displayed in Table 13. The treatment groups, ACME ($\bar{M} = 8.56$) and Adventure ($\bar{M} = 8.08$), produced a significantly greater difference in the Self-Rating of Intimacy post-test scores compared to the Control group ($\bar{M} = 7.59$), $F(2,33) = 5.27, p < .05$ (see Table 14). The Newman/Keul's Range Test, reported in Table 13, demonstrated that only the ACME group women showed statistically significant increases in self-rating of intimacy scores.

ANOVA Results for Group Differences in Intimacy Change Rating

The treatment groups showed a significantly higher rating of their intimacy improvement after the treatment than did the Control group. Analysis of Variance was used to test the differences in participants' post-treatment

Table 13

Adjusted Means, Standard Errors, and Newman / Keul's Range Test for Women for Participants' Self-Rating of Intimacy Scores

Code	Mean	ABC	SE
A(1) Control	7.594866	..S	.2072151
B(2) Adventure	8.0838471990859
C(3) ACME	8.564302	S..	.2072151

$\alpha = .05$

Table 14

Summary of Analysis of Covariance for Women on Participants'
Self-Rating of Intimacy Scores Using the Pre-test as the
Covariate

Group	df	SS	MS	F-Ratio
Program	2	5.425733	2.712867	5.27*
Error	33	17.00349	.5152573	

**p < .05

rating of change in intimacy. The means and standard errors are displayed in Table 15. The treatment groups, ACME ($M = 4.25$) and Adventure ($M = 4.35$), reported a significantly greater intimacy change rating compared to the Control group ($M = 3.08$), $F(2,70) = 12.03$, $p < .001$, as shown in Table 16. The Newman/Keul's Range Test, reported in Table 15, indicated that both the ACME and Adventure groups showed statistically significantly higher intimacy change scores.

ANOVA Results for Men and Women on the Intimacy
Change Rating Scale

After the treatment, the participants rated their improvement in intimacy significantly higher than the control group. The means and standard errors are displayed in Table 17. There was a significant difference for men, $F(2,34) = 27.44$, $p < .0001$, and women, $F(2,34) = 44.19$, $p < .0001$ (see Table 18). The Newman / Keul's Range Test indicated that the Adventure and ACME men and women showed a significantly greater difference in the Intimacy Change Rating Scale compared to the Control men and women (see Table 17).

Table 15

Adjusted Means, Standard Errors, and Newman / Keul's Range
Test for Intimacy Change Rating

Code	Mean	ABC	SE
A(1) Control	3.083333	.SS	.08467
B(2) ACME	4.25	S..	.08467
C(3) Adventure	4.346154	S..	.08135

$\alpha = .05$

Table 16

Summary of Analysis of Variance for Group Intimacy Change Rating

Group	df	SS	MS	F-Ratio
Program	2	12.21795	.1720838	70.08****
Error	71	12.21795	.1720838	

****p < .0001

Table 17

Adjusted Means, Standard Errors, and Newman / Keul's Range Test for Men and Women on the Intimacy Change Rating Scale

Code	Mean	ABC	SE
Men			
A(1) Control	3.166667	.SS	-.7393162
B(2) ACME	4.166667	S..	.1253452
C(3) Adventure	4.384615	S..	.1204279
Women			
A(1) Control	3.0	.SS	.1154265
B(2) ACME	4.307693	S..	.1154265
C(3) Adventure	4.333334	S..	.1108982

$\alpha = .05$

Table 18

Summary of Analysis of Variance for Men and Women on the Intimacy Change Rating Scale

Source	df	SS	MS	F-Ratio
Program Men	2	10.3465	5.17325	27.44****
Error	34	6.410256	.188537	
Program Women	2	14.13167	7.065835	44.19****
Error	34	5.435897	.1598793	

****p < .0001

Effect Sizes of the ACME and Adventure Groups Compared to the Control Group

Effect sizes, calculated on the WIQ Total Intimacy Scores, showed relatively moderate to relatively strong magnitude of the treatment effects (see Table 19). The effect size refers to the effectiveness, or magnitude of the treatment (Judd, et al., 1991). It is a standardized measure of the treatment effect when contrasted with the control group. Effect size is especially valuable in intervention research due to the small sample sizes involved. The effect size is not affected by large or small sample sizes. Showing statistical significance is largely a function of sample size; that is, the larger the sample size the more favorable the probability for statistical significance (Royall, 1986). An effect size indicates the magnitude of the treatment effect. The larger the effect size the greater the improvement (Giblin, et al., 1985).

The means of the WIQ pre-test indicate that the potential for gains in intimacy scores by the study's sample were small since the groups' scores fall either into the high average or optimal intimacy range

Table 19

Effect Sizes for Post-test Differences on the WIQ Total Intimacy Scale

Group	Effect Size
Couples	
ACME	.71
Adventure	.45
Men	
ACME	.60
Adventure	.30
Women	
ACME	1.17
Adventure	.95

(Waring, et al.,1986). This, added to the small sample size of volunteer participants, created a situation where the effect size may be the most important factor in considering the effectiveness of this program.

According to Cohen's proposed conventions of effect size levels, .20 is a small effect, .50 is a moderate effect, and .80 is a large effect (Howell, 1987).

Responses to Open-Ended Questions Focusing on

Program Gains

ACME Group

Couples' private time together, apart from the organized format, was the most salient theme for the ACME group on all of the open-ended questions addressing the benefits of the experience. Couples, especially husbands, identified the alone time with their wives and the break from the normal routine as the most outstanding gains from the experience (see Table 20). Wives described private time together as being for talking while men explained it as simply time together. Finding common ground with other couples was identified as a positive gain, especially for women.

One ACME husband commented, "the benefits of time alone talking and the closeness that results from

Table 20

Gains for ACME Men and Women

Gain	Frequency
Men	
Time Together	6
Break from Routine	5
Communication Skills	1
Common Ground with Other Couples	1
Increased Respect for Wife's Needs	1
Rekindled Love for Wife	1
Women	
Time to Talk	3
Common Ground with Others	3
Communication Skills	2
Conflict Resolution Skills	1
Understanding of Husband	1
Affirmation of Marriage	1

uninterrupted quality time." An ACME wife said, "I was able to relax and give my husband my full attention," while another husband asserted, "the program afforded a needed break from the routine." The ACME group identified one of the primary gains of their experience as the opportunity for private quality time as couples.

Adventure Group

Egalitarian roles was the central theme for the Adventure men and women on all sections of the open-ended questions focusing on the benefits of the program. Responses were categorized as egalitarian roles when they addressed an equal interdependence, an equality of voice, or a mutual equivalence in worth, value, and respect. As displayed in Table 21, egalitarian roles was identified as the most salient gain for men and women, and was connected to other identified gains. The egalitarian gains were connected to husbands' increased realization of their wives' worth, increased respect for her needs, and a stronger mutual trust. An Adventure husband commented that he gained "a new level of trust for my spouse, an increased respect for her capabilities, and we are both capable of accomplishing [optimal intimacy]." Another

Table 21

Gains for Adventure Men and Women

	Gain	Frequency
Men		
	Egalitarian Roles	5
	Increased Wife's Worth	2
	Increased Respect for Her Needs	2
	Communication	1
	Mutual Trust	1
	Hands On Lasting Pictures	1
Women		
	Egalitarian Roles	4
	Encouragement and Motivation	4
	Relational/Personal Insight	3
	Confidence in Marriage	1
	Completeness with Husband	1
	Hands On Lasting Pictures	1
	Mutual Trust	1
	Awareness of Self Strength	1
	Need for Counseling	1

husband said that the adventure initiatives, "made me realize how poorly I have treated my wife as far as listening, trusting, and working as a team."

Equality, as defined, was tied into wives being encouraged and motivated by the program, confidence in the marriage, completeness with their husband, trust, and awareness of self-strength. One woman identified her gains by saying, "We can overcome obstacles by pooling our resources and working as a team. We have no reason to become bored in our marriage. There are limitless possibilities for adventure and intimacy." The egalitarian theme was summarized by a woman who commented, "I feel my husband's more aware that I am stronger than he thought I was, and I have been made aware that he is weaker or more needy than I thought he was."

Interestingly, one wife and one husband, not a couple, identified the "hands on lasting pictures" of the adventure initiatives that were metaphorical for intimacy as a primary gain from the program. The man said, "I believe that the pictures painted in my mind this weekend will reoccur as we interact in our marriage to develop greater depth in our relationship." Another woman revealed that her primary gain was her and her husband realizing they needed counseling.

Responses to Open-Ended Questions Focusing on
Program Highlights

ACME

Time alone with each other was almost unanimously identified as the highlight of the experience by the ACME couples (see Table 22). One man identified the highlight of the program as, "The opportunity to walk together, and canoe on the lake with time to discuss ACME topics at leisure away from distractions." Another said, "The one-on-one sharing times were the best for me, I got to know my wife a little better."

As distinguished in the gains from the program question, the break from the routine emerged again as a highlight of the program as evidenced in the time alone with spouse responses. A woman pointed to this by saying the highlight to her was, "The time we spent alone as a couple. We took advantage of the beautiful outdoors and we had many discussions we might not otherwise had." Another woman pointed to the ACME private couple time after sessions, "I liked having breaks in between topics to discuss issues."

Table 22

Program Highlights for ACME Men and Women

	Program Highlight	Frequency
Men		
	Time Alone with Spouse	12
	Facilitator Modeling	1
	Food	1
	Sharing with Other Couples	1
Women		
	Time Alone with Spouse	10
	Sharing with Other Couples	1
	Communication Skills	1

Adventure

Adventure husbands and wives primarily identified different challenge initiatives as highlights of the enrichment program (see Table 23). Seven of the 8 adventure initiatives experienced were identified as highlights by different couples. The Blind Climb was the most commonly identified initiative by men and women. This challenge initiative created an experience of equality by making husbands completely dependent on the leadership of wives for the climb up, and the wives totally dependent on husbands' leadership for the climb down. One husband stated, "The climb to the bluff, my having to be totally dependent on my wife. That exercise will help us to communicate better." A wife conveyed, "Particularly the blindfolded climb up to the cliff when we worked as a couple and he had to trust me. For him to see and feel that he can trust me, and I will help him through things."

Following the Blind Climb, the Wall Initiative and egalitarian roles were important highlights for husbands. One husband related, "Seeing my wife succeed in activities that she was fearful of or hesitant to try."

Table 23

Program Highlights for Adventure Men and Women

Program Highlight	Frequency	
		Men
Blind Climb Initiative	5	
Wall Initiative	4	
Egalitarian Roles	3	
Debriefing Sessions	3	
Challenges as a Couple or Group	2	
Rope Bridge Initiative	2	
Treasure Hunt Initiative	1	
Mental Pictures	1	
Dam Building Initiative	1	
		Women
Blind Climb Initiative	7	
Multi-Benefits of Challenges	5	
Mutual Trust with Spouse	3	
Rope Bridge Initiative	2	
Debriefing Sessions	2	
Dam Building Initiative	1	
Maze Initiative	1	

The multi-level benefits of the challenges and mutual trust were prominent highlights for the wives. One wife wrote that the Adventure program allowed every participant, "to draw their own conclusions and deductions of what their problems are and also what the solutions are." She concluded with, "The program allows for so much personal creativity in problem solving for each marriage." Another woman commented, "It is amazing the number of ways each challenge could be assessed and learned from. It could be adapted to any age level and/or to many different aspects of life. It can assume generalities for the group as a whole and/or speak to you alone on an issue you face." Another woman pointed out the appeal that the adventure approach has to some men who would not go to marriage therapy. She said, "I also see this as a very attractive approach to men who like outdoor adventure. Many would never submit to go to a traditional marriage therapy group or counselor, even if it meant losing or just tolerating their marriage." Mutual trust necessary to participate in some of the adventure initiatives was a highlight for 3 women. The debriefing sessions were pointed out as highlights.

Responses to Open-Ended Questions Focusing on Areas
Most Changed by the ACME Group

The ACME husbands and wives identified conflict resolution and communication skills as the areas most

changed (see Table 24). The comments made concentrated on educational and skills benefits. Skills, knowledge, awareness, and understanding were words used to describe most of the areas changed in this group.

A husband said, "The definition of conflict changed the most. Conflict always meant fight; now I see it can mean disagreement or difference of opinion, and any conflict can be resolved without fighting." Another conveyed benefits, "Using rules and guides to control the negative attitudes and actions which creep in." One of the wives said, "it gave us practice and helped us see better ways to communicate."

Two husbands stated that nothing had changed and one wife said she had made a commitment to spend more time with her husband following the camp.

Responses to Open-Ended Questions Focusing on Areas Most Change by the Adventure Group

The egalitarian roles theme was the most salient area changed by both husbands and wives (see Table 25).

Table 24

Areas Most Changed by ACME Group

	Area Changed	Frequency
Men		
	Conflict Resolution Skills	4
	Communication Skills	4
	None	2
	Knowledge of ways to Improve Intimacy	1
Women		
	Conflict Resolution Skills	4
	Communication Skills	2
	Sexuality Attitude	1
	Appreciation of Non-Sexual Touch	1
	Commitment to Time Together	1
	Awareness of Couple Recreational Needs	1
	Understanding of Intimacy	1

Table 25

Areas Most Changed for Adventure Men and Women

	Area Changed	Frequency
Men		
	Egalitarian Roles	4
	Mutual Trust	2
	Compatibility	2
	Couple Identity	1
	Autonomy (Boundaries)	1
	Cohesiveness	1
	Conflict Resolution	1
	Sexuality	1
Women		
	Egalitarian Roles	7
	Mutual Trust	5
	Sexuality	2
	Cohesiveness	2

Mutual trust held the second spot for men and women. Women especially pointed out egalitarian roles and mutual trust. One wife wrote, "I feel my husband gained a deeper appreciation of my worth and importance. Also, he appreciated more acutely that balance of controlling your mate and allowing them to be themselves." Another wife said, "His sensitivity and vulnerability was much more apparent." Referring to the Blind Climb, one woman stated, "My mate realizing that he can trust me more and rely on me. The climb up the hill blind-folded held both of us to this factor of trust."

One husband described the balancing of roles by writing, "I felt that getting over the Wall paralleled to my conflict with myself and with my wife. Many times I put up a wall to ward my wife off. I found that it is important to tell my insecurities to my spouse because she can help me to get over that wall and help me not to lie to myself." A man had an interesting comment about the change in autonomy in his marriage. "The Dam Building Initiative served to reinforce the importance in my mind of the necessity of us not allowing family, friends or any outside agent to undermine our relationship or the relationship of us to our children."

Summary of the Results

The ANCOVA showed that there were significant increases in the treatment groups' post-test score means when compared to the control group. Statistically significant increases were shown by both the ACME and Adventure groups utilizing Analysis of Covariance on the means of the WIQ Total Intimacy post-test scores, holding the pre-test as the covariate. When the groups were divided into men and women separately, no statistical difference was found on the WIQ. Statistical significance was demonstrated by the Adventure group, and the Adventure men and women separately, on the WIQ cohesiveness subscale post-test scores. No significance was shown on any other subscales for groups, men, or women.

The ACME men and women, and the Adventure men displayed statistically significant differences from pretest to post-test on the Participant's Self-Rating of Intimacy Scale and the Intimacy Change Rating Scale.

Positive effect sizes were produced for the ACME and Adventure groups, as well as men and women from both treatment groups as measured by the post-test scores on the WIQ Total Intimacy scale.

Open-ended questions obtained response by the ACME group that identified time alone as a couple as the primary benefit of the camp. ACME participants also identified

communication skills and conflict resolution skills as beneficial. Suggestions from participants focused on more physical activity and changing the repetitive, boring nature of the ACME program.

The responses by the Adventure husbands and wives were dominated by spouse equality themes. This category was labeled egalitarian roles. The Blind Climb was unequivocally identified as the highlight activity. Seven out of the eight components of intimacy that were addressed by an adventure initiative were designated as areas most changed. Responding to the suggestions question, about half of the Adventure participants said they liked the program as is, while the other half identified private time alone with their spouse to discuss issues as a possible improvement.

Chapter 5

Discussion

Overview

The present study was based on the theoretical assumption that intimacy is the major cornerstone of marital success. It was also based on the assumption that marriage enrichment is a productive medium through which intimacy can be improved. Marriage enrichment, which has been identified as intimacy enrichment, is described as an experience that helps couples grow toward intimacy (Schaefer, & Olson, 1981).

However, most marriage enrichment programs include intimacy as merely as section or an embedded message. Doherty, et al., (1986) called for more specific focus in marriage enrichment. The present study focused specifically on the enhancement of marital intimacy. The adventure-based enrichment program was custom- designed to address the eight components of intimacy as defined by Waring (1980).

Major Findings

Demographic Findings

The demographic description of the participants involved in this study parallels that of previous depictions of typical marriage enrichment participants (Giblin, et al., 1985). Based on the demographic findings, it is concluded that the three groups involved in the present study were

alike. For this study, the mean age of participants was 32 with an average of 16 years of education. The sample included 33 bachelor's degrees, 15 master's degrees, and 3 doctorate degrees. The mean length of marriage was just over 10 years. The mean income was just over \$30,000, however, the demographic questionnaire limited income information by capping the income category at \$50,000 and above, which some couples indicated. The couples averaged slightly under 2 children. Twenty-five of the 37 couples had prior experience in marriage enrichment. All participants were Protestants, members of the Church of Christ. The similarity of this sample to the typical marriage enrichment sample affords a solid comparison of the present programs effectiveness to past studies.

Powell and Wampler's (1982) report that marriage enrichment participants are less satisfied with their marriages than non-participants was not supported by the present study. Intimacy has a positive correlation with marital satisfaction. Waring, et al., (1986) reported that optimal intimacy was identified by 20% of a sample from the general population that may have been biased toward marital stability and emotional health. Over 40% of the participants in the current study reported optimal intimacy. Thirty one percent of Waring's sample reported deficient

and/or absent intimacy, while only 9% of the present study reported in this category at pre-test.

Program Effectiveness

The focus of this study was to determine if an adventure-based marriage enrichment program was effective in increasing intimacy in married couples. Participants' responses on the Waring Intimacy Questionnaire, the Self-Rating of Intimacy Scale, the Intimacy Change Scale, and to open-ended questions produced strong evidence in favor of the effectiveness of the adventure enrichment program.

The null hypothesis that there was no difference between the ACME and Adventure groups, and the Control group on the WIQ Total Intimacy scale was not supported, and therefore rejected, $F(2,70) = 3.96, p < .05$.

The results failed to reject the null hypotheses that there was no difference for men and women separately on the WIQ Total Intimacy score. However, splitting the sample size in half strongly reduces the probability of finding statistical significance (Royall, 1986).

The results supported the null hypotheses for group scores, and men and women's scores on all WIQ subscales except cohesiveness. The Adventure group, and Adventure men and women, produced results that did not support the null hypothesis for cohesiveness, therefore, it was rejected $F(2,70) = 8.71, p < .001$.

Solid evidence of the effectiveness of the ACME and Adventure programs was manifested by the effect size calculations. Effect size calculations were used by Giblin, et al., (1985), to determine the effectiveness of enrichment programs in a major study using the most inclusive data base for enrichment research at that time. Their study showed an average effect size of .44. With a .44 effect size, the authors concluded that their study, "should lay to rest the charge that enrichment is ineffective." (Giblin, et al., 1985, p. 269).

The effect sizes for the ACME (.71) and Adventure (.45) compared strongly with Giblin's study (1985). According to Cohen's conventions (Howell, 1987), the effect sizes for the ACME program were relatively strong and relatively moderate for the Adventure program. Strong evidence was indicated by the effect sizes for women in ACME (1.17) and Adventure (.95).

The implications of the present study's results for adventure programming in marriage enrichment was substantial. The Adventure program showed strong promise as a medium for marriage enrichment.

The strength of the research design of the present study adds to the potency of the findings. The criticisms of many enrichment studies include a small size, no control group and/or no alternate treatment group, no random

assignment, invalid measurement instruments, and utilizing only simple statistical procedures, for example, dependent and independent t-tests. The current study fulfills these criteria for solid enrichment research design.

The support for the effectiveness of the adventure program is especially encouraging in light of several measurement issues.

Measurement Issues

Several measurement factors existed that indicated the program may have been more effective than statistically portrayed. Waring, et al., (1986) identified 4 types of marital intimacy; optimal, average, pseudo, and deficient. Thirty participants' scores fell into the optimal category at pretest and 38 at post-test. Twenty-one people scored in the average category at pretest and 11 at post-test. The pseudo intimacy category contained 17 participants at pretest and 18 at post-test. Deficient intimacy categories at pretest and post-test were 6 and 7 respectively.

Waring, et al., (1986) reported that 31% of a sample from the general population of married couples were categorized with absent and/or deficient intimacy. Approximately 9% of the present study's sample reported in this category at pretest.

Over 40% of the participants scored in the optimal intimacy category at pretest, which strongly affects the

increase potential of these participants' score. In other words, 40% of the participants were already in the optimal intimacy range before the treatment, thus limiting the capacity for improvement. These ceiling effects indicate that for the 40%, the possibilities for an increase in measured intimacy was less than for the general population. At post-test, 60% of the treatment group members scored in the optimal intimacy range.

The Waring Intimacy Questionnaire is a true/false instrument, which, when compared to a Likert-type scale, is limiting in the potential for score change from pretest to post-test. Participants may have increased or decreased on a given item, but stayed with the pretest answer because the change may not have merited a 180 degree shift from true to false or visa versa. Perhaps this flexibility issue is why such strong statistical significance was demonstrated on the Self-Rating of Intimacy Scale, a 10 point Likert scale, and the Intimacy Change Scale, a 5 point Likert scale.

Showing statistical significance is largely a function of sample size (Judd, et al., 1991). With a small sample size, statistical significance is more powerful evidence to reject the null hypothesis than with a large sample (Royall, 1986). While the current study's sample size was relatively large for marriage enrichment research, statistically it was still small. This group of participants were volunteers

for the study. There is controversy in marriage enrichment literature focusing around the marital status of participating couples. Hof and Miller (1981) indicate that participants are typically couples with good marriages wanting to make them better. However, Zimpfer (1988) and Powell and Wampler (1982) report that couples choosing to participate in marriage enrichment may be suffering from some degree of marital distress. From the pre-test scores on the WIQ Total Intimacy scale, the present study's sample included couples under marital stress, but 40% of the participants scored in the optimal intimacy range. This indicated that the ceiling effects of such high pre-test scores made demonstration of statistically significant results difficult.

These situations contributed to making it difficult for this program to produce statistically significant increases on the WIQ. However, in spite of these disadvantages, statistical significance was shown for the ACME and Adventure groups on the WIQ Total Intimacy score. The Adventure group, and the Adventure men and women also showed significant increases in the cohesiveness subscale.

The Adventure men increased in all of the WIQ subscales except autonomy. The ACME men increased in all but 2 subscales, cohesiveness and autonomy. The Adventure women

increased in all but 2 subscales, conflict resolution and identity. The ACME women increased in six subscales, decreased in identity, and stayed the same in the compatibility scale.

The findings of Mason (1981) that couples decreased in 3 of 5 intimacy rating scales in her adventure enrichment program were not supported in the present study. Mason's program parallels the Family Adventures program in that rock climbing served as a metaphorical experience for intimacy. Perhaps the difference in results is the practice of framing the metaphor used in the present study, as proposed by Gass (1991). Random activities followed by discussion groups that focus on learning and application are not as effective as systematically designed experiences (Gillis & Bonney, 1986). Gass proposed a seven step procedure to construct, implement, and debrief adventure initiatives. This procedure communicates an isomorphic connection between the adventure initiative and a real life situation. In the present study, these initiatives were connected to components of intimacy, as defined by Waring (1980). With this seven step procedure, the conscious and subconscious focus on these isomorphic links allowing the participants to change in the real-life situation as they pass through the adventure metaphor (Bacon, 1983).

The results of the participants' Self-Rating of

Intimacy Scale and the Intimacy Change Scale offered extremely strong support for the effectiveness of both treatment programs. The hypotheses that there were no differences on the measures for the treatment groups as compared to the control group was not supported.

Both treatment groups of men and women showed a solid upward pattern on these two measures. The ACME men and women, and the Adventure men showed statistical significance. The Adventure women as a group increased on the 10 point Likert scale. Seven of the 13 Adventure women increased their score while 6 stayed the same. Both treatment groups of men and women showed strong support for the effectiveness of their respective programs in their rating of the change in their intimacy with their spouses. All four groups indicated that their intimacy had either moderately or considerably increased. Five of the Adventure women indicated a considerable increase compared to 2 of the ACME women.

The disadvantage of these two measures compared to the WIQ is that they have no vast backlog of research and validation. However, their advantage over the WIQ is that the responses by the participants are based on the participants' individual definitions of intimacy and individual assessments of the changes in their intimacy. From this vantage point, the treatment groups strongly

indicated that their intimacy had increased as a result of their respective programs. Considering the roots and stability of the ACME program, this speaks convincingly for the effectiveness of the adventure program.

The participants' responses to the open-ended question asking for suggestions for program improvement indicated much more satisfaction by the Adventure group than for the ACME group.

Gender Findings

Research focusing on intimacy (Merves-Okun, et al., 1991) reported that men and women did not differ significantly on intimacy measures. This study supported that finding. Of the total of 22 scales of intimacy used in this study, the women scored higher than men on 12, while the men scored higher than women on the other 10.

Marriage enrichment research by Giblin, et al., (1985) indicates that there are no gender differences for the different assessment measures employed. The present study supported this position in that males and females in both treatment groups shown strong evidence for increase on post-test measures. A study by Davis, Hovestadt, Piercy, and Cochran (1982) reported that wives showed more positive changes than husbands on post-test measures. This was not supported by the current study in that husbands in the two treatment groups showed greater increases from pre-test to

post-test scores than wives from either of the three groups. This supports Beaver's (1978) finding that men are more likely to change than women after participating in marriage enrichment.

Perhaps the most notable finding from statistical results in this study is the difference in the effect sizes for the Adventure men and women. Culturally stereotypes would assume that women would not benefit as much as men in such physical challenges. Contrary to this position, the effect sizes indicated that the Adventure program was more effective with the women (.95) than with the men (.30).

Without a study with which to compare, the focus on egalitarian roles in the responses to the open-ended questions is without precedent. However, cultural stereotypical thinking would be surprised that this category was identified as either a gain, area most changed, or program highlight 12 times by Adventure men and 11 times by Adventure women.

Responses to Open-Ended Questions

Egalitarian Roles

The major pleasant surprise, and perhaps the major finding of the study, was the extremely strong response by men and women in the Adventure group on egalitarian roles. Considering the conservative Protestant religious position of the sample, these results strongly reinforce the

poignancy of gender issues across religious/non-religious lines. They also indicate that the rigid stereotypical labels historically placed on conservative religious people may be unmerited within certain groups.

This deduction is applicable to egalitarian roles and sexuality. The Adventure men and women identified the Blind Climb as the most preferred initiative. This initiative was metaphorically connected to sexuality. These conclusions warrant further investigation.

Responses that focused on equality and mutuality in voice, worth, respect, vulnerability, and interdependence were placed in this category. Egalitarian roles were identified as the most salient gain for men, and tied for first with encouragement and motivation for women. Adventure women's description of their motivation and encouragement showed connections to egalitarian roles' factors. Again for both Adventure men and women, this category was a strong first place in areas most changed by the program.

Other items on the gains and areas most changed questions indicated egalitarian roles as the central theme in the benefits of the Adventure program. For example, mutual trust was identified 9 other times, including men and women in both questions. Men also

conveyed gains of increased respect for their wives' needs and an increase in their wives' worth.

The question addressing program highlights was designed to identify the most effective challenge initiatives. Even so, egalitarian roles ranked third on the highlight list for men.

At the top of the program highlight list for both Adventure men and women was the Blind Climb. This fits with the pattern of egalitarian roles in the other two categories. The Blind Climb far exceeded the other seven initiatives in creating a situation where the spouses split roles equally in the experience. The wife led first, which further focused on equality by going counter to common gender practice. The husband on the climb up, and the wife on the climb down, was completely vulnerable to the elements and dependent on their spouse. On the contrary, the wife on the climb up, and the husband on the climb down, was completely in the leadership role. The Blind Climb created a mutuality that the couples evidently liked and learned from.

The Blind Climb was not the only initiative that mined out egalitarian role issues. As a matter of fact, the further into the weekend, the more salient this category became, both in the initiatives and in the debriefing sessions.

The difference, and advantage, offered by adventure experiences and challenge initiatives compared to a talk-therapy session is that there can be no denial of inequality of voice, respect, vulnerability, worth, and interdependence, or of their equality. This can be distorted and denied in therapy through misperception and deception, but in adventure, it is living itself out in full view of the whole group.

When initiatives were being challenged by the group and voices weren't being heard, whether male or female, the unheard voices drew strength from each other. The fatigue factor, which was massive in importance in the adventure program, allowed walls to continue breaking down as the camp continued. The unheard voices began to speak, even scream, and the deaf ears began to hear, even ask. Those that were taking command of leading the group to victory allowed their facade of invincibility to crack, and showed their vulnerability. This gave opportunity for the others to step forward and show their strength. This process happened simultaneously.

This process grew ever intense as the program progressed. Gradually more and more people let their transparent selves speak. Mostly men, began to identify the pressure of feeling like they have to be invincible, and mostly women, began to identify the frustration of not being

seen as capable. There were some non-stereotypical cross gender roles in these two categories.

The initiatives and the debriefing sessions focused more and more on egalitarian roles as if they were the underpinnings for intimacy. Interestingly, both sides of the inequality expressed favorable responses to this movement.

These dilemmas speak poignantly about the cultural gender funnel. Adventure programming is a very promising medium for addressing egalitarian roles. This theme is even more significant considering its source was a group of conservative Protestants more concerned with serving than with power.

Perhaps the intensity or poignancy of the Adventure program was the basis for one couple to indicate that they needed therapy. The one Adventure woman and man, husband and wife, who scored in the absent and/or deficient intimacy range indicated that they needed therapy and were making plans accordingly. One ACME woman scored in the absent and/or deficient range, but did not indicate needs or plans for seeking therapy. It is noteworthy that the Adventure woman is the one who spoke up first.

It is possible that adventure enrichment holds promise for couples who are in distress, in that it may create an experience where denial of, and blindness to, inequality

issues are difficult if not impossible. By excavating these issues in a positive environment within a strong support network, couples may be able to address such issues more gracefully and effectively than through other means.

The present program followed Doherty's (1986) suggestions, except for screening people with psychiatric conditions and marital distress. The assumption before the study which was the basis for rejecting this suggestion, is that under the proper conditions, adventure programming can be beneficial for these populations. The other 8 suggestions were adhered to, therefore, perhaps this contributed to the apparent success with this distressed couple.

Adventure Implications

The implications for adventure programming in relation to egalitarian roles has been discussed. The participants' responses to open-ended questions offered other ramifications for the adventure field. The strategic use of metaphor by Milton H. Erickson began as a seed in the field of psychotherapy. Today the use of metaphor has mushroomed almost into a therapy model within itself. One of Erickson's assumptions in using metaphor was his belief in the creative resources of the individual. The metaphor, either through hypnosis or not, was one of the doors Erickson used to tap into those resources.

The use of metaphorical adventure initiatives and experiences is in its embryonic stage. However, it shares common attributes with Erickson's metaphor. First, it is based on a genuine belief in the resourcefulness of the individual. Second, it is respectful of the client in that it does not give a canned solution for success that disregards individual differences and context. And third, the response is better than could have been generated by a generic presentation of "the way" by the group leader.

For example, the Adventure group was free to glean from the experience what they wanted and/or needed. The group facilitator focused on components of intimacy, but the group of individuals with their creative resources, provided a deeper and richer experience by moving to a bone marrow issue, egalitarian roles.

Adventure metaphor has as many possibilities as there are creative ideas in which to use it. This study indicated that adventure programming, using structured metaphorical challenges, shows great promise as a change agent for real-life challenges. The possibilities are as limitless as Erickson's use of verbal metaphor.

The procedure for enhancing metaphor by Gass (1991) concludes with a group debriefing session. The couples in the Adventure group indicated that they wanted to follow this group debriefing session with a private one-on-one

session with each other. This approach would take the metaphor one step further in the direction of customization for individual couples. The total process would metaphorically look like sand in an hour-glass, that is move from general to specific. The process would begin with the initiative, followed by group debriefing, followed by couple processing, and if the next logical step was taken, a solo session, as in Outward Bound.

Limitations

The limitations of this study begin with the demographics. The sample was 100% members of three Church of Christ congregations in a small southern town. Generalizations to the general populations are not in order without careful consideration of this situation. However, the similarities of the demographic data apart from this item, raise possibilities for generalization to similar populations.

An assumed weakness of this study may be inadequate follow-up measures. However, the question arises as to how valid are follow-up measures when so many extraneous factors come into play on the follow-up scores. The demand for follow-up indicates a very linear perspective. That is to say, it assumes that one experience, whether weekend or weekly, will have to linearly affect a follow-up test score for an indefinite number of months in order for a program to

be considered effective. A more systemic approach would be to conduct a longitudinal study of couples in enrichment once or twice per year for so many years.

Recommendations

Future studies on enrichment or adventure programming should use measurement instruments with Likert type scales in order to increase the potential for pre to post-test change. This gives a more accurate indication as to the effectiveness of the programs being studied.

This adventure program needs to be implemented with different populations and researched for effectiveness. Other populations include clinical couples, parent-child dyads, and other religious groups.

One of the primary recommendations focuses on researching the role of fatigue in adventure programming and in therapy. Some participant suggestions leaned toward the optimal situation, that is, private quarters for each couple, hot baths, and a professional masseuse. Although some of these suggestions may have been offered in jest, it is important to reinforce the important role played by fatigue in the Adventure experience. The Adventure group participated in 8 adventure initiatives in less than 40 hours. Both mornings began before 7:00 a.m. and both nights ended after 11:00 p.m.

They were told by the group facilitator in the opening

session that fatigue would be their friend before the camp was over. They consensually agreed when the camp concluded. To provide facilities and schedules that eliminated or diminished the fatigue factor would greatly reduce the potential for getting over the walls in relationships during the camp.

The implications of the fatigue factor are obvious for Adventure experiences. However, it raises questions about the role of fatigue in regular therapy. Time and finances limit the consideration of lengthy therapy sessions. The Adventure facilitator worked on the assumption of the effectiveness of the fatigue factor by design. This assumption was gleaned from prior camp experiences and intense family therapy in a psychiatric facility with adolescents where 3 to 5 hours therapy sessions were at times demanded by the situation. Fatigue played seemingly the key role in the success of these sessions.

This study produced results that merits further research focusing on conservative Protestant beliefs, attitudes, and practices relating to sexuality and egalitarian roles. This should also include identifying the origin of these positions, that is, did they originate from the Bible, from cultural influences, or both.

Responses to Open-Ended Questions Focusing on
Suggestions for Program Improvement

The ACME group identified the primary benefit and medium of change in the program as private time as a couple. The Adventure group included this as a primary suggestion. I presume that an integration of time alone into the adventure program shows promise in enhancing its effectiveness. Adding this as a eighth step to the 7-step procedure by Gass (1991) when working with couples, families, siblings, or parent-child groups, may enhance the bridging and customization of the metaphor.

ACME

ACME participants suggestions centered on smaller groups, more physical activity, and alleviating the repetitiveness and boring nature of the ACME program itself (see Table 26). A wife said, "At times you lost concentration because of sitting and listening too much." A husband wrote, "After the morning session, the groups seemed to be repetitive and very boring." Some form of comfort, such as private sleeping quarters, seats, and bathtubs were recommended a few participants. Two women said they had no suggestions.

Adventure

The most salient answer to this question by both Adventure men and women was none (see Table 27). An

Adventure wife said, "I feel that participants feel successful, encouraged, and motivated at its conclusion. The program promotes creativity, critical thinking skills and curiosity. Participants do not appear to feel burdened or brow-beaten at the end." A husband wrote, "I thought the program was outstanding! The fact that each concept was tied to a physical challenge created a mental picture that I know I will be able to refer back to."

The suggestions by men and women focused around the strengths of the ACME program as identified by its participants, that is to have private couple time to discuss issues after the debriefing sessions. One participant called for a professional masseuse. Another participant commented that private quarters would have been more conducive to couple intimacy as compared to two couples per cabin.

Conclusions

Hof and Miller (1980) identified the ideal marriage enrichment approach as being built on a sound theoretical foundation that is clearly linked to marriage enrichment. They asserted that this approach should be founded on the philosophy that people have the creative resources and strengths necessary to reach a high level of relationship potential. The challenge of enrichment is in creating appropriate theory-based experiences in which a

Table 26

Suggestions for Program Improvement by ACME Group

	Suggestion Area	Frequency
Men		
	Smaller Groups	3
	ACME Program Repetitive/Boring	3
	More Time Alone with Spouse	2
	More Physical Activity	2
	Exclude the WIQ	1
	Private Quarters	1
	None	1
Women		
	More Physical Activity	4
	ACME Program Repetitive/Boring	2
	Private Quarters	2
	More Comfort	2
	Smaller Groups	2
	None	2
	More Time Alone	1

Table 27

Suggestion Areas for Program Improvement by Adventure Men and Women

Suggestion Area	Frequency
Men	
None	5
Smaller Groups	3
More Alone Time with Spouse	2
Written Communication between Spouses	1
Make the Program Longer	1
Private Quarters	1
Women	
None	6
More Alone Time with Spouse	4
More Couple vs Group Initiatives	1
Professional Masseuse	1

wide diversity of people can tap into their resources. The results of the present study provide strong indications that adventure is a productive medium in rising to this challenge.

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APPENDICES

Appendix A

Adrian Hickmon
2 Westview Circle
Searcy, AR 72143
501-279-9054

Dear Couples,

Beginning in August, 1993, I will join the faculty of Harding's College of Bible and Religion and be working in the Marriage and Family Therapy Program. A part of the focus of this program will be training marriage and family therapists to work in the marriage enrichment field.

If couples approach their marriages with the commitment to build flourishing relationships, the potential for mutual happiness is unlimited. Many people deal with education, income, recreation, and other endeavors with planning and enthusiasm. Unfortunately, most couples seem to just expect their marriages to be successful, without hard work. Thus, complacent marriages exist where exciting and mutually rewarding marriages should.

The Marriage Enrichment Movement is oriented toward assisting couples nationwide to strengthen and enhance their relationships. The format of Marriage Enrichment is typically a lecture style seminar. While this method has been extremely successful, as with Carl Brecheen and Paul Faulkner, I propose an outdoor adventure approach as an addition to the repertory of marriage enrichment programs. This study will compare an adventure approach, the Family Adventures program, to the most popular seminar/experiential approach in the country, the Association for Couples in Enrichment (ACME). The purpose of this project is to evaluate the effects of a marriage enrichment adventure camp on married couples' intimacy. This program is based on activities in the outdoors. If this approach to enrichment proves to be successful, it will be a productive addition to the marriage enrichment movement.

This camp will be conducted at Camp Tahkodah. It will begin with a shish-k-bob supper at 6:00 p.m. on a Friday to be announced, and end at 3:00 p.m., on the following Sunday. There is no cost to you except for transportation to and from camp. We will have worship services on Sunday morning.

The long-range goal of this project is to develop a type of marriage enrichment program that is effective in helping marriages to become happier and more mutually fulfilling. The results of this study will be utilized to achieve this goal by contributing ideas and information to the field of marriage enrichment.

Approximately 250 invitations to this camp will be mailed to

members of the College, Downtown, and Westside Churches of Christ. The financial and research design limitations of the project will only allow a maximum of 60 couples to participate. In the event that more than 60 couples apply, the first 60 couples will be selected for the study.

The research design of the study includes randomly assigning this group of couples to three different groups, the adventure enrichment group, the ACME enrichment group, and the scholarship group. All three groups will be involved in completing a questionnaire to assess intimacy. Both the adventure and the ACME enrichment groups will attend the camp in the late spring or early summer of 1993, while the scholarship group will attend one of the Family Adventures Marriage Enrichment Camps within the next 24 months. The future camps will be at Camp Tahkodah, following the same format. The scholarship group will be provided with full scholarships for one of the future camps.

In other words, from the total group of applicants, I need up to 60 couples to agree and be able to attend the spring, 1993 camp. Two thirds of these couples will attend this camp, the other third will be given scholarships to attend one of the camps in the next 24 months. All couples from the three groups will participate in completing the questionnaires for the spring, 1993 camp. It is important to understand that all couples will have an equal chance of being in either of the three groups.

Each participant will be assigned a number so that information from the enclosed demographic questionnaire and the intimacy questionnaire will be strictly confidential. Statistical analysis will be based on group differences, not individual couples. Anyone wishing a copy of the final group results will be accommodated. The confidentiality will be inclusively discussed in the informed consent agreement that will be mailed to participating couples.

The focus of this camp is on the married couple, therefore, it will not be possible to include children. Perhaps trade-offs in child-care between the enrichment groups and the control group could be arranged. If you have questions about the camp that need to be answered, please contact me at 501-279-9054. Leave your name and number with JoAnna, and I will return your call. If you decide, as a couple, to participate, please fill out this form and return it in the enclosed self-addressed envelope as soon as possible.

Sincerely,

Adrian Hickmon

Appendix B
Family Adventures
Marriage Enrichment Adventure Camp

Background Information

Section I: Husband

Participant Number _____

What is your age? _____ Date of birth _____ / _____ / _____

What is your occupation? _____

What level of education have you achieved?: (check one)

Attended High School (completed grade? _____)

High School Graduate

Attended College (number of years? _____)

Bachelor's degree

Master's degree

Doctoral degree

Are you a graduate of Harding University? Yes No

What is your race? _____

Describe your physical condition: (check one)

Poor

Fair

Average

Good

Excellent

What is your height? _____ weight? _____

Do you have any Physical/Medical Problems: Yes No

If yes, please explain briefly:

If yes, would any of these problems inhibit you from participating in normal camp activities, ie., hiking, volleyball, or group games?

Yes No

If yes, please explain: _____

Have you ever been divorced? Yes No

If yes, indicate the number or times: _____

Have you ever participated in any type of a marriage enrichment program? Yes No

If yes, please identify and describe briefly:

Are you a member of the Church of Christ? Yes No

Section II: Wife

Participant Number _____

What is your age? _____ Date of birth _____ / _____ / _____

What is your occupation? _____

What level of education have you achieved?: (check one)

Attended High School (completed grade? _____)

High School Graduate

Attended College (number of years? _____)

Bachelor's degree

Master's degree

Doctoral degree

Are you a graduate of Harding University? Yes No

What is your race? _____

Describe your physical condition: (check one)

Poor

Fair

Average

Good

Excellent

What is your height? _____ weight? _____

Are you pregnant or planning to be pregnant in the next six months?
(We won't tell anybody!)

Yes No

Do you have any Physical/Medical Problems: Yes No / If yes,
please explain briefly:

If yes, would any of these problems inhibit you from participating
in camp activities, ie., hiking, volleyball, or group games? Yes
 No

If yes, please explain: _____

Have you ever been divorced? Yes No

If yes, indicate the number or times: _____

Have you ever participated in any type of a marriage enrichment
program? Yes No

If yes, please describe briefly:

Are you a member of the Church of Christ? Yes No

Section III: Couple

Address _____

City _____ State _____ Zip _____ Phone Number _____

Number of years married: _____ Anniversary date _____ / _____ / _____

Number of children: Boys _____ Ages _____ / Girls _____ Ages _____

Combined Annual Income before taxes: (check one)

Less than \$10,000

\$10,000 to \$14,999

\$15,000 to \$19,999

\$20,000 to \$24,999

\$25,000 to \$29,999

\$30,000 to \$34,999

\$35,000 to \$39,999

\$40,000 to \$44,999

\$45,000 to \$49,999

\$50,000 to \$54,999

\$55,000 to \$59,999

\$60,000 to \$64,999

\$65,000 to \$69,999

\$70,000 and above

Have you as a couple ever been in marital therapy? Yes No

Appendix C

WARING INTIMACY QUESTIONNAIRE

FORM 90

Edward M. Waring, M.D.

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INSTRUCTIONS

There are 90 statements in this booklet. They are statements about marriages. You are to decide which of these statements are true of your marriage and which are false. Make all your marks on the separate answer sheets. If you think the statement is TRUE or mostly TRUE of your marriage, make an X in the box labeled T (true). If you think the statement is FALSE or mostly FALSE of your marriage, make an X in the box labeled F (false).

Remember, we would like to know what your marriage seems like to YOU. So DO NOT try to figure out how your spouse will see your marriage, but DO give us your general impression of your marriage for each statement.

1. Differences of opinion never lead to verbal abuse in our relationship.
2. I am at my best when we are together.
3. Without my marriage my life would lack meaning.
4. I ask my spouse for the things that really turn me on.
5. I often feel insecure in social situations.
6. I wish my spouse enjoyed more the activities that I enjoy.
7. I enjoy spending time with my in-laws.
8. If there is one thing that my spouse and I are good at, it's talking about our feelings to each other.
9. I don't think any couple live together with greater harmony than my mate and I.
10. Our differences of opinion lead to shouting matches.
11. I always kiss my spouse good-bye.
12. Our marital satisfaction is more important than career decisions.
13. Sometimes sex seems more like work than play to me.
14. Compared to other people that I know I lack self-esteem.
15. We seem to work out how to share the chores at our house.
16. Whenever we visit my spouse's parents, I feel awkward because I have nothing to talk about.
17. Often I only pretend to listen when my spouse talks.
18. I have some needs that are not being met by my marriage.
19. Discussing problems with my spouse seldom leads to arguments.
20. I feel that there is a distance between my spouse and I.
21. I value our marital relationship above all else.
22. I think that the importance of sex is highly over-rated in marriage.
23. I have a strong sense of who I am.
24. My spouse and I share the same philosophy of life.
25. My in-law's advice is often appreciated and welcome.
26. I prefer to keep my personal thoughts to myself.
27. My mate has all of the qualities I have always wanted in a mate.
28. Old wounds are always reopened when we have differences of opinion.
29. Despite being married I often feel lonely.
30. Even in marriage everyone has to look out for themselves.

31. Sex with my spouse has never been as exciting as in my fantasies.
32. I really don't think that I am very good at most things.
33. My spouse frequently helps when I am doing an unpleasant chore.
34. When all the relatives get together, I feel awkward and uncomfortable.
35. I enjoy sharing my feelings with my spouse.
36. My marriage is not a perfect success.
37. Yelling and screaming play no part in our attempts to resolve our conflict.
38. I often tell my spouse I love him/her.
39. When one gets married, it's forever.
40. Our personal closeness is the major determinant of how satisfactory our sexual relationship is.
41. I feel that I am the person I would like to be.
42. My spouse and I share the same goals in life.
43. We are lucky to have relatives to whom we can go for help.
44. I always try to give my spouse my full attention when he/she is talking to me.
45. My marriage could be happier than it is.
46. When there is a difference of opinion, we tend to negotiate a resolution rather than fight.
47. We always do something special on our anniversary.
48. In our marriage we try to live by the principle "all for one and one for all"
49. Our sexual relationship decreases my frustrations.
50. I am embarrassed when I am the center of attention.
51. My spouse and I like to do things for self-improvement together.
52. It is a real effort for me to try and get along with my spouse's parents.
53. I often read the newspaper or watch T.V. when my spouse is trying to talk to me.
54. I have never regretted my marriage not even for a moment.
55. I never hit below the belt when we argue.
56. I will never use my love for my spouse as a way to hurt him/her.
57. I am not prepared to put up with my spouse's annoying habits.
58. My marriage could not possibly be happy without a satisfactory sexual life.
59. When I compare myself to most other people, I like myself.
60. My spouse and I have worked out the male-female household roles to both our satisfaction.

61. I feel that my parents interfere in our relationship.
62. I would lie to my spouse if I thought it would keep the peace.
63. I don't think that anyone could possibly be happier than my mate and I when we are with one another.
64. When we have differences of opinion, my spouse never walks out of the house.
65. I am often unfriendly towards my spouse.
66. I don't really care whether my spouse supports me or not, just as long as he/she lets me lead my own life.
67. I always seem to be in the mood for sex when my spouse is.
68. I am sometimes afraid that people will see a part of me that I am not aware of.
69. My spouse did not try to make me change after we got married.
70. Family reunions are one highlight of our social life.
71. My personal secrets would hurt my spouse.
72. There are times when I do not feel a great deal of love and affection for my mate.
73. During our arguments I never try to depreciate my spouse's point of view.
74. Love is being able to say you're sorry.
75. I would be willing to compromise my beliefs to make our marriage better.
76. My spouse rarely turns away from my sexual advances.
77. There are many aspects of my personality that I do not like.
78. I found it difficult to make changes in my lifestyle after we were married.
79. Our children interfere with the time we have together.
80. I can say anything I want to my spouse.
81. There are some things about my mate that I do not like.
82. Sometimes I think all we ever do is argue.
83. Buying gifts shows my affection for my spouse.
84. Most of the time at home I feel like I am just killing time.
85. Our sexual relationship influences our level of closeness.
86. Other people usually have more to offer in a conversation than I do.
87. My spouse's sociability adds a positive aspect to our relationship.
88. Our marriage would be better if our parents didn't meddle in our problems.
89. I always take time to listen to my spouse.
90. Every new thing I have learned about my mate has pleased me.

Appendix D

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY

Informed Consent for Participants of Investigative Projects

Title of Project: Analysis of an Adventure-Based Marriage Enrichment Program.

Principal Investigator: Adrian Hickmon

I. THE PURPOSE OF THIS RESEARCH / PROJECT

You are invited to participate in a study about marriage enrichment. This study involves research for the purpose of evaluating the effectiveness of two types of marriage enrichment programs in enhancing marital intimacy.

II. PROCEDURES

The pre-test and post-test questionnaires will include an intimacy questionnaire, and a demographic questionnaire with a rating scale and short answer questions. The procedure of this study includes: (1) the scholarship group, which only takes the pre-test and post-test this spring and receives full scholarships to any one of the marriage enrichment camps conducted in the next 24 months; (2) The ACME enrichment group, which participates in the didactic/experiential program; and (3) the adventure enrichment group, which participates in metaphorical adventure initiatives related to marital intimacy.

The scholarship group will spend approximately 30 minutes each in completing the pre-test and the post-test. The adventure and ACME groups will spend 45 hours in their respective programs, from 6:00 p.m. on day one, until 3:00 p.m. on day three.

The possible risks or discomfort to you as a participant may be: (1) identifying areas of marital intimacy that need strengthening, (2) identifying relational issues that may need to be addressed in therapy, (3) challenging an adventure initiative that may be similar to a painful situation within the marriage or past relationships, (4) fatigue and physical discomfort as a result of some of the adventure initiatives, (5) possible physical injury as a result of an accident during an adventure initiative.

Safeguards that will be used to minimize your risk or discomfort are: (1) proper gloves, shoes, and clothing; (2) proper spotting; (3) safety instruction and practice; (4) sequencing the adventure initiatives to begin with the least difficult, then build up; (5) proper equipment for the adventure initiatives; (6) field tested activities from 16 previous camps at Camp Tahkodah; (7) trained facilitators for both enrichment groups; and (8) professional consultation and referral for potential relational problems.

III. BENEFITS OF THIS PROJECT

Your participation in the project will provide the following information that may be helpful. The results will show the effectiveness of the ACME Marriage Enrichment Program and the Family Adventures Marriage Enrichment Program in enhancing intimacy. The results will be beneficial in the development of the marriage enrichment movement.

No guarantee of benefits has been made to encourage you to participate.

You may receive a summary of this research when completed. After the camp, please call Adrian Hickmon, at 501-279-9054 to request this information.

IV. EXTENT OF ANONYMITY AND CONFIDENTIALITY

The results of this study will be kept strictly confidential. At no time will the researchers release the results of the study to anyone other than individuals working on the project, without your written consent. The information you provide will have only a participant number that will identify you during analyses and any written reports of the research.

V. COMPENSATION

For your participation in the project, the program will be provided at no cost to you. The scholarship group will be given full scholarships to a future Family Adventures Marriage Enrichment Camp, to be conducted annually at Camp Tahkodah. This includes all food and lodging.

If, as a result of this project, you or the investigator determine that you should seek counseling or medical treatment, the following is available: consultation and referral by Adrian Hickmon to a qualified professional counselor or physician.

VI. FREEDOM TO WITHDRAW

You are free to withdraw from this study at any time without penalty.

There may be the following circumstances under which the investigator may determine that you should not continue as a subject of this project; if physical, psychological, or relational problems develop to a hazardous level.

VII. APPROVAL OF RESEARCH

This research project has been approved, as required, by the Institutional Review Board for projects involving human subjects at Virginia Polytechnic Institute and State University, by the Department of Family and Child Development.

VII. PARTICIPANT'S RESPONSIBILITIES

I know of no reason I cannot participate in this study. I have the following responsibilities: to report any medical, psychological, or marital problems that are relevant to the nature of this project, in that there is potential for danger to self or marriage.

Signature

(Cut Here, the following section to be kept by each participant)

IX. PARTICIPANT'S PERMISSION

I have read and understand the informed consent and conditions of this project. I have had all my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this project.

If I participate, I may withdraw at any time without penalty. I agree to abide by the rules of this project.

Should I have any questions about this research or its conduct, I will contact:

Adrian Hickmon/

Investigator

Phone: 501-279-9054

Howard O. Protinsky, Ph.D./

Faculty Advisor

Phone: 703-231-7201

Janet Johnson, Ph.D./

Chair, IRB
Research Division

Phone: 703-231-6077

Appendix E

Pre-test Assessment

Participant Number _____

Date ____ / ____ / ____

1. Please rate your motivation level for participating in this program. (Circle one)

1 2 3 4 5
very low low moderate high very high

2. Please discuss the reason for this level of motivation.

3. Please rate your expectation for increasing intimacy in your marriage as a result of this program. (Circle one)

1 2 3 4 5
very low low moderate high very high

4. Please explain the reason for this level of expectation.

5. On a scale of 1 to 10, where 1 represents no intimacy and 10 represents ideal intimacy, rate your perception of the present level of intimacy in your marriage. (Circle One).

1 2 3 4 5 6 7 8 9 10

Appendix F
Post-test Assessment

Participant Number _____

Date ____ / ____ / ____

1. Please rate your perception of the change in your marital intimacy as a result of this program. (Check One)

1. ____ considerable decrease in marital intimacy

2. ____ moderate decrease in marital intimacy

3. ____ no change in marital intimacy

4. ____ moderate increase in marital intimacy

5. ____ considerable increase in marital intimacy

2. What did you gain from this program?

3. What were the highlights of this program?

4. Which aspect of intimacy changed the most during the camp?

Please explain: _____

5. On a scale of 1 to 10, where 1 represents no intimacy and 10 represents ideal intimacy, rate your perception of the present level of intimacy in your marriage. (Circle One).

1 2 3 4 5 6 7 8 9 10

6. Please give your suggestions for ways to improve this program. Feel free to use the back of this page.

BIOGRAPHICAL INFORMATION

PERSONAL

NAME: Adrian Hickmon
ADDRESS: 436 Eastlake
Monroe, Louisiana 71203
PHONE: 318-665-4411
BIRTH DATE: 9-19-54
PLACE OF BIRTH: Halvern, Arkansas
HEALTH: Excellent
HEIGHT/WEIGHT: 6' 4"; 225
MARITAL STATUS: Married 5/2/75 to Joanna Webb Hickmon
CHILDREN: Andrea Brooke 11, Lauren Beth 9, Slade and Michael 22 months
PERSONAL INTERESTS: Hunting, fishing, camping, snow skiing, racquetball, and reading

EDUCATION

HIGH SCHOOL: Searcy High School 1968-1972
COLLEGE: Harding University 1972-77
Degree: B.A.
Major: Physical Education Minor: Bible
Harding University 1977-1979
Degree: M.Ed.
*Currently enrolled in the master's program
in Substance Abuse Counseling at Northeast
Louisiana University. Graduation Date - 8/91

TEACHING AND COACHING EXPERIENCE

Ouachita Christian School, May 1980 to present
Head Football Coach
Head Powerlifting Coach
Bible Teacher
Chapel Director

Ouachita Christian School, January, 1981 to May, 1982
Assistant Principal

HONORS

1988	District Coach of the Year
1987	Louisiana High School Coaches' Association State Coach of the Year
1987	Coach of the Year - Ouachita Parish - all classifications
1987	District Coach of the Year
1987	State Powerlifting Coach of the Year
1986	District Coach of the Year
1985	Northeast Louisiana Coach of the Year - all classifications
1985	State Coach of the Year
1985	District Coach of the Year
1985	State Powerlifting Coach of the Year
1976	All-American, Unanimous All-AIC defensive lineman - Harding University
1975-1976	Captain - Harding University Football Team
1971	All-District Defensive End - Searcy High School
1971	Captain - Searcy High School Football Team

TEAM RECORDS

Ouachita Christian Junior High	1980	7-1
Ouachita Christian High School	1980	2-8
	1981	5-4
	1982	6-4
	1983	8-3
	1984	9-2
	1985	14-0
	1986	5-5
	1987	13-1
	1988	10-2
	1989	11-2
	1990	8-4

Ouachita Christian School, May, 1980 to May, 1981
Head Junior High Football Coach

Harding University, August, 1979 to May, 1980
Part-time Assistant Football Coach

Harding University, August 1977 to May 1979
Graduate Assistant

RELATED EXPERIENCES

7-90: Co-author, Co-director, and Co-speaker at Family Seminars in Ruston, Louisiana and Demmitt, Texas.

1-86: Author, developer, and instructor of the "Parenting Class," which was the groundwork for the family seminars.

5-85: Founder, developer, and director of the "Father-Son Camp" Seminar: A week-end seminar for fathers and sons focusing on communication, problem-solving, family interaction, and alcohol and drug prevention (This program has been an annual event for the past six years.)

8-81: Founder, developer, and director of the OCS "Summer Camp:" A week long camping expedition with junior and senior high boys concentrating on communication, relationship development, goal-setting, drug and alcohol prevention, self-esteem, and over-coming obstacles (This program has been an annual event for the past 10 years.)

2-83: Founder, developer, and facilitator of the Football Players' Life Session: This group situation centered on dating strategies for strong marriages, alcohol and drug abuse education and prevention, and relationships with parents (This program is has continued to be an annual event for the spring semester of each year.)

MISCELLANEOUS EXPERIENCES

Free Agent Linebacker - Washington Redskins - 1977
Injured Reserve

Free Agent Linebacker - Washington Redskins - 1978

Free Agent Linebacker - Oakland Raiders - 1979

Guest speaker at banquets, churches, and retreats

William Adrian Hickmons Jr.