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EVALUATION OF A RELIGIOUS FAMILY ENRICHMENT PROGRAM

The University of North Carolina at Greensboro

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EVALUATION OF A RELIGIOUS
FAMILY ENRICHMENT PROGRAM

by

James Wesley Rider

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the Faculty of the Graduate School at
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Doctor of Philosophy

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Approved by

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APPROVAL PAGE

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The purpose of this research was to evaluate a religious family enrichment program conducted in a church camp setting in North Carolina during the summer of 1984. Forty participating families comprised the sample, with 20 families in the treatment group, and 20 in the control group. Both parents and the oldest participating child in each family were included in the analysis. The Moos Family Environment Scale and a self-reported questionnaire were used in a pretest-posttest design. The pretest was administered to both groups one week before the treatment group began the experience. The posttest was administered and the questionnaire completed on the day that the treatment group completed the experience.

A Chi-Square analysis of change scores showed no significant differences in treatment effects between parents and their children on the FES Cohesion, Conflict, and Moral Religious Emphasis subscales. An Analysis of Covariance revealed no significant differences between the treatment and control groups on a posttreatment Family Incongruency Score, covarying on the pretreatment Incongruency Score. A stepwise regression showed a relationship between the posttreatment Incongruency Score and the pretreatment score, father's education, and years married. These variables accounted for 43 percent of the variance in the posttreatment scores, with significant prediction value for pretreatment scores and father's education. A higher percentage of the treatment group reported changes in perceptions of cohesion, conflict, and moral

religious emphasis in response to direct questions in a retrospective self-reporting questionnaire, in comparison to the control group families. A Chi-Square analyses found significant independence between the treatment and control groups for retrospective reports of moral religious emphasis.

The results indicated that treatment effects were minimal, with no differences in effects on parents and their children. Use of the FES to evaluate enrichment programs was called into question.

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TABLE OF CONTENTS

	Page
APPROVAL PAGE	ii
ACKNOWLEDGMENTS	iii
LIST OF TABLES	vi
LIST OF FIGURES	vii
CHAPTER	
I. INTRODUCTION	1
Purpose of the Research	2
Significance of the Research	3
Organization of the Dissertation	3
II. REVIEW OF THE LITERATURE	4
History of the Family Enrichment Movement	4
Goals and Objectives of Family Enrichment	9
Enrichment Settings and Applications	13
Leisure or Recreation Research	18
Family Enrichment Research	20
Critique of Related Research	22
Theoretical Framework	25
Research Questions and Hypotheses	29
III. METHODOLOGY	32
Procedures	32
Description of Variables	34
Description of Subjects and Subject Selection	36
Data Collection Procedures	40
Description of Instrument	43
FES Subscales and Dimension Descriptions	44
Analysis	54
Limitations	57
IV. RESULTS	60
Equivalence of Groups	60
Research Questions	62
Results of the Data Analyses	63

V. DISCUSSION OF RESULTS	73
VI. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	83
Summary	83
Conclusions	87
Recommendations	89
BIBLIOGRAPHY	91
APPENDIX A. The Christian Family Living (CFL) Experiences	102
APPENDIX B. Family Environment Scale and Answer Sheets	115
APPENDIX C. Family Environment Scale Subscale Composition	127
APPENDIX D. Spring Mail Out Letter, Sample Letter to Treatment Group Families, Sample Letter to Control Group Families	133
APPENDIX E. Question Answering Instructions, Consent for Participation, Sample Postcard Reminding the Treatment and Control Groups about the Second Posttest	142
APPENDIX F. Family Demographic Questionnaire	147
APPENDIX G. Means and Standard Deviations for FES Data	152

LIST OF TABLES

	Page
Table 1 Studies Employing the Family Environment Scale in a Pretest - Posttest Design.	49
Table 2 Reported Means for Demographic Measures in Treatment and Control Groups.	61
Table 3 Percentages of Treatment Group Families Showing Change from Pretest to Posttest for the FES Cohesion, Conflict, and Moral Religious Emphasis Subscales, by Parents and Children.	66
Table 4 General Linear Model for Posttreatment Incongruity Scores by Group	67
Table 5 Stepwise Regression Procedure for Dependent Variable Posttreatment Incongruity Score.	69
Table 6 Correlation of Demographic Variables and Incongruity Scores.	70
Table 7 Percentages of Families Reporting Perceived Changes in Conflict, Cohesion, and Moral Religious Emphasis by Treatment and Control Groups.	72
Table G-1 Means for FES Cohesion Measure by Treatment and Control	153
Table G-2 Means for FES Moral Religious Emphasis by Treatment and Control Groups.	154
Table G-3 Means for FES Conflict by Treatment and Control Groups.	155
Table G-4 Change Scores for FES Cohesion, Conflict and Moral Religious Subscales by Treatment and Control Groups. .	156
Table G-5 Mean FES Family Incongruity Scores by Treatment and Control Groups	157

LIST OF FIGURES

Page

Figure 1 Mean Scores of Treatment and Control Group Compared with "Normative" and "Large" Families on Family Environmental Scale 78

CHAPTER I

INTRODUCTION

"Last summer my family and I attended CFL (Christian Family Living) and had the best week of our lives." "The week we spent in 1982 was the most beautiful and meaningful week we've ever had together as a family, and each of us has continued to spread that news as gospel." These unsolicited testimonials were taken from applications for a 1983 family enrichment program. Such subjective evaluations are common in many family enrichment programs. The question remains, however whether family enrichment programs really do anything for families, and if so, do they do the same things for the whole family?

The popular and religious literature reflect a deep concern for family life, continually characterizing families as "threatened" by the cultural developments of the 1980's (e.g. Voth, 1979). Religious, educational, and social institutions have come to the rescue of threatened families with such things as child-rearing advice (Gordon, 1976), parent education programs (Underwood, 1978), family life courses (Gallagher, 1976) and family enrichment programs (Shoffner, 1979). In 1975 Otto wrote "The pressing need for more research on the effectiveness of marriage and family enrichment must be underscored" (p. 141). In the same year, Mace and Mace (1975) called for objective measurement of enrichment programs. Shoffner (1979) observed that few researchers had evaluated total program effectiveness, and called for

investigation of changes brought about through enrichment.

Family enrichment programs grew in number and variety during the 1970's and 1980's. Programs were available at home, in the church, at school, and in retreat or camp settings. These enrichment programs offered a variety of solutions to family problems, and were widely endorsed as helpful. However, there was relatively little evaluation of family programs. This study was an effort to evaluate one family enrichment program and to determine what changes occurred in individual perceptions of the family.

Purpose of the Research

This research evaluated the effectiveness of a family enrichment program. With more families becoming involved in enrichment experiences in one form or another, it was important to challenge the claims of enrichment programs for improving family life. Evaluation of a single program can show what it does and does not accomplish in terms of enrichment. Evaluation may cause poor programs to be reexamined, and effective programs to be strengthened.

The general objective of this study was to evaluate the effectiveness of the Christian Family Living (CFL) experience, a family enrichment program. The study formulated hypotheses from the questions, "Did participation in the CFL enrichment program make any measurable differences within a family, and were the differences the same for persons in different family positions (parents and children)?" The purpose of this study was to bring objective measurement to an area

often described in subjective terms.

Significance of the Research

Evaluating the effects of the CFL experience would show whether that particular enrichment program was worthwhile in terms of its objective of improving the family environment. The study evaluated change occurring in families as a result of an enrichment experience, determining whether change really did occur, along what dimensions, and for which family members. Many families have attended enrichment programs based on the assumption that the experience would be positive for their families. This assumption, however, had not been widely tested prior to this study. If the study shows that the Christian Family Living (CFL) enrichment program is effective, expansion of this and similar programs can be justified. If the study does not show effectiveness, questioning the whole process of enrichment might be warranted. The study provides a model for evaluating potential uses in other enrichment programs. The findings may indicate where the CFL experiences and similar programs can be improved.

Organization of the Dissertation

Chapter I provides an overview of the study and a discussion of the need for the study. Chapter II contains a review of relevant literature. Chapter III outlines the procedures and methods to be employed. Chapter IV is devoted to a presentation of the findings. Chapter V discusses the findings, and Chapter VI draws conclusions and makes recommendations.

CHAPTER II

REVIEW OF LITERATURE

The literature review briefly describes the history of family enrichment, and covers what has been written about the location for enrichment experiences, their goals, objectives, and limitations. Leisure research, and research involving family enrichment is reviewed and critiqued. This section indicates why evaluation of the Christian Family Living program was desired.

History of the Family Enrichment Movement

Otto (1975), Mace (1979) and L'Abate (1974) presented detailed histories of the enrichment movement. It is necessary to understand where enrichment is in its evolution, in order to place this research in its proper perspective. Because enrichment in general, and family enrichment in particular, is a relatively new field with large unexplored areas, it has been difficult to focus research on narrowly defined parameters. Marriage and family enrichment can be traced to the early 1960's. Sawin (1982) stated that modern-day enrichment began with Maslow (1962, p. 23) when he wrote about the self-actualization of individuals. Marriage enrichment and encounter programs began in the early 1960's, and family enrichment programs were developed in the early 1970's (Otto, 1976). In 1970, "family clusters" were started in New York by Margaret Sawin, and in California by Herbert Otto (Sawin, 1982). These "clusters" consisted of groups formed from four or five families

that contracted to meet periodically to share experiences related to relationships in their families (Sawin, 1979, p. 27). Other family enrichment programs took root about the same time, including the Christian Family Living (CFL) program, which is evaluated in this study.

The idea for the Christian Family Living program blossomed in 1969 at Cape May Point, New Jersey (W. Abel, personal communication, April 18, 1983). A member of a Sodality who was the father of 13 children remarked about how the Marianist property at Cape May Point had everything for a family vacation built into it (Mallman, 1975). Members of the Marianists, a Roman Catholic religious order, visited a family retreat program conducted in Aquia, Virginia, by another religious community, Madonna House of Combornere, Ontario. In 1970 the Marianists began the Christian Family Living (CFL) program at Cape May Point. In 1971 a permanent Marianist community was established at Cape May Point, and a priest and brothers began to offer weekend programs in addition to the week-long summer retreats (Haley, 1978). These retreats were still being offered in 1985, and over one thousand families have participated in them (W. Collins, May 1, 1985). In 1976 a Christian Family Living weekend retreat was conducted in Swansboro, North Carolina, at the home of a family who had participated in the Cape May Point retreats. Two week-long summer retreats were held there in 1977, and four were held in 1978. In 1979 the Marianists began a joint ecumenical venture with the Episcopal Diocese of East Carolina, offering eight week-long summer Christian Family Living retreats, and numerous weekend experiences (Egan, 1980). These retreats continued each summer, and in 1982 a group of North Carolina families formed a family ministry team to support and

assist the Marianists in the conduct of their family programs. The family ministry team extended their efforts by planning an enrichment retreat for prison inmates and their families to take place in the Spring of 1985.

In 1976 Buckland raised a serious issue concerning the emphasis of family enrichment programs:

All family members need to participate together in what has been known as "parent" education, parent education becoming family education and being conducted in family learning centers. When all family members participate, the interactional effects characteristic of human systems accelerate the behavioral change in the intended direction. (p. 28)

Also in 1976 Otto suggested that there was a need for greater emphasis in this area, and that family enrichment workshops were rare, when compared to marriage enrichment efforts.

Pioneering programs tested the waters in the 1960's. The 1970's and early 1980's saw an explosion of enrichment programs to the point that it would not be practical to attempt to describe all of them in detail. The following are some of the recent developments in the Southeastern United States: (1) The Roman Catholic Diocese of Arlington, Virginia established a family retreat center, Bethany House in 1978 (J. Bane & D. Bane, personal communication, November 10, 1983); (2) Catholic family programs began at Our Lady of the Hills camp in Hendersonville, North Carolina in 1979; (3) family camp programs are planned in the Catholic diocese of Knoxville, Tennessee; (4) Presbyterian and Lutheran camps in North Carolina began offering family camping experiences in the late 1970's; (5) also in the 1970's, Engaged Encounter and the Family Weekend Experience grew out of the Marriage

Encounter movement; (6) during 1982, the Unitarian Universalist churches began encouraging participants to come as families to the Mountain Highlands Camp and Conference Center in Highlands, North Carolina.

Churches and community agencies have provided education and training for a long time. In the 1970's, an expansion of workshops and classes dealing with marriage and family relations began, such as the following: (1) Presbyterian minister Ralph Underwood's (1978) Adult Growth and Parent Effectiveness Training (AGAPE); (2) Presbyterian minister Charlie Sheed's Fun in Marriage Workshop; (3) Evening for Parents developed by Jesuit Chuck Gallagher (1976) and Presbyterian minister Lyman Coleman; and (4) Assertiveness Training for Parents, offered by PEERS (Parent, Preschool, Empathy, Rapport and Support) of Onslow County, North Carolina, Department of Social Services (N. Cowperthwait, personal communication, November 21, 1982).

The concept of family ministry has been closely tied to family enrichment. In 1975 the Department of Pastoral Care, Baptist Hospital, Winston-Salem, NC, and the Moravian Church began offering a Family Enrichment Leadership Training workshop at Laurel Ridge, NC. The tenth annual workshop is being offered in 1985 (N. Chafin, personal communication, March 16, 1985).

In 1981 Family and Community Services of the Elon Home for Children led a three-day pilot program to develop a "Strategies for Family Ministry Training Program". Out of this pilot effort, a year-long "Strategies Training Program" was begun in 1982, involving eleven participants for two days each quarter. In 1981, and again in 1983, the Elon Home also sponsored a "Family Ministries Training Program" which involved a weekend session each month for a period of 18 months (Stogner, 1983).

In 1975, Herbert Otto, one of the pioneers in the enrichment movement, reported that 65 percent of the respondents to a questionnaire about enrichment experiences stated that their programs were approved by a church or church-related organization. From the existing evidence, it has apparently been difficult to separate spiritual or religious aspects from the concept of marriage and family enrichment, simply because so many enrichment programs are based on a particular denomination's model or support.

With the divorce rate growing steadily, a need has been recognized for "enriching" the family life of single-parent families. This is done through specialized support groups (e.g., the New Life group, Raleigh, NC), and almost all family enrichment programs, including the Christian Family Living program, welcome single-parent families.

Generally, marriage enrichment experiences have settled into following one of several formats, e.g., marriage enrichment (Mace, 1979), marriage encounter (Regula, 1975), or one of the communications training workshops (Stein, 1975). Family enrichment experiences have generally not been reduced to such "formulas." With the exception of the Marriage Encounter Family Weekend Experience (Byngton & Byngton, 1976), most of the family programs are in some ways similar in content, but different in philosophies and techniques. Understanding Us (Carnes, 1980) was one of the more recent nationally known family enrichment programs which lent itself to evaluative testing.

A good deal of evaluative research has been performed in the marriage enrichment area, but outcome research on family enrichment is at an earlier developmental stage (Giblin, 1982).

Goals and Objectives of Family Enrichment

Family theorists have recognized marriage and family enrichment as a new field, requiring special competence (Mace & Mace, 1975; Mace, 1979). The goals or objectives of family enrichment have been described as (1) better living; (2) reaching individual potential within a supportive relationship (Smith, Shoffner, & Scott, 1979); (3) growth in relationships (Wilson & Wilson, 1976); (4) learning skills of communication and principles of human behavior (Smith et al., 1979); (5) reinforcing family identity; (6) identifying strengths; and (7) opening up new avenues of mutual cooperation and support (Wilson & Wilson, 1976). Mace (1979) saw family enrichment as relational enrichment, and associated it with the concept of realizing potential.

Mace defined enrichment:

The basic meaning of the word "enrichment" is to improve the quality of whatever is referred to. This can be done in two ways. One is to add some new constituent from outside - as in enriched bread, cereal, or motor oil. It is not, however, in that sense that I am using the word here. Rather I mean drawing from the inside what is already there, latent and hitherto unappropriated, and allowing it to function. This can happen by initiating a slow process of growth, but it can also take the form of a sudden release. It is closely related to the concept of realizing potential. It may also be seen as achieving an optimal state of health. (p. 410)

Sawin (1982) said family enrichment was based on the need to intervene preventively at a family developmental stage that allows members to gain insights, skills, and tools in order to deal with interpersonal relationships within the family. Sawin saw the Family Cluster as providing support that encouraged mutuality from other families. According to Sawin, family enrichment prevents problems and helps the participants celebrate life. In none of the enrichment literature that was reviewed (Branch, 1976; Mace, 1979; Mace & Mace, 1975; 1976; McKeon, 1982; Mower, 1975; Olson, Russell & Spenkle, 1982; Otto, 1976; Smith et al., 1979; Stein, 1975; Taylor; 1977; Mace, 1979; Otto, 1976; Smith et al., 1979; Wilson & Wilson, 1976) did the writers speak of marriage or family enrichment in terms of being therapy, but rather the endeavor was viewed as one which tried to improve or enrich good family or marriage relations. Otto (1975) differentiated between marriage and family enrichment and described family enrichment as being for persons who wish to make their family life function even better.

Family enrichment programs are generally concerned with enhancing the family's communication and emotional life, the parent's sexual relationship and childrearing practices as well as parent/child

relationships; and with fostering family strengths and the development of family potential while actively involving the children as an ongoing part of the program (p. 138)

Shoffner (1979) believed that enrichment programs were based on assumptions that (1) the individual and family were important, (2) experiential and group methods were superior to lecture or individual study, (3) people could change themselves and influence the family system, (4) communication skills were the key to enrichment, and (5) conflict negotiation was important for maintaining family interaction.

Goals and objectives of most programs have been stated in broad, subjective terms, making evaluation difficult. Even though stated in a variety of ways, the goal of almost all family enrichment programs seems to have been to make the family more supportive of its members.

Limitations of Enrichment

Much of the literature describes family enrichment in subjective, glowing terms. Even so, there has been evidence that some particular families cannot benefit from enrichment experiences. L'Abate and Weeks (1976) characterized these families as having entrenched problems and long-standing dysfunctional patterns of relationships, as uncooperative, and as containing family members who denied and externalized problems. Otto (1975) stated that family enrichment programs "are not designed for people whose family relationship is at a point of crisis or who are seeking counseling help..." (p. 137). Shoffner (1979) cautioned against enrichment for family members not committed to the programs, and for families who were satisfied with their status quo. Belfie (1976) found

that an enrichment workshop occasioned a deterioration in relationships within families that had been classified as "troubled" before the workshop began.

Smith et al. (1979) saw enrichment programs as offering considerable benefit, but recognized the following problems which could have been attributable to a failure to develop professional and ethical standards:

1. The belief that a particular enrichment program was the only answer to the problems found in the marriage or family.
2. A lack of training on the part of many leaders.
3. The belief that one session would make a family enriched.
4. The belief that bringing families closer was always good; the danger of smothering individuality was ignored.
5. The assumption that life got better and better with peak experiences.

David Mace did not share the caution of Smith et al. (1979) concerning one-session enrichment programs and peak experiences. Mace (1979) felt that enrichment could occur through growth or a "sudden release." The disagreement between these writers (Smith et al., 1979; Mace, 1979) indicated the relative lack of evaluative research in the family enrichment field.

Enrichment Settings and Applications

Location

Enrichment experiences have taken place in the home, in the local community, or away from home in a vacation setting. Shoffner (1979) stated that enrichment programs typically took place in retreat or vacation-like settings or in weekly meetings. Mace (1979) felt that a do-it-yourself program in the home had less possibility for success than one outside the home. The Church of Jesus Christ of the Latter Day Saints (L. D. S.) sponsored family home evenings in which the family spent each Monday evening together (Cowley & Adams, 1976). The Christian Family Living programs recommend weekly family nights as part of a broader family ministry, or follow up to extended programs, and families have been encouraged to join with each other for these weekly experiences.

In contrast to self-directed programs, there have been enrichment experiences directed by others available outside the home in the local community. There have been many commercially prepared "packages" for use in hometown enrichment experiences, which usually represent an evening out for the parents, but seldom for the children. One example was the Evenings for Parents program (Gallagher, 1976).

Some programs have been removed from home and community. Marriage Encounter and Marriage Enrichment seminars have taken place in settings away from home, usually in a motel or retreat atmosphere with only the parents participating (Regula, 1975). Camp or resort sites have been used for extended weekend or week-long enrichment experiences involving the whole family (Branch, 1976; Wilson & Wilson, 1976; Genne, & Genne, 1979).

Family camp experiences. The various family camp or vacation enrichment experiences were strikingly similar in the ways that their daily schedules combined recreation and enrichment. These programs have been described as living, learning experiences in which "work on family relations can be fun" (Branch, 1976). Branch believed that since changes occurred with the entire family present in the camp situation, there should have been a better chance of carrying the changes home. Branch's reasoning was that each of the family members would experience some change, and this improvement would be more sustainable than if only one or a few members experienced change. Pashelka (cited in Branch, 1976) described communication skills and the communication process as the core of Branch's program; he found reduced alienation, an increased ability to live at the present time, and growth in inner directedness after participation in a camp enrichment program. Pashelka's findings implied the use of some test instrument, but the instrument and test conditions were not reported.

Branch (1976) directed week-long summer vacation experiences in camp settings, while Wilson and Wilson (1976) wrote about weekend enrichment experiences at camps. The Wilsons saw their program as being for normal families who desired growth. They (Wilson & Wilson, 1976) found that participating families were often accustomed to planning and working together, and described the enrichment weekends as positive feedback experiences which enhanced mutual acceptance. However, the achievement of these objectives was not measured objectively. Genne and Genne (1966), a couple with extensive experience in family camping sessions, wrote: "Through shared activities, each member becomes aware of the real meaning of cooperation and community, and is better able to express these values in family living at home throughout the year" (p. 2). Branch, the Wilsons, and the Genne's all describe family camping experiences; however, their writings were limited to description. To have effectively evaluated the merit and potential of these experiences would have required some form of measurements, along with precise definitions of what the programs were expected to achieve.

Church related family camping programs. Anderson (1974) described two camping experiences affiliated with religious institutions or professionals. Marriage and family counselor Carl Clarke developed a Family Enrichment weekend with United Methodist Church leaders in 1972. This program was adapted from an earlier marriage enrichment format developed by Clarke and included some of Herbert Otto's procedures. Clarke's program was structured for groups of families spending a weekend in a camp or retreat setting. The program attempted to

"facilitate family members in affirming the value and worth of one another through expressing positive feedback" (Anderson, 1974, p. 9). Anne Kremel (cited in Anderson, 1974), an ecumenical minister in Kansas, developed the Family Actualization Model for small groups of families. This involved eight two-hour weekly workshops sandwiched between two weekend family laboratories in a retreat setting. The purpose of this program was to enable family members to resolve conflict creatively, leading to increased caring and deepened relationships.

Another program, involving parents and adolescent children was designed by Belfie (1976). Belfie provided weekend parent-teen communication experience for families from the Catholic and Church of Christ denominations in Phoenix, Arizona (Mulholland, 1975).

Bowman (1976) provided an early description of a family enrichment model developed by the Department of Pastoral Care of North Carolina Baptist Hospital. Family units came together for weekend experiences of living, working, and playing in order to strengthen relationships and realize some of their potential. Bowman concurred with Otto (1976), who wrote that the process in which a family looked at its own strengths and potentials was in itself a strengthening experience. Bowman quoted Satir (1967, p. 182) who wrote, "The growth model is based on the notion that people's behavior changes through process, and that the process is represented by transactions with other people." Bowman saw the combination of transactions of families and a professional staff in an atmosphere of strength identification and affirmation as a process that had considerable potential for family growth (1976, p. 170).

Family camping programs not affiliated with churches. One example of a family camping enrichment experience not sponsored by a church-affiliated organization was reported in 1978 by Vassil. Vassil described a program held for three summers, which lasted 18 days each year, and was for families from the poorest and most deteriorated part of a residential city. The therapeutic aspects included an expanded interpersonal and intrapersonal "assumptive world," the expression of striving sentiments, reduced feelings of isolation and lack of mutual concern, affirmation of the adult male role, enhanced sensitivity to children's needs, successful adolescent role performance, acceptance and cooperation between participants, and concern for problem individuals. Vassil concluded that the experience dramatized the important interaction between the person and the environment. Although the findings were not supported by precise measurement, they do represent the subjective evaluation of clinical professionals who evaluated the subjects before and after the experience.

Anderson (1974) described Therapeutic Family Camping, conducted by the Boston School of Education for disturbed families, as having rich promise for "normal" families as well.

A group of usually four families are brought together for a weekend in a camp setting with a team of leaders. The weekend focus is on teaching the families to observe themselves and to observe alternative interpersonal styles in other families. A central technique is to designate a family member as official "observer" of his family for an event, such as a meal. Afterward he discusses his observations with a staff member and then with his family, who respond to his observations. The unstructured camping environment away from routine enables family members to gain a new perspective on their lives and to try out new behavior.

Clark believes that the most effective format for this type of program is to have the same families participate in two or three weekend programs spaced two weeks apart. This permits both intensity of experience and opportunity for the families to "process and ingest" the experience. Additionally leadership team members visit the families in their homes for a meal between the weekends to reinforce the use of the observational model back home. (p. 9)

Family enrichment programs employed different philosophies of how to deal with children during the enrichment experiences. Some kept the family together throughout the experience (e.g., Bowman, 1976); some programs provided a "babysitting" service for the children while parents learned parenting skills (e.g., Branch, 1976); some involved parents and children in separate but parallel activities; and many programs used combinations of the above approaches.

Leisure or Recreation Research

The family camp or vacation enrichment experiences usually included many of the activities normally associated with recreation such as sports, games, camping, swimming and socializing (e.g., Branch, 1976; Hendrick, 1979; Vassil, 1978; Wilson & Wilson, 1976). Orthner (1975a) suggested that shared family recreation could increase spontaneity, reduce inhibitions, improve interpersonal understanding, and moreover, had potential for improving marital, child, and parent-child adjustment.

In 1976 Orthner found that a higher proportion of time spent in joint activities with the spouse was associated with marital satisfaction. Leisure freed individuals from their normal way of life and allowed them to adopt alternative forms of behavior while remaining

socially acceptable. Orthner saw family cohesiveness improved through shared activity, and quoted other researchers who found family ties strengthened through shared camping experiences. In a later paper (1980) Orthner and Mancini also noted the potential for conflict generated by shared recreation. Rosenblatt and Russell (1975) found that families on vacation experienced less anger, arguing, and tension than when at home. Vacations may have enabled members to explore new ways of relating and freed them to face problems avoided at home, or vacations allowed family members to escape problems at home. Carlson's (1979) model postulated that shared recreation can increase marital satisfaction.

Although shared leisure was generally described in positive terms, Carisse (1975) pointed out that pursuit of consensus in leisure can be pathogenic in its extreme, and that leisure time together may be an "arena for conflict." Similarly about 25 percent of the families in Carlson's (1976) study reported regular conflict over family leisure. Carisse felt that families must arrive at their own balance between shared leisure and interpersonal distance, i.e. the balance of togetherness versus individuality which best fits their own particular needs. Rapoport and Rapoport (1974) wrote:

The challenge that seems to face most families is how to evolve a pattern of activities and gratifications in their free and holiday time that allowed a mutually acceptable combination of shared and independent pursuit of enjoyment. (p. 216)

Stone (1963) wrote of the dilemma arising for families in determining priorities in recreational activities; over half of the teen-age students studied wanted more family activities, and only six percent wanted fewer. Stone found that spending leisure time together fostered feelings of mutual understanding. Carlson (1979) found that families with older children had more difficulty in reaching consensus concerning leisure pursuits.

If a family decides to participate in recreation together, the next choice is to pursue activities at home, near home, in a vacation setting, or combinations of all three. Cunningham and Johannis (1977) reviewed a number of studies, exploring the variables which determined how leisure time was spent, and concluded that the most enjoyed family activity occurred away from home. Thus, vacation or retreat atmospheres seem to provide a fruitful setting for improvement of the family environment, or as Orthner (1975b) wrote, families often have to get away from home to get in touch with each other.

Family Enrichment Research

In 1975, Otto wrote that "the pressing need for more research on the effectiveness of marriage and family enrichment must be underscored" (p. 141). Mace and Mace (1975) called for the evaluation of the effectiveness of enrichment programs through the use of questionnaires and interviews. This section reviews and critiques the research conducted in the family enrichment area.

Hillman and Perry (1975) evaluated the effects of an educational family enrichment model with Roth's Mother-Child Relationship Evaluation, and found significant positive change in reduced overprotective and overindulgent attitudes in mothers. The authors recognized the limitation of self-selection of subjects, and reported mortality of subjects who failed to complete the ten-week educational series.

Hanley's (1974) doctoral dissertation compared the effects of an eight-week Parent Effectiveness Training (PET) class for parents, and a six-week Family Enrichment Program (FEP) class for entire families, with a no-treatment control group. Hanley found that PET training helped parents accept children more and communicate more effectively with their children, than did the FEP training. Three other dissertations measured internal family relationships using the G. T. Barrett-Lennard Relationship Inventory to evaluate the effects of different family enrichment programs (Belfie, 1976; Wunderlin, 1973; Mullholland, 1979). Belfie (1976) conducted a two-day family enrichment workshop for "normal" families in a mountain camp setting, and found that relationships apparently improved in four areas (regard, empathy, unconditionality, and congruence) between parents and their teenage daughters. Her data were insufficient for reaching any conclusions regarding parent-son relationships. The highest change scores were in the area of Level of Regard, while the lowest change scores were in Unconditionality of Regard. Belfie's research was limited by the lack of a suitable control group. Wunderlin (1973) found no significant differences in family relationships following communication workshops presented during evening

programs. In a study of institutionalized delinquent children and their families, Mullholland (1979) found improvement in the way parents perceived their relationship with their delinquent children, and improvement in the way these children perceived their relationship with their mothers (but not their fathers) following a family workshop evening series.

Critique of Related Research

Enrichment is a new field (Mace & Mace, 1975) and family enrichment is somewhat ignored compared to marriage enrichment (Buckland, 1972). Consequently, much of the literature concerning the subject is at best descriptive; "at best" because a significant part of the literature reviewed described enrichment outcomes in glowing, but unsubstantiated terms (e.g., Branch, 1976; Wilson & Wilson, 1976; Sawin, 1982). Some dissertation research analyzed and synthesized information without scientific measurement (e.g., McKeon, 1981), while many of the studies employing some form of measurement did not include an untreated control group (Gurman & Kniskern, 1977).

The goals and objectives of enrichment experiences have been loosely defined in the literature. When goals are broadly defined, it becomes difficult to determine whether a particular enrichment experience has achieved its goal or not. Many programs have not been evaluated (e.g., Wilson & Wilson, 1976), evaluations are incompletely reported (Branch, 1976), or are stated in subjective (e.g., Prewitt, 1982) or even poetic terms (e.g., Brittain & Williams, 1982; Matthews, 1982). This situation is not pointed out as an indictment of the

professionals or helping persons involved in family enrichment, but rather as an indication of where family enrichment is in its evolution. The goal of those describing enrichment experiences has apparently been to interest readers in a new field, and not to measure the effects of the described experiences.

Research that actually measured outcomes to date was described as exploratory (Belfie, 1976). Compared to marriage enrichment programs, relatively few family enrichment programs have been evaluated and reported. Many of the evaluations that have been accomplished have concentrated on program content (e.g., Sawin, 1982) rather than the effects of the program on the participating individuals and families. The field of family enrichment seemed to be at a point where evaluation of the effectiveness of individual programs was called for. Most of the evaluations of family enrichment programs have examined such experiences as communications workshops (Sprenkle, 1981), Systematic Training for Effective Parenting (STEP) (Dudley, 1981; Dinkmeyer, 1981), Parent Effectiveness Training (Hanley, 1974) and the Parent-Adolescent Relationship Development Program (PARD) (Grando, 1972; Ginsberg, 1971), while relatively few have examined the effects of vacation or retreat type experiences (Belfie, 1976). Space (1980) summarized and critiqued 16 family enrichment programs, five of which were described in empirical studies with control groups. Later, L'Abate (1981) reviewed family skill training programs, but did not draw any conclusions. Giblin (1982) conducted a meta-analysis of existing studies of both marriage and family enrichment programs. Although the statistical appropriateness of meta-analysis is at best described as controversial, Giblin's

study indicated that those programs which taught skills (e.g., Parent Adolescent Relationship Development) were generally more effective in producing positive change than those that did not emphasize skills.

One area ignored to some degree has been the evenness of effects. It is possible that family enrichment programs have been more satisfying to parents than to children, and to wives than to husbands. Those evaluations employing the Barrett-Lennard Relationship Inventory indicated how relationships between persons in different family positions changed during enrichment programs, but did not examine whether there were changes in individual perceptions of the family as a whole (Belfie, 1976; Wunderlin, 1973; Mullholland, 1979). The question that has not been thoroughly addressed is "did the family change?" or more specifically, (in symbolic-interaction terms) "did perceptions of the family change for family members?"

We can communicate better with other adults, and consequently, our measurement instruments are better geared to adults than to children. Family enrichment involves children as well as adults; therefore, the effects of enrichment must be measured from the child's perception as well as the parents'. Belfie's research (1976) indicated that changes were different for persons occupying different positions in the family. Her study showed that the effect of a family enrichment program on parent-son relationships was different than the effect on parent-daughter relationships. The relative lack of objective evaluation of extended family enrichment programs pointed out the need for carefully designed evaluations. Since there was little concrete

knowledge concerning family enrichment, comprehensive evaluations were called for, i.e., evaluations of the broad effects of enrichment programs were required, rather than evaluations along narrowly specified dimensions. A well designed evaluation of an existing family enrichment program would not only give a measure of the effectiveness and value of that program, but also would facilitate comparison to other enrichment programs.

Theoretical Framework

The enrichment literature makes few references to family theory. In questioning the designers and directors (W. V. Collins, personal communication, January 16, 1984) of the Christian Family Living experiences, it was learned that the general philosophy of the programs was to enhance the family environment, making it one in which the individual could be nurtured and flourish.

Symbolic Interaction Theory

The theoretical framework of this proposed research was oriented towards the symbolic interaction (S-I) perspective. According to Burr, Leigh, Day and Constantine (1979) there were three prevalent subtheories within the interactionist paradigm. The assumptions of these subtheories were related to the proposed research in the following manner.

Perceptual theory. The evaluations dealt almost totally with perceptions of the family as reported by individual members. Symbolic interaction theory viewed humans responding to an environment that was mediated through symbolic processes, i.e., to a symbolic environment rather than a physical environment. According to the theory then, changes in the perceived family environment would influence the individual's self-concept and relations to the family, while actual but unperceived changes would have little effect. This study employed an instrument designed to measure perceptions of the family environment.

Reference group theory. The study dealt with perceptions of what may be called the individual's most important reference group, his or her family. Branch (1976) suggested that family enrichment was an effective change vehicle because change took place with this primary reference group present.

Self theory. This study did not examine perceptions of the self. Collett (1979) evaluated the effects of marital and family enrichment on self-concept. She found that a marital enrichment program had significant and enduring positive effects on the self-concept of all family members. In contrast, however, the family enrichment and control groups examined, did not show significant changes in self-concept measures.

Rollins and Thomas (1979) discussed the symbolic interactionist view of parent-child relationships and contrasted environments that were responsive and unresponsive to the child as an actor. They hypothesized that a child viewed itself as capable in a responsive environment and less capable in an unresponsive environment. These authors (Rollins & Thomas, 1979) saw S-I Theory fitting closely with that of Piaget, Kohlberg, and Flavell, since the developmentalists also view the child as an actor. The Christian Family Living experiences were designed to enhance the family environment, to make the family a "garden where each person can flourish like a well-nurtured plant." Rollins and Thomas cited developmental research showing that people grew in a supportive relationship which the authors equated to a responsive environment.

The director of the Christian Family Living programs, the Rev. William Collins, S.M., generally subscribes to the philosophies of Carl Rogers in helping people (W. Collins, personal communication, January 16, 1984). Burr et al. (1979) linked Rogers with S-I Theory, which encompasses perceptual theory, in which the individual's perception of self and family are highly critical in terms of self-concept and emotional well being. The Marianist Christian Family Living program and many other family enrichment programs, make strong use of symbols, as described in Appendix A. Leaders have found that communication with children is greatly facilitated by the use of meaningful symbols. The extensive use of symbols in the Christian Family Living programs added more credence to examining this program from the S-I perspective.

Stryker (1964) summarized the theoretical position that made this study important, "Humans do not respond to the environment as physically given, but to an environment as it was mediated through symbolic processes--to a Symbolic environment" (p. 135). It was the intent of this proposal to measure this symbolic environment before and after enrichment, to determine whether there was change.

Other Theories

The use of exchange theory as an enrichment model for families has not been encountered. However, the dynamics of exchange were visible in the processes used by families in deciding whether to attend an enrichment program, and in the subjective utilities assigned to the enrichment experience. Family system theory was used by some enrichment programs, e.g., the Family Enrichment Leadership Training Program at Laurel Ridge, North Carolina (N. Chafin, personal communication, March 16, 1984). The Christian Family Living program did not try to teach families more effective processes, nor did it attempt to change family systems. The Christian Family Living experience attempted to help the family see its own strengths and beauties. In using this approach the program followed S-I theory more closely than any of the other theories.

Essentially, S-I tenets underlie the content of the Christian Family Living program. The assumptions of S-I theory concerning perceptions of significant others, and the effects of a supportive environment led into the research questions and hypotheses.

Research Questions and Hypotheses

This study examined the research question "Did a family enrichment experience make a difference in families?" This question gave rise to two related questions:

1. Were there differences for individuals within the same families?
2. Were there differences for families as a whole?

At this point in the history of family enrichment it has been difficult to determine what things changed and what things did not change as the result of family enrichment.

Too few studies in which changes were measured, have been conducted. Consequently an instrument which measured several different variables was desirable. An instrument which indicated changes in individual family members, and in the family as a whole was preferable. It was recognized that an enrichment program might provide different experiences to those attending it. For example, the experience of a parent may be vastly different from that of the children. The Moos Family Environment Scale was an instrument which measured the perceptions of individual family members on ten different variables which might be affected by an enrichment program. The Family Environment Scale (FES) was used in this study to determine in which of three dimensions family members perceived changes. This study was exploratory in nature and examined a number of research questions and related hypotheses.

1. Will the perceptions of family members on the Family Environment Scale (FES) subscales of Cohesion, Conflict, and Moral Religious Emphasis change after the experience of the Christian Family Living enrichment program, depending on family position (parent or child)?

Hypothesis 1.1: Changes in post-pretest scores of the Cohesion subscale are independent of family position.

Hypothesis 1.2: Changes in post-pretest scores of the Conflict subscale are independent of family position.

Hypothesis 1.3: Changes in post-pretest scores of the Moral Religious Emphasis subscale are independent of family position.

2. Will the differences in perceptions within families as measured by the Family Incongruence Score of the Family Environment Scale (FES) be reduced after the Christian Family Living experience?

Hypothesis 2.0: There will be no differences in Family Environment Scale (FES) Family Incongruence Scores, covaried to eliminate differences in pretest scores, between families in the treatment group and families in the control group.

3. Is there a relationship between posttest Incongruence Scores and such demographic variables as length of marriage, and parent's education, as well as pretest Incongruence scores?

Hypothesis 3.0: There is no relationship between posttreatment Incongruence scores and a combination of pretest Incongruence scores with the demographic variables length of marriage, socioeconomic status and parent's education.

4. Will families in the treatment group report larger perceived changes in the areas of Cohesion, Conflict, and Moral Religious Emphasis, following participation in the CFL experience, than families in the control group who had not yet attended the CFL experience?

Hypothesis 4.1: The directions of reported retrospective changes in cohesion are independent of assignment to the treatment or control groups.

Hypothesis 4.2: The directions of reported retrospective changes in conflict are independent of assignment to the treatment or control groups.

Hypothesis 4.3: The directions of reported retrospective changes in moral religious emphasis are independent of assignment to the treatment or control groups.

CHAPTER III

METHODOLOGY

Procedures

The research design used a pretest and two posttests with a single control group. The independent variable was attending vs. not attending the Christian Family Living (CFL) enrichment program. There were four dependent variables within the family unit of observation, three subscales of the Family Environment Scale (FES), plus a derived Family Incongruence Score. This orthogonal design was a two (treatment: Christian Family Living experience, no Christian Family Living experience) by two (family position: parents, children) between-subjects factorial design.

The design was constructed so that the pretest measurement in both the treatment and control groups would yield a measurement of family environment before the enrichment treatment. The posttest measurements were used to determine whether there were differences between the treatment and control groups as a result of treatment, following the CFL enrichment experience. A second posttest was used to determine if gains "washed out" three weeks after treatment. A control group was used in order to account for changes attributable to maturation. The results of family members in different family positions (parents and children) were compared.

Other sources of invalidity to be controlled by the incorporation of a matched control group and analysis of covariance were history, testing, instrumentation, statistical regression, selection, and selection-maturation interaction. This design also controlled for threats to external validity through partial randomization. Subjects were not randomly selected from the population at large, but assigned to treatment and control groups on the basis of the weeks they attended the CFL program. Subjects attending during the first five weeks were in the treatment group, and subjects attending the second five weeks were in the control group.

Intervening variables which might have affected the scores of the experimental subjects in the course of the treatment could not be completely controlled. In the social disciplines it has not always been possible to eliminate all relevant factors which might intervene in the duration of the experimental treatment (Fox, 1969). It was assumed by the investigator that any possible intervening variables had an equal probability of affecting the treatment and control groups between pretest and posttest.

It was not economically feasible to incorporate a second placebo (no treatment) control group. A vacation at the same setting without the other elements of the enrichment experience might produce some changes similar to anticipated changes generated by the enrichment experience. The vacation atmosphere and beach setting were integral parts of the enrichment experience. To have factored out various parts of the CFL experience would have gone beyond the scope of this research.

The sampling process of selective assignment did not control for all subject variation; external intervening variables were left uncontrolled. Errors due to the effects of external forces (e.g., time, environment, weather, charisma, personalities) had a distinct possibility of producing differences between families in the treatment groups; i.e., families attending the CFL experience during different weeks might actually have had different experiences with different effects. It was also possible that pretest scores might be different for the essentially equivalent treatment and control groups. This possibility was guarded against by conducting an analysis of covariance of posttest Family Incongruence Scores.

Description of Variables

The Christian Family Living (CFL) Experiences

The Christian Family Living program used in this study was typical of its predecessor programs. Historically, the CFL experiences have been conducted in one-week summer sessions, and numerous fall and spring weekends. The experiences are led by priests and brothers of the Marianist religious order along with volunteer clergy, religious and lay persons. The CFL program uses experiential learning, and involves religious worship with enrichment experiences. A good deal of family recreation and free time are built into the weekly schedules. Daily enrichment sessions in the CFL experience are similar to other enrichment programs described in the literature (e.g. Branch, 1976; Wilson & Wilson, 1976; Sawin, 1982; Genné & Genné, 1979). The CFL program is described in detail in Appendix A. The Roman Catholic,

Marianist priest who serves as overall director of the CFL programs and centers led the first five weeks of the 1984 summer programs, which were attended by the treatment group for this study. The student conducting this study (Rider) led the last five weeks of the 1984 summer program, which were attended by the control group for this research.

Family Environment, The Dependent Variable

Family enrichment programs have existed in order to change things in families and improve family relations. There has been little evaluation of family enrichment programs in order to determine whether in fact changes do occur, and if so, in what direction.

Changes in relationships can occur along many varied dimensions. Some beneficial aspects of changes might be that relationships, as perceived by the family members, would be improved.

Some negative aspects in the relationships might be diminished. Use of a multidimensional instrument which measured several components of family relationships offered a more comprehensive evaluation than measurement along a single dimension. The Family Environment Scale (FES) provided an opportunity to examine eleven different dimensions. Three of these subscales, and the comprehensive derived Family Incongruence score were used to measure any CFL effects. The FES has been described in a later section.

Operational Definitions

The dependent variable was change in perceptions of the family.

These perceptions were in effect sampled by examination of percentages of persons in different family positions showing change from a pretest to a posttest, along selected subscales of the Moos' FES. The pretest was administered approximately one week before the CFL treatment started. Posttests were administered immediately following the CFL experience, and again three weeks later. The dependent variables were quantitative and measured on an interval scale. A copy of the FES is included as Appendix B, and subscale compositions are described in Appendix C.

The principle independent variable was attendance by all or part of a family at a week-long CFL experience during the summer of 1984, at the A. B. Hoffman Center, Salter Path, North Carolina. Often, older children did not attend enrichment experiences with their families due to employment or other commitments. The effect of the nonattendance was not measured in this particular study. Another independent variable was family position. Participants were categorized as parents and children. Other participants such as one grandparent and two family friends were excluded from the study.

Description of Subjects and Subject Selection

The population this study attempted to generalize to is all of those families who are potential participants in the CFL or similar experiences. It was recognized that generalization to the entire enrichment population was risky, based on the parochial dimensions of any single enrichment program, and the lack of complete randomization in

selection of applicants. Applicants for most enrichment programs have been generally self-selected.

According to Hume (cited in Simon, 1978) generalization of results was a matter of cumulative evidence and sound judgement. One objective of this study was to add to the cumulative knowledge. Simon (1978), suggested that if many experiments were performed by different researchers, with different sorts of subjects under a variety of conditions, using a variety of tests, and if most of the tests showed a particular treatment to be effective, it would be reasonable to conclude that except under special conditions, it may indeed have been effective.

The population of interest consists of all those persons potentially interested in family enrichment programs similar to the CFL experience. Over a period of seven years, the CFL programs in North Carolina have drawn families from ten different states and four foreign countries, representing at least seven religious denominations. The generality of this study was based on the belief that there were literally hundreds of thousands of persons living in the areas from which previous CFL participants had been attracted, who were similar to the persons attracted in the past, and that these potential participants are similar to those attracted during the experimental period. In further defense of generalization of results, it has been shown that various enrichment experiences were quite similar in terms of content, schedules, and philosophy.

The sample subjects were selected from families that applied for week-long CFL experiences scheduled during the summer of 1984. The

treatment group was made up of those family members who applied for and were accepted for the CFL experiences in North Carolina during the first five weeks of the summer program, and who completed the pretest and posttests. The control group was made up of those family members who applied for and were accepted for the CFL experiences during the second five weeks of the summer program and who completed the pretest and posttests. The criteria for acceptance to the CFL programs consisted of giving priority to families which had not attended over two previous sessions, had lower incomes, larger families, and were not Roman Catholic. The facilities accommodated families willing to camp in tents or recreational vehicles, as well as families who elected to stay in "motel-like" accommodations.

Twenty-five families were assigned to the treatment group with another 25 assigned to the control group. During the course of the analysis, the treatment group was reduced to 20 families. Five single parent families had participated in the CFL program during the first five week period, and no single parent families participated during the second five weeks. Five families were randomly deleted from the control group in order to add more power to the testing of results by having equal numbers of families in each group.

Testing of both groups was treated as if it were a normal part of the family enrichment program, i.e., tests were included with acceptance letters, as if this were a normal program requirement. Both the treatment and control groups were refunded their \$50 registration fee if they completed all three sets of the FES and the Family Questionnaire.

Both the treatment and control group were told that the results would be used in family research. A sample letter soliciting participation of families attending the CFL program in the research, and acceptance letters for both the treatment and control groups are included in Appendix D. The acceptance letters asked the participating families to complete the FES.

Appendix E contains instructions sent to both the treatment and control groups for completing the FES, it contains a consent form for both the control and treatment groups, and also includes a sample postcard sent to families that did not return the completed FES answer sheets by the indicated dates. Appendix G is a sample questionnaire, used to gather demographic information about the families being tested, and also includes a retrospective self-report of changes experienced during the experimental period.

Based on the recommendations of the author of the proposed instrument (Moos, 1974a), only family members who could read were included in the samples. In the analysis only the oldest child attending the CFL program was included, in order to achieve equal numbers of subjects in each cell. Due to the small sample size, the oldest child attending the CFL program was selected for inclusion in the experiment. Random deletion might have built in an unknown bias; i.e., more first-born or last-born children might have been disproportionately represented in the study without the researcher's awareness. By selecting the oldest child participating in the CFL program (not necessarily the oldest child in the family), the bias became known

instead of unknown. In addition, it could be assumed that the oldest child in attendance would probably be able to read and understand the FES better than his or her younger siblings. A larger number of children was available by selecting the oldest children, since this included only children. For an example of the influence of birth order, second-born children were found to report more family conflict and control than that reported by first-born children (Malcom, 1981).

Data Collection Procedures

Control group and treatment group families were matched for weeks of the summer. In other words, an equal number of families in the control group and treatment group took the test each week, in order to reduce variations due to weather, national events, economic news, or other forms of maturation and history. By including families attending the CFL program in both the treatment and control groups, intentionality on the part of the family members was controlled for. To accomplish this, the groups were mailed copies of the FES, answer sheets, and instructions.

Treatment Group

Treatment group families were requested to complete the first series at home, and to bring completed answer sheets for the first series to the CFL program. The answer sheets were collected upon arrival, and all families remembered to bring the answer sheets. At the end of the CFL program, the treatment group completed the first FES posttest. A third set of answer sheets and a family questionnaire (Appendix F) were mailed to the treatment group families. The family

was requested to complete and mail the third set of answer sheets and the family questionnaire to the CFL Center, on or about a designated date. This date was three weeks after the end of that family's CFL experience. When all three sets of answer sheets were received the registration fee of \$50 was mailed back to the participating families. The treatment group consisted of families attending the CFL program during the first five weeks of the 1984 summer program. Control Group Control group families were mailed three sets of answer sheets, the FES, a family questionnaire, and instructions (Appendices B, D and E). Answer sheets were mailed back to the investigator after each of the first two administrations of the FES. The FES was self-administered the first time on the date that the matched treatment-group families were scheduled to complete the first FES series, and mailed to the CFL program. The FES was self-administered again, one week later, at approximately the same time the treatment-group families completed the FES at the family center, and these results were mailed to the family center. The control-group families were requested to complete the third set of answer sheets and the family questionnaire and bring these results to the CFL program. This date was three weeks after the date of the second FES administration, and also three weeks after the matched treatment-group families finished the CFL program. The control group consisted of families attending the CFL program during the last five weeks of the 1984 summer program.

Follow up Procedures

Postcards were sent to families that did not return the answer

sheets and questionnaires two weeks after the designated completion dates. Phone calls were made to families that had not returned answer sheets and questionnaires within three weeks after the designated completion dates. All answer sheets and questionnaires were returned within five weeks. There were three instances of sample mortality. One treatment-group family left the program due to deaths of relatives. Two control-group families cancelled their attendance due to illness in the family. Directions for completion of the questionnaires and the FES were the same for both treatment and control groups. Testing was similar if not identical for the matched control and treatment group families, except that the treatment-group families took the first posttest at the CFL center and the control group took the posttest at home. The reason for this was to avoid testing after the trip home, which could have introduced some nontreatment differences into the experiment.

Subject Interests

The rights of the subjects were protected by ensuring confidentiality through use of a family identification number instead of names, instructing family members not to look at other members' FES answer sheets, and enabling families to withdraw from the research at any time they chose. The study proposal was reviewed by a Human Subjects Committee from the School of Home Economics, at the University of North Carolina at Greensboro, NC.

Results of the study would be disseminated to participants indirectly through future CFL mailings. Individual family scores would be discussed in separate appointments with families if they requested the information. Scores of individual family members would not be divulged to other members.

Description of Instrument

The Family Environment Scale¹ (FES) (Moos & Moos, 1981) was chosen because it focused on measurement and description of perceptions of (1) the interpersonal relationships among family members, (2) the direction of personal growth emphasized in the family, and (3) the family's organizational structure.

The FES was described by Dryer (1978) as being based on the assumption that "environments have unique 'personalities' just as people do" and that the personality of the environment can be measured as accurately as any individual's personality (p. 820). The FES presented individual family members with 90 True-False statements which measured the dimensions of relationships, personal growth, and system maintenance. A paper-and-pencil answer sheet was easily scored, allowing the user to develop a profile for individuals or whole families across the subscales. A "Family Incongruence Score" was also derived by adding the differences in subscale scores for each pair of family members, and dividing the summed differences by the number of dyadic relationships in the family. For example, in a three-person family, the

¹Consulting Psychologists Press. Box 1005, Palo Alto, CA 42128.

father's Cohesion score would be subtracted from the mother's Cohesion score, and the child's Cohesion score. The mother's cohesion score would be subtracted from the child's Cohesion score. Scores on the other nine subscales would be treated similarly, and then the absolute differences would be added, and divided (in this case) by three. The final score would give an indication of the average differences in perception of the family, by the family members. Families in which perceptions were similar would have low Incongruence scores, and families in which perceptions differed, would have higher Incongruence scores. Normed means, standard deviations, and standard score conversion tables were available for each of the ten subscales, and the Family Incongruence score. Following is a description of the FES subscales:

FES Subscales and Dimension Descriptions

Relationship Dimensions

1. Cohesion -- The degree of commitment, help, and support family members provide for one another.
2. Expressiveness -- The extent to which family members were encouraged to act openly and to express their feelings directly.
3. Conflict -- The amount of openly expressed anger, aggression, and conflict among family members.

Personal Growth Dimensions

4. Independence -- The extent to which family members are assertive, are self-sufficient, and make their own decisions.
5. Achievement Orientation -- The extent to which activities (such as school and work) are cast into an achievement-oriented or competitive framework.
6. Intellectual-Cultural Orientation -- The degree of interest in political, social and recreational activities.
7. Active Recreational Orientation -- The extent of participation in social and recreational activities.
8. Moral Religious Emphasis -- The degree of emphasis on ethical and religious issues and values. System Maintenance Dimensions
9. Organization -- The degree of importance of clear organization and structure in planning family activities and responsibilities.
10. Control -- The extent to which set rules and procedures are used to run family life. (Moos & Moos, 1981, p. 6)

Most of the dimensions of the FES were congruent with the contents of the CFL program, but only three FES subscales and the Family Incongruence Score were examined in this analysis. Changes in the three subscales were predicted for the treatment group: Cohesion and Moral Religious Emphasis were expected to increase, and Conflict was expected to decrease. Cohesion could be expected to increase through shared

activities and perceptions. Orthner (1975a) suggested that shared leisure activity could contribute to greater cohesion in the family. Shared prayer and liturgical worship could be expected to increase perceptions of Moral-Religious Emphasis. Conflict was expected to decrease due to the lack of pressure and positive expectations. It was predicted that Family Incongruence Scores would decrease due to shared experiences and dialogue, making perceptions of the family environment more similar. Although only three subscales were directly examined in the direct comparison of individual perceptions in this analysis, all ten subscales were used in the development of the Family Incongruence score.

Moos (1981) identified the three dimensions of family environment contained in the FES: (1) relationship, (2) personal growth, and (3) system maintenance. Moos (1974) developed the FES from other social climate scales he had used. Emphasis on various dimensions was inferred from related items in the FES, using psychometric criteria related to response set, discrimination, intercorrelation, and applicability to different kinds of families. FES norms have been developed for normal and disturbed families (Moos, Finney & Chan, 1981). After studying performance on the FES by 100 different families, Moos and Moos (1976) developed a typology of family social environments, with six different clusters of families. For example, Structure-oriented families were high on Cohesion and Moral Religious Emphasis, with above average levels of Expressiveness, Control, Achievement Orientation, and Intellectual Cultural Orientation, and were low on Conflict. The Structured Moral Religious family type scored high on Control, Organization, and Moral

Religious Emphasis, emphasizing ethical and religious issues balanced with normal Achievement, Active Recreational, and Intellectual Cultural Orientations. The Family Incongruence Score provides an indication of the degree of Incongruence or differences in perceptions of the family by different family members. It measures what Bernard was addressing in 1972, "There is now a very considerable body of well-authenticated research to show that there really are two marriages in every union and that they do not always coincide" (1972, p. 4).

Reliability of the Family Environment Scale (FES)

Internal consistencies established using Cronbach's Alpha varied by subscale from moderate to substantial. Intercorrelation between subscales indicated that the subscales measured distinct but related aspects of family environment. Test-retest stabilities over a four-month interval ranged from .54 for Independence to .91 for Moral Religious Emphasis. Over a twelve-month interval, the item-to-item subscale correlations varied from moderate (.52 on Independence) to substantial (.89 on Moral Religious Emphasis) (Moos & Moos, 1981).

Reliability data calculated with the Kuder-Richardson Formula 20 were all acceptable (Dodley, 1981). Test-retest reliabilities have been in acceptable ranges (.68 for independence to .86 for Cohesion). Profile Stability correlations have been used to demonstrate that profiles remained stable over time intervals but were still sensitive to changes that occur in the family environment. The item-to-item subscale correlation varied from moderate (.45 for Independence) to substantial (.58 for Cohesion).

Construct Validity of the FES

Moos and Moos (1981) suggested that the FES could be used to describe or compare social environments of families, parent and child perceptions, and actual versus preferred family milieus. Moos and Moos thought that the FES could both evaluate and facilitate change in family environments. Since the FES has been found sensitive to changes that occur in family environments during treatment, it was easily adaptable to a pretest, treatment, posttest comparison. Abbott (1976) and Christensen (1976) both found changes in perceived Cohesion and Conflict following two different eight-week treatment programs for families. Bader (1976) found significant changes in Cohesion, Expressiveness and Independence, immediately following a one-week workshop, with additional increases in all three of these dimensions in a two-month follow-up test. Table 1 summarizes results of pretest-posttest designs employing the FES.

Table 1

Studies Employing the Family Environment Scale
in a Pretest-Posttest

Investigator & dates	Increased scores	Decreased scores	Group evaluated
Abbott(1975)	Cohesion Expressiveness	Conflict Organization	Parents in family counseling program
Bader(1976)	Cohesion Expressiveness	Independence	Multiple-family therapy workshop
Christensen (1976)	Cohesion	Conflict	Families of delinquent boys
Geffen & Lange*	Cohesion Expressiveness	Control	Psychotherapy patients
Karoly & Rosenthal (1977)	Cohesion	Control	Parent-training group

*Note Cited in Moos and Moos, 1981.

Moos and Spinrad (1984) abstracted over 177 different studies employing the FES, including the pretest-posttest designs summarized in Table 1. The FES has been used to identify traits of families of persons with eating disorders such as anorexia nervosa (Kintner, Boss, & Johnson, 1981) and can discriminate between alcoholics who succeed or fail in recovery efforts (Bromet & Moos, 1977). Use of the FES enabled researchers to determine that deinstitutionalization of mentally retarded family members was less of a crisis in highly structured families than in loosely structured families (Willer, Intagliata &

Atkinson, 1981). Patterson, Charles, Woodward, Roberts, and Peak (1981) found the FES superior to the Minnesota Multiphasic Personality Test in discrimination of differences between black and white alcoholic populations, attributing this superiority to the use of minority group representation in developing the FES norms. The FES has been found to correlate with the High School Personality Questionnaire (Forman & Forman, 1981) the Norwicki-Strickland Locus of Control Scale for Adults, the Parental Attitude Research Instrument, and the Devereux Child Behavior Rating Scale (Ollendick, la Berteaux, & Horne, 1978). Oldendick et al. (1978) endorsed use of the FES in future family research. FES Expressiveness related positively to family members' scores on the Jourard Self-Disclosure Scale (Beckert, 1975). Pregnant adolescents who reported supportive interaction with family members on the Inventory of Socially Supportive Behaviors also scored their families higher on Cohesion (Barrera, 1981).

Moos and Billings (1981) measured religious participation, joint social and recreational activities, social resources, and agreement over money, politics, and relatives in alcoholic and nonalcoholic families. Scores on the Moral-Religious Emphasis subscale correlated with the measures of religious participation (average $r = .62$) in both groups. According to Davis (1983) the relationship found between the Conflict subscale and the amount of disagreement ($r = .49$) also added to the construct validity.

Boake and Salmon (1983) through factor analysis identified the two major factors of acceptance-rejection (cohesion, organization and moral-religious emphasis loaded high) and control (control, organization, and moral-religious emphasis loaded high). The number of children in a family related positively to the Control FES subscale score and negatively to the acceptance dimension. Fowler (1980) found through factor analysis that the ten FES subscales reflected the "supraordinate concepts of interpersonal cohesion (relationship-centered concerns) and control" (system-maintenance properties). Using the French translation of the FES, Forget (cited in Moos & Moos, 1981) identified two factors. Cohesion, Expressiveness, negative conflict, autonomy, intellectual-cultural and active recreational orientation, loaded on the first factor, and achievement orientation, moral-religious emphasis, organization, and control loaded on the second factor. Fowler (1981) found that a maximum likelihood factor analysis of FES produced a two-factor varimax-rotated solution accounting for 34 percent of the variance in subscale intercorrelations. One factor measured relationship-centered concerns of cohesion versus conflict, while the other factor indexed organizational and control activities of the family. This two-factor structure remained stable when the correlations between subscales were corrected for social desirability (Fowler, 1982a). Fowler (1982b) replicated the model relating students' scores on the two factors to personality characteristics measured by the Personality Research Form. Cohesion related to extraversion, intrapunitiveness and sentient-analytic personality characteristics, while FES organization-control related to reflectiveness,

extrapunitiveness, and dependency.

Janes and Hesselbrock (cited in Moos & Moos, 1981) found that teen-agers identified as having high reasoning ability, verbal interaction, and independent thought saw their families as stressing independence. In 1977 Draper (cited in Davis, 1983) reported that families of academic nonachievers, scored higher on the Conflict subscale, and lower on Intellectual-Cultural Orientation. Tabachman (1976) found that high academic achievers perceived their families as cohesive, structured, and low on conflict, communication, and social and recreational orientations. Moos and Billings (1981) discovered that families with low scores on Cohesion and Organization, and high on Conflict, had children with higher tendencies towards anxiety and depression. Similarly, Forman and Forman (1981) found that children free of anxiety perceived their families as emphasizing independence, achievement, organization, and control. Scoresby and Christensen (1976) found that families receiving clinical treatment reported lower levels of Cohesion, Expressiveness, and Organization, when compared to nonclinic families.

One strength of using the FES is that it examines ten different factors of family environment, taking into account the multivariate nature of family relationships (Forman & Forman, 1981). It is also suitable for administration to both adults and children. The FES is however, not without limitations.

Limitations of the Family Environment Scale (FES)

In a review of the FES in The Eighth Mental Measurements Yearbook, Sines (1978) cautioned investigators that before making use of the FES, Moos' previous work should be carefully read, along with related discussions by Bowers, Ekehamar, and Endler and Magnusson. Bowers (1973) criticized Moos and others for a tendency to account for behavior in terms of the situation in which it occurs, or assuming that changing the situation would change the behavior. Ekehamar (1976) on the other hand acknowledged Moos as an interactionist, but accused Moos of neglecting early interactionist contributions in developing conclusions concerning the interaction of the individual and the situation. Endler and Magnusson (1975) cited Moos' earlier work as underlining the importance of interaction variances in relation to the variance due to individuals. These three works cited by Sines (1978) all called for examining behavior in terms of an interaction between the individual and the situation. Their criticism of Moos did not invalidate the FES for use in this study of family enrichment.

Fowler (1982b) suggested that the FES might have been susceptible to a social desirability response set, that could alter the pattern as well as the level of response to the test items. Giblin (1982) reported that studies employing the FES repeatedly reported no significant findings for cohesion, and Giblin expressed hope that some superior measure of cohesion would be substituted in future studies. Unfortunately Giblin did not name any studies. Studies by Abbott (1976) and Davis (1983) failed to find significant differences in family

Cohesion using the FES. Investigators Gillum, Elmer, and Prineas (1981) found no differences in FES scores between treatment and control groups in an intervention program which reduced dietary sodium intake. The FES has been used to evaluate three family enrichment programs, with no significant support reported for hypothesized changes (Sprenkle, 1981; Sheehy, 1981; Dodley, 1981). In a study of black adolescents the FES showed no effects for gender, and the only significant effect for age was found in the Independence subscale (Dancy & Handal, 1981). Davis in her 1983 doctoral dissertation found no significant relationship between scores on the Cohesion, Conflict, Organization, and Control subscales, and the dependent measure of social competency in adolescent foster children. Neither did Davis find significant differences on FES scores for foster families, when compared to other families. Carpenter (cited in Moos & Moos, 1981) found that the order of administration may have made a difference in comparing perceptions of conjugal versus families of orientation.

Analyses

Items on the FES answer sheets and CFL applications were coded according to a predetermined plan, entered into the computer, and verified against original data. The data were computer analyzed with the statistical packages, SPSS (Statistical packages for the Social Sciences) (Nie, Hull, Jenkins, Steinbrenner & Brent, 1975), and SAS (Statistical Analysis System) (Helwig, 1970).

The most appropriate test for examining the different effects of the enrichment program between family members was the Chi-Square analysis, employing a one-tailed Fisher's Exact Test. The Chi-Square analyses examined the percentages of parents and children from the same families, whose pre-posttest difference scores were in the same or opposite directions. After initial examination of means and standard deviations reported in Appendix G, the decision was made to compare an average of the mother's and father's scores with the scores of their oldest child, rather than make separate comparisons for mothers and their oldest child, and fathers and their oldest child. This was done in order to reduce the number of tests of significance in the overall study.

It was predicted that the percentage of parents showing positive change from pretest to posttest would be higher than the percentage of children showing positive change, for the FES Cohesion, Conflict, and Moral Religious subscales. These hypotheses were tested using Chi-Square analyses of percentages of parents and children showing change in the three subscale scores.

An Analysis of Covariance was run to examine differences in Family Incongruence Scores between the treatment and control groups. Campbell and Stanley (1963) defended the use of nonequivalent control groups where absolute equivalence could not be achieved and called for the use of Analysis of Covariance in such cases:

Use of gain scores and covariance. The most widely used acceptable test is to compute for each group pretest-posttest gain scores and to compute a t between experimental and control groups on these gain scores. Randomized "blocking" or "leveling" on

pretest scores and the analysis of covariance with pretest scores as the covariate were usually preferable to simple gain-score comparisons.

Statistics for random assignment of intact classrooms to treatments. The usual statistics are appropriate only where individual students have been assigned at random to treatments. Where intact classes have been assigned to treatments, the above formulas would provide too small an error term because the randomization procedure has obviously been more "lumpy" and fewer chance events have been employed. Lindquist (1953, pp. 173-189) provided the rationale and formulas for correct analysis. Essentially, the class means were used as the basic observations, and treatment effects were tested against variations in these means. A covariance analysis would use pretest means as the covariate. (p. 193)

A stepwise regression was run to determine the contribution of various demographic variables towards predicting Incongruence scores. Finally, another Chi-Square comparison of percentages of families reporting increases, decreases or no change was made to determine whether there were differences between the treatment and control groups on a retrospective questionnaire.

In summary, eight total analyses were conducted with the dependent variables consisting of three FES Subscales, the Family Incongruence Score, and reported perceptions of change in cohesion, conflict, and moral religious emphasis. The independent variables were (1) Experimental group assignment (Treatment vs. Control), and (2) Family Position (a two way categorization). The family was the unit of study for the FES Incongruence analyses, and for the examination of retrospective reports of change. The individual was the unit of study for the analyses of the Cohesion, Conflict, and Moral Religious FES subscales.

Limitations

Mullholland (1979) summarized some of the limitations encountered in studying families:

1. Due to the family's history, interaction modes are well established and often concealed out of symbiotic needs. Thus difficulties arise in measuring the typical behavior of a family not usually encountered in "ad hoc" group research.
2. Self-report data describe cultural norms or individual perceptions that have little relationship to family interaction. Questionnaires are of limited use in revealing what actually goes on in a family.
3. Although direct observation is a better indicator of a family's processes, this data is contaminated by experimenter presence and non-home environment. (p. 76)

In addition to the items listed by Mullholland, the following limitations are acknowledged in the design of the present study:

1. The study was based upon relatively small numbers. It was exploratory in nature. The investigator looked for effects on the family life of CFL participants and for indicators of areas for further study.
2. The study did not represent a random sampling of the total population of nuclear families. Almost all of the families came from the Eastern United States and were generally from the middle class, limiting generalization of any findings.

3. Because most of the participants were actively associated with the Roman Catholic or Episcopal churches, they did not represent a random sampling of the total population.
4. The same test, The Family Environment Scale (FES), Form R, was used for both the pretest and the posttests. Therefore, performance on the posttests may have been influenced by the subjects remembering some of their initial responses.
5. Because complete randomization of subjects was not possible, the research was quasi-experimental.
6. Shoffner (1979) wrote that some of the most important and long-lasting effects of enrichment could not be quantitatively measured with existing instruments, and that measured test scores told only "part of the enrichment story."
7. Due to time and monetary limitations, the results of only one program were evaluated at this time.
8. The fact that the subjects voluntarily applied for a week-long family enrichment program may mean that in even choosing to participate, the subjects represented an attitudinal set different from that found in the general population.
9. There was also a setting effect. Families might have functioned better after a week of vacation anywhere, particularly the beach. It was not economically feasible to control this factor; i.e., to bring a group of families to the beach for a week without the CFL

program was beyond the capability of this research. The beach environment is an integral part of the CFL program. The objective of this evaluation was to measure the effect of the total CFL program and not to factor out individual parts. The "total" program was the subject of this evaluation, and the "total" program included the location in which it was held.

10. The analyses of differences in FES subscale scores between family members in different positions (parents or children) were severely limited by one of the assumptions underlying the ANOVA, i.e., that the subjects were from independent random samples, drawn from a defined population. In this study subjects from the same family were included in the sample, and the families were self-selected. Also, the FES subscores could not be realistically treated as continuous, normally distributed variables. Consequently, the use of ANOVA, regression, and other comparison techniques was limited.
11. Selectively eliminating all but the oldest child who participated in the CFL experience built in the biases normally attributed to the oldest child in the family. For example, first-born children may identify more strongly with parental values. By including only the oldest child from each family, the researcher was able at least to identify a potential bias. Randomly selecting children for inclusion from the relatively small sample might have produced some unrecognized biases; i.e., the sample might have included a preponderance of oldest, youngest, or middle children. A known bias was accepted as a trade-off against the possibility of unknown biases.

CHAPTER IV

RESULTS

The independent variable in this study was participation in a family enrichment experience, the Christian Family Living (CFL) program, during the summer of 1984. The study utilized treatment and control groups. The treatment group consisted of families attending the first five week-long sessions of the CFL program and the control group consisted of families attending the last five week-long sessions. The treatment group completed the Family Environment Scale (FES) as a pretest one week before the family enrichment program began, completed one FES posttest immediately after the program ended, and completed a second FES posttest and retrospective questionnaire one week later. The control group completed all three measures before participating in the CFL enrichment program, at the same time intervals.

The dependent variables were measured through the use of a published instrument, the Family Environment Scale (FES), and a simple retrospective self-report through completion of a questionnaire.

Equivalence of Groups

The mean reported demographic measures displayed in Table 2 indicated no apparent differences between treatment and control groups.

Table 2

Reported Means for Demographic Measures
in Treatment and Control Groups

<u>Measure</u>	<u>Treatment Group</u>		<u>Control Group</u>	
	<u>Mean</u>	<u>Std. Dev.</u>	<u>Mean</u>	<u>Std. Dev.</u>
Father's Age (years)	41.8	5.33	41.5	5.20
Mother's Age (years)	39.9	4.07	40.1	5.25
Boy's Age (years)	13.7	3.23	14.4	3.86
Girl's Age (years)	15.4	3.02	14.2	3.68
Father's Educ. (years)	17.5	2.78	16.7	1.72
Mother's Educ. (years)	15.4	1.93	15.0	2.18
Father's Income	\$44650	\$10727	\$41800	\$15211
Mother's Income	\$4287	\$6484	\$3050	\$4518
Number of Boys	2.1	1.07	2.12	1.53
Number of Girls	1.7	1.42	1.7	1.53
Total Children	3.8	1.36	3.9	2.62
Total Families	20		20	

An initial evaluation of the control and treatment groups revealed no apparent differences for their baseline measures. This included an evaluation of pretests of the FES Cohesion, Conflict, and Moral Religious Emphasis subscales by family position (parent or child).

Research Questions

The study was structured around four research questions:

1. Will the perceptions of family members change on the three FES subscales: (a) Cohesion, (b) Conflict, and (c) Moral Religious Emphasis. These were measured following the experience of the Christian Family Living enrichment program, taking into consideration family member position (parent or child).
2. Will the differences in perceptions within families, as measured by the Family Incongruence Score of the FES, be reduced after the Christian Family Living enrichment experience?
3. Is there a relationship between posttest Incongruence scores and such demographic variables as length of marriage and parent's education as well as pretest Incongruence scores?
4. Will families in the treatment group report a larger change in the constructs of cohesion, conflict, and moral religious emphasis in a retrospective measure, following participation in the CFL experience, than families in the control group who did not attend the CFL experience prior to the report?

Results of the Data Analyses

In order to maintain an experiment-wise error rate of less than .10, alpha levels were reduced appropriately for each hypothesis, in accordance with the Bonferroni method.

In the analyses of the first three hypotheses, an alpha of .02 was set for each of the three analyses performed, in order to maintain an experiment-wise error rate of .10. Difference scores within the treatment group for fathers and mothers were averaged by adding the changes from pretest to posttest for mothers and fathers, and dividing by two. This average change for parents was compared to the change in the three FES subscale scores for the oldest child from the same family, attending the CFL program. It was predicted that the numbers of families in which changes were in the same direction for parents and children would be smaller than the numbers of families in which changes were in the opposite directions. For example, in some families children and parents might increase on Cohesion scores, while in other families children might increase and parents might decrease after participating in a family enrichment program.

Hypothesis 1.1: The directions of change in post-pretest scores of the Cohesion subscale are independent of family position.

A Chi-Square analysis using a one-tailed Fisher's Exact Test (1, N = 20), $p = .535$ failed to reject this null hypothesis at the .02 level of significance. The percentage reporting increases and decreases, and the associated test statistics are presented in Table 3.

In 35% of the families there was an increase in the Cohesion subscale scores for the parents and the oldest child. In another 20% of the families the parents increased in Cohesion subscale scores, while the oldest child's Cohesion scores decreased. Twenty-five percent of the families had increases in Cohesion subscale scores for the oldest child, and a decrease or no change for the parents. Twenty percent of the families showed a decrease or no change for the parents and for the oldest child attending the program. There were no significant associations between family position and directions of change.

Hypothesis 1,2: The directions of change in post-pretest scores of the Conflict subscale are independent of family position.

A Chi-Square analysis using a one-tailed Fisher's Exact Test ($1, N = 20$), $p = .45$ failed to reject this null hypothesis at the .02 level of significance. The percentages reporting increases and decreases and the associated test statistics are presented in Table 3.

In 70% of the families there was a decrease in the Conflict subscale scores for the parents and the oldest child. In 5% of the families (one family) the parents increased or did not change in the Conflict subscale scores, while the oldest child's Conflict scores decreased. Twenty percent of the families had increases or no change in Conflict subscale scores for the oldest child, and a decrease for the parents. Five percent of the families showed an increase or no change for both the parents and the oldest child attending the program. There were no significant associations between family position and directions of change.

Hypothesis 1.3: The directions of change in post-pretest scores of the Moral Religious Emphasis subscale are independent of family position.

A Chi-Square analysis using a one-tailed Fisher's Exact Test ($1, N = 20$), $p = .54$ failed to reject this null hypothesis at the .02 level of significance. The percentages reporting increases and decreases and the associated test statistics are presented in Table 3.

In 35% of the families there was a decrease or no change in the Moral Religious Emphasis subscale scores for the parents and the oldest child. Twenty percent of the families showed an increase for parents in Moral Religious Emphasis when there was a decrease or no change for children. Twenty-five percent of the families had decreases or no change in Moral Religious Emphasis subscale scores for the parents, and an increase for the children. Only 20% of the treatment-group families had increases for both the parents and children. There were no significant associations between family position and directions of change. Mean pretest, posttest, and change scores are reported in Appendix G.f

Table 3

Percentages of Treatment Group Families Showing Change from
Pretest to Posttest for the FES Cohesion, Conflict, and
Moral Religious Subscales, by Parents and Children

	Cohesion	Conflict	Moral Religious Emphasis
	%	%	%
Parents and Children Increase	35.0 (4)	5.0 (1)	20.0 (4)
Parents and Children Decrease	20.0 (4)	70.0 (14)	35.0 (7)
Parents Increase, Children Decrease	20.0 (4)	5.0 (1)	20.0 (4)
Parents Decrease, Children Increase	25.0 (5)	20.0 (4)	25.0 (5)
Chi-Square	0.135	0.741	0.135
Fisher's Exact Test	.535	.447	.535

Note. Numbers reported in parentheses

Hypothesis 2.0: There will be no difference in FES Family Incongruence Scores, covaried to eliminate differences in pretest scores, between families in the treatment group and families in the control group.

An analysis of covariance failed to reject this null hypothesis at the .02 level, even though the F ratio and its associated probability, $F(1, 37) = 3.14$, $p = .085$, indicated a trend in the predicted direction. This analysis examined Family Incongruence Scores for the total sample, i.e., the treatment and control groups. The analysis of covariance statistically removed differences in pretest scores between the treatment and control groups. The appropriate statistics for the analysis of covariance are presented in Table 4.

Table 4

Linear Model for Posttreatment Incongruence Scores by Group

Source	df	Mean Square	F	Signif of F
Pretest score (covariate)	1	1785.55	12.57	.0011
Group	1	445.84	3.14	.0847
Residual	37	142.07		

Hypothesis 3.0: There is no relationship between posttreatment Incongruence scores and a combination of pretest Incongruence scores with the demographic variables of length of marriage, father's

education, reported socioeconomic status, and family income.

The null hypothesis was rejected at the .02 level of significance, $F(4, 35) = 6.54$, $p = .0005$. In addition to the Pretest Incongruence Scores, the demographic variables were entered in a stepwise regression analysis. This analysis examined Family Incongruence Scores for the total sample, i.e., the treatment and control groups. The variable Group was included in the model, in order to test for differences between the treatment and control groups. Group, however, did not contain sufficient significance and was not entered into the actual regression.

Pretest Incongruence Scores were positively correlated with Posttreatment Incongruence Scores ($r = .45$). Father's Education was negatively correlated with posttreatment scores ($r = -.41$). The number of years married had a low correlation ($r = .11$), as did reported socioeconomic status ($r = .11$). The combination of the variables accounted for 43% of the variance in the posttreatment Incongruence Scores. Table 5 depicts the Regression results.

Stepwise regression was performed and four variables were entered in the following order: (1) Pretest Incongruence Scores (Pretest), (2) Father's Education, (3) Socioeconomic Status (SES), and (4) Years Married. None of the remaining demographic variables met the requirement of the SAS-imposed 0.15 significance level for entry into the regression model. The appropriate statistics are displayed in Tables 5 and 6.

Table 5

Stepwise Regression Procedure for Dependent VariablePosttreatment Incongruence Score

	Beta	F Ratio	Probability > F
Intercept	54.55		
Pretest	0.73	12.98	.0068*
Father's Education	-0.76	7.72	.009*
Years Married	0.67	3.89	.057
Socioeconomic Status	6.23	5.00	.032

Note. * = Significant at the experiment-wise .10 level

Table 6
Correlation of Demographic Variables and Incongruence Scores

	Posttest	Pretest	Group	Years Married	Father's Education
Posttest	1.00000	.45352	.13809	.10799	-.40673
Pretest		1.00000	-.23024	-.11133	-.17151
Group			1.00000	.09842	-.16414
Years Married				1.00000	.04909
Father's Education					1.00000

Hypothesis 4.1: The directions of reported retrospective changes in cohesion are independent of assignment between the treatment or control groups.

A Chi-Square analysis using a one-tailed Fisher's Exact Test ($1, N = 40$), $p = .048$, failed to reject this null hypothesis at the .033 level of significance; however, the results tended toward significance in the predicted direction. Increases in Cohesion were reported by 80% of the treatment group and 50% of the control group. Decreases or no change in Cohesion were reported by 20% of the treatment group and 50% of the control group. This information is presented in Table 7.

Hypothesis 4.2: The directions of reported retrospective changes in conflict are independent of assignment to the treatment or control

groups.

A Chi-Square analysis using a one-tailed Fisher's Exact Test (1, N = 40), $p = .088$, failed to reject this null hypothesis at the .033 level of significance; however, the results tended toward significance in the predicted direction.

Decreases in conflict were reported by 45% of the treatment group, in comparison with 20% of the control group. Fifty-five percent of the treatment group and 80% of the control group reported increases or no change in conflict. This information is displayed in Table 7.

Hypothesis 4.3: The directions of reported retrospective changes in Moral Religious Emphasis are independent of assignment to the treatment or control groups. A Chi-Square analysis using a one-tailed Fisher's Exact Test (1, N = 40), $p = .028$, rejected this null hypothesis at the .033 level of significance.

Sixty-five percent of the treatment group and only 30% of the control group reported increases in moral religious emphasis following participation in the CFL experience by the treatment group. Thirty-five percent of the treatment group and 70% of the control group reported a decrease or no change in Moral Religious emphasis. This information is presented in Table 7.

Table 7

Percentages of Families Reporting Perceived Changes in
Conflict, Cohesion, and Moral Religious Emphasis by
Treatment and Control Groups

Perceived Change	Conflict		Cohesion		Moral Religious Emphasis	
	T	C	T	C	T	C
Decrease	45.0 (9)	20.0 (4)	20.0 (4)	50.0 (10)	35.0 (7)	70.0 (14)
Increase	55.0 (11)	80.0 (16)	80.0 (16)	50.0 (10)	65.0 (13)	30.0 (6)
Chi-Square	2.849		3.956		4.912	
Probability	.088		.048		.028*	

Note. T = Treatment Group and C = Control Group
 * = significant at the experiment-wise .10 level

CHAPTER V
DISCUSSION OF RESULTS
Interpretation of Findings

The results of these analyses did not show significant independence of treatment effect by family position on the FES Cohesion, Conflict and Moral Religious Emphasis subscales. The results only suggested a trend towards differences in Family Incongruence Scores between the treatment and control groups, even though participants gave repeated assurances that the CFL program did make a difference in the way they perceived their family environment. The regression analysis showed that Family Incongruence Scores could be predicted by a combination of pretest Incongruence Scores, length of marriage, father's education, and reported socioeconomic status. Retrospective self-reports of change showed a significant independence between the treatment and control groups for perceived moral religious emphasis.

Differences by Family Position

The comparison of difference scores between pretest and posttest indicated no significant independence between parents and the oldest child in the directions of change in the FES Conflict, Cohesion, and Moral Religious Emphasis subscales. This finding indicates a general evenness of effects on these perceptions; i.e., the CFL program did not affect parents any more or differently than it did children. If these findings could be viewed as conclusive, it should be reassuring to

persons conducting family enrichment programs. However, examination of the mean FES change scores in Table 10 in Appendix G shows that within the treatment group, changes in FES Conflict scores were, on the average, lower for children than for parents. Changes on FES Cohesion and Moral Religious Emphasis were higher for children than for parents. It is easy to forget the conceptual levels of children when discussing family life, and persons experienced in family enrichment work report frequently "catching themselves" using big words or abstract concepts when addressing entire families. The findings of independence between family position and the directions of change does not prove that the effects of the CFL enrichment program were the same for children as for the parents. These findings indicate that this did not cause a major problem for the CFL program in the summer of 1984, and it follows that other family enrichment programs can avoid the dangers of becoming too parent-oriented. However, the issue demands continued attention.

Family Incongruence

The trend towards significance suggests that attendance of the CFL enrichment program may reduce the differences between family members' perceptions of the family environment, making the perceptions more congruent. The opportunity to escape from some of the distractions of the outside world, and to spend some dedicated time communicating on family issues, should probably reduce the differences in the perceptions of the family. This is the factor that Branch (1976) addressed when he discussed changes taking place with the entire family present.

Regression against Family Incongruence

On both the pretest and posttest, Family Incongruence decreased as father's education increased, indicating that families with a high degree of paternal education were likely to have less differences among family members in perceptions of the family. If one can equate a low level of Family Incongruence with a high level of marital quality, these findings become consistent with other research and theory. For example, Spanier and Lewis (1980) developed the proposition that "The greater the social and personal resources available for adequate marital role functioning, the higher the subsequent marital quality" (p. 105). Assuming that father's education is a resource that facilitates marital role functioning and knowing that father's education has been shown to have a positive relationship with mother's education (Murstein, 1980), it follows that there would probably be an inverse relationship between father's education and Family Incongruence.

This study indicated a trend towards significance in a positive correlation between length of marriage and Incongruity Scores; in other words, there was a possible indication that the longer a couple had been married, the less similar (more incongruent) were the perceptions of the family by family members. The relationship between Family Incongruence and length of marriage is apparently similar to the relationship of marital satisfaction and length of marriage.

The families that attend the CFL program still have children in the home, and are generally in what is referred to as the "middle years." The works of Rollins and his associates (Rollins & Cannon, 1974; Rollins & Feldman, 1976; Rollins & Calligan, 1978; Rollins & Thomas, 1979) point out that marital satisfaction generally correlates negatively with length of marriage until the children leave home. Inman and Graff's study in Spain (cited by Moos & Spinrad, 1984) found increases in FES measures of Conflict and Control, and decreases in personal development and the FES measures of Cohesion and Organization, as family size increased. Length of marriage and reported socioeconomic status both had low correlations with posttreatment Family Incongruence Scores. Socioeconomic status was a self-reported variable, with only a limited range of choice. Length of marriage (or years married) was a continuous variable. Due to the nature of the construct for socioeconomic status, the low correlation, and the failure to achieve significance at the .10 level, no meaning is attached to the relationship between reported socioeconomic status and Family Incongruence Scores.

Retrospective Reports

The difference between treatment and control groups on perceived change was significant for the retrospective report of Moral Religious emphasis, and the differences tended towards significance for conflict and cohesion. As predicted, a higher percentage of the treatment group reported positive change on all three retrospective measures. This information is interpreted as indicating that actual change did occur in

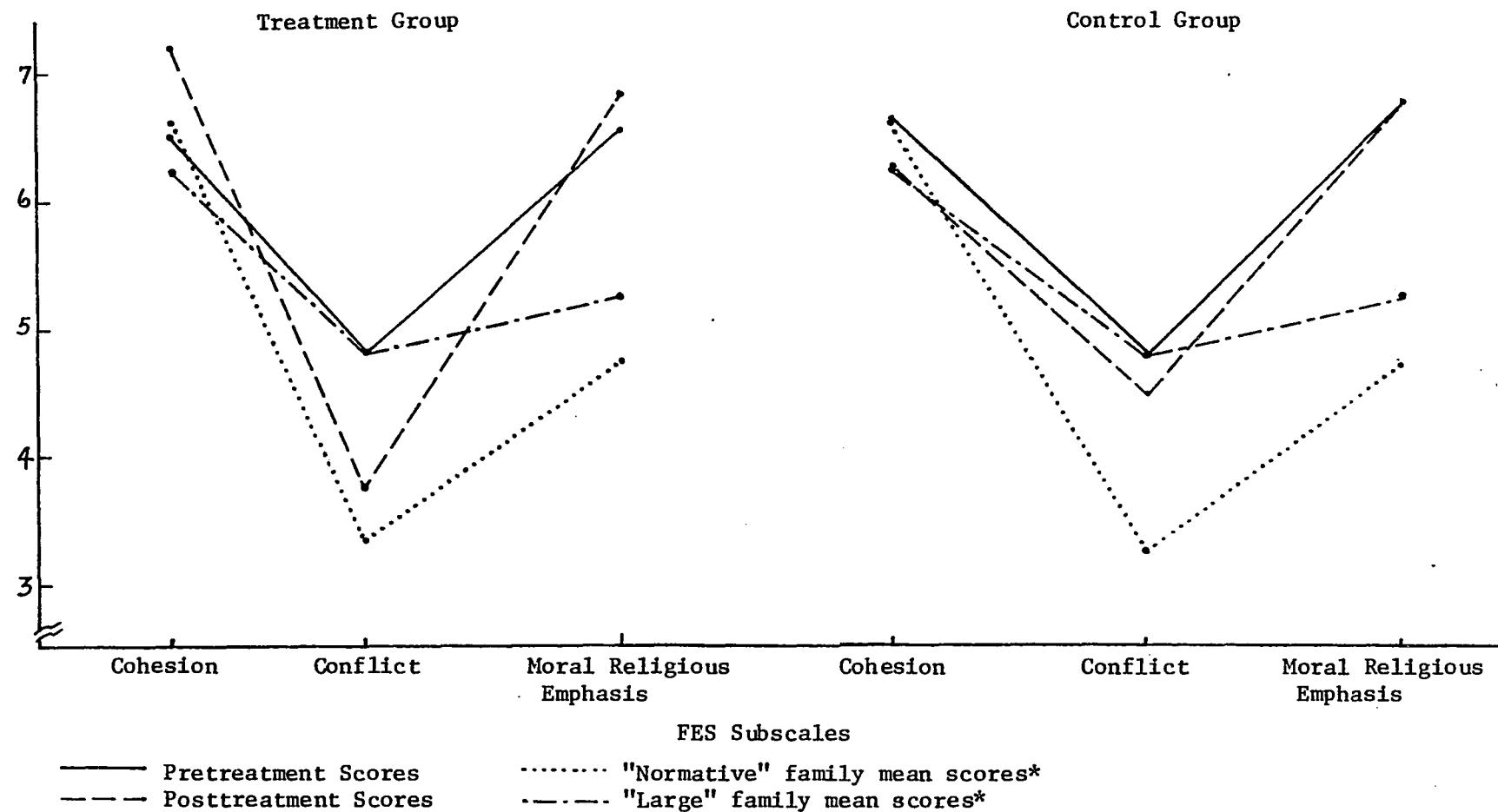
perceived Moral Religious emphasis, even though it was not possible to detect change in the same construct with the FES.

Discussion

There might be a number of reasons why the experiment did not produce the expected results. First, it might be that the CFL program does not produce measurable change in families. The family members may feel good about their experience and perceive change, but existing instruments may not be sensitive enough to detect the perceived change. It might also be possible that the CFL enrichment experience did effect subtle changes in the perceptions of family environment, but these changes were either too subtle to register significance, or the FES was not sensitive enough to record significant differences.

Other enrichment research (e.g., Catron, 1985) has reported a "ceiling" effect, wherein high levels of pretest scores do not leave sufficient range on the instrument scale to register pre- to posttest gain. Figure 1 illustrates the comparison of pretreatment scores with normative scores (Moos, 1979) and indicates the possibility of a ceiling effect, particularly on the Moral Religious Emphasis subscale.

Figure 1. Mean scores of treatment and control groups compared with "normative" and "large" families on family environmental scale.



*As reported in Moos, 1981

After a meta-analysis of different enrichment programs, Giblin (1982) reported that in programs which taught skills measurable results were found. Since the CFL program does not directly teach skills, it could follow that it does not produce results. The large numbers of families that continually return to the CFL experiences and readily volunteer that the enrichment program has helped their families, argue against such a conclusion. Also, one can argue logically that if a program teaches a skill and one measures that skill before and after training, there should be improvement. Enrichment programs that attempt to change perception, or other less narrowly defined constructs, naturally have outcomes more difficult to measure. This study did show that the CFL enrichment experience did not produce significant changes in perceptions of the family, as measured by the FES.

One also can measure the power contained in an analysis in order to ensure that the null hypothesis will not be accepted when it is false, or in other words, commit a Type II error by rejecting the alternative hypothesis when it is true. A post hoc power calculation for the analysis of covariance was performed, indicating a moderate degree of power (.69 with 1 and 37 degrees of freedom).

Low power can be caused by small sample size, but it also can indicate a high mean square for the error term, which might mean an imprecise instrument. The mean square for the error terms found in the performed regressions did not appear to be high.

Giblin (1982) criticized the use of the Cohesiveness scale of the FES. In this case, where the FES did not detect differences that were suspected to exist, the use of the FES becomes questionable. The FES measures each subscale with only nine questions, scored as true or false. It is possible that an instrument which measures on a scale of 1 to 9 will not be sensitive enough to register the changes which occur in a family enrichment program, or at least in the CFL enrichment experience. In defense of the FES, it was not developed for evaluation of family enrichment programs, nor was it normed on an enrichment population. Several tests for significant differences were precluded by the fact that FES subscales are not continuous measures, and that family members were not independent of each other in the analyses.

The results of this experiment add further evidence for questioning the utility of the FES as an instrument to measure change produced by enrichment programs. These results reinforce Giblin's (1982) contention that the FES Cohesion scale has not always been appropriate for use in enrichment research. Although use of the FES in this study indicated no significant change in the scores on the Cohesion, Conflict, and Moral Religious subscales, when asked directly, families did report differences. The direct questioning of families about changes in the same constructs as those measured by the FES Cohesion, Conflict and Moral Religious Emphasis subscales indicated that there were differences in reports of perceived change between the treatment and control groups. These differences were all in the expected direction; i.e., more treatment group families reported change, and perceived cohesion and moral religious emphasis increased, at the same time that conflict

decreased.

An examination of mean subscale scores shows that on practically every posttest and change measure, the treatment group scored more positively than the control group. It becomes obvious that even though the changes elude significance the CFL enrichment program did effect subtle changes in perceived family environment. These changes were either too subtle to register significance, or the FES was not sensitive enough to record significant differences through use of appropriate statistical tests. Each of the ten FES subscales is made up of nine questions. Some of these questions address things one would not expect to change in one week. For example, question number 11 (of 90 total questions), used in the Cohesion subscale, asks for a true or false response to the statement, "We often seem to be killing time at home." When asked this question away from home following an enrichment experience, it may be that the subject shifts his or her frame of reference back to the home and remembers what things were like before the enrichment program. In choosing between true and false, the test-taker may very well respond to what he or she remembers about home and not take the enrichment program and its effects into account. Three of the Cohesion subscale questions refer to home. Similar orientations may be occurring in other subscale questions, with the result that only some of the questions are sensitive to change in the context of quasi-experimental enrichment evaluation.

This study joins a number of other experiments involving enrichment programs, which failed to achieve predicted results. For example, Shoffner (1976) found that some subjects experienced decreases in measures of marital consensus and interpersonal communications after participating in a marriage enrichment experience. Catron (1985) found no significant change in marital quality measures, following a comprehensive marital enrichment experience. These findings indicate that enrichment may be more subtle and complicated than one would expect. Shoffner (1976) theorized that couples may have reported reduced consensus and communication following an enrichment experience, because the experience made the participants more aware of these aspects in their lives. Shoffner offered the opinion that responses to these measures on a pretest were probably influenced by what couples thought marriage and communications were supposed to be like, while responses on the posttest were made in light of a reality that had been carefully examined. Such results are certainly not negative. If a couple becomes aware of differences in their relationship, then they can deal with these differences. Becoming aware of deficiencies can be the beginning of growth in a relationship.

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The overall purpose of the research was to examine the Christian Family Living (CFL) family enrichment program which was conducted in a church camp setting. The study examined changes in the perceptions of the family environment by the family members who participated in the religious enrichment experience. These changes were studied by the following:

1. An examination of differences in the effects of the enrichment experience between parents and the oldest child participating with them in the family program.
2. A study of the effect of the family enrichment experience on a variable which measured the combined differences in the ways that family members viewed their family, or family "Incongruence."
3. A comparison of Incongruence in families that had experienced the enrichment program, with the Incongruence of families that had not yet experienced the program (a control group).

4. An examination of other variables in order to determine their contribution to the differences in the perceptions of family members of their family.
5. A comparison of retrospective self-reports of change between the treatment and control groups.

The sample consisted of the parents and oldest child from 40 families (120 subjects) who participated in one of the week-long CFL experiences during the Summer of 1984. The treatment group was composed of 20 families who participated in one of the first five weeks of the CFL experience. The control group was made up of 20 families who participated in one of the last five weeks of the CFL experience. The participation of the control group occurred after the pre-post instruments had been completed. There were no significant differences found between the treatment and control groups on a number of demographic variables such as education, income, age, length of marriage, or numbers of children.

The instrument used to measure the change as a result of the family enrichment experience was the Moos Family Environment Scale. An additional posttest was used to gain a retrospective self-report of the amount of change that had occurred during the enrichment experience.

The study was based on the assumption that significant positive change in perceptions of the family environment would occur for family members participating in the enrichment program. This assumption was based on previous research which suggested that an enrichment program for the whole family, conducted away from home in a church camp setting, would produce positive changes in the perceptions of the family environment. One-tailed Fisher's Exact Tests were used to test for significant independence between parents and their oldest child in changes in perceptions of the family environment, as measured by the FES Cohesion, Conflict and Moral Religious Emphasis subscales. Analysis of covariance was used to test for the significance of change in Family Incongruence as a result of participating in the CFL enrichment experience. Correlational and regression analyses were used to determine the effects of other variables on Family Incongruence scores. One-tailed Fisher's Exact Tests were also used to test for significant independence between the treatment and control groups, in responses to a retrospective self-report. This retrospective questionnaire addressed perceived changes in the constructs of cohesion, conflict, and Moral Religious emphasis.

Eight hypotheses were formulated and tested for significance by the research. The first three null hypotheses stated that when measuring changes from pretest to posttest, in the Cohesion, Conflict and Moral Religious Emphasis subscales of the FES, there would be no significant differences between the averaged changes of the parents and the changes of the oldest child. None of these three null hypotheses was rejected. Even though the differences in changes were in the predicted directions,

the experiment offered no plausible evidence to support the hypotheses that changes were significantly different for children than for parents.

A fourth hypothesis simply tested the differences in posttest Family Incongruence Scores between the treatment and control groups. Pretest scores were covaried to eliminate possible differences between the treatment and control groups. This alternative hypothesis was not supported by the statistical test. However, the results indicated a possible trend in the predicted direction. That is, there were apparent differences between the treatment and control groups, with the treatment group showing lower Incongruence (or more congruency in the way the family was perceived) following participation in the enrichment experience.

The fifth hypothesis examined the influence of other variables on the Family Incongruence scores, employing a stepwise multiple regression. Significant correlations and predictive coefficients were obtained for posttest Incongruence scores from the regression of pretest scores and father's education, with father's education being negatively related to Incongruence.

The remaining three hypotheses examined differences in self-reported perceptions of change in cohesion, conflict and Moral Religious emphasis, between the treatment and control groups. A higher percentage of the treatment group reported increases in perceptions of cohesion and Moral Religious emphasis, and decreases in conflict. A significant degree of independence was found between the treatment and control groups on the reported retrospective changes in Moral Religious

emphasis. Findings tended towards independence between the treatment and control groups on the reports of change in conflict and cohesion.

Conclusions

1. The CFL enrichment experience may cause decreases in family Incongruence; i.e., family members may have more similar perceptions of the family following the CFL or a similar enrichment experience.
2. There was no evidence to suggest that the CFL program affects perceptions of change in family characteristics differently for parents or children.
3. This study adds to the cumulative evidence that the FES Cohesion subscale may not be sensitive enough to record significant differences in the study of enrichment effects, and suggests that the Conflict and Moral Religious Emphasis subscales may carry similar limitations.
4. The appropriateness of the FES in examining differences in enrichment outcomes within families is questionable, particularly since the subscale scores can not be viewed as a continuous measure.
5. The assumption that a family enrichment program would have an immediate measurable effect on perceptions of family environment was supported by retrospective self-reports, but not by FES measures.

6. Retrospective self-report through direct questions about perceived change in the family environment may yield different results than pretest to posttest changes for participants in a family enrichment program.
7. The father's education, measured in years, has a significant negative relationship to family Incongruence scores, measured by the Family Environment Scale. Families in which fathers have more years of education show less Incongruence. Stated differently, in families where the father has received more years of education, family members are more similar in the way they view the family. This conclusion is in keeping with family resource theory.
8. Length of marriage has a positive but weak relationship with posttreatment Family Incongruence Scores. Families in which the parents have been married longer view their families with more incongruence than those families in which the parents have been married a shorter time. In other words, the longer parents have been married, the less similar are the perceptions of the family environment by the different family members. This highly tentative conclusion is in keeping with family life cycle theory.

Recommendations

The data collected in this experiment are available for further research. The following recommendations are offered:

1. That such research examine the effect of sex, age, religious preference and other demographic variables contained in the data, on Incongruence scores and FES subscale scores.
2. That the FES be further and critically evaluated by regressing FES subscale scores against direct reports of change in the same variables.
3. That the changes from pretest to the second posttest, and from the first posttest to the second posttest be critically examined.
4. That the effects of enrichment experiences in single-parent families be evaluated, and compared to the effects of enrichment in "intact" families. If the data available from this study were used, the examination would have to be made without a control group, and the number of subjects would be small.
5. That future research be directed to the design considerations for family enrichment programs. Studies could deal with size, staff composition, length of the experience and program content.

6. That a comprehensive exploration of available instruments be made, with the objective of either locating the optimum instrument, or developing a new instrument, dedicated to evaluating enrichment experiences. Because family enrichment is a relatively new and fluid concept, there is a need for substantive research in a variety of components, but particularly in the area of instrumentation.
7. That future research employ a measure of cohesion other than or in addition to the Cohesion subscale of the FES.
8. Some of the findings in this experiment suggest a negative relationship between Family Incongruence and marital quality, with similar family life cycle patterns. Further examination of this possible relationship would provide a clearer understanding of both the concepts, incongruence and marital quality. The use of the FES and the Dyadic Adjustment Scale (Spanier, 1976) is suggested.
9. That a comprehensive exploration of available statistical techniques be made, with the objective of finding the optimum method for comparing measures within families, i.e., a method that would not be limited by the violation of assumptions of independence between subjects in samples containing members of the same families.
10. These findings should not be interpreted as an indictment of enrichment, discouraging those involved in the process. It is the writer's hope that these findings will help others design better research, and locate or develop more sensitive instruments, thereby producing findings that will strengthen the enrichment movement.

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APPENDIX A

The Christian Family Living (CFL) Experiences

The CFL programs have been conducted by priests and brothers, and associated lay persons of the Roman Catholic, Society of Mary, and other religious and clergy persons.

Religious sisters and brothers from other Catholic orders, clergy from several different denominations, and volunteer young persons and adults have all participated as staff members. Programs in the Marianist New York Province (which covers the Eastern Seaboard of the U.S.) have been based at Cape May Point, New Jersey, and Salter Path, North Carolina. The North Carolina programs have been conducted as a joint venture in family ministry with the Episcopal Diocese of East Carolina. The programs have been offered as weekends in the Spring and Fall, and as week-long experiences in the Summer. Originally started in 1970, the CFL programs have grown to the point where many families that participated in the past have now volunteered to serve as part of the "Marianist family" or as "host families." The Marianists have limited families to attending two summer experiences, in order that other families might have an opportunity to attend the programs. Families without children have not ordinarily been accepted for the CFL experience.

Although there are some aspects of the CFL program that are unique to it alone, much of what is described in this appendix has taken place in other enrichment programs. In designing the CFL enrichment experience, other programs were visited. The CFL workers have continued to visit other family programs, attend workshops, and study about family relations.

Rider (1980) described the typical (modal) family that attended the CFL programs in North Carolina from 1977 to 1979. The father of the typical family was about 42 years old, most likely a Catholic, and employed in management or the military. His wife's age was about 39, and she was most likely to be a housewife. If she was employed outside the home, she would typically be a secretary, teacher or nurse. If only one parent was present in the home, it was almost certain to be the mother. The combined family income averaged to over \$25,000 a year. The typical family had four children, two boys, and two to three girls. Children's ages ranged from one to 20 years. These families most likely lived in the South, and most families came from North Carolina. They typically had not attended a family retreat before, and preferred to stay in a "motel unit" (as opposed to camping). Their choices of dates were constrained by many factors, but there was propensity to choose the first week offered, or a week in Mid-August. The results of this study can be generalized to such a family: middle class, middle aged, relatively affluent, religiously oriented, slightly larger than the average family in the nation, and with teenaged members. The relatively low indicators of dispersion (standard deviation, range, and skewedness) indicated a homogenous population.

The Marianist Family

In order to avoid a dichotomy between staff and participants, the CFL staff is called the "Marianist family." The word "staff" is avoided during the CFL programs. There are no distinctive dress, special accomodations, or other differentiations between the Marianist family and other families. No one involved with the Marianist family receives

a salary; however, Marianist family members have received room and board in a vacation beach setting, and occasionally transportation expenses have been paid.

The Host Family

One innovation in the CFL program was the "host" or "service" family. Host families are usually families that have participated in several previous sessions of the family enrichment program, and are invited to assist in an enrichment experience. These families serve as an important bridge or linking pin between the Marianist family and the other families participating in the enrichment experience. The host family communicates the norms of the week, welcomes participants, and helps families get settled into the community and its routines. This family becomes a model for what is and is not o.k., as well as a resource. The children of the host family serve as one of the most important parts of the "staff". They communicate to other children what is good, fun, and acceptable, and what is bad, unacceptable, and off-limits. They often form instant friendships with the children they welcome, and contribute significantly in developing attitudes and enthusiasm among their age-mates. The job of these host family children is to be a friend to the other children, communicate reassurance and acceptance, and to set an example of enthusiasm and cooperation. The numbers, ages, and sexes of the host family children vary by families, but the ideal host family has both boys and girls in their teens.

The Use of Symbols

Since children do not have the long attention spans that adults supposedly possess, enrichment sessions involving children need to be short and able to capture and hold children's attention. Because the CFL programs involve children as well as adults, sessions are short, action-oriented, involve experiential learning, and are geared to children's levels of understanding. For example, the days generally start with "morning praise", a short simple ceremony of scripture reading, prayer, songs, an introduction of the day's theme, and a flag-raising. The symbols involved include the Bible, songs, the flag, the gestures and touching of parents blessing their children, and the holding of hands during prayer. Some of the other symbols used in the CFL program are described in the next sections.

Touch. Touching is an important part of an infant's life. According to the Transactional Analysts all persons need "strokes" to survive (Berne, 1964).

Symbolic actions. Vacations give family members a chance to step out of daily roles and assume other roles. For example, in the CFL program fathers get up first and cook breakfast, and even take their wives a cup of coffee in bed. Many traditional sex-role boundaries are crossed as fathers help in cleaning and dishwashing , and mothers take on an athletic role on the volley-ball court or soft-ball field.

Liturgical symbols.

Religious liturgies are rich in symbolism. Vestments, water, wine, bread, the Bible, symbolic gestures, kneeling and standing all carry symbolic meaning that is not lost on a child. A particularly dramatic symbolization takes place in the family reconciliation service. The parent or parents in each family wash each other's and their children's feet, symbolizing forgiveness and the healing of hurts within the family. The symbolism here is strong enough to bring tears to adolescents and parents, and water is such an attractive symbol that even infants thrust out their feet to splash and be washed.

Themes. A central theme for an enrichment experience facilitates the use of symbols, and provides a framework to tie together the whole experience. Each year a different theme is used in the CFL program. Past themes have included space travel, a covered wagon train, the Yellow Brick Road from the Wizard of Oz, and Treasure Island. In 1984 the theme was Family Olympics, chosen to coincide with the summer Olympic games in Los Angeles. Themes are also selected for each day, and sessions during the day are used to develop that theme. Daily themes have included building community, reconciliation, life-giving, family commitment, and family affirmation. The daily themes in 1984 were the Parade of Families, Building Team Spirit, Healing Injuries, the Family Olympic Code, and Bringing Home the Gold.

Children's Formal Sessions

As already discussed, some enrichment programs have "babysat" children while parents attended formal sessions; some have had the children stay with the parents; some have had separate sessions for the children; and some, like the CFL program, have employed a combination, having the children with the parents at times, and involved in parallel program activities at other times. For those programs having separate children's sessions, age grouping is an important factor. Usually children could only be divided into a limited number of groups due to a limited staff, and the desire to have groups large enough to develop group dynamics, identification, and cohesion. Groups at the CFL experience have consisted of babies, preschoolers, school-aged children, preteens and teenagers/young adults. Activities for each group have been geared to the cognitive and motor skill level of the children in the group. This presupposes some knowledge about what is appropriate for the various groups of children. Infants required babysitting if they could be separated from their mothers. Toddlers have also been reluctant to leave their mothers, and any development of the theme has been limited to simple tasks such as drawing pictures or finger painting. Preschoolers would often listen to and tell stories related to the theme. Marianist family members who worked with preschool children came armed with cookies, Kool Aid, crayons, scissors, books, records, and anything else that could be used to capture and hold the short attention spans of their charges.

School-aged children (6 to 11 years) have generally been capable of some abstract thinking. These children can discuss concepts such as love, family, and marriage. They can take walks without being carried, collect sea shells or pine cones, make a valentine, learn a song, or help write a story. The staff member with this group gears enrichment activities to the theme of the day. Special discussion question sheets are prepared, designed to stimulate some forms of expression related to the daily theme, such as drawing a picture. This school-aged group is mature enough that its members can take care of themselves; i.e., the staff member is more than a babysitter. These children are in the "golden period of learning," capable of taking in and assimilating complex information and ideas, and still relatively free of the adolescent's fears, doubts and hang-ups.

Preteens (10 to 12 years old) are capable of learning quickly and expressing what they feel. They often alternate between being serious and childish. Preteens are at times capable of discussion at the same level as the adults, but are more comfortable with children their own age. Many of the preteens admit that they yearn for the freedom and status of being a teenager and feel greatly rewarded when they are allowed to participate in teen's activities.

The adolescent frequently brings some unique needs to the enrichment experience. He or she may be in the midst of establishing a new identity, new ways of relating to parents, new values, and may be faced with the dilemma of choosing a life's work. To add to this, the adolescent's parents are likely to be at or near a place in the life

cycle identified as mid-life crisis, when disappointments in occupational and family careers are often paramount. Erikson (1958) thought the major tasks of adolescents were emancipation from the family of origin, attainment of a sense of identity, and a development of the capacity for intimacy. The adolescent participating in the CFL experience is often in what Erikson termed an "identity crisis." It becomes problematic then; can the life of the adolescent and the changing relationships with significant others really be enriched in a weekend or a week? The answer may be "no," but hopefully it is possible at least to sow seeds during the enrichment experience that will bear fruit if properly nourished in the family. The point here is that despite the sometimes overwhelming task at hand, those who make up the Marianist family are convinced that enrichment can make a difference!

In the CFL program the Marianist family attempts to build community among the teen-agers by involving them in a common endeavor such as a clowning session, with grease paint and mime, or a talent show act. The CFL workers also try to appeal to the adolescent's own introspection through such mediums as guided meditations or altered states of consciousness. In these experiences, specially selected music and narration are frequently used to guide the listener through a gospel story or similar experience, allowing the individual to experience the scene in his or her mind. These meditations can be followed by discussion sessions in which the experiences are shared and meaning explored.

In addition to the discussion approach used with adults, teenagers are directed to some of the things more germane in their own lives, e.g. hit recordings are listened to in order to identify the values represented in the lyrics. The basic idea at work is to build community among the teenagers from different families, and then help the teenagers find similar values in their own families.

The CFL program usually involves older teenagers or young adults (often professed members of religious orders) as Marianist family members, working with children. This promotes modeling and imitation, in line with social learning theory.

Family Fun

Although many marriage enrichment programs have conducted intensive sessions, cramming content into every minute available, most family enrichment programs have incorporated a good deal of free time and planned fun activities. Families have been encouraged to interact during the free time in the extended weekend or week-long programs. The Marianist family recommends that each parent make a "date" with each one of the children, to do something as a twosome during the built-in free time. This is the time to strengthen the father-daughter, mother-son, father-son, mother-daughter and husband-wife relationships. The organized fun activities give families the experience of playing and laughing together. Hopefully this experience is taken home, where efforts to have fun together continue to receive greater attention than they did before the retreat/enrichment experience. Some of the scheduled fun activities in family programs have included square

dancing, bingo, volley ball, Bible charades, and team games such as a water balloon toss, or three legged races. One special activity in the CFL program has been a variety or talent show, filled with skits, jokes and pranks, and occasional artistic performance.

These fun activities provide a break in the more structured or cognitive parts of the enrichment experience. The presumption has been that children, and even some adults, can not take long hours of serious work without some recreation in between. The fun activities have also been an important part of the enrichment experience; i.e., shared fun enriches the family relationships as well as enhancing other parts of the enrichment process.

Shared Work

In order to offer an enrichment experience affordable to most families, many programs have operated on a basis of cooperative sharing of cooking and cleaning tasks. The sharing of work brought other benefits far more valuable than the economic advantage. Community, or esprit de corps, is built in the shared accomplishment of some goal, or in just plain working together. Kitchen clean-up is fun when a large and enthusiastic group pitches in and works quickly and cheerfully. It can be so much fun that in the CFL program children have come into the kitchen to participate when it was not their turn. When the clean-up is finished, those who did it feel closer to each other; a bond is formed, forged in dirty dishwater and stacked plates. The value of seeing parents step out of their stereotyped roles has already been pointed out with the example of fathers cooking breakfast. This value is further

reinforced when fathers scrub pots and pans, and sweep the floor after meals. Something important about the satisfaction of work and the good feelings of having contributed to the families or community can be learned through these housekeeping tasks.

Spiritual Aspects

Worship services are geared to the children's participation, and the Catholic and Episcopal liturgies are treated as celebrations rather than rituals. No theology is taught in the ecumenical CFL programs. Prayer is a frequent part of the daily routine, with a morning praise session, daily liturgies, prayer before and after meals, afternoon thanksgiving prayer, and evening quiet prayer. Children are able to learn by modeling adults and older children who express their spiritual values during an enrichment program. They may incorporate the values and actions of significant others they see in the enrichment experience. Enrichment programs generally have not been heavy on theology, but instead have provided an opportunity for children to experience the spiritual aspects of life, and in particular, those of family life.

Follow-Up

At the CFL programs, the Marianist family has often joked with other families as they left for home, about the children fighting with each other in the car before they are half-way home. The Marianists have told families that the week or weekend was meant to be more than a nice memory, that it was meant to change their lives, but at the same time family members were cautioned to be realistic in their

expectations. Pleasant memories might influence values and decisions for a lifetime (Gallagher, 1976). The fact that a family elected to participate in a family enrichment experience says a lot about the family's values and may not be forgotten by the children. But the Marianist family wants to achieve changes in families, changes in the way members perceive, feel about, and respond to their families. Families have been asked to make promises to themselves about what the family will do to keep the enrichment experience alive after they get home. The Marianist family has recommended the use of and helped families practice such programs as family home evenings (based on the Latter Day Saints format), family clusters (Sawin, 1982), scheduled prayer times, and a family calendar with planned family activities such as picnics, outings, and celebrations. The Marianist family has asked families to write themselves a letter about the promises they made to each other. Six months later the letters have been mailed, along with affirming notes encouraging the families to enrich their own family lives. Finally, the sessions have ended with this point: "You have enriched each other's lives. The Marianist family has done nothing more than provide a time, place, and nurturing environment. You have all the resources you need for enrichment within your family. Don't stop now!"

APPENDIX B

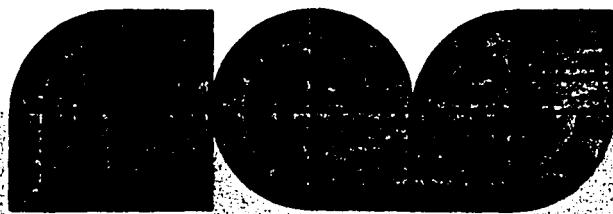
Family Environment Scale and Answer Sheets

Family Environment Scale, Page 1

A SOCIAL CLIMATE SCALE

FAMILY ENVIRONMENT SCALE FORM R

RUDOLF H. MOOS

**INSTRUCTIONS**

There are 90 statements in this booklet. They are statements about families. You are to decide which of these statements are true of your family 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 family, make an X in the box labeled T (true). If you think the statement is *False* or mostly *False* of your family, make an X in the box labeled F (false).

You may feel that some of the statements are true for some family members and false for others. Mark T if the statement is *true* for most members. Mark F if the statement is *false* for most members. If the members are evenly divided, decide what is the stronger overall impression and answer accordingly.

Remember; we would like to know what your family seems like to you. So do not try to figure out how other members see your family, but do give us your general impression of your family for each statement.



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Family Environment Scale, Page 2

1. Family members really help and support one another.
2. Family members often keep their feelings to themselves.
3. We fight a lot in our family.
4. We don't do things on our own very often in our family.
5. We feel it is important to be the best at whatever you do.
6. We often talk about political and social problems.
7. We spend most weekends and evenings at home.
8. Family members attend church, synagogue, or Sunday School fairly often.
9. Activities in our family are pretty carefully planned.
10. Family members are rarely ordered around.
11. We often seem to be killing time at home.
12. We say anything we want to around home.
13. Family members rarely become openly angry.
14. In our family, we are strongly encouraged to be independent.
15. Getting ahead in life is very important in our family.
16. We rarely go to lectures, plays or concerts.
17. Friends often come over for dinner or to visit.
18. We don't say prayers in our family.
19. We are generally very neat and orderly.
20. There are very few rules to follow in our family.
21. We put a lot of energy into what we do at home.
22. It's hard to "blow off steam" at home without upsetting somebody.
23. Family members sometimes get so angry they throw things.
24. We think things out for ourselves in our family.
25. How much money a person makes is not very important to us.
26. Learning about new and different things is very important in our family.
27. Noboby in our family is active in sports, Little League, bowling, etc.
28. We often talk about the religious meaning of Christmas, Passover, or other holidays.
29. It's often hard to find things when you need them in our household.
30. There is one family member who makes most of the decisions.
31. There is a feeling of togetherness in our family.
32. We tell each other about our personal problems.
33. Family members hardly ever lose their tempers.
34. We come and go as we want to in our family.
35. We believe in competition and "may the best man win."

Family Environment Scale, Page 3

- 36. We are not that interested in cultural activities.
- 37. We often go to movies, sports events, camping, etc.
- 38. We don't believe in heaven or hell.
- 39. Being on time is very important in our family.
- 40. There are set ways of doing things at home.
- 41. We rarely volunteer when something has to be done at home.
- 42. If we feel like doing something on the spur of the moment we often just pick up and go.
- 43. Family members often criticize each other.
- 44. There is very little privacy in our family.
- 45. We always strive to do things just a little better the next time.
- 46. We rarely have intellectual discussions.
- 47. Everyone in our family has a hobby or two.
- 48. Family members have strict ideas about what is right and wrong.
- 49. People change their minds often in our family.
- 50. There is a strong emphasis on following rules in our family.
- 51. Family members really back each other up.
- 52. Someone usually gets upset if you complain in our family.
- 53. Family members sometimes hit each other.
- 54. Family members almost always rely on themselves when a problem comes up.
- 55. Family members rarely worry about job promotions, school grades, etc.
- 56. Someone in our family plays a musical instrument.
- 57. Family members are not very involved in recreational activities outside work or school.
- 58. We believe there are some things you just have to take on faith.
- 59. Family members make sure their rooms are neat.
- 60. Everyone has an equal say in family decisions.
- 61. There is very little group spirit in our family.
- 62. Money and paying bills is openly talked about in our family.
- 63. If there's a disagreement in our family, we try hard to smooth things over and keep the peace.
- 64. Family members strongly encourage each other to stand up for their rights.
- 65. In our family, we don't try that hard to succeed.
- 66. Family members often go to the library.
- 67. Family members sometimes attend courses or take lessons for some hobby or interest (outside of school).

Family Environment Scale, Page 4

- 68. In our family each person has different ideas about what is right and wrong.
- 69. Each person's duties are clearly defined in our family.
- 70. We can do whatever we want to in our family.
- 71. We really get along well with each other.
- 72. We are usually careful about what we say to each other.
- 73. Family members often try to one-up or out-do each other.
- 74. It's hard to be by yourself without hurting someone's feelings in our household.
- 75. "Work before play" is the rule in our family.
- 76. Watching T.V. is more important than reading in our family.
- 77. Family members go out a lot.
- 78. The Bible is a very important book in our home.
- 79. Money is not handled very carefully in our family.
- 80. Rules are pretty inflexible in our household.
- 81. There is plenty of time and attention for everyone in our family.
- 82. There are a lot of spontaneous discussions in our family.
- 83. In our family, we believe you don't ever get anywhere by raising your voice.
- 84. We are not really encouraged to speak up for ourselves in our family.
- 85. Family members are often compared with others as to how well they are doing at work or school.
- 86. Family members really like music, art and literature.
- 87. Our main form of entertainment is watching T.V. or listening to the radio.
- 88. Family members believe that if you sin you will be punished.
- 89. Dishes are usually done immediately after eating.
- 90. You can't get away with much in our family.

Answer SheetsFront Page, All Tests

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FAMILY ENVIRONMENT SCALE**DIRECTIONS**

Look at your test booklet and check the Form printed on it here:

Form R E I

Please provide the information requested below.

Your Name Do not include your name. Age

Address Do not include your address. Sex: M F
(circle)

Please include all other information (Age, Sex, position)

Please indicate your position in the family (check one):

Mother (wife) Father (husband) Son or Daughter

Other (Please specify):

Please complete this set of answers on the following date

Today's Date Other

Now, please read each statement in your booklet and then, in the boxes on the other side of this sheet, mark T (true) if you think the statement is true of your family, and F (false) if the statement is not true of your family. Please answer either True or False for each question. Please do not leave any blanks, or mark between T & F. Use a heavy X, as in the example: Please use a pencil with an eraser, not a pen. Be sure to match each number in the booklet with each one on this sheet.

T	X	
F		X

Further instructions:

1. Follow the directions on the back of this answer sheet, concerning what to do with the completed answer sheets.
2. Do not help anyone with the questions, or look at anyone else's answers. Don't let anyone look at your answers, either.
3. Use a dictionary if you can't understand the meaning of a word. Please do not ask for anyone else's help.
4. Answer these questions at the same time and place as the rest of your family, if that is possible.
5. Write down on a separate sheet of paper anything unusual that might have affected your answers.

Designed by Rudolf H. Moos

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Treatment Group Answer Sheet

Back Page, First Test

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START
HERE

T	1	2	3	4	5	6	7	8	9	10	T
F											F
T	11	12	13	14	15	16	17	18	19	20	T
F											F
T	21	22	23	24	25	26	27	28	29	30	T
F											F
T	31	32	33	34	35	36	37	38	39	40	T
F											F
T	41	42	43	44	45	46	47	48	49	50	T
F											F
T	51	52	53	54	55	56	57	58	59	60	T
F											F
T	61	62	63	64	65	66	67	68	69	70	T
F											F
T	71	72	73	74	75	76	77	78	79	80	T
F											F
T	81	82	83	84	85	86	87	88	89	90	T
F											F

When you have completed the FES the first time on _____, please place all of your family's answer sheets together, and bring them to the CFL program. Please do not look at each other's answers. Thank you.

Treatment Group Answer SheetBack Page, Second Test

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START
HERE

T	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-	T
F											F
T	-11-	-12-	-13-	-14-	-15-	-16-	-17-	-18-	-19-	-20-	T
F											F
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When you have completed the FES the second time on _____, please place all of your family's answer sheets together, and hand them in to the person administering the questionnaire. Please do not look at each other's answers. Thank you.

Treatment Group Answer SheetBack Page. Third Test

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When you have completed the FES the third time on _____, please place all of your family's answer sheets together, and mail them to the CFL program in the stamped envelope with the Yellow border. Please do not look at each other's answers. Thank you.

Control Group Answer SheetBack Page, First Test

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T											T
F	-81-	-82-	-83-	-84-	-85-	-86-	-87-	-88-	-89-	-90-	F

When you have completed the FES the first time on _____
 please place all of your family's answer sheets together, and
 mail them to the CFL program in the stamped envelope with the
 Red border. Please do not look at each other's answers.
 Thank you for your assistance in this important research.

Control Group Answer SheetBack Page, Second Test

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T		61	62	63	64	65	66	67	68	69	T
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T		71	72	73	74	75	76	77	78	79	T
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To not mark below this line

When you have completed the FES the second time on _____, please place all of your family's answer sheets together, and mail them to the CFL program in the stamped envelope with the Red border. Please do not look at each other's answers. Thank you.

Control Group Answer SheetBack Page, Third Test

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F											F
T	41	42	43	44	45	46	47	48	49	50	T
F											F
T	51	52	53	54	55	56	57	58	59	60	T
F											F
T	61	62	63	64	65	66	67	68	69	70	T
F											F
T	71	72	73	74	75	76	77	78	79	80	T
F											F
T	81	82	83	84	85	86	87	88	89	90	T
F											F

do not mark below this line

When you have completed the FES the third time on _____, please place all of your family's answer sheets together, and bring them with you to the CFL program. Please do not look at each other's answers. Thank you.

APPENDIX C

Family Environment Scale (FES) Subscale Composition

Family Environment Subscales**Item Number** **Item Statement****Cohesion**

- 1 Family members really help and support one another.
- 11 We often seem to be killing time at home.
- 21 We put a lot of energy into what we do at home.
- 31 There is a feeling of togetherness in our family.
- 41 We rarely volunteer when something has to be done at home.
- 51 Family members rarely back each other up.
- 61 There is very little group spirit in our family.
- 71 We really get along well with each other.
- 81 There is plenty of time and attention for everyone in our family.

Expressiveness

- 2 Family members often keep their feelings to themselves.
- 12 We say anything we want to around home.
- 22 It's hard to "blow off steam" at home without upsetting somebody.
- 32 We tell each other about our personal problems.
- 42 If we feel like doing something on the spur of the moment we often just pick up and go.
- 52 Someone usually gets upset if you complain in our family.
- 62 Money and paying bills is openly talked about in our family.
- 72 We are usually careful about what we say to each other.

82 There are a lot of spontaneous discussions in our family.

Conflict

3 We fight a lot in our family.

13 Family members rarely become openly angry.

23 Family members sometimes get so angry they throw things.

33 Family members hardly ever lose their tempers.

43 Family members often criticize each other.

53 Family members sometimes hit each other.

63 If there is disagreement in our family, we try hard to smooth things over and keep the peace.

73 Family members often try to one-up or out-do each other.

83 In our family, we believe you don't ever get anywhere by raising your voice.

Independence

4 We don't do things on our own very often in our family.

14 In our family, we are strongly encouraged to be independent.

24 We think things out for ourselves in our family.

34 We come and go as we want in our family.

44 There is very little privacy in our family.

54 Family members almost always rely on themselves when a problem comes up.

64 Family members strongly encourage each other to stand up for their rights.

74 It's hard to be by yourself without hurting someone's feelings in our household.

84 We are not really encouraged to speak up for ourselves in our family.

Achievement Orientation

- 5 We feel it is important to be the best at whatever you do.
- 15 Getting ahead in life is very important in our family.
- 25 How much money a person makes is not very important to us.
- 35 We believe in competition and "may the best man win."
- 45 We always strive to do things just a little better the next time.
- 55 Family members rarely worry about job promotions, school grades, etc.
- 65 In our family, we don't try that hard to succeed.
- 75 "Work before play" is the rule in our family.
- 85 Family members are often compared with others as to how well they are doing at work or school.

Intellectual Cultural Orientation

- 6 We often talk about political and social problems.
- 16 We rarely go to lectures, plays or concerts.
- 26 Learning about new and different things is very important in our family.
- 36 We are not that interested in cultural activities.
- 46 We rarely have intellectual discussions.
- 56 Someone in our family plays a musical instrument.
- 66 Family members often go to the library.
- 76 Watching TV is more important than reading in our family.
- 86 Family members really like music, art and literature.

Active Recreational Orientation

- 7 We spend most weekends and evenings at home.

- 17 Friends often come over for dinner or to visit.
- 27 Nobody in our family is active in sports, Little League, bowling, etc.
- 37 We often go to movies, sports events, camping, etc.
- 47 Everyone in our family has a hobby or two.
- 57 Family members are not very involved in recreational activities outside of work or school.
- 67 Family members sometimes attend courses or take lessons for some hobby or interest (outside of school).
- 77 Family members go out a lot.
- 87 Our main form of entertainment is watching TV or listening to the radio.

Moral Religious Emphasis

- 8 Family members attend church, synagogue, or Sunday school fairly often.
- 18 We don't say prayers in our family.
- 28 We often talk about the religious meanings of Christmas, Passover, or other religious holidays.
- 38 We don't believe in heaven or hell.
- 48 Family members have strict ideas about what is right and wrong.
- 58 We believe there are some things you just have to take on faith.
- 68 In our family each person has different ideas about what is right and wrong.
- 78 The Bible is a very important book in our home.
- 88 Family members believe that if you sin you will be punished.

Organization

- 9 Activities in our family are pretty carefully planned.
- 19 We are generally very neat and orderly.
- 29 It's often hard to find things when you need them

in our household.

39 Being on time is very important in our family.

49 People change their minds often in our family.

59 Family members make sure their rooms are neat.

69 Each person's duties are clearly defined in our family.

79 Money is not handled very carefully in our family.

89 Dishes are usually done immediately after eating.

Control

10 Family members are rarely ordered around.

20 There are few rules to follow in our family.

30 There is one family member who makes most of the decisions.

40 There are set ways of doing things at home.

50 There is a strong emphasis on following rules in our family.

60 Everyone has an equal say in family decisions.

70 We can do whatever we want to in our family.

80 Rules are pretty inflexible in our household.

90 You can't get away with much in our family.

APPENDIX D

Spring Mail Out Letter

Sample Letter to Treatment Group Families

Sample Letter to Control group Families

THE MARIANISTS
Box 377, Salter Path, NC 28575
(919)247-3172

January 25, 1984

Dear Friends,

Greetings of peace and love from the Marianist community. The purpose of this letter is to inform you about our summer offerings in North Carolina. Things have been going well there, and we are looking forward to another great summer! The enclosed brochure and application describe the summer program.

Family Research Team

This summer, an evaluation of the CFL experience in North Carolina will be conducted as part of the program offered there. The reasons for this evaluation are to:

1. Add to the knowledge about family enrichment experiences. We feel that the CFL programs really help families, and we would like to test this opinion.
2. Make the CFL program and the concept of family enrichment more widely known and accepted.
3. Give us some ideas about how to make the CFL program better.

All families participating in the summer CFL experience are asked to join us as a part of a family research team. Three fifteen minute questionnaires will be given to each family member who is old enough to read. These questions will be completed before coming to CFL, during CFL and eight weeks after. Families who complete all three sets of questions will have their registration fee refunded. We think this research is important, and we are willing to refund the registration fee of families who participate!

Families who are unable to participate in either the North Carolina or New Jersey CFL programs this year are also invited to participate as a part of the family research team. These families will complete the same three sets of questions over a similar period of time. In appreciation for their assistance, these families will be guaranteed acceptance at next year's CFL program, and given a small gift after completion of all three sets of questions. Participation in the research by these families who will not attend CFL this year is very important to this evaluation. If you are not applying for the CFL program this year, but will assist us, please contact:

Jim Rider
Box 377
Salter Path, NC 28575

Phone: (919) 247-3172

Jim Rider will be directing the research team. He is a doctoral student from the University of North Carolina at Greensboro, studying Child Development and Family Relations.

We look forward to hearing from you and working with you in this evaluation effort.

God bless your family, and please keep us in your prayers.

Your brothers in Christ,

Fr. Bill Collins, S.M.

Jim Rider
(for the Marianists
and associates)

Christian Family Living Program
Alice B. Hoffman Center
Box 377, Salter Path, NC 28575
Phone: (919) 247-3172

May 1, 1984

Dear

We joyfully welcome you to our Christian Family Living program for the week of _____. We have you listed as using the _____. We have also received your registration fee of \$____.

The response for our Christian Family Living (CFL) experience is especially gratifying this year. At this time we have received applications from ___ families, but due to the limitations of our motel-like units, we are only able to accommodate ___. There is still room for families willing to use our camping facilities - either with the full travel trailer hookup or simply camping in tents. So, if you know of any family who would like to join us on one of the weeks, please encourage them to do so. The only exception to this would be our weeks of _____ which are completely filled.

Enclosed are a few items of interest. First, a map with directions to the Center. Please check your state road maps if you want detailed accuracy. Once you are on the island of Bogue Banks, a good indicator to find the Center is that it is one mile West of the Ramada Inn. Second, there is a Family Environment Scale with three sets of answer sheets. These are to be completed by each member of your family who can read, on the following dates ___, ___, ___. The information from these questions will be used in research to help families and to improve family enrichment programs such as CFL. Families who complete all three sets of questions in the research booklet will have their registration fee refunded. As you will see, you use an identifying number instead of your name on the FES answer sheets. So, there is no way that anyone here at the CFL program would ever know what you put down about your family. This is our contribution to family research, and we ask you to please become a part of our research team by carefully completing the FES.

One special point! We request that you notify us as soon as possible if it should be necessary to cancel your reservation. As indicated above, it is necessary for us to refuse several families. It would be important to us to have sufficient time to notify one of these families if you cannot come.

Lastly, some brief reminders regarding the week:

1. Families are requested to arrive anytime between 2:00 p.m. and 5:00 p.m. on Monday afternoon. A buffet supper will be served at 5:30 p.m.
2. The week will conclude at approximately 2:00 p.m. on Saturday. All good things must come to an end. Thus, as gently as possible, we encourage all families to leave Saturday afternoon. This will allow time for the staff and the Host Family to rest a little before the next week's program.
3. You are asked to provide your own bed linens (twin bed size), towels and toiletries. There are sufficient pillows, blankets, soap, etc.
4. The normal dress for the week is casual.
5. There are room air conditioners for each motel room.
6. The property and beach are comfortable, but it would be good to have suntan oil and insect repellent available. We have some beach chairs and blankets, but if you can fit them into your car, it would be good to bring your own.
7. Fishing gear, flashlights and musical instruments could be used during the week. Please leave portable TVs, WALK-MANs, and electronic games at home, so that we can interact with each other without electronic distractions.
8. We have one bedroom set up with a crib in it. If you have any questions about equipment for young babies, please write or call us.
9. Payment for the week will usually be collected on Saturday. The balance due for families using the motel units is \$55.00 per person 9 years or older and \$45.00 per child 2-8 (no charge for those under 2). For a family using the camping facilities, the cost is \$40 per person nine years and older, and \$30 per child under nine. There is also a \$10.00 charge for electrical hook-up for the week for campers. Please note that the registration fee, which you already should have paid, is over and above the balance indicated above. If your family cannot afford to pay the full amount please come anyway. We would ask you to pay at least as much as it would ordinarily cost you for food at home. If you can afford to pay more than the suggested amount, contributions are gratefully received, and will be used to pay for families that cannot afford the full amount.
10. Please bring the completed answer sheets for the Family Environment Scale with you, and don't look at each other's answers. If you forget them we will make you wash dishes all week! (Only kidding, but please don't forget.)

Please join us as we pray for our Lord's special blessing on our time together. We ask our mother Mary's interest and guidance as we strive to grow as Christian families. We look forward with warm anticipation to your stay with us.

Sincerely yours,

Jim Rider
(for the Marianists
and associates)

Christian Family Living Program
Alice B. Hoffman Center
Box 377, Salter Path, NC 28575
Phone: (919) 247-3172

Date:

Dear

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3. You are asked to provide your own bed linens (twin bed size), towels and toiletries. There are sufficient pillows, blankets, soap, etc.
4. The normal dress for the week is casual.
5. There are room air conditioners for each motel room.
6. The property and beach are comfortable, but it would be good to have suntan oil and insect repellent available. We have some beach chairs and blankets, but if you can fit them into your car, it would be good to bring your own.
7. Fishing gear, flashlights and musical instruments could be used during the week. Please leave portable TV's, WALK-MANs, and electronic games at home, so that we can interact with each other without electronic distractions.
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10. Please mail the first and second sets of answer sheets and the consent form when you have finished them on ____ and _____. Please bring the third completed set of answer sheets, and the family questionnaires, with you to the CFL program, where they will be collected. Please don't look at each other's answer sheets. If you forget them we will make you wash dishes all week! (Only kidding,

but please don't forget.)

Please join us as we pray for our Lord's special blessing on our time together. We ask our mother Mary's interest and guidance as we strive to grow as Christian families. We look forward with warm anticipation to your stay with us.

Sincerely yours,

Jim Rider
(for the Marianists
and associates)

APPENDIX E

Question-Answering Instructions

Consent for Participation

Sample Postcard Reminding the Treatment and Control Groups

About the Second Posttest

Question-Answering Instructions**PLEASE READ THIS CAREFULLY BEFORE ANSWERING THE QUESTIONS**

The oldest person in the family should read the directions or pick someone else to read the directions. Please:

- (1) Do not put names or addresses on the FES answer sheets.
- (2) Check to see that a family identification number is on each answer sheet.
- (3) Record all other requested information on the answer sheet (sex, age, etc.).
- (4) Do not help anyone with the questions, or look at anyone else's answers.
- (5) Use a dictionary if you can't understand the meaning of a word.
- (6) Ask parents and their children to answer the questions. Others (such as grandparents, friends, etc.) do not have to answer.
- (7) Answer the questions at the same time and place if possible.
- (8) Note any unusual occurrences before or during the time the questions are answered.
- (9) Notify the CFL Center if you move, so that we may provide you the results of this study.

(10) Read the instructions on the FES booklet and answer sheet.

(11) Have each person in your family read and sign the attached consent form.

Thank you for taking part in this important study.

Consent for Participation

We have received an explanation concerning the family enrichment study to be conducted by Jim Rider, a doctoral student from the University of North Carolina at Greensboro. The project will be directed by Sarah Shoffner, faculty member in the School of Home Economics. The objective of the study is to evaluate a family enrichment experience. We understand that we will be asked to answer questions about socio-economic backgrounds (such as education, occupation, income, etc.). We also understand that we will be asked to answer questions about the way we view our family. We understand that there are few potential risks associated with this study.

We understand that our family will receive back the \$50 registration fee for the CFL program, for participating as subjects in this study. We understand that the registration fee will be returned at the end of our participation.

We understand that we are free to withdraw from the study at any time. We understand that all information will be considered private, will be treated confidentially, and will not be revealed so as to cause embarrassment. Jim Rider will be free to answer any questions we may have regarding this study.

Understanding the above, we agree to participate.

Signature, Subject(s)

Understanding the above, we agree to our children's participation.

Signature, Parent(s)

Date: Family identification number:

Dear:

Date:

This card is to remind you about returning the completed FES answers. It is very important that your family complete the third set of questions, and return both the question and answer sheets to us.

If you have any problems or questions please call (919)247-3367 on a weekend or between 11 p.m. and 8 a.m. You will be reimbursed for any calls. Thank you for your help in this important research.

APPENDIX F

Family Questionnaire

Parents are requested to please complete the following information for your family. Do not place your name on the questionnaire. This information is strictly confidential and will not be linked to your family's name.

Family Identifying Number - - - - -

Father's Age _____ Occupation _____ Education (Years) _____ Degree _____
Income (from all sources) _____ Religion _____.

Mother's Age _____ Occupation _____ Education (Years) _____ Degree _____
Income (from all sources) _____ Religion _____.

Family Socio Economic Class (Pick the class that you think best describes your family):

Upper Class _____ Lower Middle _____
Upper Middle _____ Working Class _____
Middle Class _____ Lower Class _____

Date of Marriage of Parents ____/____/____

Either Parent Previously Married _____

Present Marital Status _____

Children:

Age_____ Sex_____ Birth Date_____ School Grade_____

(Larger families, please continue on reverse.)

Have you attended a CFL program before? _____ When? _____

Have you attended a family enrichment or family retreat program other
than CFL? _____ What Year? _____? Where? _____.

Did you attend a family enrichment program between the times you completed
the first and second Family Environment Scales?

Did you go away on a family vacation between the times you completed
the first and second Family Environment Scales?

Did all of your family members attend the CFL program with you this year? _____.

Please select the most appropriate response for your family from the following:

Over the last eight weeks:

The degree of commitment, help, and support family members provide for one another:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent to which family members are encouraged to act openly and to express their feelings directly:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The amount of openly expressed anger, aggression, and conflict among family members:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent to which family members are assertive, are self-sufficient, and make their own decisions:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent to which activities (such as school and work) are cast into

an achievement or competitive framework:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The degree of interest in political, social and recreational activities:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent of participation in political, social and recreational activities:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The degree of emphasis on ethical and religious issues and values:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The degree of importance of clear organization and structure in

planning family activities and responsibilities:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent to which set rules and procedures are used to run family life:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

The extent to which family members' views of the family are similar:

Strongly increased__Increased__Didn't change__Decreased__Strongly decreased__.

Please add anything of interest about your family and its experiences

with family enrichment or family retreats:

What is the family position(s) of the person(s) completing this questionnaire?

Father____Mother____Son(s)____Daughter(s)_____.

Thank you.

APPENDIX G

Means and Standard Deviations for FES Data

Table G-1

Means for FES Cohesion Measures by Treatment and Control

Measure	Treatment Group		Control Group	
	Mean	Std. Dev.	Mean	Std. Dev.
Pretest Cohesion	6.50	1.97	6.63	1.90
Posttest One Cohesion	7.23	1.74	6.28	2.21
Posttest Two Cohesion	7.22	2.08	6.43	2.28
FES Norms (Normal Family)	6.61	1.36		
FES Norms (Distressed Family)	5.03	1.98		
FES Norms (Large Family)	6.22			

Table G-2

Means for FES Moral Religious Emphasis by Treatment and Control Groups

Measure	Treatment Group		Control Group	
	Mean	Std. Dev.	Mean	Std. Dev.
Pretest	6.57	1.36	6.83	1.22
Posttest	6.83	1.25	6.78	1.25
Posttest Two	6.78	1.22	6.95	1.14
FES Norms (Normal Families)	4.72	1.98		
FES Norms (Distressed Families)	4.45	1.87		
FES Norms (Large Families)	5.27			

Table G-3

Means for FES Conflict by Treatment and Control Groups

Measure	Treatment Group		Control Group	
	Mean	Std. Dev.	Mean	Std. Dev.
Pretest	4.83	1.75	4.82	1.93
Posttest	3.82	2.05	4.50	2.21
Posttest Two	3.76	2.03	4.93	2.67
FES Norms (Normal Families)	3.31	1.85		
FES Norms (Distressed Families)	4.28	1.93		
FES Norms (Large Families)	4.80			

Table G-4

Mean FES Change Scores for Cohesion, Conflict, and Moral Religious Subscales by Treatment and Control Groups

Change Score	Treatment Group		Control Group	
	Mean	Std. Dev.	Mean	Std. Dev.
Mothers				
Conflict	-0.90	1.21	-0.50	1.47
Cohesion	0.50	1.50	-0.40	1.39
Moral Religious	0.15	1.13	-0.05	0.83
Fathers				
Conflict	-1.35	1.63	-0.55	1.27
Cohesion	0.80	1.58	-0.25	1.59
Moral Religious	0.10	0.85	0.25	0.91
Children				
Conflict	-0.80	2.55	-0.20	1.80
Cohesion	0.90	1.77	-0.40	1.70
Moral Religious	0.55	1.19	-0.35	1.18
Parents Combined				
Conflict	-1.13	1.16	-0.53	1.18
Cohesion	0.65	1.11	-0.33	1.10
Moral Religious	0.13	0.85	0.10	0.70

Table G-5

Mean FES Family Incongruence Scores by Treatment and Control Groups

Measure	Treatment Group		Control Group	
	Mean	Std. Dev.	Mean	Std. Dev.
Pretest	18.7	4.45	18.1	5.47
Posttest	17.0	4.12	17.3	4.13
Posttest Two	18.7	3.88	19.2	3.33
FES Norms (Normal Families)	15.3	5.20		
FES Norms (Distressed Families)	17.2	5.67		
FES Norms (Large Families)	16.4			

1. Information. Born September 2, 1935, West Valley, NY. Resides at P.O. Box 377, Salter Path, NC, 28575. Recently completed requirements for Ph.D in Child Development and Family Relations at UNC-Greensboro. Currently, program director for the Christian Family Living (CFL) family enrichment experience in Salter Path.

2. Education. B.S., Industrial Relations, Cornell University, 1959. MBA, George Washington University, 1972. MA in Human Resources Management, Pepperdine University, 1979. Ph.D. in Child Development and Family Relations at UNC-Greensboro, 1985, with minors in counseling and research. Numerous other independent or short courses.

3. Work experience. 26 years service, U.S. Marine Corps in enlisted, officer, regular, reserve, infantry, aviation, command and staff assignments. Specialties as fixed and rotary wing pilot, embarkation, accident investigation and prevention, tactical air control, financial management, personnel, operations, and command. Completed the Basic Course, Navy Flight School, Accident Investigation and Safety Officer Course (U.S. Naval Postgraduate School, Monterey, CA), Embarkation School, and the Navy Financial Management Course (George Washington University). Numerous short formal courses, and extension courses, including Marine Corps Command and Staff, and the Industrial College of the Armed Forces.

4. Other experiences. Completed Family Enrichment Leadership Training at Laurel Ridge, NC (1982). Adult Growth and Parent Effectivness (AGAPE) training (1977). Fun in Marriage Workshop (1982). Assertiveness Training (1983). Marriage Encounter (1977). Cursillo (1974). Numerous other short workshops and training sessions.

5. Publications. Numerous articles in the Marine Corps Gazette and various military and aviation magazines. Winner of the Marine Corps Gazette Essay Contest (Category IV) 1959.

6. Awards. Daughters of the American Revolution Platoon Leaders Class Award, 1968. Two Silver Star medals, Legion of Merit, Distinguished Flying Cross, Bronze Star medal, two Single Mission Air Medals, 48 Strike/Flight Air Medals, three Purple Hearts, and the Combat Action Ribbon. Designated Naval Aviator. Expert Rifle and Pistol qualifications.

7. Academic Awards. Dean's List, Canisus College, 1957. Elected to Omicron Nu, National Home Economics Honor Society, 1984. Awarded Kellenberger Scholarships in 1984 and 1985 at UNC-Greensboro.

8. Teaching experience. Undergraduate business courses for East Carolina University (1978-1979). Graduate level financial management course for Golden Gate University (1979), Education Center, Camp Lejeune, NC. Undergraduate sociology course for Carteret Technical College (1983).

9. Service. Weblos Cub Scout Den Leader and Pack Committe member, 1973-1982. Co-Director, Birth Choice of Jacksonville, 1978-1979. Staff member (1977-1980) Program Director (1980-Present) Christian Family Living (CFL) programs. Sunday School Teacher, member of various church committe (1972-1975).

10. Instructional Specialties. Child and developmental psychology. Family theory, enrichment and sociology. Research. Counseling. Business and financial management. Labor relations. Human resources management. Aviation.