AN EXISTENTIAL-PHENOMENOLOGICAL APPROACH
TO UNDERSTANDING THE EXPERIENCE OF
MARITAL SATISFACTION

By

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We accept this thesis as conforming
to the required standard

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ABSTRACT

This study is an existential-phenomenological investigation into the experience of marital satisfaction. It sought to understand the meaning of marital satisfaction as lived.

Five married individuals, three females and two males, who had been married for ten years or longer were interviewed. They were selected on the basis that they were experiencing satisfaction in their marriage by their own reckoning. They were located through personal referrals from friends and colleagues. Each person (co-researcher) was asked to tell the story of satisfaction in their marriage. The in-depth interviews were tape-recorded, transcribed and analyzed using an existential-phenomenological approach as outlined by Colaizzi (1978).

The protocol analysis resulted in the explication of fifteen themes. The themes (or constituents) were described and then woven into an exhaustive phenomenological description of the experience of marital satisfaction. Finally a concise description of the experience was formulated.

The results of the study show that there is a consensus of the experience and meaning of marital satisfaction by those (the co-researchers) living the experience. The study makes suggestions for future research and points out applications of the results in pre-marital and couples counselling.
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I owe special thanks to my five co-researchers for their time and effort in sharing a special part of their lives with me. Without their stories of marital satisfaction this study would not have been possible.

I would also like to warmly thank my committee chairman, Dr. Marv Westwood, for his time, advice and ever present ability to listen and exchange ideas in a supportive and friendly manner.

My two other committee members, Dr. Larry Cochran and Dr. Bob Armstrong, were very much appreciated for always being available on short notice to offer guidance and support.
DEDICATION

To my son Ryan
All happy families resemble each other;
every unhappy family is unhappy in its own way.

Anna Karenin
Count Leo Tolstoy, 1904
CHAPTER I

INTRODUCTION

Objective of the Study

When two people are under the influence of the most violent, most insane, most delusive, and most transient of passions, they are required to swear that they will remain in that excited, abnormal, and exhausting condition continuously until death do them part.

Thus wrote George Bernard Shaw in 1908 in the preface to his play Getting Married. If the marital relationship is based on such a seemingly irrational footing (according to Shaw) how is it that some marriages can survive the current statistics of record high divorce rates? Statistics Canada reported that in 1982 some 70,436 divorces were granted in Canada, more than double the 32,389 granted ten years before. Canada's divorce rate in 1982 soared 117 percent over 1972. Divorces involved 65,000 dependent children, up from 37,500 in 1972 (Statistics Canada, 1982).

Divorce rates indicate only those marriages that have reached the point of being intolerable for one or both partners. Many marriages remain intact only because of social pressures, financial constraints, children, edicts of religion or lack of attractive alternatives rather than any inherent desirability. That is, as Lewis and Spanier (1979) point out, "marriages with high stability cannot be assumed to have high quality" (p. 272).
What exactly is the phenomenon of "marital satisfaction" that a marriage of quality offers? What constitutes this sought after experience that so many marriages fail to achieve? The purpose of this study is to better understand what it is in a marital dyad that not only keeps the couple together but offers them satisfaction in their marriage. This study phenomenologically investigate the experience of marital satisfaction.

Significance of the Study

Divorce rates indicate marital stability. Lewis and Spanier (1979) define marital stability as "the formal or informal status of a marriage intact or nonintact. Strictly speaking, a stable marriage is one which is terminated by the natural death of one spouse" (p. 269). They believe that "the greatest single predictor of marital stability is marital quality" (p. 273). They define marital quality as "a subjective evaluation of a married couple's relationship. . . . reflecting numerous characteristics of marital interaction and marital functioning" (p. 269). Lewis and Spanier (1979) suggest that "high marital quality is associated with good judgement, adequate communication, a high level of marital happiness and adjustment, integration, and a high degree of satisfaction with the relationship" (p. 269). Marital satisfaction has been recognized as one of a number of concepts that researchers have used to study marital quality or happiness.

Burr (1973) stated that "satisfaction is a subjective phenomenon that occurs within individuals" (p. 42). He defines marital
satisfaction as "the degree to which the desires of the individual are fulfilled . . . satisfaction with a marriage situation as a whole. . . . this phenomenon is viewed as a continuous variable varying in degrees from low to high satisfaction" (p. 42). Another investigator of marital satisfaction who has attempted a definition is Hawkins (1968). His conception of marital satisfaction is that:

Marital satisfaction may be defined as the subjective feelings of happiness, satisfaction, and pleasure experienced by a spouse when considering all current aspects of his [sic] marriage. This variable is conceived as a continuum running from much satisfaction to much dissatisfaction. Marital satisfaction is clearly an attitudinal variable and, thus, is a property of individual spouses. . . . it is a global measurement in the sense that the respondent is asked to express his [sic] feelings of satisfaction or dissatisfaction regarding large numbers of specific facets of the marriage by responding to a few questions phrased very generally. (p. 648)

In his review and integration of research in marriage, Tharp (1963), wondered about the real meaning of the subjective phenomenon of marital satisfaction. He stated, "certainly satisfaction now seems related to happiness, perhaps tautologically. But satisfaction of what?" (p. 114). A number of other researchers have noted the difficulty in conceptualizing marital satisfaction (Hicks and Platt, 1970; Spanier and Cole, 1976; Spanier and Lewis, 1980; and Burr, Leigh, Day and Constantine, 1979). Burr et al. (1979) clarify the situation
somewhat by pointing out a general inconsistency in the research that they have noted.

We wish it were an easy task to define the dependent variable of satisfaction, or that there were only one or two definitions to choose from. Unfortunately, however, neither is the case. The task is complex and it is probably not possible at this time to achieve a consensus about what the term "satisfaction" denotes. There is ambiguity in much of what has been done, and among the unambiguous definitions are two fairly incompatible points of view.

One point of view is that satisfaction is the amount of congruence between the expectations a person has and the rewards the person actually receives.

The other point of view is that satisfaction is a subjectively experienced phenomenon of pleasure versus displeasure, contentment versus discontentment, or happiness versus unhappiness. (p. 67)

In their review of research on marital happiness and stability in the sixties Hicks and Platt (1970) discussed the difficulties in conceptualizing marital satisfaction. A decade later Spanier and Lewis (1980) did a review of research on marital quality in the seventies and stated that since the Hicks and Platt review of the sixties "there is still considerable definitional ambiguity in this area of study" (p. 836). This, however, has not been from a lack of effort as "during the decade of the 1970's alone, there were some 150 articles published which primarily examined the quality of marriage. In addition to these
articles in professional journals, 182 American doctoral dissertations completed during the decade included one of the above concepts in the dissertation title" (marital quality and related concepts--adjustment, happiness, and satisfaction) [italics added] (Spanier and Lewis, 1980, p. 825).

This definitional and conceptual turmoil prompted Lively (1969) to suggest that the three terms in marital interaction that he reviewed (marital happiness, success and adjustment) could be eliminated from the literature due to their semantic distortion and numbered connotations. After all that was said and done in research on marital quality in the 70's Spanier and Lewis (1980), stated that, "one of the more significant developments in marital research in the seventies has been the implicit recognition that the quality of marriage involves multidimensional phenomena" (p. 826). The author of this research feels that the most significant and all-encompassing variable is that of marital satisfaction.

Burr et al. (1979), when discussing Lewis and Spanier's (1979) theory of marital quality and stability, suggest that the notion of satisfaction be used rather than Lewis and Spanier's term quality. They feel that it is a person's subjective evaluation of the marital relationship that is the important phenomenon and that the term satisfaction adequately portrays these subjective evaluations.

Thus, for this researcher, the reason for approaching the dependent variable of marital satisfaction from a phenomenological perspective came from the finding that there is not an exhaustive nor concise description in the literature of exactly what marital satisfaction is.
This approach is also supported by Spanier and Lewis's (1980) statement that survey research techniques have dominated the field and that although survey research is important, "the field must try new directions" (p. 838). Also, approaching marital satisfaction from a phenomenological perspective is, to this researcher, vibrant and humanistic. That is, much of the research on marital satisfaction to date has followed the path of the natural sciences with the emphasis on the experimental method. This has resulted in an approach that concentrates upon measurement rather than understanding human experience as it is lived.

That is, as in the second point of view noted by Burr et al. (1979) [p. 4 of this paper] the experimental approach stresses a positivity that is incapable of revealing, for example, the dynamic interplay of pleasure and displeasure. The experimental method tends to view them as separate and mutually distinct and contradictory modes of being or states of mind. Rather than looking at dysfunction or perhaps marital dissatisfaction to learn about marital satisfaction, this research investigates marriages that have an absence of symptoms of dysfunction or at least have managed to deal with these symptoms successfully.

Abraham Maslow looked at fully functioning, fully "alive" individuals to discover what people were capable of becoming. "When you select out for careful study very fine and healthy people . . . then you get a different view of mankind. You are asking how tall can people grow, what can a human become? These are the Olympic gold-medal winners—the best we have" (Maslow, 1967, p. 280). It is this
perspective that was used to investigate the phenomenon of marital satisfaction as lived by individuals who feel satisfied in their marriages.

With a more detailed and precise understanding of the experience of marital satisfaction researchers and clinicians will be better able to help couples work toward a satisfying marital relationship. For, as Lewis and Spanier (1979) report, "the evidence available from dozens of studies argues persuasively that indicators of marital quality will explain a great proportion of the variance in marital stability. In short, among any large sample of married couples, it is probable that those with poorest marital adjustment, satisfaction, happiness, etc., will subsequently be most susceptible to separation and divorce" (p. 273).

Marital satisfaction was the variable chosen to phenomenologically investigate the multi-faceted concept of marital quality. Marital satisfaction encompasses all the dimensions of such related variables as, for example, happiness, communication, adjustment, compatibility and integration. It is this researcher's view that it most effectively accesses a complete description of the experience of marital satisfaction as it is actually lived and experienced (Valle and King, 1978).
Personal Explication of Assumptions
(Why I am involved with this phenomenon)

I became interested in studying marital satisfaction as a result of the failure of my own marriage after seven years. As this was a very recent experience I began reading extensively in areas of immediate concern to me while at the same time looking for a potential research question.

I began my reading foray around the areas of fatherhood and single parent fathers as I suddenly found myself in this situation. From this reading I found a great deal of support for my situation along with some coping strategies and survival tactics. I also was assisted in understanding and dealing with the great array of emotions I was experiencing. I came to realize that I was too much in the middle of my own experience to be able to deal with research in the area of single-parent fatherhood. This lead me into the literature on children of separation and divorce and then to the relatively new issue of joint custody. Again, because the separation from my wife was so recent, I found this reading at times to be very emotionally difficult. I was searching for meaning to what had happened to my marriage and for the best ways for me to deal with the realities of my situation. Even more particular, I was very concerned for the emotional welfare of my four year old son. I found that much of my library time was spent in reflection and self-dialogue on what I read in relation to my own situation.
Having dealt somewhat with my initial concerns re single-parent fatherhood, joint custody, and children of separation and divorce I turned to reading about ways of further understanding and perhaps helping others to prevent what had occurred in my marriage. This involved library research in the area of pre-marital counselling. I found that relatively little writing and research has been done in this field. A theme that emerged from the pre-marital counselling literature was that of the role of values consensus in marital adjustment. I then turned to reading Rokeach's (1973) work on values and the research literature on the role of values consensus and conflict on marital adjustment. From this reading I was becoming convinced that basic (instrumental) value differences were present in my marriage that perhaps contributed to the fundamental differences and resultant difficulties. I began thinking of research questions relating to a study of how couples deal with the issues of values in their relationships and how they perceive the role of values consensus in the success or quality of their marriages. However, I realized that marital failure (or satisfaction) couldn't be contributed to only one variable. There had to be more.

Thus from looking just at values I began to reflect on what else might be necessary in a marital relationship for a couple to experience marital quality or satisfaction. I was convinced that values consensus played a major role and yet I wanted to find out more about what factors were needed in a marriage for the individuals to experience satisfaction. I became aware that the bulk of the research on marital
quality or satisfaction focused upon looking at variables that attempted to explain the differences between marriages in which the couples were identified as being "distressed" or "non-distressed." This cause and effect approach presented an overall picture, that, for me, remained rather murky and confusing. There wasn't, in the literature, a clear understanding of the meaning of marital satisfaction as it is lived. I was thus directed to the existential-phenomenological method of qualitative research by my thesis advisors Dr. Marv Westwood and Dr. Larry Cochran.

I have included this explication of why I am involved in studying the psychological phenomenon of marital satisfaction in an attempt to approach the phenomenological aim of making the researcher's own experience, predispositions and possible biases visible to the reader. This approach recognizes that man is "bodily-engaged, participating being-in-the-world-with-others" (Colaizzi, 1973, p. 132).

Existential-phenomenology does not assume to be so objective as to be technologically controlling. As Heidegger (1982) states:

... there is truth only if a being exists which opens up, which discloses, and indeed in such a way that disclosure itself belongs to the mode of being this being. We ourselves are such a being. The Dasein itself exists in the truth. To the Dasein there belongs essentially a disclosed world and with that the disclosedness of the Dasein itself. (p. 18)

The Dasein Heidegger speaks of is the German word for existence, presence, literally "there-being." A person as ontologically human, is how Colaizzi (1978) describes the Dasein.
CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

In primitive times the marital relationship was a practical one based on the need for physical survival. During the Holy Roman Empire marriage became a Holy Sacrament through stringent canonical laws. Economic survival was another force that kept the unit together until the 19th century. Finally with the industrial revolution and the weakening of the church's influence on society marriage lost much of its functional character in terms of physical and economic survival (Lederer, 1968).

Today marriage has become a bond based primarily on psychological and emotional needs. During the decades of the 1960s and 1970s upheaval in the marital bond was dramatic. As recently reported by Time magazine (April 9, 1984) "in the late '60s and early '70s marriage, motherhood and the "nuclear family" were generally scorned by the counter culture, feminists and radicals" (p. 89).

The so-called sexual revolution, born in the mid-'60s and generally claimed to be the product of affluence, the pill and the social and economic freedoms gained by women, has impinged greatly on today's married couples. The defiance of traditional values, the search for self-fulfillment and what appeared to be a disdain for commitment reached its peak by the late 1970s and with the help of more liberal
divorce laws was reflected in the rising divorce rate (Deburger, 1977; Clark, 1980; Laurence, 1982; *Time*, April, 1984). However, in the opening years of the 1980s the popular press is reporting that "the buzz words these days are "commitment," "intimacy" and "working at relationships" (*Time*, p. 88). Could it be that the "Me Generation" (a term coined by Tom Wolfe) is changing its focus from "me" to "us"? Even advertising, television and the motion picture industry now appear to sanction and promote the unity of the family and the positive aspects of family life (e.g., The Waltons, On Golden Pond, Family Ties).

In spite of the frequency of divorce today, many people are still choosing to marry. In 1982 in Canada 188,360 or 7.6 people per 1,000 got married compared to 200,470 or 9.2 per 1,000 people in 1972 (statistics Canada, 1982). Although slightly down from 1972, 1982's marriage rate did not drop to the same degree that the divorce rate rose. The National Center for Health Statistics (United States), reports that weddings and births are up and divorce is down. They report that a record 2.5 million couples were married in 1982 while the number of divorces dipped slightly to 1.2 million in 1982, the first decline in twenty years (cited in *Time*, April 9, 1984).

People are still getting married and generally expecting that their spouse will become their "best friend, lover and source of primary emotional gratification" (Ammons and Stinnett, 1980). Couples enter marriage confident that their relationship will transcend the divorce rates and be a happy, satisfying and fulfilling one.

Physical, economic and social survival are no longer sufficient for
a marital relationship. As Broderick (1979) pointed out, “one of the consequences of the existential revolution is that couples have changed their standards for a good relationship. Even among traditional couples it is not enough for each person to do his or her duty; love and marriage are supposed to bring happiness as well as satisfaction” (p. 49). The idea of marriage for satisfaction or happiness or the idea of seeking a divorce to provide a spouse “room for growth” are relatively new (Laurence, 1982). Ammons and Stinnett (1980) feel that “selfism as a marital frame of reference lessens each partner’s sense of responsibility for the success of the relationship and promotes moving into and out of marriage” (p. 39).

Even those who have experienced divorce generally do not feel that marital satisfaction is an impossible goal. DeBurger (1977) commented on this by stating:

Divorce per se does not imply a repudiation or even a belittling of the marriage institution. Instead it releases individuals to pursue happiness in still another marital relationship. Research also shows that little time is lost in the transition from one marital relationship to another. Twenty-five percent of divorcing men and women were remarried within five months; fifty percent are remarried within one year. (pp. 544-545)

Overview of Research on Marital Satisfaction

The variable of marital satisfaction has been studied ever since Hamilton’s pioneering work on marriage in 1929. In his study he devoted
a chapter to the classification of his sample of 200 spouses as to apparent degree of satisfaction or dissatisfaction based on thirteen of his questions administered by cards but answered orally. Interestingly, Hamilton stated that, "my standpoint is that of the psychiatrists who believe that subjective phenomena, as these are experienced by the persons who report their occurrences, (italics Hamilton's) do not need to be translated into anything else in order to be dealt with as objectively as we deal with all other biological phenomena" (Hamilton, 1929, p. xi). However, the basic approach of many studies is that the causes, determinants, or predictors of marital satisfaction are first hypothesized by the researcher and then tested through the use of checklists, adjustment and rating scales and various other measurement instruments. The underlying assumption often seems to be that married people are not really aware of what is occurring in their marriages to make them satisfying for them. Therefore, marital satisfaction has most often been studied by using various measurement instruments designed to extract information from subjects. (e.g., Locke's Marital Adjustment Scale, Blood-Wolfe Composite Index of Marital Satisfaction, Terman's Self-Rating Happiness in Marriage Scale, Snyder's Marital Satisfaction Inventory, Roach's Marital Satisfaction Scale and Spanier's Dyadic Adjustment Scale.) Such instruments tend to measure the degree of satisfaction of the relationship and are not a subjective evaluation of it.

The majority of experimental studies of satisfaction in marriage seek to relate it to a wide range of behavioral, situational and personality variables in a causative manner. These studies have looked
at marital satisfaction in relation to: congruence of role perception (Hobart and Klausner, 1959; Burr, 1971; Luckey, 1960; Stuckert, 1963; Cohn, 1975/1976; Chadwick, Albrecht, and Kunz, 1976; Fishbein and Thelen, 1981), perceptions of personality of self and spouse (Luckey, 1964; Murstein, 1967; Randers-Pehrson, 1976; Bentler and Newcomb, 1978), a marital interaction comparison of stable and unstable marriages (Clements, 1967), number of years married (Luckey, 1966), behavioral analysis of 'instrumental' and 'affectional' behaviors (Wills, Weiss, and Patterson, 1974), the family life cycle (Rollins and Cannon, 1974; Spanier, Lewis and Cole, 1975), marital happiness as a function of the balance between marital satisfaction, marital tensions and marital companionship (Hawkins, 1968; Marini, 1976), dyadic satisfaction as a component of a dyadic adjustment scale (Spanier, 1976), a developmental model of marital satisfaction including role transitions, anticipatory socialization, length of marriage, number of children, child spacing, family socioeconomic status and companionship (Miller, 1976), self-disclosure (Burke, Weir and Harrison, 1976; Cozby, 1972; Freed, 1974; Gilbert, 1976), husband-wife helping relationships (Burke and Weir, 1977), comparison level between one's marital expectations and one's marital outcomes (Lenthall, 1977), multivariate correlates: family income, husband's occupational prestige, years of school completed, duration of marriage, age, age at marriage, church attendance, presence of children, wife's employment outside of the home (Glenn and Weaver, 1978; Snyder, 1979), being married for fifty or more years (Sporakowski and Hughston, 1978), spouses consensus of values
(Kindelan and McCarrey, 1979; Maas and Featherstonaug, 1979; Khan and Sharpley, 1980; Rambo, West and Heritage, 1980; Medling and McCarrey, 1981), the 'vital' marriage as considered on the basis of sex (gender), reciprocity, determination and commitment, and ego strengths (Ammons and Stinnett, 1980), male-female variations in satisfactions (Ryhne, 1981), mental health (Rogers, Young, Cohen and Dworin, 1970), marital cohesion in terms of exogenous variables: sex, (gender), religiosity, self esteem and endogenous variables: communication, comparison level and extrafamilial involvement (Pittman, Price-Bonham, and McKenry, 1983), scores on Locke's Marital Adjustment Scale and Terman's Self Rating Happiness Scale in a longitudinal study over five years (Paris and Luckey, 1966), and participation in marital enrichment programs (Milholland and Avery, 1982).

In their review of the research in the sixties on marital happiness and stability Hicks and Platt (1970) stated that "the most compelling results suggest that high happiness is related more significantly to the male than to female role performance. The critical importance of the male instrumental role in marital happiness finds support in study after study" (p. 556).\(^1\) An extensive interview study by Bradburn and Noel (1969) found that marital happiness was highly related to general happiness; "somewhat more so for females" (p. 208). They also found

\(^1\)The reader will note that in reporting findings from earlier studies the liberty has been taken of assuming that the terms marital happiness and marital quality are akin to the marital satisfaction of this study. As Hicks and Platt (1970) state, "in the body of the review, it has not seemed feasible to distinguish in each instance the exact conceptual distinction of each author due to the enormous ambiguity within as well as among sources" (p. 556).
that positive and negative aspects of satisfaction were unrelated to one another, yet both related to overall satisfaction.

The focus of study changed somewhat during the next decade. Spanier and Lewis (1980) found in their review of the studies of marital quality in the seventies that the two areas that received the most interest were the effects of children or marital quality and the relationship between marital quality and the stages of the family life cycle. Miller (1976) found a positive relationship between the ease of most recent family role transition and frequency of companionate activities and marital satisfaction. He found the very lowest level of satisfaction at the time of the birth of the first child and for persons married six to ten years. While researchers have attempted to discover new variables necessary to achieve marital quality (satisfaction), some attempt has also been made at theory construction. The major theories are reviewed in the next section of this study.

There has been an abundance of quantitative research examining factors influencing marital satisfaction. However there appears to be only three studies that used the qualitative procedure of existential-phenomenological investigation to study marital satisfaction. These were studies done by Laurence (1982), Beck (1983) and Brillinger (1983). Laurence and Beck focused their studies on marital satisfaction in couples while Brillinger interviewed individuals. Laurence interviewed twenty-five couples who had been married from one-and-a-half to twenty-five years with a mean of 6.81 years of marriage while Beck interviewed fifteen couples married for
more than twenty-five years. Brillinger's forty individuals had been married for a minimum of ten years.

Laurence (1982) interviewed what he termed "happily married couples" who were self-selected. He states that his framework is largely phenomenological—he talks about the "phenomenological spirit" of the research—with the raw data analysed "after the fact." Laurence used two raters to analyse the interview transcripts using the Beavers-Timberlawn Family Evaluation Scales, the Interpersonal Check List and Content Item Analysis. From the quantitative analysis his raters felt that the couples presented themselves honestly and on balance were happily married. The most qualitative aspect of Laurence's study involved the Content Item Analysis. He generated 147 descriptive statements from the interviews. From these he grouped items together into fourteen item clusters. He then did anecdotal analysis of each cluster. For example, under the "sexuality cluster," he reported that one couple stated, "there's an exclusivity that makes your relationship special ... it's something we share with each other but don't share with other people" (p. 87-88). He went on to comment that couples often spoke of their sexual behavior as a "barometer" measuring the overall emotional climate of the relationship and then quoted from one of his interviews.

Male: It's like a thermometer. It tells us when something's wrong. It wasn't too many weeks ago that we found ourselves getting into a little argument over how we were relating sexually to each other, then we discovered it wasn't a sexual disagreement but something else, so we hammered it out.

(p.88)
Laurence summarizes his results by identifying "ground" descriptors which he feels are the foundations or melody for happily married people. His ground descriptors were commitment, common sense, practicality, a willingness to assume personal responsibility for their lives, humour, strong coalitions and boundary formation, a warm and pleasant atmosphere in the relationship, and "couple constancy."

Laurence states that these descriptors are elements of identity formation and that, "a solid and growth-producing identity and identity as a couple are the foremost characteristics of these couples" (p. 106). He also identifies "secondary" descriptors which he metaphorically refers to as the words each couple writes for their song. He found the secondary descriptors to have a high degree of variability through his sample. The secondary descriptors included: closeness, mythology, negotiation, clarity of communication, invasiveness, conflict, problem-solving, sexuality, intimacy, chores, and similarities/differences. These descriptors are the sort of items that are generally categorized as growth, self-fulfillment and affiliation. Laurence posits that the one element that all the happily married people exhibit is couple constancy. He says that couple constancy means that:

They show both a strong sense of "being a couple" and a belief in the ability of the relationship to endure and prosper.

Faith in the ability to thrive as a couple and to master the "storms of life" anchors them in the world of others. Quick to assume personal responsibility for the quality of their lives these couples show commitment to the relationship, a
willingness to work hard and to carve out possibilities for meaning in their relationship. (p. 100)

Laurence is careful to point out that couple constancy is not a trait but rather a multivariate construct. He feels that the couple constancy process begins very early in the relationship and that his couples stated that finding someone with (a) similar goals (b) compatible values and (c) whom one has fun and simply enjoys being with are the first steps in the process of becoming a couple.

Laurence's results were obtained primarily through the use of the three instruments. He did not employ the phenomenological process of themes and exhaustive and concise descriptions of the phenomenon studied.

Beck (1983) approached her study of the experience of the long term marriage relationship from a more purely existential-phenomenological stance. She did a qualitative descriptive analysis of themes she extracted from her interviews. Beck explicated six basic themes from the interviews. Couples described their relationship as (a) consisting of a continuing process of commitment which satisfied personal needs and thereby deepened commitment to the sustained relationship, (b) a sharing of self through self-disclosure that increases the desire to remain in the marriage and work toward its enhancement, (c) the building of mutual memories which were a significant part of their long-term-marriage relationship, (d) experiencing a distancing that occurs in the natural ebb and flow of life and during crises, (e) experiencing a shifting from self-orientation to a oneness of being in the world while retaining
individuality, and (f) a branching outward of impact upon lives of others: children, extended family and friends.

Brillinger (1983) was not looking at marital satisfaction per se but rather at planned changes that individuals in satisfying marriages make to enhance their relationship. She interviewed forty individuals, twenty male and twenty female, who had been married for a minimum of ten years. She asked them what marital satisfaction meant to them, as applied to their own marriage. She then developed themes from her interviews. Her study had a phenomenological base as it attempted to gain an understanding of the phenomenon as experienced by the respondents upon reflection on their own marriages. The themes in the order of frequency were (a) sharing and companionship, (this was mentioned more than three times as often as the next most frequently identified ingrediant, she reports. Brillinger also states that 78% of her subjects "mentioned some form of sharing as contributing to their feelings of well-being around the marriage" (p. 50). In the study, the sharing of activities, interests, values and goals, experiences, friendships, a philosophy of life, tasks, and responsibilities were the most frequently identified contributors to people's satisfaction with their marriage) (b) comfort, contentment, fulfillment, (c) support and security, (d) handling of differences, (e) verbal sharing and openness, (f) feelings of acceptance and closeness, (g) commitment to the relationship, (h) autonomy, (i) stimulation and growth, (j) enjoyment and excitement, and (k) trust and respect.

The above three studies looked at marital satisfaction from varying existential-phonomenological perpectives. In review, Laurence found
couple constancy to be the most important ingredient in marital satisfaction. Beck identifies six major themes of the experience of the long term marriage relationship without pinpointing any one in particular, while Brillinger clearly identifies sharing and companionship as the number one component of marital satisfaction.

The following section is a review of four major theories as they relate to marital satisfaction. After each review there is a list of the basic assumptions of the theory. The four theories reviewed are (a) psychoanalytic theory, (b) symbolic-interaction theory, (c) social exchange theory, and (d) behavioral theory.

Theories of Marital Satisfaction

Psychoanalytic Theory

Classical

Psychonalysis looks at marital relationships in terms of the developmental level of the individual partners or the dyad. Psychoanalytic theorists tend to study the intrapsychic perspective of the individual or the dyad. Classical psychoanalytic theory centers around five stages of psychosocial development: (0-8 months) (b) anal stage, (9 months-2 years) (c) phallic stage (2-4 years) (d) latency period, (period of resolving oedipal relationship) and (e) genital phase (puberty to adulthood) (Kimble and Garmezy, 1968).

Freud postulated that man is generally driven by instinctual drives that are irrational in nature. He based his theories of personality development on the sublimation of the individual's sexual and aggressive instincts. As it relates to marital satisfaction, psychoanalytic
thinkers believe problems in adult love are grounded in our childhood experiences. Past learning, rooted in the Oedipal conflict, is seen as the ultimate source of any inhibitions preventing the attainment of marital satisfaction (Laurence, 1982).

Freudian theory states that when the infant begins to differentiate between himself and the breast that feeds him he has the choice of two love objects. Freud identified these as anaclitic love and narcissistic love. Anaclitic literally means "leaning up against" (Murstein, 1976, p. 24) and refers to dependency and nurturance needs. That is, affection for the person who feeds, nurtures and protects. Narcissistic love or narcissism refers to the infant taking him or herself as a love-object or "to find a love object like oneself; to find someone who is as one once was; to find someone to love who corresponds to an image one would like to be (ego ideal) etc." (Laurence, p. 7). Freud thought that object love of the anaclitic type is generally characteristic of the man while the narcissistic type is characteristic of the woman. Freud hypothesized that the child's relationship with its mother was the foundation for all future love relationships. "The child's attachment to mother is unique, without parallels, established unalterably for a whole lifetime as the first and strongest love object and as the prototype of all later love relations—for both sexes" (Freud, cited in Laurence, 1982, p. 7).

Kernberg (1976), among others, theorizes about what is called the preoedipal period of development which is quite different from the oedipal stage. This period is considered to be the first three years of
life during which time critical formation of the intrapsychic structure takes place. Such processes as separation-individuation occur during this time. The preoedipal theorists believe that "all kinds of developmental deficits in the first three years potentially put the individual "at risk" for future problems in interpersonal satisfaction" (Laurence, p. 9).

Christopher Lasch (1979), in his book The Culture of Narcissism, looks at our society in terms of our apparent cultural inability to form lasting and satisfying relationships. He feels that this is a result of identity disorders in individuals. If indeed it is more difficult today to form a lasting and meaningful relationship, then, as Laurence (1982) reasons, it will be more difficult for couples to experience marital satisfaction. A strong sense of personal identity is necessary, according to Erik Erikson (1963), for healthy personal growth and intimacy. It follows, then, that stable identity formation is important to the creation of marital satisfaction. As Laurence (1982) summarizes, "psychoanalytic models of marital satisfaction contain a strong developmental perspective with marital happiness a function of both intrapsychic and interpersonal factors interwoven in a highly complex manner across many levels of personal experience" (p. 13).

Object Relations

The psychoanalytic theory of object relations has been applied to marital therapy and research (Barry, 1970). Barry states that the partners in a marriage both have an "internal object-relation system"
that they bring into the marriage. He presents a definition of object relations as:

An organized schema of cognitive representations existing within the system ego, including images and representations of the self and its human objects, together with representations of needs and affects characterizing the relationship between them (the images and representations), which evolves out of the individual's contact with varying psycho-social contexts, and which conditions the individual's actual and fantasied interpersonal interactions (p. 42).

Meissner (1978) applies object relations specifically to marital satisfaction with this statement:

... the relative success that the marital partners experience and the manner in which these developmental tasks are approached and accomplished are determined to a large extent by the residues of internalized objects and the organization of introjects which form the core of the sense of self and contribute in significant ways to the integration of their respective identities (p. 27).

Object relations theory deemphasizes biological factors. It conceptualizes human development differently from classical psychoanalytic theory. Object relations theory as presented by Fairbairn (1954) replaced the psychosexual stages of classical theory with three developmental stages of object relations: (a) the stage of immature or infantile dependence, (b) the transitional phase, and (c)
the stage of mature dependence. These stages can be related to the middle-level theory of value consensus as a source of partner satisfaction. Barry (1970), suggests that if one is attracted to another and does not have a differentiated object relations system, one may imagine that the person's values are harmonious with one's own. He concludes that "if in fact values do not coincide and if marriage eventuates, conflict is probably inevitable. If on the other hand, the schema is more differentiated, then one can test for compatibility of values and attitudes before marriage" (p. 44).

Object relations theory, then, states that to understand a person, one must consider his/her perceptions of other individuals. It focuses on the internalization of interpersonal relations and how these relations determine intrapsychic structure in the mind. These intrapsychic structures derive from "fixating, modifying, and reactiviting past internalized relations with others in the context of present interpersonal relations" (Kernberg, 1976, p. 56).

Conclusion

How the personalities of the marital partners affect marital satisfaction has been of concern to some researchers (Luckey, 1964; Murstein, 1967; Randerspehrson, 1976; Bentler and Newcomb, 1978). Kelly (1941), however, was the first to study perception of personality as it concerns marital functioning. He concluded from his study that "an individual's personal satisfaction in marriage is related to both self-regard and to the judgement of the self's inferiority or

The effects of personality factors on marital satisfaction have been studied with regard to neurotic tendencies of the partners in the marital dyad. Tharp (1963) states in his review "that individuals' neurotic traits are predictive of marital disharmony can be accepted as demonstrated fact" (p. 98). Barry (1970), in his review supports Tharp in stating that studies have shown a correlation between marital unhappiness and neurotic traits in the individual. Again in his review, Barry concludes that marital satisfaction is more related to the husband's background and personality factors than the wife's. He states that "solid male identity, established through affectional ties with the father and buttressed by academic and/or occupational success and the esteem of his wife, is strongly related to happiness in marriage for the couple" (Barry, p. 47).

Personality factors were also investigated by Ammons and Stinnett (1980) when they were looking at what they termed "vital marriages." They discovered that those couples whom they found to exhibit vital marriages had well developed ego strength as indicated by the expression of "a moderate need to make independent judgment and take independent actions as measured by the Edwards Personal Preference Schedule autonomy sub-scale" (p. 40). Also related to personality, the concept of homogomy (like choosing like) has been a major focus in marital research since Pearson's comparisons of the anthropometric characteristics of spouses in the 1890's (Tharp, 1963).

In summary, psychonalytic theory on marital satisfaction has been
subject to very little research. As Murstein (1976) makes note of in his book, *Who Will Marry Whom?*, "Winch (1950) pointed out a generation ago, that the high abstractions of Freudian theory lack observable referants" (p. 39). Murstein quotes Winch (1950) directly with the statement: "one cannot observe an Oedipus complex, he can only observe behavior which he may then try to interpret in terms of the concept of the Oedipus complex" (cited in Murstein, p. 39).

Psychoanalysis bases its theory on the belief that missed or unresolved stages in the development of the individual are likely to cause both intrapsychic and interpersonal difficulties for the marital dyad. Marital satisfaction is viewed as another aspect of an involved developmental process.

**Basic Assumptions of Psychoanalytic Theory**

1. Marital satisfaction is grounded in childhood experiences; especially those related to sexual and aggressive instincts
2. Love relationships in adult life are grounded in one's early childhood relationships with one's parents. (i.e. Oedipal conflict.)
3. The first three years of life are developmentally critical for success in future interpersonal relationships.
4. Marital satisfaction is related to a stable personal identity formation influenced by one's internal object relations system.
5. Marital satisfaction is highly influenced by the personality development and sense of self of the partners.
Symbolic Interaction Theory of Marital Satisfaction

Burr et al. (1979) discussed the history of symbolic interaction theory before presenting their interactionist theory of satisfaction. Symbolic interaction is best described by presenting this quote from Burr et al.:

The originators of the symbolic interaction school of thought relied heavily on the pragmatic philosophical tradition that grew out of the work of the British empiricists Hume, Locke, and Berkeley. Pragmatism has its roots in the notion that phenomenon has meaning only if it can be applied to a specific situation either directly or indirectly. It argues that man is in constant interaction with his environment and the individual purposefully selects the stimuli to which he will respond. Pragmatists traditionally examine the effects that communication has on relationships and the meaning of signs that are used to express ideas. They also believe that "truth" exists only inasmuch as it has a payoff or somehow "works" to help attain important goals. (p. 43)

In order to better understand the symbolic interaction theory of satisfaction as it relates to marriage it is important to consider the basic assumptions in interactionism. Burr et al. (1979) formulated eleven assumptions based on their readings (pp. 46-48). This review will list only the basic assumptions as presented by Burr et al. as a result of their search of the literature without going into discussion of each one individually.
Assumption 1. Humans live in a symbolic environment as well as a physical environment, and they acquire complex sets of symbols in their minds.

Assumption 2. Human Value

This involves learning to make evaluative distinctions about symbols.

Assumption 3. Symbols are important in understanding human behavior

Humans decide what to do and what not to do primarily on the basis of the symbols they have learned in interaction with others and their belief about the importance of these meanings.

Assumption 4. Humans are reflexive and their introspection gradually creates a definition of self

It is a process of being aware and defining oneself rather than perceiving a fixed static object.

Assumption 5. The self has several different parts
(a) physical self (b) social self (c) I (d) me

Assumption 6. The human is actor as well as reactor

That is, "objects become stimuli when they serve to link impulses with satisfactions" (Stryker, 1964, p. 135). Stryker's (1964) comment is worth repeating here as it points out that this assumption is basic to the theory and it relates to the phenomenological approach of this study.
"It is this assumption which leads to the fundamental methodological principle of the theory, namely, that the investigator must see the world from the point of view of the subject of his investigation. If men select and interpret the environment to which they respond, an explication of social behavior must incorporate these subjective elements" (Stryker, 1964, p. 135).

Assumption 7. The infant is asocial

Human nature is determined by what is encountered and reaction to it rather than predisposition to act in certain ways.

Assumption 8. Society precedes individuals

People are not born into social vacuums, the society they live in always exists prior to their arrival.

Assumption 9. Society and man are the same

There exists a harmony between man and society. Individuals learn a culture and become the society.

Assumption 10. The human is indelible

Man's behavior is a product of his life history, of all experience, through communication with others.
Assumption II. Man ought to be studied on his own level
That is, study human behavior, not rats, mice, monkeys etcetera.

Burr et al. (1979, p. 50) use Figure 1 to illustrate the process of how people relate to what occurs in their intimate associations, "reference relationships" and the reciprocal process.

Figure 1

This approach to the study of humans is quite different from pure behaviorism (see behavioral section at end of Chapter II) which argues that there is a pure determinism between the stimuli that impinge on humans and their behavior. Burr et al. (1979) go on to identify a middle-range symbolic interaction theory of marital satisfaction that they say offers an alternative to the theoretical ideas of Spanier and Lewis (1979). (see exchange theory in next section.) The term "middle-range theory" comes from Merton (1957) as cited by Burr et al. (1979). They report that Merton coined the term "when he was arguing that it would be more fruitful for contemporary social science to concentrate on theories of modest scope rather than to develop "grand"
theories that would explain all social or behavioral phenomena in the Parsonian (1951) tradition" (p. 61).

Burr et al. (1979) formed their theory by analyzing empirical research on role performance variables and satisfactions and relating it to interaction theory. They suggest that:

The most fundamental part of a definition of roles is that they are more or less intergrated sets of social norms that are distinguishable from other sets of norms that constitute other roles. Social norms are beliefs or expectations that people ought or ought not behave in certain ways. These normative beliefs are situational in that we believe people ought to do things at certain times and under appropriate conditions.

Burr et al. (1979) have developed the following four propositions:

**Proposition 1.** The perceived quality of role enactment in a relationship influences the satisfaction individuals in the relationship have, and this is a positive, linear relationship. (p. 69)

**Proposition 2.** The more important a role expectation is to a person, the greater the effect that the quality of role enactment has on that person's satisfaction. (p. 71)

Role expectations have been defined by Burr (1967, 1971) as "variation in the amount of significance or saliance attached to
deviance from or conformity to the expectations for a role" (cited in Burr et al., 1979, p. 71). This refers to the idea that if members of the marital dyad feel that their marriage is comparable to that of others close to them, they will tend to be satisfied; if they see their marriage as better or perhaps worse, they will tend to be more or less satisfied.

**Proposition 3.** The greater the relative deprivation of one's situation as a whole, the less one's satisfaction with the situation. (p. 73)

That is, in comparing oneself with one's reference group, the more deprived one feels the less satisfied one will be.

**Proposition 4.** The amount of consensus on relevant role expectations in a relationship influences the satisfaction with the relationship, and this is a positive relationship. (p. 73)

That is, the greater the agreement on role expectations the greater the satisfaction. In 1957 Mangus supported this proposition. He stated that "the integrative quality of a marriage is reflected in degrees of concordances and discrepancies among the partners' qualitative role perceptions and expections as reciprocally reported by them... It is taken for granted that the husband's and the wife's perceptions of the marital roles of themselves and of each other are closely associated with the adaptive or maladaptive character of their marriage" (p. 256).

As mentioned before, Luckey (1960), Struckert (1963) and others have done empirical studies on the relationship between marital
satisfaction and role perception and found a significant association between consensus and satisfaction.

Interactionism, unlike psychoanalysis, emphasizes cognitive as opposed to analytic constructs such as id, ego, and superego as identified by Freud, or the concepts of the unconscious, drives, or instincts such as the libido. That is, the cognitive definitions people make in their unique situations are the most useful to interactionists for understanding human and social behavior. Interactionists, then, believe that the most productive way to study human social behavior is through the beliefs and values that people get from interacting with others. They feel a situation has meaning only through people's interpretations and definitions of it. Burr, et al (1979) think that "the more analytic and interpretive branches of symbolic interaction blend into phenomenology" (p. 43).

Thus the interactionist theory of satisfaction is based on the ideas of quality of role enactment, relative deprivation and consensus of expectations. Although this theory also applies to satisfaction with jobs, friendships, parent-child-relationship and so on, its strong application to a theory of marital satisfaction is obvious.

**Basic Assumptions of Symbolic-Interaction Theory**

1. Human thought and thus behavior is shaped through interaction with and learning from the symbols (mental abstractions) in one's environment. The mind emerges from interaction.
2. Human behavior is influenced by the meaning of ideas in the mind and not by instincts, forces such as libidinal energy, needs, drives or a built-in profit motive that are independent of their situations. An emphasis on mental phenomena.

3. To understand humans one must study the beliefs and values that individuals get from interacting with others.

4. Satisfaction within a marital relationship is related to satisfaction with and agreement on role behavior of self and spouse in comparison to one's reference group (the marriages of others who are important to them).

**Social Exchange Theory**

Lewis and Spanier (1979) have attempted to develop a theory of marital quality and stability based on exchange theory. A social exchange model views human behavior as an exchange relationship. Human interaction in the social exchange view presupposes "that if the personal profit from interaction is rewarding, there is a building up of positive sentiments, i.e., a relationship continues to grow, whereas if the costs of interaction are less than the profits, the relationship will terminate or at least will slow in its growth or development" (Lewis and Spanier, 1979, p. 285). Thibaut and Kelley's (1959) theory of social exchange has been the basis for further development of exchange models with stress "quasi-behavioral economics" (Weiss, 1978). Weiss states that, "in well functioning relationships, partners should be exchanging benefits, which are bolstered by the fact that each person has reinforced value for the other" (p. 189).
Lewis and Spanier (1979) consider marital satisfaction as a specific dimension of marital quality. For the purposes of this study marital quality is synonymous with marital satisfaction and their theory is reviewed with this in mind. In building their theory they state that they included any research that looked at marital adjustment, happiness, integration, success, satisfaction, commitment, or other qualities. Spanier and Lewis (1980) feel that marital quality is dynamic, not static. In their review of empirical studies Lewis and Spanier (1979) organized their theory of marital quality into three general areas: (a) premarital factors, (b) social and economic factors, and (c) interpersonal and dyadic factors. Under each area they put together an inventory of "first-order," "second-order," and "third-order" propositions to aid them in their theory building process. Under premarital factors, they developed twenty-five first-order propositions. These came under the headings of homogamy, resources, parental models, support from significant others and independent first-order propositions. Under social and economic factors were eleven first order propositions covering socio-economic factors, wives employment, household composition and community embeddedness. The area of interpersonal and dyadic factors included thirty-eight first-order propositions divided by the sub-categories of positive regard, emotional gratification, communication, role fit and interaction. From these seventy-four first-order propositions Lewis and Spanier (1979) included thirteen second order propositions and three third-order propositions. Their third-order propositions relate strongly to a social exchange theory of marital quality. These third-order propositions are as
follows: (a) The greater the social and personal resources available for adequate marital role functioning, the higher the subsequent marital quality, (b) the greater the spouses' satisfaction with their lifestyle, the greater their marital quality, and (c) the greater the rewards from spousal interaction, the greater the marital quality (Lewis and Spanier, 1979, pp. 275, 279, & 282).

From this propositional inventory Lewis and Spanier (1979) developed what they have called a theoretical typology which makes use of assumptions from the social exchange framework. The typology is actually one of marital quality and marital stability. Lewis and Spanier (1979) do not separate the two dimensions because they feel that "marital quality is a major determinant of marital stability" (pp. 268-269). They state that the model is an attempt to demonstrate "that an exchange framework is useful for understanding the balance between marital quality and marital stability" (p. 287). Their objective in developing the propositional inventory and theoretical integration was to "explain why some marriages fail and others do not" (p. 285).

To fully appreciate the development of Lewis and Spanier's (1979) theoretical typology it is worth briefly reviewing Cuber and Harroff's (1965) popular typology detailed in their book, The Significant Americans. They categorized upper middle class American marriages as either (a) conflict-habituated, (b) devitalized, (c) passive-congenial, (d) vital or (e) total. These five types were based upon the degree to which couples in their study had a utilitarian marriage as contrasted with an intrinsic marriage. A utilitarian marriage, they suggest, is:
Any marriage which is established or maintained for purposes other than to express an intimate, highly important personal relationship between a man and a woman. The absence of continuous and deep empathic feeling and the existence of an atmosphere of limited companionship are natural outcomes, since the purposes for its establishment or maintenance are not primarily sexual and emotional ones. ... the marriage is useful to the mates for reasons outside of personal considerations. (p. 109)

They classify an intrinsic marriage as one in which the relationship has top priority over all other events in the couples lives. The private and personal desires and needs of the pair come before anything else. The intrinsic marriage, they state, has the uniform quality of an "intensity of feelings about each other and the centrality of the spouses' welfare in each mate's scale of values" (p. 114).

Lewis and Spanier's (1979) theoretical typology is considered an exchange theory as it deals with reward and profit. They state that "it is most reasonable to assume that the forecast of future rewards as balanced against future costs, as well as the memory of cumulative rewards and costs throughout the history of the marital relationship, do greatly affect both the quality and continuance of marital relationships" (p. 285). Exchange theory then, deals with reward and profit as does interactionism but exchange theory does not deal with other mental phenomenon and contextual varieties whereas interactionism does.
Social exchange theory of marital satisfaction has not been investigated as thoroughly as has exchange theory of developing relationships and human interaction in general. Edwards (1969) notes that in spite of the principle of reciprocity, marriages often evidence asymmetrical exchanges and contain many different levels of exchange resources, rewards and costs.

Basic Assumptions of Social Exchange Theory

1. Humans are always, continually profit seeking in an exchange relationship. That is, a person evaluates the rewards and costs of a given relationship in terms of that which will bring the most profit (most reward/fewest costs). A high level of reinforcement at a low level of cost.

2. If personal benefits from a relationship are positive the relationship will grow, if gains are less than costs, the relationship will falter.

3. A comparison of the outcome of a relationship to those of the alternatives to the relationship is involved.

4. Whenever an individual has better alternatives (as they perceive them), they will leave their present relationship for the alternative that offers the better reward/cost outcome.

5. Satisfaction is based not only upon reward and cost experiences in the past but also upon anticipation of rewards and costs in future interactions.

6. In a successful marriage both partners work to maximize mutual rewards while minimizing individual costs.
7. A marital relationship involves a mutual behavior shaping.
8. Positive consequences tend to increase rates of responding; negative consequences decrease rates of responding.

**Behavioral Theory of Marital Satisfaction**

Behaviorists focus on the principles of learning that shape human behavior. They emphasize reinforcement contingencies (stimulus and response) in the situations that control behavior. They do not deal with developmental nor internal factors such as unconscious drives or conscious process. Weiss (1978) talks about behavior modification principles in relation to marital relationships with the statement, "Behavior modification is not a theory of human interactions; it is better described as a technology derived from learning principles, which are quite frankly mute on the issue of a theory of adult intimacy in long term committed relationships!" (p. 173).

Behaviorist models of marital satisfaction tend to follow behavior exchange theory which comes out of Thibaut and Kelley's (1959) social exchange theory as described previously. Behavioral theory and social exchange theory are closely related. That is, "an individual enters into a relationship with a learning history as well as a constitution which predisposes him/her to find certain partner initiated behaviors reinforcing" (Jacobson, 1981, p. 559). Behavior theory has been labeled behavior exchange theory when dealing with married or co-habiting couples. The definition of behavior exchange has been broadened to the use of the label, social learning theory. As Jacobson (1981) points out:
Social learning theory includes in its theoretical formulations not only principles of learning derived from the laboratories of experimental psychology, but also theoretical contributions from social, developmental and cognitive psychology. While the influence of the environment is still emphasized, social learning theory also attends to the role played by private events (thoughts, images and feelings) in the regulation and control of behavior. (p. 557)

This behavior exchange principle is based on a reward/cost ratio which determines the degree of satisfaction in a relationship and is referred to as the comparison level (Thibaut and Kelley, 1959). Social learning theory is connected intimately to behaviorism in that the "social learning model posits that the rate of reinforcers received from the partner determines not only the degree of subjective satisfaction, but also the rate of rewards directed toward the partner" (Jacobson, pp. 558-559). This has been referred to as reciprocity.

Weiss (1978) states that the world is populated with situations, persons and behaviors. He specifies situations as stimuli, persons as cognitions, and behaviors as responses. With this premise the Oregon Research Group consisting of Gerald Patterson, Robert Weiss and others developed a cubical model of variables affecting marital satisfaction. The Oregon group constructed twelve areas of marital interaction in which spouses can demonstrate skillfulness, four areas of relationship accomplishment, thought to be hierarchically ordered, which include the role of hedonic, situational and communicative function and four stages
of the family life cycle which emphasize differences in the requirements for interaction depending on where the relationship is in time. From this model the great complexity of marital satisfaction among persons (accomplishments), behaviors (interactional category) and situational variables (family life cycle) is made clearer. According to the model, marital satisfaction is attained through achieving a balance that permits each individual to maximize benefits while minimizing costs.

Figure 2

Companionship
Affection
Consideration
Sex
Communication Process
Coupling Activities
Child Care & Parenting
Household Management
Financial Decision Making
Employment Education
Personal Habit & Appearance
Self & Spouse Independence

Given this integrative model it can be summarized that in a satisfying marital relationship partners are exchanging benefits and each person has reinforcement value for the other (Weiss, 1978).

On the other side of the coin, Weiss (1978) postulates that:

The failure of relationships is thought to be explained by deficient reward exchanges. In fact, it is said that the reward system shifts from a positive to a coercive control system in which each person attempts to coerce positive reinforcement in exchange for negative reinforcements. Forced reward, like solicited compliments, lose their value. (p. 189)

**Basic Assumptions of Behavioral Theory**

1. Behaviorism is concerned with how certain consequences, made contingent upon behavior, lawfully regulate future behavior. Human behavior is subject to casual determinants.

2. Human behavior is controlled by reinforcement contingencies in the situations.

3. Marital satisfaction is a function of cost/benefit, give/take exchanges between members of the marital dyad.

4. In a marriage of satisfaction each person has reinforcement value for each other.

5. Events of a relationship add to or subtract from satisfaction.
Summary

Psychoanalysis, symbolic interaction theory, social exchange theory and behavioral theory as they relate to marital satisfaction are at variance on a number of major points. Very basically, psychoanalysis holds that the mind is the primary explanation of human behavior. "Psychoanalysis ... focuses on such aspects of the mind as the id, ego, superego and unconscious and it emphasizes instinctual forces such as libidinal energy and death wishes" (Burr et al., 1979, p. 47). Interactionism, on the other hand, postulates that "humans decide what to do and not to do primarily on the basis of the symbols they have learned in interaction with others and their beliefs about the importance of these meanings" (Burr et al., 1979, p. 47). Symbolic-interactionism deals not only with rewards and profit, but also mental phenomena. This differentiates interactionism from a social exchange theory, which is based on rewards and profit or satisfactions. With regard to social exchange theory, Burr et al. (1979) state:

If the personal profit from interaction is rewarding, there is a building up of positive sentiments, i.e., a relationship continues to grow, whereas if the costs of interaction are less than the profits, the relationship probably will terminate, or at least will slow in its growth or development. (p. 285)

Social exchange theorists always use the reward-cost construct as they assume that human behavior is based on profit. Burr et al. (1979) suggest a theory such as that of psychoanalysis or interactionism has to
be used to explain why some things are rewarding or costly in the first place.

Finally, behavioral theory, as it relates to marital satisfaction, is not a mindless doctrinaire behaviorism that is concerned only with the mechanistic use of behavioral control, ignoring feelings and thoughts, as is often popularly thought. Behavioral theory considers cognitive components as illustrated in Weiss's (1978) integrative model of the "give-get" paradigm of behavior change based on areas of marital interaction and accomplishments as a function of where a relationship is in time. Behavioral theory relates to social exchange theory in that marital partners function in a "quasi-economy" that involves the exchange of costs and benefit.
CHAPTER III

METHOD

Existential Phenomenological Psychology

The qualitative research model of existential phenomenology was selected to investigate the research question: What is the experience of marital satisfaction? Existential-phenomenology is a descriptive technique that systematically studies a person's experience in the world and is concerned with how the individual perceives him/herself in this world with regard to personal responses to self and others. As an approach that falls under the rubric of humanistic psychology, existential-phenomenology has as its ultimate goal the preparation of a complete description of what it means to be alive as a human being (Bugental, 1964).

Phenomenology provides a means by which existential philosophy is applied to humanistic scientific inquiry. While existentialism "seeks to understand the human condition as it manifests itself in our concrete, lived situations" [Valle & King, 1978, p. 6] phenomenology (founded and developed by Edmond Husserl, 1859-1938) "is a method which allows us to contact phenomena as we actually live them out and experience them" (Valle & King, 1978, p. 7). Therefore, existential-phenomenological psychology attempts to understand the structure of human experiences and behaviors as revealed through descriptive techniques (Valle & King, 1978, p. 7).
The basic design for phenomenological descriptive research as outlined by Colaizzi (1978) was followed. Colaizzi's approach is based on the concept of a phenomenon as intriguingly presented by Heidegger's (1962) statement, "to let that which shows itself be seen from itself in the very way in which it shows itself from itself" (cited from Colaizzi, 1978, p. 53).

Existential-phenomenological psychology is essentially based on the notion of intentionality [italics added]. That is "we are never merely conscious but always conscious of something" (Valle & King, p. 13). Human existence (the subjective, the perceiving) and the objects we reflect on (the objective, the perceived) constitute the unity of the individual and his or her world. One cannot exist independent of the other therefore one does not "cause" the other. This concept of "life-world" or "lebenswelt," the world lived by the person, is also basic to existential-phenomenology.

The above presents the fundamental difference between existential-phenomenological methodology and traditional qualitative "objective" research methods which tend to assume that people exist independently from the objects around them.

Through existential-phenomenological methodology the researcher tries to approach the everyday life experiences of people with as few preconceptions as possible. However, as one can never be totally objective, the researcher must begin the process of research by revealing one's preconceptions and presuppositions. The explication of assumptions of the experience of this researcher have been presented in Chapter one.
Finally, as a model for research, phenomenology is based upon the philosophical theory that conscious experience is essential to the understanding of human behavior.

Co-researchers

Colaizzi (1978) citing Friere (1970) refers to the "subjects" of the research as "co-researchers" (p. 69). This term is much more meaningful for existential-phenomenological research than "subjects" as the participants are involved in dialogal research as persons on an equal status level with the researcher. It is a non-manipulative paradigm based on cooperation rather than control (Giorgi, 1970, p. 203). Trusting what the co-researchers relate in their stories of their experience is basic to this research. As stated by Colaizzi (1978), "genuinely human research, into any phenomenon whatsoever, by seriously including the trusting dialogal approach, passes beyond research in its limited sense and occasions existential insight" (p. 69). The co-researchers in this study are cultural representatives of people experiencing marital satisfaction.

Selection of Co-researchers

Five individuals were interviewed, three females and two males. The criteria for selection were that the co-researchers had been married in North America, had been married to the same partner for a minimum of ten years, were able to articulate their experience, and by their own reckoning were experiencing satisfaction in their marriage. According to Colaizzi (1978) "experience with the investigated topic and
articulateness suffice as criteria for selecting subjects" (p. 58).
This researcher chose to interview people who had been married ten years
or longer based on the 1982 Statistics Canada report that the average
duration of marriage for divorced persons was 12.0 years while the
median [italics added] duration of marriage was 10.3 years. None of the
co-researchers had been married for less than twelve years. Miller's
(1976) finding that couples experience the lowest marital satisfaction
between six and ten years of marriage also influenced the decision to
interview persons married ten years and longer.

The co-researchers were found through personal referrals from
friends and colleagues. The approach was to tell people about the
research and ask them if they knew of any couples whom they felt were
experiencing marital satisfaction. If they did (and almost everyone
spoken to was able to identify at least one couple) they were asked if
they thought whether one member of the couple would be willing to
participate in the research. If they felt that they might be they were
asked to make the initial inquiry. If the response came back positive
(in three instances couples declined the contact's initial request) the
letter of introduction and subject consent form were mailed to the
potential co-researchers (see Appendix A). The letter was followed up
a week later with a phone call to set up an interview time if the
individual was still interested in participating. Interviews were held
in co-researchers homes, offices and in one follow-up interview, a
restaurant.
Deciding Whether to Interview Individuals or Couples

An important decision was whether to interview couples or only one individual from the marital dyad. It was decided to interview individuals for this study. This was based on the fact that the descriptive methodology sought to identify what the phenomenon of marital satisfaction is as it is lived by the individual experiencing it. It was not an analysis of the marital system. It would have been difficult to separate the systemic dynamics of the couple from the individuals making up the marital dyad if both partners were interviewed at the same time. The question being asked was what is the phenomenon as lived by the individual, not why or how in an explaining, predicting or controlling sense. One's experience is most visible for oneself as an actor whereas behavior is most visible for the observer. That is, one's partner can only be an observer of one's behavioral antecedents of satisfaction. Bogdon and Taylor (1975) stated that a phenomenological approach to an issue "is concerned with understanding behavior from the actor's own frame of reference" (p. 2). Essentially marital satisfaction is a subjective perception that only the individual his or herself can declare.

This researcher also felt that to interview the dyad would add a dimension of distraction in terms of the direction the interview might take without considerable interference from the interviewer. The difficulty in transcribing a three-way conversation, and the fact that in interviewing a couple the researcher is tuned into the "couple" rather than each individual's experience of being part of that couple were also considerations.
The decision was also based on Brillinger's (1983) finding from her pilot study in which she found that interviewing the second partner added little new data to that already given by the first.

Demographic Information

The co-researchers were selected on the basis of availability and fulfillment of the basic selection criteria. Background information was not requested until after the validation of the themes and exhaustive description. This information is included for the interest of the reader.

Table 1
Co-researcher Demographic Information

<table>
<thead>
<tr>
<th>CR</th>
<th>Gender</th>
<th>No. of Years Married</th>
<th>Children and Ages</th>
<th>Occupation</th>
<th>Years of Education</th>
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<td>Male - 20</td>
<td>Student/ Homemaker</td>
<td>Doctoral Candidate</td>
</tr>
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<td></td>
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<tr>
<td>CR2</td>
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<td>41</td>
<td>Male - 9</td>
<td>College Instructor</td>
<td>M.A.</td>
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<tr>
<td></td>
<td></td>
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<td>Female - 6</td>
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<td>CR3</td>
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<td>42</td>
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<td>High School plus.</td>
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<tr>
<td></td>
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<td></td>
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<td>B.A.</td>
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</tr>
<tr>
<td>CR5</td>
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<td>-</td>
<td>Student/ Teacher</td>
<td>Doctoral Candidate</td>
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</table>
Phenomenological Interview

Each co-researcher was interviewed twice. The first interview involved the co-researcher telling the researcher the story of satisfaction in their marriage. It was tape recorded and transcribed. The second set of interviews were the validating interviews. The researcher returned to the co-researchers with the themes and exhaustive description as formulated from the data of all five protocols (term for co-researcher transcript). The second interviews were not tape-recorded but notes were taken regarding any changes or additions to the themes and exhaustive description of the phenomenological analysis. The interviews occurred over a period of seven months. They varied in length from one to two hours. The occasional follow-up telephone call to check with co-researchers on changes was also made.

Before setting up appointments with the co-researchers, the researcher discussed with them, further to the letter of introduction, the nature of the research. The researcher was concerned with putting them at ease about the purpose and direction of the interview by pointing out to them that they were in fact the experts on marital satisfaction and that they would only be relating me that which they felt comfortable disclosing. During the actual interviews it was found that the co-researchers relaxed considerably and spoke of their experiences with openness and genuineness. Had evidence of obvious dissatisfaction or unhappiness been heard as the interview unfolded that protocol would have been discarded. This did not occur.

The interviews were essentially unstructured. Each interview began by establishing rapport with the co-researcher. This was achieved by
setting both co-researcher and researcher at ease through casual verbal exchanges and by answering any further questions that the co-researcher may have had regarding the research methodology or question. Each interview then began with the following preamble:

Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfactions in your marriage from the beginning until the present or you might like to describe vignettes of experience that typify the satisfaction you feel.

I also had the following list of research questions that I asked if they were not covered during the course of the interview.

1. What are the most important components or basic ingredients of satisfaction in your marriage?
2. What do you see as the strengths/weaknesses in your marriage relationship?
3.Tell me about your changes in satisfaction and how they occurred.
4. What facilitates/blocks your communication as a couple?
5. Can you tell me about love/sex/romance/intimacy in your relationship?
6. What does the future hold for your marriage relationship?

Procedure

Each co-researcher was initially contacted by letter. The letter included an explanation of the purpose of the study and a subject consent form (see Appendix A). Approximately a week after sending the
letter co-researchers were phoned to arrange for an interview time.

The interviews were tape-recorded. As this researcher personally knew all of the co-researchers to some extent there was already a degree of trust present. Before beginning each interview the co-researcher and researcher were set at ease by establishing further rapport. The researcher also answered any questions about the research. The co-researcher then signed the consent form before formally beginning the interview by turning the tape-recorder on.

The co-researchers were allowed to tell their story in their own way as much as possible. The researcher reflected feelings and content and occasionally probed with a question to clarify or get further into the experience of the co-researcher. The interviews ended when the co-researcher had said as much as they felt they could. The interviews were then transcribed with the aid of a dicta-phone and typewriter.

The protocols were analysed following Colaizzi's (1973) method of phenomenological protocol analysis. The resultant themes and exhaustive description were then taken back to each co-researcher for validation. Each co-researcher was mailed a copy of their transcript, the themes with descriptions, and a copy of the exhaustive description. Each co-researcher was seen approximately a week often sending them the material. This gave the co-researchers an opportunity to read and reflect upon the data before meeting with researcher. This proved to be a very expedient move as the validation interviews were more involved and went longer than it had been imagined they would. It also gave the co-researchers time to think carefully about the themes and exhaustive description. Three of the co-researchers took the time to make marginal
notes for ease of recall during the actual interview. The validation interview was not tape-recorded but notes were taken regarding any necessary changes. Changes were then made to the themes and exhaustive description as deemed necessary by the co-researchers.

Analysis of Protocols

Colaizzi's (1978, pp. 59-62) steps of phenomenological protocol analysis were followed. After having typed out the protocol it was listened to twice more while following the typed transcript. It was then set aside for a number of days. The transcript was then read again to continue to become familiar with the feeling and essence of the experience as related by the co-researcher. This process involved reflection on what was actually said and the underlying meaning of less explicitly expressed experiences.

Each transcript was then read again while underlining statements that pertained directly to marital satisfaction. These statements were then typed onto individual file cards and marked as to which protocol they came from (CR₁, CR₂, CR₃, etc.). With the significant statements from each protocol, meanings were formulated using the process of "creative insight" (Colaizzi, 1978) when the meaning of a statement was not clear and explicit. As succinctly stated by Colaizzi (1978) "contextual and horizontal meanings are given with the protocol but are not in it; so the researcher must go beyond what is given in the original data and at the same time, stay with it" (p. 59). When all the protocols had been analyzed those statements from each co-researcher that had the same meaning were grouped together. Once these were
grouped together themes were formulated common to the experience of all the co-researchers as shown by the meanings and significant statements. This was not a one-shot task as it took over a month of "being with" with the data to feel that the experience had been accurately represented through the themes.

The themes were then woven together into an exhaustive description of marital satisfaction as lived by the co-researchers. With the themes and exhaustive description completed the researcher returned to each co-researcher for validation of the results. The co-researchers became very involved in this process and made numerous suggestions re clarification and to a lesser degree actual content. This researcher found this part of the research especially rewarding because of the co-researchers enthusiastic validation of the themes and exhaustive description and desire to talk further about their experience. It would have been satisfying to have been able to spend more time with the co-researchers in the validation process than was available for either them or me. However as Colaizzi (1978) states, "research can never exhaust the investigated phenomenon, that research can never be complete" (p. 70).

All themes were acknowledged as true to the experience of the co-researchers with only a few statements within themes being changed or in some cases eliminated altogether because of a lack of co-researcher consensus.
Introduction

The original protocols are presented in Appendix B. Table 2 is the result of the organizing of significant statements around common themes. For example, the first theme, Ease of Communication, was spoken of by each co-researcher in the manner recorded (see Appendix B). Some statements are obviously more explicit in their meaning than others.

The themes are not presented in order of priority or progression. It is the linearity of the written presentation that makes it appear that way. Each thematic experience is necessary but not sufficient in itself for the experience of marital satisfaction.

The following are the themes of the experience of marital satisfaction as explicated from the protocols:

1. Ease of Communication
2. Self-Disclosure
3. Emotional Commitment
4. Intimacy
5. Values Consensus
6. Shared Goals
7. Couple Solidarity
8. Respect
9. Joie de Vivre
10. Complementary Differences
11. Autonomy/Dependence
12. Realistic Outlook on Marriage and Life
13. Strong Personal Identity
15. Existential Couple Identity

The explication of themes was not a simple one-shot process. The first attempt produced twenty-six themes based on the significant statements and meaning units. Upon reflection it was realized that a number of the themes needed to be melded together into more concise statements for better understanding and clarity. This involved further hours of being with the data and searching for words that portrayed the experience. For example, an original theme was labeled "Sharing in the Partnership." Under this theme was included a formulation of meaning involving values consensus, goals, interests, roles/tasks and difficult life experiences. Even before returning to the co-researchers for validation it was realized that what had been come up with was not nearly concise nor clear enough. The end result was separate themes for Values Consensus and Shared Goals, with interests, roles/tasks, and difficult life experiences being integrated into the subsequent themes of Intimacy, Existential Couple Identity, and Couple Solidarity. This process was repeated a number of times before it was felt that the essence of what was being said by the co-researchers had been captured. It resulted in a much deeper and more flowing and unified exhaustive description based on the meaning of what the co-researchers had related in their stories of satisfaction in their marriages.

The validation interviews were two-way dialogue with each co-researcher that resulted in a number of additions and deletions to
the wording of the descriptions of themes and the exhaustive description. All the themes were validated by all co-researchers. An example of a change in description that resulted from discussion with the co-researchers was under the theme of "Complementary Differences." It was originally stated that "the partner is an extension of one's own potential." All co-researchers refuted this statement as not being exactly the way they experienced it. It was modified to, "being with one's partner helps one develop one's own potential," which all co-researchers were in agreement with. Another example was a clarifying of the difference between Couple Solidarity and Existential Couple Identity. This came about as a result of each co-researcher clarifying their experience. This process of creating meaning together typifies the intersubjective aspect of existential-phenomenological research. Part of the clarifying process involved dropping a quote from co-researcher five that the others could not validate as being part of their experience. Co-researcher five also agreed that presenting the quote on its own (out of the context of the whole interview) was not a valid reflection of her experience.

The next section of this chapter is an explanation of each of the themes of the experience followed by the exhaustive description. The exhaustive description reveals the experience of marital satisfaction as fully and clearly as possible. It is a weaving together of the themes creating a unity and intergration of the phenomenon. Following the exhaustive description is the condensed description of the experience of marital satisfaction. It is presented as a succinct and fundamental summary of the exhaustive description of the question: What is the meaning of marital satisfaction?
DESCRIPTIONS OF THEMES OF THE EXPERIENCE

1. **Ease of Communication**

   Marital satisfaction involves open and continual communication that helps facilitate the healthy functioning of the relationship. The communication is experienced as being heard by the partner and in turn listening. The communication involves not only constructive expression of feelings and concerns but also discussion of thoughts and ideas about life in general. It consists of an ease of sharing with one's partner on a deeper, personal level.

2. **Self-Disclosure**

   One experiences a level of effective communication that involves the risk of exposing deeper parts of the self to one's partner. This truthful sharing of the self occurs in spite of possible emotional pain for oneself. It involves discovering one's own potential to express self truthfully. It occurs because of trust that one will be understood and accepted by one's partner.

3. **Emotional Commitment**

   Marital satisfaction occurs as each partner is available to and for the other in existential ways. Emotional commitment involves sharing the full array of life's experiences together. The experience consists of deep feelings of belonging to and responsibility for the
relationship. There is willingness to work together, over time, on the relationship because of a belief in the future of the marriage. This occurs most often in a natural, "subconscious" manner. A crisis may bring it to a more "conscious," intentional level. Tolerance is recognized as necessary to maintain the relationship during trying and difficult times. Marital satisfaction is experienced through risking the giving of self without guarantee of other's immediate responsiveness. Doing things for one another that describe modes of availability and dependability founded upon mutual love and respect.

4. **Intimacy**

Being alone together sharing "special time" on emotional, intellectual and physical levels. Time out from every day tasks and distractions. It may involve deliberately setting aside time for each other on a regular basis. Intimacy enhances marital satisfaction and is positively valued. Emotional accessibility is key. It may also include shared interests/activities that are bonding and enriching for the relationship. It is experienced as learning and growing together. A unifying core for the relationship.

5. **Values Consensus**

A consensus of values on both a verbal and experiential level occurs. Partner's values are experienced as being congruent with one's own. There are feelings of attachment to and comfort with the partner based on the experience of shared values. An experiencing of a unifying
way of living and direction in life. Values consensus is a ground upon which much of the relationship is based. Partners understand one another; are aware of thoughts, feeling, attitudes, preferences, likes and dislikes. As Co-researcher three explicitly stated, "Our values, the things that we agree upon, looking back now, they really haven't changed that much."

6. **Shared Goals**

Partners experience a bond that is satisfying as a result of working toward shared goals. Shared goals and support for each individual's goals and accomplishments relate to present satisfaction and future promise for the marriage.

7. **Couple Solidarity**

The experience of being in the relationship creates a couple solidarity. It draws the couple closer over time and results in a deeper sense of meaning in life. Learning and experiencing personal strengths and weaknesses occurs that are foundational to self-understanding and create a couple solidarity. It is a partnership that each contributes to through sharing roles and tasks that create stability within which satisfaction develops. It involves support on a day-to-day basis and during crisis.

The phenomenal or experiential dimension of this is illustrated by Co-researcher two's statement, "You look to one another, exactly. And it's the same, like even the way I am right now. I have taken on more
and more things. Even this whole political thing that I've done up here, I couldn't have done that without C." And again for Co-researcher two, an illustrative experience during crisis. "I just remember the scene. She was in tears. And of course her reliance on me in that kind of situation and I just didn't have the answers. But this kind of story is only symptomatic of the kinds of stress that you can be under and you have not one to turn to but yourselves. And out of that you both begin to change."

Couple solidarity is experiences as a "we did it together" feeling that comes from shared life experiences in which the partners find support, understanding and love.

8. **Respect**

Respect in the relationship is an experience and attitude based on liking who the partner is and how she/he runs her/his life; a positive regard. An experience of being with someone special. Living with this feeling of respecting and being respected by one's partner opens one to examine and reflect on existential values and preferred ways of being in the world.

It is shared feelings of caring, trust and closeness. The satisfaction of respect emerges out of mutual friendship and recognition of partner's uniqueness.
9. **Joie de Vivre**

One's partner is someone with whom one enjoys being with and has fun with. The relationship offers humour and warmth and aids in a positive outlook on life. Co-researcher one speaks clearly to this in saying, "he's a very positive thinking person. And that is a tremendous boost as far as the satisfaction that I feel out of living with him."

10. **Complementary Difference**

Co-researchers were aware of both accepting and liking the differences between themselves and their partners. It is experienced as a fulfillment that results in a pleasing sense of wholeness through the presence and care of one's partner. It involves being open and able to appreciate the aspects of one's partner that are dissimilar to oneself. Being with one's partner helps one develop one's own potential.

11. **Autonomy/Dependence**

This theme is really the two sides of the same existential coin. Marital satisfaction occurs in the context of the balance in the ebb and flow of being together. It involves the paradox we experience in the development of our sense of self throughout life. The process of differentiation that we struggle with from early life also occurs in marriage. It embodies a developed self-identity that allows the individual the freedom to enjoy both sides of the relationship. Finding a comfort zone for both partners between the extremes of abandonment and
invasion. As experienced by Co-researcher five, "a wanting to be, not having to be, dependent."

It also involves having the financial resources that allow for some individual autonomy for both partners.

12. **Realistic Outlook on Marriage and Life**

It is recognized that the partner is subject to human limits and faults. This is accepted as part of the relationship. It also involves a common sense that helps deal with any illusions or romanticized ideals about the marital relationship. A somewhat practical and pragmatic approach to life exists. The experiential dimension is illustrated by Co-researcher four's reflection on her relationship. "I can't expect complete fulfillment from another individual. I have to be more resourceful myself and not expect complete happiness and contentment to be created by another person. That poor person who has that responsibility, that unattainable responsibility of making someone happy."

13. **Strong Personal Identity**

Marital satisfaction is experienced with a recognition and acceptance of self that is supported by the relationship. The marriage feels satisfyingly strong as a result of being with a partner who conveys a positive sense of knowing his/herself and having the strength to express this in constructive ways to the benefit of the marriage. It ties in closely with the theme of autonomy/dependence in that both partners have a considerable degree of self reliance.
14. **Emotional Security/Support**

The marriage acts as a refuge from the insecurities of life and the world. A place where one can "refuel." Confidence in the continuence of the relationship exists. One can be oneself with one's partner without fears of harming the relationship. Emotional security and support contributes to the emotional strength of the partners. The experience is heightened during difficult times in life. Emotional security/support creates a "gentle kind of love."

15. **Existential Couple Identity**

Satisfaction in one's marriage is experienced as an existential sense of closeness; a balancing of two personalities into one that both partners feel good about. A reciprocal way of relating that includes a shared power base. It is knowing that one's partner also willingly accepts building and maintaining a marriage of satisfaction for both. The roles of the partners in the marriage are maintained without being overly conscious of them. One's role is experienced as a valid contribution to the marriage.

Identity with extended family may add a dimension of support and caring that affirms the marriage. For couples with children family togetherness is a source of derived satisfaction. Couple identity involves being there for one another; being emotionally open and available.
EXHAUSTIVE DESCRIPTION OF THE EXPERIENCE OF MARITAL SATISFACTION

Introduction

The experience of marital satisfaction as lived is a multivariate phenomenon. It is one which has not been identified in this study as progressing in developmental stages. The fifteen themes explicated from the protocols are in no particular order of significance or importance. As pointed out by a few of the co-researchers, it is very difficult, if not impossible, to put the components of marital satisfaction in their marriages in any definitive order of importance. Therefore, the order of the themes is not meant to suggest a progression, flow or hierarchy. The exhaustive description will begin by referring to the first theme as presented, then the second theme and so on. As stated by Claspell (1983), "each constituent (theme) participates in the others in a non-linear fashion, bringing the experience into a fullness that cannot be achieved through observations and self-reports alone" (p. 88).

This exhaustive description of marital satisfaction is the result of analysing the protocols of five individuals who are satisfied, by their own reckoning, in their marital relationships. The co-researchers were of varying ages, educational backgrounds, stages of the family life cycle and of both sexes. In spite of these differences they share common experiences in their marriages that revealed themselves in the explication of the fifteen themes that serve as the prefigure for the essential structure of marital satisfaction. This phenomenological descriptive analysis moves beyond what the co-researchers explicitly stated in their stories of the experience. It captures the richness and
depth of human experience that results in this exhaustive description of marital satisfaction as it is lived.

Satisfaction in marriage is not a constant. It ebbs and flows throughout the relationship but is consistently present to varying degrees in self-identified marriages of satisfaction. In numerous quantitative studies (e.g., Rollins and Cannon, 1974; Spanier, Lewis and Cole, 1975) marital satisfaction has been identified as changing throughout the family life cycle.

Each co-researcher emphasized a few particular themes in their story of marital satisfaction. Co-researcher one focussed on autonomy, financial security and effective day-to-day communication; Co-researcher two's were self-disclosure and the hard work both partners put into the relationship (emotional commitment); Co-researcher three's were family togetherness (existential couple identity), decision making (couple solidarity), and shared values; Co-researcher four's were commitment and a realistic view of marriage and life; and finally Co-researcher five's favoured themes were respect for partner, couple identity and the dependency/independency balance. Again, each co-researcher tended to lean more heavily on two or three themes during the story of their marital satisfaction but referred to all others to lesser degrees.

As already stated, but worth repeating, marital satisfaction is a multivariate phenomenon. No one, two or even half dozen variables can be isolated from the rest and held up as the most important components of the experience of marital satisfaction. The components are not inexorably welded in place; rather they flow and mesh together to create
the experience. There are, however, common themes that have been explicated by examining and being with the descriptive experiences of the co-researchers. The following exhaustive description of marital satisfaction is a weaving of these themes into a synthesized and integrated description of the phenomenon.

**Exhaustive Description**

The person who is experiencing a marriage of satisfaction is not immediately clearly and expressly aware of the nuances of why the relationship is satisfying. However, as the story of their relationship unfolds in the interview, and they begin to live the satisfying and, in contrast, the dissatisfying experiences of their marriage in dialogue with the interviewer, the experience reveals itself. Co-researchers told of experiences that revealed ease of communication, self-disclosure, commitment to the marital relationship, intimacy, values consensus, shared goals, couple solidarity, respect, joie de vivre, complementary differences, autonomy/dependence, realistic outlook on marriage and life, strong personal identity, emotional security/support and an existential couple identity. These are the existential realities and themes of marital satisfaction.

Effective communication is experienced on two levels. A primary level involves an ease of communication that manifests itself as open and continual communication between partners during the course of day-to-day living. It is information sharing and expressing concerns and annoyances when they occur rather than having them escalate and come out later as blown-out-of-proportion frustrations and anger. As
Co-researcher one expressed, "if something isn't going ok we talk about it. As a general pattern it's not harboured; so that feels good." The communication not only centers on preventative concerns but is also communication about ideas, observations in life, personal experiences and the sharing of thoughts and feelings on a deeper personal level. Co-researcher two's experience of this is illustrated by the statement, "so we'd discuss whatever was the essay topic. If she had to do the essay topic every week or two weeks or whatever the hell it was. Oh, just great discussion!." These individuals value keeping the communication open and flowing. It is like a mountain stream, splashing and bubbling about the ongoing experience of its travels. As with the moving stream, the communication between the partners is constant and new, and yet, like the regularity of the flow, the relationship within which the communication occurs is consistent and dependable and encourages communicative ease. He/she is heard and listens carefully in return. What happens in their lives apart is shared when they are back together.

A deeper level of communication occurs as self-disclosure. Self disclosing communication is a factor that contributes to marital satisfaction. A revealing of deeper parts of the self occurs that heightens the trust, honesty, genuineness and intimacy of the relationship. It involves discovering one's own potential to express self truthfully to one's partner to one's self. A looking to one's partner for help with self understanding. It is experienced as therapeutic and growth producing. It occurs in spite of fears of possible emotional pain for oneself. Co-researcher three describes it
as follows, "It's sort of like you have a boil. It pains and when you lance it there's a sharp pain. It is a relief although the pain is much sharper. Then it dissipates. You squeeze it and it hurts a little more but the stuff oozes out." Not a particularly pleasant image but one that is telling in its graphicness.

Emotional commitment occurs to the benefit of the relationship. With ease of communication and self disclosure there exists an emotional commitment to the partner and the relationship. The commitment is experienced as each partner being available to and for the other in existential ways. A deep sense of belonging and responsibility to the relationship occurs. A belief in the future of the marriage exists that is enacted through conscious hard work on the relationship when needed. The commitment operates on a subconscious level on a day to day basis. Tolerance is recognized as necessary to maintain the relationship during trying and difficult times.

Co-researcher three expressed his belief with the statement, "satisfaction is not just sitting happily together on a bench in the sunset. I think satisfaction is really grinding it out." The same experience was related by Co-researcher four in the following manner, "on occasion I do start thinking, what the hell am I doing here. And then I'll start thinking, because I want it to work. I'll force myself to think of the good things even though my state of mind is completely negative at the time. I'll try and talk myself out of being negative. So it's difficult." The feelings of commitment are expressed in unselfish ways. A giving of oneself without guarantee of immediate partner responsiveness. Love and commitment is shown by doing things
for one's partner that indicate availability and dependability. A definite appreciation of the partner and the relationship exists.

The strands of experience are connected through intimacy. This occurs as feelings of connection with the life energies of the partner on emotional, physical and intellectual levels. This means that it often has to be encouraged by "setting the scene." For example one co-researcher sets aside Friday nights as "together nights." "Making the effort to show love," is how it was described by another. Intimacy is consciously expressed and keeps the relationship alive, vital and inspired. The meaning of being together is renewed continually.

The participant in a marriage of satisfaction feels a connection to the partner through shared ways of being in the world. One way this is experienced is through a consensus of values. Experiencing the partner as having values similar to one's own develops a relationship that helps to transcend any feelings of doubt in the marital bond. There are feelings of attachment to and comfort with the partner. There is the experience of a unifying way of being and direction in life. A spiritual connection that is not necessarily religious exists. The person experiences a trust in the relationship stemming from shared values. There is a recognition that the things most important in one's life are shared by one's partner. There is a satisfying awareness of a natural expression of the partner's way of being that is congruent with one's own.

The experience of marital satisfaction is lived by the participants on a level of shared goals and a shared future vision. It also consists of support for each other's individual goals. This is an orientation, a
common direction in the marriage and life. Partners feel mutually responsible for this shared direction. It gives the marriage a sense of togetherness and accomplishment in the present and hope for the future.

A couple solidarity pervades the relationship. It is an experience that heightens the feelings of uniqueness and exclusivity in the marriage. It is a feeling of, "we did it together," that draws the couple closer and brings a deeper meaning to their lives together. It is turning to one's partner for help and finding support, understanding and love. It may involve going through intense emotional experiences such as the loss of a child, death threatening illness or financial crisis. Or it may be experienced as emotional support on a day-to-day basis that is equally powerful and unifying.

Like a solid base line in a jazz arrangement, respect for one's partner and feeling respected in return, keeps the relationship on tempo. This respect develops and grows through the course of sharing life together. It contributes to one's feelings of validation as a person. It is an acceptance of one's partner that goes beyond admiration; it is experienced as a mature positive regard.

One's partner offers a "joie de vivre" that is an emotional plus for the feelings of positiveness, happiness and relationship ease. It is having fun and enjoying being with one's partner.

While partners feel a strong bond based on shared goals and interests there is also an appreciation and understanding of the strength of perceived differences. The person experiences a balancing of their personality that feels goods. The experience connects one with one's partner. As expressed by Co-researcher three this connectedness
involves enjoying the "otherness" of one's partner without necessarily wanting to be that way oneself.

These complementary differences blend in with the experience of autonomy/dependence. The drive for autonomy and its opposing force, the need for a sense of belonging, have achieved a comfortable balance. It is experienced as a freedom and self determination coupled with feeling good about a dependence on one's partner. It is also experienced as being available for one's partner. Being supportive and dependable in a way that frees both to make their own decisions. Opportunities and support for discovering and enacting options, personal talents and abilities are available and satisfying. Having the emotional and financial resources contributes to achieving this melodic counterpoint in marriage.

Being satisfied in one's marital relationship involves an awareness, understanding and acceptance of marriage and life's realities. The partners are able to accept the human limitations and faults of one another; the lack of perfection that may have seemed impossible at the beginning of the relationship. A mature attitude toward romantic idealizations and unrealistic expectations has developed. It ties in with the theme of Emotional Commitment in a mature and practical manner.

The phenomenon of marital satisfaction includes the realization that one feels a strength to the relationship that comes from both partners conveying a positive self identity; a recognition and acceptance of self. It is expressed in constructive ways to the benefit of the marriage.
The synthesis of the marriage is developed through experiencing emotional security and support. The participants look to the marriage as a refuge from the insecurities of life and the world. A safe, comfortable place to "refuel." The partner is experienced as supportive, trustworthy and dependable. A confidence in the continuance of the relationship exists. Out of the emotional support and security comes a "gentle kind of love." There is the realization that one can relax and be oneself in the marriage without feeling that one is dealing with a fragile structure that may collapse with the slightest provocation. As Co-researcher four pointed out, in her marriage she learned that she could argue and still remain together. Something she thought impossible from her experience with her family of origin.

Marital satisfaction involves more than a marriage consisting of numerous satisfying experiential components. It is a unity that has blended the satisfactions and dissatisfactions of life and marriage into a phenomenon of lived experiential dimensions creating an existential couple identity. The marriage and the participants in it are experienced as one in an existential reality. It is experienced as a merging and immersing of oneself in the world of one's partner while at the same time maintaining a strong self-identity. Genuine feelings of emotional closeness and mature love exist. The satisfaction of the marriage has not just happened but has been created through joint effort. Positive feelings about extended family add a dimension of support and caring that affirms the marriage. The couple identity extends to any children there may be in the marriage. Co-researcher two illustrates his experience of an extended couple identity as follows, "I
think that what has happened is that the relationship between C. and myself has grown into a relationship between the four of us . . . ." [husband, wife and two children].
CONDENSED DESCRIPTION

Marital satisfaction is a multivariate phenomenon that fluctuates during the course of the marriage. The participants experience venues of satisfaction that are interwoven and ultimately inseparable from one another.

Marital satisfaction involves an effective ease of communication between partners. This includes day-to-day communication of a functional and preventative nature and, on a deeper level, self-disclosure exists that is therapeutic and growth producing for the relationship. A strong emotional commitment to the relationship is present. It includes a deep sense of faith in the partner and the marriage. This manifests itself in a responsibility to and for the marital bond. It is built and maintained through relationship "work" and tolerance.

Intimacy is valued and occurs on intellectual, emotional and physical levels. It helps in keeping the relationship vital and alive. Values consensus is basic to the satisfaction of the marriage. Participants experience a trust in the partner and the relationship that stem from knowing their respective values have remained congruent over the course of the marriage. Couple and individual goals are shared and supported in the relationship. This give the relationship direction and satisfaction in the present and positive feelings for the future.

A feeling of couple solidarity is prevalent in the marriage. It is an experience of togetherness wherein one finds support for the common challenges in life. This solidarity is epitomised by the feeling of
"we did it together" that may be experienced after going through a crisis together or simply being together and feeling good about it over the years.

Typical of the interconnectedness of the experience of marital satisfaction is the theme of respect. A difficult concept to clearly define in terms of a marriage it is perhaps best described as a mature positive regard that one feels for and in turn feels from one's partner. The relationship is fun to be in. This is experienced as an overall feeling of a "joie de vivre." The difference in character of the partners is not only accepted but adds to each partner's sense of completeness and satisfaction with the marriage. The relationship offers a balance of autonomy/dependence that both partners thrive on. Financial security for both aids in this experience.

People experiencing marital satisfaction tend to be realistic in their approach to life and marriage. They accept partner short-comings and recognize that one must allow for unrealistic ideals related to being married. To deal with the realities of life and marriage the partners need to be able to draw on their personal resources grounded in a strong personal identity. A strong personal identity is in turn supported and nurtured through a relationship that offers emotional security and support. Marital satisfaction occurs in the context of a relationship that allows one to "refuel" and to experience a "gentle kind of love."

The experience of marital satisfaction occurs on the level of an existential couple identity. Intertwined with couple solidarity, existential couple of identity is experienced more on an affective level
than the cognitive/behavioral make-up of couple solidarity. It involves being a couple because of choice that provides meaning in life.
CHAPTER V

DISCUSSION

Summary

The existential-phenomenological approach to understanding the experience of marital satisfaction produced fifteen themes that were common to all five co-researchers. The experience is the same for each co-researcher as revealed by the themes but exactly how it is experienced is unique for each individual. On the basis of these common themes a description of the essential structure of marital satisfaction was written. The analysis moved beyond the descriptive identification of essential qualities and uncovered hidden meanings in what had been explicitly given. The co-researchers validated the exhaustive description and all fifteen themes.

This study does not assume that the exhaustive description encompasses the entire population of people experiencing marital satisfaction. It provides a very clear starting point for further study of marital satisfaction; not objective "facts." The experience may vary from culture to culture.

The themes and exhaustive description are congruent with some of the data gathered through various quantitative research studies (Lively, 1969; Barry, 1970; Cohn, 1975; Kindelan & McCarrey, 1979; Ammons & Stinnett, 1980; Pittman, Price-Bonham & McKenry, 1983). There are also many points in common with the three qualitative studies (Beck, 1983; Brillinger, 1983; and Lawrence, 1982) that were reviewed in Chapter two.
This research has qualitatively investigated the person's world as lived by them and reports the results in a descriptive form that "freezes" the experience in time; rather like pushing the pause button on a video playback machine so that one can carefully scrutinize a segment of the whole gestalt.

**Personal Dialogue**

At the beginning of the investigation I wrote a brief explication of my personal assumptions. My interest in the phenomenon of marital satisfaction was not from the point of view of one who was experiencing it at the time. Coming from the position of feeling that I had experienced it in the past to knowing that I wasn't in the present perhaps made my assumptions particularly powerful.

As I had stated, I felt that the role of values consensus was a very important contribution to the experience of marital satisfaction. My assumption was met with the very clear experience of values consensus that the co-researchers spoke of. However, there were, as I had also assumed, many more variables or experiences that contribute to the meaning of marital satisfaction.

As I once again read over the themes and exhaustive description I was struck by the connectedness of the themes. I was surprised that I was able to look at marriages that were experiencing harmony and satisfaction and explicate such specific yet interconnected experiences from five seemingly unrelated individuals. Their relatedness being, of course, their common experience of the phenomenon. I feel that I have not only been able to make clear my own assumptions before trying to
answer my question but also show that quantitative data can provide rich, descriptive information. Statistics such as those cited in Chapter one of this thesis tell us only that something destructive is clearly happening to marriages today. By looking at the positive, satisfying marriages of the co-researchers, I have made visible a clear, rich and vibrant description of not only what keeps these marriages together but what makes them satisfying. Rather than searching for what plagued unsuccessful marriages and then creating a theory of marital satisfaction based on those factors, I have put aside theories and constructs to investigate the phenomenon as lived. As Fischer & Wertz (1979) have suggested, qualitative research suggests which qualitative differences might make meaningful quantitative differences.

Theoretical Implications

This study touches on each of the four theories reviewed. It is the creation of a clear and comprehensive description of marital satisfaction that goes beyond the theories reviewed and yet is compatible with points from all of them: psychoanalytic theory, symbolic-interaction theory, social exchange theory and behavioral theory. It draws together points from each theory into a description of meaning without proposing a hypothesis or theory itself.

Psychoanalytic theory is difficult to relate directly to marital satisfaction. The theory tends toward a causative, somewhat speculative frame of reference that is not easy to verify without long sessions of psychoanalysis. It seems that the assumptions of the importance of one's primary love relationships in childhood (mother-father) relate
very clearly to the themes of Intimacy, Autonomy/Dependence, and a
Strong Personal Identity. Freud's theory of anaclitic and narcissistic
love parallels the theme of Autonomy/Dependence. Perhaps those who have
found this balance in their marital relationships experienced a healthy
balance of anaclitic and narcissistic love in their early childhood.

The psychoanalytic theory of object relations essentially states
that one's sense of self is of ultimate importance as to how one
functions in a marital bond. Object relations theory directly relates
to the theme of Strong Personal Identity. Tied in with a Strong
Personal Identity is the ability to self-disclose effectively, to commit
oneself to a relationship, to find a comfortable balance between
autonomy/dependence and the ability to be part of an Existential Couple
Identity.

Psychoanalytic theory also relates to Values Consensus as suggested
by Barry (1970). Marital satisfaction may very well hinge on the
developmental processes of the personality. It would seem that many of
the factors identified through the protocol analysis, if not all, could
be related in some way to psychoanalytic theory. Freud himself probably
summed it up best with this quote from Jean Martin Charcot (1835-1893):
Theory is good; but it doesn't prevent things from existing (Sigmund
Freud, 1893).

Symbolic interaction theory relates to object relations theory of
psychoanalysis in its concern with the influence of persons and events
(symbols) on one's present way of relating to the world. The middle
range theory of Burr et al. (1979) is difficult to connect with my
findings. If the co-researchers experience their marital satisfaction in terms of role enactment and role expectations it does not come out clearly in their stories. In fact one co-researcher noted how she felt that each marriage finds its own successful way of operating and that she couldn't use others for comparison with her own marriage. She experienced it as a much more internalized process. The co-researchers are no doubt influenced by the culture and society in which they live but as stated earlier a situation has meaning only through people's interpretation of it; the experience as it is lived by them. In summary, this study showed little to relate co-researchers marital satisfaction to the role behavior of self and spouse in comparison to one's own reference group. There may be an underlying influence but this is not expressed as being part of the satisfaction for the co-researchers.

Social exchange theory is certainly congruent with some of the findings. Most specifically Values Consensus, Couple Solidarity, Emotional Commitment and Emotional Security/Support. That is, co-researchers talked about social exchange as a very important part of their marriage. What is happening in their relationship feels good and satisfying so consequently the participants value it and find positive experience in it. Mutual rewards appear to be maximized and individual costs minimized. This allows the co-researchers to experience satisfaction and probably the Existential Couple Identity that was identified. They also experience hope and rewards for the future. This information could perhaps be separated into the categories of a premarital factors, social and economic factors, and interpersonal and dyadic factors as presented by Burr et al. (1979) if there were any
reason for doing so at this point. Key to this theory is that marriages evidenced asymmetrical exchanges. This may be highly dependent on the personality of each individual in the dyad. This could have very well have been true of the co-researchers in this study but was not an area being explored.

Behavioral theory is, as stated by Weiss (1978), not particularly conversant with a theory of marital satisfaction. Behavioral principles are certainly used in therapy to help change behaviors in a relationship but behaviorism itself follows more of a social exchange pattern when it comes to marital satisfaction. As with social exchange theory, behavioral theory is intertwined with the findings of this study. As Weiss's (1978) model suggests, marital satisfaction involves a balance that permits the partners to maximize benefits while minimizing costs. Certainly the exhaustive description speaks to a relationship balance that has been achieved through the involvement of all the themes to varying degrees.

**Implications for Counselling**

This study is involved with describing the meaning of marital satisfaction and thereby helping to understand more about the interpersonal relationship of marriage. Counsellors are often involved with helping individuals and couples attain satisfaction in their marriages. This study can assist the counsellor in his/her responsibility and challenge of establishing criteria to help people before and during their marriages to create and/or enhance marital satisfaction.
This study presents an exhaustive description of the experience of marital satisfaction and themes that provide the ground upon which the experience is based. It does not present a cookbook style recipe for achieving marital satisfaction. It presents some of the existential realities of the phenomenon. These can be used by the counsellor to better understand what it is that a couple or individual may be searching for when they speak of not being satisfied in their marriage. Clients could also be shown the exhaustive description and themes to help them clarify what it is that they feel is missing or needs work, individually and as a couple, to create marital satisfaction.

The results of this study could be used to develop workshops and counselling strategies for pre-marital assessment of compatibility and preparation for a healthy marriage. Through the utilization of specific themes individuals and couples can be made aware of some of the specifics necessary for building sound sustained marriages of satisfaction. The themes of Values Consensus, Shared Goals, Complementary Differences, Joie de Vivre and Respect cannot be entirely created if they do not already exist in the relationship. This implies the need for pre-marital counselling that includes an examination of these areas by the couple to bring to their awareness possible areas of future conflict. Being aware of incongruencies in these areas will help couples work toward minimizing the differences or even come to the realization that the differences present are too great to withstand the pressure of the long-term commitment of marriage.

This research also points to areas of interpersonal skill development that couples need to be aware of and have competence in to
create and enhance marital satisfaction. These skills include primarily the themes of Ease of Communication and Self-Disclosure. Most certainly not new areas of concern but once again reinforced by the data given by the co-researchers.

Besides the need for couples to work on the above mentioned areas, counsellors must be aware that each individual in a marriage may have facets of their personality that decidedly affect their ability to experience satisfaction in a marriage. As pointed out in the explication of themes this may relate to how the individuals in a marriage feel about and perceive themselves. The themes of Autonomy/Dependence, Realistic Outlook on Marriage and Life, Strong Personal Identity Emotional Security/Support, Emotional Commitment, and Intimacy all deal with individuals' issues that should be dealt with on a one-to-one basis and with the partners together.

The themes of Couple Solidarity and Existential Couple Identity are integral to the experience of marital satisfaction but difficult to pinpoint as to how the experience might be advanced in a counselling setting. It appears that these themes may be the result of the successful integration of pre-marital conditions, interpersonal skill-levels and personality variables of each individual partner.

The themes have somewhat arbitrarily been divided into three groups. This was done primarily for the purpose of discussion. This researcher doesn't believe that the themes are really that clearly delineated. They are, rather, very fluid. Each theme could conceivably be closely connected to any other.
Counsellors are currently presented with many new and exciting models of marriage and couples counselling. Whatever approach counsellor and client are using to enable the client to live their personal and relationship life more fully and effectively, this paper could serve as an excellent starting place for discussion and common understanding of marital satisfaction. As two unique individuals (counsellor and client) experiencing and living two different realities, their concept of what marital satisfaction is and how to attain it may vary greatly. The exhaustive description can be a starting point for counsellor and client to begin to explore and identify what it is the client is really seeking in life and marriage.

**Implications for Future Research**

Each theme explicated from the protocols represents an area for future existential-phenomenological study. Future research could involve further dialogue with people experiencing marital satisfaction so as to tune-up and refine the description of the experience. Each theme could also be phenomenologically examined independently to clarify further what the experience of each is in marriage. As already quoted on p. 56, Colaizzi (1978) states that the existential meaning of the phenomenological thesis is that "research can never exhaust the investigated phenomenon, that research can never be complete" (p. 70). Or as Heidegger (cited in Colaizzi, 1978) asserts, "the structure of any Dasein is such that it never 'arrives' but is always only 'on the way'" (p. 70).
Conclusions

The purpose of this existential-phenomenological study was to understand the meaning of marital satisfaction as it is lived. Five individuals (three women and two men) who were experiencing satisfaction in their marriages were interviewed. During the first interview the researcher was fully present to the co-researchers. This was done by assuming the stance of imaginative listening and making every effort to listen with the totality of the being. The researcher reflected and gently probed for the meaning of the experience, using questions when appropriate in the context. The interviews were tape-recorded and then transcribed. Confidentiality was ensured by using the initials of the co-researchers and the people and places they referred to. The transcripts were erased when the thesis was completed. Colaizzi's (1978) method of protocol analysis was then used. After extracting significant statements and formulating meaning units from the transcripts the process of creating themes was begun. This step involved organising the significant statements and meaning units around common themes through the use of creative insight. It was necessary to check back with the protocols to ensure that they validated the themes. That is, the process involved checking back to ensure that meanings and themes had not been formulated that had no connection with the protocols; that the analysis had actually been true to the contextual and horizontal meanings given by the co-researchers. An exhaustive description of the experience was then formulated. Following this the researcher returned to each co-researcher for a validation interview. This interview was not
tape-recorded but notes were taken regarding changes the co-researchers felt were needed in accordance with their experience. Finally the exhaustive description was re-written and changes made to some of the descriptions of the themes before writing out the concise description of the meaning of the experience of marital satisfaction.

Weiss (1978) stated that marriage has been called one of the most popular, interesting, albeit elusive forms of interpersonal behaviors. This researcher agrees with him whole-heartedly and yet at the same time feels that this study has helped to de-mystify some of the elusiveness of the phenomenon of marital satisfaction. This study answered the question: What is the experience of marital satisfaction?, better than anything else discovered. The co-researchers related stories of experiences that told explicitly and tacitly of marital satisfaction in a way that added texture and richness to previous quantitative and qualitative studies.

I found the study personally and professionally very fulfilling and hopeful. Marriages of satisfaction can and do exist despite previously unheard of interpersonal and societal pressures facing married couples today. I have personally benefited from what my co-researchers shared with me. I now have a paradigm from which to examine my own future marriage and that of clients I will be working with whom might be struggling with attaining satisfaction in their marriages. This study has been a positive experience that has left me intellectually stimulated and with a heightened awareness filled with hope and encouragement for marriages in the 80's and beyond.
REFERENCES


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<td>1. I'm never afraid to bring up an idea or suggestion. We'd talk about it and come to some kind of a [decision] ... that is a quality that I really like.</td>
<td>1. And a core is not only the experiences and being together and ironing out stress related issues which ultimately come from that kind of thing, but just generally and being able to communicate on that one-to-one [level] and making decisions.</td>
<td>1. We always communicated what we thought but not always how we felt about each other. That's come slowly, it's fragments.</td>
<td>1. Right now whenever he's in V. we always talk to each other every day. Our phone bills are astronomical but in the evening usually if he's home we usually discuss the day's events and what's happening. And that was a conscious thing that we decided before he left. That we would do this to keep the lines of communication open because it's very easy to be away a week and. . . .</td>
<td>1. Ease of Communication.</td>
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<td>2. You know in one whole phase of my life, which is about ten years ago I guess, we were getting into something... that I didn't like... and I was really distressed and upset about that and we used to talk about it but we never resolved...</td>
<td>2. But I think what happens is that since you go through these things not singly, like all the questions are only within your own self, that you are able to share those things. I think that's just something that we've accomplished. As each external situation happens, stressful or crisis or just decisions generally—what happened is that we have been able to make those decisions as a unit. I think that's really helped.</td>
<td>2. Since we have been communicating these problems of our romantic feelings towards one another I think we have really made great leaps in our marriage.</td>
<td>2. It took me awhile to articulate my frustration or to know what was causing my frustration and then to try to find a way of expressing my needs without arguing or without getting angry and silent and without just becoming resentful and silent; to show my frustration before I get angry. And so it's gotten better.</td>
<td>2. This is one of the parts that I really appreciate about J, is that he is very open and he really likes to discuss the issue so that I never have to store anything or keep anything inside. Usually he'll listen and many times he'll agree or we'll work it out.</td>
<td>2. Self Disclosure.</td>
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<td>3.</td>
<td>That was something I wanted to do, those things were important to me. Looking after W's comforts, it's still very important to me.</td>
<td>3. But it doesn't mean that oh, she's never going to leave me so I'm just going to be a slouch. I think input has to be there.</td>
<td>3. And it's times like that [I] really have to start talking to [my] self; think of the important things, think of the good things that are coming from [my] relationship.</td>
<td>3. I think we're both of the mind that if we felt that something was really wrong with the relationship we'd seek counselling. J has mentioned that several times, which pleases me because he would readily go.</td>
<td>3. Emotional Commitment.</td>
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<td>4.</td>
<td>The end of the week, Friday night, I don't care how wiped out I am, Friday night is together night. That's the night when he comes home there's something nice planned for dinner, the house isn't a mess. We sit and have a drink or go out some place.</td>
<td>4. ... going out, changing the environment and spending time together, being romantic, going to places that you went to when you were single. And it comes (romance), it sneaks back in because you begin to reflect back, you say, what was it that brought us together and a sort of gentleness comes in, a gentle kind of love.</td>
<td>4. Cause sometimes you both get so busy, each with your own interests, his wood-working and my child caring that you don't give each other enough, I don't know if it's care or concern. . . . Making the effort to show love.</td>
<td>4. The affectionate side of our marriage is definitely there because we're both very affectionate people.</td>
<td>4. Intimacy.</td>
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<td>5. We were very compatible in things, in all our interests, in the way we'd been brought up, our values... our goals and ambitions.</td>
<td>5. She's changed the greatest because of my values and I'm sure mine changed as well. There's a number of events in our lives that helped to change that [C's religions material values]. One of them is that the kind of friends that I had in university were people who began to travel. As I say we'd changed so much.</td>
<td>5. The first time we ever talked about something... it was about values. I knew that I wanted to meet her again and I knew that if I ever met her again I was going to be very serious.</td>
<td>5. But the fact that he's willing to work is very important to me right now. Probably always will. Not to be ambitious, not to be money grubbing, just willing to work.</td>
<td>5. It was always, if you want to do it, the decision is yours and I will back it. I think that's been a rule of our marriage. If you make a decision and you're happy with it then I will back it... From the beginning, there was always this... careers, the decision is our own with the back-up of the other person.</td>
<td>5. Values Consensus.</td>
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<td>6. I guess those things stand out when I think about satisfaction, it's the friendship first and then also it is really fun to have goals.</td>
<td>6. I've thought of doing other field trip courses but I think it's too tough often with two kids. Because I won't do a field course without taking everybody. And we are actually working on one next to go to Japan... But also the key element of course is that C. wants to do this trip too.</td>
<td>6. Going to school has enriched my life and P's life and has improved our marriage.</td>
<td>6. [We] both love her so much and are so interested in her wellbeing that I think it makes you try harder often times to get along.</td>
<td>6. If there was a major decision to be made I always consulted with him and it kind of became a partnership rather than he just doing everything and me not knowing what's going on.</td>
<td>6. Shared Goals.</td>
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<td>7.  ... like I was at home now, I loved it. I just loved it. W. was working and that was a — like we thought we'd arrived, you know, this was what we'd been working for, building a family and ... so I can't remember anything particularly that was negative. It was just like we were playing house.</td>
<td>7. She was lying in bed for four months and I'd teach and I'd come home and I'd do everything; and that was really tough. But it was something that we really shared through. Out of that hardship in many ways often comes a closer relationship.</td>
<td>7. Having someone [husband] with me at that time who was involved in the whole thing and was concerned about my physical and emotional well-being. It was a very close sort of feeling to share that. A time like that makes you feel quite close, like you really need somebody. ... The loss of the baby was an experience that brought us together.</td>
<td>7. I was there just to keep him going. We used to sit and talk for hours and hours. He would tell me how much he hated the place and we'd just work it through, and work it through and work it through and then he's go in and put in another day and then that evening we'd do it again. ...</td>
<td>7. Couple Solidarity.</td>
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<td>8. He's always been a good provider, always has. I've great respect for his ability to. ... he's really very clever at that, very.</td>
<td>8. I think it's just respect for each other. That's a basic. We've been through so many, had so many experiences that it's just, it comes down to respect. I think that's the main line.</td>
<td>8. I think you have to admire your husband or wife, I think that helps to remind oneself that one married someone special. Not foolish admiration but true admiration for what the person stands for. ...</td>
<td>8. The fact that he's working and willing to work is something I respect in him. If he didn't, if he decided, I'm not going to work, I'm going on welfare. ... that would really make me angry and it might even sever the relationship.</td>
<td>8. His good nature and just his respect for me as a person, that is something that I really like about him. He never, ever puts his finger down sort of thing, there's really no control. He never tries to control me and I've really respected that. I was aware of that right away and it's still very much so, in fact more so.</td>
<td>8. Respect.</td>
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<td>9.</td>
<td>He's a very positive thinking person and I think that also is a tremendous boost as far as the satisfaction that I feel out of living with somebody like that.</td>
<td>9.</td>
<td>And then we went on and just had more and more good experiences, in terms of like, we worked in New Zealand.</td>
<td>9.</td>
<td>I rejoice in the North American outlook. P. brought into my life and the people in general. It's much more upbeat, much happier.</td>
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<td>10.</td>
<td>We're two different people and each of us likes that part about the other person.</td>
<td>10.</td>
<td>I says, &quot;listen C., I'll tell you right now, when we finish and I get my degree I'm just going to work and we are going to split!&quot; She says, and this is where she is the practical side, . . . &quot;forget it!&quot; We are going to split, but what money? And of course she is right.</td>
<td>10.</td>
<td>. . . what I mean about different universes getting together is the subtleties in thinking and the subtleties of the experiences in childhood. They can divide or they can enrich too.</td>
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<td>11. We each have similar interests but the other things that strikes me as being important is that we also have interests that we don't share with each other. For one I love the theatre and . . . W doesn't like it. So I get tickets and go with somebody else. And there is no jealousies about that or there is not feelings of guilt.</td>
<td>11. I've taken on more and more things. Even this whole political thing that I've done up here, I couldn't have done that without, I mean I didn't do that without talking to C.</td>
<td>11. Another thing that gives some satisfaction . . . is having over-lapping interests. Liking a lot of the same people . . . Liking similar forms of literature and films. I think it's important to have different interests too, to not do everything together. That would be more than I would want. And to allow each other to go separate way, to not have to always be with each other. To trust each other, I suppose, enough that you can go somewhere for a few days and that's ok.</td>
<td>11. That came out this summer when he got sick. I mean I thought I was a very independent person and I could really handle my life by myself but when he got sick I realized that I didn't, not that I couldn't, but I didn't want to. And that really struck home as to just how dependent we are on each other as well as having this freedom and this independence to do as we want to do.</td>
<td>11. Autonomy/Dependence</td>
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<td>You know we diverged, that's what it was. That's when I started to come back to school because I, thought, it's not going to last. Through all that we got along fine and there wasn't fights or arguments of that kind of disagreements between us. It was just there's a massive gut feeling that our life was changing and I wasn't, it had never occurred to me before not to just go along with whatever happened.</td>
<td>And I think individuals, or kids even, have to a certain amount of tolerance, otherwise you'll always end up, like there is a conflict situation and I think that's something we have always tried to avoid. . . . Because there is always ways of doing things. Always ways of doing things.</td>
<td>I was thirty when I got married and I think that made a real difference. . . . I don't think I went into marriage blindly. I knew what I was getting into.</td>
<td>My mother once said to me, &quot;if you're bored with life it's your own fault,&quot; and on occasion I have felt restless and wanting something more stimulating. [Thinking that the] excitement and the newness of a new relationship [could] give me what I'm missing in life and I realize that she's right, that I should try and do something for myself and not expect another person to do things for me. It has to come from me if I'm going to be a contented person.</td>
<td>The other thing I think with him being away so much is you appreciate each other when you're around each other. We seldom fight because time is just too short and there's no point in having a big blow-up and not talking to each other for a week or so because when he's only home for nine days you make the best of it. It's not an artificial situation though. You make the best of the situation.</td>
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<td>13. I decided to frame it for myself. That was my job, to me that was, and I was good at it. You know, I'm proud of my house and proud of my family and that was the contributions I was making; was a homemaker.</td>
<td>13. I was thirty when I got married and I think that made a real difference. ... I don't think I went into marriage blindly. I knew what I was getting into.</td>
<td>13. Ever since then if I get restless I usually just wait it out 'cause I usually pass through these little phases and come out the other side. It is something I know about myself; perhaps it happens to everybody, I don't know. But I guess with experience it's one of those things I've learn't about myself. ...</td>
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<td>14. He was very supportive. Very supportive. (About CR returning to school). And that's typical for both of us.</td>
<td>14. You look to one another, exactly. And it's the same, like even the way I am right now. I've taken on more and more things. Even this whole political thing that I've done up here. I couldn't have done that without C.</td>
<td>14. I asked her and she said she'd never leave me. Well, you know people can change their minds. But I'm quite confident that I can say that I can't see us ever leaving each other.</td>
<td>14. Having someone [husband] with me at that time who was involved in the whole thing and was concerned about my physical, emotional wellbeing. It was a very close sort of feeling to share that. A time like that makes you fell quite close, like you really need somebody ... the loss of the baby was an experience that brought us together.</td>
<td>14. You know a lot of people have mentioned to me when they see me by myself, when he's away, a lot of people say, &quot;Oh, I could never do it,&quot; or &quot;you seem so happy when you're on your own,&quot; or whatever the comments are. I guess because I feel secure with what I have I don't have to worry about being by myself.</td>
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<td>13. We [are] really very conscious of each other's feelings and things and yet, as I say, when we're separated we live very full lives away from each other too.</td>
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<td>15.</td>
<td>I decided to frame it for myself. That was my job and I was good at it. I'm proud of my house and I'm proud of my family and that was the contribution I was making, was a homemaker.</td>
<td>15. What has happened is that the relationship between C. and myself has grown now into a relationship between the four of us.</td>
<td>15. I don't think we are very role conscious. I help with the house, I do the cooking, or the dishes or the vacuuming. Usually I do the more heavy work. ... We have preferences. If I cook, she does the dishes ...</td>
<td>15. I can be B's mother and do the gardening and whatever. And he likes his work. It's like we all have fairly set roles right now which I think is good for a person if you like what your role is. I think it is important to have that kind of, you stability, that's a good word.</td>
<td>15. Existential Couple Identity.</td>
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APPENDIX A

SUBJECT CONSENT FORM

Title of Project: A Phenomenological Investigation Into the Experience of Marital Satisfaction

Principal Investigator: Peter Cawsey

I am doing a master's study to understand the experience and meaning of marital satisfaction. I will be asking you to describe in detail your experience of marital satisfaction.

There will be two to three interviews each lasting one to two hours for a maximum time of six hours. Each interview will be tape-recorded and transcribed. The information you give to me will be strictly confidential. Confidentially will be maintained by deleting any personal reference, not using the sir name of anyone you may mention and only using the first initial of your first name in the transcript. Once the research is concluded, the taped interviews will be erased.

If you have any questions about the research and how I plan to use the information I will be more than pleased to explain it to you as fully as possible. When the project is completed I will share the results with you if you are interested.

Your participation is voluntary. You have the right to refuse to answer any question or to withdraw from the study at any time.

I HAVE READ AND UNDERSTAND THE ABOVE AND CONSENT TO BE A SUBJECT IN THIS RESEARCH.

Name of Subject: __________________________

Signature of Subject: __________________________

Date: _______________

Researcher: Peter Cawsey
Dear

I am a master's student in the Department of Counselling Psychology at the University of British Columbia. As part of my degree requirements I must complete a master's thesis. I am writing to request your assistance in my research.

I am studying marital satisfaction by asking people to tell me the story of satisfaction in their marriage. That is, what it means to them, how they have achieved it and how they maintain it. I will be asking you to share some of your thoughts, feelings and actions connected to this experience.

By participating in this research you will have the opportunity to learn more about marital satisfaction and provide information which will be helpful to counsellors and others working with people and their marital relationships.

The interviews (2-3) will be approximately 1-2 hours each for a maximum time of 6 hours. They will be tape-recorded and transcribed. You, of course, have the right to refuse to answer any questions or to withdraw from the study at any time.

I will be contacting you by phone to see whether you are interested in participating in this research. If you are, I will arrange to meet with you to answer any questions and to describe the study in more detail.

Yours sincerely,

Peter Cawsey
APPENDIX B

INTERVIEW #1

I: Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfaction in your marriage from the beginning until now or you might like to describe vignettes of experience that typify the satisfaction you feel.

CR: It's an immense task. I've been married for ah, I was married in 1961 so we're talking about 23 years.

I: Well that might take us a few too many hours (laughter).

CR: So I guess, um, I mean basically I've got to start right at the very beginning. I knew my husband very well before we were married. We'd know each other for several years, three or four years and had been seeing each other frequently during that time. Had gone around together or whatever term you use now. I liked him a lot. You know we had a lot of stuff that was ah, we were very compatible in things, in all our interests, in the way we'd been brought up, our values, you know we both kind of valued the same things and, again what we liked to do sports wise, our goals and ambitions. I mean we never talked about these at great lengths but there was, when we did we knew that we were both goal directed people and we both liked a lot of fun time and we liked the similar things in that sense. So right from the start I guess W. was more of a friend.

I: Did you consider that, did you try to separate . . .

CR: No, I separate that now, but he was a good friend before he was a lover. So that to me was a nice foundation. I don't know how that works for other people. Had we married or not married we would have still been always friends 'cause there was that compatibility and like for each other and respect for each other. So that's kind of the first building brick that I can think of. The other thing is that we were always, like two different people and each of us, liked that part about the other person that we didn't have to hold hands all the time or do exactly the same things all the time. I have several different interests that he doesn't have and he has some that I don't and that was always ok.

I: Right from the beginning that was the case?

CR: It was absolutely ok at the beginning. There were times when it wasn't ok and that was, you know, probably when I was at home with kids and I felt some stuff about that. That I was stuck and he wasn't. So at that time it wasn't as ok but it didn't get in the way very much. And you know it's like a little mini roller coaster but that is one of the things that I liked originally and I absolutely love it now. But during the course of our twenty-three years that's varied.
I: When did you have your first child and how many years had you been married?

CR: We'd been married four and half years and that also was planned, that we wouldn't have children right away. We, I mentioned been goal directed, you know, we talked about getting married and we planned getting married. We both lived at home, in our own homes but we also spent a lot of time together. We had a ski cabin together and we had our holidays together and things like that. With and without family. In other word we didn't live together in the words of today, living together, but we knew a lot about how the other partner was during the whole course of the day. You had asked me something specific and I was going after it and I've forget what it was.

I: I'd asked you about kids, how old you were when you had children?

CR: Oh ya, so anyway, before we were married we decided that we didn't want to live in an apartment that we'd like to have a house and so we both made a bank loan and we bought a house and rented it for six months in the time that we were getting married, you know, getting ready to be married. And then we moved into that and we plan ... gee it sounds sterile, completely organized ... we planned that we'd both work and pay off that loan and we were really selfish in those days, or no, it's not selfish it was really fun loving. We were away every weekend either skiing or sailing and didn't want kids or anything and then eventually we did. We talked about that before we were married too and my husband wanted four children and had said that before we were married. I don't know why four. We talked about that a bit. He said, well he was from a family of three and I was from a family of two and we didn't want one and I thought three would be great and he thought three was not so good, it should be two or four and we'd go through these kind of things. You know we said as twenty year olds, well, we'll have four kids and sure enough we ended up with four kids.

I: Is that how old you were when you got married, you were twenty-one?

CR: I was twenty-one.

I: And he was?

CR: He was, he's four years older than I am, twenty-five.

(8 seconds silence) So that, I mean, I guess those things stand out when I think about satisfaction. It's friendship first and then also it was really fun to have goals, I mean I can't, besides going into minute detail, that was a lot of togetherness for us. Something we set up was every anniversary we would review our last year. Where we started, you know, with bank loan and mortgage debt or whatever and what we had accomplished and part of that, growing in stability was - we kept patting ourselves on the back, those were good times.
I: Sure.

CR: Those were really good times and I, we made use of them.

I: When you reviewed your marriage at each anniversary you looked at the concrete kind of financial things?

CR: That was a review of our position.

I: Did you look at the relationship too or was that really part of— it was just going fine and so it felt good.

CR: We didn't look at the relationship. Ya, I guess the second, it was just going ok and the other thing, if something isn't going ok we talk about it. We don't always get it solved but it's not harboured, ah, as a general pattern it's not harboured, so that feels good.

I: And it's been that way from the beginning you feel.

CR: It's been, it's always been that way even before we were married. Now that's not, I mean that paints a pretty ideal picture and that's not true because we've had our rocky up and downs and all the rest of it, but it's not because there's been some known that hasn't been discussed. You know in one whole phase of my life, which is just about ten years ago I guess, we were getting into something business wise that spilled over into time wise and to a direction that I didn't like to go and I was really distressed and upset about that and we used to talk about it but we never resolved any . . . you know, we were still getting carried down that road. That confused me, I couldn't put my finger on what it was that was going on.

I: So there was change taking place that you didn't feel really comfortable with but W. was more into it.

CR: Well he was into it, emotionally he was into it. It was the music business. We got into the music business and we got into it in a big way. It demanded time and money and a whole lot of energy and it was not stable. It was kind of not what I was used to.

I: Oh, you mean financially it was a little bit of a, it was a risk.

CR: Ya, and the people that were working for us weren't stable. You know, they were not, I didn't think they were competent. They were into that whole glitter and plastic drug scene which is the music scene and that was so foreign to me that I had, I mean it was coming up in my stomach, it wasn't coming up in my head. I couldn't analyze what the problem was 'cause we were getting very rich at that time too. I mean that was a big crisis in our lives and it was what, it was kind of one of those silent crisis. I could feel us going farther apart. Then we'd talk about it but also our feelings about it were different. W. saw it as a real opportunity and I saw it as something that was getting in the way.
I: So it became a bit of a values clash in a way, I mean just a minor sort of thing, is that right or is that taking it too far?

CR: Ya, it's taking it too far because we never got dragged into the drug scene or anything like that. I mean he was on the business end dealing with the banks and on the business level where he's very capable there. It meant living in L.A. for two weeks out of every four.

I: Both of you?

CR: No. No. That could have been but I wasn't willing to do that. We had four children and they were all kind of ten, eight to twelve some where in there. I mean there's just so much that goes with that life style change, that kind of things that we didn't ever implement in our house. You know we never kind of changed but it was very uncomfortable.

I: So you say you guys talked about it but how did you sort of resolve it? That was something that you had to work at, I wonder if it just fizzled.

CR: It didn't, we didn't resolve that Peter, we probably would have drifted apart over that had it gone on. The music business went bankrupt. I look at that as a blessing because it actually saved our marriage. We're still digging our way out of that financially but it wasn't something that's easy to turn off. I mean there's investment, there were partners involved, it was, you know we were off on a different life. And had it kept going W. would have been out of his normal business, the paint business, and we would have gone totally into the music business. We would have moved to L.A. and we would have been going to music conventions and tried to jive with people that are spaced out looking in the corner for spiders.

I: So it would have been a totally different life style.

CR: So that was, you know it was something that we talk about. We talked about it then and we talk about it now but during the time that it was happening we weren't working on a resolution.

I: It was going ahead and it was sort of, it was pretty hard to cut it off, I guess it was something that was happening.

CR: Ya, that's right and as a matter of fact there wasn't the willingness to cut it off. You know we diverged, that's what it was. That's when I started to come back to school because I thought, it's not going to last.

Through all that we got along fine and there wasn't fights or arguments or that kind of disagreement between us. There was a massive gut feeling that our life was changing and I wasn't, it had
never occurred to me before not to just go along with whatever happened.

I: So it was a real change, a definite changing point in the relationship in how you dealt with things. Usually things were mutual and you both felt . . .

CR: Ya, and it was the ultimate of going your own way, in a way, you know, because it was going to be, well it was a life style change for us. Having somebody live two weeks at home and two weeks in L.A. You know, change from business suits to jeans and leather. Those are the things that I saw happening. The things that were most important to me actually didn't change; the parenting, the time with the kids and our time together with our friends and those kinds of things were still intact. It was probably . . . (few seconds silence)

I: You said that you came back to school, you thought, you felt things might come apart. Did you mean the business or the relationship?

CR: The rela . . . well (pause) the relationship I could see changing. You know I never, ah, I never carried it to the fact that we might not live together or divorce. I never thought about that because we actually don't fight, so those things aren't as, but there was definitely a drifting apart. Time-wise, I mean that was an all consuming thing. He was running, W. was running two businesses at the time, two big businesses. One international, there just isn't just much time left over.

I: You just mentioned that you don't fight. I guess that means a lot of different things to different people. How do you deal with disagreements and that sort of thing?

CR: We talk about them. I mean, I really, I've always hesitated, particularly since I've been in this program, to say that. I don't think I've ever said that to anybody, but we don't fight. People say, oh that must be pretty flat kind of a thing. I can remember the times that we've, you know maybe three times in twenty-three years have we really fought. I think both of us are able to say, you know, I'm pissed-off about something and we better, you know, let's get together and talk about it.

I: And in doing that you can come to a resolution that's satisfactory to both? It may involve a little bit of compromise and that sort of thing.

CR: I don't know about the resolution that's satisfactory to both, but boy, I know I'm heard and I listen to him. Usually if you do that you can kind of see what the other person is thinking about. It might not, you know, I might still want to do A and he might still want to do B or whatever it is that we're, but anything that involves us both we'd certainly get together on. You know it comes up with child rearing, it comes up with all kinds of things.
I: Can you tell me a little about having four kids and I guess relatively close together, as you say sort of eight to twelve their span of ages were.

CR: Well actually Chris was not five when our fourth was born, so they're all very close.

I: So during that time certainly roles weren't the same as they are now, there weren't the expectations on men and women, I guess. But how did you deal with that part of it then. Did you find, you said that in that point of your life you felt the feelings a woman feels when she's at home alone and the mate is off doing a thing on their own. How did you feel about that stuff?

CR: I wasn't a modern day woman to start with. I wanted to have children. I looked forward to the time when we would have children. I was not at that point a career person. I had a good job in an accounting department but it was not, you know if I ever thought that we couldn't have children I would have gone and trained for a different kind of job. So it was kind of one of those good paying jobs that is boring. So I looked forward to having children. The things that bothered me being stuck weren't career oriented things. Like I didn't feel like I was missing out on a whole bunch of stuff. It was more just I've got to get out of here for a while. I've got to go talk to some real people, that kind of stuff. I would look after that myself. I had, you know, girl friends and we would share babysitting and I had a woman that would come in once a week and I would have that day off to go and play tennis, or read in the park or visit or have lunch with somebody or anything. It wasn't at all career oriented, it was more time for me. And the other thing was that we had, like we weren't broke in those days. We didn't get married and have kids right away. I was able to have somebody come in and have some flexibility so the stuck part is got more to do with just time out for adult company than anything, you know, my career's falling behind kind of gripe. And that's when I started to teach sewing. I was a sewing teacher and my friend was also a sewing teacher. She had children, I had children, and we'd look after each other's kids while the other one had their day of work. You know, when they grow a bit older and a couple of them in school, that was the kind of thing that I did.

I: How did W., how did that work with your relationship with him? Was it pretty much something you did and he was busy supporting the family working and so you worked that out and it was fine with him, no conflicts, it just worked out.

CR: That's right. It was a very traditional, we still have a very traditional type of marriage in that way. In things that I do around the house and what he does around the house. Traditional or whatever, I don't know. Non-traditional now-a-days. None of the household chores are his, absolutely none, not even the lawn, the
dishes, the cooking, anything like that. Now, that's different, I
don't count on him for any of that. But that's different than ah,
somebody that won't do it. So I'm the operator of the house and I
can say, you know, the lawn needs to be cut and somebody will go
out and cut the lawn. Somebody will figure out, it could be W., it
could be one of the kids. The kids do the dishes and stuff so
there's nothing like that. If we're all going to have a Sunday
morning breakfast together and the table needs to be set, the
coffee needs to be put on, the laundry needs to be put in, then
anybody does that. If somebody's doing one thing then I can direct
that or it just happens it doesn't matter which it is. There
aren't exactly girl jobs and boy jobs but there certainly is, like
I'm the domo, nothing would happen, I don't think.

I: So if there is a block, something's not happening, you're the one
that will suggest that, take the role of organizing, as that's your
role.

CR: That's right. I look at it as being director. (laughter)
Sometimes it needs a lot of direction, sometimes it doesn't need
any. But for sure the onus is not on W. to do any of the housework
and that's, you know, I don't disagree with that. Times are
changing now. When I started back at school, particularly first
time in the Master's program, I had a fam., well I guess you'd call
it a family meeting, and I, you know, one night when we were all
together I said, "hey, I want to talk to everybody about what I'm
doing and what my time is and I'm going to need some help here and
I'm wondering how it is that you guys can help me." So we talked
about it quite a bit and the kids came up with the idea that they
could do all their own laundry by now because they were doing it
partly anyway. So I said that would be great and I'd get everybody
their own laundry basket and teach them how to run the washer and
dryer, and to me that took hours out. Not only getting it down
there but doing it and sorting it and getting it back up, all that
vanished just from one little meeting and buying four baskets that
they could carry their stuff up and down in.

I: Then that was, W. also did that.

CR: No, No, I still look after W.'s, all W.'s stuff. Not any of his,
buying his stuff or anything like that, but all his laundry and
things like that.

I: So in your roles, they sound like they're fairly well defined and
you both must accept them. It works so it's good for you guys.
Was this just something that kind of happened, evolved over the
relationship or, besides the time that you sat down with the whole
family when you wanted to go back to school, was there very
conscious decisions about ok, these are your jobs and these are my
jobs. Or were they something that came about more naturally?
CR: I think they came about more naturally. And in truth I'm from a traditional family. When we both worked at the beginning, those four years we both worked, there's just the two of us, we did do stuff together then.

I: You mean household sort of stuff.

CR: Ya, I mean we cleaned on Saturday morning or didn't and you know we'd both get dinner ready and both clean up. I can't remember, I mean I know I would have been pissed-off if it had worked out that I had a husband that dug in about something. So that was never there, I don't ever remember that non-willingness to do something being there. You know the guy that goes and sits with the paper and won't look up for fear he's going to have to do something. I would say it was evolved just out of ah, (10 seconds pondering) how we were brought and stuff like that. And I probably do a way more than a woman is willing to do today that is brought up under some different circumstances. I don't think about the things I do.

I: They're the things you want to do, your role is something that you're satisfied with.

CR: Ya, part of the time when I really started to think about it I decided to frame it for myself, that that was my job. To me that was, and I was good at it. You know, I'm proud of my house and proud of my family and I was, that was the contribution I was making, was a home-maker. And I didn't work for ages, so I accept that.

I: It sounds like you, you're sense of who you were, your identity, you made a commitment to a particular role and that's because you maybe had a strong sense of who you were, a strong identity, is that not . . .

CR: I don't know about that Peter, maybe, you know the words that go with it are funny. Like a strong sense of role, I never thought of it as a role.

I: Ya, it was just the way . . .

CR: Ya, that was what I wanted to do, those things were important to me. Looking after W.'s comforts, it's very important to me still. The end of the week, you know, Friday night, I don't care how wiped out I am, Friday night is together night and that's the night when he comes home that there's something nice planned for dinner, the house isn't in a mess, that's partly because I couldn't stand it, not because he'd be so impressed. We sit and have a drink, or go out some place and it doesn't matter if I'm wiped, that still happens. Now that's not 'cause I'm, I don't know why that is, it's just 'cause that's what I like too.
I: So you're doing it for yourself also.

CR: Ya, and I guess that would be looked at as a role. I don't know what roles are, so much. It's kind of like I like it and he likes it and I know that its going to be good if we both like it.

I: You've told me a little bit about your pre-marriage time and how you started off, you felt, just a friendship sort of thing. I guess because the dating thing started fairly casually. You lived, did you live in the same neighbourhood, same school, the whole bit.

CR: No, he lived in L. and I lived in K. I started going around with his brother and ah, not going around, you know, dating his brother. And then I met him and started dating him. It was a friendship kind of thing. We had some mutual friends.

I: And you talked about how you discussed things and you both felt that you had similarities, similar interests, and that things were relatively well planned out. You seemed to know really what you wanted and went for it. It was happening naturally anyway but it occurred for you because you also, sounds like you worked at making it . . .

CR: Ya. Just going back a bit. We each had similar interests but the other thing that strikes me as important is that we also had interests that we didn't share with each other. And that was ok. I guess I hear that in counselling now that that's not ok with some people. You know, if somebody has a different interest it gets in the way of the other person. And I don't remember that ever being a big part of our . . .

I: Can you tell me what that is. Two things that you might have interest in that you didn't share.

CR: Well, for one I love the theatre and ah, you know, we do that together sometimes but not like, I like all kinds of drama things and W. doesn't like that. If he wants theatre he wants comedy or something like that. So I get tickets and go with somebody else. And that's ok with him and that's sure ok with me because, you know, I like to be with somebody that is keen about something and isn't not enjoying themself over something. So it's not something that I've had to give up because of that. W. likes racing and I'm not a competition. . .

I: Horse racing?

CR: Well, he likes boat racing, he likes ski racing, he likes any kind of racing. And he's a good competitor, he's very competitive, and I'm not competitive at all. So I don't partake in the type of racing that he does, I would partake in a regatta racing and have some fun, you know, if it's a kind of a fun thing. He's in a high level competition with our boat. So that's his thing and to me
it's super for the family 'cause the kids have all been interested in that too and so that's ok with me. It takes a lot of time and a lot of interest.

I: And so you might share about it or talk about it on just the verbal level sort of say what it was like and how it was for them.

CR: Oh absolutely, I'm interested in it but I'm not interested in doing it. So those are two examples.

I: Carry it through the marriage pretty well.

CR: That kind of thing. For instance I'll go away to the Oregon Shakespear Festival with a friend and that's ok, it's not something I have to worry or think about, will that be ok with him.

I: It has been traditionally and so it's just ok.

CR: Ya right. And there is no jealousies about that or there's not feeling of guilt, you know that he should come, from him or anything, that's just . . . that's an easy thing for us to work with.

I: And then you spent the period of time, four years or so, without any children where you had fun and I guess got to know each other even further, is there anything particular about that time that you can think that . . . you said that they were really good years, they were really happy times because you were having a good time, playing a lot I guess.

CR: Well we lived from Monday to Friday and just got rid of that and then from Friday night to Sunday night we'd be with all our friends either skiing or sailing or camping or something.

I: We talk about companions, you were companions also, you spent time together on weekends.

CR: Ya, then more than ever.

I: And then when the child arrived, how was that for both of you and your relationship. Can you remember anything specific along that . . .

CR: It was scary. What do we do with this. (laughter) It's funny, a friend of ours just had a baby the other day, after four years of marriage and I saw it and it was so tiny and she was going through all the same things, you know you get so excited to have it. You've got this thing and say what the hell, (laughter) and it just brought back all kinds of neat feelings.
Let me see, what was that like. It's sure different. I can remember that as a being much bigger, bigger adjustment than getting married, when the first child came. We had our next child eleven and a half months after so it was really kind of, you know, we'd said well let's have them bang, barg, bang, but we didn't realize that it was so easy. (laughter) Bang. So we were really very child oriented from the start. But we still did, you see I was just thinking, Chris was born in ah, on the 31st of January and on the 15th of February we went skiing for three weeks and he went with us. So our pattern, like we were still able to do those things. So that hadn't . . ., it certainly changed our weekend stuff. Are you looking for like, I'm not sure what you're looking for. I mean it sure changed us because first of all none of our friends had children. We started to be the ones that entertained by dinner parties and also our, like I was at home now, I loved it, I just loved it. W. was working and that was a, like we thought we'd arrived, you know, this was what we'd been working for, building a family. So I can't remember anything particularly that was negative . . . it was just like we were playing house.

I: And it worked, that was the thing.

CR: Ya.

I: W. worked and you were at home working.

CR: And it was a nice time for him. The company was growing and the family was growing. The kids were healthy, we'd never had any kind of problems that way. Nobody was, none of our kids were colicky or we'd probably only would have had one. Somehow, I mean, that doesn't just happen, that's got to be, you know, the kids didn't, I don't know, when I see people that their kids get them angry. Partly we shared that, that looking after the kids. It wasn't just that I had the kids and he went to work and came and kissed them goodnight. Like he really had fun with them so there was a nice - and that's partly what I missed when he got involved in the music business.

I: His time to be . . .

CR: Well it was all time related. His time from me and his time from the family, his time from the kids, it was really a remoter feeling. Like, I'm on my own. Which wasn't there at all in the first part of our marriage.

I: So you just, you felt as you say, just on your own a little bit more, he wasn't there to share and help out and support as much as he had been before.

CR: Ya, I don't even mean physically, he wasn't even really there, he was mentally thinking all this other stuff. People were always coming to house for meetings, like he was just too busy, from my point of view. I don't know from his what, how that was. It might
have been very stimulating for him, I have a feeling it was 'cause he loves that adrenilin go-go stuff.

(3 seconds silence) The satisfaction, I mean, now when I think about it, it was part of what made it very comfortable was being able to afford to have time off and things like that. You know I see young families struggling and not being able to go out for a dinner or have a babysitter for a day or something like that. You know it doesn't take me very long to remember what that's like with four pre-schoolers at home and on the go all the time. You get tired if that goes on and on without any relief, you know. So that was looked after and I think that was instrumental - just to have that freedom.

I: And I guess W. was looking after that part of it essentially, wasn't he. I mean be able to go out and fulfill that and allow you to have that time together.

CR: Absolutely, he's always been a good provider, always has. I've great respect for his ability to, you know, even after the bankruptcy he's just worked and worked and worked and he's got back, well it's getting there. You know the end of the tunnel's in sight and it's from hard work and not giving up.

I: He didn't give up and you didn't give up either. Sounds like you were there too.

CR: No, but I wasn't the one that was having to, you know, go to the banks and make the money and make the decisions and make things grow, I mean he's really, he's very clever at that. Very. I mean if I was the provider we wouldn't be where we are so I keep reminding myself about that. I'm sure glad he's the provider around here, counselling's never going to get us very far, it just happens to be what I like doing.

I: And do you still have a child at school?

CR: Um-mmm. We've got three. We've got our first, our first son was killed you know, and our second boy just graduated from M. this year and we have a daughter in grade eleven and a son in grade nine.

I: So if he's still in grade nine, so it's really, they're not gone, they're going to be there for a few more years. Your life hasn't taken a, you're back working, you're going to school right now and so there's still, things are the same as they've been for a number of years 'cause there's kids at home to look after and there's that sort of aspect of your life to keep you going, to keep going I guess.

CR: Ya, that's right, although I see it overlapping now with my own career development. It's not kind of that that's going to end and then the next stage starts. I think my next stage has started, you
know, and it's kind of integrated with the fact that they're starting to leave school, to leave home.

I: You said you got into coming back to school because of sort of looking into the future and thinking about the fact that things may change and you might want to prepare yourself, is that right?

CR: Oh ya, for sure. Things were changing for me and I had not developed any skills. If I was going to be a - or wasn't ever thinking I'd ever want to go back to the B.C. Hydro in the accounting dept. And that was always available. I used to go back part time. But if I was going to be on my own in some way, whether married or not married then I wanted to have some training. That's when I started back to university. Sure it's a long time ago because I did my undergraduate degree first. And I didn't start into the master's . . .

I: So you were thinking then that perhaps that marriage relationship might falter and you'd be on your own. Was that part of your motivation for getting out or was it . . . ?

CR: I don't know, it's kind of interesting isn't it. I've thought about that. I know that the position I was in at the time that was uncomfortable for me had to do with our marriage and the direction it was going in. It was confusing to me as I said 'cause our marriage was not volatile. It was stable, and we were still reliable and very fond of each other. But we were, our direction was different. We were starting to go off in a different direction. But not in the sense of turning one's back on a part of it. It was like if you suddenly decided to go and ah, you know, you're a counsellor and you suddenly decided to go and be a sculptor, it was in Greece. You know, it's a different direction and so there's some decisions to be made. It was more like that. So I started to look at myself 'cause I'd always felt very secure up until that time. I don't know if it would have happened anyway or not, that's always something I toy with. You know, what made you start to really look and search. I'd always wanted to go on in university but I hadn't. I'd come for one year after high school and gone off on a trip and gone to work and so on. So I decided that I'd start back to university and T. had just gone into grade one and that was our last child so I had the time. I was thinking, well what will I do? 'Cause now I've this time I'll either get a part time job or something and I chose university 'cause I wanted to build something. But in the back, I mean that seemed to be the catalyst that made me say, "now is the time to start doing it."

I: What was W.'s reaction to . . . what do you think he was feeling about it?

CR: Oh, I know what he was feeling about it. He was very supportive. Very supportive. And that's typical for both of us. Except for the music business. That's why it's such an issue because it
started out innocently enough in being supportive but then it got more involved and more involved and we started to think differently about it. And there was no resolution. That's not a typical pattern in our marriage, we usually can talk about something. If I want to do something, he's always supportive. He's a very positive thinking person. And I think that also is a tremendous boost as far as the satisfaction that I feel out of living with somebody like that. I'm never, you know afraid to bring up an idea or suggest . . . you know if I went home today and said, "look I'd love to go and live in France for a year." Well he wouldn't just say well, "forget that." Like we'd talk about it and come to some kind of a . . . we could or we couldn't. So that is a quality that I really like.

I: Is there anything else you want to add?

CR: No, I think that's it.
INTERVIEW #2

I: Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfaction in your marriage from the beginning until now or you might like to describe vignettes of experience that typify the satisfaction you feel.

CR: Ok. When you're saying that, the chronological with the vignettes in it might well be the, I feel comfortable with that one. In other words that seems to a have a flow to it to me. And so maybe to give you a little bit of background. I've known C. since she was fifteen. We both came from K. She went to a different school and came really from N. K. which is separated by water and a bridge. So she went to a different school and all that than I did. She was fifteen and I was seventeen at the time. And so you might say sort of like the hometown sweetheart number. At any rate I went off to university at nineteen and we'd been going out all that time.

I: You mean during high school even though you weren't in the same school.

CR: You know, we'd meet on weekends and things like this. But just sort of like boyfriend - girlfriend relationship. Although I think relatively early in that relationship we'd even talked about the potential of it becoming one which would lead to marriage and all those kinds of things. At any rate, what happened is that we did get married at a relatively young age. Me, I was twenty-one at the time, C. was nineteen. At the same time of course I'm going to university. By this time she was working. She'd finished her grade 12 and she's working. She's a bookkeeper so it was easy enough to get a job and all those kinds of things. So in fact she had the money. And I needed the support, right. It was looked upon, certainly I think by my parents, as like, why wouldn't you wait at least until you finished university so that you know, you see a bit of an end to something and you start married life after that. Not that there was a tremendous opposition but there was certainly some, some concern. I think that it would be at that level. I guess what I'm saying through all this process is that family is very much at both sides. In other words it is larger than just the both of us. There's C.'s side of the family and there's lots of brothers and sisters and she's the oldest daughter of six kids in that family. Whereas our family is, I'm the second son of four kids on our side. But both families are very close and ah, close within themselves. It was only after we got married that they became sort of attached to each other as well. So in other words those are made essentially as family decisions. And once we'd made the decision that we were going to get married, I mean, they all said, well that's fine, go for it. We don't know how you're going to get along at university and things like this but you guys have made that decision and we respect it. So we got
married. We came down to Vancouver. I think it was a somewhat scary situation for C. She'd never really travelled and it meant also that, I think that the set of friends that we had then, which were university friends and so on, were basically my friends. In a sense I guess what happened over time, and I think what does happen with marriage and for women in particular, is that not only do they lose their last name but they lose a certain sense of identity to that name. Often even the friendships that go along with it. The friends we had became basically my friends. Of course we kept coming back to K. and had relatives on a regular basis and of course we still have family and all of that connection. I think also that we had attitudes in those days which were, thinking back, is sort of like what does one want to do with that university education. Where does one want to go and things like this. I know looking back at career opportunities and things like this I just didn't know what the hell I wanted to do. We never thought about having kids, in fact we definitely thought about not having kids. That would certainly put an end to our options. I think that was part of both our conscienceness. Although we never really, I mean there wasn't even really much discussion about that other than that was sort of like intuitively understood that somewhere we had to make some decisions about where we were going. Quite clearly that couldn't happen until after university and even then we're not sure of what was happening.

I: So you did sit down and say if you were going to have kids in ten years.

CR: No, No.

I: You just weren't sure, you both seemed to realize that you . . .

CR: And yet as I say it wasn't something we'd sit down and have this great discussion about, but you know, like I say, intuitively we did all those kinds of things. I think other attitudes too are important because they change over time. That part of married life and I think particularly for C., you know, I can think of times, like the thing that you did on the weekend is that you went out shopping and so, you know, she looked forward to that. It was going downtown and do the Bay, Woodwards, Eatons, you know, the triangle there and it was three pairs of new shoes, it all had to match those kinds of things. That was a way of life that was inherited from upbringing in K. That was a way of life there, the clothes and all that, so it fit in right here. I distinguish that from C., separate from myself, because I was just leading this university life where none of those kinds of values really matter. Now I don't see those as parting values but definitely dissimilar values that occurred. I bring that up because C. changed tremendously over time. I think also - I don't know what role it plays, C. was brought up Catholic and I was brought up Anglican, definitely not strong Anglican. C. was definitely brought up as a strong Catholic simply because you don't have a choice. I think
for the first time also in her life that she had to come to grips with attitudes towards religion and things like this. And I think from a university perspective and a not terribly orthodox religious perspective. These views differed. Now again as part of the sort of tolerance on my side, or whatever, we got married in a Catholic Church. I changed over to be Catholic to get married in the church. If you want a church wedding you have to become a Catholic you become . . . that's it you see. Now again my family is, like wow. And not only that we used to go to church regularly. Slowly I was like, "hey, why do we have to get up, you know, I've got a hangover," or whatever. And of course I was seen as the . . . and that wasn't a great struggle I essentially have to mention it because I don't think it became a source of really of grief but obviously C. obviously bent that way too. She went away from there and has over time sort of questioned that whole role of church within orthodox religion and things like that. And sees now more Christian values, spiritual values and things like that. It's much more important than becoming an orthodox anything. So in other words the values are important, the orthodoxy isn't. So those are some of the vignettes. Through all this I think that I'm fairly tolerant. Somewhere along the line my values were, were . . . she's changed the greatest because of my values. And I'm sure mine changed as well.

I: Originally she was into dressing well and all this sort of stuff and the church attitude was way different and she's leaned more toward where you were.

CR: Also, I think why I bring the historic context because there's some number of events in our lives that helped to change some of that. One of them is that the kind of friends that I had in university were people who began to travel. A couple of friends in particular went and played hockey for Belgium and went over there just to play hockey and work and they have them work just to play hockey over there. And they came back and did a slide show at my place. In fact I remember distinctly, I fell asleep during the slide show, I think I've done it ever since. But never the less it left this impression on me and it left an impression on C. as well and this was right during my fourth year so it was coming up to my Bachelor's. It was coming to a point where I knew that the career was finishing as a university student. I had no desire whatsoever to continue on nor did I really have the marks. I only saw a B.A. degree as a means to an end. But keep in mind that this is 1967 and a B.A. was a means to an end. That's when all those interviews used to happen out there at U.B.C. . . . (talk about career choice and the first job he landed). . . . And I got one, I was working for Eatons contract sales. In fact I had a, I was the regional office administrator for B.C. and Alberta.

I: Just like that, like first . . .

CR: Bang, just right now.
I: And all this time was C. working as a bookkeeper?

C: Yes, and as a bookkeeper for a real estate firm that through mergers and takeovers kept changing its name. And so she changed locations a few times, from downtown going up to 41st and Arbutus. What happened was that here in '67 I had seen these slides, Europe and things like this, and in my mind I'm saying, "hey, that's something that I really want to do". In other words what I'm beginning to see is that here I've got to get a career or something when the B.A. finishes. I want to travel before I ever really make those heavy decisions, I want to see more of the world, and I'm making those kinds of decisions without really articulating with C. other than saying, "hey, look it, we should be there, let's go for it." And in fact I remember seeing that slide show, it was probably somewhere around about February and I says, "listen C., I'll tell you right now, when we when I finish and I get my degree I'm just going to work and we are going to split!" She says, and this is where she is the practical side, she is the bookkeeping and all that, she says: "forget it. You are going to split, but what money?" And of course she is right. I said we just can't wait around and I guess what I was really saying and reacting and thinking back on that, how can I start a career of something and then leave it, but then I realize that's exactly what I had to do. And so I went to this job knowing full well that the job was a means for an end and the end is leaving. And so, as I say, all of a sudden walking into this job with three piece suits on and managing an office staff and all those kinds of things.

And I really enjoyed that experience, it wasn't too bad. Except that I also had then some subtle and less than subtle sort of hints from the management perspective, of how one has a whole ... sort of being a manager that you have to have a certain amount of trappings. In other words my boss was saying, like, "how come you are still living in a basement suite in the West End, you should be thinking about a house, mortgage, tied to the job," right? Kids and so on. And I used to have an Austin mini, it was C.'s car. Keep telling her that's why I married her. But what happened is that he would say, "well you know as a manager you should now be thinking of a half-decent car," because I wasn't going to spend any money. In fact, as you know, as a student and you do know, is that you are able to make do on a relatively small amount of money. And I mean we continued living that way. And each month - and I got somewhere in excess of 600 dollars each month, and that was a hell of a lot of money, it just all went into the bank. We kept living off of C's salary. Yeah. And so it just went ...

I: And all this time were you guys talking a little bit about taking off and was C. accepting it more?

CR: Yes. And then it only became the dimensions of the trip itself. Where was it going to be to, and things like that.

I: How did she happen to change her view from, no way, to ...
CR: Oh no, she wasn't ever saying no way to travelling. What she said was no way of travelling without money. Because she initially thought that it was quite exciting, quite interesting. I don't think she ever realized the parameters. I guess also what I'm also suggesting here is that from K. she came to V., she lived in a compartment in a sense. In K. you are protected by friends and relatives and stuff like this. Married, she came down and she had me and was able to do things like that. Whereas coming down to university I came alone and did all those kinds of things and like transportation, you never had any money in those days, you had to borrow money to get through university, student loans and all that kind of stuff. And I mean one hitch-hiked. And you understood the whole hitch-hiking mentality and how to live with nothing and all that kind of stuff. And she really never had that kind of experience. Other than the occasional time when I'd take her along. But her contact with university was through my friends, like we used to go to parties and like that, more than like, her friends at work, the places she began to work. Now she gets to know some of these people but never to the degree of my people, of my friends, things like this. So she got more and more exposed to the university scene in terms of the party scene which would often involve not just a matter of going out there and drinking and all those kinds of things but would often involve some kind of political and philosophical debates and things like this. And she started getting more and more into that and enjoying that sphere. And so that when I started working, if anything I felt that I was the one who was somewhat deceptive, in that I knew that this job was only going to be to a certain degree and in fact it was, it was 10 months. And then I just told my boss, I says, "well you know, two things are going to happen, one is that I now realize that I want to go back to university for a degree, I don't know what kind. And the other thing is that before I do that there is no question that I really want to travel," and I was actually thinking in many ways of an MBA degree. (both talk at same time) ... then I could get much more of a choice and the MBA degree was just becoming important at that time as well. And anyway he said, "fine, good recommendation and everything else, come back here, feel free." So we took off. And that was in 1968, we took off. And again, maybe to give some of the conservative background of C's parents and so on - they said "you seem to have $5,000 and you mean to say you are just going to take this and blow it?"

I: A lot of money.

CR: It was a lot of money. You have to keep in mind that it could have bought a house for ten or twelve thousand dollars, and a decent home. And to have five thousand right there, man.

I: Wow.
CR: And so they were saying, "how can you do this? You are just going to go over there and how are you going to get around? You're just going to hitch-hike?" Whoooooo - It was all treated in sort of a like joking manner and things like this but they just had a very, very conservative background on her side of the family. My mother has always been one who wants to travel, anyway, so she was saying, "hey, I wish I could come!" And so there was never really any static from my side of the family and there was always that sort of like, if anything I suppose, encouragement to go. But for us, and I always said this later too, after travelling, is that I think that was the greatest change for both of us because I can think of a couple of situations when you are working and going to school and stuff like this, you are not really together all that much, you are at home at certain times and you are away most of the day. And things like this. So, in terms of actually being together and conversational time - what it does it really throws you together. And it throws you together under circumstances which are really potentially complex situations.

I: The travelling part of it you mean.

CR: The travelling part. Because there are times when obviously you are lost, you are hungry, you don't know, you can't talk because you are in a different country and that became a real problem, that one, for C. in particular.

Our first experience, what happened we went to Ireland, hitch-hiked around Ireland, and that was a good experience. Hitch-hiked around Scotland and England and that was another good experience. And then as soon as we hit the continent, hey, can't speak. I just remember the scene, and she was in tears. And of course then her reliance upon me, in that kind of situation, and I just didn't have the answers. But this kind of story is only symptomatic of the kinds of stress that you can be under, and you have no one to turn to but yourselves. And out of that you begin to change. And the other crisis point that came in the trip is something that we had discussed before. And that is how long is the trip going to be! (laughter) C. says it was going to be a year. We'd go to Europe and trip around Europe and come back from Europe.

I: And this was '68 so people were just starting to do this.

CR: Yeah, just starting to do this, exactly. And I said I think what we would do is that we should go over there and we should, I should back up here. She says a year, we were going to go to Europe, and then she was thinking we might go around the rest of the world. And I said what we do is go to Europe, trip around Europe and work a year. See if we can get jobs. And then work for the winter and then go around the world.

I: So you had two basically different ideas about what was going to happen.
CR: Yeah, that's right, and I'd mention occasionally like "if we would spend a couple of years travelling this would be great." She is saying we are coming back after . . . But other than that it never came down to that until it came to the end, it came to September or October.

I: The year was up?

CR: Well, no that was because we left in April or May I guess, the end of May. And it came down to the end of September so the decision was to either keep going around the world, or you stop and work. And I would say, "that's not going to work." And she said, "well Jesus I don't know - I don't want to do this and I think we should go on and besides," she said, "start working, where the hell will we work?" Well we happened to be in southern Germany at the time and I says well maybe I can be a teacher. I had my B.A. but not my teaching degree. But there's all those Canadian bases down there. And I went to Lahr and places like this and couldn't get on. And then I heard about a place where the Americans were hiring anybody who wasn't American. Because what happens is that they have their army bases there in the best part of Germany and it was sort of like a last ditch effort. So we walked in there, in this place and they hired both of us.

I: Really. To teach?

CR: No, C. was what you'd call a redeployment clerk. What she did is she was the one who was typing out the orders to send them to Vietnam. And I was a billeting clerk, because this little community of Oberammergau is where there is really a NATO base and a high school. We taught them everything there from how to assemble weapons to typing, and things like this. So once we had the job and the conflict was over and then we became stabilized. And it was the best, looking back on it to realize the crisis we went through between, like I really pushed looking for the job or jobs plural, and that was, there was times, I remember in Lahr in particular, there was a fair amount of conflict over that.

I: Did you ever get to the point where one of you, where she said I'm going home or anything, you were still sticking out?

CR: Oh no, never, ever.

I: So you were kind of, you were figuring that it would be best to get a job. And C. was saying, "well maybe we should travel," but she went along with your looking for work for a while to see what would happen. And then I guess the fact that she got a job helped out.

CR: Yeah, that's right. So I mean in retrospect again those were probably some of the best years or year we spent. We skied for the year. And we met all these people who we then talked into coming back to Canada. And not only that, just the realm of friends
because we all lived in this old hotel that was taken over by the American Army with communal kitchens and stuff like this. And there is people from Australia and Ireland and Scotland and Canadians and just everybody and from all this global content of people - and of course we all became really good friends over time and it was just one long party time. It was. It was fantastic. I was just showing some slides of it the other night. One of the other guys; this guy Herman, not in the town we lived, but in another town, was a Canadian, found out other Canadians were living there and he used to come and commute regularly over to our place and he was just over here the other night. And then I got a letter from another friend of ours who was just another Australian guy and he went back to Australia via the Trans-Siberian railway. In Japan he met this woman, this Japanese woman. And in the last five years has been living in Japan. He's got four kids.

I: So you guys kept in touch with some . . .

CR: So we've kept in touch with most of them who were there.

I: That's amazing. That's neat.

CR: In fact the next trip we are going back to visit them next year.

I: Are you?

CR: Yeah.

I: So it's kind of been a core to through your relationship, the whole travelling thing has kind of . . .

CR: Yeah, and a core is not only the experiences and being together and ironing out, I think, any sort of stress-related issues which ultimately come from that kind of thing. But just talking about life generally and being able to communicate on that one to one and making decisions which, well, I think I've probably pushed more my - I've made more of the decisions. I think C. certainly feels that she probably had a lot of influence in most of those decisions. But any rate, then we headed down to Africa and we hitch-hiked around Africa, and I thought that like from her relatively no hitch-hiking experience to hitch-hiking around Europe. And we used to sleep on the side of the road just to save money and go to a campsite every other day or so just to have a shower. And then going to Africa. We started in South Africa, Cape Town and we hitch-hiked up through Rhodesia, now Zimbabwe, through Mozambique and into Malawi. We just literally ran out of roads. But I was thinking later, you know, with a white woman, we were just one, the wrong color, I'm not sure it was a wise thing to do. But having done it, it was a great experience. But even then there was this whole terrorist element and there is a certain amount of fear that you're because we got trapped a few times out there in the wilderness.
I: And you guys must have gone through a lot of little experiences that you both shared . . .

CR: Yeah, as I say. And then we went on and just had more and more good experiences in terms of like, we went to Australia, we worked in New Zealand; the next winter we worked in New Zealand.

I: So this is your second year on the road.

CR: Yeah. The second year. And in the meantime I know that were coming close to the end of the trip. And I know the two years is coming up, and I know I've also got to make some decisions. About like, what am I going to do. Now, community colleges were opening up. And I've always thought of one aspect, is teaching, I don't mind teaching. But I just was not into teaching elementary school or high school and that whole sort of book like, oh what the hell is it called, you can see the picture of that apple.

I: Teaching as a Subversive Activity?

CR: Yeah, that kind of thing, you know. As I say one of the big problems is you are almost handed the curriculum, you have a certain flexibility within it, and then there is all that political bullshit that happens and then the discipline action, so I just wasn't into that. But meanwhile the community colleges were opening up and I knew one of the people who were involved in it, one of them was N. R. Because I knew him from K. So I was reading, here I am in New Zealand, and here I am I'm going to write away and see if I can get an MBA and write to a few universities. The alternative is that maybe I should go back into geography and do this thing for community colleges. So I basically get rejected with all the MBA programs, I never had the marks. So we finally get back to Canada after going to Hong Kong and spending some time in Japan, it was Expo '70 in Japan, just coincidentally, at that time. And through this Japanese woman, who this guy A. married, eventually, he'd only just met her then in 1970. We met her in Australia, she came to Australia with him, she gave us the addresses of and wrote letters to her parents and her family and we stayed with them in Japan . . . And they were in Kyoto, which is like 20 minutes down the track from the Osaka World's Fair. So we stayed there a week with them. They spoke no English and we spoke no Japanese, and we all had a hell of a good time. Just a hell of a good time. But . . .

I: What an experience.

CR: Yeah, it was, it was all, as I say we'd changed so much. And I say we, I think mostly C. had a tremendous transition going from three pairs of matching shoes to hitch-hiking and really being part of that.
I: When you started thinking about going back to school and all that sort of stuff, how did that work in terms of decision making for that one?

CR: Somehow, and again, it's like osmosis, I was making a decision about what to do with my life and I just assumed, that, you know C. would work and put me through. And somehow that never . . .

I: Wasn't accomplished.

CR: No. No that was really, that is quite in order. It was really most important that I eventually did something with my life. So I just said to her, "God you can get a job as a bookkeeper anywhere, God, don't worry about that one." So she didn't, that's just the way it went. So that was the interesting part of the whole process. So when we did come back and I'm basically rejected from the MBA program, well then I'm sort of thinking like, how am I going to get into geography? Because you see in those old days you had the double major, and I had it in economics and geography. Not the single major. And of course I'd never taken, like if I was going to go into a Masters degree in geography, well you'd have to take all the right prerequisites and that, well I didn't take any of those kinds of things. What happened is that you are feeling a little bit older and you've got this two years of working and travelling, well three years - a year of working experience and two years of travelling, well three years - a year of working experience and J.C. was the Chairman of Geography at the time. I remember walking in and saying, listen, I've done all these things and I want to get a Masters in Geography, and lets go for it!" (laughter)

I: SFU?

CR: No, UBC. I was going to go to SFU next if I didn't get past the door on this one. And he said, "well, we'll have to look at our records," and stuff like this and I says, "well I can tell you what the records are, I didn't do terribly good in geography, but all that's changed. That changed my life." It showed me the direction I wanted to go. I knew a couple of grad students there as well, and N. was one of them. And so anyway, I mentioned what was happening and that I knew a few of the students and he says, "normally we go through this long and protracted struggle of references and stuff like this but tell you what we'll do. You take a year of the courses we prescribe, all third year and fourth year, and if you pass those with good marks, not only will we let you into the program, we'll give you some credit for that."

I: Graduate Credits.

CR: Graduate Credits. Not defining how many or any of those kinds of things. And meanwhile, you see we come back, with no money, and we get caught in this situation where we were trying to rent a place,
knowing full well by this time we want to live in Kitsilano - we know where we want to live. And knocking on doors and saying, "we want to rent your place," and they say, "well have you got a job?" And we say, "well no, we don't have a job because we don't have a place!" And they say, "I'm sorry if you don't have a job you can't have this place." A catch 22 number, you see. Sort of like, by South Africa we knew what discrimination was all about, only there is discrimination against us in this scene. I mean eventually we did, we got a place on 13th Avenue. And that became a tremendous party house. And C. got a very interesting job as a bookkeeper for Erickson-Massey. And it just, it was fantastic. So anyway, off I went back to university. C. supported me again, and we are playing as a grad student and so on and we used to have these Friday afternoon, late Friday afternoon hockey games. C. used to come out there and she used to play hockey and got involved with that and so she was very, very much involved with the university scene. So I can still see J.U.R. who was the old father of Geography out there, (both talk at same time). Here he is on the line with C. who is called the Chicken. He calls her the Chicken still to this very day. So I see him and he says, how's the Chicken? And then we all go back in the Grad Centre, you see, and some of the profs and stuff like this and we all sit down and have few beer and the party would start from there and away it would go. And so she was, you know, the second go-around with university and so on. She had this worldly experience with travelling. Not only worldly experience and travelling and all of the things we had seen, but, as you begin to see those things you have to begin to put them into some kind of context of politics, of economics of why people are being exploited and all this is part of, wherever you stopped you ended up questioning those things, you see, and so an education, and informal education was really happening. But she also, at the same time began to miss not having a university education. And in fact enrolled in a couple of courses at VCC. A philosophy course was one of them. And an English course. I can't remember what kind of English it was but it was like a philosophy course as well. And later she went to D.C. when we finally moved out to C. It's at that time when I was finishing my Masters degree which was in 1972. In other words no one saw any expansion of them at that time, they had all been established and we really didn't know what sort of dynamic was going to take place. And of course later, so this is by 1972, by 1975, 1974-75 they started to mushroom. And the thing really caught on. But it was really at that stage that they didn't. So here I am, by this time people like N.R., he is the chairman of C.C. and I say to N., "for Christ's sake hire me!" And he says, "one, we don't have the funds, the other we don't have the demands." And yet on the other side of it I didn't want to go back to K. and really neither did C. So I end up with a part-time job at C.C.. Not that I'd had any other offers! (laughter) You know, teaching one section, but all of a sudden that career was launched, I was in. Then that's when we sort of decided that we would start a family.
I: And C. was still working for Massey-Erickson?

CR: We used to go there too after work at times and sit around with those guys. I used to enjoy that one too. And finally, I shouldn't say finally, this is like nine years later, C. gets pregnant.

I: And you guys had planned that fairly well, like you've said that you'd thought about a family.

CR: Yeah. And we sort of said, "yeah, let's go for it," not knowing what the future would be and hoping that C.C. would develop and of course it did. Then in '74 I was on full time but part time, in other words they didn't give it to you, you can have all those sections but we are not going to call you full time. Just in case we ever have to go back the other way. And so that's when she became pregnant, and "we're taking a chance," you see. But then we decided once she becomes pregnant, how can we live in this apartment, its time to buy a house. So we moved out to C. and I didn't have any money, but that's when I went to my mother. My father died in 1968, when I was in Europe. But he had a couple of strokes and stuff so I knew that there was the potential.

I: It wasn't a total surprise.

CR: And so from the insurance my mother had some money left over so she helped us out with $15,000. And I guess we'd saved four or five or something. And then we got a $25,000 mortgage for the house. Just a cheap house, in C. But then there it is, we could then have this family. What happened though is again with J. C. had an extremely bad pregnancy. She was in bed for four months. And J. was two months premature, he arrived on Christmas day. But she was laying in bed for four months, and I'd teach, and I'd come home and I'd do everything. And that was really tough.

I: So it was not a wonderful experience, the pregnancy was not something that you would remember.

CR: No. But it was something that we had really shared though. And then of course out of that J. became really a special child, because as a premy they still didn't even tell us we were going to be out of the woods. So we go into the intensive care ward for I guess ten days before he could even come out of there. But as I say, out of that hardship in many ways often comes a closer relationship. And so that was all well and good. I think what has happened, this September we've been married 19 years.

I: What was it '65, because you graduated in 1965.

CR: Sept. 1965. But, out of C., we just couldn't handle being in C. any more and we both came to that realization fairly quickly. But I didn't know where to go. So that again, by a series of, more by
accident than by design, we ended up here. On 0. Road. And then again, much changes over time. As I began to get into 0. Road I started teaching more about environmental issues and things like this, in particular about energy, solar. But I trapped myself at 0. Road because what I did is that I located the house right in the middle of the woods because after being in where you are cheek by jowl you want to get right into the woods. Unfortunately I'd put myself too close to the parking lot and all the woods weren't mine. (laughter) You can only chop down so many of the trees — and so I couldn't really get the sun in there. I was quite willing to modify the house, so that and the other side of it was that by 1979 I already had the fear that there was going to be a collapse, total bank failure, the depression we are in. And I told this to a number of people including C.'s brother who is quite involved in the stock market. "Listen I don't want to be the prophet of doom, but my feeling is from a number of sources that I've been listening to look, bail out of things that you can get out of," and it kept going up until 1980, 1981, it started going down. And in that time, two things, one not only did I want to get something solar and build it myself, but two, I wanted to get out of the mortgage. And I did by selling that place off. The market was still going up and I sold it. I could have sold it for more, no doubt, but you never look upon that one because if I'd held on any longer I might have still been there, have still had a mortgage and stuff like that. So I was able to sell out of that, buy this property, and again the burden fell to C. to do everything in terms of once I started building this house. Totally looking after the kids, totally run the house — which we rented down in L. And so I was working and building at the same time. But then like I say I think that brings us up to where we are today.

I: And then you had your daughter come into the middle of all this?

CR: Yes, M. We had M. I think it's, she should be six in August, I have to subtract. (laughter)

I: In nineteen-seventy, . . . well, 77.

CR: Seventy-seven, ya that's right. And then we decided that was it for kids. And the other thing that happened, I think for both of us, but me more importantly than anybody, is that I've still got that travel bug. So after teaching for two terms, when it comes to like the spring, end of April, I start thinking, hey, and start planning for the next events. When you have kids, you've got to be within certain bounds. Again, they don't have to be literally that refined, but I ran a field-trip course to Europe, where C. and J. came; J. was 5 months old. So I mean . . .

I: You were able to work it out.
CR: Yeah. And that was another tremendous experience. And we did it as a family. I'd thought of doing other field trip courses but I think it's too tough often with two kids. Because I won't do a field trip course without taking everybody. And we are actually working on one next to go to Japan and we might still do it but it won't be for a few more years I'm sure. We've taken the kids across Canada, camping up into the Yukon and things like this, so I've still got that travel thing. But next year its going to be a major trip, we're going to go for four months.

I: Great yeah, so that whole scene is just carried on.

CR: Ya, it repeats itself.

I: Whereas if you'd gone by yourself you wouldn't have experienced it together and you would have been two different places mentally altogether.

CR: That's right. I think also its developing a certain respect for each other out of this that . . . They are not done in terms of like it's a fait accompli. They are usually just discussed in one way or another. And I think individuals, or kids even, have to have a certain amount of tolerance, otherwise you'll always end up, like there is a conflict situation, and I think that's something we have always tried to avoid. Is that kind of conflict. Because there is always ways of doing things. Always ways of doing things.

I: So looking for ways of dealing with situations without deeply conflicted . . .

CR: Yeah.

I: How do you manage that? How do you think it happens? Like you say you are fairly tolerant, . . .

CR: I think its just a respect for each other. That's a basic. We've been through so many, so much, had so many experiences and its just . . . it just comes down to respect. I think that's, that's the main line.

I: What about when C. was going to school, you said it started and then when J. came along that ended.

CR: That's right. Those were good courses though, God I think I learned as much as C. learned. I'd never taken a philosophy course and she was into all these different philosophers so we'd discuss whatever was the essay topic. She had to do the essay topic every week or two weeks or whatever the hell it was. Oh, just great discussion! And she'd tell me what the guy had said at the university or college and I'd get my two-bits in and she would get
her two-bits in and somehow the essay would mature, of course all of them would end up as A's as well. But I guess as with anything if you really put the effort in - it's just like when I was put under the gun to try and get good marks to get into my masters. Out of 12 courses I got nine A's, the other ones were damn close, I'd never done that before that's for sure.

I: There is one thing that I wanted to go back to, way back. You said that when you guys first started going out, before you even got together, was it a situation where you knew one another, just sort of C. was a kid around town sort of thing?

CR: No.

I: Were you sort of going out together right away, or did you know each other as friends at the beginning?

CR: What happened was that this friend of mine W.N., I guess he was growing up with D.S. D.S. was C.'s best friend, and so anyway, we ended up meeting up at a bowling alley is what it came down to. So I think I asked her out or something. On the weekend we went one or two weekends or something like this and then there was a bit of a falling out or something, she probably thought she could get something far better. Oh ya, she was going around with the mayor's son for a while.

I: Oh really, oh wow. How did you compete eh?

CR: Exactly, exactly, it was something that, when you are going to school, I don't know, maybe because its so long ago I can't remember that well. You are going to school and you are looking forward to the weekend and the weekend is always a party. While you went out with that individual you are really with the group.

I: Yeah, right.

CR: It wasn't like it was a heavy date where you both went off to some secluded area. It was always like a party. "Where're you going? I'll see you there," and that kind of stuff.

I: You said you were 17? Grade 11 or 12 or something? Couple of years of high school worth of doing the dating thing. And then you went to university for two years, before you got married?

CR: Yeah.

I: So you knew each other for at least four years.

CR: Oh yeah, oh sure.

I: You've known each other close to 25 years. That's a lot of history.
CR: I've known her longer than I haven't. That's right it is a lot. It's really, it's been a long time. But a good time you know.

I: You had done a lot before you had kids, and having kids really changes your life a lot as you know because it, well it just changes your living patterns totally. Plus you had a stressful pregnancy time and stuff, but it sounds like that went pretty smoothly regardless, in fact even maybe drew you a bit closer because of the . . .

CR: Yeah. I think so. I think it's just like you go through stressful situations often from the exterior environment, whether it's travelling in a foreign country or whatever crisis that comes down, as I say, a bad pregnancy or whatever it might be. But yeah, I think what happens is that since you go through those things not singly, like, all the questions are only within your ownself, that you are able to share those things. I think that's just something that we've accomplished. That as each external situation happens, stressful, or crisis or just decisions generally, is that what has happened is that we have been able to make those decisions, I think as a unit, and I think that's really helped.

I: So you look to one another for . . .

CR: And it's the same like, exactly, even the way I am right now. I've taken on more and more things, so that even this whole political thing that I've done up here, I couldn't have done that without, I mean I didn't do that without talking to C. That decision will have to come up again since the election comes up in November again. And so now we've got the assessment of having had two years of doing that, and we can see the amount of time that it takes to do it, that then we will have to make that decision as a family unit. It's really rewarding in terms of satisfaction of making decisions and all those kinds of things and being involved with the kind of decisions that effect everybody's life. Not satisfying in terms of any money. But it's been a great experience because I can use the experience I've had with politics in teaching. But somewhere one has to say, is that then more and more at the expense of time with the kids? And there is no question it is at the expense of the kids' time. It's just whether you can do all those other things as well as the kids not feeling that they've been really cheated of time. I think as J. gets older and M. gets older that they too will become part of the decisionmaking process. I don't know if you've seen - no you haven't - I'll show you the kids' bedrooms upstairs - they designed what they wanted for their bedrooms and I built it. It came out of their talking about things like Jungle Jim or something. But they also wanted bunkbeds to sleep in. But when you question them they really both want to sleep in the upper bunk. So they have it. There's a lot of other things they wanted in there. They wanted to come down a fire pole, stuff like this, and he does. But he wanted also a slide, the slide should go from up there to right down here in the
living room. But you do have to draw the line somewhere! 
(laughter) I think what has happened is that the relationship 
between C. and myself has grown now into a relationship between the 
four of us in terms of the kind of decisions that are being made.

I: And C., I know that C. is not totally, she, she knows what is going on politically, what you're dealing with. It's not something that you go off and do. You come home and you talk about it and deal with it?

CR: The truth of the matter is that C. has become more political. You know how some people are sort of like they're the visual side of things, you can sort of see them and they represent some political things and then there is the background people who do all the writing, do all the (inaudible). There it is, you see. I think we've got more letters coming from people like Bill Bennett and Pierre Trudeau in this house as return mail from what C. has written about - from issues that I think really affect everybody. From nuclear disarmament to simply zoning and things like this that affect our lives.

I: Yeah, I guess to me it seems that the important thing is that it's not just something that you just go off and do . . .

CR: No, that's right, it definitely isn't.

I: It happens lots and that's where things start to, I guess fall apart, or where the interests become so different that you start to drift into different directions I guess.

CR: Well, that's what I said as the kids came along. Now we are a unit of four, and we plan holidays and things like this, I've got this great trip planned for next year but I am already testing it - talking to the kids. "Now how do you think about going here," and stuff like this. I mean, we're going to go where I want to go! I just want to make sure that they understand why. (laughs) But also the key element is of course that C. wants to do this trip too, . . .

I: That's great, you did great, you started at the beginning and went all the way through.

CR: I think in cycles.

I: Yeah, so your life has gone in, I don't know, what it is, five year cycles, three year cycles, something like that. There has been some sort of change that occurs every once in a while.

CR: Yeah. That's right.

I: That's great, I don't have anything particular that I want filled in on. Thanks.
INTERVIEW #3

I: Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfaction in your marriage from the beginning until now or you might like to describe vignettes of experience that typify the satisfaction you feel.

CR: I just had an idea. I think what people would see or understand as satisfying or not satisfying, unsatisfying, is determined perhaps by the way they got into the marriage. The state of mind, the maturity. It just occurred to me, to say it occurred to me is silly, but I was thirty when I got married and I think that made a real difference. P. was 26. I don't think I went into marriage blindly. I knew what I was getting into. Certainly I couldn't foresee financial problems the way they came up or other problems that were imposed on us from the outside--mother-in-law problems--I don't want to go into that. But I didn't have any illusions about my own feelings waxing and waning.

I: So you decided to get married, you figured . . .

CR: I knew, I expected that my feelings would go and come and go and come. And then there were droughts.

I: I wonder why you expected that?

CR: From my experience with other girls before. I didn't expect to be on cloud nine all the time. I wasn't on cloud nine on my wedding day, you know, the supposedly happiest day in one's life, at least most women think so. I was happy, but I know let's celebrate today and we'll see what happens tomorrow. Satisfaction . . . perhaps on my death bed and I look back on my marriage and I have time to reflect and I'm not too old and too feeble I'll say "ya that was good". You know, that you could say in the end it was good. But somewhere in between to say it's good, I think it's too soon to say that. But as you said before there are moments when it's good and moments when . . .

I: Yes, it doesn't continue, like you said, it's not bliss all the time and you were kind of expecting that when you got married because of your age you said.

CR: And P. I was surprised she . . . just recently we talked about it . . . she said, "I expected my feelings to be always the same," and I said, "I don't believe you." She said yes. Then of course the feelings went and she went into shock. But she had had boyfriends before and she thought oh maybe it's not the right guy because my feelings went for something like that. You read in books that feelings go but you think, oh, that happens to someone else. It doesn't happen to me, when I love someone, I love him all the time. Well, it never happened to me that I loved them all the time.
and I began to think about what love is all about. Eric Fromm's book *The Art of Loving* really, really helped me. I read it years before I got married but it always stuck with me. And I think he helped me mature.

I: Can you tell me a bit about that, what it was, what that . . .

CR: Well, he said that ah, he's very much against romantic love as a supportive basis for a marriage and I still remember that there are moments, I think it was Fromm, or maybe Rollo May. But Fromm says that there are feelings that sometimes you have to do it by sheer will power, by sheer determination. That love is not a feeling but it's an activity, it's deciding to care, deciding, it's a decision. And I wasn't quite happy with that. It's all will power, that can't be quite right. But I found there are moments and stretches and days and months where you go day by day, you say today I decide to love my wife. I did that for a long time, however, I didn't like that, I didn't like the feeling of not being in love, you know, ommission of romance, romantic feelings and I didn't know what to do about it. And I don't know how it happened, what let me on to this, I guess thinking about it. I said, "I'm not seeing something right," 'cause romantic love isn't all there is, we all know that so that so that's . . . there are experiences so there must be, it must be the fact. So older couples that are holding hands that we see, why are they still holding hands. Is it romantic love or is it something else that came way after. And I was bothered by . . . say when P's hair wasn't nice, "oh, I wish she would fix her hair." Stuff like this would bother me, I want her to look pretty all the time. Or, "what kind of stuff is she wearing today, oh that looks awful." It shouldn't matter, but it does and still does even now, I admit this. Little things in life, two people just living together, habits, personal habits. It starts to get to you. And then you say, well, there's two worlds here that decided to come together and. . . . well I'm going to jump first to how I solved this problem. And I started looking, I thought, wait a minute maybe I'm not seeing P. properly. Let's sit back and start looking, looking, trying to look deeper with a different eye sort of with a, people say mind's eye, eye of the heart, to see the real person that's buried behind all these superficialities and habits and cultural conditionings and intellectual conditionings, brainwashings—who is really behind all this? And that attitude really started to help me and I laid a completely new foundation for love. And not only does it reflect and help me with other people I meet in life, you know, I still make the same stupid mistakes but I know that there's a way around these mistakes, that there's a way beyond the superficialities. We all know this in theory in counselling but we never apply it very much. We all know there's more behind this person, behind you, behind me. But somehow it comes freely and it goes. And I say, "oh that jerk or that dumb broad", so we write them off, as human beings even, you know, not even wanting to be bothered and then we miss that which we have in common, which is
most of it, most of it we have in common. So I started just looking, as Wichenstein says, "look, don't think". And that is so true, just start looking. I think P. was going through a crisis too, she was bothered by the same things. We never told each other that because it's sort of a dicey situation, "hey T. I don't love you any more," or, "P. I don't have the same feelings for you" and, you know, goodbye. That did not happen, the end did not come. I find the moment when people tell each, "I don't love you any more with my feelings, my emotions the way I used," I think that's the moment when real love can begin. It's frightening to admit that to each other. A lot of people walk out and look for more romance.

I: Can you tell me how far into your marriage that occurred.

CR: For myself I was aware of it right from the beginning, even before, I didn't expect my feelings to last. As for P., she sort of went to sleep and she awoke about two years ago. She had the courage to admit to herself that the feelings weren't the same. And then she told me; she had more guts than I. But I had been working on it so I went through periods when I felt very strongly for her and periods when I felt nothing. But since we have been communicating these problems of our romantic feelings towards one another I think we have really made great leaps in our marriage. Once you have made--I'm not crazily in love with you any more, then you say, well what is it that keeps us together. That is the love that perhaps Eric Fromm talked about, that's the love I always wanted. It's a love that is not 'me' oriented. 'Cause romantic love is essentially very selfish. I am in love. Never mind I love you, it's what I feel. And I want to get out of this relationship, I want to be blissfully happy because you're with me and you're so pretty. But I don't want to give you anything. I just want you to make me happy. So that's romantic love I think. And then you do all kinds of stuff just to get more, you make gifts and this and that and you flatter just to maybe keep that possession, that piece of happiness. Just like a piece of gold, every day you kind shine it a bit.

I: So you got to a point, you said you were kind of prepared for it anyway because I guess maybe you were looking at it realistically, but the illusions of marriage, love and romance—that illusion sort of dissolved and the reality was there and then you found ways to deal with that.

CR: Well I found that was a weakness within myself, not being able to love selflessly. I don't want to overdo this selfless business, I don't want to be a martyr. Some people say there should be nothing in it for me, all selfless giving. But I told P. even before I married her, I said, "listen, I don't know if I can truly love you," and I knew about my weakness and I thought it was unique but now I know everybody has serious problems with it. When one was young we think that only we have that problem, we are the only one that suffers this.
I: Can you tell me a little bit about P. communicating it to you. Sounds like communication was a fairly important part of it because had you not, had neither of you said anything it could have just . . .

CR: You can only communicate what you are aware of. So if I had told P. "I don't love you," and she hadn't been aware of this the way she was when she told me I don't know how she would have handled it. Whether she would have been ready for it 'cause she was under the illusion that there's only one kind of love, that's romantic love, and love and feelings are synonymous. Although she didn't have those feelings she still was under impression that this is the only way it is. As I said I wasn't happy with the loss of my blissful feelings either.

I: How did this then relate to your day-to-day getting up in the morning, making breakfast . . .

CR: Well it really bothered me, it really, really bothered me that I didn't feel this exhuberance. I was looking for it. Every day I'd look at her and I'd say, "well why is it that I can't feel this." And I think it had a lot to do with the way she carried herself, you know she let herself go a little bit. People do that in marriage, probably I did it too. And since she awakened about two years ago she goes out and buys dresses, keeps herself up. Her appearance has changed which may which makes it, I hate to admit this that I'm superficial, but that surely helps. And I think going out—being in—changing the environment and spending time together, being romantic—go to places that you went to when you were single. We all think that that has to stop; now we don't go to this bar, we don't go dancing anymore, we don't spend romantic weekends together, even taking a shower together and stuff like this. It gets buried underneath the routine and everyday life. I think it's work and I hated to admit that marriage is work, it is work. I don't know what it takes to break up the marriage, I have an idea what it could be, but I think if there was something in the beginning, if the people really liked each other, I didn't say love, I said liked, I think it can be rekindled again and again.

I: But what's this likeness that you are talking about.

CR: Likeness is just a step below the romantic exuberance, you still have to like the person. I don't know, between male and female, boy and girl I think that these boundaries are fuzzy. Sometimes I wonder, why do I like a man, why do I like a man for a friend? Certainly it's not romantic, not that I'm being trite. So what is it then. Why do I like this person? Why do I see woman always as sexual, as a sex related thing. Why can't I just like a woman for a friend? And I don't seem to be able to do that very easily. And I think also it helps to see how other people see your spouse. If someone says, "gee, you sure married a dog," probably the only one who would be that honest would be your enemy. I think
exposing yourself to other people, as couples away from kids talk, let's say from couple to couple talk, adult to adult. Get the teething kids out of the way and don't talk about your kids and about the family and about the house and about the new car but talk about what's going on between—relationships—even if it gets a bit dicey once in a while, about what one dislikes about one another. Seeing your spouse in a different situation. See how she behaves in a group. I think you have to admire your husband or your wife, I think that helps to remind oneself that one married someone special. So I think that admiration for one another. Not fooling admiration but true admiration for what the person stands for, the values they have. I think values is another thing, I think values is one of the biggest things. The reason P. and I got together because we discussed—the first time we ever talked about something, I don't remember the conversation, I haven't much of a memory for details, I only have a feeling that remained. I would say it had a philosophical bend, definitely. I don't remember the subject, but it was definitely, what do you think, what do I think, what are our values. And I don't know what about, really, and that did it. I knew it was about values, I knew that I wanted to meet her again and I knew that if I ever met her again I was going to be very serious.

I: So this was very early in the relationship?

CR: First night. And the first date I picked her up I knew I was going to marry her. Of course I didn't tell her that. That's how simple it was. Then we went through the agonizing process of getting to know each other which isn't always that, you know, it's awkward. There were times when I thought I couldn't do it. When I thought, well here my feelings go, God, will I ever love anybody? Am I able to love. I really had trouble with that, deciding that, whether I was truly capable of loving someone, to ask someone to marry me and stick to it. It really cost me a lot of pain to work that out.

I: What other experiences have you had along the similar values line? Initially you recognized that so that must have been . . .

CR: We hated the same things. I think that's a good basis to start. People are always more aware of what they disliked, what they do not like, the hatreds of their dislikes. Sometimes it's easier to focus on, to find out what one dislikes. Usually we are very definite about what we dislike. Much more vague about we like.

I: Because the subtles are greater, aren't they?

CR: We seem to be vehement about things that disgust us. Our values, the things that we agreed upon, looking back now they haven't not really changed very much. I was more negative than P. 'Cause of my background I guess, being European, North Americans seem to be more on an upbeat, more positive. But Europeans, snob I would say, are more naive. But be that as it may, I don't know if it's
naivety or whether it's just seeing life from a completely different angle. Europe has had hard times and seen much more hardship and the memories are longer from generation to generation. You know you get this fed from your grandmother, this moaning, a lot of moaning, the women moan a lot, so you grow up as a kid with a much more negative outlook on life and on people. But I rejoice in the N.A. outlook that P. brought into my life and the people in general, it's much more upbeat, much happier. I would almost like to use the word gay but it has bad connotation. I think my negativeness really got P. down a lot because I've been too negative. And that was a burden on her, I'm sure, at times. And just recently, just the last few days even, I realized that how tremendously different the worlds are even if they seem similar when two people get together. How slowly over the years we reveal to each other the different universe that we really live in and if anyone really knew from the beginning how different, how different we really are, I don't think anybody would get married. But since we are ignorant we have an opportunity to work it out. If we knew everything that could happen we would never try it. I don't want to give you the impression that I think that it couldn't be done but what I mean about different universes getting together is the subtleties in thinking and the subtleties of the experiences in childhood. They can divide or they can enrich too.

I: Especially, I guess when you come from different cultures, it's heightened isn't it? Even though they're Western cultures it's still different. So how did you deal with that?

CR: I wasn't aware of them. I was aware of the big ones, the obvious.

I: The subtle way of thinking, the subtle way of seeing life.

CR: It's almost indescribable I guess isn't it, it's just a feeling. I think it's possible among the same, within the same culture. It's just how the way you see a flower. One sees it, the other one walks past it. Maybe you both see it but you get different things out of it.

I: So how did you two deal with that, the differences?

CR: Fortunately, as I said, we disliked the same things. So we dislike large crowds, we dislike going to the Sea Festival and watching the fireworks, we dislike snobbishness although we may be perceived as snobs ourselves. I guess we like people in general who communicate and we dislike people who need to wear a mask because it takes so much energy to get through. Another problem in our marriage is, she has all the friends and I have hardly any. So her friends are my friends and I like her friends. They truly become my friends, mostly women. And I find I communicate better with women than with men, I think most men would say that. Once you get past the superficiality of hockey and football and the money market, you know what men talk about, then they shy away and how do you make
really true friends unless you meet them in childhood and I didn't
grow up here. I'm really getting off the subject I guess. She
says, "all my friends are your friends, how come you don't
contribute any of your own?" I work in the trades. I'm not really
a tradesman at heart, and we don't have much in common, the people
that I work with. I work with them, that's it. I wouldn't ask
them home for dinner 'cause all we would talk about is some stuff
I'd rather leave behind. It's possible that professors do that
too. But I like to put work away and then say, "hey, what is life
all about? Why are we here, where are we going, what's this
suffering all about, what are these moments of joy, what do they
teach us?"

I: So that's where you and P. are similar?

CR: That's where we are similar, ya, why are we here? You know, that
leads to endless questions. Where we are going, I don't even think
about that, it's unimaginable anyhow.

I: So you guys, over time, have really communicated a lot about that
sort of thing.

CR: Yes we did, very much. We always communicated what we thought but
not always how we felt about each other. That has come slowly,
it's fragments. You can always say, "I love you," that's fine, but
what if you can say at the moment, "I don't love you, I hope it
comes back, I'm working on it." That, I must say, is what I like
best about being married. I hate it when everything goes
smoothly. Ya, I start looking at other women much more than when
I'm working on my marriage. You know, you go around and you say,
"oh, she looks cute and oh boy, wouldn't it be nice to be free," or
something like that. What would happen if I cheated on my wife.
But if you are really truly involved in your marriage, I would say
to certain degree, not if you battle every day. But if you're
truly working on it with care and with basic motivation to make
things work, I think it's much more interesting. You may have
painful discussions and sometimes you feel like you're getting
knifed alive. But I think that those are the most important
moments. Talking about satisfaction, it doesn't go without pain, I
would say I'm masochist. But, you know, pain has it's limits. So
I think satisfaction comes with deeper understanding. That's what
I said about the two universes meeting, when this is revealed true
understanding comes in there. True respect and true, actually I
would say awe, almost, for the other person.

I: Ya, that's a real theme in what you're saying, the working at it
and finding out more about the person to the point of respect and
even awe.

CR: Awe is just overwhelming. You say oh you know someone, no, never.
In every new situation, every new challenge, it shows you different
aspects.
I: Part of this really satisfying part of your marriage then is painful too because like you say it's like you're being knifed alive, that's quite a description. Can you tell me a little more about that 'cause that's really interesting.

CR: Just recently we had a discussion. Whenever P. says she is wrestling with her feelings for me, you know, her feelings are dead, I feel like I'm really, like all my strength sort of . . . (struggling for the right words). It affects me physically as well, I feel weak, physically weak. Of course it's only a mental condition. I could still lift a 100 lb. bag. You feel weak all over. Although I have the same feelings for her but when someone tells you that it aches. And there's another thing I should mention. P. is an academic and I'm not. Now this has been a source of pain for both of us. If I was a happy tradesman it would make a difference, but probably not 'cause she said, "I married you because you're not just a tradesman." Tradesmen have this image of being interested only in football and drinking beer and going to the beer parlor. It's unfortunate, they're not that way but a lot of guys pretend they're that way. I've been a little bit slow in getting off the ground going to school. My experience was so horrible as a kid I didn't ever want to go back to school. Any way I'm doing that now. And it has enriched my life and P.'s life and has improved our marriage.

I: But somehow you got together even though that part of your lives was really different.

CR: I was well read and still read a lot. It was somehow incongruous that I was a tradesman and still interested in so many of those things.

I: I guess P. must have seen that part of you.

CR: Yes, that's why she married me, she told me that. She said that she was bothered that I was a baker, really bothered. I'm bothered by being a baker too, I don't like it. It doesn't give me any fulfillment and my unhappiness really was a burden on the family and on our marriage. So that's another problem, should a much better officially educated person marry someone who isn't? It takes a lot more work, more maturity on both parts.

I: So that's been a part of your marriage that's been difficult but you've worked it out.

CR: You see when she tells me these things it hurts. And I've thought of leaving her, you know how you dream of these things. You know, even if you daydream about those things, I knew I'd never do that. And I asked her and she said she'd never leave me; well you know people change their minds. But I'm quite confident that I can say that I can't see us ever leaving each other.
I: So you've reached a level of trust that's pretty high then I guess, is that right?

CR: I would say, ya. But it doesn't mean that oh, she's never going to leave me so I'm just going to be a slouch. I know that I will never leave you means that if we continue. I don't know, maybe that's wrong. I think input has to be there.

I: Yes, it keeps things kind of spiralling upwards. What about the roles you guys have. I don't know if P. worked before but you have always been the breadwinner. When you came into marriage what did you expect that your role would be, and expect that P.'s role would be? Did you see one another's roles in the same way do you think. What was that experience?

CR: I never expected to marry someone who just sat at home. I thought it was degrading. I grew up in a business and my mother always worked and I always basically saw women and men as equal. I had a boss in G. and she was a woman so to me it didn't make any difference, I could work under a woman boss, you know, I did. I saw my mother work all her life. So I have no problem with women working. I actually thought it was the best for them. It was never a bone of contention within me, so to me it was, let a woman do what she wants to do.

I: Do you think P. has similar views on that?

CR: No, I don't think so. I felt that P. would have rather liked to have married someone more successful, maybe a little more money and she'd be more of a dilettante. That's one side of her but the other side says, "no I don't want that either." 'Cause she's not the type to stay home at all. But she was brought up in a different environment although her mother worked all her life too. But she thought maybe it would be nice to go to the neighbourhood college and look for the lawyer, doctor. I guess she did too but she couldn't find one that she liked enough. Yes she had that image of living in maybe a fancy house, and having an easier life, and I wish I could have provided some of that, wish I could have provided maybe a little money. On the other hand it was good that she had to go out, continue her education.

I: In your marriage have you had any experiences of conflict over who should do what, those kind of role conflicts?

CR: No, I don't think we are role conscious. I help with the house, I do the cooking, or the dishes or the vacuuming. Usually I do the more heavy work like painting outside, painting inside, building the porch and the sundeck, and I do the gardening and stuff like that.

I: Do the role parts seem to have just happened?
CR: Ya, we do what has to be done, sure we have preferences. If I cook she does the dishes. She makes the bed, I just crawl into it unmade, I don't care if it's made or not. So I don't come home and say—well sure I like a clean house and sometimes its messy 'cause she has much to do and I work practically around the clock, schooling and work so things get out of hand once in a while and it upsets me. When you have small kids you can't put them to work. Well now it's easier, when kids are older it's a lot easier I must say.

I: How has that effected your marriage, the kids, as you go through your life cycle.

CR: Well, I don't think the kids were a burden as such. Sure there were many sleepless nights when they were sick but I don't think they were used as cementing our marriage or were seen as driving us apart although sometimes you wish you had a relative in town to give the kids to to get away for a few days. We have never been away for a weekend without the kids. And I think that is terrible. I think a married couple should be able to get away to renew their marriage. Find out what they have together away from the kids. Without wondering what is little Johnny doing. Never mind little Johnny, what is happening between us. I think that would have perhaps avoided a lot of pain. I think we would have discovered sooner what we discovered after ten years, about our feelings.

I: You talked about pain. Can you tell me about that, just in contrast to the satisfaction of finding out, what was the pain part of it.

CR: The pain on my part was holding a mirror up to me and making me look at my feelings for her. I was aware of that already but when someone tells you something that even you yourself are wrestling with. As long as you can't admit it to the other person you haven't really faced it 100 percent. You only face it the moment you admit it or confess; then you've really made a statement, a commitment of sorts. If you hold it in, gee, I wish I felt romantic love for my wife, as long as you don't tell her you sort of live in limbo. Maybe there is the time when you shouldn't take the risk and maybe there is the time when you should take the risk. And I guess P. knew that I could take this, she told me this, "I know you can take this stuff." I said, "what if I'd told you earlier" and she said, "I'm not so sure I could have taken it," and I must have sensed that so I kept it to myself. And I'm glad that she came to the point she can face her own feelings. She said she wasn't aware of it before. She just wasn't aware. She thought that that's how it is and she was sad. She was aware that she hadn't, didn't have those feelings anymore but she thought, that's how it is. She passed it out of her mind. I don't think she really stood up and faced it. She said she wasn't really aware, she thought she would never feel romantic love again in her life.
I: So for you then the painful part was knowing that you felt the romantic infatuation part had gone, probably quite a long time ago, and you were trying to deal with how to bring it back and yet you couldn't tell her so you were just dealing with it inside all the time and it was hard.

CR: Very hard. It's sort of like when you have a boil. It pains but when you lance it there's a sharp pain, but it's a relief although the pain is much sharper.

I: But it gradually dissipates.

CR: Then it dissipates and you squeeze it and it hurts a little more but the stuff oozes out.

I: That's right. That's a good analogy T.

CR: Actually I love these discussions about our feelings and love. We get used to it too. First, oh my God, I don't know if she's going to love . . . maybe we're going to split up, maybe our marriage is over, but then, far from it.

I: Because you start to talk about it.

CR: And I think that's wonderful. Satisfaction is not just sitting happily together on a bench in the sunset. I think satisfaction is really grinding it out.

I: So the satisfaction you get from knowing that things are . . .

CR: Then you know you are both working towards a better marriage. You can trust that I'm not the only one who's working to make this thing work but my partner too, we're both beginning to see each other in different ways. Once you know your feelings are gone and you admit it to each other I think you begin to look for a different kind of love. Although to have the romance back would be really nice too. And it comes, it sneaks back in because you begin to reflect back, you say, "what was it that brought us together," and sort of a gentleness comes in, a gentle kind of love. Not the exuberance, not the well, passion is still perhaps possible. It's a gentle kind of love.

And sometimes I wonder what if I suddenly found myself single and was dating women. What would be my feelings now at age 42. Would I feel the same for a new relationship as I did then and I can truly and honestly say, "no", I wouldn't. I would be much cooler, I would be, I'm not even sure I would get infatuated. I would be, I don't know what I would be. I think it would be much harder to fall in love. You know they're just people. You don't have this clouded vision. Romantic love is just because you have tunnel vision, you only choose to see certain things, the things that you want to see in someone.
I: So you're saying that you've kind of gone through romantic love and dealing with the marriage for so long that if you got out of it you'd be so realistic, perhaps, that it would be difficult . . .

CR: Or perhaps the decision would be more reliable too. You could trust your experience.

I: Is there anything more you'd like to add at this time T.?

CR: No, I don't think so.
I: Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfaction in your marriage from the beginning until now or you might like to describe vignettes of experience that typify the satisfaction you feel.

CR: You said originally you got people to talk about the story of their marriage and then you gradually adjusted it to them sometimes talking about some of the negative things as well as the positive because it's really hard to just talk about positive things I find. Maybe because so much of it is negative a lot of the time. It's like you're constantly dealing with some problem. I don't mean that every second, I mean every few days or maybe sometimes you go for weeks and there's no big problems and then one will come and stick around for two weeks and then it will be another issue you're dealing with so it's difficult to talk about the positive without the negative because they're just so intertwined. The positive things are what keeps you there, sometimes struggling during the negative things.

I: So that makes sense to you. By looking at the negative you can look at the positive too.

CR: Yes, because usually the positive things are what help you to get through the negative things. When you're sitting there really thinking, you know, getting really calculating and cold blooded about, like, what kind of relationship is this and you start looking at all the negative things, you have to start looking at the positive things too if you want to keep the relationship going. On occasion I do start thinking, what the hell am I doing here, and then I'll start thinking, because I do want it to work. I'll force myself to think of the good things even though my state of mind is completely negative at the time. I'll try and talk myself out of being negative, so it's difficult. I have a list of some of the positive things, they are not in any order of importance by the way.

It just occurred to me when I was reading your letter to not ah, one of things that I learned and my mother once said to me, "if you're bored with life it's your own fault," and on occasion I have felt restless and wanting something really more stimulating and thinking that, I think being misled that it can just come from a new relationship with a new person. Expecting the excitement and the newness of a new relationship to give me what I'm missing in my life and I realize that she's right, that I should try and do something for myself and not expect another person to do things for me. It has to come from me if I'm going to be a contented person. I can't expect complete fulfilment from another individual. I have to be more resourceful myself and not expect complete happiness and contentment to be created by another person. That poor person who
has that responsibility, that unattainable responsibility of making someone happy. I guess we're brought up with some of those false expectations by some of the movies we see. When we're growing up the love stories and things, "oh, I'll have happiness forever from a man." And though I feel rather resentful about the lies that we've been told through our media I find that other people are really important to me too. I've realized as I've gotten older, especially other women are really important to me. Sometimes so you can talk about problems or feelings or ideas that you have that are particular to the female sex. Some men are really good at understanding them too. Some men are really sensitive and perceptive about putting themselves into a female's view point. But I still find I need women friends and so that takes some of the pressure off my mate to have to fulfill me completely or to meet all my emotional needs. I find that friends, men friends or women friends, just other friends in general are really important to me. Keep me contented. Sometimes the more dissatisfied I get it's probably sometimes because I've been just at home with G. and B. too long and haven't been getting out and being involved with other people more, so that's important. Sometimes when you have a downer you're not quite sure what the causes are and sometimes that's one of the things to look for. Am I not doing enough, is there not enough variety in my life. And that's my own fault usually if there isn't.

I: In thinking of that is there a particular time that's happened recently or is that something general that you've felt over the years of being married.

CR: I think it might be since I had a child. Since I had B. I've—you have so much in common with another person who has a child. You can talk about, you can learn so much from other people who have had children. I guess it's that learning thing I get from other people. (Telephone rings and interview is interrupted.) Since I had a child I've gotten involved with other people inadvertently because they have children and someone for B. to play with too. Mainly for B. to play with them but also getting, just to learn from other people who have children either my child's age or a bit older so that you can just pick up little tricks they use or games they teach them or how they teach them. I guess I felt I needed other people more too. Partly because little kids can't talk very well. So I think it's been since then that I've realized my need for more people than just one person.

I: I guess maybe, like for you guys G. is here all time too isn't he, kinda works at home.

CR: Ya, comes in for lunch and coffee.

I: So your contact with him is ongoing during the day. I was thinking in terms of people whose husband goes out to work, kind of a stereotype here, because the woman is generally at home for the first couple of years anyway. I'm not sure what this has to do
with anything but generally the guy goes away in the morning and comes back in the afternoon. Your situation is just a little bit different that's all, because G. works on the property here.

CR: Having a child has put more stresses on our relationship and it also has made it, well we have that common interest in a child. It's one of the positive things of having a child. You both love her so much and are so interested in her well being that I think it makes you try harder often times to get along—at least when she's there (laughter), fight in the other room later. I mean she's got to learn to argue too. So it's got a strengthening effect having a child but it also causes new stresses. I know that I have at times felt hard done by from not having had more freedom from the child caring. It's getting better because I'm articulating my needs more. Like I didn't really know often what was bothering me, I couldn't always put it into words. And then I guess I started to understand what was bothering me more. Not getting away from the child more, not having more variety in my life. At times I felt that I was the cook and the cleaner and the child rearer and I was feeling there wasn't, there was just so much of myself that I wasn't developing or using. I was feeling frumpy.

I: Not an uncommon experience for women.

CR: Ya, very common. So it took me a while to articulate my frustration or to know what was causing my frustration and then to try to find a way to expressing my needs without arguing or without getting angry and silent and without just becoming resentful and silent, to show my frustration by asking before I get angry. Would you do this or I want to go out there, will you stay home with the child. I need more time off in a month, I'm never away from the child unless I arrange two hours with a woman friend or somebody else who's willing to take her. I would like him, the husband, the father to do more. And so it's gotten better, partly too with her getting older it's easier for him to take her because she's not being breastfed and they're becoming good chums. I'm not her, I am still her prime care-taker but they're developing a really good friendship too so he can take her away over night on occasion to V. or something.

I: How does that communicating your frustrations with G.; how is that received and dealt with. You said it was better because you've decided and realized the need to start talking about those kinds of things. I guess what I'm trying to get at is how is that communication, has it worked out fairly satisfactorily in that you feel that you've been heard and that something has happened as a result of what you've done.

CR: Yes, something has happened, not quite what was planned, not quite the half day a week I was promised (laughter), but it is better. And I'm not quite sure how much to ask for either, what's fair, because I'm not the bread winner right now so I'm a bit confused
about how much I should expect, what's fair of me to expect. Each relationship has, I think, their own idea of what equality and fairness is, that's what I'm finding out. You can't look at another couple and get your ideas, you can get influenced by it and get some ideas but you can't expect to just copy another couple. I find you look at another couple's life and think, "God, how can she stand it he never takes the child, he never does anything." Looking at someone else where the man in seasonably employed away and when he is home he does so much of the childcare work that I'm overwhelmed that he's willing to do so much. My brother for example. He's not seasonable employed but when he comes home he pretty well takes over the child and I just sometimes think it's unfair to him, he does too much for his health I think. So you can look around you for other ideas but you sort of have to work it out. And sometimes I still fail, I guess sometimes I'll still get frustrated and not express my needs soon enough without feeling resentful first. G. didn't know what was bothering me either because he'd never had a child before so he'd come into the house and get the heavy vibes and not know why he was supposed to be feeling guilty. And so the odd big fight was over the child and what I wanted. How has that worked out. It's much better. And then I also know that if I need more freedom I have to work it out too by taking B. to friends each week so I give them her for two hours and then I take their child for two hours and if I do this with two friends then I'm guaranteed at least four hours by myself during the day. And I do look at that mainly as my role as being the mother, the caretaker, because I'm not earning any money so I don't expect too much from G. during the week, the working days or even on weekends. Communication all round could be better about everything I'm sure. That's one thing we have to work on.

I: It sounds like right now with B., your roles, you've kind of got them worked out to a degree. Those things are always changing and being adjusted but essentially you feel kind of comfortable with what's going on now for the way it has to be, sort of thing.

CR: Hmm-mm I think it's quite fair for the most part, with the odd little bit of frustration. (laughter) But then it's up to me to complain too because he's not a mind reader; mind you it would be nice if he was a mind reader. (laughter) So I say to people who think having a baby is going to help their relationship, "don't do it," because it sure doesn't, it's just one more thing to create havoc.

I: In fact, you know, I did lots of reading before I got into my research and they talk about the family life cycle, the stages of our family life cycle and after the birth of the first child is when the satisfaction in the marriage is generally the lowest. Not that people don't want the kid, like you say the child draws you together in ways. In one way you have a very strong common bond and yet it creates so many other related tensions and distractions and your attention doesn't go to one another so much of course.
CR: Ya, you tend to ignore each other a lot more. It's easier to not give each other much time or care or want to listen to your spouse's problems because all day I've been listening to what B. wants and if G. walks in the door and starts telling me his problems or asking for something I just feel all I have been doing all day is giving, giving, giving and when is anybody going to ask me how I feel, you know, that sort of martyred feeling, when is my turn going to come to complain.

I: I don't think that's recognized enough somehow. For example, in pre-natal classes they don't talk about that sort of stuff, about the fact that things are going to go down hill before they go up and that it's really difficult. It seems to me that unless you have what you may call a very traditional marriage and the woman somehow is totally satisfied doing everything, which I think happens sometimes. But I don't think that's too realistic. So that's really common. I don't know for subsequent kids if it changes at all but there's probably little dips every time.

CR: I guess the fact that G. is earning the money now is important to me too, like I feel fairly grateful. I don't know if I should but, is that the right word, I appreciate the fact that he is doing that. Partly 'cause I like to be with B. at this age. Money is very big. I see other people around me where neither of them can find work. I think that would be really hard on a relationship if neither of you could find money. Can't find a job. The fact that he's working and willing to work is something I respect in him. If he didn't, if he'd decided, "I'm not going to work, I'm going on welfare," or, "you go and find something I don't care what it is just get out and find something," I think that would really make me angry and it might even sever the relationship. I think it's a really big issue, the persons attitude and willingness to work. Unless he really wanted to be the prime caretaker of the child, if that was his motivating thing. Then it would be a different issue. But the fact that he's willing to work is very important to me right now. Probably always will be. Not to be ambitious, not to be money grabbing, but just to be willing to work. Fortunately he's found something he likes doing which is a hard thing to find these days, isn't it? So that's a big number 'cause if he wasn't into pulling his own weight—like some men maybe they can't find gainful employment so when they're home they'll become house-husbands and that's fine. I've met the odd guy who won't do either. He's home, he doesn't change the diapers, he won't cook, he might do a bit of mechanics on the car, he doesn't do any of the gardening, he's an artist but doesn't do much art work. His wife, she amazes me how she can be so accepting of his ways. I don't know if my love, so called, would bear those sort of stresses. And then it makes me feel bad that I question, like I start thinking, what the hell is love then if these things like economics are so crucial, like what the hell is love if money plays such a big part in holding a relationship together. Seems maybe I'm being terribly selfish or petty. It makes me question, why is it so important?
I: So the money part that is important, does it give you a certain amount of freedom and maybe some stability in life that allows you to do what you have to do.

CR: Right, it does provide a very stable environment and a life style. It's not much money but it provides a lifestyle. It means that I can be B.'s mother and do the gardening and whatever. And he likes his work. It's like we all have fairly set roles right now which I think is good for a person if you like what your role is. I think it is important to have that kind of, ya stability, that's a good word. Maybe that's why the word money has such negative connotations but it's not money, it's providing you with a certain freedom to live a certain way which is a fairly stable life for us.

I: And then you were feeling kind of funny about equating love with having money. What role does love play in your marriage? Can you tell me some of your experience of feeling loved, what has happened that's made you feel that way. It's pretty much directing you but I'm interested in that.

CR: How has it felt?

I: What has happened to make you feel that way? There's probably an overall feeling, just sharing and being together.

CR: Yes, I guess that was a large part of it, having a background together having had common experiences. Sometimes you start to wonder about how loved are you, how loved is one, is it just a habit of being together, is it the inertia of having an old relationship. And then once in a while this feeling of being loved will pop up on a certain occasion. I guess the last time was when I had to have the abortion because the baby had no brain. Going through the abortion, they injected a drug into the uterus to cause contraction so I went through five hours of labour. Having somebody with me at that time who was involved in the whole thing and was concerned about my physical, emotional well being. It was a very close sort of feeling to share that. A time like that makes you feel quite close, like you really need somebody. Realizing at times like that that you really do need other people to support you. And then a crisis thing like that will pass and then everyday life comes humming back along and you start harping at each other and not showing enough tenderness or care for each other. Being critical of each other rather than positive, not patting each other on the head enough. Sometimes, I've felt like, "God, I never get patted on the head or credited for anything. Jesus, I might as well leave for several days just to show, my absence will maybe show what I do when I am here so I think I should go away so maybe I'll start being appreciated again. So I'll go through little mental tantrums inside my head like that and usually I don't do it. (laughter) Or if I criticize G. and he won't take criticism very well I get angry at him for not being able to take criticism. He criticizes me so I feel he should be able to take it. And so
I'll get angry at him inside myself. That's one thing I have to work on is telling him I feel he's not letting me criticize him without getting uppity or self-defensive and it's his response I don't like it's not what I'm criticizing that I dislike so much, it's his response of being criticized that puts me off. And I'll have to start articulating that because that—so what was the point that I was trying to make, I can't even remember.

Talking about love, how something will happen that will reunite you. 'Cause sometimes you both get so busy each with your own interests, his woodworking and my child caring, that you don't give each other enough sort of, I don't know if it's care or concern. Ah, they're tough, they're surviving, they're getting by ok, I don't have to go in and do anything special for them, and besides I'm too tired. (laughter) I want to read. Making the effort to show love. Or taking the person for granted is something that is so easy to happen that once in a while you feel a bit guilty about it.

The loss of the baby was an experience that brought us together. The birth of B. was major event and the pregnancy too, sharing things in a pregnancy. Except at times during the pregnancy I felt very alone.

I: Because you're both experiencing two realities about it, aren't you.

CR: Ya, and he was so involved in his woodworking course in C. at the time that I just felt quite alone. I suppose being isolated from my family and friends down there made it harder although I met some really wonderful people down there. So talking about love things. God, it's so easy to get, as I was saying taking someone for granted and not, I mean that romantic feeling is not there that was there in the initial phases of your relationship. I would be interested to know if these other people who have had long-term marriages whether they feel the romance at all anymore. To be honest, I don't. I wouldn't say that to G. 'cause I wouldn't want to hurt him. And he probably doesn't even think I do, it's just that if I articulated it, it would be hurtful. I can understand why people have brief romances or quick affairs because of the sameness, always being in bed with the same person, year after year. It can be pleasant and it can be boring, depends on your hormones or how your relationship is going at the time. You can understand though how people do it just because it would be nice to have a change. And it's like times like that that you really have to start talking to yourself, think of the important things, think of the good things that are coming from your relationship and you can't really probably have your cake and eat it too although it would be nice. I think having family relations like mothers and brothers and sisters around you who know you as a couple. Having that extended family present helps to keep you as a couple too. I think that there's a certain amount of social
pressure there. People just expect that you're going to be with your mate tomorrow. If the thought occurs to one, hmmm, I wonder what it would be like being a single person again, and you think, oh God, I'd have to tell everybody. (laughter) Or what you fantasize about, what it would be like to be single sometimes when you're just a bit bored with your humdrum existence. And then you start thinking about the realities as I said, facing your family and telling them 'cause they just assume that everything is fine and everything's going to be the same tomorrow as it is today. So there's a certain strength that comes from having family around. Maybe it's forced strength, but it does exist, it exerts a kind of force on you.

Although I've said to myself, I'm not every going to stay in a marriage because of social pressures, that's not enough to keep me here if I really want to leave.

I: Were you saying that having family around, is that something that you like even though there's pressure there from it; unspoken, passive pressure, that we may only create in ourselves.

CR: I'm sure it is, my family would be totally accepting of whatever move I made. They wouldn't condemn me, it would be great I'm sure. G.'s mother, that would be different, (laughter)

Another thing that gives some satisfaction in a marriage relationship is having overlapping interests. Liking a lot of the same people. If he chose friends that I couldn't tolerate that would really be tough. So I think that's really important, that you end up liking, not all your friends can be the same. 'Cause I have one girlfriend that he just doesn't care for very much which disappoints me. I wish he would 'cause I would like her to come over more and to see them socially more. But I know he doesn't get off on her so it's something I have to do on my own and sometimes I'm a bit lazy and I don't bother going to see her. People, really liking similar types of people is very important. If he went out or brought home friends that I didn't like that would really be tough. And I guess I'd put that under the topic of having similar interests. Ok, liking similar forms of literature and films. I don't know how important it is to have a similar background in education, we both have similar amounts of education so I can't speak there. It seems important to me that he's an intelligent person. He reads a bit more than I do, the Manchester Guardian, so he's getting more information that I haven't the time to right now, having a child. I find him a good source of information. I can ask him questions about something. He doesn't tell as much as I wish he would but if I have a specific question I can ask him. So I like to be with a mate who is as well informed or better informed than me. I'm not saying it's essential, it's just because it is like that, and I do enjoy that.
I: Right, for you, that's your experience. If it was any different you feel maybe that you wouldn't like it just from what . . .

CR: I would miss that, say if I was with a different mate next year and they didn't have that aspect I would miss it or feel a lack of it.

Oh ya, I think it's important to have different interests too, to not do everything together. That would be more that I would want. I like to have separate interests. I play the flute and he doesn't, he doesn't read music, that's an interest I have with one of my women friends. He's not involved in the gardening, sometimes I wish he was more involved in the back labour part of it. I like to have some different interests than him.

I: How come, have you thought about that part of it?

CR: No, I don't know why. Maybe it's an excuse to do something with another person. It's something that makes me get together with this other person.

I: At the same time leaving him out because he's not interested anyway.

CR: Ya, right, maybe that's it, that he can't share it so there's no way he can get in on it. And to allow each other to go separate ways, to not have to always be with each other. To trust each other I suppose enough that you can go somewhere for a few days and that's ok. To not always have to be under the same roof. To not feel that the other person is grabbing at you, they let you have a bit of breathing space.

Side two of tape

CR: I put a sense of humor down, mind you it doesn't always come up when you need it. (laughter) I find that a very important thing in a mate. Somebody who has a sense of humor. People who are very serious, I may respect them and admire them in many, many ways, but if they are not capable of making a joke on occasion or appreciating certain types of humour, I find that very disappointing.

I: Can you tell me a story from your marriage of where humor is, it probably happens on-going all the time, but is there anything particular.

CR: I guess quite often when humor, when we laugh it's often when other people are with us. Humor doesn't so often arise when you really need it the most to make fun of yourselves if you're being silly or taking something too seriously. The people I enjoy are people I can laugh with about some things.
I: I want to ask you if you can tell me a little bit about what attracted you guys together and if you can reflect on whether those qualities still exist and whether there're still things that you find attractive. What do you see now as first attracting you to one another.

CR: I guess going back to when I first started to get to know him the situation was I was going to university. I was sharing a house with a couple and a girlfriend, the four of us were sharing a house. And G. used to come to visit the couple because he was in the same sociology class as my housemate T. So I got to know him just as a friend. At first I had no romantic interests in him at all. It must have been something about his, just his basic character that came across in the conversations. We used to also listen to Goon shows, which were old British radio things, together. We liked that British type of humor. I found him very easy to be with, very accepting. He wasn't at all artificial. I found him very easy to talk to, he could listen. So it started out like a friendship rather than an instant, ah, I've got to get into bed with you, it wasn't like that. It was like getting to know him slowly, to get to know a bit of his mind, his personality and then gradually it just developed into really trusting him. I guess I really trusted him and felt really at ease with him.

I: Can you tell me about that trust, what it was for you.

CR: I felt secure with him. I didn't find him at all threatening, I guess that's what I mean by that. What would have I found threatening in a person? Somebody who's too awfully good looking or too awfully talented and would intimidate me. I sometimes get intimidated by somebody who's terribly brilliant at something, although I shouldn't be, I'm getting over that as I grow older, I realize I shouldn't be. I used to be just awestruck by somebody who was a professor or something, thank goodness I've outgrown that. Or a poet, somebody who was a specialist in a certain area. I was so impressed by things like that at that age I would put people on pedestals in my own mind. I didn't find him at all threatening. That doesn't mean he wasn't good at anything. That was important that I didn't feel threatened by him.

It all happened so gradually that I'm not even sure what things we ever talked about or what kind of values came up. Like we never talked about what kind of lifestyles we would like or do you want children or what are you going to do for money. None of those sort of practical things ever came up. It was just sort of fluky that we got together. It gradually developed into sleeping together. He could climb in my bedroom window because I lived on the basement floor. It was just sort of convenient, he could come in any hour of the day or night. (laughter)
And then he went away to S. to teach school because he already had that commitment. So a lot of our relationship was through correspondence and he writes an excellent letter. That's a great way to keep a relationship going; is be apart and then you can't get to know each other too well and you have these wonderful letters. I was going to go down there and meet him but he quit the job 'cause of the headmaster.

So anyway he came back to C. and got another job out of the country, putting posters up around university campuses in C. I think the thought of a long term relationship really terrified him so he kind of . . . (laughter). So I found it a bit difficult that he went away, but somehow the relationship manged to endure the long separations. And then we decided to live together when he came back from his job. It just seemed like the sensible thing to do at that point in the relationship. Just sort of visiting each other didn't seem like quite enough. We wanted to get more of each other and spend as much time together as we could. That's when we got the basement suite in that old house down on Third.

Then I got a teaching job after university, teaching French. Then we got a fish boat about a half year later with another couple. So I taught for three years to help pay for the fishboat because you couldn't make much money fishing in those days. That was a hard time, about the third year of the marriage.

I: So you got married some time in between.

CR: Oh ya, we got married about six months after we were living together because we decided to apply for CUSO to go to Africa together. We though in order to end up in the same village in Africa we'd have to be married. And then we never got accepted anyway 'cause we applied quite late. (laughter)

I: So that was one of your reasons for getting married, right.

CR: Ya, I like to make a joke out of it. But somehow marriage seemed to be the natural thing to do at the time even though neither of us had great belief in the so called "institution" of marriage. We didn't give it much thought, funny how you just do these things.

So I was teaching mainly to pay off the fishboat although I started hating teaching. I was quite torn. I was getting fed-up economically and career-wise. I guess that's when I felt really restless too. I started questioning, why be married, what's the point of it? And I didn't see any sense of it at that point. After about three years I got quite restless. G. had gone fishing and I was still teaching. I guess it was that month I was alone and had time to think about the pros and cons of being married and mostly saw negative reasons for it. So when I went out fishing after school got out I told him I was going to leave him and he just thought it was such a stupid-ass idea. He just sort of made it seem so absurd, like he argued me out of it. I can't remember how he made it appear so absurd but it did make it appear absurd.
"After all we've been through together you're planning on pulling out now, I mean Jesus, what an idiot." Sometimes it's good to be talked to that way, it makes you not take your own ideas so seriously. You think, well maybe you're right, maybe it is a silly thing to do, maybe we should try it a bit longer. If it had been a guy who had said, "oh, ok, alright then, sure dear, go ahead, whatever you want", then I probably would have left. Partly because of his reaction I stayed and tried to work on it and ended up staying. I think the next year I didn't teach so I was much happier. I was quite frustrated teaching, it was part of my stress. Ever since then if I get restless I usually just wait it out, 'cause I usually pass through these little phases, come out the other side. It's something I know about myself; perhaps it happens to everybody, I don't know. But I guess with experience it's one of those things I've learned about myself that I do get those sort of really restless times and I don't know what it is about me that makes me like that. I wish I wasn't like that 'cause it makes it difficult, it's a hard thing to cope with myself sometimes; to try to control myself. I usually just try to not act upon any of my urges, just sort of wait 'till they pass.

(laughter)

I: So what got you through that rough spot. Essentially, like you said it was G. saying, "this is crazy, it doesn't make any sense," that was one thing and getting out of teaching.

CR: And he had a job that winter at the museum in V. so I got to ride around V. on my bicycle and join a food cooperative; just do pleasant things. I felt like life was ok again. Periodically I go through those sort of really restless phases and usually talk myself out of them.

I: You already mentioned this before, about the difference in your relationship after having a child because of the added stress of having a child. Is there anything else that is really different because of that.

CR: I guess it makes it more important to me that the relationship lasts, for the child.

There's less pressure on staying together now so I think people are separating for reasons that really aren't that valid. That's my guess, because marital break ups are so common that I think people are breaking for reasons that if they did try quite a bit harder, and it's bloody hard, then maybe they would weather it. Like some of the weatherings I've been through, I know that maybe they could do it too if they tried.

I: Unless you have anything else particular that you want to add . . .

CR: No I can't.

I: That was great A., thank you.
INTERVIEW #5

I: Please reflect on your marriage and then tell me the story of your experience of marital satisfaction. You may want to give me an outline of the satisfaction in your marriage from the beginning until now or you might like to describe vignettes of experience that typify the satisfaction you feel.

CR: My first thought is, my goodness can I think of all these vignettes. There's a lot of, in fifteen years what do you choose. I wouldn't know where to begin.

I: What I would like you to think of then, and perhaps I should have asked you to do this before, is some of the components or basic ingredients in your relationship that have been satisfying to you and those just might be individual words or short phrases that come to your mind.

CR: Components, do you mean things like respecting each other, is that what you're thinking of as a component.

I: Yes, that's the kind of thing I'm thinking of, so, respect for one another is a basic component. You have a few of these things going through your mind now and that's just as starting point and then elaborating on those. I'm not looking for your theory or philosophy but for illustrations and stories of satisfaction in your marriage. And like you say there's so much over fifteen years, little things are going to pop into your mind and that's what I'm interested in. What I should have done yesterday was actually had you write these down.

CR: Ya, now that would really have helped me to think about them because as I say there are so many. Like right now I'm trying to think of, like you're going back fifteen years, there's just been a lot that I think I'd like to think about. Like what are the highlights. I can certainly think of a few off-hand sort of things, but I would really like to think about this a little more. But let's proceed and let's see where we get. We can do it again if I can't think of any, then we'll have to do it again! (laughter)

I: Ok. So do you want to start off then with, ah, first you mentioned respect. Can you tell me how that's been part of your relationship and satisfaction.

CR: Ya. To start with I think our relationship is a little bit different than most couples because we have been away from each other so much. When we first got married, for the first four, five years J. was gone for four weeks and he was home for four weeks so that I guess for the first seven years of our marriage we really only lived three and half years together 'cause he was working the other time. And it's the same right now too. He's working in V.
and I'm over here but I think that has been a real plus, a real
advantage. It certainly has its disadvantages but it has its
advantages too because I think we both respect each other in many
ways. The one thing that really comes to mind is J. really
respects my independence and I respect his. We're two very, very
independent people who are totally dependent on each other in many
ways as well. That came out this summer when he got sick. I mean
I thought I was a very independent person and I could really handle
my life by myself but when he got sick I really realized that I
didn't, not that I couldn't, but I didn't want to. And that really
struck home as to just how dependent we are on each other as well
as having this freedom and this independence to do as we want to
do. I think that's probably the first thing that comes to mind, is
this respect for the freedom of being ourselves.

I: And yet underlying that, there's something much deeper than that
isn't there.

CR: Oh yes, yes. There is this wanting to be dependent. Not having to
be, I think, but wanting to be dependent. J. never really tells me
that I should be doing this or should be doing that. Let's take
career for instance. He was quite happy working on the boats. He
then had an opportunity to go into the office at three quarters for
half the salary that he was making on the boats. That didn't stop
him from doing it, the question of money was never raised. He felt
it, I felt it, but that was something he really wanted to do and I
encouraged it and allowed him to do that to find that he really
didn't like it. He never would have known this if we would have
been in the position where I would have said, "you can't do this."
It was something that he just had to find out for himself. The
same was when he changed jobs as a pilot. There were a lot of
questions and a lot of fears for me but it was something that he
really wanted to do and I respected him for that. He worked very
hard to get into the pilots. He also had a heck of a time getting
out of the company he was at. That's where the dependence came
in. I was there just to keep him going and we used to sit and talk
for hours and hours. He would tell me how much he hated the place
and we'd just work it through and work it through and work it
through, and then he'd go in and put in another day and then that
evening we'd do it again and he kept saying as soon as I get this
pilots job everything is going to be O.K. It was a fear for me
that once he got the job it wouldn't be as great as he was making
it out to be. But it has turned out that way. I always respected
his position here, if he wanted to do something and it's been the
same for me. When I wanted to go back to university there was
never any question, like, you should work. Everybody needs the
money, you know, the salary was good and there was never any
question about, well maybe you should work another two years and
pay off the house or maybe you should do this. It was always, if
you want to do it, the decision is yours and I will back it. I
think that's been a rule of our marriage. If you make the
decision and you're happy with it then I will back it.
I: Would have you, when he was wondering whether he should have become a pilot and you were sort of thinking well he might get in there and find out it's not what he thinks it is, did you say that to him or how did you . . .

CR: No, I never said that to him because I just never saw any point in doing that. He was so gung-ho in doing it that I figured he would be disappointed. You know, if he was disappointed and if he really didn't like it he would find something else to do and then I'd go back to work and support him for that.

I: And that's kind of the way it's been from the beginning.

CR: From the beginning, there was always this, you know, with our own particular life, careers, the decision is our own with the back-up of the other person. If the decision is right for you then it's right for me too.

I: Can you think of a time when in contrast to you that you haven't felt supported in what you decided to do or you haven't supported him in what he wanted to do and let one another know and how that worked out.

CR: As far as careers go?

I: Well, careers I guess because that's a biggy but maybe in almost anything in life.

CR: Oh, yes we definitely have the un . . . it's very evident one always plays the devil's advocate in anything major. If we wanted to go on a big holiday one of us always plays the devil's advocate until we're absolutely sure. If we want to buy a car, he may want to buy his sports car and I'll go against it or I may want the station wagon and he'll go against it. In just about anything that's of relative importance one of us always takes that role. We're in the process right now of buying this house and this is the first time where there's no devil's advocate and one of us is trying desperately to be that just so that we can be very, very sure. Usually if one of us takes this role, if the other person can convince, like if he can convince me and can turn me around then we'll go for it and we'll be happy. It's very seldom that we both say, "this is it, this is what we want, this is what we're going to go for," one of us will always hold back.

I: So this seems like a bit of a different decision because you both want it and there's nobody saying, "hold it, let's look at this."

CR: This is a bad one, this is a real bad one because this is a major, this is the biggest one of all but it's something that we both really, really want. But the devil's advocate is the financial statement or the bank right now. This is the first time that I can think of—though I'm beginning to start saying, "well, what do we
really need this place for and do we really need a swimming pool and do we really need lead lined walls. So that's coming through again but that's very superficial, it's very hard for me to do that.

I: So you're so aware of it that you're trying to create it.

CR: Oh yes.

I: Do you think that you were aware of this kind of interplay between yourselves before you got married or right at the beginning, were you aware of how you functioned together.

CR: Not before we were married, we didn't have a very long courtship so we really didn't know very much about each other before we were married. Right from the beginning there was always this role that one of us took and it could be that I took over the finances right from the start because J. wasn't around so it was just a natural thing. If there was a major decision to be made I always consulted with him and it kind of became a partnership rather than he just doing everything and me not knowing that's going on. I never purchase anything unless I consult him and he very seldom says no. I can't even remember the last time he said, "no, absolutely not." It's just a natural thing—"do you think I should get it," or "I really would like it," or "what do you think," but I always consult.

I: So some discussion?

CR: Usually about every purchase, well not every purchase, but every more major, anything over $25.00 or $50.00. So there's a lot of that and I guess maybe this is where the dependence comes in where I really want that and I think he does too.

I: So it's a need that's fulfilled probably for both of you, both of your needs are fulfilled in that respect.

CR: Ya. The other thing I think with him being away so much is you appreciate each other when you're around each other. We very seldom fight because time is just too short and there's just no point in having a big blow-up and not talking to each other for a week or so because when he's only home for nine days you make the best of it. It's not an artificial situation though. You make the best of the situation. Even when he was at work for four weeks, you just appreciated having the other person around that you never really thought of going at it in a negative fashion.

I: It really is a unique aspect of your relationship. I know people do that but maybe not on such a continuous basis, I'm thinking of loggers who work the seasonal thing. They're up in camp for four months and then they're home for eight and that sort of thing. But yours is really on-going.
CR: Ya, it's a point where a lot of people at his work, I think 75% of the couples are divorced and I felt that we've really turned it around. That has become a real positive thing in our marriage and we've really make it work.

I: And probably these divorces have occurred because of stress from the spouse being away so much. How do you think you guys have turned that around.

CR: Well, by being independent when we're not around each other and also by getting along so well when we are with each other.

I: I can see that's really important, but I wonder how you ever established that. Did you have to work at it really hard and think, ok I've just really got to do this.

CR: No, we never did, I think that's just our make-up. J. is a very easy person to get along with and I think I am too and that's why we've never really run into this stubborness. He certainly isn't the stereo-type macho that has to have control, not so at all. That has certainly helped the relationship.

I: So it isn't something that you've probably talked a whole lot about, it's happened and it's worked really well.

CR: Ya, never talk about it. It just works. And you know when we do, don't get me wrong, it's not as though we never have fights, or spats. But when we do spat usually one of us will come very soon after and say, "this is really dumb". I think we're very, very open, we can discuss it and I think this is really one of the parts that I really appreciated about J. is that he is very open and he really likes to discuss the issue so that you never have to store anything or keep anything inside. Usually he'll listen and many times he'll agree with or you'll work it out.

I: So you're saying that you never really have to guess what he's thinking about anything.

CR: No, you can check it out. Now he may have more trouble with me because I keep things to myself and many times he might be guessing. But recently, about the last four or five years, he's really been pushing me to discuss and to be more open and it's working.

I: So from starting off with the respect you've kind of . . .

CR: Well, respect to independency, yet there's this dependency.

I: You told me a little about your communication.

CR: Communication--no problem. Right now whenever he's in V. we always talk to each other every day. Our phone bills are astronomical but in the evening usually if he's home we usually discuss the day's
events and what's happening. And that was a conscious thing that we decided before he left. That we would do this to keep the lines of communication open because it's very easy to be away a week and you just forget about what's happened during the day and then something important doesn't seem relevant anymore. So this way with the phone call - that's just an expense we incur.

I: Have you done that right from the start.

CR: Yup, our phone bills have never been less than, well I guess $150 to $200 a month, that's just part of our expenses.

I: That's interesting because I know a couple who do that. However they live together all the time. He's a teacher and he phones her just about every day at noon hour just to say hello. And that's probably really important and probably sometimes it takes effort, I don't know.

CR: For them it could be important, I don't know if it would be like that for me but when he's away it is because there are issues that we can resolve right then and there. You just don't forget, I mean it's just so easy and we're both so very, very aware of how quickly you can not bother saying anything; "well that wasn't important enough." So if there's anything that's exciting that's happened or anything that's horrible that's happened, usually we share that in the conversation.

I: So then unless he's out on the ship and you just can't get a hold of him there's not very many days that you don't make contact.

CR: Yes, and usually the most he's gone is two days when he's gone up north so usually I talk to him once a day.

I: And sometimes are you tired and just don't feel like phoning but you do anyway?

CR: Ya, and sometimes we have absolutely nothing to say. If he's tired and I'm tired. You know, "how did things go today, nothing new to report, it was just a blah day. Same here, ok, well, what did you have for supper today? Well I had this, this and this. No mail today for you or there was a letter from so and so, talk to you tomorrow."

I: Sort of the kind of things you just might say to someone if you just came home regularly.

CR: Or maybe you wouldn't even say those 'cause you make a conscious effort of saying things and keeping them informed. Something you may not do if they were at home. It's just become part of us now, it's just part of our life.
I: Is there anything else that's come up strongly for you in terms of components of satisfaction?

CR: Gee, it's just so hard to pin things down because . . . I mean he's a very pleasant person to be around, he's very easy to live with. We really care for each other and I guess maybe caring and respecting go hand in hand. Very conscious of each other's feelings and things and yet, as I say, when we're separated we live very full lives away from each other too. Now you're looking for more vignettes aren't you?

I: Well no, it's great, you've just told me a whole pile, you really have. And I guess obviously that's a very important part of your life together. What you've just told me, that you marriage has all these potentially really . . .

CR: Explosive.

I: Yes, and stressful life to it and yet you've handled it really successfully. It sounds to me that that in itself is very satisfying to you, that you've been able to do that whereas others, 75% of the others, haven't been able to. It says a lot about your relationship.

CR: And we've been through a lot, like when our place burnt down, when we had the fire. That potentially could have been a divorce over that 'cause we were taken out of our own place for three months and that was pretty trying. Again we made it work. We lived with my brother for three months which was very kind of them. But you know, you can never really live with another family. I taught Home Ec. at the time so I had kitchen facilities so I used to buy food and I would make sandwiches for supper and so we'd go to this burnt out place and we'd have our supper. So we'd have supper in that place just to be by ourselves. Just kept on going like that. I think many times we feel things never come easy for us, we really have to work for what we have and we really have to work for everything but somehow we manage to do it together. I think maybe having almost lost him this summer made me realize just how very, very important that was to me and that I just wasn't prepared to lose it. I think that really came home this summer.

I: Has it changed your relationship in any way? It's heightened your awareness of what it is.

CR: Well it has. It has changed my relationship in that I feel I'm too protective now and I think J. feels I'm too protective of him and I think I am. But I think that's a natural reaction. You know, I just don't want to see him get sick again. And yet that's a detrimental thing too because many times he tells me I'm nagging, to get off his back. He's a big boy now and he knows what he can and can't do. And that's an issue that I'm working with. That's my issue.
I think we certainly appreciate each other more now, even more. There's also always this fear of, is he ok. If I call and he doesn't answer the phone it's almost this panic, I wonder if he's ok. And here he is having a beer with the guys down the street, but it's a fear that probably will never go away.

I: Have you changed anything about communicating. Like maybe J. before might have gone a little longer before calling you or if you weren't in you might have said, "oh well, I'll catch him later."

CR: Ya we've, ever since his illness and ever since he's been back in V. he makes more of a point to call, to check-in as he says. Because he knows I worry a lot, he's really been good. There were a couple of times if he didn't feel like phoning he didn't but I didn't really worry. But now he always checks in. Whenever he leaves for a trip he tells me. Sometimes we talk to each other two or three times a day. He'll just phone and say I'm coming into V. or I'm going to P.R. so that I always know when he's away.

I: And his schedule changes so much doesn't it.

CR: Oh ya, you never know where and then he always calls me when he gets back to say everything is ok.

I: You said that he's a nice person and that you really care for him and that he's easy going and all those sorts of things. Can you tell me some of the things that bother you, that bug you, the kind of stuff that . . .

CR: Oh, now we're getting into the good stuff. (laughter) Oh, and that bother me. I thought that this was marital satisfaction Peter.

I: Well, it is S. but maybe some of the weakness of your relationship, some of the things that personally you might like changed but you know that, well I don't know I won't say much more. Just to look at the contrast as much as anything.

CR: You know, in many ways being away is an advantage to us but if I had a choice I think I would rather lead a nice normal life because we can never make an appointment, we can never make a date for anything. People say, "come on over for dinner." Well we'll say, "well if he's in town." We can't get seasons tickets for anything because I never know when he's going to be home and that has been frustrating. Even now when he says, "I'm coming into V. can you meet me at 12 noon," that's upsetting because it disrupts my routine. Or I may have made plans to go out for supper and he'll say, "I'm coming in at six." So that means I have to phone and say, "well I can't make it," and that's tough, that's hard.

I: That really calls for a whole lot of flexibility on your part.

CR: Which I'm not.
I: No?

CR: 'Cause I'm a very structured person and everytime I do it it bothers me. If I have to phone people and say, "well we can't make it after all", or Sunday's football game for instance. I know he really wants to go. So we've got these two tickets. Now I don't know if he's going to work so that I can't ask anybody to go with me 'cause I don't know if he's going to be home. So Sunday morning at ten o'clock I will know if he's going to be home. So who are you going to call at 10 o'clock Sunday to go to the 1 o'clock game. That's the situation, you never know just when he's going to be around and when he isn't.

I: That's his job so do you feel kind of, I don't know, somehow you've really adapted to it well, but does it, and it bothers you a bit, but you've learned how to cope with it. I guess what I'm trying to say, do you feel like some of your freedom or whatever is taken away.

CR: Not my freedom as much as my, well my independence I guess. Because I am a structured person and if I tell somebody I'm going to be there, I'm going to be there. I mean it's important that I be there. To have to change all the time—I don't think it's any easier, it doesn't get any easier. But it's something that I'm going to have to live with 'cause that's his job. And he is good though, he always phones and says, "what are your plans for the day?" If he knows that I'm doing something really important he won't say - well he'll just catch the plane back or whatever. So he tries not to interfere with the things that I'm doing. Still it's an inconvenience and it's something that is a real thorn. I think that's probably the biggest thorn, just never knowing.

I: I guess if he got a job in V. that would change a bit.

CR: Ya, that will change in July. But it will and it won't, because when he's on call he's on call. So we still won't know whether he is going to be taking a ship out or not, it might even be worse.

I: I'm going to ask you one other thing, I don't know where it will take us. In looking at the person that you knew when you first met J. and the things that attracted you to him and now through your fifteen years, do you think those things are still there, those qualities, those attractions or have they changed? Or even just tell me a little bit about your history, your early history.

CR: I think that the qualities that attracted me to him I still admire very much. I think his easy going nature was something that I really liked. He just is a very easy person to get along with and he's also very patient. I can tease the day-lights out of him and he'll never get angry at me. Well, every so often he'll blow. He takes an awful lot, he really does, before he gets angry. He's getting set in his ways in middle age and living by himself. Which
we're going to have to change when he gets home. I'm noticing that he is getting very set in his ways, he eats at 5:10 in the apartment so when he's at home we have to eat at 5:10, well that just isn't necessarily so because many times I don't get home until a quarter after. I think his good nature and just his respect for me as a person; that was something that I really liked about him. He never, ever put his finger down sort of thing, there's really been no control. He's never tried to control me and I've really respected that.

I: And do you think you were aware of that right away or has your awareness just sort of come.

CR: No, I was aware of that right away and it's still very much so, in fact more so. He respects that even more. And right now with my career going the way it is he's supporting anything I am prepared to do. Except the teaching, he doesn't particularly want me to go back teaching because he saw what it did to me and also he wants, with his time off it's a good time to travel and he feels this is the time in our lives that we should be. And I agree with him.

I: He's supporting you, maybe almost encouraging you, to choose something else.

CR: But he's never said, "don't", never. He said, "these are my feeling but if you decide to go back to teaching then that's the way it will be." So I think that freedom.

I: That's really important to you.

CR: Yes it is.

I: When you guys met did, well can you just tell me a little bit about when you first got together, just really briefly.

CR: I should let J. tell you that because he tells it so often. I met him on the ferry going to V. I was visiting my brother and I had my mother and my sister and my aunt with me. My brother knew him and J. had just gotten his ticket for his master skipper's papers. He was going to go to R. to work, his first job, and we were going to V. and I just happened to sit by him. And we never stopped talking all the way down. I was in T. at the time and when we left I said, "if you're ever in T. give me a call" and so a month and a half later he called.

(interview interrupted by a knock on the door)

I: And you told me about how you sat down and talked and that was it. And I'm wondering if you can actually remember what you talked about.
CR: I think probably J. told me about his work more than anything 'cause I'd never met anybody who worked at sea. I think basically we talked about work, jobs, travel and that was it. I mean what can you say in an hour and a half, although we said a lot. 'Cause I remember my aunt saying, "you guys never stopped talking," or "doesn't he ever stop talking?" But he phoned me about a month and a half or two months later and said he was arriving in T. the following day. He got good and drunk before he could phone and said he was coming to T. the next day. And I said, "oh sure, ya", and so I did go out to the airport and there he was, he had come. That's how it all started. This was November and we were engaged in December but then we didn't get married until May so that happened very quickly.

I: He came back east and you stayed there for a while yourself and he went back to V.

CR: Ya, I was working in T. teaching and that was the time when he has four weeks on and four weeks off so he'd come to T. on his four weeks off.

I: So that pattern was established right at the beginning.

CR: But I think that the thing that really attracted me was his good naturedness. Right at the beginning when I first met him and he was just so easy to talk to, I mean that really impressed me on the ferry.

I: What's "good naturedness"?

CR: Being quite happy and easy to be around people, people just kind of like him, and just easy to be around. He's changed a little bit, he's become more serious now but I remember him joking with my auntie and teasing my mom and he still does.

I: And he was able to do this right away.

CR: Right off the bat. As a matter of fact I think he even called Mom, Mom on the ferry, but that's him. He probably would have called the next person Mom too. I called her Mom so he called her Mom but that's the way he is. So that was the beginning. He's changed considerably in his old age. I think his work has certainly taken it's toll and I think his illness has certainly taken it's toll and he has become much more serious now but I think so have I.

I: So you changed a little bit together in that respect.

CR: Ya, and I think the other part that's really worked for us is that we've both changed careers at the same time which has been very exciting for both of us. Had one changed and the other one stuck in a job that we were, that I wasn't happy with, that could have produced a lot of tension. And the same with him, had I gone to
university and he had stuck with his old job that would have been pretty miserable. But we both decided to change at the same time which has made it very exciting.

I: You guys are in two totally different career areas so that you don't have that commonality but the commonality seems to be that you both changed, that you were both dissatisfied with what you were doing and wanted to change and went for it in your own ways.

I: (new topic) You told me about your communicating. You said the only thing, if any thing, that blocks your communication is that you become a little bit quiet and don't speak out and that's really essentially it is it?

CR: I think I'm the person at fault there, very much so when it comes to communication, I'm the pouter.

I: Being a counsellor, how do you find J. as a communicator? Obviously he has some natural communication skills, you don't really have to teach him.

CR: But he's learned an awful lot from me. You know, he'll always pick out counsellor jargon as he calls it, he can really pick that up. But he's learned a lot because he's really interested in psychology, he really is, and I've given him a lot of my books to read. Much more interest than I've taken in his job. I don't know anything about ships. If he tells me it's a 154 ton or a 122 ton I just say, "oh, really", 'cause I have no concept of what a ton is as far as shipping goes.

I: What I think sometimes is that being with somebody who isn't a particularly good communicator in terms of what we learn and just in general, I find it difficult to be with somebody like that now. And I'm not a wonderful communicator by any means but I'm sure much more aware of it. Like you got into counselling after you guys had been together ten years or whatever and so your patterns must have changed somewhat. But it wasn't to any sort of detriment, I mean, you didn't go rolling along and he . . .

CR: No, he always kept up and that's something we've both being very conscious of, very conscious of, keeping up with the other. And he has mentioned this several times and I've done it to him. He's expressed a fear that I might go too far ahead and he wouldn't be able to keep up and that's a legitimate fear. I've expressed the same thing in his job, like too much can happen too quickly and I might not be able to keep up. But I think if you're conscious of it, then you'll do something about it. And I think this is where the communication comes in, keeping him posted on what's happening all the time helps.
I: So he doesn't come back three weeks later and you've gone through something and it's really hard to relate to what has happened and stuff. It seems to me that that is a real danger in relationships. If somebody changes this way and the other person is still going merrily along because things were always that way.

CR: Ya, and that was something that we were very, very conscious of. We were determined that wasn't going to happen. You know a lot of people have mentioned to me when they see me by myself, when he's away, a lot of people say, "oh, I could never do it", or "you seem so happy when you're on your own," or whatever the comments are. I guess because I feel secure with what I have I don't have to worry about being by myself.

I: Emotionally secure.

CR: Ummum. But I think the test came this summer when I just about lost him and I realized that I didn't want to. That hit home very, very, very much so. So I think I'll keep him for a while. (laughs)

I: Do you have about five more minutes?

CR: Sure.

I: What does the future hold for your relationship in terms of looking ahead now.

CR: Well how can I answer that Peter?

I: You'll just have to look in your little crystal ball. What's your sense about what's going to occur. This is a big change, like buying a house, I don't know, what does the future hold.

CR: I have a fear for the future, I really do, because I'm afraid that J. will get sick again.

[end of tape]

If we decide on the house and we have to make changes to our plans, we expected to travel a lot in the next five years or so, but that will change, we'll have to concentrate our efforts on the house. We have to discuss this very seriously. Do we want to do this, there are a lot of decisions to be made. What do we want to give up to have this place. I don't see anything going very differently. I think I'll just keep doing what I want to do. And as far as my job goes it doesn't matter if I'm earning money or not as long as I'm not a bear to be around he'll go for anything. (laughter) I can't really say any more and it's something that we don't really discuss that often.
I: But you're already both working on your futures aren't you, you're looking at houses, you're . . .

CR: Oh ya, and our retirement's all taken care of so we don't have to worry about our retirement, things like that. The future as far as retirement goes and the future within the next four or five years, but I can't really say, nor do I even want to predict beyond that.

I think we're both of the mind that if we felt that something was really wrong with the relationship we'd seek counselling. J. has mentioned that several times, which pleases me because he would go readily. So I don't see too much happening in the negative.

I: That's interesting because it sounds like J.'s never become defensive about your education, your direction, you know, this high-faultin' psychology bullshit.

CR: Never, never. That's the one thing that again I really respect about him because he has never ever said anything in that respect. A lot of people have, to J., and that's when he becomes defensive, but he has never, ever, he may have thought it, but he has never said anything.

I: It just seems to me, because you guys are in such different areas and you've made so many changes, in some ways, in your personal lives and yet there's a core there that carries on and that seems very important.

CR: Ya, and you know I think in many other relationships, had I pursued a Ph.D. . . . Where J. doesn't have a university education and he's very conscious of that, very conscious of that, that would have bothered him. But then, he's so very successful in his own area that it really doesn't matter. Maybe if he hadn't been successful it would have mattered. I mean, I can have 150 degrees but he's really the one who's got the best job of all. Really his career is ideal and a lot of people envy his career. The time off and the financial end of it. So I guess there's really no reason for him to feel threatened. And a lot of people have said to him, "you must be really threatened, you must really feel threatened, it must really bother you." But it doesn't.

I: It must take some effort on his part too.

CR: I don't know, it doesn't seem like it does. I don't think so, I think he's just quite happy in what he's doing. And it's never bothered me that he doesn't have a university education, it's never, ever bothered me.

I: 'Cause like you say, he's made efforts to understand what's going on and he has read your stuff. Well, he's very intelligent anyway.
CR: Ya, and I think he had the opportunity to go to school he would have. And I think he regrets not having gone many times, but that's the way things are.

I: Is there anything else that you want to add before we . . .

CR: I don't think so Peter. I think I've basically summed up--I don't know if there's anything more that you're looking for.

I: I'm trying not to direct it too much to tell you the truth, I'm looking for your story. So what I'll do, hopefully it will be really soon now, come back to you with your transcript and with my description and get you to look at it and see if there's anything you disagree with.

CR: Your description of?

I: Of marital satisfaction, the combined, everyone I've interviewed. That will be my way of validating it. If at that time you've thought of something else let me know and if there's things in there that perhaps for someone else it was really important but it wasn't for you, then I want you to tell me and we'll talk about it.

One other thing. What part does intimacy and romance play in your relationship now after fifteen years?

CR: What part does it play. How do you want me to answer that—what part. You mean is it an important part. Ya, it is. Of course it is. We're two selfish people you have to remember. We don't have anybody else to share our attention with so therefore we share it with one another.

I: Do you still have intimacy—do you go out for dinners and romantic sort of stuff.

CR: Oh, twice a week when he's home. That's very important. And that's something we can do financially now too. The affectionate side of our marriage is definitely there because we're both very affectionate people.

It's an important part of our marriage but it's not the most important part because I think it's one of the most important parts. It's just part of the whole picture of making it work. But I certainly wouldn't say it is the most important 'cause there are other areas that are just as important.

I: It's pretty hard, or at least for me it would be pretty hard to put them in order of importance.

CR: I wouldn't want to try. It could be too dangerous. I don't want to know what's the most important part of my marriage. My marriage is working and I don't want to have to say that it's because it's
for this or it's for that. These are the things that work for me and these are the important parts of our relationship and I wouldn't break it down.

I: Great S., I appreciated that.

CR: Easier to do than I figured.