

ANALYSIS ON THE DYNAMICS OF MARRIED INDIAN COUPLES' PSYCHOLOGY: A MARRIAGE COUNSELING-BASED ANALYSIS

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Abstract

In order to assist the swift resolution of family conflicts, particularly marriage matters, family courts were formed in India. Using alternative dispute resolution techniques, marriage counsellors encouraged conflict resolution. Any couples who sought help from the family courts due to marital conflict were required to undergo counselling. There is currently a dearth of information on the counselling techniques used by marriage counsellors in family courts. Addiction to substances affects both the user and the user's family negatively. The family can contribute to the emergence of substance misuse in both adults and children. To aid in recovery or to stop drug misuse, the family may also participate in counselling. Marriage and family counselling has been shown to be successful in minimising marital and family conflict, enhancing family cohesion and communication, and improving parenting techniques

Keywords: *Indian Couples, Psychology, Marriage, Counseling-Based*

1. INTRODUCTION

The Family Courts Demonstration of 1984 went into force in September 1984 because of women's activist activism, various Regulation Commission suggestions, and illustrations gained from other countries' family regulations and their execution. The Family Courts Act applied to all matters, especially those including ladies and youngsters and including divorce, partition, backing, and kid care. The Family Courts Demonstration of 1984 tried to lessen

tedious methods and expenses related with family questions, especially marriage clashes (Public Commission for Ladies, 2002).

With regards to settling issues inside families, elective debate goal (ADR) strategies like counseling, intervention, and pacification have become progressively famous. Rather than a prosecution based system designated at laying out culpability, this guaranteed future-situated practice, pointed toward cultivating conversation, participation, and manageable arrangements (Panchu, 2003).

Family courts look to “forestall conjugal prosecution and, if conceivable, track down an answer for rejoin the marriage and save the nuclear family unblemished,” as indicated by Vatuk (2013). (p. 76). Like this, Solanki (2011) declared that the objective of family courts was to empower settlement and compromise between accomplices. The Family Courts Demonstration of 1984 laid out the place of marriage mentor to execute and complete ADR techniques really. Advisors frequently help couples in communicating their issues and working with compromise or a genial settlement of those challenges, while systems and rules vary from one state to another. Marriage mentors likewise keep notes of the issues and counseling meetings they have with the couples they help.

Mediation in unpredictable social examples and their modification in manners that outcome in sure change for the whole family are the primary objectives of family treatment. The frameworks view, which is the groundwork of family treatment, proposes that adjustments of one part of the framework would be able and do bring about changes in different parts of the framework, and these progressions can assist with tracking down replies. There are two fundamental objectives of family treatment in the treatment of substance reliance. The main objective is to distinguish or make answers for the family to live without mishandling substances by using their abilities and assets. Second, it decreases the cost that substance reliance takes on the patient's family as well as themselves. The family or the person inside the structure of the family framework is the subject of treatment in family treatment. The medication client is viewed as a subsystem of the family and is the one whose side effects essentially affect the whole family framework. The areas of remedial concentration and mediation inside this subsystem are the familial relationships.

2. REVIEW OF LITREATURE

Bryant (1989) begat the phrase enjoying to depict the process of appreciating and delaying the great feelings associated with one's interactions; a way to maximise the benefits of one's favourable encounters by directing, encouraging, and amplifying beneficial effect (Bryant and Veroff, 2007). The role of positive life-altering events in mitigating the impact of negative life-altering events is supported by evidence. Furthermore, studies conducted in the past with adults show that enjoyment has a positive influence on happiness and reduces negative effects and bothersome side effects.

Gross, Richards and John, (2006) Overall, it has been shown that moods have an impact on prosperity and wellbeing, and in particular, maintaining positive emotions when adulthood first begins can make all the difference (Livingstone and Srivastava, 2012). People undergo geographic migrations and changes in several aspects of daily life when they become adulthood, such as at work and in interpersonal relationships (Arnett, 2000). According to research, being an adult is a trying time that is accompanied by difficulties with change and feelings of hopelessness and sorrow (Conger and Little, 2010). Enjoying in this manner may serve as a haven for people who are facing challenges due to romantic or professional circumstances.

Bryant, Smart, and King (2005) promoted a seven-day mediation with two 10-minute meetings per day to teach participants how to use mental symbolism and mementos (gifts, photos) to reflect on the past. Participants were arbitrarily assigned to one of three conditions: the control condition, the memorabilia condition, or the mental symbolism condition. In the mental symbolism condition, participants were given information about a positive encounter from the past and asked to “permit pictures connecting with the memory to ring a bell” (where they were gotten some information about any ongoing worries). According to the findings, participants in the two conditions for looking back showed noticeably greater increases in the frequency of happy feelings during the previous week than participants in the control condition. Similar to how the memorabilia intercession failed to provide as noticeable an expansion in delight, the mental symbolism intercession did. These findings suggest that ruminating positively about the past, especially when using mental symbolism, can increase happiness over the course of a week-long interval.

Keeney (2009) evaluated the effects of participating in mediations designed to help participants understand the results of their recent acceptance to school. For this reason, after accepting their confirmation letters, members were arbitrarily assigned to one of the three circumstances: a basking condition (members were expected to elaborate on their own role in this accomplishment and the obstacles they overcame), an acknowledging the role of others condition (members expounded on the role of others in this accomplishment and the things that could never have been possible on the off chance that their help was not a factor), or an acknowledging their own role in this accomplishment (members expounded on the room around them). The findings demonstrated that, in comparison to the control work, both enjoyable intermissions broadened favourable effects beyond life satisfaction. The idea that focusing on one's own dedication to a triumph may notably boost one's capacity to enjoy these pleasant interactions was also put out, along with the observation that relaxing was seen as more compelling than praising others.

Quoidbach, Wood and Hansenne (2009) studied how ecstasy and stress are affected by deliberate mental time travel or enjoying through anticipation. More specifically, they looked into how different levels of enjoyment and tension might be produced by purposefully engrossing oneself in a positive, unfavourable, or neutral future mental time travel. Findings showed that members in the positive condition had greater levels of happiness after 14 days than those in the neutral or negative condition. The findings of this study suggest that positive future mental time travel might provide an additional way for exercises that increase satisfaction and reduce stress.

3. METHDOLOGY

The current study used a qualitative research methodology to examine the variables that affect the intimacy of romantic relationships. A qualitative research method examines the problems through the eyes of the participants to ascertain how they understand the occurrences and give them meaning.

3.1 Participants and instruments

The study included 14 participants (seven couples, or seven individuals) from Jaipur, the capital city of Rajasthan. Participants ranged in age from 26 to 39 years old. Flyers outlining the study's

objectives and eligibility requirements were distributed in a variety of public spaces, including coffee shops, parks, language centres, and universities. The board of language schools and universities gave the researchers permission to recruit participants. Information was gathered between January 2019 and December 2020.

Using criteria-based purposive sampling, participants with particular traits were chosen (Creswell & Poth, Citation2016). A checklist created based on the PAIR (Personal Assessment of Intimacy in Relationships) Intimacy Scale was used to assess potential Iranian participants to make sure they were eligible for the study and had an intimate relationship with their spouses. Participants were asked to provide a narrative description of the specifics of closeness. The purpose of the study was to learn more about relationship intimacy from intimate couples who had been together for a considerable amount of time (see Hill et al., Citation1997). The amount of time spent together may be able to measure changes in marital closeness. All participants had to meet the following requirements in order to be included for the study: (a) they had to live in Iran, (b) their marriages had to have lasted at least five years, and (c) they had to have at least one kid. Table 1 provides demographic data for the intimate partners.

No	Pseudonym	Age	Gender	Number of Children	Length of Marriage (years)	Job
Couple 1	Mani	36	M	3	5	Bank Employee and university student
	Freshteh	32	F	3	5	Housewife
Couple 2	Pegah	30	M	1	6	Language teacher
	Reza	39	F	1	6	Doctor
Couple 3	Mahdi	30	M	2	4	Math teacher
	Golnaz	31	F	2	4	Auditor and university students
Couple 4	Narges	25	M	2	5	University student
	Mohammad	29	F	2	5	University student- Car designe

Couple 5	Sina	29	M	1	3	Salesperson and university student
	Elham	33	F	1	3	University student

Table: 1 details on the intimate partner's demographics

We adhered to the ethical research standards outlined by Constantine et al. (Citation2005). In a consent form that they had to fill out before taking part, each participant had information about the study's goals, timeline, participation requirements, risks, and incentives explained to them. Participants received assurances on their confidentiality and untraceability. Also, it was made clear that their participation was optional and that only the lead researcher and the other members of her research team had access to the data.

3.2 Personal diary

The chosen couples were asked to keep a journal of the things that make their marriages more intimate. Diaries have to be kept for a period of two weeks. Diaries can show what events are significant to the participants and reflect their attitudes, claim Jacelon and Imperio (Citation 2005). The written diaries gave us a better understanding of the couples' actual experiences.

3.3 Interview

Each interview lasted about an hour and was semi-structured. They were done over Skype. When creating the interview protocol, Hill et al(Citation .'s 1997) recommendations were taken into consideration. Both open-ended and in-depth questions were used in the interviews.

The participants were questioned by the first author apart from their spouse to provide them the opportunity to freely express opinions that they might have felt awkward expressing in front of that person. This strategy was used to ensure that the legitimacy of the interviews was not impacted.

Participants received data transcripts of the interviews and diaries by mail for confirmation (Patton, Citation2002). Peer debriefing on the coding and triangulation of data using interviews and personal diaries helped us increase the validity of the study (Lincoln & Guba, Citation1985).

3.4 Role of researchers

Three people made up the nucleus of the research team. To improve consistency between interviews, the first author did each one. Some of the data (including interviews and journals) were originally collected in Persian, and the second and third writers were in charge of translating and compiling them. The core group members worked together to prepare the literature review, analyse and evaluate the data, and transcribe the data. The first three authors wrote the entire manuscript. The core members were mostly mentored by the fourth and fifth authors while they coded and revised the initial draughts. The fifth author was also an outside auditor who edited the entire text and oversaw the data collection, analysis, and memo-writing processes.

3.4.1 Method of data analysis

A group of researchers tries to agree on the data analysis and its interpretation in consensual qualitative research (CQR), an inductive and qualitative style of analysis (Hill et al., Citation1997). Because the data are triangulated through various viewpoints in this process, the analyst's personal biases are lessened. The analysis starts with in-depth interviews that remove repetitions and unnecessary information. The utterances serve as the analytical unit. To help individuals concentrate on meaning, the researchers read and listened to the text as suggested by Chenail (Citation 2012). The domains and fundamental concepts inside the domains were individually established by team members. Domains resemble axial coding in certain ways (Khan, Citation2014). At the coding meetings, the team compared and contrasted the domains and fundamental concepts. Before moving on to the next stage, the auditor kept an eye on each domain and each of the essential concepts, and their comments was incorporated into the analysis. Within each domain, each member programmed meaning fragments. Development of categories was an interpretive process that involved frequent meaning segment comparisons. The classifications took into account family structures and earlier literature. The team members cross-checked the codes by consulting the data, debating the unique aspects of each instance among themselves, and considering any potential biases that may have been present throughout the coding process.

4. RESULTS

Members' answers were partitioned into the accompanying classes: (i) family, (ii) shared time/length of marriage, (iii) correspondence in selflessness, (iv) appreciation, (v) new shared action, (vi) being a parent, (vii) shared informal communities, and (viii) religion. The depiction of every space is given in the segment that follows, alongside direct citations.

4.1 Family

Members focused on the penetrability of closeness and held that it tends to be learnt and created through cooperations with relatives. As indicated by reports, individuals with assorted familial beginnings have alternate points of view on the ways of behaving that comprise closeness. One member, for example, guaranteed that those from genuinely far off families who experienced “brutality and outrage” were bound to show comparative characteristics. They underlined how communicating with guardians and other relatives assists individuals with figuring out how to mingle and foster assumptions for their accomplices. A few men, for example, “seldom trust ladies,” while others “anticipate that ladies should bring up and really focus on youngsters instead of settling on conclusions about other life issues.” “Search for submissive, passive, and devoted ladies,” a few men say. Such an expectation is a critical component that impacts how individuals answer the needs of their soul mate.

Members communicated that their folks' and kin's close conduct gave as a positive or negative closeness model. The establishment for drawing in, communicating love, and compromising with the life partner was laid by their folks' and other relatives' connections. As per an Iranian saying, a person ought to check out at a lady's mom prior to choosing who to wed. Precisely how does the mother act? She converses with her hubby in what way? Could it be said that she is blissful? Could she at any point deal with life's difficulties? Three members who talked about how guardians impact their youngsters' cozy ways of behaving agreed that different survival strategies assist couples with managing their own concerns, avoid family contentions, and save conjugal closeness. The members regularly portrayed their parents in law as “nosey,” “egotistical,” and “meddling,” as well as individuals who decidedly affected their closeness. As per one of the members, she and her better half got into contentions since her parents in law needed to assist them with tending to their troubles by offering them guidance. She and her significant other were likewise grieved by the presence of the parents in law since they were

stressed over how they would be seen by her better half's loved ones. Members focused on the penetrability of closeness and held that it tends to be learnt and created through associations with relatives. As indicated by reports, individuals with assorted familial beginnings have alternate points of view on the ways of behaving that comprise closeness. One member, for example, guaranteed that those from sincerely far off families who experienced "viciousness and outrage" were bound to show comparative characteristics. They underlined how communicating with guardians and other relatives assists individuals with figuring out how to mingle and foster assumptions for their accomplices. A few men, for example, "seldom trust ladies," while others "anticipate that ladies should bring up and really focus on youngsters instead of coming to conclusions about other life issues." "Search for resigned, passive, and submissive ladies," a few men say. Such an expectation is a vital component that impacts how individuals answer the needs of their soul mate.

4.2 Shared time and length of marital relationship

The members contended that it requires investment to assemble a close connection. The members agreed that a couple's degree of closeness is incredibly impacted by the length of their relationship. Nine members, notwithstanding, said that the capacity to communicate feelings and develop a feeling of local area and having a place is more huge than the genuine length of the action. The members considered this feeling of having a place with be a method for settling questions or rectifying misperceptions about their feelings. All members recognized investing energy with their accomplices and routinely taking care of problems to develop association. For example, one member guaranteed that he and his better half possessed little energy for closeness or discussion while they were both working due to the commitments and obligations at work:

We were both utilized full-time. We set forth some parcel of energy really buckling down throughout the week. During the week, we were excessively occupied to hang out. I used to guarantee my significant other that we would talk later assuming time permitted while dealing with my work excess on the ends of the week.

Because of the length of the marriage, a personal connection inside it was liable to change. A few guaranteed that they could foster their self-separation after some time and that they could see the value in their accomplices' qualifications by understanding how they were unique in

relation to them. Through this system, they had the option to determine their issues, harden their fellowship, agree, and act mindfully. Thirteen members mentioned that as a marriage advances, companions become more dedicated to it since there is a developing feeling of “obligation” and “connection” over the long haul. Time was said to show couples how to swear off their own requests while as yet keeping up with their bond. Just three individuals announced their affections for somebody got more grounded over the long haul.

4.3 Reciprocity in self-sacrifice

Most of these members concurred that cultivating closeness is principally about taking care of and doing socially settled commitments. Certain individuals remarked on this theme by expressing that in Iranian culture, a self-scarified woman or man is identical to a private spouse or husband. For example: “Assuming you're private, you ought to have a go at everything, give your spirit, yourself.” “My general public supports this discernment that ladies who are committed mothers and life partners are more private in their Iranian spouses' eyes,” one of the female members said.

Guys and young ladies were persuaded to satisfy their obligations and perform work for the family as a result of how firmly they related to their Persian ethnic culture. The Iranian culture is seriously requesting, and ladies are supposed to be more respectful to men, the female members expressed. Members had the point of view that couples are spurred to take part in self-divulgence and get to know each other by correspondence in generosity. Seven of the members said that it is trying to be truly open with Iranian spouses since the line among penance and commitment for ladies is exceptionally murky. All in all, which men see as ladies' obligations, Iranian ladies view as benevolence?

4.4 Gratitude

Appreciation is a significant part of individual connections, as per five female respondents and six male respondents. They underscored how couples' correspondence could improve when the two accomplices feel regarded for their endeavours in satisfying an obligation. Most of interviewees expressed that since it is slandered in Iranian man centric culture, Iranian spouses don't recognize their wives' endeavours. For instance: “In Iranian culture, it isn't suitable for men to praise their life partners for the work they do since guys would rather not give off an

impression of being respectful to their spouses. That could subvert their position. An underlined the need to advance a culture of appreciation for ladies since marriage would endure without it.

5. DISCUSSION

The current exploratory study is the first attempt to look into the variables affecting relationship closeness using the family theory. Because it explores the intimate aspects through the eyes of the family system's members, this study adds to the body of knowledge on family theory. In addition, by giving voices to the unheard intimate Iranian couples, the study methodologically expands on earlier research in this field. The results highlight how two fresh characteristics, self-sacrifice and thankfulness, might improve closeness in Iranian relationships. According to the study's findings, male and female fulfilment of duties and willingness to make sacrifices enhances spousal connection in Iranian collectivism society.

Both men and women asserted that individuals who have a stronger affinity for Iranian culture are more likely to scarify themselves out of loyalty to the family. The Iranian society is demanding, and women are expected to be more submissive, the female participants stated. The majority of participants felt that self-sacrifice with reciprocity can promote openness and community. Ferreira et al. (Citation 2013) observed that in Western nations, the acceptance of needs rather than sacrifice increases the intimacy among the couples, which is in contrast to the findings of the current study.

The majority of participants thought that communicating their thankfulness to their partner may improve communication. However, they believed that the Iranian culture's stigma against gratitude threatened Iranian men's authority and discouraged them from showing their wives gratitude for the work they do. This may be connected to Iranian collectivism, where women are supposed to submit to male leadership (Nassehi-Behnam, Citation1985). Some emphasised the need to promote a culture of gratitude towards women because a marriage would suffer without it. This demonstrates that Iran's family structure is accepting of novel behaviour and adaptable to some adjustments. In a similar vein, Kardan-Souraki et al. (Citation2018) discovered that spouses in marriages with higher marital intimacy express their emotions to one another.

The findings also demonstrate how family social-cultural contexts shape intimate encounters. Family relationships are crucial to the growth of intimacy. In reality, developing ties with parents and other family members helps people learn how to be intimate by watching how they behave. The results of the current study are consistent with those of earlier ones (Dandurand & Lafontaine, Citation2013).

6. CONCLUSION

Both the user and the user's family are severely impacted by substance misuse. The family can either increase the risk of substance abuse or serve as a valuable support system for those recovering from substance abuse. Men, women, and adolescents have all been reported to benefit from marital and family therapy for substance misuse. The use of family interventions to stop substance abuse has also proved successful. Given the enormous number of people in India who have drug misuse issues, patients and their families should routinely be provided with effective therapies including marital and family counselling when appropriate. To train a large number of mental health professionals in various therapy techniques would need significant and ongoing efforts. In addition to guaranteeing high-quality care, it's critical to make medicines available and cheap. Technology-driven methods that are practical and economical, such mobile texting and applications and online therapy sessions, can be used to stay in touch with the therapist. Committed programmes that involve the family and the community are also necessary to stop youth substance usage. With its emphasis on family-oriented living, a nation like India needs these psychological interventions more than any other.

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