Introduction:

Evolution of marriages has its origin way back at the time of stone age. It started as a pair – bonding to organize and control mating function and proving a stable structure for child rearing. Two adults join in wedlock each individual direly feeling the need for a suitable partner, so that they can enjoy life with all its pleasures, in the company of one another. It is considered as the sacred union between both females as well as male. Yet the underlying fact remains that these two individuals hail from different families, different backgrounds, education, nature of brought up and so on. It is one of the most important institutes in everyone’s life because they tend to find the right soul mate for themselves.

In early times, a major reason behind the establishment of marriage was about adding a new generation. Men were known to be physically strong and that is why it was their duty to do all the hard work and earn for the family while women were to do the household work and take care of the children. It is believed that the institution of marriage is more than 4300 years old and gained more importance from the time of agrarian civilization.

Gender role responsibility prevailing are experiencing real changes in globalizing India as now both male and female share equal responsibility of household together. This has brought about pressures between the customary structures and qualities that educated the foundations of marriage and family and the advanced ones.

The attitudes of Indian nationals seem to be undergoing a process of modernization in that they alternate between the worlds of the traditional and the modern, sometimes using the modern criteria and sometimes preferring traditional criteria in making decisions in their married life (Siddiqi & Reeves, 1986).

Despite the fact that the marital jobs in a conventional Indian culture are presently experiencing critical political, legitimate, and social changes, the customary qualities keep on impacting the marital conduct of Indian life partners in that the spouses don’t see their unrivaled status being undermined by the impact of modernization (Ramu1987). In any case, Berger and Berger (Siddiqi and Reeves, 1986) have
proposed that the person in the advanced circumstance can be "modern" at work and "traditional" at home, alternating between these two worlds in his/her life in a manner that is not only quite comfortable but actually productive.

This observation seems to apply, in part, to Indian nationals, who appear to be incorporating certain contemporary patterns with their traditional ways. Their "creative schizophrenia" is reflected, on the one hand in their eagerness to adopt modern technological devices readily in their lives and, on the other hand, in their reluctance to accept basic values of equality, democracy, and secularism. This reality indicates out a desperate need to offer instructional classes to outfit advisors with learning, points of view and aptitudes of working with couples and families.

In the meantime, it has likewise presented one of a kind difficulty, particularly with regards to developing urbanization and decreasing emotionally supportive networks. Rising number of separations and reports of aggressive behavior at home are a portion of the numerous signs of the contentions experienced by the present couples and families. This additionally corresponds with the truth that more prominent number of families and couples will get to assistance from professional counselors and psychological wellness experts.

Currently, there are a lot of married couples who are facing some common problems like, being able to spend less time with each other. Since if both husband and wife are working they are able to catch up with each other only on the weekends or if only one of them is working he/she faces too much of financial burden to carry which adds to the existing time constrains.

While latest information proposes that separation rates may have topped, current projections demonstrate that four out of ten relational unions happening today in the India will end in separate (Norton and Miller, 1992). Levels of marital pressure in view of proportions of marital quality and security give confirmation of considerable rise amid the 1980s (Glenn, 1991).

One can investigate the craving for closeness on various hypothetical levels, with Freud (1905) for instance surrounding it as a 'need satisfaction', set at stage of development of
identity. Erikson (1968) proceeds with individualistic point of view, stating that the capacity of intimacy with another depends upon the psychosocial formation of a solid feeling of self and personality. Existential and humanistic viewpoints the longing for closeness or fundamental human needs are those which drive activity and reaction, and create meaning and a feeling of belongingness all through life.

Closeness turns out to be more complex when one moves from monadic, singular contemplations to the dyadic, double match or couple. The two gatherings bring their own individual inner working models and project their very own urgent needs, desires, and mental viewpoints onto and into each other. This frequently makes, naturally, discrepant wants for intimacy and sexual experiences. That, as well as essentially the couple makes its own monadic framework – the couple as a solitary unit – which is a blend of the majority of the above possibilities shaped into one many-sided unit of arrangement.

Personal counselling gives space for self-understanding and self-improvement and a space to progress through changes inside oneself and self-other structure. These couples and families get to counsellors for tending to issues. Counsellors, who are prepared in an individualistic worldview, regularly understand that including the couple and family framework and tending to their issues comprehensively ends up being more compelling than tending to simply the individual issues. So, majority of them regularly depend on their individualistic preparing. A few advocates include couple and family frameworks in the directing mediations.

One such methodology is marriage improvement, which looks to address potential issues and before they move toward becoming issues and to furnish couples with essential aptitudes and bits of knowledge to deal with future troubles.

The fundamental motivation behind numerous marital enhancement programs is to enable stable relational unions to end up significantly more grounded, in spite of the fact that confirmation exists that a considerable number of grieved couples are pulled in to advancement as an apparent option in contrast to treatment (Powell and Wampler, 1982).
The requirement for all around composed and observationally approved mediations to counteract marital trouble is clear both from current separation insights and from investigations of relationship improvement. These investigations have shown that variables of poor correspondence and critical thinking abilities, and disappointment with collaborations, when they are available right off the bat in marriage can foresee the advancement of relationship trouble later in marriage (Markman, 1981). In spite of the experimental method of reasoning for preventive intercession, the standard way to deal with marital pain has been to offer assistance after issues create. Markman, Floyd, Stanley, and Stroraasli (1988) expressed that a practical option in contrast to treating the issues of separation and marital pain is to give preventive intercessions while the couple is as yet cheerful or if nothing else in the early phases of pain. In a preventive methodology, it is best to intercede on occasion at the point when couples are searching for propensities and new abilities to shape (Markman, Renick, Floyd, Stanley, and Clements, 1993).

Research on the viability of marital improvement has been guardedly hopeful. Hof and Miller (1981), and Zimpfer (1988), surveying result examines on improvement, observed projects to be by and large compelling, especially among those that accentuate correspondence preparing and conduct trade. In their decade survey of marital enhancement, Guerney and Maxson (1990) presumed that, "there is most likely that, in general, advancement programs work and the field is a totally genuine one" (p. 1133).

Bliss and satisfaction springing from an agreeable marriage can assume a vital job in couples’ lives, on the grounds that these influence their physical and mental wellbeing. Studies have demonstrated that many of separated and married individuals swing to their doctors for help with individual issues, proposing that doctors should be set up to help them appropriately. Troublesome circumstances that expect referral to a psychological wellness expert incorporate self-destructive or desperate ideation, expectation, or conduct; insane conduct; sexual, physical, or substance misuse; substantial obsession; extreme marital and sexual issues; and issues impervious to change amid essential consideration directing.
Compared to other approaches it is better to give couples preparing in relational abilities, which will help them settle future marital conflicts. Studies uncover a high relationship between the correspondence also, compromise abilities of couples and marital change and separation rates. Many patients may like to get these aptitudes through family treatment in the essential consideration setting, wishing to maintain a strategic distance from the potential shame connected to referral to outside experts. A trusting, long haul relationship with their essential consideration doctor might be especially accommodating to such couples. A co-drove aggregate with a clinical therapist might be an answer to a doctor’s absence of self-assurance and experience, furthermore, may stay away from tedious office visits furthermore, money related issues.

India is still viewed by the world as a nation where marriage involves a holy position, both thoughtfully and for all intents and purposes. However, globalization has been an impetus in changing way of life decisions, which have prompted uniqueness and an expanded want for closeness in grown-ups (Giddens, 1992). The longing for closeness in India is reflected in the predominance of various kinds of submitted connections that go before marriage. At the base of such connections is a look for closeness, which is an essential thing human need.

**Scope of Study:**

Earlier relationship between homosexual adultswas considered against the order of nature and hence illegal. But very recently Supreme court of India ruled that application of section 377 to consensual homosexual sex between adults was unconstitutional. This judgement came as a relief to couples who were criticized by the society for their abnormal conduct. They are now allowed by the court of law to live a life of dignity and respect. However, there is still a taboo in the society in general and these couples are subjected to guilt and shame by their peers. This research study would exclude married couples falling under LGBT (lesbian, gay, bisexual, and transgender) group and hence it would give a scope of further study.