

# **Marriage Psychotherapy Theory Techniques**



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It has been estimated that 5 (4.6) million individuals marry each years (National Center for Health Statistics, 2001). The research reported 95 percent of U.S. adult women and men aged 75 and older report ever having married

(Statistical Abstract of the United States: 2002, Table 55).

Now some states are offering premarriage education in the public school system. All public students are required to take courses in marriage and relationship skills. This might be one way to teach students how to communicate before marriage before hitting the altar.

Marriage techniques in psychotherapy is a progressive manner for couples to communicate, resolve interpersonal conflicts, meet each others emotional needs, encourage each other in their strong points, and assist each other to cope in times of stressful situations.

The adviser eventuality makes perceptible to the counselee that the counselee assumes reliability for modification. There is a diversity of theories in remedial treatment techniques. A breakdown of marriage psychotherapy with a theocentric perspective (Biblical Standard) the theory is an effective practice in counseling techniques. Focusing on beliefs, thoughts and expectations with a Biblical view. Subsequently there is a diversity of counseling theories and therapeutic practices. One can learn to be skilled in counseling techniques by practicum, (practice, there are courses and that apply that knowledge) in practical field of experimentation. Wynn" Counseling can be defined as advice, prescription, guidance, persuasion of enforcement therapy a more theological purpose. "Deride from the Greek Therapiu, "Service."<sup>1</sup> Distressed humanity who is hurting and perceives their state of affairs as uncontrollable commonly pursues advice from a clergyman, or professional counselor. Anomalous situations and oppressive problems that influence adults to inquire assistance commonly have roots extending back into childhood. Therocentric Psychotherapy in marital problems is competent to assist married counselee to cope, gain understanding and initiate to modification with perseverance accompanied by Christ assistance. Theocentric marriage psychotherapy is a relationship where inability to act independently with spiritual and psychological insights, counseling another individual to recognize, understand and solve his or her personal problems according to Biblical Principles.

Marriage and family counseling techniques in Therocentric psychotherapy is an increasing professionally from a theological perspective. Marriage is more than biological, amiable or judicial settlement. Marriage is contingent of introducing completeness into life through affectionate alliance. A married person's companion should be that individual best acquaintance. A warm and friendly marriage is the ignition key to psychological state of health. To help married couples in therapy counseling counselor would have to discuss subjects relating to interpersonal conflicts.

Dr. Joyce Brother discussed the reason why men avoid discussing marital problems. Dr. Brother discusses why wives usually want to discuss problems and resolve the disagreements, while the men avoid a blow-up.<sup>2</sup> Lester, Dowling Ph.D., Professor of Educational Psychology Brigham Young University. Relates the relationship of counseling techniques is effective and satisfactory to the counselee. He suggests the counselor must be skilled, and accurately informed; with the theories and concepts of counseling techniques and is qualified to employ the concepts.<sup>3</sup>

Theory and practice of Theocentric Counseling Techniques in marriage psychotherapy is combining family therapist. And the ministry with the philosophy, practice of each theory and a distinctive emphasis, we can learn from the problems - oriented schools that clear communication assistance to improved relations.

Everyone has a natural compulsion to fondness and to be loved to impart and receive affection, respect, sexual pleasure and care. It is complex aspiration for affection that couples have an anticipation to achieve in the relationship. The contrary discord intensely immobile in mortal disposition is a fundamental compulsion opposite of loving. An individual may experience incompleteness in their life; having the opinion that the love they desire well influence their personal survival. Consequently, they have this inner conflict back and forth endeavoring desperately to enjoy the love they carve so deeply.

An examination discovered 25% of martial relationships were in anguish. The investigation discovered that a significant proportion were it fabricated negative miscellaneous to marital satisfaction, if wife or husband experienced the same or contrasted religion or did it matter what career field, level of education, or what their difference of point of prospect in any subject. It had no influence in the discontentment of the marriage relationship. Nonetheless, verbally abusive argumentative as performed frequent discussions or even thoughts concerning divorce were discovered to be predictors of marital annoyance ahead.<sup>4</sup> My personal research and discussion with Child and Family Services, they emphasized it is important for a battered woman to realize she does not make the abuse happen. Remember the reverse is just as valid when a husband is in an abusive relationship, we don't hear about these explosions in life.

Conflicts and disagreements happen in every marriage relationship, but we must learn to cope with the challenges and make a difference by treating each other with consideration and respect.

Child Family Services estimated that there are three reasons abused women may blame themselves. (1) The batter tells her its her fault; (2) others, including police, social workers and counselors, may or act as if its her fault; and (3) women in society are taught to blame themselves; especially for the problems in a personal relationship. The batterer in blaming the victim is a form of emotional abuse. A percent of marriage relationships the partners are cooperating, communicating effectively. In my research I discovered information in a group counseling session with the staff in an abuse shelter. The relationship in marriage was expressed that there were three phrases in the marriage with an abusive spouse.

1: Honeymoon, Tension Building and Explosion. The discussion included thoughts we all shared. I communicated with the staff how negative thoughts lead to fear. The persons should focus on positive introspection that affirms and nurture.

"Secularity influences how the person relates to others and how they define themselves." At moments the encounter of the research brought about emotional servitude (confinement, bondage, imprisonment, captivity).<sup>5</sup> Irving Sarnoff a professor of psychology and Suzanne Sarnoff a lecturer on psychology at New York University. In their research they discovered the concept of love-centered marriage.

The concept was in six stages of marriage.

Stage 1: coupling concealing; Newlyweds begin by establishing their romance as the most important ingredient in their relationship. 2: reproducing and retreating; by participating as equally as possible in pregnancy and birth. 3: Nurturing and cooperating by raising the children and earning a living for the enlarged family. 4: Focusing and Fragmenting: Make preferences to how many children or not to have children. If not to consider children then they focus more on each other needs.

5: Renewing and Regressing: Children leaving home and changes in the relationship.

6: Deepening and Drifting: Spouses in the age of 65 or 70 now have the opportunity for deepening the gratification's of their relationship.<sup>6</sup> Marital relationship can be successful and distressful. A prosperous marriage, is one in which both spouse express contentment and satisfaction with the relationship? A distressed marriage, on the other hand, is one in which the partner had either consulted an attorney or actually filed for divorce, or one or both of them expressed significant dissatisfaction.

Dr. Anne Worth marriage relationship can be an up-down emotional roller coaster. Her work with individuals in abusive marriage, she admits the offender in the marriage relationship do not have capacity to love or trust do to damaging life experiences. They are caught up in denial and the façade of their actions<sup>7</sup> and problems that block communication between them and the ventilation of sinful feeling and anger that's out of control.

Regardless who's the delinquent; both parties are obligated to take initiative in seeking reconciliation. In Christian counseling communicating sound beliefs, without being legalistic. And act professional & proficient through challenging questions from a counselee, while maintaining a commitment to the authority of Scripture.

In times past a Pastor in his counseling obligation, he could speak about concerns of social and political issues, now the counselor has to think how will this affect him or her legally.

For what reason will the counselor counseling influence the counselee, without being sued by the counselee?

It is extremely important that the counselor become conscious of sense of right and wrong his counselee is projecting. The counselee could be using transference; the counselor must be wise in how he manages the problem. It is essential if the counselor is to avoid a part of the person's problem.

The counselor should be compelled to contemplate competence of his skills with today's counseling techniques. The counselor in today society have to be prudent (careful), observant, with their approach towards the counselee. Christian's counselors are responsible to continuously emphasis maintaining ethics that will help guarantee the avoidance of discrimination and legal action. The counselor should be compelled to learn to develop a consciousness of sensitivity to his own conscience of countertransference.

The counselor should be compelled to acquire sufficient means for self-examination objectively of the feelings evoked in inner self. Practice browsing at the list of counselee and sincerely analyze the feelings evoked by each name.

The direct opposite among religious counseling and secular counseling from a methodological perspective: Christian Educational counseling accepts the Biblical standard, integrates prayer, Scripture, and builds confidence in an individual's life. Theocentric Counseling accepts the Word of God as ethical base and absolute basis for Faith and behavior. The counselor in theocentric counseling is accountable to the Holy Spirit, the Word of God and other believers. The secular therapist advises counselee to do his or her personal thing. The secular counselor assumes that humanity religious values, demeanor are relative, experiential and without consideration to a superior authority or a sovereign Omnipotent being. Secular counselor theory is that people are autonomous, (self-governing) controlling their personal destiny. We are not all Sovereign, or Omnipotent. Secular systems include psychiatry, psychology, psychoanalysis, biofeedback, transcendental meditation and medication.

An investigated research has hinted that only 43 percent of psychiatrists and as trivial as 5 percent of membership of the American Psychological Association profess a conviction in God.<sup>8</sup> Religion is mentioned as the first in the "Bill of Rights" it has progress "The First Freedom, The First Amendment."<sup>9</sup> Presuppose a qualified counselor desires to open a counseling center and incorporate a counseling organization. A legal entity is a legal person whose rights and obligations are separated and distinct (each state has its general "corporation laws."<sup>10</sup>) from those of its shareholders.

The counselor who opens counseling center and desires to incorporate must investigate within the law the benefits of incorporation. Christian service organization such as counseling centers may legally function without incorporating. The center that incorporates must draw up a draft of Article of Incorporation, a legal document that separates "articles." After the organization receives corporate statues, it must meet specified license requirements, permits, insurance, and tax requirements. It is the counselor's responsibility to establish the financial position of the prospective counselee.

Sole proprietorship is an (individual owner) of a business, the state exercises a minimum degree of control over its organization and operations. For the individual to operate his own business (e.g., counseling center) he must meet the requirements of the state. Sole proprietorship has many advantages and disadvantages, benefits and rewards that come from success. The benefits and rewards include independence, freedom, and ability to choose own hours, recognition, respect, and contribution to betterment of society, high self-esteem and participation in projects. Learning to organize and delegate the responsibilities among staff members in a structured framework. Because the Bill of rights for religion freedom the government and the courts practice of not "adjudication the truth."<sup>11</sup> Claims of religious beliefs has provided freedom for Christian counselor.

- <sup>1</sup> Wynn, J.C., "Family Therapy in Pastoral Ministry" San Francisco, Harper & Row, 1992
- <sup>2</sup> Midweek, Honolulu, Hawaii, September 25, 1991 Vol. 8. No. 11
- <sup>3</sup> Dowling, Lester, Professor of Education Psychology, Brigham Young University, 1991
- <sup>4</sup> O'Leary, Daniel, Ph. D., State University of New York at Sony Brook
- <sup>5</sup> Child and Family Services, Honolulu, Hawaii, April 1991, June 1992.
- <sup>6</sup> Sarnoff, Irving and Suzanne, "Love-Center Marriage." Hemisphere Publishing Corporation, New York, 1989
- <sup>7</sup> Child Family Services, Hawaii, 1991, 1992
- <sup>8</sup> Larson, David B., "Systematic Analysis of Research on Religious Variables." The American Journal of Psychiatry, 1143 (March 1986), 329.
- <sup>9</sup> U.S. Constitution, Amend, 1.
- <sup>10</sup> American Bar Association, Committee on Laws.
- <sup>11</sup> Kurtzmn, Lemon, Vol. 403 U.S. 602 (1971)
- <sup>12</sup> American Bar Association Seminar, brochure, May 5, 1989, San Francisco, CA.
- <sup>13</sup> Leviconoff, Steve, "Christian Counseling and the Law, Moody Press, Chicago, 1991.
- <sup>14</sup> Maryland, McCulloch, Vol. 4 Wheat, 316, E L. Ed. (U.S. Sup. Ct. 1819)
- <sup>15</sup> Robertson, Cliff, "The Business person's Legal Advisor." Liberty Hall Press 1991.
- <sup>16</sup> "Contemporary Business Law." La Salle University Personal Research, McGraw-Hill Co. 1986.
- <sup>17</sup> 16
- <sup>18</sup> The Christian Law Association, P.O. Box 30, Conn. OH. 44030, Telephone (219) 593-393 References 3, 1992
- <sup>19</sup> The Christian Legal Society, P.O. Box 1492, Merrifield, VA. 22003, Telephone (703) 642-4242, 1992
- <sup>20</sup> The National Legal Foundation, P.O. Box D, Chesapeake, VA. 23320-0020.
- <sup>21</sup> New Bible Dictionary, Tydale House, Publishers, Inc. Wheaton, III.
- <sup>22</sup> Compton's Interactive Encyclopedia, 1994, 1995 Compton's New Media, Inc.
- <sup>23</sup> British Journal of Guidance & Counseling, Vol. 30, No. 1, 2002
- <sup>24</sup> C. Roy Woodruff, Pastoral Counselling: an American Perspective, 2002

