

**INFLUENCE OF PRE-MARITAL ORIENTATION PROGRAMME ON THE
KNOWLEDGE, ATTITUDE AND PRACTICE OF MALANKARA
CATHOLIC WOMEN**

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**Submitted by
ANCY B KAIRALI**

Exam Code: 91514402

Candidate Code: 91515115003

Subject Code: SW245



**LOYOLA COLLEGE OF SOCIAL SCIENCES
SREEKARIYAM, TRIVANDRUM- 695017, KERALA
UNIVERSITY OF KERALA**

DECLARATION

I Miss. **Ancy B. Kairali**, hereby declare that this dissertation titled **“Influence of Pre-marital orientation programme on the Knowledge, Attitude and Practice of Malankara Catholic Women”** is a record of genuine work done by me under the guidance of **Dr Sonny Jose** and no part of this has been produced before any university for the award of degree, diploma certificate, to be the best of my knowledge and belief.

Ancy B Kairali

CERTIFICATE OF APPROVAL

This is to certify that the work embodied in this dissertation entitled **“Influence of Pre- marital orientation programme on the Knowledge, Attitude and Practice of Malankara Catholic Women”** has been carried out by **Miss. Ancy B. Kairali**, fourth semester student in Masters of Social Work under my supervision and guidance that is hereby approved for submission.

Thiruvananthapuram
21-08-2017

Dr Sonny Jose,
Staff Guide,
Dept. Of Social work
Loyola college of Social Sciences

Recommended for forwarding to the University of Kerala

Dr Sonny Jose
Head, Department of Social Work
Loyola College of Social Sciences

Recommended for forwarding to the University of Kerala

Thiruvananthapuram
21-08-2017

Dr Saji P. Jacob
Principal
Loyola College of Social Sciences

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ABSTRACT

The literature shows that there is an immense need of intervention is needed in the field of marital life as well as that of family life. So as a preventive and interventional model, the need of pre-marital orientation programs are required. In the present study, the researcher makes an attempt to do an in depth case study of the life of five of the women who have attended the pre-marital orientation programme (PMOP).

The method of study is qualitative in nature. Multiple case study design is used with the selection of respondents using convenience sampling method. The research questions enquired about the programmatic content of PMOP, the change in Knowledge, Attitude and Practice (KAP) of the women participants and the gaps observed by the m in delivering the programme. The study is woven around the themes – knowledge, attitude and practice (KAP).

Finally, the research could find that the knowledge, attitude and practice are interrelated and the one could contribute to the other in all means. Regarding the influence KAP in the women participants, it could say that, they have been influenced well by the session and thus they can apply and relate all those with their own life.

CHAPTER: 1

INTRODUCTION

1.0 INTRODUCTION

Family courts of Kerala ruled on just over five divorces every hour in 2014 – 130 every day – which is far more than any of the 12 Indian states; Kerala clocked 47,525 cases in 2014 (The Quint, 2017). [<https://www.thequint.com/india/2016/06/23/kerala-has-highest-number-of-divorces-five-cases-every-hour>]. The High Court of Kerala, the number of divorce petitions filed in the family courts has surged up from 18,500 in 2014 to 19,028 in 2015. The total number of cases registered in the courts in relation to family disputes is 51,153 (Mathrubhumi, 2017) [<http://english.mathrubhumi.com/news/kerala/divorce-rates-surge-in-state-english-news-1.928366>]. This escalating divorce a rate is in spite of high levels of education indicates the need for preparedness into marriage.

Premarital Getting married without pre-marriage preparation is much like starting a business venture without a proper strategy or a blueprint. Half of all marriages end in divorce and only half of those that endure are truly happy in the long run. Prior to their marriage, many happy engaged couples assume that they would not be contributing to these statistics. Some mistakenly believe that having lived together or known each other for a long time will prepare them for marriage. In 90% cases, the trauma of divorce could have easily been avoided, if only the young adults had undergone pre-marital orientation or premarital counselling before getting married. Such practice is limited to the Christian communities.

Statistics indicate that the rate of psychological disturbances due to 'maladjustment' in couples leading to suicide, homicide, marital breakdown, alcoholism, drug abuse etc. are increasing at an alarming rate. Cases of depression, stress, nervous anxiety and psychosomatic disorders are on the rise particularly in married couples. And hence it can say that, it is easy to fall in love but, it is a lot harder to stay in love. Thus, pre-marriage preparation needs to be based on the reality that it is important to strengthen their relationship between the couples and prepare constructively for future challenges and conflicts that everyone will inevitably face at some point in their marriage.

Premarriage counselling is has not gained much popularity even among the couples nor the parents. Often it is out of force or as a precondition to marriage that couples attend the premarital counselling course. Also questionable is the quality of the content and the discourses that happen as part of the course. The purpose of the present study is to assess the impact of pre-marital counselling on marriage role expectations of Malankara catholic women participants of the Premarital Orientation Program (PMOP). The rest of this chapter follows a discussion on the related concepts, namely, family, family life cycle, premarital counselling courses, with the PMOP specifically, and the Knowledge-Attitude-Practice Model as a framework for assessment.

FAMILY LIFE CYCLE

Carter and McGoldrick (1989) explained a model of the life cycle stages, which divides family development into six stages and they are: five among them covers the period from single adult to launching children and one final stage is regarded as spanning the period from retirement until the death of both spouses. The stages includes, Leaving home: single young adults (stage 1), the joining of families through marriage: the new (stage 2), Families with young children couple (stage 3), Families with adolescents (stage 4), Launching children and moving on (stage 5) and families in later life (stage 6). The 2nd stage is about 'Joining of families through marriage' - New couple (pre-marital life cycle). And the emotional process of transition is the Commitment to a new system. The developmental tasks include establishment of couple identity, realignment of relationships with extended family and decisions about parenthood.

MARITAL LIFE CYCLE

Barbara Markey,(2005) in an article explained on the change process that precipitates movement from one stage to the next and the consequent potential that exists for either break down or new growth in the marriage relationship. It outlines common stages in the marriage life cycle and discuss personal, situational and social variables that impact a maturing marriage. Markey speaks about the seven stages of the Marriage Life cycle and the third stage is about 'Leaving Home and Decision to Marry' (pre-marital stage).

During the above mentioned stage, differentiation happens. The aspects differentiation encompass differentiation of self in relation to family of origin, the development of intimate peer relationships, establishment of self, related to work and financial independence, and finally, the discernment about self and marriage, or cohabitation. This new second stage of proximate preparation for marriage requires that the young adult separate from the family of origin while avoiding cutting off extended family or fleeing reactively to some substitute refuge (e.g. cohabitation, cult-like communities). This is the time for the individual to formulate realistic life goals and become a “self” before choosing another to join with to form a new family. This is the time to sort out emotionally what they will take along from the family of origin and what they will leave behind and what they will create for themselves (Carter & McGoldrick, 1980). Continuous with this “becoming self”, the young adult chooses a lifestyle, a career direction and begins to make significant adult friends, sometimes bringing along those from earlier stages and sometimes not. In the young adult stage of deciding to marry, individuals and couples need positive input from earlier life messages and from their families, church and culture on the meaning and value of marriage today. All couples require a marriage preparation which attends to and integrates the earlier remote and proximate periods of their “marrying process.” Immediate preparation is a key time to prepare them for the overall process of lifelong change and commitment, which will allow them to expect and meet the challenges of the future stages of marriage. Pre-Cana, as what premarital counselling is known in Christian circles is such an approach.

PRE-MARITAL COUNSELLING

As a preparation to the couples at the pre-marital stage, pre-marital counselling is introduced which is used both as a preventive approach of counselling, as well as, an intervention approach in counselling. Premarital counseling can help the couples to ensure the partners have a strong, healthy relationship in future, thus, giving a better chance for a stable and satisfying marriage. It also helps to identify the weaknesses that could become problems during marriage. Through premarital counseling, couples are encouraged to discuss topics related with marital elements such as communication, finances, beliefs and values, roles in marriage, affection and sex, children and parenting, family relationships, decision-making, dealing with anger and in spending

quality of time together. Pre-marital counseling is viewed as an important part of getting a young couple off on the right foot.

Pre-marital counselling based on biblical principles outlines the roles of the husband and wife as they relate to each other, and also in relation to their prospective children. Pre-marital counseling is an excellent way to clear up misconceptions about marriage, set goals, and distinguish between 'God's standards' and those of the world. From the Christian perspective, it is crucial that the pastor or elder doing the premarital counseling be doctrinally solid, secure in his own marriage and family relationships. Premarital counseling for couples anticipating marriage together generally falls into two categories. The most common is premarital prevention counseling which is most appropriate for those couples who are not aware of any significant problems in their relationship and want to plan and prepare for their next stage of life together. The second category is premarital intervention counseling which involves those couples who have already determined that their relationship has some on-going difficulties that need to be worked out if they are to have a successful marriage.

Premarital counselling can be an intervention approach that necessitates a clear and thorough exploration of their backgrounds and families of origin to determine the influences and legacies that have followed them into this relationship. They elicit emotional reactions from each other that often access their deepest insecurities and set in place repetitive interactional patterns leading them to the same impasses over and over again. If it does not gain any awareness of what their separate individual core issues are and how these are unleashed between them, they could go on behaving in the same counterproductive manner.

Premarital counselling can also be preventive approach in counselling that helps couples to develop good marital functioning, because they take time to educate themselves, invest in their relationship and prepare for the ups and downs of spending their lives with another person. Other prevention couples, who have merely gone through the motions of premarital counseling, may eventually be forced to face some harsh realities they had not anticipated encountering later on when their marriage becomes troubled.

PRE-MARITAL ORIENTATION PROGRAMME (PMOP)

Pre-marital orientation programme is an effective initiative by the Malankara Catholic Community to prepare the couples for marriage. This programme not only aims to give them a counselling but also it is more focussed and concerned with developing insights on various topics associated with the marital life of a person. The orientation programme will be more structured and will serve a definite idea through different sessions. Also it gives counselling after identifying the requirement. It can be either preventive approach or an intervention approach. The pre- marital orientation programme can be considered as a process designed to enhance and enrich premarital relationships leading to more satisfactory and stable marriages with the intended consequence being to prevent divorce. Pre –Marital Orientation Programme (PMOP) also aims to strengthen and solidify relationships before they are into marriage and thus to avoid the possibility of future divorce and anticipating the possibility that the couples will learn to manage future conflict more effectively.

PMOP is a three day continuous programme through which the couples will be helped to know more on the marital life and the associated aspects in a life. The twelve sessions included in the PMOP covers almost all the topics regarding a marital life. Both the couples will be allowed to attend the programme together thus helping the couples to more about the topics related with marriage. Different themes and topics will be prepared and efficient and eminent resource persons will handle the sessions. The sessions are purely planned and developed for the couples thus giving them ideas on the concerned topics. Each session will carry out one and a half hours and the programme time will be from 7 am to 9.30 pm for three continuous days. The programs will enable the couples to get an idea on marriage and aspects associated with the marital life.

KNOWLEDGE, ATTITUDE AND PRACTICE

“KAP” study measures the Knowledge, Attitude and Practices of a community. It serves as an educational diagnosis of the community. The main purpose of this KAP study is to explore changes in Knowledge, Attitude and Practices of the community towards a particular aspect.

KAP Study shows what people know about certain things, how they feel and also how they behave. The three topics that KAP study measures are Knowledge, Attitude and

practice. The Knowledge possessed by a community refers to their understanding of any given topic. Attitude refers to their feelings towards this subject, as well as any preconceived ideas that they may have towards it. Given the subjective feelings towards a subject, the individual is predisposed to act favourably and unfavourably towards a context. Practice refers to the ways in which they demonstrate their knowledge and attitude through their actions. Understanding the levels of Knowledge, Attitude and Practice will enable a more efficient process of awareness creation as it will allow the program to be tailored more appropriately to the needs of the community. Knowledge is associated with the familiarity and awareness while attitude constitutes the agreement, motivation, perceived self-efficacy and outcome expectancy. Practice is concerned with the feasibility in terms of knowledge and practice.

MALANKARA CATHOLIC WOMEN

The Syro-Malankara Catholic also known as the Malankara Syrian Catholic is an Eastern Catholic Church in full communion with the Bishop of Rome, the Pope. It is one of the 23 *sui iuris* Eastern Catholic Churches in the Catholic communion. The church follows the West Syrian Rite liturgy. The Malankara Catholic women in religious institutes have played a variety of roles and the church has affected societal attitudes to women throughout the world in significant ways. Women constitute the majority of members of consecrated life within.

The Catholic Church has influenced the status of women in various ways more in terms of condemning infanticide, divorce, incest, polygamy and counting the marital infidelity of men as equally sinful to that of women. The church holds abortion and contraception to be sinful, thus placing boundaries on women's reproductive prerogative. The role of women in the church has become a controversial topic in Catholic social thought. The institution of the convent has offered a space for female self-government, power and influence through the centuries. According to some modern critiques, the Catholic Church's largely male hierarchy and refusal to ordain women implies "inferiority" of women.

However, over the last one century, the Church has generally tried, although cautiously, to integrate women by way of lay participation and also at time assigning leadership roles. Stewart (2008) identifies several reasons for the increased role that women play in the Catholic Church:

1. a shift in cultural attitudes leading to greater acceptance of women in leadership roles
2. an increase in outreach ministries targeted at groups with whom women have traditionally worked (e.g. elderly and children)
3. a greater willingness on the part of women to accept lower salaries than those offered by the secular world.

The importance of women to the "life and mission of the Church" was emphasized by Pope John Paul II and he who wrote:

New feminism is a Catholic philosophy which emphasizes a belief in an integral complementarity of men and women, rather than the superiority of men over women or women over men. New feminism, as a form of difference feminism, supports the idea that men and women have different strengths, perspectives, and roles, while advocating for the equal worth and dignity of both sexes. Among its basic concepts are that the most important differences are those that are biological rather than cultural. New Feminism holds that women should be valued as child bearers, home makers, and as individuals with equal worth to men.

Women constitute the great majority of members of the consecrated life within the church. Catholic women have played diverse roles, with religious institutes providing a formal space for their participation and providing spaces for their self-government, prayer and influence through many centuries. Catholic women have played a formidable role as educationalists and health care administrators, with religious sisters and nuns extensively involved in developing and running the church's worldwide health and education service networks.

Education of the young has been a major ministry for Catholic women in religious institutes and the Catholic Church produced many of the world's first women professors.

Catholic marriage is a "covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, [which] has been raised by Christ the Lord to the dignity of a sacrament between the baptized.

The Catholic Church is morally opposed to contraception and orgasmic acts outside of the context of marital intercourse. This belief dates back to the first centuries of Christianity. Such acts are considered illicit mortal sins, with the belief that all licit sexual acts must be open to procreation. The first principles of a human and Christian doctrine of marriage when We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children. Equally to be condemned, as the magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the woman, whether permanent or temporary. Similarly excluded is any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means.

UNIQUENESS OF THE PRE-MARITAL ORIENTATION PROGRAM

The programme is delivered by the Malankara catholic community (religious) and has passed to many people. Through this religious framework for wedding and marital life provides guidance, meaning, comfort, and connection to history, culture, and community about their views. The PMOP (Pre-Cana, *before wedding*) tradition was developed by the Catholic Church to provide education for couples around issues like finances, sex, and parenting within a Catholic framework, but the specific requirements for marriage preparation vary from parish to parish. Options for couples can include counselling-style sessions with the priest, marriage preparation classes in a small group setting, and an engaged couples' retreat

This clergy also incorporates secular approaches in their premarital counselling work. They are open to working with interfaith couples, or couples from different denominations within a religion, and some are not. If a person is from an interfaith or interdenominational relationship, it's important to talk to clergy in advance. The PMOP is a strength-based approach that focuses on a couple's resources to develop a shared vision for the marriage, background information about premarital counselling.

In a brief, it can say that the Malankara Catholic Women is more concerned to the system but there is more of a freedom to express themselves with in the limit of the system thus aiming at their upliftment and that of the others' too.

1.1 STATEMENT OF THE PROBLEM

Within religious communities, the highest imbalance of separated women-to-men ratio has been recorded among Muslims, with women accounting for 75 per cent of the separated population. Christian women, who comprised 69 per cent of the separated population within their community, follow . Among divorced men, Hindus account for 76 per cent and Muslims 12.7 per cent. Both Christian women and men cover 4.1 per cent of their gender-respective divorced groups", Census 2011 data showed.

Over the decade ending 2011, there was a 39 per cent rise in the number of single Indian women -- including widows, divorcees and unmarried women, and those deserted by husbands (India Spend, 2015). However, the number of bachelors (58 per cent) still exceeds unmarried women, according to the Census data, indicating higher pressure on women to get married.

Data provided by the Honourable High Court of Kerala, has shown that the number of family courts cases has surged up from 18,500 in 2014 to 19,208 in 2015. The total number of cases registered in the courts in relation to family disputes is 51,153. Thiruvananthapuram district recorded the maximum number of mutual consent petitions at 2968 closely followed by Kochi at 2015. The other districts are not far behind in the list: Kollam – 2966, Thrissur-1988, Alappuzha – 1614, Kottayam – 1351, Kozhikode – 1326, Kannur -1269, Pathanamthitta – 1165, Palakkad -1090, Malappuram – 641, Idukki – 504, Kasargod – 392 and Wayanad 239 cases respectively.(Mathrubhoomi, 14 March 2016).

This shows the dire need of family intervention to a great extent. One important reason for the emergence or establishment of these is the increase in number of the issues in the family. This may include the divorce, marital rapes, domestic violence, abuse, adjustmental issues etc.

The statistical data shows the rate of increase in divorce and other respective marital issues. In the present scenario, the need of providing pre-marital orientation is necessary with reference to the. It can be used as a guideline to strengthen marriage and as a tool to prevent divorce. Moreover, the topic is more relevant to know the post-marital life of couples who attended pre-marital counselling. There is an increase in the number of ruptured families, and is well evident in the society. So the need of providing pre-marital classes and counselling are important.

Premarital orientation programme is also an excellent venue in which to raise the issues the couple may not have thought about such as how they intend to manage finances, how they might split household chores, how they plan to handle holidays, how to discipline the children, and the like. Also, the program can guide those couples in identifying what they saw in their parents' marriage and what they want to imitate or not imitate in their own marriage.

1.2 SIGNIFICANCE OF THE STUDY

Pre-marriage period is one of the best and most appropriate opportunities for training of the couples. Premarital preparation is usually a requirement for a couple when they choose to marry in a religious institution, in this case the Catholic Church. Pre-marital orientation sessions were developed among the catholic community as a 'tool' to strengthen marriage and prevent divorce. Marriage preparation programs take different forms, but they all aim to help couples talk about issues that may not have come up while they were dating, such as finances, raising kids, chores, family backgrounds, conflict resolution, and gender roles. Marriage preparation programs also supply couples with proven strategies for overcoming tough times.

The study intervenes to look into the influence of the pre-marital orientation programme (PMOP) on the knowledge, attitude and practice of the Malankara catholic women. The study focuses on the various sessions offered during the orientation time which includes 12 sessions. The study looks into the sessions offered as well as the content and merit of the sessions. It include the guidelines to deal with fantasy v/s reality of life, the sanctity of marriage, the reproductive health, interference of in-laws,

the conflict resolution aspects, the need of companionship and other related concerns in a marriage.

The study will also help to look at pointers to induce the change in the knowledge, attitude and practice of women participants who have attended the programme as well as the gap observed in delivering the programme. The study, it looks into the influence of PMOP in the present scenario and how it contributed to the better living of couples especially the contribution of women in the marital life. The study also significant in terms of finding the gaps observed in delivering the programme and recommending from the part of the participants. The research will also help to look for the concerned aspects thus helping to look for the possibilities of extending the PMOP to other religions too.

1.3 GENERAL RESEARCH QUESTION

What is the influence of Pre-Marital Orientation Programme (PMOP) on the Knowledge, Attitude and Practice among Malankara Catholic Women?

SPECIFIC RESEARCH QUESTIONS:

1. What is the programmatic content and process involved in Pre- Marital Orientation Programme (PMOP) offered by Malankara Catholic Community?
2. What is the extent of change in the Knowledge, Attitude and Practice of Malankara Catholic Women on Pre-Marital Orientation Programme (PM) ?
3. What are the gaps in the Pre-Marital Orientation Programme as observed by the Malankara Catholic Women participants?

1.4 DEFINITION OF CONCEPT

➤ PREMARITAL STAGE (Theoretical definition)

Barbara Markey (2005) equates the premarital stage to the stage of 'Leaving Home and Decision to Marry'. During the stage, the differentiation of self in relation to family of origin, the development of intimate peer relationships, establishment of self, related to work and financial independence and finally the discernment about self and

marriage, cohabitation will be developed. This stage of proximate preparation for marriage requires the young adult to separate from the family of origin while avoiding cutting off extended family or fleeing reactively to some substitute refuge.

➤ **PREMARITAL STAGE (Operational Definition)**

Pre-marital stage is referred to the stage before marriage (pre-marriage) and the couples who are about to marry will occupy this stage. It is through which the individuals decide to marry and thus will look for forming a new life with their partner.

▪ **PREMARITAL COUNSELLING PROGRAM (Theoretical definition)**

Premarital counselling is that form of counselling which centres around the interpersonal relationship of a man and a woman, helps them evaluate their relationship in view of their approaching marriage and acquaints them with ways by which they may build a happy and successful marriage, or in the light of the evaluation of their relationship, results in their deciding against the marriage. (Frederick Diaz, 1966)

▪ **PREMARITAL COUNSELLING PROGRAM Operational Definition)**

Pre -marital counselling programme is used in the context of PMOP (Pre-Marital Orientation Programme). It is used as a programme that provides pre-marital counselling too. It is through which the participants or the couples will be allowed to look for the concepts in marriage thus helping the participants to know about the aspects through PMOP.

• **KNOWLEDGE (Theoretical definition)**

Knowledge is the acquisition, retention, and use of information or skills (Badran, 1995). Cognition through which knowledge is acquired is a process of understanding and is distinguished from the experience of feeling. Knowledge accrues from both education and experience.

• **KNOWLEDGE (Operational definition)**

They are the facts, information, and skills acquired through experience or education; the theoretical or practical understanding of a subject. It refers to the level of understanding of the women participants regarding the twelve sessions included in PMOP and the contents included in it.

❖ ATTITUDE (Theoretical Definition)

An attitude is "a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols" (Hogg, & Vaughan 2005, p. 150)

❖ ATTITUDE (Operational Definition)

A feeling or opinion about something or someone, or a way of behaving that is caused by this. It refers to the the participant's perception on the inputs given through PMOP and thus behaving accordingly on the inputs gained

○ PRACTICE (Theoretical definition)

Practice demonstrates the acquisition of knowledge (increased understanding of a problem/disease) and any change in attitude caused by the removal of misconceptions about problems or disease that translates into preventive behaviours. Thus that demonstration may reflect a reciprocal relationship between knowledge and attitude

(Marathe Karen Rav & Wan Thomas T.H., 2016)

○ PRACTICE (Operational Definition)

Practice refers to the customary, habitual, or expected procedure or way of doing of something. In the respective context it refers to the application or doing up of the inputs gained through PMOP. The women participants will be able to make the things happen that gained through the knowledge they acquired and the attitude they perceived.

1.5 CONCLUSION

The chapter gives an idea about the various components associated with PMOP and how it contributes in delivering the programme it in common, spoke about the associated components of the respective programme thus giving an idea about the factors that are contributing to the element of PMOP.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

Premarital education programs show initial promise in improving couple communication and preventing deterioration in relationship well-being (Stanley, Amato, Johnson, & Markman, 2006). Participation in premarital education might affect later use of couples counseling in one of two ways. On one hand, given the apparent benefits that couples may receive from premarital education (Stanley et al., 2006), we would expect that they would seek therapy at lower rates than those couples who do not receive premarital education. On the other hand, premarital education may serve as a “gateway” to later help-seeking by making couples aware of and comfortable seeking services later in their relationship. Distinguishing between these two alternatives is important: evidence that preventive interventions decrease later help-seeking would bolster claims about their effectiveness, whereas evidence that preventive interventions increase later help-seeking would suggest that explicit discussions of help-seeking could be incorporated into prevention programs as a normative strategy for healthy relationship maintenance.

2.1 REVIEW OF THE LITERATURE

While moving through the various literatures on premarital counselling and orientation program, it could understand that different researchers viewed the concept of Pre-marital counselling and orientation in different ways.

Pre-marital counselling is considered to be a pro- active approach to Pre-Marital Education & Marriage Preparation. It is said that the benefits of happy marriage includes emotional health as well as positive health. In a good marriage, spouses experience greater accountability and

“positive supports such as a shared emotional life, companionship, and practical assistance,” thus decreasing their experience of “loneliness and social isolation... anxiety and depression,” and involvement in “antisocial behaviours” (Horn et al., 2013, p. 35). In general, research shows that “people who are happily married, live longer,

healthier lives than either divorced people or those who are unhappily married” (Gottman, 2015, p.6).

A 2006 survey of over 3,000 married adults in the U.S., found that those who had participated in pre-marital education were 31% less likely to divorce than those who had not participated in pre-marital education (Stanley et al., 2006). In addition, this study found that participants in pre-marital education experienced “higher levels of marital satisfaction, lower levels of destructive conflicts, and higher levels of interpersonal commitment to spouses”

Bertina Cannizzaro(2016) says that, the key elements of pre-marital education must be Communication, Conflict Resolution, Problem-Solving, gender roles in Marriage, Sexuality, Commitment, Finances, Personality, Lifestyle, Friends, Children, Parenting, Religion, Spirituality, Values and Family Background.

According to the United States Conference of Catholic Bishops (2009): Remote preparation for marriage begins in childhood and the general preparation that children receive based on the love and care of their married parents as well as is influenced by the values and virtues children learn as they grow and develop.

History of Premarital orientation programs

Premarital education programs have been used since the 1930’s. The first marriage preparation program was established at the Merrill-Palmer Institute in 1932. In 1941, the Philadelphia Marriage Council developed a concrete program with the intent of assisting couples to gain an enhanced understanding of what marital relationships entail and to then assist them in avoiding some of the foundations of marital distress (Duncan, Childs, and Larson, 2010). It was not until the 1970’s that premarital counseling became more common. Since that time, the concentration has transferred from teaching couples about marriage to preparing them for what marriage entails. In the past thirty years, ministries, as well as counseling experts, have shown more attentiveness in preparing couples for marriage through recognized premarital counseling programs. Premarital counseling has greatly evolved since the 1970’s to be offered in a number of diverse structures, including conferences, partnered couples counseling, group meetings, workshops, courses accessible through schools and universities, self-directed programs, books, websites, online courses, and catalogs

Goals of Premarital orientation programs

There are many types of premarital orientation/education programs, such as: CMP (Community Marriage Policy), FOCCUS (facilitating Open Couple Communication, Understanding, and Study), PAP (Premarital Assessment Program), PCI (Premarital Communication Inventory), PREP (Prevention and Relationship Enhancement Program), PREPARE (PREmarital Personal AND Relationship Evaluation), and SYMBIS (Saving Your Marriage Before It Starts), etc. Essentially, they all share similar goals of improving communication in a relationship, recognizing and discussing how to cope with major stressors, resolving conflict, financial planning, creating goals, and understanding and valuing the personality disparities of one another (Vail, 2012). The advantage of having couples create their own goals is that they can develop an awareness of possible areas of incongruity, beliefs, and methods of handling conflict. It often incorporates a deeper insight into one's genuine personality and personality flaws that can be simply disregarded or deliberately ignored throughout the dating stage. Premarital counseling that concentrations on realistic, feasible goals, and incorporates meaningful, intimate interaction during the first stages of marriage, could be more significant and beneficial in the future (Vail, 2012).

Effectiveness/Satisfaction of Premarital orientation programs

According to the article Evaluating the Effectiveness of Premarital Prevention Programs: A Meta-Analytic Review of Outcome Research, premarital programs have become a concentration of nationwide public policy (Ooms, 1998). Several states in the U.S. have recommended or authorized legislation that compels or proposes incentives for couples to partake in premarital education. Family professors and experts have been advocating for improved arrangement for marriage. Despite the prevalent backing for marriage education programs, questions remain concerning their success in establishing marriage and avoiding divorce (Stanley, 2001). In order to address these questions, researchers opened a comprehensive, meta-analytic review and critical evaluation of conclusive research relating to the success of premarital education programs. This study addresses the diverse descriptions used to distinguish the kinds of premarital programs, including: premarital counseling, premarital education, premarital therapy, premarital education counseling, and marriage preparation. According to researchers, the literate uses these terms interchangeably.

Research has presented uniformity in the topics classically covered in premarital programs, with some of the shared topics including: communication, conflict resolution, commitment, roles, financial management, sexuality, etc (Carroll & Doherty, 2003).

In 1997, Sullivan showed that attending the pre-marriage orientation classes reduces the risk of marital dysfunction. The couples attending these classes face a lower risk for marital problems and had a better marriage. In 1998, Schumma found that pre-marriage counseling increases the marriage satisfaction. Also, the couples attending the classes address the pre-marriage counseling as a pleasant and satisfactory experience. Furthermore, other studies in this field indicate the necessity of pre-marriage counseling. Disease prevention is one of the important objectives of pre-marriage counselling.

According to Carroll and Doherty (2003), the study evaluated an assortment of educational techniques used by premarital programs, such as: informal and formal groups, discussion and group presentations, couple experiences, and a mixture of presentation and experiential schemes. Research found that these structures were correspondingly effective in developing preparation for marriage (Stanley, 2001). Stanley and colleagues studied the success rate of a premarital programs ran by clergy versus skilled counsellors and professors and found no distinctions between the two methods in consideration of producing positive change in interactions or on couples' rankings of fulfillment with the education (Carroll & Doherty, 2003).

Carroll and Doherty's (2003) study found that intervention groups presented noteworthy increases in communication and joint problem-solving abilities at a six-month post intervention (p. 115). A chain of reports also distinguished that experimental couples exhibited substantial development in empathy and cordiality, relationship modification and affection, and self-disclosure among partners (Avery, Ridley, Leslie, and Milholland, 1980). There is remarkable consistency of the effectiveness in premarital education programs that speak to conflict compromise in relationships. This consistency leads researchers to determine that some sort of teaching in conflict compromise is essential. This conclusion is linked to other marriage research that has discovered that the cooperation and managing of perceptual disparities between couples is a central component of relationship gratification. The research today seems to propose that diverse educational systems (individual couples counseling, weekend retreats, group therapy, etc.) and the kinds of instructors (lay

leaders vs. professionals) may be equally operational in accomplishing positive outcomes (Carroll & Doherty, 2003). The study determined premarital intervention to be more applicable than no intervention in improving the connections of premarital partners and in counteracting later problems (Hahlweg & Markman, 1988). Another study determined that couples that participated in premarital counseling rated their marital satisfaction higher than their counterparts who did not participate in premarital counseling. This study concluded that participation in premarital counseling does correlate with a greater marital satisfaction. In addition, numerous studies have concluded the positive relationship between marital satisfaction and marital permanency. The results of this study indicated a momentous reduction in the divorce rate for those couples that have participated in premarital counseling (Vail, 2012).

According to Yilmaz and Kalkan (2010), premarital enrichment programs significantly increase the relationship satisfaction level. Their findings showed that couples that took part in premarital counseling demonstrated higher relationship satisfaction levels when compared to couples in the control groups. The couples that took part in the premarital counseling were identifying embedded problems and developing ways to solve these problems.

Carroll and Doherty (2003) examined premarital relationship programs' helpfulness with a meta-analytic study. They discovered that premarital relationship programs produce an increase in the value of communication skills, conflict-solving methods, and relationships.

McGeorge and Carlson (2006) attempted to determine the effectiveness of a premarital counseling program involving twenty-nine participants for eight weeks. Their results indicate that fittingness for marriage and marriage desire are advanced for individuals who partook in premarital counseling programs, in comparison to the individuals who were placed in control groups. One study found that 94.6% of people who participated in premarital counselling indicated that they would recommend it to couples that are considering marriage. Even though there are a great variety of premarital programs, that statistic speaks well of the value of premarital counseling. It is even more notable that 80% of survey participants in this study, who did not partake

in premarital counseling, said they would recommend +couples to participate in a premarital counseling program (Vail, 2012).

Couples who participate in premarital counseling start to evaluate marriage with more of a realistic approach. They have been provided skills to increase their communication patterns. Premarital counseling has taught couples to decrease their negative attitudes that affect their happiness. They have a better understanding of their partner and how to discuss issues in a healthier way. These skills contribute to an increase in relationship satisfaction (Yilmaz & Kalkan, 2010).

Premarital Counselling

Premarital counselling is a type of therapy that helps couples prepare for marriage. It can help ensure that the partners have a strong, healthy relationship — giving a better chance for a stable and satisfying marriage. Premarital counselling can also help to identify weaknesses that could become problems during marriage.

Premarital counselling is often provided by licensed therapists known as marriage and family therapists.). Premarital counselling might be offered through religious institutions as well. In fact, some spiritual leaders require premarital counselling before conducting a marriage ceremony.

Premarital counseling has numerous classifications. However, it commonly refers to a method that is intended to improve and enhance premarital relationships leading to more pleasing and established marriages with the envisioned consequence intended to avoid divorce. The providers of premarital counseling can be private or faith-based, although they come from different backgrounds, the share the same goals. The ultimate goal of premarital counseling is to support relationships prior to marriage in order to prevent the risk of future divorce and give them a better base for a stable and satisfactory marriage (Stahmann, 2000).

The primary goals of premarital counseling includes: facilitating the shift from single to married life, increasing stability and satisfaction (long and short term), developing the couple's communication skills, enhancing the companionship and promise to the relationship, enhancing intimacy between the couple, introducing and implementing problem-solving and decision-making abilities in the capacities of finances and marital responsibilities (Pre-marital Counseling, 2011).

Many couples spend a substantial amount of time, money, and energy planning their wedding, while minimal time, if any, is devoted to preparing for marriage. According to the novel, *Saving Your Marriage Before it Starts* (2006) (as cited in Vail, 2012), less than one-fifth of all marriages in the United States are initiated by involvement in a premarital counseling program. Couples premarital programs deliver a substitute, preventative method of foreseeing and concentrating on the risk factors related to couples' dissatisfaction and divorce (Valiente, Belanger, and Estrada, 2002).

Role of women in Pre-marital programms

Women who have attended pre-marital orientation programme also receive many benefits from marriage. According to *Benefits of Healthy Manriages* (2005), it has been observed that married women: [have] more satisfying relationships, [are] emotionally healthier, [are] wealthier, [are] less likely to be victims of domestic violence, sexual assault, or other violent crimes, [are] less likely to attempt or commit suicide, decrease [their] risk of drug and alcohol abuse, [are] less likely to contract STD's, [are] less likely to remain or end up in poverty, have better relationships with their children, [and are] physically healthier.

Divorce and pre-marital preparation

The divorce rate is something that popular media and society have misconstmed. Unhappy maniages are not always indicative of maniage termination. In fact many marriages that experience unhappy seasons, yet stay together, end up reporting they are very happy with their marriage (Popenoe, 2002). Children of divorce are more susceptible to divorce themselves because they are unsure as to what commitment truly means (Popenoe, 2002). It is important for men, women and children to understand the facts about divorce and to make their decisions accordingly. Premarital preparation will help the couple work on problems before they many when they are more likely to change. When problems are worked on together, couples are more pleased with the results and are usually more satisfied with their relationship. Effective premarital preparation will train couples to work on their problems before they are insurmountable and produce healthy, stable, satisfying marriages

2.2 THEORETICAL FRAME WORK

1. Psychodynamic Theory:

Sigmund Freud (1856-1939) was a psychiatrist who proposed this theory at Vienna in Austria. The tenet of this theory argues that all behaviour has a cause and that person's development is determined by events of early childhood. It proposes that for a counsellor to discover what has gone wrong in a marriage, he needs to probe into the behaviour traits of the two personalities involved. In this framework, the marriage counsellor has to focus diagnostically towards the extent of neurotic conflicts between the couple.

2. Health Belief Model

A Health Belief Model (HBM) has been used extensively to assess health-related beliefs regarding protective behaviours. It is a cognitive model attempting to identify the patterns of health behaviours. The model can be adapted to counselling behaviour if one views complications as a state to avoid. Females vary in strength of desire to do premarital counselling and perception of costs and benefits of premarital counselling .

2.3 CONCLUSION

The chapter will give an outline about the various literatures on pre-marital education and orientation programmes thus really covering the available literatures on the respective theme. The chapter also included the theoretical frame work and finally the chapter ends up with the conclusion.

CHAPTER 3: RESEARCH METHODOLOGY

3.0 INTRODUCTION:

This chapter clearly defines the research methods used to conduct the study. The researcher explains how the necessary data and information to address the research and objectives and questions was collected and analysed. Reasons and justifications for the research design, research instruments, data sources, data collection techniques, data presentation techniques and analytical techniques used are given. This chapter begins with the title of the study. Then research design is well explained with what exactly case study means. Next, various aspects of methodology has been elaborated under pilot study, universe, sampling and sources of data. Next, describes the tool for data collection, method used to collect data which were used to analyse the study data. Finally, the chapter will conclude with chapterizations and limitations of the study.

3.1 TITLE OF THE STUDY:

Influence of Pre-Marital Orientation Programme (PMOP) on the Knowledge, Attitude and Practice among Malankara Catholic Women

3.2 RESEARCH DESIGN: Multiple Case Study Design

According to Baxter & Jack (2008) the case study method will be helpful when to study science, develop theories and involvements and when to evaluate programs, but only if the method is applied rightly. The researcher chose this method as it would help in gathering experiences directly from the subjects with detailed explanations. This is a method in which feelings and emotions are captured by the researcher using skill of observation. Multiple case study design is used as five cases are taken and analysed. Idiographic case study approach is also applied here, that is involving in-depth interviewing. It recognize and probe the distinctive complexity of each participant (Breakwell, Hammond and Fifeschaw, 2000; "Idiographic").

3.3 PILOT STUDY:

A pilot study is done by the researcher to understand the feasibility of the topic and at first the researcher done the study in quantitative method but felt difficulty in the application of the tool prepared. The researcher collected 25 samples initially, but found to be difficult in conducting the study. Thus the researcher could change the study into qualitative method thus exploring through case study method.

3.4 SAMPLING DESIGN:

SAMPLING APPROACH:

Convenience sampling- The researcher used a type of non-purpose sampling which is convenience sampling method that is simply available to the researcher by virtue of its accessibility and proximity to the researcher . This method is used in the study because the population of the study is o to ensure at most credibility of the research.

3.5 SOURCES OF DATA:

- Primary data: The present study focuses mainly on the women participants of PMOP and the primary data is collected from the participants of the programme as well as the key functionaries

3.6METHOD OF DATA COLLECTION:

Semi-structured interview: In semi-structured interviews, the interviewer started with a list of general introductory questions or topics and explored on it. These questions were used as the starting point for discussion with all the interview subject and allowed to explore interesting areas especially on the sessions carried through PMOP.

3.7 TOOLS OF DATA COLLECTION:

- **Interview guide:** The interview guide was put together by the researcher keeping in mind the research objectives and the themes that were identified under each of these objectives, so as to get relevant responses from the respondents to justify the research objectives The researcher has used the interview guide thus to get information from the participants on the influence of PMOP.

3.8 DATA COLLECTION: Four cases are taken for this particular study. The respondents are married women who have attended the PMOP which belongs to the Malankara Catholic Community in Thiruvananthapuram District. The researcher incorporated multiple approaches for data collection. To start with, the researcher designed an interview schedule and followed it up by in depth interviewing and observation. During the interview, the participants were talking about the inputs gained through PMOP and how the inputs contributed to the individual's growth accordingly especially in the knowledge, attitude and practice and how they are able to provide complex, abstract and meaningful descriptions of themselves, others and their experiences after their marital life. Therefore, interviewing was justified as an appropriate method of qualitative data collection with the women participants.

Procedure for Data Collection:

In the spirit of obtaining informed consent, the researcher took appointment through phone first and also did house visits. Though respondents were given a choice of settings, all of the participants chose to be interviewed in their homes and work place accordingly. The interviews were conducted in a private location within the participants' homes in order to ensure privacy in their responses. Interviews employed a semi-structured approach to interviewing. This approach allowed for flexibility in the content of the interview, yet still provided some measure of stability across interviews and informants. The researcher developed an interview schedule that served as a general framework for the interviews. The interview questions were further guided by the existing literature on various aspects of pre-marital orientation programme. Though the interview schedule served as a general framework for covering potential topics of inquiry, the structure of the interviews was very flexible to allow the participants to share the perspectives and experiences that they felt were most relevant. The interview schedule through which, all aspects regarding the influence of PMOP on the Knowledge, attitude and practice of women participants could be understood.

3.9 DATA ANALYSIS:

The researcher has collated the data received through interview schedule from various respondents into case documents. The responses received from the respondents have been classified by the researcher on the basis of the research questions that have been defined with respect to the topic. The analysis done by the researcher involves categorizing and grouping responses under thematic way of interpreting. In this case it analysed to document the programmatic content and process involved, how the sessions delivered in PMOP has helped to change the knowledge, attitude and practice of women participants and the gaps observed.

3.10 CHAPTERISATION: This is done on the basis of segregating the work into following chapters:

- **Chapter 1- An introduction of the research topic:** The chapter outlines the statement of the problem, significance/relevance of the study, the research questions and the theoretical and operational definitions included.
- **Chapter 2- Literature Review:** Details the various literatures reviewed by the researcher in the form of books, journals, research papers, newspapers and online documents, for gathering information on and formulating an understanding of the research topic.
- **Chapter 3- Methodology:** This includes the details of the research design, pilot study, sampling, data sources, and tool of data collection, pre-test, data analysis mechanisms and the limitation of the study.
- **Chapter 4- Content and process in PMOP:** This chapter explains about the content and the process involved in Pre-marital orientation programme
- **Chapter 5- Case presentations:** This chapter starts with an introduction and then gives detailed study of each respondent case scenario.
- **Chapter 6- Analysis and Discussion** this includes the documentation of the programme, data on the basis of knowledge, attitude and practice (KAP) and the gaps of the PMOP as per the studies conducted by the researcher. The research analysis is on thematic basis thus helping to look at the various components included in the study. 50 % research analysis has been classified under various themes defined by the researcher with respect to the research objectives.

- **Chapter 7- Findings, Suggestions and Conclusion:** It lists out the findings of the findings of the researcher based on the objectives formulated as well as the suggestions observed.

3.11 LIMITATIONS OF THE STUDY:

The study can't be called a complete representative case study due to lesser number of respondents (5 in number). The researcher had chosen married women who have attended PMOP. However it was not that sort of representation that the researcher was aiming. The purpose of the research was to know how PMOP has contributed to change the knowledge, attitude and practice of things in a marital relationship. Approaching the participants who has attended the programme long back was felt as a kind of difficulty. Because women who have attended the programme before 5 years are now not clear with the topics dealt at that time and the respondents also added that it was very useful at that time.. But now there are media available through which they can look for the options and so certain things could be accessed through the media also. The starting on this topic was a challenge for the researcher since she had to put little effort to convince the client and her family to open up about their present family life and some had the feeling that, a third person is intruding into their life and thus had difficulty to open up. The other limitation of the study was it had to be completed in a stipulated time. Initially the study was planned on seven respondents and two of them had to back up as because they do not wanted to reveal things accordingly with reference to the questions asked especially regarding their sexual life and the other related aspects.

3.12 CONCLUSION:

The researcher utilized case study method and convenience sampling effectively to collect the data. Even though the researcher was following the convenience sampling, it was useful to look into the various components concerned and gained through PMOP and how they could contribute a better marital life. Moreover, the chapter could give a methodological framework and thus categorisation of various aspects. The limitation of the study could also be noted and understood.

CHAPTER 4: PRE-MARITAL ORIENTATION PROGRAMME

4.0 INTRODUCTION

Marriage is perceived from the Christian perspective to be an intimate and complementing union between a man and a woman, in which the two become one physically for the 'whole of life'. The purpose of marriage is to reflect the relationship of the Godhead and to serve him. Before entering into the sacred bond of marriage, couples need to be prepared. Hence, it is a need to prepare the couples through an education programme. This chapter will give an idea about the Pre-marital Orientation Programme (*Pre-Cana*) or PMOP in short, as administered to the couples of catholic community. It describes the programmatic content as well as the process involved in PMOP.

4.1 PRE-MARITAL ORIENTATION PROGRAMME (PMOP)

It is an initiative by the Family Apostolate unit under the Malankara Catholic Major Archdiocese of Trivandrum. The Family Apostolate works for the welfare of the families and the PMOP (Pre-Cana) is a major of the initiative under it apart from the Family Court. PMOP is provided with the aim that, every couple about to marry is prepared for the marital life, have realistic expectations about their lives, and thus, help them in generating insights on the various topics concerned with the family life.

4.2 GOAL OF PRE-MARITAL ORIENTATION PROGRAMME

The goal of the PMOP is stated literally as "So that the 'I do' of the spouses may be a free and responsible act and so that the marriage covenant may have solid and lasting human and Christian foundations, preparation for marriage is of prime importance"(CCC, 1632). The PMOP aims to hold the couples conscious, responsible in engaging in a Christian marriage and its demands.

4.3 PROCEDURES FOR ATTENDING THE PRE-MARITAL ORIENTATION PROGRAMME (PMOP)

The couples who are engaged or planned to get married qualify to attend the programme. They are required to inform the parish priests and then register for the PMOP. The participants of the programme should ensure their participation, and, thus needed to be prepared for the session. They get the permission through the local parish priest, who is responsible for announcing in public a month prior to the date of marriage, the willingness and inclination of the couples to marry.

4.4 PRE-MARITAL ORIENTATION PROGRAMME AS A TRAINING COURSE

The training course is composed of the following elements:

1. basic skills and catechesis on the Sacrament of Marriage
2. familiarity with program contents, and thus, to learn and review Catholic teaching on marriage
3. learn to practice the various aspects related with marriage, and thus, reflecting upon the individuals own journey into married life.

4.5 PRE-MARITAL ORIENTATION PROGRAMME, THE PROCESS

PMOP is a three days residential programme through which the couples will be prepared for a better marital life through the sessions given. All things regarding the marital life and the family life is discussed in each session and thus orienting the couples in detail.

During the PMOP, the participants should strictly follow the rules of the programme. The course being an intensive, residential program, the participants are expected to attend the programme as a resident and all members should attend all sessions. During the three days', priests, professors and doctors will handle the sessions. There are 12 session on the respective themes, and each sessions are planned accordingly thus covering almost all aspects concerned with the couples and their future family life. The twelve sessions in the PMOP are listed below:

1. Marriage: Covenant and Sacrament
2. Marriage: Canon law and civil law
3. Self -awareness and personality development
4. Communications in the family
5. Anatomy and physiology
6. Psychology of women & men (gender psychology)
7. Sexual morality in marital life
8. Natural family planning, contraception and abortion
9. Responsible parenthood
10. Family problems and possible solutions (Financial standards, Inter-personal relations in the Family and De-addiction)
11. Spirituality in the family
12. Sin - sacrament of reconciliation – graceful life

4.6 DESCRIPTION OF THE CONTENTS IN PRE-MARITAL ORIENTATION PROGRAMME

1. Marriage: Covenant and Sacrament

Aim: To help the couples in understand the concept of marriage as a sacrament and a covenant and mostly from the Christian perspective.

This session on ‘marriage as a covenant and sacrament’ will be carried out by a clergy and thus helping the couples to view marriage from a religious point of view and thereby viewing marriage as a holy sacrament that to be accepted with most purity and holiness. The session speaks about ‘Marriage and Family’, according to the major religions in the world and the concept of marriage and family will be explained from the light of the Holy Bible. An insight on Marriage is introduced as a redemptive plan through which the Couples become one with Christ, through the sacramental fruit of marriage. It also helps to view marriage as an organisation that brings oneness and inseparability, friendship and procreation of children and as a system to self -surrender and mutual understanding.

The couples are also familiarised on the Sacrament of Marriage. Here the sacramental implications are also given inputs on regarding the liturgical celebration of the marriage.

2. Marriage: Canon law and civil law

Aim: To help the couples in understand the various views on marriage as per the Canon law and Civic law.

During this session, the legal aspects on marriage will be dealt. What constitutes a **valid** and **invalid** marriage, the Canonical impediments (obstructions)- nullity from marital impediments; the negative aspects during marriage promises - all these are dealt in detail thus to help the couples to be aware on these different concepts involved within.

The Canonical order of marriage, mixed marriage, marriage between different denominations and the validity of those marriages are also provided as inputs accordingly. The Canonical solutions to the issues in marriage according to the Catechism of the Catholic Church will also be explained during the session. Divorce, separation of spouses, dismissal of marriage and associated concepts in civil law are also discussed. The Christian marriage, as well as its invalidity of marriage in the context of civil law is also discussed.

3. Self -awareness and Personality Development

Aim: The session will helps to reflect on the individual's dignity and worth and in the process understand themselves.

Concepts such as self-knowledge, self-awareness, transparency, openness and daringness that an individual need to possess is discussed during these sessions. The other characteristics like self-esteem, courage, self-confidence, realistic mentality, social awareness and sensitivity that an individual need possess are also discussed. Moreover, the couples will also be helped to be more moral conscious and to develop a solidarity feeling. Also the other related elements with the integral personality such as physical-emotional-social-moral maturity and the proper use of these are also discussed. The session will also give inputs to nurture the individual's inborn qualities and creativity.

4. Communications within the Family

Aim: The session helps the couples to become aware about the importance of communication in family life.

The session assist the couples to look into the need of communication and the effective use of communication in family life, thus to reduce the problems that may arise out of it. The session through which the importance of communication in family life will be explained, in order to strengthen the mutual understanding between spouses through sufficient interactive communication. Communication is also explained in terms caring for the other, respecting the others' emotions, opinions or interest. It is also discussed to avoid parallel communication and hidden communication. The ways to manage the defects in communication are also discussed. Moreover the control of the words and language used as well as the ability to forgive and forget will also be discussed.

5. The Human Anatomy and Physiology

Aim: To help the participants to know in detail, regarding the anatomical and physiological aspects of the human body, thus getting aware of it.

During th session the body structure of men and women are discussed as well as the features specific to each gender will also be discussed. The necessary aspects to be known about the human body are also discussed. In addition, the theology of body and sexuality, and the interconnection between the two are discussed. Aspects such as menstruation, menopause etc. and all bodily happenings will be discussed. Inputs will also be given on the sexual illness, sexual deflection or deviation are also handled through the session. AIDS prevention is also an important discussion.

6. Psychology of Women & Men (Gender Psychology)

Aim: The session aims to help the couples to understand about the male and female psychology.

Through the session, the inputs are given to develop the ability to analyze and take the decision and swiftness in expressing emotions in both men and women. The session also guides to understand more about the interpersonal and social relationship as well as the variations of each gender in relation to sexual relationship. Also the implications

for reverence, spirituality and prayerfulness in sexual life are also addressed. Psychology of men & women at physical, mental and emotional levels and at social, moral and spiritual levels will also be given inputs accordingly. The couples are made aware about the psychology of men and women in different ages especially during marriage and when they become a parent. The significance of mid- age and the psychology of the aged are also discussed.

7. Sexual Morality in Marital Life

Aim: This session helps the couples to know the importance of sexuality in marital life thus looking into the term in a positive manner.

The *Catechism of the Catholic Church* indicates that sexual relationships in marriage is "a way of imitating in the flesh the Creator's generosity and fecundity" and lists fornication as one of the "offenses against chastity", calling it "an intrinsically and gravely disordered action" because "use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose." The "conjugal act" aims "at a deepening personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul" since the marriage bond is to be a sign of the love between God and humanity. Moreover, the concept of Sexuality is viewed as God's gift of Purity and holiness. The session also helps the couples to know in detail on the marital and moral statutes constructed and the way they are viewed. The session also handles issues regarding the premarital and extra-marital affairs; sexual disorders, and sexual impotency are discussed. The perception of couples regarding sexuality and other related features will also be discussed.

8. Natural Family Planning, Contraception and Abortion

Aim: The aim of the session is to help the couples to know in detail, natural family planning, contraceptive techniques as well as abortion

The session through which the artificial means of preventing pregnancy and the practice of sterilization discussed as well as the types of contraceptives used in both men and women are addressed. Abortion is addressed as a mortal sin and the session also discusses on the unethical practices of using modern mechanism for pregnancy.

9. Responsible Parenthood

Aim: The aim of the session is to help the couples to understand the importance of parenting in family life through which the children should be natured and nurtured.

The session through which the value of life is addressed and the glory of human beings in the society we are in. this is the session through which the insights on natural family planning, pregnancy, delivery, care for children, parenting are given insights. The physical, mental and emotional development during infancy, childhood, teenage etc. is also given contributions during the session. Also the session will speak about the human and religious formation that happens with in an individual and the influence of parenting to that. Parents are reminded of the importance of giving the right education and providing the best context for integral growth of their children is also reminded off.

10. Family problems and possible solutions

Aim: The session through which various family problems are addressed and the possible solutions are suggested for the better working of the family.

a. Financial standardization (family budgeting)

This is through which the financial things are managed accordingly in terms of the habit of earning and spending in moderate way. Thus, suggesting eco-friendly life, and life situations for the better financial standardisation are also prescribed. The methods to avoid prodigality, lavishness and luxury as well as to fight against consumerist business culture are also handled.

b. De-addiction

The session through which the couples will be advised to look through the after effects of substance abuse and the need of de-addiction, and thus, helping them to come out of the situation.

c. Inter-personal relations in the Family

This session through which it is advised to avoid prejudices and suspicion on the family members, thus developing tolerance and harmony between each other. There will also be inputs given to face the challenges and conflicts in an even mindedness (equanimity). Also, helps to understand the problems of the other, thus keeping good relationship with the other especially with in-laws and relatives of the spouse. Even if it is a nuclear family system the couples should be aware of managing those things and are given idea on it.

11. Spirituality in the Family:

Aim: The spiritual components associated with the family are discussed in the session.

The session through which the family itself is described as the Church, Temple and the Divine Tent. Marriage is viewed as a call to holiness. The importance of reading of the Holy Scripture and the need of family prayer is discussed. The Sacramental life that every family should lead especially in terms of developing ways for sanctification of the family, nurturing traditional spirituality, celebrations of the liturgical seasons etc.

12. Sin - Sacrament of Reconciliation – Graceful Life

Aim: To develop views on a life free from sin

The session is about knowing about the sins that may destroy the family life and the ways to overcome the situation. Sin is explained as an alienation from God, human beings and nature. It is the transgression of commandments. The Ten Commandments and laws of the Church, duties living up to the vocation of family life are explained. Moreover it has been evaluated in terms of life and change of heart. The session will also explain about the sacrament of reconciliation. Moreover, it gives an idea about the life fitting to receive the eternal reward.

CONCLUSION

This chapter deals on pre-marital orientation programme and the concepts and elements of the programme associated to the programme especially the programmatic content and process involved are well explained. In a final analysis, Pre-Marital Orientation Programme is composed of a set of sessions through which couples are given the chance to cover almost all aspects concerned with their family and marital life. The module for pre-marital orientation session is prepared accordingly and thereby helping the couples to gain knowledge on almost all subjects. Most of the sessions consume around 2-3 hours and the timings are well managed. There will be different resource persons for taking up the sessions and all of them are experts in their own field.

CHAPTER 5: VIGNETTE

5.0 INTRODUCTION

The focus of these profiles is on the married Malankara Catholic women who have attended the PMOP in Thiruvananthapuram Diocese of Kerala state. There is not much related studies had been conducted in Kerala context. The researcher believes that the profiles chosen would portray the change in knowledge, attitude and practice (KAP) in women participants who have attended PMOP.

The key themes of the study revolves around

1. Change in knowledge of the women participants who have attended the program.
2. Change in attitude of the women participants who have attended the program.
3. Change in practice of the women participants who have attended the program.
4. The gaps observed by the women participants in delivering the program.

5.1 CHOICE OF PARTICIPANTS

This study included only married women who have attended the PMOP. The respondents were five married women in the Diocese of Thiruvananthapuram. These women ranged in age from 20 to 30 years.

5.2 DATA COLLECTION PROCEDURES

The researcher approached Sr. A N V of the Diocese of Thiruvananthapuram for the research

purpose. She had given a list of participants who have attended the programme and thus the researcher had chosen the respondents according to the convenience.

The procedure for conducting the interviews generally followed the following format. The researcher first contacted with the participants to briefly explain about the study and to assure their permission in participating in the study. After getting the permission the researcher collected their address and visited their houses according to the

respondents' convenience. The first task was to establish trust and rapport with the respondents. The interview started with engaging the women in an informal discussion. Once the rapport was established the researcher started the formal interview. And the women could actively respond to the interview. They have shared their positive growth, experience, similar challenges and frustrations in managing it over the years in terms of the knowledge they acquired, attitude they developed and through the way of practicing.

5.3 CASE A

The researcher has contacted the respondent and met the respondent at the appointed time. The first respondent was Ms M 25 year old married Malankara Catholic women from Trivandrum. Both, the couples are engineers and were working in a private firm. The respondent were officially engaged and they had scheduled their marriage during the month of December 2016. In reality M was forced to marry and the same was purely based on the interest of family. Thus, it was an arranged marriage that she was not prepared for. She said that:

“I was forced to get marry and had no intention to marry at that time. I was forced to attend the PMOP without any interest in attending the programme. I heard from someone that i need the participation certificate of this programme for the marriage. That is the only reason that made me to attend the programme. But only after attending the programme, I got a clear idea on what is marriage and why I have to marry”

During the formal interview she answered the all questions that have been put forward by the researcher. The respondent rated the programme by nine out of ten. While the researcher asked about the overall programme, she answered very positively. She said that:

“I have attended the programme in a prejudice manner. Before attending the programme, I had the plan to escape from the sessions in the programme. But now I think that, it will be great loss if I escaped any step of the programme. I was unaware even about the small things especially the concept of marriage itself. But the session helped me to look into the various dimensions of marriage.”

“PMOP: LEVEL OF SATISFACTION”

When asked about the satisfaction with the nature and content of the programme, the respondent responded with all satisfaction in her words. She was continuously talking about how the session has influence and she gave a detailed description of the programme. She added that

*“I am satisfied with all the things I got from the session. The session could help to get an **overview** about the marital life, components of it as well as how things could be **managed** in the family life. Through each session, I was preparing and moulding myself for the marriage. I have written everything that the session covered. Even if I fail to do something, I just go through the materials that I have scribbled on those days. The counselling session of the programme helped me to **accept my fiancé** and then only I could talk to him more freely and openly. I am satisfied with the contents I have gained through the three day’s programme. Now I am glad with all things I could gain through the session”*

Thus the researcher was capable of understanding how much the program has contributed to attain the level of satisfaction. It seemed that the woman was thinking upon herself thus helping her to speak about the influence of the class upon her.

“A UNIQUE PROGRAMME”

The researcher enquired on the uniqueness of the programme and the respondent answered very positively thus looking into the programme in various dimension. The person was saying about the contents included, the time allocation as well as she remarked about her personal transformation. The program’s uniqueness was well understood through her words. According to the respondent,

“The session was unique in terms of the programmatic content and the way it was carried out. The different sessions covered almost all aspects of the family life. I being a silly girl was not even thought about many of these facts. But when, listening to the class I felt it as a useful element and could reflect and think upon many of the facts. The time allocation for the programme was good and thus they could fully utilise the three days and even though it was tight, I am really happy with the unique contents I got from the class. Moreover, many of the resource

persons spoke on the light of their experience and that felt to be something special. I am also happy that I could ask questions upon the session thus make use of the opportunity.”

The respondent had a keen observation on the sessions delivered and thus could find on the various elements that made the programme unique in terms of the merit as well as the contents included.

“PERSONAL TRANSFORMATION”

The level of **transformation** was yet another aspect that the researcher was asking for and then the respondent started to quote from her experience and thus saying about the components that made her to transform accordingly thus helping to look for various aspects. The person talked about the various components that made her to think differently and thus enabling her to transform accordingly. Ms Monica added that,

*“I was a girl who has lived in a fantasy world. A **25 year- old childish** girl, with reality apprehension. And after the session, I used to place myself from the point of **a wife, mother, a daughter** etc. which helped me to think from different positions which I have to bear in my future life. I used to be more determined in terms making things into practical thus invoking a thought that I could do many things as my own.”*

The person could explain how much the sessions helped the respondent in terms of developing personal growth thus leading to the kind of transformation. Also she added about the ways in which she has grown up and how things made her to get transformed.

“KNOWLEDGE, ATTITUDE AND PRACTICE”

Later, the researcher enquired for the change that has happened among the participant women after attending the programme especially in terms of the knowledge, attitude and practice. The respondent gave an idea about the twelve sessions that were dealt with and how it has transformed in terms of the input gained. The respondent could explain them in terms of the experience she had

with her real life. That can be represented, as per the respondent said about the following aspects in the spirit of the twelve sessions she has gained as well as the counselling she got.

The researcher asked for how the twelve sessions has influenced the Knowledge, attitude and practice of the respondent in terms of the spirit gained and it could reply that:

1. Marriage: Covenant and Sacrament

In the discussion on the theme of marriage as a Covenant and Sacrament, the respondent explained that she had grown up with severe inferiority complex due his apparent inability to reflect. The PMOP provided her the opportunity to think more on the concept more. This is illustrated as:

“I could know the value and worth of marriage in a religious perspective and the Biblical perspective through which marriage is viewed according to the different chapters in the Bible”

The reflection of the knowledge gained though is well depicted through the words she said especially in terms how the knowledge has transformed her attitude and Ms M

“Through PMOP, I could accept marriage as a reality rather than being considering it as a fantasy concept.

In terms of the way it has been practiced, she said about how could she apply that and in her view it is a holly bond that strengthens the life. Moreover, it is said that,

“I started to see marriage as a holy bond that strengthens the life and so I could worked accordingly thus aiming that being together in the Holy bond will help to transform.”

2. Marriage: Canon law and civil law

In the talk on the concept of Marriage in the Canon Law and Civil law, they said about the additional piece of information they have gained from it. It included and in her words it can understand that,

“I was unaware about the legal parts of marriage especially regarding the divorce and maintenance laws. After getting some inputs I started to Google it to know more on the legal concerns regarding marriage and divorce”

Later, on the discussion the respondent said about the participant’s change in attitude after attending the session and she described about the need of making change in the attitude after getting additional information on the topic dealt and she said that,

“I tried to view things in yet another way especially when hearing about the divorce and all. But I could think openly that, if I need divorce, then I can either go for it/ discard”

Regarding the practice of the theme that has been dealt, she could describe about the kinds of way she could apply the knowledge and attitude she have gained especially in a situation where she could help a person thus telling her about the Canon law on marriage and she says

“I am living so consciously thus avoiding many problem and issues thus restricting myself from not developing any sort thought of divorce in my mind. Rather I am trying to take my life simple and good. Once I can said to my neighbour on the class which I have got, she didn’t get at her time. I was happy that I could recollect those things and thus making them into practice.”

3. Self -awareness and personality development

In the discussion on the theme of self-awareness Ms M confessed that he had grown up with severe inferiority complex due his apparent inability to reflect. The PMOP provided him the opportunity to read more and understand himself especially his sensitivity. This is illustrated in his own words:

“I was a person with very low self-esteem and lacked personal reflection... When I could learn these aspects I started to know myself and read more on it thus I could know more”

This reflecting and the subsequent readings challenged him to take a fresh perspective about himself and appreciate what ever good ness he had in him. In his own words:

“I could transform myself thus knowing more on me from the class I got. I was happy that I could change at least my attitude and become more open and receptive to the world around”

Ms M reflects and said that attending the class and subsequent reading predisposed him to welcome change in his own terms. She went on to illustrate this by saying about the sea of change in her, first by becoming more inclined to effect change in herself:

“ I am not sure that till now I became ignorant to the views I have developed through the class. I started to make a change in me. But I cannot fully say it is just because of the class I have attended.”

4. Communication in the family

The session in her view was more effective thus in knowing the need and effectiveness of communication that to be possessed in the family. Also she added that, the session has helped her in knowing the communication process and how interpersonal communication can help the couple thus making more relevant communication aspects and she noted that:

“The practice of these sessions was felt to be more useful. Because it helped in managing different sessions especially in knowing on the various issues that has fully happened because of my lack of control in the word’s usage and so on.”

Regarding the maintenance of a positive attitude towards this topic, the respondent spoke how it has been helped the respondent to transform her attitude thus making into possible the effective communication skills and she said that:

“I was a person who tried to talk less rather than being more open to communication. The class made me to think in detail on the change I have to made in my communication pattern thus enabling myself to get more active.”

With respect to the question asked on, how she could practice the input gained through the session in terms of the communication pattern, she replied that:

“I started to communicate even on the small things happened to me. That exercise helped me to come out of the various problems and thus making transparency in things. Also now I am wondering on the inter personal skills I had, which I have locked for years.”

5. Anatomy and physiology

On the topic, anatomy and physiology of human body the respondent said about what she was known and how much she has improved intrens of the knowledge she acquired through the programme and for her it was:

“Just a plus two level of studies was my only knowledge. I was unaware of many of the important aspects with regard to the human anatomy a nd physiology. Through the session I could add upon with the different aspects of human body especially with that of them male anatomy and physiology. And I could also look up into the components associated during menstruation which I was not even aware from the past 12 years.”

She said about how much the session could help her in improving her attitude and she said that:

“As it says the little knowledge is a dangerous thing, I was living with very misconceptions in my own mind. Due to my lack of knowledge I couldn’t relate

things in a proper manner thus misleading my attitude on various anatomy and physiology of human body”.

Regarding the practice of the respective topic, she has added on the way she could the elements that gained through the programme and that is:

“Now it has been 6 months that we are united. Now I could look into his body changes as well as that of mine at different time, which has helped me to act accordingly thus understanding things”

6. Gender psychology

The session, through which the respondent explained that, how she has transformed in terms of the psychological inputs she has gained though the session and she spoke on the level of knowledge through which she has improved and it said that

“Psychological concerns were yet another area I have been unaware of. Through the session, I could know the kinds of change that can happen in terms of mental and emotional aspects, the way of thinking etc. I could know the psychological aspects of both men and women and thus adding things to the little knowledge I had.”

Through the session, according to her, she could explain more components that has increased her level of knowledge and which includes

“I perceived as the knowledge I got that, gender psychology is an important thing I have to deal with. I should take care of these things thus I could manage myself as well as my partner in analysing and understanding the various aspects related with the thought, emotion and behaviour at various levels of time.

The more knowledge she gained as well as the more she developed on attitude has helped her in knowing more on the various dimensions on gender psychology thus making the person to practice accordingly and she says:

“I started to practice as how the things were known to me. I started to understand the psychological aspects of my fiance thus started to bring him up when he is worried or tensed as well as he used to understand me when I have my

menses. So the session has helped to me to do accordingly thus practicing according to the knowledge gained and attitude developed.”

7. Sexual morality in marital life

The session on sexual morality in marital life was also a session through which she could benefit more and the session helped more in understanding the concept of sexuality as well the way it has perceived and the respondent talked about:

“I was fear of hearing the term sexuality. For me it was something bad and a thing that should not happen in my life. So I had certain prejudice when I was looking for it. But then I could change them after knowing the fact concerned with sexuality. The need of sexuality and a proper sexual life was felt to be something useful.”

The level of change in attitude was also discussed and the way the things has improved were also said. And they are:

“The attitude that I could develop is more with the knowledge I have gained on sexuality. By adding new pieces of information to my existing schema made me to think differently thus enabling me to consider the term sexuality in a positive manner.”

The practice of these components was also said by the respondent and it said that:

“When we decided to engage in a sexual relationship for the first time, I was frightened at first. But later made me to think differently thus looking upon the facts I have heard thus slowly we could enjoy the sexual life.”

8. Natural family planning, contraception and abortion

Regarding the knowledge level of the participant, she said she was unaware of all such things and,

“These are the areas where I had no knowledge but through the session the session, the days that can make love, the safe period, the types of contraceptives that can use etc. could be analysed. Also the ways through which abortion may happen, the safety measures that could be taken are also understood.”

The attitudinal change that has happened in the person after attending the session was more and the participant spoke about that and is:

“For me the information got on the respective topics made me to think more differently and thus making that these are most useful and the importance of using these methods. Also there were enough kind of time in analysing the various aspects thus helping to develop an attitude on to the same.”

The level of practice on the respective has helped me to look for the various aspects associated with the concepts and thereby making possible change in the way of doing things especially:

“I thought of practicing these techniques at the time of need especially when we decided to make love, we were conscious about the natural family planning technique and thus adopting it.”

9. Responsible parenthood

This is also yet another field the respondent was more fearful about and on the session regarding the knowledge level, she said about:

“taking care of children is an important task through which I have to be more look into. I listened to the session more carefully thus helping to look for even the minute things concerned with the parental role. The types of parenting could also be studied thus becoming knowledge.”

The way level of knowledge has improved has helped me to achieve more on the concerned topic of responsible parenthood and making myself to think that:

“I could develop a positive style of parenting in my mind, which I don’t know will be effective or not. Also I will do according to the input I got from the session especially in by adopting a favourable parenting style”.

Regarding the level of practicing, she could explain that:

“I have developed certain perspectives on parenting thus I am planning to work in future especially on the types of parenting, the style that choose for me etc.”

10. Family problems and possible solutions

The session on this topic was the most important element that made the respondent to think from a different perspective thus adding to the level of knowledge within her:

“Conflict management, adjustment difficulties, the possible solutions etc. were discussed through the session and I could listen to them thus enabling to understand the tactics and strategies I have to plan for avoiding conflict and thus coping to certain elements at situations.”

The other field of concern was the change in attitude on conflict resolution after attending the session and she added about the attitudinal change in the person and how it has transformed in understanding the situation thus responding positively or being diplomatic to the situation:

“I could develop a well attitude thus managing myself to be keeping shut at times or taking roles at times. I started to think that the need of becoming diplomatic and assertive as well. I think that these are the attitudinal changes that I can bring in.

On the level of practising, these inputs were helpful in terms of:

“After marriage, we had conflicts among us especially in terms of adjustment. But then I could manage those things in the spirit of the experience shared as well as the inputs that gained.”

11. Spirituality in the family

The other area of the discussion was on the level of knowledge gained on the topic called spirituality and in the discussion the respondent was able to look at the concept in a religious perspective as well as that in a philosophical manner and it is :

“The in depth meaning of spirituality could be understood in terms both spiritual level and in a different perspective thus finding meaning to the concept of spirituality”

The knowledge gained could also be applied in a manner thus making change in the level of attitude and she said that:

“I could develop multiple attitudes towards spirituality thus looking spirituality not only from a religious perspective but being a way to find the spirit within”.

In relation with the topic, what the respondent could practice was that:

“Both of us started to practice yoga and meditation thus we reflect on each thing and there by finding time to make these thoughts possible. I started to nurture this behaviour only after attending the class and till now we are going with it and I am happy that I could do these things. Now I could feel the inner peace and a grace of spirituality.”

12. Counselling programme

Regarding the level of knowledge on counselling many of the misconceptions were changed and thus finding the goodness in it and she says:

“I could attend the counselling programme and then only I realised that it was something useful and worth. According to my framework, the counselling session will be like hypnotism. But after being a part of it I could understand its worth and meaning.”

Regarding the level of attitude that has been developed, it was about the concerned elements and she added that,

“I could think that counselling is something that could help persons to ventilate.”

When it asked about how she could connect this with the practical application, it has been said that:

“I could do things accordingly thus making myself to ventilate at times and now I could understand the need being participating in counselling and I could suggest some of my friends who had did difficulty in moving with the life.”

5.4 CASE B

The researcher has contacted the respondent and met the respondent at the appointed time. Ms L, 26 years old women was the other respondent. She has completed her diploma course in fashion designing and now she is a house wife with two children. They had their marriage in the year 2012. The respondent and her husband was officially engaged and the marriage happened within fifteen days of time.

The respondent was a Marthomite girl and she has been transformed to Malankara Catholic at the time of marriage and thus she was not aware about many of the things of the Catholic Church. The interview took 2 hours to complete and the respondent could fully participate in it.

The respondent talked about the various related components of the programme especially how the programme influenced her especially in terms of delivering the programme, level of satisfaction gained, the uniqueness felt on the programme, personal transformation through the programme and the change in Knowledge, attitude and practice of the programme.

“PMOP: THE LEVEL OF SATISFACTION”

While the researcher was asking about the level of satisfaction, the respondent said about the various components dealt through as well as how it has helped her in knowing the various components thus affecting her level of satisfaction. She said that:

“I was a person from the Marthoma community and have been converted to the Catholic. I was not even known that what the differences of the Catholic community is. After attending the programme, *a kind of satisfaction was gained in terms of knowing all about the Catholic community thus making myself to a Catholic woman.* I am happy and satisfied that I could gain these much of inputs through the session and moreover, I could clear many of my doubts through the session I have gained and altogether it was good and *I am satisfied with the vast knowledge I have gained.*”

The respondent seemed to be well explaining regarding how much she is satisfied with the session.

“UNIQUENESS OF THE PROGRAMME”

The respondent have very good remarks on the programme she have attended and especially it covered almost all components of the programme thus it helped to analyse almost all aspects associated with. The respondent is very positive on the input she has gained. As a uniqueness of the programme, she have pointed out that, the counselling session that has been provided amidst the programme and according to her:

“ I was more happy with what all things I have gained. I have been there for many spiritual conventions, but I got something special from the programme especially on the most aspects of marital life. *The counselling which I have been attended here was also good thus it made me to look for better aspects in family and marital life* thereby understanding the need of communication, openness and so on.”

The respondent also added that, even if there is the PMOP in Marthoma community, she will not not able to gain these much of inputs even if she will be attending that programme. The respondent was also wondering about the magic that has been happened to her through this orientation programme on Pre-marriage.

“PERSONAL TRANSFORMATION”

Ms L, was answering according to the questions given by the researcher and she mentioned about how much she have transformed with respect to the orientation she got. In her words:

“I was an easy going person. According to me, all things will happen even without my presence and initiative. But when *after attending the class, I started to think about my role when I become a part of the family.* So, that was the great reflection I had and so I stated to manage it accordingly thus making me capable of transforming myself”

The other transformation I could see in myself is the change in taking initiatives and roles, solving problems and also managing multiple tasks proper time.

“KNOWLEDGE, ATTITUDE AND PRACTICE”

The respondent spoke about the overall sessions and said how much they have benefited through each session. She is happy and fulfilled with all what she have gained. The explained the different components that she could change in terms of knowledge, attitude and practice are explained below:

1.Marriage: Covenant and Sacrament:

On this session, the respondent spoke about the change that has happened to her after engaging in the session she said that, *“I being a Marthomite, was not aware about most of the things in Catholic view.* For me, me the new pieces of information that could add, were on the importance of marriage as a sacrament and how it is used for *reunion of couples in the name of God.*” The session made to make change in the attitude as well.” I could think that my *marriage is a gift from God, which is a Holy Sacrament and so I have to view marriage in such a holy manner.*” Now, “I could proudly say that, I had a positive influence on the session thus making me to view marriage as the covenant by God”

2. Marriage: Canon law and civil law

This session was useful in knowing and understanding views of marriage and divorce in terms of Canon as well as in Civic laws. The level of knowledge she could increase is that:

“In Christian marriage, especially among the Catholics there is no option for divorce. *The Catholic community will not permit for divorce and only legal divorce could only be made possible.* This was something that strike thus making me to think the level of value that is attributed to the Catholic marriage.” The session also influenced me in terms of practicing the inputs I have gained through the session and that is “ *within these knowledge I could develop an attitude and thus practising it*”

3. Self-awareness and personality development

Regarding this session, the respondent Ms L said about the way she has to look for changing herself. She said that, “ I was enough concerned about myself and about my personality. So the additional information I have gained through the session is to look on *the integral personality like physical, emotional, social and moral maturity.* The session covered not only about an individual’s transformation, but also how an individual is associated to the society as well and the components regarding it.” The researcher also asked for the kind of transformation that has been happened in terms of attitude and practice and she explained that, “*being aware of my self was the greatest kind of attitude I could develop* and moreover, now I am capable of practising the things I have been heard”

4. Communications in the family

The session helped to look more into the need of interpersonal communication and also it discussed about the various levels through which communication can be used in a family system. The respondent added that, “I learned the ways through which *I can manage the family especially in a manner through which I can tell my husband and in-laws regarding the issues in the family* as well as I could also be a problem solver. I came to know about those tactics from the session only”. The researcher asked for the influence of PMOP within her and she explained that, “ I could learn to develop a positive attitude towards the concepts thus *I could enable myself in practising good communication skill as well.*”

5. Anatomy and physiology

This session through which the respondent communicated about the various things associated with the human body which she was unaware about. And those were more in terms of the physiological aspects. The session helped to know on the “*bodily functions that happen as well as the changes that happens to the human body*, what I could learn more on the concepts was about the main the biological function that happens at different periods of time. Moreover, I could practice the importance of physical hygiene especially while being into a sexual relationship.”

6. Psychology of women & men (gender psychology)

This session through the psychological facets of each gender could be known.” I was a person who did not have any kind of knowledge on the psychological aspects. I could learn them from the class especially when the resource persons shared their varied experiences. “The knowledge I got from the session is that, I could know about how my husband or the respective others will behave at certain situation. I could *recollect that what made them to think or act like that in particular situation*. The other piece of information which I have got through the session is that, I could think about the emotional and cognitive level of act of my husband at situations.” *Now, I could understand the changes in emotions and behaviour in my husband to some extent as well as now I think I am capable of managing that.*”

7. Sexual morality in marital life

This is through which the person replied that she could find meaning to the term sexuality rather than misinterpreting the respective theme. She added that,” I could understand the term sexuality in a positive manner thus helping myself *to change the negativism* to the concept. I could also know that, it is an *important element in marital life.*”

8. Natural family planning, contraception and abortion

As an answer to the question asked on the particular session, the respondent said about the different ways she understood for preventing pregnancy as an input she gained through the session. she also added that, “ I could learn about *how to work on natural family planning* as well as *the contraceptives used for both men and women*

etc.” I have about how I could transform myself in terms of understanding the need of natural family planning thus avoiding contraceptives. I and my husband planned to adopt natural family planning technique thus making me to look at the various dimensions of contraceptives in terms of side effects. I came to practice the natural family planning method, which I could fully learn from PMOP.

9.Responsible parenthood

The respondent replied that, she could learn about *the parenting skills as well as the kinds of precautions needed while handling children* at different ages. Also it added that, the role changing into parents and things to be noted at that period were also added to the knowledge level. The respondent described about the nurturing of children through when asked about her role on parenting. The positive attitude that has been developed towards the parenting system was the change in attitude that happened to me. Saying about the practice, I am very conscious about the words I am using among the children and both of us sued to avoid conflict before them.

10.Family problems and possible solutions (Financial standardization, Inter-personal relations in the Family and de-addiction)

The session was the most liked session and the various components like family budgeting, conflict resolution, de-addiction and the need of interpersonal relations. The respondent said that, “I had no idea about the themes that discussed on the particular session. But the session touched me to know in more detail regarding the *way finance should be managed, the way inter personal relations should be maintained as well as the ways through which person will fall into substance abuse etc. Now, we have a financial plan and thus we used to plan things accordingly and which is very helpful for us.*”

11.Spirituality in the family

This is yet another session through which the relation between God and human was discussed as well as the respective ways a man connects with God. The session has helped to know more in detail on “*the relation of Man and God and the ways though which man can connect with God* in different manner. The way God relates with that of Man were also stressed during the session.” Regarding this session, we could plan a

time for spiritually connecting our family with God and we think that, it is something more helpful and useful in managing with many of the situations.

12.Pre-marital counselling

The respondent said about the kind of comfort she have gained after attending the counselling session. she added that, “ I was a prejudist and I thought counselling session will be kind of platform, where the counsellor will make me to discloses all things regarding my personal life. But after attending the programme, *I came to know that, it is just a platform to open up and speak about my issues where the counsellor will help me to find an answer to my problem.*”

GAPS AND SUGGESTIONS ON PREMARITAL ORIENTATION PROGRAMME

Nothing specially remarked as a gap in delivering PMOP because they have given their best in terms of the contents of the session, the section of resource persons and also the time management. One of the suggestion is that, if the classes were arranged after marriage, then it will be much more good thus knowing the partner in detail thereby the application of these in detail.

4.4 CASE C

Ms S, is the third respondent. She is 25 years old and she is completing her course in CA. she got married in the year 2016 and now she is continuing with her studies. Her marriage is the outcome of three years of love and she has been married to the person whom she loved.

The researcher could meet the respondent at the appointed time thus exploring the influence of PMOP in the respondent.

“REGARDING PMOP”

“The programme is unique in the way it has been carried out. Because, it was a three days residential programme where in which, *the participants will fully become a part of it*. The session has helped me to some extent thus knowing more on spirituality and other religious perspectives on marriage. I was aware about many of the sessions discussed in the programme. I am fully satisfied with the contents offered in the programme. All the sessions in the programme was carried out keenly with the sufficient contents included in each session”

KNOWLEDGE, ATTITUDE AND PRACTICE”

The researcher explored on the questions regarding the change in knowledge, attitude and practice of the participant after attending the programme and the respondent answered accordingly to the questions posed by the researcher.

The change in KAP by the participant is explained below in her own words:

1. Marriage: Covenant and Sacrament

The first session was the most useful and they had given an overview of marriage from a religious perspective. The classes were taken by a priest and he carried the session well.

The change in level of knowledge is that, I could add on to the information on marriage from a religious perspective. Especially according to the Holy Bible and also from the part of the religion. This session also made me to think why should I get married in the name of God rather than just being married legally. I hope that this is the attitudinal change that I had. Connecting this to the practice, I could view marriage as a holy bond thus viewing the marital life in such a manner.

2. Marriage: Canon law and civil law

“I felt that the session is a continuation of the first because, through this session the views on marriage based on Catholic law and Civil law could be understood. The change that happened in me after the session in terms of the knowledge is that, I could know the importance of getting married before the law of God and at the same time following the civil law. This session influenced me to make a change in my thought

thus looking the need of marriage in both systems- religious and in civil. The first one is viewed and accepted as a commitment before God where the second one is from the legal part. I am sure that I have practiced both the legislations on marriage.”

3. Self -awareness and personality development

“I have attended many ‘personality development’ classes. In this programme it spoke on the similar elements I have heard from other classes too. One thing that made to change after the class is that, how I could build my personality thus helping my husband and the related others for making change in me itself. I used to add these input to frame of personality thus making me to be more consistent with the personality.”

4. Communications in the family

“This session also helped me to make the possible changes within. Communication in family life was explained as a tool to strengthen the mutual understanding between spouses through sufficient interactive communication. And this session helped me to think about the importance of communication throughout the life thus making the couple to think more on the importance of communication in marital life. The way I am practicing the session is that, I started to talk to my husband more freely and openly thus communication is also expressed as medium of caring and sharing.”

5. Anatomy and physiology

“The session was not much useful and I was aware about many of the things that may happen in the body. I have learnt all regarding through the books I used to read as well as through the media and thus it was not so much helpful for me.”

6. Psychology of women & men (gender psychology)

"This session through which I could gain some inputs thus adding to my level of knowledge. I was not much aware about the male psychology and through the session I could know about that especially about the interpersonal and social relationship as well as the variations of each gender in relation to sexual reaction. Apart from that, I could understand my husband’s strength and weakness as a person and i could work on it. I hope that this is the change that happened with my attitude and practice.”

7. Sexual morality in marital life

“This session through which the major change that happened to me in terms of KAP is that, I could view sexuality as a positive element rather than viewing it in a negative manner. For me, the term was irritating and was like a negative component. But I could transform that through the session.”

8.Natural family planning, contraception and abortion

Through this session, I could know about the various components associated with natural family planning as well as the need of natural family planning. In terms of change in attitude and practice is that, the Christian marriage teaches not to go for abortion because of the value they gives to human life. Once, I thought of having about abortion just because it was an unwanted pregnancy. So later I thought about these aspects and finally planned not to get aborted in the name of God.

9.Responsible parenthood

The session through which I could learn more on delivery, pregnancy and especially the care and concern expected by women, at that period. Moreover, the session through which I could also learn about the role changing and responsibilities that happens to every individual after being parents. This was the change in attitude I have gained. Now, I am pregnant and my baby is 6 months old. I am caring the child with all respect and concern”

10.Family problems and possible solutions (Financial standardization, Inter-personal relations in the Family and de-addiction)

I had some inputs on the session especially on financial management and so that I didn't gained much from the session but I could learn on the importance of inter personal relationship in the family.

11.Spirituality in the family

This is the third most benefited session and I could learn more on the importance of spirituality in family life. Moreover, I could look into the various levels of spirituality. I could change my attitude towards the dimension of spiritual life thus making me closer to the spiritual gift.

12.Pre-marital counselling

This was the yet another programme through which I get benefited. This is for the first time, I have been attending the counselling session and I could open up on the various concerned aspects regarding my past life as well as my future life. I would say, my knowledge and attitude on counselling has improved.

GAPS AND SUGGESTIONS ON PREMARITAL ORIENTATION PROGRAMME

The main gaps observed in the programme is that

- Certain sessions like anatomy and physiology as well as sexuality and sexual morality, I could feel that, the sessions are given more priority to the women. It will be good if during the session, both the gender will be given equal importance. If it focus only on the women
- The other gap that has been observed is that, if the resource persons speak from the experiences they had, it will also be good

The suggestions proposed by the participant

- The participant suggested that it will be good if these classes will be arranged soon after marriage
- also it responded that it needs the requirement of post-marital orientation programme

5.5 CASE 4

The other respondent was Ms G, 28 year old woman, teacher by profession and is working in a reputed school in Thiruvananthapuram. She has attended the PMOP after her marriage. Because of her inconvenience in attending the programme before marriage. She had her marriage before two years and now she is pregnant for three months.

The researcher could meet the respondent at the appointed time thus exploring the influence of PMOP in the respondent.

The words said by the respondent are expresses below regarding the programme, how it helped her as well as the way she could transform her.

“REGARDING PMOP”

“The programme is unique in the way it has been taken and administrated. When I was attending the programme, I thought that, *can I remember this much of things in my future ? and also I was doubtful in knowing about how effective it will be in my life.* But after the attending the session, I thought that this is something good and needed to be given to all people thus making them to be familiar with the programme as well as they should also be given the chance to know these things in detail. All the sessions in the programme was carried out keenly with the sufficient contents that are prepared accordingly. PMOP really made to think that, I have yet another Ms G with in me, which has multiple roles to play in the family life.

“LEVEL OF TRANSFORMATION AND SATISFACTION”

According to Ms G, “I could understand the hidden me after attending the programme. After my marriage, when I was coming for this programme, I really thought that this class will be a benefit and I can learn things on it. And my intention was right and I could take up all things that has been dealt here in the session. I was not conscious about my role changing after marriage, but when I attended the programme, first up of all, I could look into my role changes after marriage as a wife, as a partner, mother etc. Now I am capable of managing my roles and this is the huge transformation I had after attending the programme.

My level of satisfaction is high. Actually I was compelled by my husband to attend the programme. But after attending the programme I am really satisfied and fully charged as because of knowledge gained through the subject”

“KNOWLEDGE, ATTITUDE AND PRACTICE (KAP)”

Regarding the level of change that has happened on each session, she could reply that:

1. Marriage: Covenant and Sacrament

On this topic she has explained about the level of change that has happened in her in terms of the KAP and she replied that,

“I was a girl, who has been born in an orthodox catholic family. So I was given enough training on the religious and Biblical teaching on marriage. I was acting before my parents that I am aware of many of these things. But actually the session helped me to know the value that is proposed to marriage in the catholic community and the session was also useful for me to know about the views in a meaningful manner. Also, thus which helped me to change my attitude towards marriage And for me, now marriage is a sacrament through which I am going and finding pleasure out of it.”

2. Marriage: Canon law and civil law

The respondent Ms G spoke about her lack of knowledge in both Canon and Civic law and how the session has helped her in knowing on the both concepts especially on Valid and Invalid marriage, the Canonical impediments (obstructions)- nullity from marital impediments- and negative aspects during marriage promises. *“I was not much aware about these concepts in detail even though I had been born and brought up in an Orthodox Catholic Family.”*

3. Self -awareness and personality development

This session gave an idea about the different levels in which I have to be conscious as well as I needed to be more careful being I’m in a family life. *I could learn about the kinds of other characteristics like self-esteem, courage, self-confidence, realistic mentality, Social awareness and sensitivity* that an individual should possess and more over *I could practice the techniques and inputs to nurture my inborn qualities and creativity.*

4. Communications in the family

I was conscious about the importance of communication in the family as well as how much it can affect the individual's growth and development as well. Adding to my knowledge, " *I can look for the ways to manage the defects in communication and which has been contributed to make change in my level of thinking and practicing.*"

5. Anatomy and physiology

"This is yet another session I was more aware about. *Because I being a biology teacher, I could understand these things easily and so this session was seems good but benefited to me too much.*"

6. Psychology of women & men (gender psychology)

I was aware about many of the components discussed through the session on gender psychology and so this session couldn't provide with any additional information in terms of KAP."

7. Sexual morality in marital life

"These elements discussed on this session was also familiar to me so that these couldn't helped me in acquiring anything more in terms of KAP."

8. Natural family planning, contraception and abortion

"These were also *things I have been familiar with. So I could listen to them patiently. Nothing additionally got that affects my KAP.*"

9. Responsible parenthood

"This session was the most interesting and useful session for me and it has been said that she *could look into the various components in parenting especially the way to nurture children at their early period.* The session carried with many experience sharing and that was also good. I was fearful of becoming a mother, just because I was not aware about handling the children. But the session could help me to change my attitude as well as my way of doing things"

10. Family problems and possible solutions (Financial standardization, Inter-personal relations in the Family and de-addiction)

“I was conscious and was practicing many of the things that discussed on the respective session and so it was just a normal session for me.”

11. Spirituality in the family

“This session was also helped me to know the importance of building up of a personal relationship with myself and my God. I did not gain much from the session that could change my knowledge, attitude and practice.”

12. Pre-marital counselling session

The session has helped me a lot to open up myself to someone trustful and the session helped me to look for the various components I had in past thus making myself to get rid out of the situation.

GAPS AND SUGGESTIONS ON PMOP

- The residential based programme can be considered to be an attraction of the programme and I wanted the three days programme to be extended to five days, because it is a tightly packed schedule where i felt like whether I can capture these much of inputs regarding the whole family life in such a constrained manner. So it will be good if the programme will be extended to five days
- Post-marital orientation programs will also be good if it will get regularly at certain intervals of time.

5.6 CONCLUSION

The researcher could conclude that, among the 4 cases taken, four of the participants explained their change in terms of Knowledge, attitude and practice on the twelve sessions gained. Also the researcher could find the gaps that have been observed by the participants and the ways of suggestions on improving those gaps.

CHAPTER 6

ANALYSIS AND DISCUSSION

6.0 INTRODUCTION:

Through the present research, the researcher intends to carry out of a qualitative study on the influence of pre-marital orientation programme on the knowledge, attitude and practice of women participants .The researcher conduct interview of married Malankara catholic women participants between the age of 20-30. This study pursues a Multiple Case Study Design. The data is analysed on the basis of research questions of the research by means of identifying key themes in the discussions.

6.1 GENERAL PROFILE:

CRITERIA	CASE A	CASE B	CASE C	CASE D
NAME	Ms M	Ms L	Ms S	Ms G
AGE	25	26	25	28
AGE AT MARRIAGE	25	21	24	26
LEVEL OF SATISFACTION	SATISFIED	SATISFIED	SATISFIED	SATISFIED

Four participants were interviewed for this study. The respondents were asked to report their name, age, when they got married as well as the level of satisfaction of each respondent. Their ages ranged from 20 to 30 years.

All the participants responded to the level of satisfaction they could feel through the Pre-marital Orientation Programme they have attended. The reason why they are saying that, all of them are satisfied is, because all of them commented positively after attending the class and they explained the reason why they are satisfied. According to the responses of the cases, it is like

Case B replied that:

“I was a person from the Marthoma community and after attending the programme, a kind of satisfaction was gained in terms of knowing all about the Catholic community thus making myself to a Catholic woman”.

It shows the level she could make her satisfied in terms of a catholic woman. Case A explained the level of satisfaction in yet another context and that is:

*“I am satisfied with all the things I got from the session. The session could help to get an **overview** about the marital life, components of it as well as how things could be managed in the family life.*

Case D, also said that:

“My level of satisfaction is high. Actually I was compelled by my husband to attend the programme. But after attending the programme I am really satisfied and fully charged as because of knowledge gained through the subject”

Case C, has also joined with the others and mentioned on the level of satisfaction she have gained and according to her,

“I am fully satisfied with the contents offered in the programme. All the sessions in the programme was carried out keenly with the sufficient contents included in each session.”

Thus, it can say that all the respondents are happy with the programme they have participated in terms of the content of the programme, the level of understanding of sessions etc.

6.2 ANALYSIS OF CHANGE IN KNOWLEDGE OF MARRIED WOMEN WHO HAVE ATTENDED THE PREMARITAL ORIENTATION PROGRAMME

The following is the portrayal of the four respondents who have attended the PMOP and their change in knowledge in terms of the twelve sessions they have attended:

SESSIONS	CASE 1	CASE 2	CASE 3	CASE 4
Marriage: as a Covenant and Sacrament	“A high valued sacrament”; ‘view from biblical perspective”	“union of couples in the name of God”	“ marriage from a religious perspective”	“Understand the value proposed to marriage”
Marriage as in Canon law and civil law	Acquired knowledge on divorce and maintenance law	No option for divorce according to Canon Law	Differentiate between the marriage before law and before God	“ valid and invalid marriage, Canonical impediments”
Self - awareness and personality development	Understand self-esteem and the need of personal reflection	Understand about Integral personality	Not Gained Anything Additionally	Know on self-esteem, courage, confidence, and sensitivity

In general after the average Christian finish their catechism by their teenage years. There is a lot of dilution in the understanding about the tenets of Christianity. The above session helped to put their lives in a perspective. The various inputs helped to orient the participants regarding marriage in the Christian perspective. All the participant women were able to understand the Christian perspective of marriage as a “sacrament”, “union with God”, all suggesting the ‘never-ending’ nature of a marriage.

The orientation helps to revisit the value base of Christian marriage. The participants are helped to understand marriage as a sacrament more than a contract; It is regarded as a promise to God to stay united until death as envisioned in the promise “until death do us part.” The session on Canon Law and Civil law orient them regarding the nuances and legalities of marriage especially on what constitutes a valid or a void marriage, as well as the grounds for divorce. This is strongly juxtaposed against the Christian understanding of marriage when in there is no grounds for separation once a marriage has been consecrated and administered as a sacrament. The women participants could recall the existence of key concepts “Canon law” and “Canonical impediments” as well as “valid and invalid” marriage.

The session on self-awareness provides the participant a theoretical understanding about the one self-esteem and what constitutes self-esteem. This session helps the participant understand and reflect on themselves in terms of their assessment regarding their self-esteem, whether it is high or low. The participants recalled the concepts “self-esteem”, and “sensitivity” from the sessions.

The session on the importance of communication in the family through which the topics, especially the interpersonal communication and the impediments in communication are dealt. Further the participants are made aware of the various dimensions of communication beyond couple communication reaching as far as the in-laws. The implication of communication failure is discussed. There was also recall of “interpersonal communication” and “mutual understanding” within the context of communication.

The session on Anatomy and Physiology was perhaps an eye-opener for many of the participants who glossed over a very sensitive biological topic during their

matriculation exams. This is perhaps for a first time when the participants have a clear understanding about the anatomy and the functions specifically of the reproductive organs and the biological processes involved.

Communications in the family	Communication process and interpersonal communication	Interpersonal communication	“way to strengthen mutual understanding”	Manage the defects in communication
Anatomy and Physiology	Know about male anatomy and physiology	Bodily functions and changes in both gender	Not gained much knowledge	“I already had knowledge about this topic”

Sexual morality in marital life	Need of sexuality in family life	Clear the misinterpretation on the theme sexuality	“could view sexuality in a positive term”	“I already had knowledge about this topic”
Natural family planning, contraception and abortion	Regarding making love, safe period and contraceptive techniques	Prevention of pregnancy, natural mode of pregnancy prevention and type of contraceptives for women	Regarding in depth elements of pregnancy and delivery	“I already had knowledge about this topic”
Responsible parenthood	About parental roles, types of parenting	Parenting skills and type of parenting	Parenting skills and parenting style	Components in parenting and parenting styles

The session of natural family planning and contraception perhaps exposed the participants to the outcome of sex and how and when to avoid pregnancy and the techniques to do so. For many among the participants who were uneducated the idea of ‘contraception’ and ‘contraceptive techniques’ would be an insight. So also the concepts of ‘safe period’, the procedures of ‘abortion’ and ‘natural family planning’.

The session on parenting brought in an idea about the different parenting styles and an understanding about basic parenting skills. Responsible parenting brings in the central

idea of participation in parenting and how the role of the both the man and woman help in effective parenting

Family problems and possible solutions	Tactics and strategies to resolve conflict	Family budgeting, conflict resolution techniques	Regarding interpersonal relations	Not Gained Anything Additionally
Spirituality in the family	In depth meaning of spirituality	Way to connect with God	“various levels of spirituality”	“connecting myself with God”
Pre-marital counselling	A way to gain help	Change the prejudism	Importance of counselling	Importance of counselling

The session on “Family Problems and Solutions” bring into focus of what constitutes a marital conflict and provides an idea of how to resolve the conflict. The session on “Spirituality in the Family” brings into cynosure the abstract concept of the couples relationship with God and Spirit in marriage. The final session on Premarital Counselling make it possible to educate the participants regarding the nuances of the counselling process.

6.3 ANALYSIS OF CHANGE IN ATTITUDE OF MARRIED WOMEN WHO HAVE ATTENDED THE PREMARITAL ORIENTATION PROGRAMME

This chapter through which the participant’s change in attitude is pictured as well as well depicted through the table. The kind of change that happened in women in terms of the attitude is expressed through it.

SESSIONS	CASE 1	CASE 2	CASE 3	CASE 4
Marriage: as a Covenant and Sacrament	“Accept marriage as a reality”	“Accept marriage as a gift from God”	“Think why should I get married in the name of God”	Accept marriage as a sacrament
Marriage as in Canon law and civil law	“If I wanted to opt for divorce, why should I fear”	Not Gained Anything Additionally	“To develop the thought of marrying at both systems”	Develop accordingly on the inputs gained
Self - awareness and personality development	Changed the attitude and thus became more receptive and open	Develop accordingly on the inputs gained	Build a personality of my own	“Nothing Gained specially”
Communications in the family	Accept to be more open to communication	Develop positive attitude towards marriage	Think about the importance of communication	Ways to manage defects in communication

The Christian understanding of marriage as a sacrament rather than an institution as envisioned by the law of the land impels the participants to understand marriage as a serious one time decision to stay together. Marriage is considered as a one-time decision that can never be revoked. The marriage preparation course also provides the participant to review and revisit their decision however casual and look at it from an irrevocable decision. This reflection helps the participant to become serious about the marriage they promise to stand by. Such an attitudinal change is expected to be a strong impediment to prevent casual divorce that keeps happening in the modern world. Further ore the comparison on the implications of the Canon law and Civil law give them an understanding of how seriously the institution of marriage needs to be looked at. This becomes important given the fact that lot many of the marriages happen over a casual fling or infatuation developed over a chat or over social media.

An assessment of self-esteem helps the individual to gather self-awareness and helps them to understand and reflect in terms of the defense mechanisms they put up with in different situations. This prepares them to understand themselves for a first, and thereby develop an inclination for a better understanding of their partner and in the process reduce the tendency for attributing blame to the partner when something goes wrong. The inputs brought out the need for “personal reflection,” perhaps the ground for stop attributing the blame to the other partner. This is a vital insight in understanding the causality of marital problems and how it could be avoided if one were to own part or one’s own contribution to the problem. The willingness expressed in to live “in accordance to the inputs” is perhaps the willingness to accept another perspective.

The session on communication provides a basic understanding about the nuances of communication and how to make it more effective. The session also gives them an idea of the probable defects in communication in a marriage. The session on communication could sensitise the participant regarding the basic components of communication helping them to understand of how complicated the process is. Further it takes them to a realm of communication namely, communication with the stakeholders in a marital relationship especially the inlaws. This also brings into focus the virtue of ‘forgive and forget,’ in order to avoid complications.

Anatomy and physiology	Could relate things of human biological and physiological factors	“Nothing Gained specially”	“Nothing Gained specially”	“Nothing Gained specially”
Gender psychology	“Nothing Gained specially”	understand why there is the change in attitude and behaviour of men at certain situations	Accept the strength and weakness of my husband	“Nothing Gained specially”

Sexual morality in marital life	The schema on sexuality could be changed	Could view as an important element in marital life	View the term in a positive manner	“Nothing Gained specially”
Natural family planning, contraception and abortion	Thought about the importance of Natural family Planning and use of contraceptives	Think about natural family planning techniques as well as the contraceptives used	To promote the Christian view on avoiding abortion	“Nothing Gained specially”

The session on anatomy and physiology could help the participants understand the physiology and functions of the reproductive organs of the opposite sex. Until about this time they perhaps only thought about their own physiology. Even when the claimed “nothing was gained,” at the unconscious level they would have come to know about the physiological functions of the reproductive organs which have an implication on understanding the basis for human sexuality and the importance of reproductive health and hygiene.

The session on Gender Psychology helped the participants understand the importance of human sexuality and sex in a ‘positive light.’ Much could be said about the insight gained regarding the difference between man and woman in viewing sexuality and sexual behaviour. The subsequent session on sexual morality brought in the Christian perspective regarding sexuality. On a discussion on both the topics Gender Psychology and Sexual Morality, the researcher observed the cliché “nothing gained specially.” This may be regarded as the defensiveness of the participant in dealing with the theme or perhaps the failure of the communicators and course designers in interpreting these to the participants in the present day context.

The session of natural family planning and contraception perhaps exposed the participants to the outcome of sex and how and when to avoid pregnancy and the techniques to do so. The inputs on the Christian perspective helped in bringing a fresh perspective in view sex as part of a divine act and not a casual engagement between couples. It perhaps drives home the point that sex is done with the purpose of procreation rather than being a self-oriented ‘selfish’ act of love. An understanding about abortion and the procedure would further strengthen the Church perspective of

abhorring abortion as a ‘cruel act’ further reinforcing on the need for avoiding casual sex. In induces an aversion towards casualty in sex.

Responsible and parenthood	“Thought of developing my own style in parenting”	Develop positive attitude towards parenting system	Accept the role changing	Remove the fearful element of becoming a mother
Family problems and possible solutions	Started to think on the need of role taking	Way to manage family budgeting as well as financial management	Accept the importance of inter-personal relationship	“Nothing Gained specially”
Spirituality in the family	Develop multiple views on spirituality	Find the methods to connect with God	“Nothing Gained specially”	Build a personal relation with the spirit God
Pre-marital counselling	Accepted as a medium to ventilate the feelings	To view it as a platform to open up	“Nothing Gained specially”	“Nothing Gained specially”

The session on responsible parenting helps in reinforcing the idea of involvement by both the man and woman in contributing towards the upbringing of the child. It helps to break the stereotypical attitude of parenting being the sole responsibility of the ‘mother’ and the father being the bread-earner. This is very important in the contemporary perspective. So also the inputs of parenting style conscientise the participants on the importance of the use of scientific knowledge in order to have healthy children.

The session on Family problems and possible solutions bring into focus of the probability of anticipating problems. It brings in the importance of role taking in pitching for the other partner. It sensitises and gives the participant on the need of “dual spending” and “budgeting.” Until about the time the participant perhaps only thought for herself. It brings to the couples the reality that conflicts do exist and are normal in a marriage indicative of the dynamism of relationships. It is a challenge to remain in

marriage and hence there are also conflict resolution options. The final session on Premarital Counselling perhaps acknowledges that there are mechanisms within the Church to resolve problems and differences. All this help the couples to understand the implication of problems and solutions and the need to subscribe to a “platform” on which one could “open up”.

The session on “Spirituality in the Family” brings in the importance of prayerfulness in family life. It is to establish in the couples the need to remain together in prayer and to develop a perspective on the importance of God and Spirit in family life. So also it brings in “multiple views on spirituality” and helps develop a reliance on God through a “personal relation with the Spirit and God”

6.4 ANALYSIS OF CHANGE IN PRACTICE OF MARRIED WOMEN WHO HAVE ATTENDED THE PMOP

SESSIONS	CASE 1	CASE 2	CASE 3	CASE 4
Marriage: as a Covenant and Sacrament	“marriage is the Holy Bond which I am a part of”	“Nothing Gained specially”	Living in the Holy Bond of marriage	I am in the sacrament of marriage
Marriage as in Canon law and civil law	“Be in the marriage by knowing the value attributed to Catholic marriage”	“Nothing gained specially”	“Nothing gained specially”	“Nothing gained specially”

The session on Marriage: as a Covenant and Sacrament brings more of an abstract thought of the participant being a part of marriage as reflected in “me being a sacrament of marriage” and the importance of Christian marriage being one of “living in the Holy Bond of marriage.” The session on “Canon Law and Civil Law” brings in the importance of laws from two perspectives in a marriage. However, this component seems to have failed to deliver its perspective as it sounds too abstract not being delivered from the contemporary perspective, Nevertheless, it serves the purpose of

bringing the participants closer to the Church view of the sacrament of marriage as an ‘non-dissolvable’ union between “man and woman” and “couple and God”.

Self -awareness and personality development	reflect upon many of these things but can't the mere reason is this class	Make myself more conscious about my own self	Started to be more aware of myself	Practice the inputs gained from the session
Communications in the family	Communication helped me to come out of many problems	Practicing good communication skills	I could d based on the reflections I have gained of communication	Change the thoughts thus managing the defects in communication

The Self -awareness and Personality Development when examined from the praxis perspective help the participants initiate a process of self-reflection; their opinion come out on “reflect upon many of these things,” “more conscious” and “more aware” about own self are perhaps signs of intrapersonal change in thinking that could translate into better understanding and willingness to adjust within marital relations.

The session on “Communications in the Family” helps the participants to become more receptive of conflicts as a “dynamic process of growth,” aiding the participants to embrace the reality of having problems and the willingness to emerge out of the same by resorting to “platforms of problem resolution” including counselling – premarital and family. They were more inclined to “practice good communication skills” and “manage the (probable) defects in communication.” In short the participants were more willing to solve problems

Anatomy and physiology	Can work properly thus knowing the bodily changes	Practice of personal hygiene	I could understand and work by knowing the strength and weakness of my husband	“Nothing Gained specially”
Sexual morality in marital life	Started to enjoy sexual life	Enjoy the sexual life	Practice sexuality	Nothing Gained specially”
Gender psychology	My husband used to behave in a polite a manner when I have my periods	I am able to manage the change in thought and behaviour	Behaving accordingly thus understanding my partner	“Nothing Gained specially”

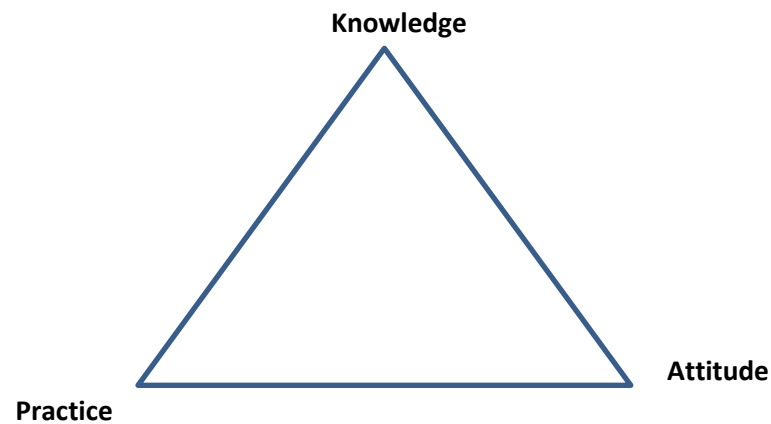
The sessions of “Anatomy and Physiology” help the participants “know about the bodily changes.” This translates into better practice of “personal hygiene” and respect for each other’s physiology. The session on “Sexual morality in marital life” is an endorsement by the church on the need to “enjoy the sexual life” as a union between man and God through the engagement in sexual union (“practice sexuality”). The theme on man and woman difference in physiology and psychology introduced by “Gender psychology” helped the couples to give and take respect with the other partner. One participant specified how the spouse behaved in “a polite a manner when I have my periods” is perhaps an outcome of the same. Many of them thought it brought about a better “understanding of the partner’ which translated into respect and patience.

Responsible parenthood	“Nothing Gained specially”	I started to behave consciously when I am before the child	Caring the child with all respect	Way to handle the children
Family problems and possible solutions	Started to make adjustments	Prepared financial plan	“Nothing Gained specially”	“Nothing Gained specially”
Spirituality in the family	Have family prayer on every days	Started to pray together	Have family prayer on every days	Have family prayer on every days
Pre-marital counselling	Suggested other people to go to counselling	Suggested other people to go to counselling	I could opt for other counselling also	Used to go for it if necessary

The various session on parenting and family problems also induced effective behaviour change. The session on “Responsible Parenthood” made the participant “behave consciously when before the child” and helped them to “care for the child with all respect” and gave them techniques to “handle the children” effectively perhaps also to discipline the child. The session on “Family problems and possible solutions” helped the participant “make adjustments” to accommodate the other spouse and also do dual spending plans. They also subsequently “prepared financial plans” for the long-term life together. Similarly, the session on “Spirituality in the Family” drove home the point making them “prayer together on every day.”

6.5 FINAL ANALYSIS

The study was based on the Knowledge-Attitude-Practice (KAP) Model and how it helped bring about consistent change in the participants



This model refers the way through which the knowledge, attitude and practice are mutually connected and how each one of them connects with that of the other. There could see a connection between the three as well as how each one is connected with that of the other.

Connecting this in terms of the pre-marital orientation programme, it can say that the participants who acquired knowledge could connect it that with of the attitude and those who have developed a positive attitude towards could make them into practice.

CHAPTER 7

FINDINGS, SUGGESTIONS AND CONCLUSION

INTRODUCTION

The present study titled “Influence of Pre-Marital Orientation Programme (PMOP) on the Knowledge, Attitude and Practice among Malankara Catholic Women” is a qualitative study following the Multiple Case Study Design. The study was undertaken on four individuals through semi-structured interviews. The qualitative data generated was analysed based on the themes such as their impressions regarding the knowledge component, the attitudinal change registered, the change in practice, and the gaps in the program delivery. This chapter will deal with the major findings that the researcher obtained after the data analysis and discussions conducted. Also the chapter suggests the suggestions that observed and analyzed by the researcher. The session will end up with the conclusion of the major findings and suggestions proposed.

MAJOR FINDINGS

The first research pertained to the programmatic content and process involved in the pre-marital orientation program. The following were the points noted:

- The researcher could find that, the pre-marital orientation is a three days residential programme wherein, the participants are welcomed and inducted to the course, helping them to know more on the purpose of the course as well as the contents to be dealt within each session.
- The researcher could also understand that, there are twelve sessions lasting from 60 to 90 minutes on specific themes - Marriage: Covenant and Sacrament; Marriage: Canon law and Civil law; Self-awareness and Personality Development; Communications in the Family; Anatomy and Physiology; Gender Psychology; Sexual Morality; Natural Family Planning; Responsible Parenthood; Family Problems; Spirituality in the Family; Sin & Reconciliation
- There is also counselling programme through which the couples may take part in clarifying their conflicts or compatibility issues

The **second research question** deals with the extent of change in the knowledge, attitude and practice among the Malankara Catholic women after the premarital orientation programme (PMOP)?

Knowledge

The researcher has made the study on the change in knowledge of the respondents and it has been looked that, how each session could transform the participant women in terms of the level of change in knowledge and it has been found among the four respondents three affirmed that they could add to their knowledge.

- They could understand the implication of Sacrament of Marriage and the nuances regarding the legalities involved in marriage - null and void marriage; divorce; impediment to marriage, etc. They became aware of the gender related aspects in terms of physiology and anatomy, the difference in perception and behaviour between genders, the difference in sexual behaviour. The sessions on communication and problem solving helped them to realise the reality of problems being part of life and its dynamics and the various platforms available for redressal. The sessions on responsible parenting and problems of life gave them an idea of the components of discipline as well as the importance of financial planning as part of living together.

Attitudes

- The researcher also looked for the possibility of the change in attitude of women participants and it could see that, those who gained new knowledge was capable of changing their attitude. The sessions on Marriage as a Sacrament and Canon law made the person consider precautions regarding marriage and take it as a serious life-long exercise. The sessions on self-awareness and communication put into them into a favourable attitude towards maintaining communication and also trying to see things from the other's view point. More import was in the understanding of procreation and parenting in creating the future generation (children). Family Planning and Gender Psychology helped in deciding and planning a family.

Practice

- The respondents observed that, all those who have taken the sessions seriously could make them into practice at later stages in life. This transferred into them taking their vows seriously and facing the demands of Church in terms of marital life as a life together sharing the responsibilities of their children. Having learnt of gender

psychology and the context of anatomy a physiology, they started in have hygienic practices; others became more understanding of the partner in difficult times as well as found their spouses adjusting during periods. The time when they used to mistake, they could reflect on it (self-awareness) and make self-corrections. They have become more receptive to problem solving perceiving problems as an everyday reality. They also were willing to look for channels for correction or even undergo couple counselling when difficult issues arose.

Coming to the last research question regarding the gaps observed by the women participants in delivering the pre-marital orientation program the following points were cited:

- apparent lack of sharing of experiences by the resource persons
- tight schedule of the programme does not allow time for clarifications
- difficulty in getting knowledge on certain subjects especially the way of interference with in-laws and so on
- absence of post-marital follow-up

SUGGESTIONS

The suggestions in the spirit of the research conducted can include

- Extending the three days residential programme to five days programme thus reducing the tightness in the schedule and also making the things effectively to communicate to the participants.
 - The researcher could also suggest that, it should needed to look for integrating the theoretical aspects into practice thus making he sharing sessions possible
 - The respondents continuously spoke about their need of getting post-marital orientation programs and it will be more effective and good if they will be given post-marital orientation

CONCLUSION

The research dealt with the influence of Pre-Marital Orientation Programme on the knowledge, attitude and practice of Malankara Catholic women. The research could look into the changes that have been happened to the participants and thus how they could contribute it to their own life. The research could also find the gaps observed by the participants in delivering the programme .The research could document the programmatic content and process involved in Pre-Marital Orientation Programme and followed by the assessment in terms of knowledge, attitude and practice. the respondents could reply accordingly on the inputs they have gained from the twelve sessions, how much they can aspire as well as practice more in terms of the KAP frame work.The research could also find the gaps in delivering the programme as well as the suggestions for the betterment in terms of the delivery of the programme.

Through the study, it also speaks about how the Pre-Marital orientation programme can work as an interventional and preventive model.

Moreover, the research could answer all the questions that has been put forward as the research question

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APPENDIX

Interview guide

1. What are the process and contents of pre-marital orientation?

2. What is the extent of change in the knowledge, attitude and practice of Malankara Catholic women on premarital orientation programme?

1. Marriage: Covenant and Sacrament
2. Marriage: Canon law and civil law
3. Self -awareness and personality development
4. Communications in the family
5. Anatomy and physiology
6. Psychology of women & men (gender psychology)
7. Sexual morality in marital life
8. Natural family planning, contraception and abortion
9. Responsible parenthood
10. Family problems and possible solutions (Financial standardization, Inter-personal relations in the Family and de-addiction)
11. Spirituality in the family
12. Sin - sacrament of reconciliation – graceful life

3. What are the gaps observed in delivering the pre-marital orientation programme?

