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## CONFLICTS IN INTERETHNIC MARRIAGE

**Abstract:** This article examines the problems of conflicts in interethnic marriages.

**Key words:** Interethnic marriage, religious factor, conflictogens, conflict behavior, marital conflicts.

In modern society, it has become much easier for a person to move to another territory where he or she performs all of his or her usual roles. Thus, the number of interethnic marriages inevitably grows. In Uzbekistan, apparently, the number of such unions is higher than the world average due to the large national diversity of the peoples living there. By interethnic marriage we mean a marriage union concluded between people of different nationalities. Also, the terms "interethnic" and "interethnic" in this case are understood by us as synonyms.

It can be assumed that the religious factor will be of great importance in those marriages where at least one of the spouses professes a religion. This is due to the fact that religious customs leave a great imprint on the peculiarities of upbringing, and as a consequence - on moral values, which are decisive for a particular person. On the other hand, religious rituals prescribed by his religion can also be of great importance for a believing partner. In such a situation, the difference in religious beliefs can be an additional conflict-generating factor. It was not possible to find empirical studies on this topic, therefore, an additional interest in this work is the assessment of marriages of the second, fourth and fifth types according to V.N. Galyapina from the point of view of conflict. Another important factor that can influence the subjective perception of marital life satisfaction is the length of marital life. Yu.E. Aleshina studied marital satisfaction in couples with different lengths of marriage. In general, it was found that the issue is complex and quite complicated; during marriage, significant changes occur in interpersonal relationships. We believe that the factor of different nationalities of the spouses introduces even more uncertainty into this issue; however, the survey has not been studied from this angle before. Marital satisfaction usually does not change linearly, up or down, but in different directions depending on the length of marriage. The birth of the first child and the youngest child reaching the age of independence have a great influence on the spouses' perception of each other. This is consistent with the concept of the stages of development of the family system by A.Ya. Varga. Interethnic conflicts and tensions have always interested sociologists, psychologists, and ethnographers. In the modern world, the issue of studying conflicts, including marital ones, is acute. The problem of conflict is significant for any family, one nation or ethnic group and interethnic. Throughout conscious life, various factors influence the family as a family system. Therefore, the family faces difficulties, crises and, accordingly, conflicts occur. The main conflicts in the family are marital conflicts, which we study within the framework of this work. As positive and negative traits, people mainly note those by which, in their opinion, their partner influences them. For example, generosity and obedience are usually valuable in the context of generosity towards someone who highlights this generosity with a positive connotation. At the same time, generosity towards, for example, a shelter or obedience in a conversation with another person will be perceived negatively. On

the other hand, a negative perception of stubbornness and a positive one of obedience may not be associated with a selfish expectation of one's own benefit, but a consequence of the peculiarities of national culture and one's own upbringing. Perhaps, a certain category of people with collectivist values will be most comfortable marrying people who "keep a low profile". G.G. Valiullina found that in couples with frequent conflicts, most respondents answered "tolerantly" to the question regarding the relationship with the spouse's parents. The causes of marital conflicts in an interethnic family were identified: lack or absence of material income, mutual understanding, raising children, jealousy, bad habits, alcoholism, unfavorable emotional environment. The same reasons are true for monoethnic families. In this regard, it is important to highlight the specific differences in the causes of conflicts in this position of family grouping.

In marital conflicts, the reason may be the distribution of the spouse's role in the system of family relations. In interethnic families, the nationality factor apparently becomes conflict-generating due to additional differences in the role expectations of the spouses.

S.M. Emelianov notes the causes of marital conflicts in interethnic marriages:

One of the spouses teaches the other how to behave, how to raise children, etc. As a result, a conflict arises due to the restriction of freedom;

Self-affirmation at the expense of the second spouse. This occurs in any area of the family life cycle. Accordingly, the emergence of a conflict can occur at any time. In such marriages, there is no place for mutual respect and cooperation;

Taking care of yourself. Such behavior is typical for young interethnic marriages. Until the spouses are accustomed to taking care of each other, they devote time to themselves.

Jealousy begins to manifest itself precisely in an interethnic marriage. Before marriage, future spouses do not experience such jealousy.

Concentration on family matters, conservatism, pedantry leads to conflicts. Thus, we can note that marital conflicts occur both in mono-ethnic and interethnic families. The main reasons at the current stage of studying the problem include insufficient material income, unmet needs, choice of child upbringing, bad habits. In the first chapter, we considered the aspects within which conflict behavior can be formed. These include: personal characteristics, role expectations, attitude towards the interlocutor, features of interaction in a conflict situation. Within the framework of an interethnic family, the degree of readiness of the spouses for such a marriage, for the difference in cultures, can be separately identified. D.S. Batarchuk, based on the analysis of works, identifies the following set of problems specific to interethnic marriages: ethnic adaptation, ethnic identification of the child, the formation of a tolerant attitude towards representatives of other nationalities, marginal ethnic identity, language problems, increased conflict potential, acculturation stress, ethnic stereotyping. As we can see, there is a fairly extensive list of problems that interethnic families may face precisely because of cultural and religious differences. Due to the fact that the role of these factors can differ significantly depending on the specific combination of nationality and religion, it seems important to us to identify sources of conflict potential and models of behavior in conflicts specific to interethnic marriages, if possible leaving the issue of tolerance out of the equation. Thus, the question can be formulated as follows: if both partners of a multinational marriage admit the absence of conflicts on the basis of nationality or insufficient tolerance of one of the spouses, then what conflicts do such couples have and how do they differ from mononational couples? It is worth noting that D.S. Batarchuk identified

value orientations in people of different nationalities. It turned out that such groups of people have tendencies towards the most relevant life values. Obviously, such differences can lead to conflicts. However, at the present time, the degree to which conflict is higher in interethnic marriages and whether there is a connection between the degree of satisfaction with marriage and conflict in interethnic families has not been fully studied.

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