

Marriage and divorce in Uzbekistan in educational context

Jalilov Aktam Tashnazarovich

Introduction

This study is aimed to study the essence of the young marriages in Uzbekistan and classify preconditions leading to breakdown families in early stage. We try to clarify external influences leading to collapse families, “which in the beginning often presupposes a relationship for life, sometimes has an opposite end with a concomitant impact on human society.” (Ubong E. Eyo. 2018.).

Marriage is one of the striking features of Uzbek society, more precisely, their number. Most families in this country has at least three to four weddings. However, latest statistics illustrate Uzbekistan as not only a country of weddings but also a land of growing divorces. This situation, which is of serious public concern, requires careful examination in the context of the premises and consequences.

Why divorce increases in traditional society, where creating family is a collective decision, rather than of two young people?

Personal observation and preliminary studies give the assumption, that collectively created family often can divorce under the influence of the same people involved in its foundation.

1. Preparing for marriage and the essence of the family

Exact definition of marriage is given in sociology, where marriage is usually defined as a partnership between two members of the opposite sex, known as husband and wife (Ubong E. Eyo. 2018.). As in many countries, most marriages in Uzbekistan are not the result of romantic relationships, but a reliance on economic stability, as was the case in post-war Japan (Yuzawa, 1994). Like Japan, Uzbek society is traditional, and marrying children is among the main goals of parents. Happiness, in the opinion of parents, a priori lies in the marriage, in which, first of all, children are born.

For Uzbeks, especially women, marrying a daughter is already a great success. Like in Japan, mothers come from the practical logic “rather than focusing on romance, often have a more practical view of marriage, with an emphasis on economic and social status” (Kaufman & Taniguchi, 2009). Most Uzbek parents fear their daughter to remain an old maid. Old maid or especially divorced girl discredits the family before mahalla (neighborhood) considerably, calling serious stress for parents and relatives. We have to stress out that most Uzbek mothers search brides when boys reach age of 22. Active phase for groom search is when girls reach 16-17 and reach a peak around 20 mostly.

To find a cherished husband for a daughter, a variety of methods are used, including relatives, acquaintances and friends. Therefore, parents always expect a successful groom, do everything necessary to preserve the marriage, sometimes with a success, more often not.

Searching a bride is fundamental task for mothers. Usually parents ask sons about their choice, if he has a girlfriend parents try to investigate her family and manners. However, often sons agree with mothers to find a bride, as it is not easy to know women's nature. Mothers insist sons to find "a right" girl, and most sons prefer stay outside the process of search. Mothers constantly say to get a daughter-in-law, and this statement does not exactly mean that her son is going to marry. The exact meaning of this wish is a new family is going to be under her leadership. Most part of the bride's activity at home is to serve to the mother-in-law. In this context role of the groom becoming secondary when they live with parents.

It is interesting that popular places to hunt brides in big cities last decade became universities, where mothers try to collect extended information about female students. If mothers preferred illiterate brides a couple decades ago, today girls with higher education have popularity. The criteria for the search is interesting. Birthplace, weight, skin color, height, age, manners are among variety of characteristics of future brides, to be asked at the university. It is not for nothing that on the doors of the deputy deans of many universities you can see a notice: "The office of the deputy dean does not provide information about girls." This strange method of searching a bride is unacceptable for other cultures, especially western ones. Collecting personal information at the university is unofficial act, and university staff usually against the dissemination of personal information outside. Nevertheless, this scheme is widespread, and among the universities, most popular in pursuing brides are pedagogical university, pharmaceutical university, medical university, social sciences and humanity departments of other universities.

Most mothers try to find beautiful, modern, but from a traditional family, who is familiar with customs, easy-going with home tasks, at the same time a beautiful for the demonstration to the mahalla, and plus university diploma to bring income. Despite often failures, most mothers are in search of such a combination with effort.

Parents here proceed from the fact that marriage and family is already happiness. At this time, few people interested in feelings of future groom and bride, because marriage is obligatory in terms of society and religion. Couple at the moment of wedding may not be closely acquainted or may not know each other at all. In Afghanistan, where the marriage age for girls is 16 years old, a girl can be given to marriage in a teenage and she can meet her husband first time on her wedding night (Smith, Deborah, 2009). After the decision of her parents, she must admit her husband of any age, a young man or elderly. Unlike the southern neighbor country, in Uzbekistan, special meeting is arranged for the future groom and bride, in order to learn

each-other better. The meeting is planned and settled by their parents. A planned wedding can be canceled only if there is a strong objection from a boy or girl, and the bride-searching starts again. If couple shows slightest sympathy for each other, the final decision about the wedding is made with no delay. Traditions and religion play an important role in this process. These traditions are at the heart of the institution of marriage, thereby strengthening its meaning, integrity and faith in it (Aneesh Thadathil & Sujata Sriram, 2019).

A family is a unit of Uzbek society, divided in Mahallas, which consisting exclusively families. In other words, Uzbek society is among collectivist cultures, along with other East Asian societies. People in such societies identify themselves with other members of the community, defining themselves as part of a unity that is firmly connected with each other (Markus & Kitayama, 1991). Thus, as in all Asian societies, all families in the community must create new families. The present construction of Uzbek society still maintains such a simple but concrete model. Therefore, all families try to accumulate, preserve and strengthen their authority before the neighboring community - that is mahalla, which is the key institute family affairs. Most grooms are looking for traditional families in mahalla, in which girls raised according to religious rules and old-style customs.

In general, in traditional Uzbek families, a decent upbringing is a priority in terms of preparing children for marriage. Because of social deviances coming from the internet, preparing girls for marriage is of particular importance. Girls prepare for future marriage from childhood by attending wedding ceremonies, which include several events showing the bride's dowry. Over years' mothers constantly remind daughters general and specific obligations of being bride, and in order to become a good daughter-in-law they must strictly follow certain rules of behavior.

When girls reach 12 years old, for almost ten years, girls in Uzbekistan are preparing for marriage, getting familiar with the childcare techniques. Brides, sisters and aunts constantly involve girls in baby caring. They regularly cleaning the house, preparing table for elders, making bed after them. Living together with a bride, young girls unwittingly observe her behavior, learn unwritten rules of relationship of the bride with groom and in-laws'.

They watch not only the happiness of a bride but also diseases, condemnation of her behavior by mother-in-law. They also notice violation of her rights, unfair treatment of her. In doing so, they listen (often) fictional stories of their mothers about how difficult to "raise a naughty or improperly raised" daughter-in-law. Young girls continually listen to their mother's arguments about their daughter-in-law's supposedly bad manners and rules, and thus "learn" how to become a "good housewife". Observing the relationship between the daughter-in-law and the mother-in-law, they understand that the same fate awaits them in the future, when they become a daughter-in-law. They understand very well one day they will be treated in the groom's house in the same way.

We can argue that, the relationship between a daughter-in-law and a mother-in-law is the most delicate, controversial in family relations in Uzbekistan, and has a high potential leading to divorce.

Collectivism still remains the determining factor in social relations in Uzbek society. The main institution is still mahalla that has been ensuring public order and social justice over millennia. A family is a sacred unit of the Uzbek society, which is entirely divided into families, with some exceptions. Simply put, Uzbek society cannot be imagined without a family. Even lonely people living without a family have neighbors and mahalla who do not leave them unattended. Mahalla has information about all members of the community, from their economic status, health to family disputes, etc. Creating a family is a priority for parents in such society. Mothers collect dowry for daughters from a young age, which became one of the important factors in providing longitude of marriage.

The quantity and quality of the dowry have sparked a national debate, as a factor created a lot of family conflicts. Material aspects are very important for the life of the future Uzbek bride, often even leading to divorce. This problem caused a public turmoil in Uzbekistan, to which religious leaders paid special attention. According to them, Islam does not approve of any ceremonies that create a financial burden on the bride's family. Famous imams of Uzbekistan cited as an example Ayat No. 19, Sura Nisa, the Holy Quran that the husband is fully responsible for the social life of his wife, they should live in peace and harmony (Алимов У., 2014, 17). There are no standards for the quantity and quality of the dowry in religion, not splendor, but simplicity is maintained for a true servant of Allah. Continuous TV programs on this topic with the participation of religious leaders called some condemnation of lush weddings and expensive dowry, by the greater groups of the society. Many prominent figures of the public, cultural and scientific community were also involved to TV programs to convict costly weddings, unnecessary elements of dowry.

Unfortunately, as elsewhere, materialism or, more precisely, mercantilism is becoming decisive in social relations. The deepening social stratification with the development of market relations changes socio-economic life of different strata. As in all countries, the life of a wealthy minority can be described endlessly, and judging by the cost, weddings of such layers are also more technical in nature. At weddings of the upper class, the relationship between couples is the least talked about, since they are well aware that the length of their life together is in question. Unfortunately, first marriage of upper class may not last long, and divorces, previously unusual for the Uzbek people, have become commonplace today.

The description of wealthy class marriage is not our task, since they do not represent the main part of society. However, the great impact of their life and social attitudes on the lower classes is an issue of our interest. As the Russian writer Arkady Davidovich said, "The worst inequality is the equality of the unequals." The life of the

wealthy class is very infectious to ordinary people, especially ones who start to feel a rising income. They often spend money to appear rich, overstressing epy income. They blindly try to copy the luxurious and most expensive rituals of the wedding ceremony, decorate their home using supposedly "European standards". It is not for nothing that in the entire post-Soviet space, high-quality home renovation is called "euro repair".

The middle-class people, especially women about the organization of the wedding, trying to match with the rich, drive their husbands into a financially dead end, as a result, marriage turns into a perpetual war. The confrontation between families manifests itself in endless wedding ceremonies, decorating the bride's house, buying countless household tools, including curtains, furniture, kitchen appliances etc. Understanding wedding preparation and the sources of controversy are so complex that it requires a special description.

For a more detailed explanation of marriage itself, we need to understand the social structure of Uzbek society. Based on the current economic development and high rates of market relations, we can clearly stress out rapid stratification of Uzbek society. Despite that, majority of population leads traditional lifestyle, as used to be. Although most of population has patrimonial families with a strong male based hierarchy, matriarchy is penetrating deeper into society, which often turns upside down traditional customs.

The wedding and marriage of the wealthy class in Uzbek society is not much different from other countries. The middle class, trying to contest with the rich, copies unbearable values, which leads to financial difficulties in weddings. Sadly, marriages sometimes break up within the first three to four years, precisely because of the financial difficulties that started in organizing wedding. It is ironic that the copying of lavish wedding ceremonies goes from the upper class to the middle and from the middle to the poor. Many unnecessary ceremonies that absolutely useless for the happiness of young people pass in a cascade way to the lower stratum, which often becomes an obstacle for the social life of young families.

2. Marriage during Soviet time

Most marriages in Uzbekistan can generally be described as “arranged marriages”. The average number of children in families in recent decades has decreased from 10 to 4. In Soviet times, the average number of children was from 5 to 7, in many families they reached 10, and sometimes even 12. There was a Soviet social policy that supported childbirth, mothers who had 10 and more than children received the award "Mother Heroine" (V.V.Elizarov). In addition to the state policy of supporting large children, there was an important motive for the parents themselves to have many children, especially sons. Children for Uzbek people were primarily planned for the future of parents themselves. This means that parents planned as many children as

possible for the material and moral support of their old age. To relieve the mother from the burden of caring for children, the children themselves are fully involved in raising younger ones. The elders usually look after the younger children and after retirement, they surround the parents with their care. If sons are fully responsible for the social life of their parents, married daughters also regularly visit parental home. While it is not responsibility of daughters to provide financial assistance to parents, they can nonetheless make important adjustments to the care of old parents by providing helpful comments to brothers.

Parents, making children, as a rule produced workers and peasants for the Soviet state. On the other hand, by caring for children, they have practically laid the foundation for a comfortable living in their old age. In Uzbek families, marriage, family and happiness were understood precisely according to such a simple self-reproducing scheme. All feelings associated with love revolved only around family relationships. Of course, it would be a mistake or even naivety to miss the fact that there were love relationships between the sexes, extramarital affairs in Soviet times. Of course, warm relationships were present everywhere, but it should be noted that love relationships remained in the shadows. However, in the West there was a funny catchword about the absence of sex in the Soviet Union¹. This type of traditional family relations is still actual in Uzbekistan and people try to preserve it.

From a young age, children are brought up with a sense of family relations, caring for loved ones. Developing in the circle of a large family, through family rituals, children are absorbed by feelings and concepts that the birth of a child is already happiness. Strengthening the family, caring for children were technically laid down in a large family. That is, by caring for the younger ones, the older children not only strengthened their skills in caring for babies, but they also developed a love for their younger brothers. The joy of the mother, her encouraging statements about how her older children are properly caring for the younger ones developed important family values. People who are oriented towards family values rate it as "5", ie consider such life goals as "a good family" and (or) "children" very important (Sinelnikov A.B.).

Thus, one of the main features of Uzbek society is having many children, being surrounded by close family members. Such a family structure of the Uzbek society presupposes strict interconnection and interdependence through the lowest cells - from families to a higher level of the Mahalla. After that, the social structure rises to the village, district, city, province and the whole country. This relationship ensures cultural cohesion, and wedding ceremonies are very similar in all regions.

¹ "There is no sex in the USSR" - a catch phrase, the source of which was the statement of one of the Soviet participants in the Leningrad-Boston teleconference ("Women talk to women"), recorded on June 28 and aired on July 17, 1986. ...

Peculiarities of matrimony in Uzbekistan to some extent can be understood deeper from the position young people about marriage. However, a complete picture of marriage and matrimony can be gained from examining the opinions of the parents of brides and grooms. It should be especially noted here that grooms and brides Uzbek society, although they seem to be the main characters of the wedding ceremony, in fact, they become secondary persons in the process of marriage. During the wedding, parents of both sides come to the fore, as a rule, after the wedding, the mother of the groom plays the main role. Although unusual, this is a very important statement, and it requires a comprehensive explanation, since secrets of family relations of the Uzbek society hidden behind the personality of this individual.

The new family sparkles with the wisdom of the mother-in-law; the couple finds happiness if the mother-in-law is not selfish. A beautiful daughter-in-law is discouraged if the mother-in-law is ignorant, the fate of the young man breaks down, the children are left orphans.

3. Educational patterns of behavior of the family members after marriage.

As mentioned above, couples seem to be the main actors of the wedding, in fact, sometimes they become “a ball between two teams” among close relatives of the bride and groom. Ironically, although two families after marriage become relatives, at the same time, due to problems with the behavior of the bride or the material support of the newlyweds, there is a hidden rivalry between the two families, especially between the mothers of the bride and groom. To understand this, it is necessary to observe the behavior of the mother-in-law after the wedding. The relationship between daughter-in-law and mother-in-law hides the most difficult problems in Uzbek society, and this requires special attention. Now let's dwell on the sensual aspects of marriage.

It is very favorable if the couple knows each other in advance of the wedding, it is very good if they have love feelings. Undoubtedly, as in the whole world, they live happily, make children, and raise them. However, if the new family lives with the husband's parents, their love must be manifested within the framework of certain national and religious rules. These rules usually limit the bride's freedom of action, and therefore many newlyweds prefer to live separately. Unlike Japan, where modern brides do not prefer to live with their husband's parents (Jones, 2005.), most Uzbek brides are forced to live at home with their husband's parents.

So living with in-laws, the love relationship between husband and wife is not in any way expressed in an open way, young married strictly adhere to the rules of "decent" behavior. There are important reasons why newlyweds in Uzbekistan live with the groom's parents. According to tradition and rules, the daughter-in-law must help parents with housekeeping, give birth to children and take care of them. She also cares for her husband's parents, brothers and sisters, thus receiving “invaluable and full-

fledged education from her mother-in-law” in household skills. She receives freedom of action only after several years of "multi-stage preparation for an independent life." It should be noted here that such education of the mother-in-law is very necessary for young brides, includes many important methods and techniques for caring for a child, the elderly, the sick, behind the house, for her husband, receiving guests, visiting loved ones, ceremonies, choosing household utensils, etc. This so-called, educational process, at the same time, has many unnecessary restrictive procedures that negatively affect the formation of the personality, sometimes even touching the mental condition of the bride. As you can see, the whole range of tasks facing the bride is mostly of a technical nature, the successful development and implementation of which turns the bride into a skillful performer. Here we are not talking about the development of the managerial qualities of the daughter-in-law, which are skillfully transferred to the background by the mother-in-law. All leadership qualities can lead to the activity of the bride and a reversal of roles in the family. Therefore, most mothers are afraid of imbalance in family relationships precisely because of the excessive activity of the bride. Hence the serious fears of young brides about their failure to successfully pass the school of their mother-in-law. It is necessary to dwell on this topic separately.

While the bride lives with in-laws, she is forced to hide not only her leadership qualities, but her emotions in relation to her husband, although she has every right to publicly greet her mother-in-law, father-in-law, brothers and sisters of her husband. This is even encouraged by the mother-in-law, since openness is one of the favorable characteristics of the daughter-in-law. During the day, she talks a lot with her mother-in-law, discusses the details of household tasks, introduces her skills in housekeeping, preparing meals, found in her home. Each new salad, each new dish is noticed in a new family and serves to develop social capital in defense of the daughter-in-law. At the same time, constant caring speech in relation to her husband's relatives raises her status as a full-fledged family member. Auspicious speech, a positive attitude in expressions should be fundamental features in the daughter-in-law's vocabulary, which change the attitude of family members, hide her mistakes in household chores. Thus, the rules of tact in actions and expressions are quite delicate for the Uzbek daughter-in-law.

For example, in Uzbek society, a farewell public kiss of the bride by the groom (or vice versa) is not welcomed in the morning before leaving for work or after returning home. They can show their feelings in solitude, since publicity in this matter contradicts the mentality of the people. The groom can instead receive a blessing from the mother (dua) before leaving for work in public, and this gesture demonstrates who is in charge of the family. And this action is, above all, a great signal for the daughter-in-law in determining the hierarchy of family members. Thus, she learns the priority of the mother for the groom over her.

Thus, while the daughter-in-law lives with her mother-in-law, she is required to hide her feelings. The groom will also not express his feelings openly, even if he loves

his wife very much. All love scenes must be hidden from the eyes of other family members. Corresponding sounds made during bed scenes are also unacceptable, as they cause embarrassment to the rest of the family. All these rules are secretive and, as a rule, they provide a moderate psychological atmosphere in the family. Expressions such as "a stork brings a baby" or "a baby is found in a cabbage" probably arose precisely because of such hidden rules of behavior with the family.

Still, there is a question, how will the husband's warm feelings, his love towards his wife be expressed? Most likely, loving husbands still express their love for their wife when they are together. However, wives do not always come to terms with the state when they do not freely express their feelings. They cannot hug their husband at home because they are afraid of being accused of bad manners or intemperance. According to the cultural and religious criteria of the Uzbek society, such acts are not acceptable. And husbands, in order to soften the tense situation, are forced to compensate in another way. Sudden purchases of various kinds of clothing, jewelry and accessories, cosmetics and perfumes are visual objects of a husband's warm relationship to his wife. They are very effective and provide the wife with humility.

Thus, the husband compensates for the deprivation of his wife due to traditional rules that infringe on the rights and freedom of the wife. The wife may complain to her husband about the excessive strictness of family rules that restrict her freedom of action. And the husband is practically helpless in changing these complex rules that have formed over the centuries in a combination of national and religious values. He is not in a position to protest against the mother, who, like all women in society, is the guarantor of the observance of the rules of decent behavior. Gifts to your wife are the most diplomatic way to get out of this difficult situation. Of course, the mother notices the sudden changes in her dress, her sister-in-law's perfume, and collects in her mind all the details of her expanding wardrobe. When a conflict arises with her daughter-in-law, she reminds her son of the undesirability or even perniciousness of excessive love for his wife. At the same time, she can exaggerate the situation, give deplorable examples of spoiled wives and urges her son to be careful in the number of gifts bought for his wife. She may even shed tears for the future of her son, who has already become a henpecked husband.

In the minds of traditional Uzbek women, men should be at the head of the family, be strict and in reality rule the family. At the same time, most modern women, working or entrepreneurs, being economically independent, become the foremost in the family and become the breadwinner in the family. This can lead to a decrease in the husband's authority in the family. In Uzbekistan, there are catchphrases about the spoiled wives, who supposedly cannot wear the same dress twice, since they have been already seen in other ceremonies. These phrases used by humorists in many post-Soviet countries, in fact, express reality.

Thus, the conflict situation between the daughter-in-law and the mother-in-law, the sudden gifts that erase the "fragments" of this quarrel will balance the situation in the family. At the same time, an incredible willpower is required from the groom to restrain himself in conflict situations. He must be a high-ranking diplomat to control the situation. He is faced with the difficult task of preserving and developing the family, resolving conflict situations without prejudice to the mother's dignity and constantly minimizing the infringement of his wife's rights. Moreover, every time he must neutralize the hatred of all parties to the conflict.

Hatred is a special psychological condition in family relationships that leads to divorce, separation of children from their mother or father. This is probably why in developed countries they proceed from the principle "no marriage, no divorce" (Ubong E. Eyo). Now we come to the real psychological state of the Uzbek groom in family relations. A natural question arises about what skills he should have to synchronize the interests of the parties, harmonize relationships between family members. Not every man can withstand such a psychological stress. Here we must pay special attention to the behavior of the groom and the head of the family, that is, his father.

The behavior of the mother and wife greatly affects the mood of the groom. His character is constantly changing depending on the influence of the two closest persons. If they are friendly to the household, the groom can work quietly and earn more, or pursue a career. However, the relationship between the bride and her mother-in-law does not always develop smoothly. So, constant stress accompanies the groom, and no matter how he was a diplomat, yet one day his nerves give up. Given the current preparation (that is, the lack of special training) of young people for married life, grooms use domestic violence, or rebel against their parents, daughters-in-law run home to their parents, families are in conflict. Gender conflicts always accompany all families and all people. However, if the conflict ends with the solution of the problem, this is a positive conflict, this is the basis of development. As scientists note, conflict is a source of development and a signal for change (Grishina N.V. 82-86). Despite the personal development of all characters in family conflict as a result of quarrels, the deplorableness of family strife lies in the fact that the process ends in divorce. Here the conflict undoubtedly manifests itself as a factor of development, but with a negative result.

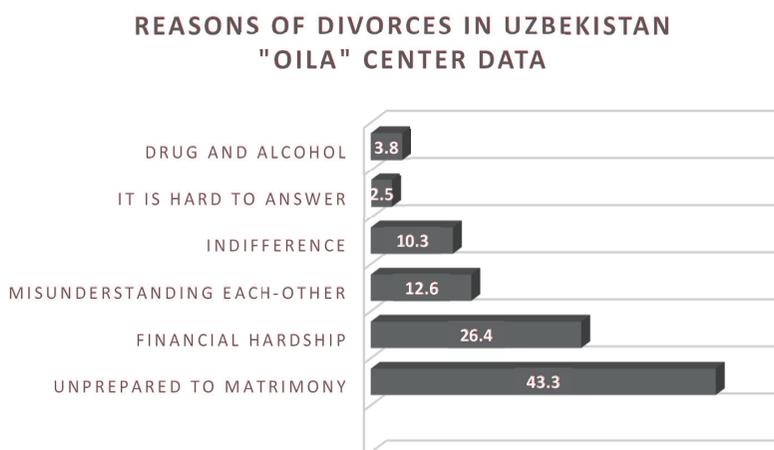
This relationship system can change if the young family is separated from the parental home. This happens all the time, since the next brother may marry, and the elders have to vacate the premises. In many large families, one of the brothers remains with their parents, usually the youngest.

4. Divorce in Uzbek society, reasons and prerequisites

The study of the causes of divorce in young families in Uzbekistan indicates incompatibility and external influence, which is one of the main reasons for the separation of spouses. The causes of family conflicts and family breakdown in Central Asia and South Asia have similar premises. Indian sources show that mental and physical abuse by the husband and his loved ones in this country are listed among the main reasons for the increasing divorce. A similar picture emerges in the Muslim part of Kashmir, where the identified factors of marital conflict were domestic violence, lack of personal compatibility, and infidelity. It was also found that love marriages are dangerous than arranged marriages. Lack of romantic love and personal fulfillment seems to become increasingly important in the processes of unstable marriage (Muzamil Jan, Asma Hyder, 2018).

Deputy Director of the "Oila" (Family) Center under the Cabinet of Ministers of the Republic of Uzbekistan D. Karimova notes that "divorces occur mainly due to the causes of constant conflicts in the family, the constant interference of family members in the couple's relationship and lack of respect between husband and wife." According to statistics, at the end of 2019, more than 23,000 divorces were registered in the country.

Here it is necessary to give an example of statistical data from the Oila (Family) Center under the Cabinet of Ministers of the Republic of Uzbekistan.



Source: <https://kun.uz/en/news/2019/05/17/what-are-the-grounds-for-divorces-in-uzbekistan>. 2020/09/04

The data of the Oila Center mainly illustrate the unpreparedness of young people for married life. The second reason of dissolution is financial hardship, which leads

young couples in separation. This data demonstrates the most marriages were not the decision of a couple. In other words, young people do not learn each-other enough before the wedding has been celebrated. They mostly marry according to recommendation of parents and close relatives.

In addition to the information on diagram, Center "Oila" indicates as reasons of dissolution of young families: misunderstanding each-other as the first reason, and the next is financial hardship, and infertility was indicated as a third reason. It is interesting, neither infidelity nor home violence was indicated as a reason for divorce in the data of Oila Center. Life realities show that when divorcing, couples blame each other for all sins, argue over the division of property, real estate, and children. Traditional and patriarchal scheme still crucial feature in the society. Domestic violence based on sex differences is one of the big issues leading to divorce. Globalization, internet and cell-phones changed life-style of families. Because of this various sexual views are molded presently that does not fit in the context model religious and customs. Domestic violence became one of the main issues in families, which is hidden behind complex of customs.

A study of public opinion displays marriage in Uzbekistan as a multi-stage phenomenon, which involve many participants from both sides. In many families, the decision to marry is also influenced by third parties, which greatly affects the psychological state of bride before and after the wedding. The relationship in many traditional families is under constant interference, which damages the freedom of couple. Persistent (critical) observation of behavior can touch the dignity and personal development of the bride, even to a distortion of identity. Condition of the women worsening when she informs mahalla committee about the domestic violence. Mahalla as an official authority responsible to keep families, and tries to solve the problem with negotiations. However, mahalla often remains outside the real situation and domestic violence continue after some calm. If the women cannot live in this family, she cannot start the divorce process unless it is approved by the mahalla committee (Kawano, 2015, 55).

In families with liberal values, the marriage life flows more calmly, the bride is not under arresting sight of the in-laws. And in the case of divorce, the process happens without any shocks.

The same quiet life goes for families with religious rules. Sharia protects them in many ways from the shocks of life, which allows them to live in happiness even when they are economically unprotected. This is the manifestation of the laws of Islam, which assesses marriage life in a different dimension. A strict hierarchy in the family neutralizes many acute issues in family relationships. Women do not feel sense of domestic violation, interpreting husbands aggressive behaviour from a religious point of view. People with religious views live, as it were, in a parallel world, which allows them to look at life exclusively from the point of view of the fear of Allah.

Paradoxically, most part of society has neither liberal nor religious life-style. They have a lot of marital problems, they do not feel marital happiness, constantly living under the fear of divorce. Despite the increasing divorces, the number of marriages also increasing considerably in Uzbekistan. One of the main reasons for divorce is apparently the involvement of a third parties, i.e. in-laws, which poison young families.

Thus, we tried to make a general view of the life of young people in Uzbekistan. The basic prerequisites for family disagreements require deeper research, which we will have to do in the near future. We believe that there are hundreds of thousands of families in conflict. Young people cannot live together, nor can they get divorced because they have children. They will live together in a condition of psychological incompatibility, since they were not prepared for family life. Many of them were offered to each other on the advice of people close to them, but when family conflicts arose due to insufficient finances (a common reason), they could not help them. We believe that our next task will be to prepare a special educational electronic manual, which will include tests for future grooms, brides, mother-in-law, etc.

Based on our analyzes, we can draw certain conclusions.

First of all, the family is a sacred institution in the Uzbek society, since the society consists exclusively of families. There are very few lonely people, and if there are any, they are under the tutelage of the state or closely monitored by the mahalla.

Secondly, creating a family for their children is the primary task of parents. It should be noted here that parents do not always choose brides based on the interests or feelings of their sons. Many couples enter into marriage at the request of their parents, meeting a couple of times before the wedding, to study the character of their spouse. However, these meetings give a very superficial picture of the person, and this really means that the couple meets to avoid serious conflicts in the choice of parents.

Third, the parents of the bride and groom play a primary role not only before marriage, but also after marriage. In this case, the main role is assigned to the mother-in-law, who closely studies the character of the bride and teaches her to a difficult family life. At the same time, in traditional families, the interests of the brides are not always taken into account, since the groom's parents fully own their own family, and usually the bride is left to accept the rules of the new family without any conditions. To become a full-fledged family member, the bride needs a lot of knowledge, skills in home care, diplomatic efforts.

Fourth, weddings are the main events of Uzbek families. However, they are also becoming a major financial burden for many families who have little income but are trying to host lavish weddings. The pursuit of magnificent weddings often becomes the cause of family disagreements and quarrels, which have a deplorable effect on the fate of the newlyweds. The mercantilist approach to life in many families becomes the cause

of psychological pressure on brides or grooms who have married without proper preparation.

Fifthly, the increase in the number of divorces and reasons shows that young people are unprepared for marriage. School and mahalla preparation for marriage does not always meet modern requirements, which does not always stop the destruction of the family. The Ministry for Support of Mahalla and Family of the Republic of Uzbekistan and the "Oila" Center hold many events to support families. Several years ago, the "Oila" center, the Youth Union of Uzbekistan and the Women's Committee of Uzbekistan made an attempt to organize an "Innovative School for Future Brides and Grooms". This initiative, although very useful for young people, for various reasons, has not been able to pave its way. In our opinion, we need to create a teaching and practical guide for people who are going to get married. This manual should include tests, articles, video tutorials for future brides and grooms, for parents of grooms and brides, for loved ones who live with the newlyweds.

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