





# Interculturalism – a challenge and a potential for marriage<sup>1</sup>

<https://doi.org/10.34766/fer.v61i1.1343>

Iwona Janicka<sup>a</sup> 

<sup>a</sup> Iwona Janicka, <https://orcid.org/0000-0002-1408-5354>,

Institute of Psychology, Faculty of Education Sciences, University of Łódź, Poland

 Corresponding author: [iwona.janicka@now.uni.lodz.pl](mailto:iwona.janicka@now.uni.lodz.pl)

**Abstract:** The impact of culture on behaviour is particularly visible in romantic relationships. However, there are only few studies concerning the exceptional and unique aspects of intercultural marriages. As there is a great variety of such couples, it might be necessary to indicate their specificity, but it is also important to look for similarities. Two cultures in one marriage can be a challenge for the spouses and may trigger strategies aimed at protecting such a relationship. That will require a mobilization of the potential of a couple for building a life together. Based on the review of the studies, in this article the authors presented the most commonly reported challenges faced by intercultural couples. The most severe of them appeared to be the problems connected with the family of origin, communication, money management and confronting cultural values. The article shows some strategies applied by the partners to solve untypical and unexpected difficulties. It appears that the ways of coping with such problems play a protective role for the marriage. Nevertheless, whether a couple will be able to take up protective actions by applying proper strategies and whether they will prove effective depends on the resources of the partners. The authors also point to the significance of the most important relational resources necessary to build and maintain an intercultural relationship, activate strategies for achieving a cultural compromise and face a possible social disapproval. However, it should be emphasized that developing adaptability to a new culture, improving mutual relational skills, understanding the expectations of the partner and their social group as well as verifying the applied strategies are all complex time-consuming processes. The above-mentioned challenges faced by mixed couples were described not only in the recent studies but also in the previously conducted ones. That means that despite the promoted openness for diversity and inclusivity, the spouses from different cultures still experience similar problems. Taking this into account and some context variables difficult to control (cultural, social, situational ones), no wonder that the assessment of the quality of intercultural relationships is ambiguous.

**Keywords:** challenges, intercultural marriages, relational resources, strategies of coping with cultural differences

## Introduction

Progressing globalization and wide possibilities of making contacts with people from other countries and even continents result in the opening to new cultures. Migrations, tourism development as well as business trips connected with scientific exchange and education encourage close relationships of an emotional nature. An increase in the number of intercultural marriages is also being observed in Poland. In 2023, 5655 mixed marriages were registered. More Polish women (3040) than men (2615) married people from other European countries and non-European ones. Polish women most frequently chose husbands from Ukraine, England, Germany and Belarus. On the other hand, Polish men most often married women from Ukraine,

Belarus, Germany and England (Demographic Yearbook, 2024). Taking into account the increasing emigration of Ukrainians to Poland, we can still expect Polish-Ukrainian marriages to be the most common and their number to grow.

Due to cultural diversity of the people who get married, such marriages are given different names. If the partners' nationality is different, their relationships are referred to as binational (Szukalski, 2015) or cross-border (Cukras-Stelągowska, 2022) ones. If there are more differences, they may be called cross-cultural, multicultural or intercultural ones (Lendzion, 2017; Uhlich, Luginbuehl, Schoebi, 2021). However, these terms are used interchangeably. Tianna Leung (2021) suggests that mixed

<sup>1</sup> Article in Polish language: [https://www.stowarzyszeniefidesetratio.pl/fer/61P\\_Jani.pdf](https://www.stowarzyszeniefidesetratio.pl/fer/61P_Jani.pdf)

relationships should be treated as intercultural ones, which allows us to take wider culture areas under consideration.

There are hardly any studies devoted to the exceptional and unique aspects of these relationships. The ones conducted so far point to the problems connected with the necessity to meet different expectations, value systems, religions, family-related beliefs, child-rearing as well as the perception of marital roles and facing communication challenges between the partners (Bustamante, Nelson, Henriksen, Monakes, 2011; Janicka, Wnuk, 2021; Miluska, 2018; Okemini, 2016). A fundamental difference, which is the basis of the above mentioned problems, is the one occurring between individualistic cultures and collectivist ones. They are responsible for shaping agentic and communal orientations, which determine social expectations, attitudes and behaviours (Wojciszke, Cieślak, 2014).

The influence of culture on behaviour is especially visible in romantic relationships (Hashimoto, Mojaverian and Kim, 2012). Their difficulties may concern not only closeness and intimacy, rules of functioning but also social approval and integration, which is so important for a young couple (Skowroński, Othman, Siang, Han, Yang, Waszyńska, 2014). It can happen that some cultural practices and beliefs of the partner cause social disapproval. Such couples may experience discrimination or rejection from the family and friends (Leung, 2021). Therefore, mixed marriages are more often exposed to dissatisfaction, conflicts and tension than monocultural ones.

Two cultures, combined in one marriage, may generate complex problems. The researchers look for the key ones which might be the most serious challenge for mixed marriages.

## 1. Challenges for intercultural marriages

Mixed marriages face numerous challenges, which are usually related to the cultural differences of the partners and the individual life history of a couple.

It is difficult or even impossible to carefully analyse all challenges. The most recent qualitative and quantitative research of intercultural marriages,

conducted by Anthony Machette and Ioane Cionea (2023), revealed the most common ones reported by couples in the USA. The ranking of the reported 29 challenges allowed us to identify the four most important ones: 1 – family (problems with parents-in-law), 2 – communication, 3 – financial ones and 4 – problems related to culture values.

The most severe issue for mixed marriages was coping with parents-in-law overly involved in the life of a couple. The participants of the research also paid attention to the language barriers with the partner's family (Machette, Cionea, 2023). It turns out that intercultural couples complain about a lot more problems with the parents and other relatives than monocultural ones (Bustamante et al., 2011; Leung, 2021).

Referring to difficulties of this kind, one must point out to the significance which is attributed to the family. Culture sets patterns and norms that regulate the family life and the privacy limits. Therefore, what might seem excessive interference in one culture can be perceived as something absolutely normal and even desirable in another one.

In some cultures we can observe a high dependence on the family of origin. This strong bond includes not only maintaining close relationships with them but also treating them as a priority and taking their opinions into account to make important decisions (Campos, Scott, Roesch, Gonzalez, Hooker, Sheila, Castañeda, Giachello, Perreira, 2019; Padilla, Jager, Updegraff, McHale, Umaña-Taylor, 2020). Such excessive loyalty towards the family and the sense of commitment can be incomprehensible for the partner and may lead to conflict (Uhlich, Luginbuehl, Schoebi, 2021).

The family can show disapproval of the marriage or the different cultural origin of the son- or daughter-in-law. The most severe aspect of it is racial prejudice. It is targeted at the partner, the relationship or even the children. Unfavourable or stigmatizing attitudes of the parents-in-law may encourage conflicts and deprive the partners of their so important and expected support (Machette, Cionea, 2023). Lack of family support inhibits marriage development, increases stress connected with traditional values and rituals and even leads to divorce (Bustamante et al., 2011; Campos and Kim, 2017).

Family support is more significant than that received from friends or acquaintances (Walecka-Matyja, Janicka, 2021). It is necessary for the partners' health and well-being (Campos et al., 2019). It is an important factor sustaining intercultural marriages (Skowroński et al., 2014). The participants of the study who reported their parents-in-law as the greatest challenge indicated their negative impact on their marriage (Machette, Cionea, 2023).

Another challenge for intercultural marriages was communication problems. They are usually caused by language barriers and cultural rules of communication. They are well-explained by the dimensions of cultural differences identified by Hofstede (2011)<sup>2</sup> describing specific styles of reactions, expression, revealing feelings and communication with partners, which can be expressed differently and misinterpreted by a person from a different culture. The previous studies confirm that they can bring about disagreements between the partners.

Culture affects the way how individual people learn to communicate verbally and non-verbally in a proper manner and read the complex system of meanings. People from mixed relationships do not always interpret the context of the spouse's statements and their non-verbal messages correctly. They feel anxious when cultural differences do not allow for expressing emotions. They are not able to comply to the communication rules binding in a different culture, to which the partner belongs, and they are afraid that they will not come up to their expectations (Janicka, Wnuk, 2021; Machette, Cionea, 2023; Miluska, 2018). Learning about and understanding the partner's culture makes it possible to discover differences in communication.

Money management is another challenge faced by intercultural relationships. This problem might not seem something exceptional as it is also experienced by monocultural couples. However, the scientists found out that the belief whether finances should be shared or separate has a cultural dimension. According to the studies, it appeared that the couples who appreciated joint finances the most were the couples from Spain (after: Machette, Cionea, 2023) and Ukraine

(Shut, 2024), whereas the British and Swedish couples preferred financial independence. The Swedish couples, however, were characterized by more egalitarian financial practices than the British ones (Roman, Vogler, 2013). Thus, the partners' attitude to finances and money management may be affected by their origin and cultural values (Machette, Cionea, 2023). They determine the level of a woman's economic dependence on a man. Cultural and economic factors are interconnected and reinforce each other. They can also intensify differences in availability of socioeconomic resources, which is not without significance for the quality of marriage (Roman, Vogler, 2013). It turns out that the strategies of money management affect the interactions and the range of interdependence of the partners. The couples who have joint accounts experience less financial disagreement in comparison to the couples who keep their money on separate accounts and the ones who share them only in part (Kridahl, Duvander, 2023).

Differences of cultural values, rules and traditions, which may affect the partners' life together, were indicated only as the fourth most important challenge by mixed marriages. Most of the studies highlight them as the greatest problem for intercultural relationships. This is because values internalized in the socialization process shape not only the social behaviours of an individual but also their beliefs and expectations about marriage and the roles played therein. Therefore, the greater the difference of attitudes, beliefs and values, the higher the risk of conflicts (Skowroński et al., 2014). The situation becomes even more complex if one of the partners represents the system of values of a numerically and culturally dominant society whereas the other partner identifies with the system of values of a national minority. In such a case, inconsistency of family messages and those from outside the family may threaten the integration of a relationship (Moroz, 2020).

The main area of disagreement between the spouses appeared to be the interpretation of the role of a woman in marriage, which was connected with a division of house chores (Machette, Cionea, 2023). Male part-

2 Cultural rules of communication were described in detail in the article: Janicka and Wnuk (2021). Partners' communication in intercultural marriages. *Scientific Quarterly Fides Et Ratio*, 46(2), 142-172. <https://doi.org/10.34766/fetr.v46i2.871>

ners usually identify with traditional roles and tend to maintain them, which they consider to be more advantageous for marriage (Bustamante et al., 2011; Uhlich et al., 2021). But the studies have shown that an unequal and unfair division of house chores can reduce satisfaction with marriage. It happens that women and men realize the existence of such cultural values, which may affect the choice of a spouse. It has been proved that 24% of women, immigrants from Asia, involve in intercultural marriages with men from America, hoping to have an egalitarian division of chores in comparison to 9% of Asian men, who, due to that, avoid such relationships with American women (after: Skowroński et al., 2014). Even partners from European countries and other territorially close ones may demonstrate such differences. That was proved by the comparative studies of Ukrainian women in intercultural relationships (with Polish men) and monocultural ones (with Ukrainian men) conducted by Diana Shut. Monocultural couples appeared to be more traditional as regards a form of a close relationship and a division of chores in comparison to intercultural ones. 67.4% of monocultural couples were in formal relationships – marriages – whereas only 32.6% of intercultural ones were formally married. Ukrainian women appreciate the partner's share in house chores (cleaning, cooking, care of children, shopping, etc.). This assessment was a bit better for mixed relationships than monocultural ones. The man's contribution in house chores appeared to be significant for the satisfaction of the woman especially in the dimension of closeness and intimacy (Shut, 2024). Sociological studies also prove that relationships of Poles are more often of an egalitarian nature than Ukrainian ones (Szukalski, 2020).

Referring to the four mentioned challenges, it can be noticed that especially the first three of them (family, communication and finances) can occur in all marriages, regardless of their cultural structure. However, it can be expected that these problems will be more severe and harder to correct in intercultural marriages than in monocultural ones. An important thing is the power of cultural heritage, which enhances the differences between the partners. The more distant cultures meet in one marriage, the stronger the tensions and conflicts are in all the four areas.

It is also important in what country mixed couples live. The studies conducted in France, Canada and the USA showed that the least lasting mixed marriages were the ones living in France. On the other hand, the divorce rate for intercultural marriages in Canada and the USA was even slightly lower than for monocultural ones (Project – *Integration of International Marriages: Empirical Evidence from Europe and North America*, after: Hruzd-Matuszczyk, 2021).

The presented challenges, specific for mixed couples, were described in the most recent studies and the previously conducted ones. That means that despite the promoted openness to diversity and inclusivity, the spouses from different cultures still experience similar problems.

## 2. Interculturalism as a potential for marriage

The cultural context of problems makes them more complex. Therefore, it is difficult to compare mixed marriages to monocultural ones. Each new relationship, especially a close one, is both a challenge and hope. Each of them requires proper preparation, yet the scope of knowledge and possibilities must be greater when marriage is intercultural. The people in such a relationship must be prepared to face cultural differences, must be willing and open to meet and understand the cultural determinants of the partner's behaviour and the rules binding in their social group, especially the family. That brings the need for change also in one's own behaviour. That is because it is essential that differences strengthen the potential of a couple to build a life together.

### 2.1. Coping with challenges – strategies taken up by partners

A mixed relationship requires greater flexibility and creativity due to experiencing difficulties, which are not infrequently untypical and unexpected. The partners cope with them taking up various strategies. The one that is especially desirable is adaptation. Its basis is to understand that the cultural heritage of each person is specific. It is acceptance, not critique,

that is necessary for good married life and supports the adaptation process (Blount, Young, 2015). However, it needs time, therefore, couples with longer experience have better chances as their knowledge about the partner and their culture is greater.

A wider process which is connected with adaptability is acculturation. Mixed couples apply some of its specific strategies. They can be advantageous and disadvantageous for such a relationship. One of the strategies that may threaten a close relationship is cultural distance, demonstrated by marginalization or separation. Marginalization assumes complete withdrawal from both the cultures and possibly maximum reduction of differences. In turn, separation means separating from the partner's culture, for example: through rejecting it and maintaining contacts only with representatives of your own culture. Also, it can be possible for both the partners to separate completely from the unfriendly society. On the other hand, a beneficial strategy is integration orientation, which means heading towards biculturalism. It is demonstrated by attempting to maintain and cultivate your own culture and showing favour and tolerance to the partner's culture. The opposite of this strategy is assimilation, i.e. a tendency to completely assume the new culture and reject your own. That can be caused by perceiving the partner's culture as better, more superior than your own. That is the case when the partner's culture is dominant in the society and being a part of it is regarded as a kind of upward mobility (Boski, 2022; Moroz, 2020). Taking up strategies makes it possible to overcome cultural barriers, although acculturative stress can limit that. It appears that women acquire language skills more willingly and faster, adapt to a new culture more easily and show a higher level of acculturalism than men (Boski, 2022; Hruzd-Matuszczyk, 2021; Uhlich et al., 2021; Sowa-Bethane, 2019).

It has been found out that intercultural couples use similar strategies of coping with marital stressors that can be reinforced by cultural differences. On the basis of empirical research on intercultural communication and marriage counselling, six strategies of that kind have been identified. They include: gender role flexibility, which assumes communicating expectations; humour – important for releasing

tension; respect for the partner's culture – concession, acceptance of the rules, traditions and customs of the partner; finding similarities – beliefs, practices; cultural reformulation or development of mixed values and expectations that could redefine an intercultural relationship and general acknowledgement of other cultures – acceptance of cultural differences (Bustamante et al., 2011).

Furthermore, attention is paid to the potential of family interculturalism, especially in case of marriages concluded in border areas, where the partners are members of national/ethnic minorities and representatives of dominant cultures. That requires making some efforts in order to reach agreement concerning the chosen strategies. In a situation when parents-in-law were unfriendly or interfered too much in the life of a couple, the partners applied the strategy of avoidance or tactical preparation to family visits. The majority of the respondents admitted that they decided to avoid interacting with the parents-in-law due to demands they set for their marriage (Machette, Cionea, 2023). Avoidance is not a constructive strategy and proves that the couples did not cope well with unfavourable attitude of the parents-in-law. However, the research shows that negative public perception can activate similar actions of the partners, which may protect their relationship and strengthen the bond between them. The partners become more resilient and able to cope with adversities (Blount, Young, 2015; Byrd, Garwick, 2006).

The most effective strategy used to work through cultural differences was taking an interest in the partner's culture, looking especially for cultural similarities. Discovering similar beliefs and values and focusing on shared goals allow the partners to strengthen their close relationship (Leung, 2021). Moreover, concentrating on similarities in their world-view or their lifestyle can help to build the common ground, deflecting attention from the differences between the partners (Boratvi in., 2021; West, Magee, Gordon, Gullett, 2014). That is connected with positive attitude, since building their own culture the couples are not obliged to abandon their individual cultural beliefs. This is possible as culture is not a binary system. It can evolve and change through personal development and development of

the partners' relationship. Therefore, creation of the third culture ensures the most favourable result for a close relationship (Leung, 2021).

Identification of similarities and differences has a positive effect on the search of the reasons of conflicts and the ways to solve them. Exchange of knowledge with the partner raises awareness regarding the problems connected with inequality, racism, power relation, political discourse (Djurdjevic, Girony, 2016). Mixed relationships give an opportunity to find a lot of cultural points of reference through experiencing and integrating different value systems. Thanks to them the people in a relationship acquire new competencies by participating in customs, traditions, rites which they have been unfamiliar with so far (Bhugun, 2019). Learning about other culturally conditioned values and behaviours can encourage you to rethink your own self and your own culture (Djurdjevic, Girony, 2016).

## 2.2. Role of relational resources

In order to take up proper strategies of coping with cultural differences and try to cooperate and communicate effectively, the partners need to have specific competencies, which are connected with their individual resources, especially relational ones.

In contact with a new culture, competencies must be considered in three areas: a cognitive one (knowledge about the norms and rules binding in a specific culture), an emotional one (sensitivity to diversity) and a behavioural one (behaviours, abilities) (Głażewska, 2020). They are essential for similar understanding of reality, mutual acceptance, sensitivity and affection and joint actions. They determine the sense of closeness, the emotional bond between the spouses and the effectiveness of solving conflicts (Ryś, Greszta, Grabarczyk, 2019). The indicated competencies depend on the resources of the partners in intercultural relationships, since it is regarded that the main reason of marital conflicts is psychological differences, possibly psychological differences combined with cultural ones (Jassem-Staniecka, 2018).

The studies conducted so far show numerous personality traits and relational features responsible for marriage integration. They have been described in

detail in psychological literature. The abundance of the analysed factors of marriage success makes it more difficult to verify them fully and reliably. Therefore, it is significant to highlight the ones which are necessary for initiating and maintaining close intercultural relationships and coping with challenges. They should play a protective role for intercultural marriages and strengthen the partners' chances for a life together.

An intercultural relationship is initiated by love and some features not connected with culture, such as attractiveness, age, education or economic status (Boratav et al., 2021). People who are ready to live in a mixed relationship are usually characterized by greater social openness, acceptance of differences and a higher level of involvement (Bhugun, 2019). The studies confirm that these features are also decisive for such a relationship to be successful.

It is love that is a guarantee of an intercultural couple to have a life together. But, to confront differences and adversities effectively, it is necessary to have relational resources, the most important of which are empathy and trust.

Empathy is responsible for intercultural sensitivity, respect and tolerance. It is connected with the ability of assuming the partner's perspective, which gives better understanding of their otherness and improves communication (Machette, Ioana, 2023). Empathy in marriage is one of the basic conditions of intimacy, acceptance, openness and trust (Landwójtowicz, 2019).

Mutual trust ensures or even increases the sense of security in a relationship (Wade and Robinson, 2012). The people who trust their partner are more willing to take care of and satisfy their needs and more often tend to solve conflicts in a compromise and constructive way (Balliet and Van Lange, 2013). They also better cope in any situations of social exclusion (Yanagisawa, Masui, Furutani, Nomura, Ura, Yoshida 2011).

Trust is connected with a tendency to forgive (Kim, Weisberg, Simpson, Oriña, Farrell, Johnson, 2015). The studies have shown that kindness for the partner who did something wrong is crucial for the actions leading to effective conflict solving. However, the chances for forgiveness are greater when partners are connected by an emotional bond (Ryś et al., 2019).

The mentioned relational resources are a good foundation to build and strengthen a mixed relationship and are indispensable for taking up proper strategies, important to reach a cultural compromise and face any possible social disapproval.

## Conclusion

There are few studies devoted to the exceptional and unique aspects of intercultural marriages. Their diversity makes it essential to indicate their specificity, and also look for similarities of challenges and ways to cope with them.

In this article we presented the most difficult challenges, which are similar for mixed couples, and the most frequently used strategies of coping with cultural differences. Their effectiveness depends on the partners' resources, which they bring into marriage. It is usually a strong affection that brings them together, which guarantees readiness for change, for example: readiness to live outside the mother country, be separated from the family, friends. Apart from that, the people who decide to marry someone from a different culture are open to otherness and willing to look for similarities connected, for example, with education, interests, hobbies. Focusing on them rather than on differences in appearance (race, colour of skin), ethnicity or place of residence guarantees the marriage success.

## Bibliography

- Balliet, D., Van Lange, P.A.M. (2013). Trust, Conflict, and Cooperation: A Meta – Analysis. *Psychological Bulletin*, 139, 1090-1112. <https://doi.org/10.1037/a0030939>
- Bhugun, C.D. (2019). *Intercultural Parenting and Relationships. Challenges and Rewards*. Cham: Palgrave Macmillan.
- Blount, A.J., Young, M.E. (2015). Counseling Multiple-Heritage Couples. *Journal of Multicultural Counseling and Development*, 43, 137-152. <https://doi.org/10.1002/j.2161-1912.2015.00070.x>
- Boratav, H.B., Doğan, T.N., Söylemez, Y., Saydam, S.Z. (2021). More Alike than Different: a qualitative exploration of the relational experiences of multicultural couples in Turkey. *Sexual and Relationship Therapy*, 38(4), 1-24. <https://doi.org/10.1080/14681994.2021.1931095>
- Boski, P. (2022). *Kulturowe ramy zachowań społecznych*. Warszawa: PWN.
- Bustamante, R.M., Nelson, J.A., Henriksen, R.C., Monakes, S. (2011). Intercultural Couples: Coping With Culture-Related Stressors. *The Family Journal*, 19(2), 154-164. <https://doi.org/10.1177/1066480711399723>
- Campos, B., Scott, I., Roesch, C., Gonzalez, P., Hooker, E.D., Sheila, I., Castañeda, F., Giachello, A.L., Perreira, K.M. (2019). Measurement Properties of Sabogal's Familism Scale: Findings From the Hispanic Community Health Study/ Study of Latinos (HCHS/SOL) Sociocultural Ancillary Study. *Journal of Latinx Psychology*, 7(4), 257-272. <https://doi.org/10.1037/lat0000126>
- Campos, B., Kim, H.S. (2017). Incorporating the cultural diversity of family and close relationships into the study of health. *American Psychologist*, 72(6), 543-554. <https://doi.org/10.1037/amp0000122>
- Cukras-Stelągowska, J. (2022). Konflikty, kompromisy i rezerwuar międzykulturowości w małżeństwach mieszanych. *Kultura – Społeczeństwo – Edukacja*, 22(2), 145-164. <https://doi.org/10.14746/kse.2022.22.07>

The couples who behave like that will undoubtedly cope better with challenges connected with contacts with another culture, ostracism of a new social group or, which appeared the most severe challenge, lack of acceptance from the spouse's family.

Taking into account the challenges faced by mixed couples, their coping strategies and different relational potential of the partners, no wonder that the studies of the quality of such relationships are ambiguous. On the one hand, they are regarded as high-risk and lower quality relationships (Blount, Young, 2015; Skowroński et al., 2013) but, on the other hand, their quality is deemed higher in comparison with monocultural couples (Froidevaux, Campos, 2023; Sowa-Behtane, 2019). Some other studies prove that relationships of this kind are not more problematic than monocultural ones, and the difficulties most couples face are similar (Kenney, Kenney, 2012; Machette, Ioana, 2021).

It should be emphasized that the perception of a relationship and its quality assessment can be modified by context variables difficult to control (cultural, social, situational ones) and the length of a couple's life together. At the same time, a development of adaptability to a new culture, learning and understanding the expectations of the partner and their social group and verifying the applied strategies are complex processes which need to be considered in a time perspective.

- Djurđević, M., Roca Girona, J. (2016). Mixed couples and critical cosmopolitanism: Experiences of cross-border love. *Journal of Intercultural Studies*, 37(4), 390-405. <https://doi.org/10.1080/07256868.2016.1190695>
- Froidevaux, N.M., Campos, B. (2023). Intercultural romantic relationship quality: What is the role of accommodation? *Journal of Social & Personal Relationships*, 40(12), 3983-4000. <https://doi.org/10.1177/02654075231196927>
- Głażewska, E. (2020). The Value of Intercultural Competences. *Annales Universitatis Mariae Curie-Skłodowska*, 5, 327-341. <https://doi.org/10.17951/en.2020.5.327-341>
- Główny Urząd Statystyczny, (2023). *Sytuacja demograficzna Polski*. Warszawa: Zakład Wydawnictw Statystycznych.
- Hashimoto, T., Mojaverian, T., Kim, HS (2012). Culture, Interpersonal Stress, and Psychological Distress. *Journal of Cross-Cultural Psychology* 43(4) 527-532. <https://doi.org/10.1177/0022022112438396>
- Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. *Online Readings in Psychology and Culture*, 2(1), 1-26. <https://doi.org/10.9707/2307-0919.1014>
- Hruzd-Matuszczyk, A. (2021). Małżeństwa mieszane w przestrzeni społecznej – przegląd aktualnych doniesień. *Edukacja Międzykulturowa*, 2(15), 311-325. <https://doi.org/10.15804/em.2021.02.17>
- Janicka, I., Wnuk, A. (2021). Communication of partners in intercultural marriages. *Quarterly Journal Fides et Ratio*, 46(2), 142-172. <https://doi.org/10.34766/fetr.v46i2.871>
- Kenney, K.R., Kenney, M.E. (2012). Contemporary US multiple heritage couples, individuals, and families: Issues, concerns, and counseling implications. *Counseling Psychology Quarterly*, 25(2), 99-112. <https://doi.org/10.1080/09515070.2012.674682>
- Kim, J.S., Weisberg, Y.J., Simpson, J.A., Oriña, M.M., Farrell, A.K., Johnson, W.F. (2015). Ruining it for Both of Us: The Disruptive Role of Low-Trust Partners on Conflict Resolution in Romantic Relationships. *Social Cognition*, 33(5), 520-542. <https://doi.org/10.1521/soco.2015.33.5.520>
- Kridahl, L., Duvander, A.Z. (2023). Financial Disagreements and Money Management Among Older Married and Cohabiting Couples in Sweden. *Journal of Family and Economic Issues*, 44, 394-411. <https://doi.org/10.1007/s10834-022-09846-z>
- Machette, A.T., Cionea, I.A. (2023). In-Laws, Communication, and Other Frustrations: The Challenges of Intercultural Marriages. *Interpersona an International Journal on Personal Relationships*, 17(1), 1-18. <https://doi.org/10.5964/ijpr.8047>
- Landwójtowicz, P. (2019). Budowanie więzi małżeńskiej a emigracja w perspektywie poradnictwa rodzinnego. (In:) G. Koszałka, J. Młyński (eds.), *Budowanie więzi w małżeństwie i rodzinie a emigracja. Teoria i praktyka*, 73-95. Warszawa: Instytut Papieża Jana Pawła II. (From:) <https://repo.uni.opole.pl/info/article/UOf2fb43aefd0940e09b67266fc601c712/> (access: 8.01.2025).
- Lendzion, J. (2017). Małżeństwa kulturowo mieszane wyzwaniem wieku migracji. *Multicultural Studies*, 2, 137-150. <https://doi.org/10.23734/mcs.2017.2.137.150>
- Leung, T. (2021). Creating a Culture Together: Intercultural Relationships and Communication. *Canadian Journal of Family and Youth*, 13(3), 87-97. <https://doi.org/10.29173/cjfy29626>
- Moroz, A. (2020). *Kontakty kulturowe w mikroskali – Jak żyć razem, kiedy dzieli nas kultura? O związkach międzykulturowych*. Uniwersytet w Białymstoku.
- Miluska, J. (2018). Małżeństwo w perspektywie badań międzykulturowych. *Edukacja Międzykulturowa*, 1(8), 42-60. <https://doi.org/10.15804/em.2018.01.03>
- Okemini, E. (2016). Sociology of Culture and Intercultural Communication. (In:) N. Iheanacho (ed.), *Intercultural communication and public policy*, 65-88. Port Harcourt: M and J Grand Orbit Communications.
- Padilla, J., Jager, J., Updegraff, K. McHale, S.M., Umaña-Taylor, A.J. (2020). Mexican-Origin Family Members' Unique and Shared Family Perspectives of Familism Values and Their Links With Parent-Youth Relationship Quality. *Developmental Psychology*, 56(5), 993-1008. <https://doi.org/10.1037/dev0000913>
- Roman, Ch., Vogler, C. (2013). Managing money in British and Swedish households. *European Societies*, 1(3), 419-456. <https://doi.org/10.1080/14616696.1999.10749939>
- Ryś, M., Greszta, E., Grabarczyk, K. (2019). Intellectual, emotional and actional closeness of the couple and their willingness to conflict resolution and forgiveness. *Quarterly Journal Fides Et Ratio*, 2(38), 221-254. <https://doi.org/10.34766/fetr.v2i38.77>
- Shut, D. (2024). *Zadowolenie Ukrainek pozostających w związkach monokulturowych i różnokulturowych*. Unpublished master thesis. Instytut Psychologii Uniwersytetu Łódzkiego.
- Skowroński, D., Othman, A.B., Tan Wen Siang, D., Lu Wei Han, G. Wong Jia Yang, J., Waszyńska, K. (2014). The Outline of Selected Marital Satisfaction Factors in the Intercultural Couples based on the Westerner and non-Westerner relationships. *Polish Psychological Bulletin*, 45(3), 346-356. <https://doi.org/10.2478/ppb-2014-0042>
- Sowa-Bethane, E. (2019). Jakość związku małżeństw wielokulturowych. *Edukacja Międzykulturowa*, 2(11), 194-205. <https://doi.org/10.15804/em.2019.02.13>
- Szukalski, P. (2015). Małżeństwa binacionalne. *Demografia i Gerontologia Społeczna. Biuletyn Informacyjny*, 2015(7), 1-4. <https://hdl.handle.net/11089/12441>
- Szukalski, P. (2020). Małżeństwa polsko-ukraińskie zawierane w Polsce. Przyczynek do badania integracji imigrantów ukraińskich z ostatnich lat. *Polityka Społeczna*, 557(8), 28-36. <https://doi.org/10.5604/01.3001.0014.3777>
- Uhlich, M., Luginbuehl, T., Schoebi, D. (2021). Cultural diversity within couples: Risk or chance? A meta-analytic review of relationship satisfaction. *Personal Relationships*, 29(1), 120-145. <https://doi.org/10.1111/per.12405>
- Wade, L., Robinson, R. (2012). The Psychology of Trust and its relation to sustainability. *Global Sustainability Institute (Briefing Note, 2)*. <http://dx.doi.org/10.13140/RG.2.1.4786.6484>
- Wałęcka-Matyja, K., Janicka, I. (2021). *Rodzina jako wartość. Analiza psychologiczna wartości rodzinnych*. Łódź: Wydawnictwo Uniwersytetu Łódzkiego.
- West, T.V., Magee, J.C., Gordon, S.H., Gullett, L. (2014). A Little Similarity Goes a Long Way: The Effects of Peripheral but Self-Revealing Similarities on Improving and Sustaining Interracial Relationships. *Journal of Personality and Social Psychology*, 107(1), 81-100. <https://doi.org/10.1037/a0036556>
- Wojciszke, B., Cieślak, M. (2014). Orientacja sprawcza i wspólnotowa a wybrane aspekty funkcjonowania zdrowotnego i społecznego. *Psychologia Społeczna*, 93(30), 285-297. <https://doi.org/10.7366/1896180020143002>
- Yanagisawa, K., Masui, K., Furutani, K., Nomura, M., Ura, M., Yoshida, H. (2011). Does higher general trust serve as a psychosocial buffer against social pain? An NIRS study of social exclusion. *Social Neuroscience*, 6(2), 190-197. <https://doi.org/10.1080/17470919.2010.506139>