

PAPER

A STUDY OF THE SELF-ESTEEM OF WOMEN WITH DIFFERENT MARITAL STATUS

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Abstract

In our course work, we touched on a relevant topic, in our opinion, the self-esteem of women with different marital status. The purpose of our work is to identify the relationship between a woman's self-esteem and marital status. The object of the study is women aged 22–26 years. The subject of the study is the level of self-esteem of the subjects. People often feel lonely. Men and women who are happy with their family life tend to adapt more easily to problems, failures, and blunders.

Key words: Self-esteem, Marital status, Single women, Married women, Psychological well-being, Social adjustment, Personal identity.

Introduction

Married people are more likely to enjoy long-term, close relationships and are less likely to suffer alone. A good marriage gives each partner a reliable companion, a lover. Another reason, a more prosaic reason, that marriage promotes happiness or at least serves as a buffer in painful situations is that the role of spouse and parent offered by marriage provides us with an additional source of self-esteem. However, new roles lead to new stresses, and we can and do find ourselves on the verge of overload. Nevertheless, a well-executed role also implies rewards, helps strengthen our personal status, makes us richer, and helps us avoid the stresses we encounter in other areas of our lives.

All this allowed us to formulate the following hypothesis – the self-esteem of women who are married is higher and they are more satisfied with their lives than single women.

Self-esteem as a psychological phenomenon

Self-esteem is one of the central formations of personality, part of the core. A personal judgment of one's own worth, which is forced into one's own attitudes peculiar to the individual. The social adaptation of a person largely depends on self-esteem, it affects behavior. Self-esteem is not given to us initially. Society

plays a very important role here. The need to occupy a respected position among friends causes an analysis and self-assessment of one's own personality as a condition for successful relationships. A person pays special attention to their shortcomings and ways to eliminate them. Self-reflection becomes an independent internal process; there is dissatisfaction with oneself and attempts at self-education.

Coopersmith calls self-esteem an individual's attitude towards himself, which develops gradually and acquires an intermittent character; it manifests itself as approval and disapproval, the degree of which determines the individual's conviction of his self-worth, significance. Rosenberg defines self-esteem in approximately the same way; for him, it is a positive or negative attitude directed at a specific object called the Self. Thus, self-esteem reflects the degree to which an individual develops a sense of self-esteem, a sense of self-worth, and a positive attitude toward everything that falls within the sphere of his Self. Therefore, low self-esteem implies self-rejection, self-denial, and a negative attitude towards one's personality. Self-esteem is manifested in the conscious judgments of the individual, in which he tries to formulate his significance.

There are three points that are essential for understanding self-esteem: First, an important role in its formation is the comparison of the real Self with the image of the ideal, that is, with the idea of what a person would like to be. A high degree of

overlap between the real Self and the ideal self is considered an important indicator of mental health. In James' classical concept, the idea of actualizing the ideal Self is the basis of self-esteem, which is defined as the mathematical ratio of an individual's real achievements to his claims. So, whoever attains in reality the characteristics that define his ideal Self-image, he must have high self-esteem. If a person feels a gap between these characteristics and the reality of their achievements, their self-esteem is likely to be low.

Secondly, an important factor for the formation of self-esteem is related to the fact that a person tends to evaluate himself the way he thinks others evaluate him. This approach to understanding self-esteem was formulated and developed in the works of Cooley and Meade.

Finally, another view of the formation of self-esteem is that an individual feels satisfaction not from the fact that he is just doing something well, but from the fact that he has chosen a certain thing and is doing it well. In general, the picture looks like people are making great efforts to "fit in" with the greatest success into the structure of society. Individual ideals or culturally defined standards are always subjective. [3]

The assessment of the personality of oneself, one's capabilities, qualities and place among others is a regulator of his behavior. A person's relationship with others, his criticality, his demands on himself, and his attitude to success and failure largely depend on self-esteem. There are usually three types of self-esteem: adequate, understated, and overestimated. Low self-esteem, as a rule, reduces a person's social activity, personality, and willingness to compete. Real successes and the positive attitude of others are perceived as something accidental, temporary. Overestimation of self-esteem leads to the fact that a person arrogantly fights for a job without analyzing the actual goals and conditions for their achievement. In both cases, self-doubt, increased impressionability, and conflict arise [2].

Self-esteem, in turn, is a structurally complex entity that includes both a general, global sense of "for" or "against" oneself, as well as more specific dimensions: self-esteem, inner sympathy, self-interest or closeness to oneself, and the expected attitude of others. Very often, the attitude of others towards a person, their likes and dislikes, positive or negative assessments affect a person's self-esteem, self-image and are able to correct an overestimated or underestimated self-esteem of a person.

Self-esteem and Self-attitude are actively protected by the individual. Protecting yourself from dislike is the most important aspect of protecting your self-esteem. A person can act on the principle: "Yes, I'm not good because I'm weak, but I'm not bad." Therefore, maintaining a stable self-attitude and adequate self-esteem provides the opportunity to develop a permanent strategy in relation to oneself, one's own development, expressed both in external objective activity and in intrapersonal activity. Self-assessment, i.e. An individual's assessment of himself, his capabilities, qualities, and place among other people is certainly one of the basic qualities of a personality. According to the author of the Short Psychological Dictionary, it is she who largely determines relationships with others, criticality, self-demanding, attitude to success and failure. Being nuclear in quality, a person's self-esteem depends on many factors. However, psychologists have long used the so-called "James formula where Self-esteem = Success / Aspirations

It follows from this simplified but very clear formula that it is possible to increase self-esteem by either maximizing success or minimizing failures, because the discrepancy between claims and real human behavior leads to a distortion of self-esteem and, as a result, to inappropriate behavior fraught with emotional disruptions.

Personal characteristics of a woman

1. The "I-concept" of a woman "I-concept" of a woman is determined by social experience, and further acts as a prerequisite and consequence of social interaction. The components of the "I-concept" of a female individual should be: "real-Self a representation of oneself at a given moment of existence in time, a reflection of bodily and spiritual attributes, behavioral realization; "ideal Self what, in his opinion, the subject under study should become, focusing on moral norms of society; The "dynamic self" is what a woman firmly intends to become in a concrete reality; the "fantastic Self" is what a female individual would like to become in virtual reality, implying derivatives of irrational imagination. The formation of the "I-concept" of a woman, being conditioned by the socio-cultural context, arises in the circumstances of identification and interaction, during which the subject under study looks like a mirror at another individual and thereby adjusts, clarifies, corrects the images of his "I". The identity represents the identity of the "Other". The formation of an adequate "I-concept and, above all, self-awareness, is one of the indispensable attributes of the phenomenon of becoming a woman's personality. Modeled with the help of the "I-concept the actual "I" is a unique, vital personal center that contributes to the individual evolution of the subject. The actual "I" concentrates all the essential forces of the subject under study, and approaches the concept of "self" in its meaning. As A. Maslow believed, "identification of the higher Self with the higher values of the outside world means, at least to a certain extent, merging with the Non-Self. However, the latter applies not only to the natural world, but also to other people. In other words, the most valuable part of the "I" of such a woman will be similar to the most valuable part of the "I" of other self-actualizing people. Such "I's" partially coincide."

Having constructed the "I-concept" and begun to make decisions to actualize the "I" a woman gradually acquires integrity, independence, and then the "Other" is no longer necessary to feel full of being and self-sufficiency, the obsessive need to look for "You" in the crowd disappears - someone who can fill her individual being, give it meaning.. She learns to appreciate her own abilities, talents, needs, intelligence, beauty, femininity; to distinguish love, as a thirst to belong to someone, from love, which is spiritual mutual expression and mutual creation.; to understand that the involvement of "I" with "You" is a relationship in which the self is revealed in relation to the other and to the world [5].

2. Women's individual freedom In most cases, when talking about women's freedom, they mention: legal, economic, political, religious freedoms, freedom of speech and assembly, but what is desired in the daily reality of the vast majority of women is precisely emotional freedom and freedom to manifest their specific individuality and mentality, freed from the pressure of male authorities. The daily reality of women in many countries of the world is burdened with fear. This is the fear of not having enough food and money for yourself and your loved ones, the fear of losing a job that provides not only a source of livelihood, but also ensures social success and prestige, fear of the opinion of subjects of small society (neighbors, colleagues), fear of contempt, pain, aging, fear of never not knowing love, not being a lover, the fear of unplanned pregnancies, the fear of losing a husband and desired children, the fear of state and criminal authorities and their arbitrariness, and, finally, the fear of death as Nothing.

Fear is the fear of losing any attachment: to objects, subjects, to being itself, and having attachments, a woman is not free.

Since the female mind, subject to constant fear, is in turmoil, the individual is in conflict with himself, and therefore his mind becomes perverted, prone to cunning or aggression. A woman predisposed to fears is unable to move away from the mechanical

patterns of thinking instilled by a certain social environment, stratum, and therefore tries to protect herself by cunningly manipulating other individuals, often resorting to violence. And her mechanical mind cannot suddenly come to realize the need for individual freedom and comprehend the paths leading to it.

In order to get rid of fear, a woman must decide whether she really wants to be free and what "being free" means to her. Most often, freedom from something specifically uncomfortable, unpleasant, and undesirable may be implied here, while maintaining the familiar contours of being satisfying and enjoyable. But in the real world, there is a connection between fear and pleasure. One is impossible without the other. But a female individual can embark on the path of freedom if she starts by getting rid of the fear of being and dying. A mind freed from fear is capable of great things. In the present reality, a woman must constantly assert and defend herself in order to feel her reality, which, as it were, opposes the world as its "negativity as a denial of her individual freedom, and, consequently, the subject under study can exist only by continuously winning her free existence from something or someone that imposes a ban on it.

As you know, some women are no longer satisfied with family life and its concerns; they no longer want to be handymen only in the private sphere. In their thirst for new experiences, other opportunities, and social activities, they turn to everything that seems socially prestigious to them, with the prospect of individual growth, but which can sometimes lead far from the true vocation of being, turning into an existential fiction. However, by embarking on the path of searching for values and choosing them, a woman creates herself as a person.

A woman's individual freedom can be considered as freedom from the reality that restricts a woman. This is possible and prevents most modern women from getting married and starting a family.

Family. The impact of marital status on self-esteem

1. The concepts of "family" and "marriage". Their main features are the family - the most important of the phenomena that accompany a person throughout his life. The family is the most important social environment for personality formation and the main institution of psychological support and upbringing, responsible for recreating a certain way of life, way of thinking and relationships. Antonov defines a family "as a community of people based on a single family-wide activity, connected by ties of matrimony - parenthood - kinship..." Traditionally, the "core" of a family is considered a married couple with the addition of children, relatives, and parents of spouses to the "core" [9].

The family performs such functions, to which the family was forced or adapted in certain historical circumstances. The specific functions of the family that persist through all changes in society:

- 1 birth of children (reproductive function)
- 2 content (existential function)
- 3 parenting (the function of socialization).

The non-specific functions of the family include:

1. accumulation and transfer of property, status;
2. organization of production and consumption;
- household; recreation and leisure;
- taking care of the health and well-being of the family;
- creation of a microclimate conducive to stress relief and self-preservation for everyone, etc. [7].

In order for family functions to be successfully implemented in the process of interaction, family members must perform certain roles, such as the role of mother, father, child, grandmother, grandfather, etc.

The family is created by the parent-child relationship, and marriage turns out to be a legitimate recognition of the relationship between a man and a woman, which confirms the form of cohabitation or sexual partnership between them.

Marriage is the acceptance of marital social roles. The famous psychologist A.B. Dobrovich identified a group of motives that motivate a person to marry, which are most often not realized. He refers to them as:

2. Community of interests, when a coincidence of interests, a common passion is mistaken for kinship of souls;
- wounded self-esteem, which motivates to achieve the "cherished" at any cost, stimulates excitement and thirst for victory through possession of the "rebellious";
- the inferiority trap, which combines the attitude of gratitude and a sense of fulfillment "last chance";
- intimate luck, when success in a sexual relationship comes down to anticipating a good marriage;
- mutual accessibility, which is very attractive in premarital relationships;
- pity, which is also in the variants of guilt and duty, is perceived as "one's own valor" and allows one to play a very noble role on the stage of life;
- decency, when marriage is stimulated by the opinion of the closest environment and responsibility to it;
- it is beneficial when a person finds shelter, financial and material well-being through such a union;
- revenge, when choosing a partner and getting married is done "to spite the offender";
- fear of loneliness, when a marriage is performed in the role of salvation from their problems, from themselves, from the fear of a future life.

These motivational modifications can be conscious, and then, provided that people are not lying to themselves, their intentions are serious, and responsibility for family life is fully accepted, there is a chance that a marriage that started from such positions can be successful [8].

Favorable qualities for marriage (for men and for women):

1. optimism and emotional vitality;
2. diligence;
- the ability to perform subordinate roles while maintaining one's own judgment;
- benevolence and compassion;
- the ability to handle money.

It is also possible to single out separately the qualities of men favorable for marriage.:

1. The ability to take responsibility;
2. The ability to have fun leading others;
- self-confidence; concern for maintaining equality in communication;
- the ability to notice details.

Qualities of women favorable for marriage:

1. The ability to provide emotional support;
2. The ability to take pleasure in helping others;
- calm attitude to advice (husband, mother-in-law);
- lack of competitive tendencies;
- lack of excessive romanticism.

According to Jung, marriage has a number of features: the purpose and content of marriage act as an awareness of unconscious motives and influences;

the inevitability of creating a happy marriage through the transformation of unconscious motives into conscious ones;

the possibility of establishing psychological relationships in marriage only in the second half of life; a view of the conflict atmosphere as an indispensable precondition for awareness.

Beyond the scope of analytical psychology, researchers identify three large groups of marriage motives. The first group

includes emotional and ethical motives, the second – motives of self-realization, the third – motives of duty and duty. Probably, the decision to marry is determined by the totality of marital motives, just one of them becomes the leading one. This motive is often love[7].

2. Realization of individual needs in marriage A woman's self-esteem, family status, and the sphere of family life are closely related to meeting certain needs of its members. Discussing the functions of the family, one can agree with the opinion of N. Ya. Solovyov, who believes that "there are as many functions of the family as there are types of needs in a stable, repetitive form it satisfies."

According to G. Navaitis, the following groups of family needs can be identified:

1. Creation and maintenance of the material conditions of family life;
2. Needs for love and care related to motherhood;
3. The need for psychological and physical intimacy;
4. The need for family communication [9].

Based on this division, the main spheres of family influence are clearly identified: everyday life, children, intimacy and family communication. The needs that are satisfied in the family can be realized outside the family, but only the family can combine and satisfy all these needs. According to L. A. Korostyleva, women have almost the same view of what the family provides as men.

1. Serves as a support in difficult times.
2. Relieves loneliness.
3. Brings happiness from mastering a new role as a parent.
4. Regulates intimate life.
5. Improves daily life and nutrition.

Somewhat different data was obtained by W. Harley (1992), who identified five basic needs for husbands and wives, the fulfillment of which spouses expect from each other.

For men, it's:

- 1) sexual satisfaction,
- 2) a vacation companion,
- 3) the attractiveness of the wife,
- 4) household management,
- 5) moral support from his wife.

For women, the basic needs are:

- 1) romantic atmosphere in the family, tenderness shown by the husband,
- 2) the need for communication (the opportunity to talk to her husband about everything that happened during the day),
- 3) honesty and openness in your relationship with your husband,
- 4) financial support of the father of the family,
- 5) dedication to the family (the role of the father).

The failures of men and women in building a family, according to W. Harley, are ignorance of each other's needs, and constant dissatisfaction with at least one of the needs leads to extramarital affairs.

Since men marry an average of 2.5 years later than women, there is a fairly large "shortage of suitors" over these years, and if there are no problems for 18- to 19-year-old girls to get married, then there is a certain shortage of suitors for women aged 20-25. However, they compensate for it by marrying 25-29-year-old men. But it becomes even more difficult for a woman aged 25-29 to create her own family. It is no coincidence that about one fifth of these women are single, as their potential husbands have been intercepted by younger women.[8] When choosing a partner, women tend to be more picky than men. Women perceive a man as a mature person, appreciate their intelligence, culture, intelligence, kindness, decency.

In general, women take marriage more seriously than men. According to the 6th All-Union Census of the USSR, there were 2.5

million more married women in the country than married men, therefore, 2.5 million men who joined women did not consider themselves married.

Currently, young people generally have a marriage mindset, but the number of people who think otherwise is growing. The minority skeptical of the institution of marriage is growing in numbers in all countries of the civilized world. According to R. Sieder, a survey conducted in 1978 in Germany showed that approximately 18% of all unmarried people find it attractive to remain "independent and independent in principle." In 1981, in one youth survey, 13% of young respondents said they did not want to get married, and 7% did not want to have children. Since then, skepticism seems to have grown even more. 57% of Russian girls and only 5% of Swedish girls believe that marriage is necessary for a woman. Only 3% of Swedish girls and only 28% of Russian women worry about the possibility of never getting married, while 38% of Russian girls and only 1% of Swedish women worry about the possibility of never having children (O. Zdravomyslova). Presumably, skepticism is mainly generated by the experiences of young people from their families, their parents' attitudes towards them, and observations of marital problems and conflicts throughout childhood. From her diary entry: "She always scares me with the future: "How are you going to live?! The first man will do whatever he wants to you, evil people will laugh, the bosses at work will push you around, the husband will just kill you or leave you, such a fool..." She imposes her fears on me." Such attitudes increase the willingness of young people in their own lives to look for alternative forms of its organization.

Living alone is a historically new phenomenon. The dramatic change that has taken place is particularly pronounced in large cities. More and more men and women at a "suitable age for marriage" decide to live alone. In terms of social infrastructure, this is made possible by a well-developed network of services and technical assistance in large cities. Single people have decided to live in a monovariant for various reasons, among which are:

1. The growth of a woman's education, which sometimes dramatically changes her views on self-realization, she longs for and seeks opportunities to take place in the professional field, in the field of spiritual pursuits, in the field of serious hobbies – these attitudes "lead" a modern woman away from burdensome, in her opinion, family ties. In addition, getting an education sometimes takes a lot of time, while a woman skips the period of giving birth to a child. Arguments about purpose don't work in this case.

2. The predominant number of women of marriageable age (one of the reasons is the high mortality rate of the male population, including as a result of accidents, murders, and military operations), i.e. inevitably some women will remain celibate anyway, resulting in an increase in the number of women who initially refuse to participate in the "pursuit" for marriage partners and potential spouses.

3. The point of view, which is widespread in some segments of the population and corresponds to some aspect of reality, that it is easier to live alone. One of the reasons is economic: rising unemployment, delayed salary payments, lack (or insufficiency) of state support for the family, uncertainty and instability of the future, and the high criminality of the current Russian situation. The benefits of the psychological comfort of living in a family are outweighed by the costs of the socio-economic state of affairs in family policy.

David Berne has another point of view on why people are in no hurry to get married. He cites the reasons for negative attitudes towards themselves and life, which are "destroyers" of emotional relationships. The most common among them are: thinking in terms of black and white extremes; a tendency to a high level of generalization ("this always happens, you're always bothering, I'll never be able to do this"); the use of a negative

filter, concentration on failures, mistakes and blunders, constant criticism;

downplaying positive factors, discarding any positive; the habit of jumping to conclusions, negatively interpreting events and phenomena based on "mind reading" ("he definitely wanted to say that I'm not fit for anything...") and "negative clairvoyance" ("probably, nothing will come of it and it will be even worse");

the use of the "inverted telescope" method: the close and accessible is downplayed, and the unattainable and remote is exaggerated; perception of the world solely through emotions; excessive fascination with the words "I must" and "I must which completely displace "I want "I need "I like";

putting up "labels" as generalized assessments of one's own or someone else's behavior, personal qualities, abilities, etc.;

the habit of taking the blame for events and situations (especially those involving loved ones) that are beyond your control.

It is known that the attitude of loneliness, life in a monovariant may not be lifelong. It is noted that in women it can change in 30-35 years, and in men 40-45 years, when frantic attempts are made to find a partner and find a life partner. In general, the problem of loneliness remains one of the little-studied topics in Russian psychology.

It should be added that according to the results of the study, it was found that women tolerate loneliness more easily than men.

Study of self-esteem of women with different marital status

The purpose of our work is to identify the relationship between self-esteem and marital status of women. The object of the study is women aged 22-26 years. The subject of the study is the level of self-esteem of the subjects

Research objectives

To analyze literary sources on the psychology of self-awareness, the psychology of family relations;

To conduct a comparative analysis of the self-esteem of women with different marital status; . Analyze the results of the study;

1. Sample description A total of 20 people participated in the study, these are women aged 22-26 years, of which 10 are women who are officially married and satisfied with their marital status, and 10 are unmarried women who currently do not have serious relationships with men.

2. Description of the diagnostic material "SELF-ASSESSMENT SCALE" METHODOLOGY In order to determine which group of subjects (women who are married or unmarried) has higher self-esteem, we used a test questionnaire. It contains 32 judgments (Appendix 1), about which there are five possible answers, each of which is encoded by points (very often - 4 points; often - 3 points; sometimes - 2 points; rarely - 1 point; never - 0 points). In order to determine the level of self-esteem, it is necessary to add up the scores for all 32 judgments.

THE "SELF-ASSESSMENT SCALE" METHODOLOGY In order to determine which group of subjects (women who are married or unmarried) has higher self-esteem, we used a test questionnaire. It contains 32 judgments (Appendix 1), about which there are five possible answers, each of which is encoded by points (very often - 4 points; often - 3 points; sometimes - 2 points; rarely - 1 point; never - 0 points).

In order to determine the level of self-esteem, it is necessary to add up the scores for all 32 judgments.

Interpretation of the results The sum of scores from 0 to 43 indicates a high level of self-esteem, in which a person, as a rule, is not burdened with an "inferiority complex reacts correctly to the comments of others and rarely doubts his actions. The sum of the scores from 43 to 86 indicates an average level of self-esteem, in which a person rarely suffers from an "inferiority complex" and only occasionally tries to adjust to the opinions of others.

The sum of scores from 86 to 128 indicates a low level of self-esteem, in which a person painfully tolerates critical remarks about himself, always tries to take into account the opinions of others and often suffers from an "inferiority complex." The study was conducted individually, each subject was given a form, and he himself noted the appropriate answer on the form.

After carrying out this technique, the following results were obtained, presented in the table (Table 1): Table 1

Table 1 Number of testable married women not testable women 1 2 3 4 5 6 7 8 9 10 33 36 35 36 29 55 50 27 49 62 62 71 55 57 55 67 46 59 43 39 According to Table 1, the following results were obtained: In the group of married women: 60% of the subjects have high self-esteem, which indicates that most of the group does not suffer from an "inferiority complex reacts correctly to the comments of others and rarely doubts their actions. 40% of the subjects have an average level of self-esteem, which indicates that they rarely suffer from an "inferiority complex In the group of married women: 80% of the subjects have an average level of self-esteem, which suggests that the vast majority of unmarried women may experience an "inferiority complex" under certain circumstances. 20% of the subjects have an overestimated self-esteem. As a result of the data obtained, it can be assumed that the average level of self-esteem in the group of married women is higher than in the group of unmarried women. To confirm the reliability of the diagnostic data obtained as a result, we applied the Mann-Whitney criterion, as it determines whether the value termination zone between 2 rows is small enough. The smaller the definition area, the more empirical the values of the Uemp criterion are, the more likely it is that the differences are significant. The criterion determines whether the area of intersection of values between two digits is small enough. The smaller the area, the more significant the differences are. The lower the empirical value of the Uemp criterion, the more likely it is that the differences are significant.

Let's apply the Mann-Whitney-10-10 criterion.

The final data is shown in the table (Table 2): Table 2 No. testable married women not testable women 1 2 3 4 5 6 7 8 9 10 33 36 35 36 29 55 50 27 49 62 62 71 55 57 55 67 46 59 43 39 17,5 62 71 55 57 55 67 46 59 43 39 17,5 20 13 15 13 19 9 16 8 7 Sum of 72,5 137,5 The total sum of the ranks: $72.5 + 137.5 = 210$ The equality of the actual calculated sum is respected. Next, we will carry out statistical hypotheses that we will test in the course of mathematical processing.: In the group of unmarried women, the level of self-esteem is not higher than in the group of married women. H1: The level of self-esteem in the group of married women is higher than in the group of unmarried women. In accordance with the next step of the algorithm, we determine the empirical value of U: $emf = n_1 n_2 + n_x(n_x + 1) - Th_{amp} = 10 \cdot 10 + 10 \cdot 11 - 137.5 = 100 + 55 - 137.5 = 17.5$ Where n_1 is the number of subjects in sample 1 is the number of subjects in sample 2 is the largest of the rank totals subjects in the group with a higher total of ranks According to the table $crit = 27$ ($p < 0.05$) ($p < 0.01$) Answer: H1 - accepted As a result of mathematical analysis, the following results were obtained, the hypothesis H1 was confirmed- The level of self-esteem in the group of married women is higher than in the group of unmarried.

Conclusion

In conclusion, we can say that after conducting the study, our hypothesis that married women have higher self-esteem than unmarried, single women has been confirmed.

By nature, most women ask themselves questions such as "Who should I connect my life with? What kind of relationship is optimal for me? Do I want to have children, and if I do, how many?" And also: "What exactly makes me feel satisfied?" [4]. During this period, we find ourselves susceptible to maximalist sentiments, extremely simplifying reality, idealizing the future. And only some of us think and set the first goal to achieve success in our careers. We do not mean that women who want family happiness first of all have not achieved anything in their lives. It's just that starting a family comes to the fore for them. Even many successful women, TV presenters, businesswomen, singers, actresses, often say in their interviews that they became real women only when they started a family. After all, the new roles that have been mastered in this regard are something interesting, from some point of view incomprehensible, but very pleasant new formation, at this moment a woman directs all her efforts to solve pressing problems and she simply does not have time for introspection, we now mean women who are satisfied with their family life. Yes, one can quite assume that women who are single but successful enough also do little self-criticism, but this, in our opinion, is erroneous, a woman with her irresistible desire for work hides the fear of returning to the idea that she is alone.

This is a relevant topic today, because more and more women are saying that they don't need men for life, that they can handle everything on their own. But by nature, a woman is primarily a keeper of the hearth, a wife, a mother, in our opinion, sooner or later a woman realizes that she is truly happy when she has a family, a beloved husband and children, then she is overwhelmed with a sense of pride and her self-esteem increases.

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