

## PSYCHOLOGICAL ASPECTS OF CIVIL MARRIAGE

**Partyko Neonila<sup>1</sup>**

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I.V. Bestuzhev-Lada, A.K. Vyshnevskiy, L.V. Kartseva, I.S. Kon, St. Stankunene, L. B. Schneider and other researchers consider that a civil marriage is an alternative form of marital and family relations as a new form in the wreckage of the old traditional patriarchal family. And such researches as E.G. Eidemiller, V.V. Yustytskis) consider the unregistered civil marriage as a result of a family crisis, manifestation of its dysfunction while V.N. Druzhynin – as abnormalities [6, p. 411], warning about the possibility of disappearance of the family lifestyle, emphasizes the need to strengthen the family's foundations of being. The gender system was studied by I.A. Zhrebkina, I.O. Holovashenko, I.V. Lebedynska, T.M. Melnyk, N.D. Chukhym while P.P. Hornostay, O.M. Kikinezhdi, L.E. Semenova and others have studied gender stereotypes and gender roles.

The purpose of our study is the revealing of the psychological aspects of civil marriage. A quarter of respondents are in the zone of normative inconsistency, because their inherent status captures differences with the normative representations of society. Proceeding from the fact that they implement practices that they themselves consider abnormal, they become more sensitive to imbalances, are more likely to experience risks. Responsibility for gender equality (from the answers to the question "Who should solve the problem of inequality of men and women in Ukraine?"), the supporters of civil marriage are less likely than the official representatives of the state (18,0 % and 26,0 %) and other social institutions [4; 5]. They are more likely to hope for a family (64,5 % vs. 35,5 %) in solving the problem of equality, since they neglected the state institution of registration of marriage relations in their own practice. The problem should not be solved by 22,0 % living in civil marriage and only 14,0 % – in the official although the problem is recognized more often by those who did not dare to register their relationship.

One can say that the refusal of an official marriage is not only a consequence of the expansion of gender equality, but also a way to cope with the risk of gender inequality.

Civil marriage is more likely to be stimulated by the increased social status of women (it is believed that career growth is higher among women: 19,0 % – among those who live in official marriage and 23,0 % – in civil one), increased vital tone (more women are engaged in sports: 10,0 % – of official representatives and 17,0 % – of civil marriages). Women in the civil marriage are more involved with children than in the official (64,0 % and 55,0 %) – most likely it's not about common children, but about women's children from previous partners. Here one can formulate another problem of civil marriages – the nature and content of parental roles, relationships

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<sup>1</sup> Lviv Polytechnic National University, Ukraine

with non-native children. The civil marriage leaves a woman under pressure from her choice of “family or career”.

Unemployment is equally estimated by both representatives of the marriage, and the employment opportunities are more likely to be attributed to men by the representatives of civil marriages (54,0 % and 47,0 % respectively). This is another manifestation of normative dissonance. The adherents of the civil marriage more often believe that men have more opportunities to choose any profession than supporters of the official one (33,0 % and 20,0 %). Men with a higher professional (social) potential tend to civil marriage – they can more easily afford civil marriage. They are more confident, they have more social resources. Men less need to strengthen their social status through the family, they have more opportunities to confirm their status through work and other forms of social activity.

Self-development, education and health do not affect the issue of the nature of marriage. Both of them equally perceive the opportunities of men and women as equal. The autonomy of the civic position of men and women is more respected in civil marriage. Civic position in civil marriage is perceived as sovereign and equal.

If we consider the family as a subject, then the civil marriage is a bifurcated subject – the partners are more independent in expressing their position. This difference exists at the level of the trend. Women are more likely to implement masculine features in the civil marriage.

Consequently, civil marriages give a sharp sense of inequality, because answers to direct questions are not a description of the real situation in the family, but only its subjective experience. The threshold of sensitivity to inequality is lower than that of those who live in civil marriage.

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