

The Process of Deinstitutionalization of Marriage: A Phenomenological Exploration

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Abstract

With a qualitative approach and using the phenomenological method, the present study aims to understand the process of deinstitutionalization of marriage. A total of 14 participants were selected by purposive sampling and with the strategy of criterion sampling. A semi-structured and in-depth interview was used for data collection. Analysis of the findings shows that 12 main themes in participants' experience are the following: change in life and habitus as underlying the malformed circumstances; reluctance towards permanent marriage; ambivalent feelings; lack of life skills and cohabitation before marriage; sexual attraction and need; single life; circumvention of family laws; deconstruction of values; distorted identity; replacement of determinist actions with calculative actions; confrontation with the Other; and rethinking of one's experience. These are the central and common themes pointed out by the individuals about white marriage as a component of western lifestyle. Unbelief in formal marriage, freedom of choice, right to one's body, lack of job security and insufficient income, getting to know more, and lack of trust are among the main interpretations of the formation of white marriage.

Key Words: white marriage, distorted identity, lifestyle, family, deinstitutionalization, phenomenological.

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monies each manifest some of the beliefs of the people in the region. The research findings show that the symbols in these rituals have for the most part a function of escaping from the indeterminacy of future. Furthermore, the study of these symbols shows a few important cultural traits of Tunikabun's people that make a breeding ground for fortunetelling: an optimistic attitude towards future, bonding with nature, little acceptance of indeterminacy, and patriotism.

Key Words: symbol, sign, cultural anthropology, symbolism, functions of symbols, acceptance of indeterminacy, lifestyle.