



Causes of aberration phenomenon of white family in Tehran in 2013-2014

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ABSTRACT

Objective: Family since the beginning of history was as the main social institutions, infrastructure, communities and the origin of culture, civilization and human history. In the recent decades, several changes had in the pattern of sexual relations, Iranian society Tehran already significant developments in the field of values and beliefs of young. **Methodology:** Researches showed that sex before marriage is increasing in Iran. One of the new species of pre-marital relationships between male and female relationships in major cities such as Tehran-based white marriages increased. This model refers the two partners living together without marriage to each other and in this kind of marriage between two persons of unknown duration to establish a link to the social and legal legitimacy. **Results:** The purpose of this study, which was prepared using a questionnaire and fieldwork and analysis was also conducted to SPSS statistical methods, the answer to this question is, what subjects and factors and conditions that pave the way to social, economic and cultural rights in the emergence of relations between 2013-2014? In this study, with 35 boys and girls who have experienced Cohabitation relationships were interviewed. **Conclusion:** Research findings show that white married in the years in Tehran, Iranian modernity and change the process values of society, Tehran metropolitan globalization, unemployment and job insecurity and emotional issues between the parties and the rules and responsibilities of marriage is a legal duty; processes that are amazing changes that have led to a new pattern of "white marriage" in Tehran between 2013-2014.

1. Introduction

Family since the beginning of history was the main social institutions, infrastructure, communities and the origin of culture, civilization and human history. Addressing this sacred and fundamental cornerstone and guiding it to its rightful place, always the improvement of the human family and failing that would get away from real life and fall into the abyss. Islam as a school of man-made, the most attention are a great family. Hence, this sacred institution considers training center.

1.1 Problem statement

In this family is common in the West, meaning "Cohabitation" also known as a link between the two is established for uncertain time that lack of social and legal legitimacy. White wedding white family as a phenomenon that male and female housemates living together without the bond between husband and wife. White marriage, commitment to a partner, the emotional aspect is not legal (Abbasi-Shavazi and Askari-Nodoushan, 2012).

In the meantime, one of the most extreme forms of relationships before marriage patterns of white marriage appearance; and proof of cohabitation Many researchers in Iran and especially in Tehran is a growing trend. (Due to the sensitivity of accurate statistics on the prevalence of this type of family is in

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Iran). A model of the relationship has deep root in western and is created by social and economic development of mid-twentieth century in these countries (Sharifi et al., 2012).

These families lack social and religious legitimacy that are in development still have not found a solution to their challenges, unlike the European Communities. Because much wider with this form of the family, the challenge is also to some extent been solved. Also, for both men and women have their own stress as well, because this life has no legal basis and social controls on women and men is intense (Abbasi-Shavazi and McDonald, 2012).

This kind of life has very destructive consequences. For example, if a child is born his future be like? What will be the future of girls in lifestyle? And social prestige is still debated. However, in this study, the causes of this aberration phenomenon (white family) will be discussed in Tehran.

1.2 Importance and necessity of research

The importance of this issue is not limited to the western advanced countries. In non-Western societies and developing socio-economic transformation and modernization process, especially in urban environments and the development of modern culture, the different layers of society the family is affected. Perhaps the first effects of modernity on the family to nuclear family has been widespread restructuring, but this new structure, gradually, in accordance with the requirements and needs of modern society, has undergone certain changes in the conditions of the past few decades it is totally different (Aghajanian et al., 1992).

The new status of the loosening of family ties, relationships devoid of power within the family, loss of family stability, low power family norms to control and regulate the behavior and relationships of family members, undermining the emotional relationships among family members, disorganizing the traditional system, divided no substitution and acceptance of new military roles and effective and the occurrence of many events and phenomena that led to permanent monitoring of the works and possible damages resulting from these developments represent inevitable (Azad Armaki and Saei, 2012).

2. Materials and methods

2.1 Research purposes

1. White Family phenomena from the perspective of family law in Iran
2. Social Factors affecting the development of the white family in Tehran
3. Economic Factors affecting the development of the white family in Tehran

2.2 Research questions

1. White family what it means and what is the position in the legal system and jurisprudence?
2. What is reason of this established community spread in Tehran during 2013-2014?

2.3 Research hypotheses

1. It seems that the families of the headboard no legal value and is recognized in the jurisprudence.
2. Economic and cultural factors seem to be the most important component in the development of the social facilities.

2.4 Research Method

Considering that the aim of this research is to identify factors affecting the development of the White family aberration phenomenon, qualitative methodology as the dominant methodology and underlying theory. (Inductive and exploratory research) In this type of method approach is based on understanding, interpretation, understanding the social world from the point of view of subjects studied and their meaning in the social world and the reality of their own construction.

The variables studied in this research are as follows:

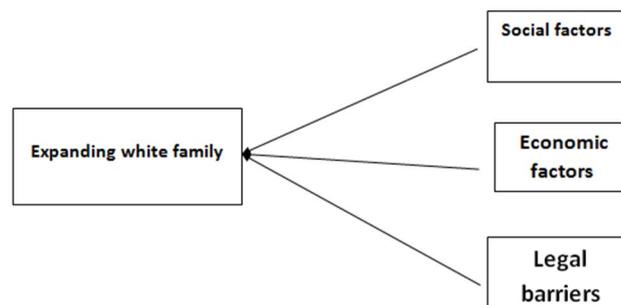


Figure 1. Research variables

3. Discussion and results

3.1 Statistical society, sampling method and sample volume

Statistical society of this research includes all youth and middle-aged people in the 2013-2014 in Tehran have experienced life as a white family. Sampling method in this study using purposive sampling and snowball done.

3.2 Methods and tools to analyze the data:

Analysis method of the data is descriptive - analytical study.

3.3 The concept of family law

Articles concerning family law, the Persian date 1934 to April 1945, based on jurisprudence and civil laws in some European countries, especially Switzerland, in the second volume of Iranian civil law was drafted (Delkhamoush, 2009).

The family is not defined in the Civil Code and other laws in Iran, but in ways it has been referred to the purpose of family law is in this branch of law, with regard to issues such as materials and functions of the institution of the family members (such as the preservation of the breed, emotional and psychological needs of the members and the establishment of protection and care for children), Family members explained how legal relations, and rights and obligations towards each other is determined.

3.4 The family, in particular the concept of the nuclear family

Family in particular concept consists of wife; husband and children in their care often live together under the chairmanship of husband and father. Criterion of the same family is headed by a person on its members (Ehsani and Gheissari, 2009). President of the husband and father is a unity and harmony in the family and its members creates a group consisting of several people and makes homogeneous. Based on this concept of the family, that paragraph 3 of Article 16 of the 1948 Universal Declaration of Human Rights declares: The natural and fundamental group unit of society is the family and the right to protection by society and the State.

According to Article 1105 of the Civil Code, which states that the husband is the head of the family relations between spouses, (Men vote women's) family in the narrow sense is concerned.

3.5 History of white marriage or Cohabitation

In the recent decades, the institution of "family" in the world's major developments; the changes that have its roots in the "sexual revolution" of the late 1960s in Europe and the US sought.

Revolution began to change in sexual discourse and a fundamental change in attitudes, behavior, and sexual behavior in many Western countries. One of the important results of the sexual revolution in the West, spreading sexual relations before marriage in this country has gradually spread to other parts of the world (Maghzi et al., 2007).

3.6 The concept of marriage white

White marriage words combination of the word "marriage" and "white" is a nice break for someone who does not know the combination is attractive and a simple marriage, intimate and beautiful in his mind and the audience is unaware of reading headlines about the inconsistency. But in fact, words and meaning of cohabitation indicates no commitment and strength of its own and both sides are not committed to the responsible do not know much abuse it (Matlabi et al., 2013).

The origin of the words "white marriage" is a tool of social dignity and normalizes an inappropriate relationship with Iranian religious culture, for warding off people of Iranian Islamic lifestyle and social legitimacy and tries not legal. Boys and girls living under one roof without marriage may be addressed such topics as sexual or emotional and psychological needs, but it cannot be called marriage (Safarinejad, 2008).

3.7 Muatati marriage indicates the White marriage, from the perspective of jurisprudence

Marriage without the legal term "Muatati marriage" is the name of the scholars doubt the authenticity of such a marriage and cannot be described justification for it. Maty marriage, marriage to a family, the right to enjoy and the relationship between men and women signed marriage, but no verbal offer and acceptance (Rashedi et al., 2014). So white legal marriage in this sense depends on the integrity of marriage is based on Matat. Imam Khomeini indicates Muatati marriage definition says: If men and women together to talk and wants to marry a man and woman leaving the house, for example with the dowry, parity establish between men and women also accept a subservient woman in her home, then marriage is Muatati.

3.8 Theory marriage opponents Muatati

On the other hand, Muatati marriage indicates nullity theory in the jurisprudence of great credibility. Almost all jurists way against the marriage debate, the need in terms of offer and acceptance are emphasized. For example, Imam Khomeini, in this regard stated:

(Permanent and temporary marriage is twofold, and each needs to be verbal contract that includes the offer and acceptance.) He also stressed that single heart consent of the parties is not sufficient and there Muatati in most transactions, the marriage is not enough. (This is also true in the field of marriage white. This means that the parties consent to the marriage, but it is not intended to legal marriage for marriage so marriage therefore applies.)

3.9 Temporary marriage and white families in the Iranian legal system

Marriage or civil marriage law has no specific definition and perhaps evidence that has led to legislator requires that this definition does not, but perhaps the diversity of effects of marriage and the missing elements and the main elements of this contributes to the problem. In vocabulary marriage means is attached to and join in legal terms it is defined as follows: "Marriage is a contract by which men and women living with a partner and united together, form a family."

On this definition of the problem may be that this definition is not comprehensive because it does not include temporary marriage, but it can be said in response that the family is considered a form of temporary marriage, this type of marriage in terms of family stability, such as marriage and gender cooperation and solidarity in the permanent marriage is far more than a temporary marriage (Saraei, 2007).

3.10 The definition of temporary marriage and the pillars and their effects

According to the 1075 law, marriage is when interrupted for a certain period of time. Detailed definition temporary marriage can be said:

"Marriage and temporary marriage is that a man marriage a woman who is not his legal impediment for certain specified dowry to marry and upon completion of the fixed term, women and men are separated from each other without the need to have a divorce.

3.11 Compare nullity of marriage temporary marriage without stamp white

Civil Code Article 1087 it stated that the concept of temporary marriage is contrary to the express ruling, of course also issues temporary marriage with permanent marriage is different from civil law here, but not of the future can be inferred. A few more notable:

1. Expressing offer and acceptance of marriage can be three words, marriage, couple and marriage as well as the exact time and dowry and can be used fully and dowry the object or interest or right of financial rights. But in any case should be out by lawyers or weight or number or view or detailed descriptions of any ambiguity are empty white marriage is no ambiguity that this is not the exact dowry...
2. Temporary marriage contract as soon as a permanent marriage, the wife is dowry and owner must pay even if the demand for his wife who married in white does not look like this.
3. If be done no near-term is defined in the contract expires, during this period the woman is not to pay any action that hinders the enjoyment of couples bear the dowry the pair.

3.12 Check white marriage and temporary marriage legally

In that it Cohabitation is not marriage, no doubt, and the assumption that by mutual consent with their real intention now is to be able to put a temporary contract into a permanent contract, in the absence of registration in the register of official documents, not legal and according to the Penal Code for couples, sentenced to one year imprisonment penalty, prescribed and in Article 21 Family Protection Law 2012 recorded a temporary contract or agreement between the parties in the case of pregnant woman when signing a temporary contract or enter into stipulation is required.

So if people only agree to this kind of life they choose, such an agreement contrary to public order, morality and illegitimate, which acts as an illegitimate and forbidden act in accordance with Article 637 of the Penal Code can be prosecuted and punished and the illegitimate offspring of defined social rights such as education and birth certificate will be deprived of their natural parents was not hereditary and his wife will not be entitled to receive alimony and should not be expected for any abnormalities law, a legal vacuum in this area do not cover legal suits. It is anticipated marriage legally marriage.

3.13 Clinical study of white families in the city of Tehran in 2013-2014

The study of the development inform of the vast social changes in recent years. Nowadays, the distance between the "maturity" and "economic maturity" in Iran, especially Tehran has been more than ten years, the gap seems to be growing every day. However, the only legitimate way sexual relations marriage in Iran and now many obstacles in its way.

Currently, in the age of marriage in Iran for more than twelve million young people who have not married yet, most of the population is living in Tehran. Youth unemployment problem is the major problems of recent years in Iran and Tehran; an issue which has been the cause of many other problems. Nowadays, in Iran, especially in its capital, unemployment and lack of transparency future has created such fear in the hearts of young people, many of whom, academic higher education as the only hope for achieving decent work and make their selection;

Unaware of the fact that the decision to choose the worst option is the dilemma pits and wells; because, according to official government unemployment of university graduates in non-academics unemployment is ten times the capacity of the administrative section of the "super-saturation" is reached. However, the numbers of students in recent years (2005-2014) more than doubled in 2014, with more than five million students in the country are facing. As a result of this, the development of youth frustration of finding suitable jobs and consequently, desperate to marriage at the right age is a sense of failure that has been associated with the development of anomic states.

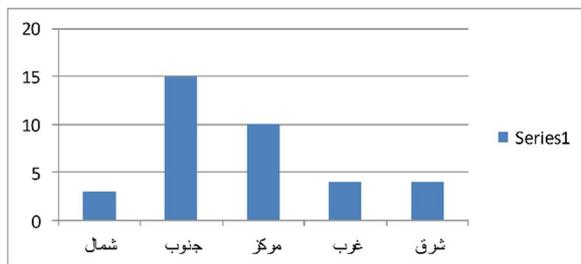
3.14 Check scattering white marriage

Since our statistical society is not readily available, so the number of populations we are 35 girls in the style of his adopted son, but what we are concerned in this chapter that reviews the geographical distribution of regional and Tehran and dispersion in the level of literacy and education.

3.15 White marriage the distribution of Tehran metropolitan area

(Dispersion of urban areas: the upper town - downtown, etc.)

In field research conducted in more southern areas had more people who were white families. (Southern areas of Tehran area (15, 16, 17, 18, 19) and the second to evolving medium and inner-city areas (zone 5, 6, 7, 8, 9, 10 and 11) were observed (1, 2, 3 and 4) are in the north.



North	South	Center	West	East
3	15	10	4	4

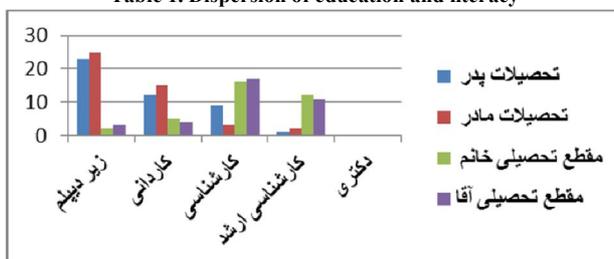
Figure 2. Scattering white marriage

The above graph shows that most people who live in this city live in the southern region and this for two reasons: low levels of economic costs down the city for a number of financial problems and because the condition of anonymity that these areas are used.

3.16 Dispersion in terms of education and literacy:

One of the things that we were interested in measuring this phenomenon is the same as measuring the dispersion of education and literacy, which is clearly seen in the following table.

Table 1. Dispersion of education and literacy



Education	Under diploma	Associate degree	BA	MA	Ph.D.
Father education	23	12	9	1	0
Mother education	25	15	3	2	0
Women education	2	5	16	12	0
Men education	3	4	17	11	0

Graph and table above suggests that the education level of parents who were surveyed statistical society, most of the nearly eighty percent of the school cycle and this shows that the parents could not have been adequate to meet their sexual needs, because the instinct of life developed in stages and provides the context awakening. This process is garlic naturally.

3.17 Social reasons for the spread of white families

Perhaps in our country, especially in Tehran heavy economic factors such as cost, distance from family and undermine the sentiments of many young people, religious beliefs are fading, the effects of virtual space and satellite programs and advertisers networks the West, benchmarking relationship further, irresponsibility and lack of commitment, the loosening of family ties and influence in the formation of the Cohabitation.

Many sociologists, psychologists and experts in different fields, this type of marriage and its consequences have been examined and detailed analysis we have due to our community's commitment to Islam and the rules-based Shiite, first proposed debate about this kind of life we lead, Islam and Shia scholars on the permissibility or impermissibility of proving that is the permissibility or impermissibility.

Several factors are involved in white tendency to marriage economic factors to the psychological, social and legal that we made that distinction with regard to the questionnaire and interviews regarding the involvement of the cases mentioned in the prevalence of this phenomenon will be discussed in Tehran in 2013-2014.

3.18 Sociological reasons

1. Migration Study
2. Generational conflict in Tehran
3. Satellite channels and Internet

4. Changes in the modern family

The diagram below shows the results of a questionnaire that the factors affecting the white marriage in Tehran obtained are mentioned.

Table 2. Social factors affecting the white marriage in Tehran in 2013-2014

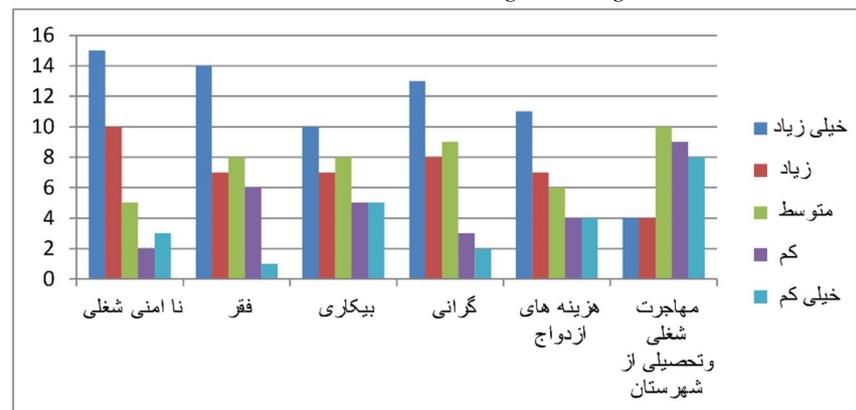
	Very high	High	Middle	Low	Very low
Lack of consistency to values	10	7	8	5	5
Instability to other marriage methods	15	10	8	5	2
Feeling high power in white marriage	10	11	4	4	5
Indecency	15	7	8	2	2
Family conflicts	14	11	3	4	3
Loneness in social relationship	12	11	7	3	2
High marriage age	10	14	5	4	3
Satellite networks	7	8	6	10	9
Urbanism and modernity	10	8	13	2	2
Tehran metropolitan	12	6	4	8	7
hopeless of society situation	13	10	6	4	2
Sexual disorders	16	8	6	3	2
Low expectation in this relation	15	11	5	4	0
Nominal relationship	12	8	7	5	3

3.19 Unemployment and job insecurity in Tehran

But the economic factor in the choice of marriage cannot white youth employment, then unemployment, job migration will lead him to a young person, obviously, in this situation, one even on the pretext of bringing to this marriage provides shelter his field sees. Unemployment since the institution of the family usually looks favorably on their unemployed son also other problems. In the graph obtained through a questionnaire to more than 80 percent of respondents to economic factors, unemployment and lack of job security white marriage is a major cause of this phenomenon is considered to be economic.

The following graph column where economically in Tehran led to the formation of this phenomenon becomes financially:

Table 3. Economic factors affecting on marriage white



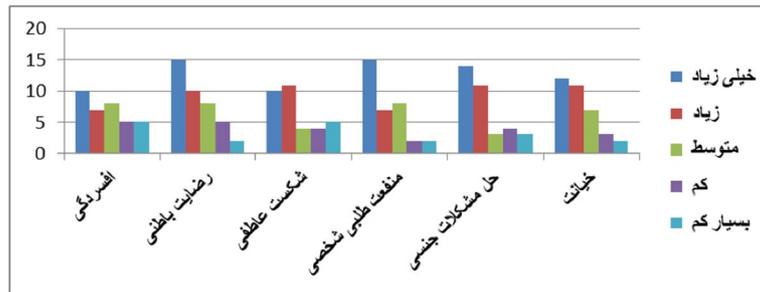
	Very high	High	Middle	Low	Very low
Job unsafe	15	10	5	2	3
Poverty	14	7	8	6	1
Unemployment	10	7	8	5	5
Heavy cost	13	8	9	3	2
Marriage cost	11	7	6	4	4
Job and educational migration	4	4	10	9	8

3.20 The impact of economic changes: the arrival of capitalism and the rise of job insecurity

3.20.1 Spread individual white family reasons

1. Independence:

Sometimes a person's economic and social conditions in a way that is determined not provide the possibility of marriage for a long time or that the person does not intend to marry or divorce or death of a spouse due to factors such as the tendency not to marry the other hand, he continued living with his aging parents impossible, then one obviously thinks independence and by his separation from parents provide for their own personal life, that of these can be seen in abundance in Tehran.

Table 4. Psychological - individual reasons white marriage in Tehran between 92 -93

4. Conclusion

In marriage (marriage white) men and women deliberately without any legal restrictions and legal registration of the relationship this relationship not religious, not secular and not considered legal and basically maiden name cannot be on the institution and an illicit relationship that the law does not protect it and its children. In this case the relative and causal relationship between men and women and children of the relationship does not exist and naturally child birth and parents' names will be without their ancestry is only maternal family.

4.1 Suggestions

1. Communication skills among young people and their parents should be taught to young people and parents. Parents need to communicate more with youth and understand the needs of their capabilities. Life today requires skills through training are available. A range of organizations can participate in this field. The mass media audiences are the most popular databases municipality to different locations such as neighborhood houses. These organizations can educate parents on family skills training programs to their list.
2. Fix the concerns of young people is time consuming and it cannot be solved quickly, but it can be managed. Decent work on the basis of individual capabilities may not be possible in the short term, but should not be to achieve appropriate employment and sat idle. Some businesses can be created for individual experience and prepare him to reach higher levels.
3. Government should make a long-term and systematic work in this area, economic and cultural infrastructure is in need of fundamental change and invest in youth should be a priority for government activities.

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