

A Family Without Marriage - Marriage Without a Family: The Transition of the Institutional Foundations of the Family and Diversification of Social Reality

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Abstract: This article explains the relationship between practices of marriage and family partnership and fatherhood and discursive self-referential identities. Self-reference of identity is considered as a way of self-expression of one's personality in interpersonal relationships.

The task is to comprehend the post-modern filling content of the studied practices, where the discursive of the self-referential identity plays a key role. The above, according to the author, allows to explain the social transition of the institutional foundations of the family and the diversification of social reality.

The practices of marital and family partnership and parenthood reproduce the intentional meaningful motives of the subjects of practice and reveal the distinctive identities in them. According to the results of the analysis, there is a multidimensionality of studies, which proves the importance of clarifying both the reasons for their transformation and the social effect of their transformations.

The "grounded theory" method was chosen to comprehend and select the tools for cognizing the studied practices as objects of analysis. The expediency of choosing a method is argued by the fact that data on nuclear categories are structured and elements that fit the goals of theoretical validation are built.

A description of explicit models of self-referential identities is given, the functioning of which in the studied practices indicates the destruction of normativity. The essence of the transition of the institutional foundations of the family and the diversification of social reality is revealed.

It is concluded that the paradigmatic transformation of the practice of marriage and family partnership and paternity significantly affects the structuring of sociality.

Keywords: *partnership practices; semantic polyphony; discursive self-referential identity; socio-cultural singularity.*

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1. Introduction

This topic seems to us an urgent problem of social reality, in which we observe a decrease in the number of official marriages and an increase in the number of divorces, a decline in the birth rate and the abandonment of paternity, the practice of same-sex partnerships and solo practices. These general global trends prove the global changes in the sociocultural parameters of the family, marriage, fatherhood, in which gender stratifications, heteronormative strategies of relationships, values and functions of the family, marriage, paternity turn from established norms into situationally changing singular practices of partnership and fatherhood. They prove the instability of the “disposition of nepotism” (a matrix cultivated by society, which provided replication of behavioral patterns according to the normative imperatives of the institution of the family) and find themselves in a change in the principles of constructing practices of marriage and family partnership and fatherhood.

Analysis of the collected array of theoretical and empirical studies suggests that the methodological consequence of the transformations in the institution of the family is the splitting of the relationship between the categories of “sex”, “gender” and “identity”. The gap process is explained by the destruction of the socio-culturally educated connection of identity with gender roles and the functions assigned to them, which in response to the uncertainty, fragmentation and singularity of postmodern sociality are articulated on the fluidity, variability, multiplicity of their combinations in practices of marriage and family partnership and fatherhood. In turn, in the studied practices of civil partnerships and mono-mother families, we note the gaps: sexuality - reproduction and marriage - fatherhood. All this indicates that in the modern cultural context, it is logical to associate changes in the institution of the family with the category of “postmodern personality”, an understanding of which is determined by the contextuality of the phenomena of gender and identity. As a result, the construction of a discursive self-referential identity that marks modern partnership practices (civil hetero-and homo-partnerships, single-parent and single-parent families, distant family practices, guest marriages, weekend marriages) and fatherhood (blood and social, hetero-and homo-partnership) and non-fatherhood - childfree. We explain the above with self-reference of identity - a way of self-expression of our individuality in relationships.

We clarify the content of the used concept. According to the system theory of N. Luman (2009), the principle of self-reference lays in

differentiation and self-describing of identity among many others, where the self-identification occurs through correlation with one's own individuality. It is generally accepted that due to positioning in discourses, the subject is determined by who he is and what he is. This, in fact, is the essence of the phenomenon of “identity”, where identity is not displayed in the discourse, but is dynamically constructed in it (Benwell & Stokoe, 2006). Thus, the discourse is a communicative field against which the process of creating a self-referential identity takes place, followed by its self-realization in social practices. On the side, we note that differences and signification of identities in practices are carried out through operations: self-determination, self-knowledge, self-creation, self-reproduction and self-realization (Yatsina, 2015). It is significant that discursive self-referential identities do not inherit the culturally constructed image immanent to the object, but articulate on their individuality, marking the meanings of the constructed practices of partnership and fatherhood. In this regard, we recall that from the point of view of the theory of social systems and the theory of structure, the problems of meaning and meaning creation in altered social reality are connected with the comprehension of one's existence and the search for an answer to the challenges of time. In the context of our study, the answer to the challenges is the construction of partnership and fatherhood practices, the meaning of which is to create personal dispositions, where different identities, with which the subject identifies himself, self-actualize in different situations. It is important to note that in the realities of postmodernism, a discursive self-referential identity, rooted in non-linearity, variability, fragmentation and fluidity, is constructed as multiple and denoted in accordance with situations (bi, homo - heterosexual, parental, maternal, professional, etc.). Obviously, by designating himself, the subject emphasizes the meaning of educated practice. As N. Luman states, the meaning is something with which the system constantly creates itself: “Any semantic intention is self-referential, since at the same time it assumes its repeated actualization, that is, it perceives itself in its link structure again as one of many possibilities for further experience and actions. Meaning as a whole can acquire actual reality always only by pointing to another meaning” (2009). From this we understand that the meaning is not fixed - it is polyphonic and more expressive in the process of communication.

Thus, the self-referential identity acts as a system, distinguishes and describes itself in practice, and in this self-description reveals their meaning. Given all of the above, the problem of socio-psychological understanding of the post-modern filling content of the practices of marriage and family partnership and fatherhood, where the discursive self-referential identities

play a key role, will explain the social transitions of the institutional foundations of the family and the diversification of social reality. As Ivlampie Ivan rightly points out, the connection between identity and variability is key to understanding social reality: “Uprootedness, dislocation and uniformity erode, at the state, ethnic and individual level, the old boundary between identity and alterity, blow up differences, so that they become an indicator, a barometer of the globalization process” (2018).

The purpose

Given the above provisions, where it is indicated that in the conditions of post-non-classical sociality, identity is viewed through understanding the subject primarily as a subject position within the discursive context, we see the problem in the explication of self-referential identity models. In this context, we are talking about the fact that the needs and values that arise in this way allow us to talk about a paradigm transformation of family practices in which subjects tend to self-create and fulfill their identities.

It should be noted that the authors of foreign publications pay attention to other aspects of the outlined issues. This is connected with the fact that in Western countries other issues of partnership and fatherhood practices become problematic, including the issue of the conditionality of the self-reference process. For example, David Kovacs notes in the article “Self-made People”: “According to what I call the self-making view it is within our power to decide what we refer to with the personal pronoun 'I', so the truth of most of our beliefs about our parts is ensured by the very mechanism of self-reference” (2016). Sharing the author's opinion, we emphasize that the construction of semantic polyphony of family practices manifests the issue of self-referential identity, which is subjectively experienced as the acceptability of norms, values, roles, and so on. In this part we note that Andra-Bertha Sanduleasa reveals the general patterns of gender, analyzing the roles that Romanian men and women play on the social reality scene with regards to the attitudes and preferences towards paid work and family life (2014). Based on feminist theories of the gender gap, Judith Treas, Tsui-o Tai conducted an international study that takes into account individual, cultural and structural gender variables (2016). In this way, the researchers presented a multilevel model that reflects the role behavior of men and women at home. Undoubtedly reflects gender identity people's understanding of themselves in terms of cultural definitions of female and male. However, a feature of modern society is that Eagly and

Wood (2016) rightly consider the second tradition of research on gender identity. We share their conclusion that based on the compatibility principle, each approach should predict behaviors within the relevant content domain.

Returning to the problem of relationships in family practices, we turn our attention to the study by Brian Heaphy (2018) the value of the concept of ‘the ordinary’ in analysing formalised couple and family relationships. This is a concept that is coming to the fore in discussions of same-sex relationships. According to the author it is often associated with heterosexual tradition, convention, and normativity with respect to the social institutions of marriage and family and has also been defended as representing the everyday politics of contemporary post-traditional, non-conventional, and non-normative couples and families (Heaphy, 2018). It is worth remembering that Janet Finch discusses the specific need that non-conventional families, such as lesbians and gay ones, have to reflexively display their families so as to have them recognised as legitimate (2007). In the context of the issue under study, attention is paid to a comparative studies of same-sex partnerships. For example, co-authors of the article “Legal recognition of same-sex partnerships“ Denise Tse-Shang Tang, Yi Chien Chen, Diana Khor are sure, that “Despite the variations in the structure and practice of kin relations, same-sex unions cannot be detached from the kinship institution. Our study points to a different perspective on same-sex marriage that goes beyond the binary of assimilation to/dismantling of the heterosexual marriage institution by attending to the structural and symbolic significance of the family and community” (Tang et al., 2020). As Gilding noted, the sociology of personal life there is nowadays a tendency to overemphasise the deinstitutionalisation of family “over and above convention” (2010).

In our opinion, it is the semantic polyphony of the practice of marriage and family partnership and paternity that is an example of a new functionality, a sign of which is seen in the proliferation of functions (we characterize it as an extension of functions, manifested in the break in the standards of relations between spouses / partners). The changes in the functionality of the studied practices have been experimentally proved that they are due to changes in the traditional content of role relationships and the formation of situationally changing singular rules of relationships, where outsourcers perform the household or educational function, which allows spouses / partners to build a career family. Therefore, the household function of the partnership is specified by the concept of “pragmatic function”, which reveals the nature of the relationship between partners, built on the values of practicality, usefulness, utility. Liberalization of the

sphere of sexual relations, affected the spread of queer families, civil partnerships, polyamorous practices, expanded the content of sexual erotic functions: to self-knowledge and self-realization of sexual identity, experimenting in sexual diversity and a test for sexual compatibility of spouses / partners. The data we have experimented with allow us to clarify that in relation to these practices it is appropriate to use the concept of “pro-sexual function”, which is not associated with reproductive and is in intimate relationships with a sexually attractive partner in order to reveal their sexuality and self-realization of sexual identity.

So, the above proves that the meanings of the constructed practices are determined by the actual life needs of the spouses / partners. In fact, this is consistent with the conclusions of Gerhard Ute that the institution of the family today is “...a new plurality of forms of private living with an increasing number of one-parent households as well as patchwork families, homosexual couples or intergenerational networks of reliable relationships” (Gerhard, 2010). Thus, the semantic polyphony of the practices of marital and family partnership and fatherhood is caused by the fact that the sacred meaning of marriage is lost and it is no longer a prerequisite for either sexual partnership or for parenthood. Brian Heaphy provides his own understanding of the reasons for the transformation of the family, marriage, partnership, where he accurately observes that the existing problems concern “to the ways in which family forms and practices can be simultaneously conceived as traditional and post-traditional, non-conventional and conventional, as well as troubling of and incorporated into the social institutions of marriage and family” (2018).

Thus, the results of the analysis reveal the multifaceted nature of research into family, marriage, partnership and fatherhood practices, which proves the importance of clarifying both the reasons for their transformation and the social effect of their transformations.

2. Methodology. Sources and sampling

The study of postmodern transformations of the practice of marriage and family partnership and fatherhood is a complex procedural procedure, the peculiarity of which is due to the closeness of the family as a system and the lack of methodological tools adequate to the purpose of the study. In this regard, we draw attention to the fact that the classical structural and functional analysis, according to which there is a distribution of sex roles and a woman expressing, and a man fulfilling, an instrumental role as a norm and a stable system, is incorrect in the study of postmodern

transformations of practices of marital family partnership and fatherhood (Smyt, 2000). Therefore, scientific reports deserve attention, where questions are raised about the formation of a new theory of knowledge, a new methodology and new research techniques.

As you know, the postmodern methodology casts doubt on the objectivity of obtaining any knowledge. Consequently, to comprehend and select the tools for cognizing the studied practices as objects of analysis, the most sensitive are the qualitative methods, in particular the method of “grounded theory” (Strauss & Corbin, 2001). The method is used to verify qualitative data, which in our case are unstructured interview data and texts from Internet sources.

At one time, joining a methodological discussion about the effectiveness of this approach, Joseph Alex Maxwell noted that qualitative research provides an explanation of the causal processes of reality (Maxwell, 1970). As N. Pidgeon, K. Henwood emphasize, “the approach is an attempt ... to describe the reality perceived by the participants in the study” (1997). According to them “the value of the sound theory approach is that it offers a number of procedures that facilitate the operation of subjectivity in the analysis of qualitative data.” The main goal of implementing a sound approach is to move from unstructured data to a number of theoretical codes, concepts and interpretations. This involves an assessment of the following criteria: design validity (provided by clearly defined operating procedures); internal validity (provided by establishing causal relationships); external validity (clear definition of the area on which the results of the study can be generalized) and reliability (assumes the possibility of confirming the results). In fact, this method is used when it is necessary to conceptualize detected substantive codes into theoretical ones. Within our tasks, the use of the method “grounded theory” allows us to categorize the textual information of the studied self-narratives (individual experience of constructing marital / partner relationships) and identity models formed in them to conceptualize postmodern transformations and identity reference as phenomena of modern society. Therefore, our empirical research combined the analysis of personal stories about marriage/partnership/parenting practices and their disparate identities with the discourse, which is presented as “a unitary space defined by motivational-axiological constellations, which, as a dynamic impulse provided to the background mobility of social constructions of reality” (Kochubeynyk, 2015) and practices indicate the involvement of subjects in the process of communication, constructed by a certain discourse environment. Thus, the combination of narrative and discursive approaches allows us to identify the relationship between

constructed practices of marital and family partnership and parenthood, and contextually conditioned discourses of the model of self-referential identity.

Accordingly, reliability and validity of the method is ensured by verification of data on practices where the sources are data from narrative interviews and cases from the Internet. Built into the research process, they are a tool for contextualizing the transformed meanings of practices that provide information to the maximum to differentiate self-referential identity models.

Validation and filling of the identified analysis categories is carried out according to the versions of A. Strauss, D. Corbin (where "validation is not some final verification or control result, but built into the research process, during which there is a constant check of reliability, authenticity and substantiation of the results" (2001) and by B. G. Glaser in order to build a theory, rooting it in the data as much as possible (according to its methodological principle "everything is data" (2007). This technique enriches the field of practice research by analyzing various situations from which one can obtain a full range of identity models and relevant categories, their properties and relationships. Therefore, the logic of data analysis how to achieve the theoretical saturation of each identified category. This allows to group versions thematically of codes and categories to show how informants perceive themselves in their own recreated experience of relationships: marital / partner / parent. Thus, the "grounded theory" method structured data on nuclear categories: values, meanings, functions, roles, identities, and built up elements corresponding to the goals of theoretical validation, since they provide a theoretical model that is consistent with empiricism.

2.1. Sampling of the study

The study, which was conducted from 2015 to 2017 in the Transcarpathian region (Ukraine), involved people of different ages (from 18 to 59 years), different marital status and experience: married, divorced, in a relationship; different in education and professional activity. This socio-cultural background of the researchers suggests that the empirical information obtained by us reflects the different views of the respondents, expressed in terms of constructed practices and self-referential identities defined in them. The peculiarity of our sample is that each of the respondents reproduces their own history of their relationship, which allows us to analyze different ideas about "family", "marriage", "partnership" and "parenthood".

The sample for the method of sound theory was formed from the self-narratives of $N = 22$ interviewed respondents who agreed to participate in the study (audio recordings are preserved), and was supplemented by an array of textual data from Internet sources. The study uses the method of semi-structured in-depth interview, which allows it to take place in the form of a conversation, as a free story about life, the content of which is subject to qualitative analysis. The interview guide contained general questions about the narrator's biographical data (name, age, status), clarifying questions about relevant data in the context of the story that did not interfere with the process of "immersion" in the event, and the interviewees' interpretation of what is of research interest to us. Thus, the thematic axes of the thematic axes of the interview concerned changes in the role and content of marriage, the meanings of family, partnership and fatherhood in the modern world, changes in the relationship between spouses / partners, and ideas about the family roles of men and women. Fragments of stories selected on thematic sites and forums on the researched range of issues were selected as sample units of analysis: public discussions on Internet blogs about the meanings of marriage, childfree group discussions, project polyamory.progressor.ru, the activities of the organization "Gay Alliance Ukraine" and the youth LGBT center "Queer Home Kiev". In this way, polyphonic contexts of social practices were formed. We did not differentiate between gender identities, and this allowed us not to become attached to the male / female dichotomy as a gender stereotype and to interpret self-referential identities in relation to the significance of communicative situations in which they were distinguished and defined. Thus, we share the opinion of B. L. Berg that the most successful are those in-depth interviews that actually turn into monologues of respondents (2004).

The respondents were selected for the interview by the method of a snowball sampling, which allowed to select information on the same topic, but with elements of the method of "maximum variation", when each story of the respondent was selected so as to fill as much information as possible: "relationships", "meaning", "values", "roles", "identities", "functions". That is, we took data from the stories until we found that we could not find new concepts. As a result of this work, we obtained a theoretical sample (more than 100 texts-stories), the most significant for the researched problem, which in turn is the basis of theoretically relevant categories. As Auerbach and Silverstein note, theoretical saturation and theoretical sampling are used together to determine the size of the latter (2003). It is important to understand that the analysis of the theoretical sample is the beginning of axial coding.

2.2. Phases of analysis of coding in Grounded Theory

Before proceeding to their description, we note that the strategy of Grounded Theory contains “the most rigorous and structured procedural recommendations for the study” (Miller & Salkind, 2002), which are provided by focusing on the paradigm model: (A) Causal conditions → (B) Phenomenon → (C) Context → (D) Intermediate conditions → (E) Action / interaction strategies → (F) Consequences (Miller & Fredericks, 1999). That is, it is created, developed and verified under different conditions through the systematic collection and analysis of data related to the pre-juvenile phenomenon - postmodern transformation of love-family partnership and fatherland practices.

2.3. Open coding

In this phase, we identify the categories presented in the data. We write them down in analytical notes enclosed in the form: fragments of interview texts, code versions (contain information on values, meanings, functions, roles and perform the function of processing and structuring data on nuclear categories and subcategories), categories where each category has properties (can be considered as subcategories in relation to the category). Properties are assigned appropriate dimensions to demonstrate the boundaries within which they can vary (Miller & Salkind, 2002). For example, “relations” are characterized by several properties: trust, mutual understanding, support, partnership and relevant dimensions: high / low, formal / significant; “behavior” has the following properties: norm, tradition, order, habit and dimensions: desirable / necessary, formal / important. Thus, as a result, of open coding, many small fragments of text encoded by short names are obtained, which, when selected for coding, are combined into larger categories. In the process of research, they are rechecked and specified.

2.4. Axial coding

The categories, highlighted in the previous phase, are considered in the context of the stories of the interviewees in the process of action / interaction between the subjects of practice. In the future, these categories are associated with other categories. The latter are elements of the above-mentioned paradigm model: conditions (lead to factors that lead to the phenomenon), strategies (actions / interactions in response to conditions), intermediate circumstances (specific situational factors influencing strategies) and consequences (results, to which lead strategies). For example: “There

was no persistence in legitimizing relationships (actions / interactions). There were a couple of times: well, good... such contemptuous notes (1 Alona 32). I decided (actions) that it was necessary to suffer (strategy), the child was still small, sick (condition)” (1 Alona 32). The strategy “to tolerate” is motivated; its purpose is to not react to the depreciation of oneself as a woman for the sake of the child. So, axial coding creates relationships between categories and subcategories and integrates categories into theoretical constructs.

2.5. Selective coding

It involves writing a Grounded Theory about the relationship between categories highlighted in the previous phase of analysis (Miller & Salkind, 2002). The necessity of this phase is due to the fact that during axial coding, not one category and the corresponding paradigm model are distinguished, but several. This requires a choice of the nuclear category (the category in relation to which more textual materials are marked) around which the theory unfolds. Revealed a nuclear category - this is identity. For example: “Contempt for me as a woman, as a mother”; “I considered myself a wife (result), because everything that needs to be done in the house (condition), I did (action); I did not feel like a woman; he only provided for us financially; we had almost no sexual contact, a minimum of communication” (1 Alona 32), “And there was also fear (condition), I thought I was not ready (condition) and could not (intermediate condition) be the perfect wife (condition). and I also told him: (action / interaction) we will be friends, and the person turned around and left, and I never got married (result) (4 Valentyna 53) ».

3. Analysis. Explication of models of self-referential identity

In the course of the study, we found that the relationship between causal conditions and actions determines the strategies and boundaries of identification. In particular, the reconstruction of the norm, where the role of the wife to be “behind the husband” determines the action / interaction strategy that is characteristic of institutional discourse: I wanted a protection; no husband - no protection. An analysis of the textual segments of auto-narratives indicates that the indicators of constructed practices and identities are acceptance / objection, identification / alienation of normative imperatives, namely social stereotypes, family values, standards of functional-role relationships. Verbal constructions such as “neglecting me as a woman, as a mother” indicate differences and meanings of identity. From

this we conclude that in the process of self-referent, the subject is guided by the content of his own experiences, and not by prescriptions and stereotyped behavior.

In the process of researching of narrative stories, it turned out that identity self-reference does not have a rigid sex-gender connection and is revealed in practice through the sense of performing actions that describe the subject: "I cook because I love him, he washes the dishes because he does it faster". Explicit breaks in communication between categories prove that self-referential identity acts as a system: losing some characteristics, it constructs other properties. The multi-discursive of multiple identities is noted, which means the connection between the contexts of communicative situations, where the educational role of discourses is noticeable, and the subject, manifests their understanding and perception. It is summed up that a subjectivity is built in the discursive field of meanings, which in the semantic polyphony of the practice of marriage and family partnership and fatherhood appropriates different identities for itself.

An analysis of the textual sources of auto-narratives reveals causal conditions for differences in identity in the practice of marriage and family partnership and fatherhood. Categorized in concepts: trust, status, coercion, voluntariness, agreement, openness, conditions for targeted actions indicate the limits of self-reference of identity. But the patterns of socially reproducible patterns as learned sedimentation knowledge do not show a pronounced connection with self-referential identity. It was also found out that in response to the situation, the conditions change so much that they cause corresponding changes in the actions / interactions of spouses / partners with many versions of strategies: to remain friends; I didn't insist on waiting for an official proposal; reconciliation - to suffer, to agonize; choice and agreement - we don't have any problems with your / my responsibilities: I cook because I like to do it; experimentation - do not push yourself into this framework, and so on.

Thus, in the process of analyzing the obtained data, we identified six main causal conditions of *trust, status, coercion, voluntariness, agreement, openness*, a variety of strategies that determine the occurrence of the phenomenon under study. In our study, based on the results of coding in-depth interviews, codes were identified that were subsequently combined into 4 thematic categories: "motivation", "value", "function", "relevance". It is not possible to cite all supporting quotes from the interview due to the limited volume of the article.

The relationships between the categories "motivation" and "self-reference", "value" and "self-reference", "function" and "self-reference",

“relevance” and “self-reference are clearly established and validated and indicate the interdependence of the processes of constructing practices and identities, according to the results which are characterized by models of self-referential identities:

— *the model of mimicry self-reference identity* is formed in imitation of the sedimentary knowledge acquired in the process of socialization about the social norm of relations in the family, marriage, fatherhood, where the categories: “prescriptions”, “norm”, “stereotypes”, “values”, “functions” are presented. The peculiarity lies in the fact that there is an aggravation of the feeling of belonging / non-belonging, conformity / non-compliance with social status and patterns of normative behavior with respect to culturally defined role identifications, and the way this person feels when constructing his identity. Comparison of oneself with the images of subjects in the roles of mother, wife, woman indicates the blurring of role identifications in relation to oneself and is accompanied by emotionally negative experiences, leaving the “mimic” model on the verge of a gap between what “is necessary, but is alien to me” and that “is mine, but is not a rule for everyone”;

— *the model of stylized self-referential identity* is formed from selectively acquired sedimentary knowledge and reproduced fashionable styles; they turn out to be behavioral patterns stylized to the norm. The standards of gender socialization, presented in the representations of the subjects about themselves, emphasize the situation when “you do it as a person, I do it as a woman”, but at the same time each defends his border of privacy / autonomy. In personally significant situations, self-reference of identity is remote from the standards of role-based behavior due to a “status”. “Stylization” is manifested in a purposeful combination of role identifications regarding culturally constructed functional-roles and identity self-reference, which is revealed in situations related to professional self-realization and career, interests and hobbies;

— *the model of inclusive self-referential identity* is formed as a result of self-knowledge, self-determination and self-realization by experimenting in different spheres of spouse / partner relations: sexual, economic, educational, reproductive. Striving for comfort, freedom from household troubles, financial independence, spouses / partners resort to experimenting in various areas of the hostel, emphasizing the semantic polyphony of practices, namely, practicing guest marriages, weekend families, distant families, polyamorous partnerships (snack, pickup, field);

— *the model of transparent self-referential identity* is focused on free, autonomous, transparent self-creation and self-realization in the practice of marriage and family partnership and fatherhood. The semiotic model concretizes the content of individually-personal and emotionally sensitive predictors of “meaning”, “feeling”, “proximity”, “freedom” associated with self-determination and self-realization of identity. The indicator of the model is the need to “be yourself”.

The axial part of the difference in the identity of the father / mother revealed the categories of “children” and “paternity”, which do not have a direct relationship with the status of spouse / partners, but necessarily have a personal unconditional value, an objective need to be parents. The peculiarity of the phenomenon of paternity is defined in the construction of it as a symmetric paradigm based on the values of children and paternity, where relationships with children are independent of kinship, and parental identity is manifested despite gender and is not divided according to the gender specification of functions related to care and upbringing.

So, according to the results of the analysis, we conclude that the described models individualize the constructed practices of marriage and family partnership and fatherhood and are articulated by the inflexibility, fluidity, and flexibility of self-referential identities. The models of self-referential identities revealed by the “grounded theory” method unambiguously change the established role identifications. The main conclusion is that their functioning in the studied practices entails a loss of normativity. Given the above, we believe that the construction of multidirectional identities and semantic polyphony of marriage and family partnership and fatherhood practices lead to a transition in the institutional foundations of the family and diversification of social reality.

4. Transitions of the institutional foundations of the family and diversification of social reality: the essence of processes

Explications of the phenomena of semantic polyphony of the practice of marriage and family partnership and fatherhood and models of self-referential identities testify to the transition of the institutional foundations of the family. Let us clarify that in this context, the concept of “transition” means a change in the principles of family, marriage, and fatherhood institutions that arise in connection with the mismatch of semantic polyphony of marriage and family partnership practices and paternity with the normative imperatives of social institutions, a change in the value system and normative regulation of marital / partnership relations

couples. Obviously, families without marriages became a sign of modern reality, and marriages without families. For example, the practices of a mono-maternal family is a conscious female project without an intention to marry, even bypass the natural process of conception, taking advantage of the latest reproductive technologies. A sign of social reality is the discursive practices of “non-fatherhood” - childfree. They differ in that the spouses refuse reproductive function. Moreover, the value of children and motherhood / fatherhood is inferior to the values of the material order. The practice of civil partnership, exists on the periphery of the institutional norm, in modern realities it is perceived as a “legitimate norm”. The connection examined in it: partnership - paternity means that partners do not perceive marriage as a legal norm, but its absence does not become an obstacle to the construction of paternity practices.

Therefore, we observe transitions in the transition from marriage to partnership, from paternity to “non-paternity”, from a married family, into a mono-mother and mono-father family, from social paternity and surrogacy to the practice of same-sex paternity. This proves that there has been a change established foundations of family education.

Transitions of the foundations of constructing practices are also observed in the transition

from the absoluteness of family values to the articulation of individual ones that affect the semantic polyphony of the studied practices. Consequently, the idea of family, marriage, fatherhood as an outpost of traditional family values, which formed the norms of relations between spouses and patterns of behavior in the family, is no longer the only ones. Accordingly, the practices we are studying slip out of the classically traditional notions of marriage, family, fatherhood, partnership, and point to the transformation of the latter as categories of social practices and change social reality.

The above can be described as a “distrust of the meta-drugs” of classical culture. We associate it with the destruction of normative imperatives, which have lost their absoluteness and relevance in society, and the legitimization of semantic polyphony of practices constructed according to new rules - singular norms of relations of multidirectional identities.

Given the above, it is fair to assume that there is a diversification (diversity, change) of reality, which manifests itself in a change in the functions of structuring sociality. For example, practices considered perverse are seen as diversification of the norm. The main argument for the changes is that modern practices create new standards in society. Thus, they change their function in relation to sociality. Another social reality lays down a

fundamentally different principle of interaction, the emergent format of which allows for various combinations. Therefore, the logical question arises about the function of practices and identities in structuring sociality. In our opinion, the function, which was to imitate socio-cultural norms, was transformed. Now its purpose is to create a socio-cultural singularity, which implies the existence of uniqueness and plurality of meanings. As a result, relations become qualitatively different in which the subjectivity of each couple is manifested in the self-realization of their individuality, identical to the desire to “be yourself”, “live for yourself”.

5. Conclusions

Based on the results of the analysis, we conclude that the paradigmatic transformation of the practice of marriage and family partnership and paternity significantly affects the structuring of sociality. As a result, we observe changes in the construction of social reality and the interpretation of the phenomena studied: practices and identities, which are the product of communication in the process of interaction. The state of disintegration of established social institutions is in the destruction of traditional family practices, the loss of family norms and values and leads to the construction of semantic polyphony of the practice of marriage and family partnership and fatherhood and discursive self-referential identities that establish a new system of norm for social reality. It is considered that in the framework of post-non-classical knowledge, the social world can be constructed in the framework of various personal models. Therefore, the explicit phenomena of semantic polyphony of the practice of marriage and family partnership and fatherhood and the model of self-referential identities are perceived as a new social reality.

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