



Qualitative Analysis of the Identity Resources of Hawrami People

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Extended Abstract

The ethno-cultural region of Hawraman encounters a multiple and complex combination of identity sources which its understanding calls for deep and contextual investigation. Applying a qualitative approach, the present study attempts to discuss the identity sources of Hawrami people. To these end, a half-structured interview was conducted with 33 Hawrami key commentaries and experts selected with maximum variation; Data were gathered. In order to analyze the data, we used Nvivo and MAXQDA software based on conventional qualitative content analysis proposed by Lundman and Greneheim. The findings of the study demonstrated that the identity sources of Hawraman consists of four themes: "Hawrami-Kurdish ethnical identity", "Iranian national identity", "religious identity", and "modern identity". The category of Hawrami-Kurdish identity includes Hawrami language and literature, Hawrami symbols, sense of attachment and feeling proud of being a Hawrami, preserving and defending Hawrami sources and interests, music and songs and the emphasis on social integrity of different regions as Kurd people. The Iranian national identity includes the everyday presence of Persian language, music and songs, rituals and Iranian values, and national loyalty. Religious identity embraces the beliefs, rituals, Sufism, Ghaderi and Naghshbandi mysticisms, the state of religion, tolerance and revitalization-fundamentalism. In the category of modern identity, we shall see challenging the ancestor's beliefs, intellect, criticism and awareness, humanism and tendency towards modernism, cosmopolitanism and consumption. At the end of the study, according to the findings, the identity sources of Hawrami people model was recognized and represented.

Keywords: Identity, Hawrami, ethnical identity, religious identity, Iranian national identity

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INTRODUCTION

In old communities, the sources and origins of identity were limited and recognized. These sources were the same for all of the members of those societies and usually innate, so this limitation prevented any complications in identities, but more identity sources came to be through various ages of human life and questions like “who are we?” and “who are others?” became more prevalent. Hawraman region in west of Iran faces a multiple and complex combination of identity sources, in that they encounter new conditions besides all national ethnic, linguistic and religious identity sources. Renovation, modernism and globalization are modern concepts that have embraced the world actors as an intertwined process despite all their abundant differences and distinctions. Hawrami people, intentionally or unintentionally, have encountered this trend in the last two decades which has made the world of Hawrami actors as complex and obscure

PURPOSE

The purposes of the present study include:

- 1) What do Hawrami people (as a Hawrami social, cultural, political or religious person) consider to be their most important identity source?
- 2) When they face propositions such as “who are Hawramies?”, what do they think about themselves?
- 3) What is the actor’s understanding of identity resources among people?

METHODOLOGY

The present research is conducted through qualitative method using conventional content analysis approach to study the identity sources of Hawrami people. Data analysis was done consistent with data gathering, which in turn were gathered by half-structured interviews and centered group discussions in the form of certain questions to Hawrami participants. Our sampling is performed with maximum variation. Total samples of the study were 33, 17 among them were involved in individual interviews and the other 16 were interviewed in 3 groups. This study has employed conventional qualitative content analysis proposed by Lundman and Graneheim. In the first part of data analysis, we used Nvivo 2017 to present a general view of keywords in the first section of keywords analysis; and in the second part we utilized MAXQDA 2018 in order to register, manage and analyze the data.

RESULT

The findings of keywords part, illuminated the most treatable identity sources between the interviewees. Actors showed the most references towards words like “Hawrami”, “people”, “language”, “Kurdish”, “culture”, “Gorani (song)”, “identity”, “Islam”, “Kurds”, “religion”, “Hawraman”, “music”, “God”, “Kurdistan”, “Sorani”, “differences”, “Siachamana”, “Quran”, “literature”, “ceremony”, “life”, “celebration”,

“Iran”, “prophet”, “Farsi”, “women”, “change”, “progress” and “satellite”. The findings of the second part demonstrate that the Hawrami identity sources including Kurdish-Hawrami ethnical identity, Iranian national identity, modern and religious identity are distinguishable. The category of Hawrami-Kurdish identity includes Hawrami language and literature, Hawrami symbols, sense of attachment and feeling proud of being a Hawrami, preserving and defending Hawrami sources and interests, music and songs and the emphasis on social integrity of different regions as Kurd people. The Iranian national identity includes the everyday presence of Persian language, music and songs, rituals and Iranian values, and national loyalty. Religious identity embraces the beliefs, rituals, Sufism, Ghaderi and Naghshbandi mysticisms, the state of religion, tolerance and revitalization-fundamentalism. In the category of modern identity, we shall see challenging the ancestor’s beliefs, intellect, criticism and awareness, humanism and tendency towards modernism, cosmopolitanism and consumption.

DISCUSSION

The key point to this discussion is that all the actors find this changing relative incompatibility, as a result of combining identity sources, insufficient and attempt to resolve this instability-stability dialect. This category of actors selects one sole source as the source of their identity and tries to select the most stable dialect among its various dialects. It seems that despite their limited number compared to others, these actors perform actively based on the selected dialect to the extent that we come across radical approaches.

CONCLUSION

The general part of the findings is consistent with the attempts of Jenkins and Giddens to bridge the gap between the modern subject with integral identity and post-modern subject with fluid identity, because the extracted data show that most people possess a kind of identity fixation in the face of different and distinct identity sources and as a result the sense of insecurity and lack of a fixed identity, while they experience an integral and compatible self, they are always in a struggle of stability-instability dialect. Therefore, Hawrami people select their identity source among those four distinct categories in a relative combination interacting to others in the form of a process. This selection is always subject to change but this combined and fragmented identity does not mean identity instability and crisis.

NOVELTY

This study possessing a contextual approach, has presented comprehensive findings in the context of identity sources of Hawraman people and the authors hope that the result of the study would be practical not only in fundamental results, but also pave the way to facilitate the development in Hawraman and to resolve the social harm in the region.



Iranian Cultural Research

Abstract



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Iranian Cultural Research

Abstract

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Iranian Cultural Research

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