

The cultural identity of the followers of Yarsan (an analysis of the current situation and reproduction of this ritual in Kermanshah city)

Jalil Karimi ¹✉  | Siavash Gholipoor ²  | Sajjad parvizi ³ 

1. Corresponding Author, Associate Professor, Department of Sociology, Faculty of Social Sciences, Razi University, Kermanshah, Iran. E-mail: J.Karimi@razi.ac.ir
2. Associate Professor, Department of Sociology, Faculty of Social Sciences, Razi University, Kermanshah, Iran. E-mail: gholipoor.sia@gmail.com
3. Master of Sociology, Department of Sociology, Faculty of Social Sciences, Razi University, Kermanshah, Iran. E-mail: sajjad.parvizi@yahoo.com

Article Info	Extended Abstract
Article type: Research Article	Objective: The present article aims to provide a qualitative analysis of the cultural identity of Yarsan followers living in Kermanshah province. Yarsan (Ahl al-Haq) are a religious minority in Iran, Iraq and Turkey, whose main center is Kermanshah province, and in terms of ethnicity, most of them are Kurds, but they also have followers among Turks and Laks. The sociological study of Yarasan and the role of Ahl al-Haq religion in the formation of their cultural identity and how a Yarasan individual considers himself to belong to a specific religious community with a more or less different culture can reveal the importance and function of cultural, linguistic and religious diversity in identity processes. And to show how the less seen and less known cultures and the seemingly faint and unimportant cultural elements play a role in the formation of collective and cultural identities, along with other macro cultural resources such as macro and middle culture. Therefore, the theories of Manuel Castells, Peter Berger, Stewart Hall and Richard Jenkins have been used regarding the issue of identity. According to them, modern identity is not a static and fixed phenomenon, but rather dynamic and fluid and is a process rather than something given in advance. It is social and cultural rather than individual. It is constantly changing and transforming and originates from many sources.
Article history:	
Received:	
29 - 5 - 2024	
Received in revised form:	
12 - 6 - 2024	Method: In order to achieve this goal and to achieve an introspective understanding of this social issue, qualitative methodology has been chosen as the main method. The technique of data collection in this research is in-depth and semi-structured interview, and data was also obtained from observation. Qualitative content analysis is also used for data analysis. The purposeful sampling method and research field was Kermanshah city. In order to carry out this research and in the interview section, a selection was made from among the youth of Yarasan living in Kermanshah based on the criteria of gender, age, occupation, education and descent. These people include 17 people, 10 men and 7 women, and within the range They are between the ages of 18 and 38 and belong to two language groups, Kurds and Laks.
Accepted:	
9 - 7 - 2024	
Published online:	
05 - 4 - 2025	
Keywords: <i>Yarasan religion, Ahl-e-Haq, culture of Kermanshah, social life, cultural identity.</i>	Results: The religious culture of Yarasan and the adherence of people of rights to it in cases such as participation in ceremonies and rituals such as holidays, participation in charity gatherings, making vows and fasting, and ritual music and the ability to play the tambur instrument, going to holy places, reading books and religious books, Belief in

Donadon, not cutting the mustache (for men) as well as spreading and passing it on to one's children and emphasizing marriage with one of the followers of Ahl al-Haq has been manifested. According to the information obtained from the interviews, it can be concluded that the followers of Ahl al-Haq adhere to these rituals and religious principles, although the amount is relative and not the same among these followers, and as mentioned, according to the factors of gender, age and style. People's lives are variable. From the point of view of the generation that is the subject of this article, the weakening of religious beliefs among the youth of Yarsan and the new generations is an important issue. According to research data, the most important means of intergenerational transmission of this religious culture and cultural socialization are helpers, families and elders. Family has always been one of the most important means of transmitting cultural elements. Ahl al-Haq elders also have a supporting role for the disciples, who perform the duty of holding ceremonies and rituals as well as training the followers. Participating in ceremonies and conducting various religious rituals among the people of Haqq has several functions, including strengthening belief and adherence, as well as creating a sense of solidarity and strengthening group spirit among them. Therefore, it can be said that the driving force of Yarsan ritual and the subsequent cultural identity is basically an internal force and the external source is either absent or very little. Being in the minority and feeling relative deprivation has created a dual approach among the followers of Yarasani, so that some of them deny their Yarasani identity and do not believe in this religion, in contrast to many Ahl al-Haqq, despite accepting the problems, a kind of "identity of resistance" and continue to emphasize that they are right people. Finally, the possibility of reproducing this cultural identity is uncertain. It is through such analyzes that Foucault's implications about life, politics, and developmental changes emerge. As Castells said, cultural identity is built from within power relations.

Conclusion: In an effort to preserve itself, this ritual and its related cultural identity relies only on the driving force within its own group, and this force has an uncertain future due to the social structure, cultural policies and biosphere of Kermanshah, which are mainly centralized.

Cite this article: karimi, j., Gholipoor., S., & parvizi., S. (2025). The cultural identity of the followers of Yarsan (an analysis of the current situation and reproduction of this ritual in Kermanshah city). *Biopolitics and Development*, 1(1), 1-20.



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Publisher: University of kurdistan Press.