



Qualitative Investigation of Women's Identity in Bandar Abbas Based on Consumption and Indigenous Culture

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Abstract

The purpose of this study was to qualitatively investigate the identity of women in Bandar Abbas city based on consumption and indigenous culture. The research population included all indigenous women of Bandar Abbas city. The research sample was 18 indigenous women, which was selected through semi-structured interviews with purposive sampling procedure considering theoretical saturation. The research method was qualitative and the data was collected using thematic analysis and three-step coding. The findings showed: sociologically, since citizens were members of various social groups, people in multicultural cities experienced a more complicated situation in terms of their formation and understanding of their identity. Consumption was a new lifestyle that affected identity, which led to its strengthening. Therefore, the construction of indigenous identity took place through the consumption of elements of indigenous culture among the women of Bandar Abbas city. "Consumption of space", "occasional and non-occasional consumption of food to acquire identity", "collective and ritual consumption of local elements", "individual consumption to acquire collective identity", and "the identity-giving nature of language use" led to the construction of the core category of "consumption of identity as a lifestyle", which showed that the native identity in Bandar Abbas city was continued based on consumption among native women and more consumption had led to the strengthening of this identity. The characteristic of Bandar Abbas culture was that a set of elements were used in it and a coherent set of elements was provided which had an effect on the specific nature of the actions of women in the society and had become an important source of identity-giving for women and the local society.



Extended abstract

Introduction: Identity was first proposed by the psychological theorist Erik Erikson in 1965. Erikson's theory of psychosocial development is one of the most famous personality theories in psychology. He emphasized the importance of social context in the field of identity. Because the social context presents something that could be true. The formation of identity is the combination of skills, worldview and simulations of childhood, which becomes a unique coherent whole and provides individuals with a sense of continuity of the past and direction for the future. Identity is a concept unique to human individual and social life, which comes from the experience of similarity and difference. From this point of view, Identity formation could guide people's value, cultural and life choices in a certain direction. One of the types of collective identity is ethnic identity, which includes characteristics and features that lead to the distinction of an ethnic group from other ethnic groups, and at the same time creates a sense of belonging among the members of the group and unites them. In this process, personal identity changes to the attitude of membership in a group. The indigenous identity is manifested with the elements that exist in the context of the society, and a person comes to know the ethnic identity and ethnic group through the consumption of these elements. In fact, indigenous identity is a kind of self-knowledge of a person in relation to and consumption of identity elements in society, which determines which social group a person belongs to and forms a part of a person's cognitive system. Women are the consumers of indigenous cultural symbols. Women are distinguished from other people and women of other groups due to their collective identity and find common ground with another group. Group membership and the feeling of belonging to a group causes a feeling of sameness with the group and gaining common experiences, which shows itself in the construction of indigenous identity. The issue of identity is very important in Bandar Abbas because due to it is an immigrant-friendly city and different ethnic groups live there. The women of Bandar Abbas have used their indigenous identity elements to distinguish themselves from other groups. The city of Bandar Abbas provides the possibility of displaying indigenous identity outside the home and in social places, so that women can use elements of their indigenous identity in arcades, markets and restaurants and can freely express that they are from Bandar Abbas. The World Health Organization considers lifestyle as specific and definable patterns of behavior that result from the interaction of personal characteristics, social relationships, environmental conditions and socio-economic situations. Endemic costumes are performed and indigenous rituals form a part of people's identity, local clothes are worn outside the home, and the Bandari dialect is used even in public environments. Considering the depth of women's experiences, feelings and perceptions about identity, consumption of cultural symbols and the construction of indigenous identity, the aim of the current research was to qualitatively investigate the identity of women in Bandar Abbas based on consumption and indigenous culture.

Method: The research population included all indigenous women of Bandar Abbas city. The research sample was 18 indigenous women, in the age range of 20 to 63 years, whose education ranged from fifth grade to doctorate, which was selected through semi-structured interviews with purposive sampling procedure considering theoretical saturation. The research method was qualitative and the data was collected using thematic analysis and three-step coding.



Results: The findings indicated that the women of Bandar Abbas created their indigenous identity through consumption. This consumption showed itself in five forms. "Usage of space", "occasional and non-occasional consumption of food", "collective and ritual consumption of indigenous elements", "individual consumption to acquire collective identity", and "language consumption". In fact, the women of Bandar Abbas city maintained their identity by consuming spaces, foods, rituals, personal tastes and finally by using the local language.

Conclusion: The lifestyle of the indigenous women of Bandar Abbas based on the consumption of elements of indigenous culture had led to the formation of a special lifestyle that created a distinct meaning of life for them. Most of the native women had used the indicators and patterns of local life, although due to social changes, new elements had entered their lives. In fact, the necessity of life in the modern world led to the change of societies and turned consumption into a fixed pattern of life, but the lifestyle in Bandar Abbas relied on the consumption of indigenous elements.

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