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Anthropological study of the cultural-social structure of Kalhor tribe of Kermanshah and tourist attractions of the study area

Nahid Jalilian

M.Sc. Student of Anthropology, Islamic Azad University, Research Sciences Branch, Tehran, Iran

Yaghoub Sharbatian

PhD in Anthropology, Faculty Member, Islamic Azad University, Garmsar Branch, Garmsar, Semnan, Iran

Abstract

The main purpose of this study is to investigate the anthropology of socio-cultural structures of Kalhor tribe of Kermanshah and its changes and developments as well as tourist attractions of the study area. Therefore, the main issue and question that the researcher seeks to answer is from an anthropological point of view, what is the cultural and social structure and family system, and what changes have taken place in the structures in question in the recent past in Kalhor tribe? It should be mentioned that functionalist theory has been used in this research. The research method of this article from a practical perspective, is fundamental and in terms of nature, is qualitative and ethnographic. The statistical population of this research consists of all local informants and experts who live in Kermanshah province, especially in Kalhor tribe. In this article, snowball sampling method and the type of theoretical saturation are used and a mixed method is used for collecting information (documentary-field). The findings of this study indicate that Kermanshah province and especially Kalhor dweller region has many tourist attractions that can be very effective in attracting domestic and foreign tourists, while this tribe has experienced extensive changes throughout its history which are visible in material, behavioral and oral traditions; and also in its socio-cultural structures and family system.

Keywords: Anthropology, Kalhor Tribe, Kermanshah, Tourism

*Corresponding author: nahidjalili@yahoo.com

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Statement of the problem

Today in Iran, there is a significant population called tribes and nomads who continue to migrate variously and live and make a living traditionally. But many, while preserving the immaterial elements of nomadic culture, have abandoned traditional practices altogether and become rural or urban dweller, and generally monogamous. The Template style of livelihood of these nomads is based on sheep and goat ranching. Despite their small population, they own more than 20 million light livestock a year, a significant portion of which they supply to meat markets (Eilat (tribes) and Nomadic Organization). Currently, there are about 100 tribes and 600 independent clans living in Iran, which are scattered in all 31 provinces of the country, and despite the process of modernization and urbanization, especially during the recent century, many of them still live and make a living in the traditional way of their ancestors. (Rasterpo, 2008: 17). Therefore, in the macro-planning of the country and in order to overcome social and demographic disorders, especially in big cities, as well as using the economic benefits that nomads have for the whole society, it is wise to include them and their culture in plannings and consider the course of nomadic changes. It is worth mentioning that the highest summer population of Iranian nomads is in three provinces of Fars, Kerman and West Azerbaijan, respectively, and the highest winter population is in five provinces of Fars, Khuzestan, West Azerbaijan, Kerman and Sistan and Baluchestan, respectively. There are various tribes and nomads living in Kermanshah province, of which Kalhor tribe is one of the most famous. This tribe is one of the large and famous tribes in the west of the country that live around the cities of Kermanshah, Islamabad and Sarpol-e Zahab (Zandedel, 2005: 111). It is worth mentioning that this tribe is facing changes and transformations today, material and immaterial changes and transformations with which the people of Eilat have adapted to some extent over time, and in proportion to this change, a new cultural system has been created. According to the above point, in order to study these developments, it is necessary to take a brief look at the new and old generations during the three generations in the studied

society in order to identify the types of changes and analyze the results and consequences. Cultural changes may occur at all levels of society, family, and culture, and in some cases may cause disturbances in society and their culture, and break down most of the traditional values that govern society. Now we want to study this issue about the nomadic community of Kalhor tribe in terms of cultural changes in terms of anthropology. Therefore, the main subject of this research is the anthropological study of socio-cultural structures of Kalhor tribe of Kermanshah and its changes and developments as well as tourist attractions of the study area. Therefore, the main issue and question that the researcher seeks to answer is from an anthropological point of view, what is the cultural and social structure and family system, and what changes have taken place in the structures in question in the recent past in Kalhor tribe?

Significance of the study

One of the reasons for addressing this issue is the importance of the nomadic community because the nomadic community of the country has a long history in the history and culture of Iran. From ancient times until now, some people in the geographical area of Iran have chosen a kind of life that uses natural pastures to raise livestock and their main activity is animal husbandry (Irandoost, 2001: 65). Iran is the land of tribes and nomads. The tribes and nomads living in Iran have a unique and interesting socio-cultural structure with their nomadic style and pastoral economy. Due to the changes that have occurred in recent years in the socio-cultural life of the people of this region, tribes and nomads are also changing at a rate that has been less encountered throughout history. Although nomadism in this land has a very long history and nomads have always played an important and valuable role in political and social history, they have not been studied as they should be (Sharbatian Semnani, 2006: 1). The nomadic community of the country has created a third society along with the urban and rural community. This society has lost its importance over the centuries due to various factors, but still studying its structures can have effective results to identify urban society (Asadi, 1396: 22.)

Meanwhile, if these cultural elements and their changes are not recorded and analyzed, surely one day the people in question will be forgotten along with their traditional culture and society in the course of time and its cultural history will be forgotten forever.

Understanding the practical aspects of studying cultural change is another necessity of this research. This means that access to the pillars and tools of cultural development will not be possible without considering the changes and transformations that society has experienced over time. The results of this type of study will undoubtedly increase the success rate of any program for cultural development. Accordingly, one of the basic requirements for planning with the aim of cultural development, knowledge of cultural structure and change has arisen, which doubles the need for research.

Purpose of the study

Considering that the nomads of the Kalhor tribe, which is one of the great tribes of Kermanshah, Ilam and Khaneqin provinces, and since ancient times, have lived in the west of the country and in the foothills of the Zagros, where the Kurds have lived for a long time, identifying and addressing the cultural and social structures of this tribe and also considering the antiquity and the greatness of this tribe, can lead to a better understanding of the culture of the city of Kermanshah and its background. On the other hand, the main motivation for this research is because the researcher is from Kermanshah and belongs to Kalhor tribes.

Research objectives:

1. A study of the socio-cultural structure and customs of the Kalhor tribe
2. Investigating the structure of the family system and kinship of the tribe in question
3. Investigating and recognizing the overt and covert functions of the cultural and social structures and the family system of the mentioned tribe
4. Examining the course of changes and developments of cultural and social structures in this tribe
5. Introducing the tourist attractions of Kermanshah province and the study area

Research questions:

1. What is the socio-cultural structure and customs of the Kalhor tribe?
2. What is the structure of the family system and kinship of the Kalhor tribe?
3. What are the overt and covert functions of the cultural and social structures and family system of the Kalhor tribe?
4. What changes have taken place in the cultural and social structures of this tribe?
5. What are the tourist attractions of the study area?

Research hypotheses:

The present study is a qualitative research and does not proceed to prove or disprove any hypothesis. The final results are obtained during the research and through the researcher's study and review of texts and documents as well as field research .

Theoretical Framework:

In this research, functionalist theory has been used:

Functionalist theory: The word 'function' is used in European languages in both mathematical and biological meanings. In the first sense, in Persian we should use the word "subordinate" instead of function. For example, we say that a is a subordinate of b, either mathematically: $a=f(b)$ or biologically: $a=f(b)$ means that any change in b also changes a. In other words, we have said that a has a function that gives meaning to b. For example, we say: "Industrial work is a subordinate of the factory institution." And the work itself is a function that means in relation to the set of functions of the factory. Every change in the factory also changes the concept of work. In this approach to function, three basic concepts are observed that are always present in other functional forms: 1. whole 2. Part 3. Relation
A whole is a set of components that have a special relationship with each other. In the same definition, the concept of component and relationship is also specified. In the mathematical sense, the relation of one or more components to the whole and the relation of one or more components to one or more other components are functional relations. The concept of function in the social sciences derives precisely from both of the above concepts, meaning that its roots can be traced both to a mathematical logic of citizenship and to an organic biological mechanism. In this framework, the function includes two basic

principles: the principle of comprehensiveness and the principle of utility. The principle of comprehensiveness means that each social phenomenon is considered as a "part" that is placed within an environment (whole) and is analyzed in relation to this whole. Partiality and totality are relative concepts, meaning that most phenomena are, on one level, whole, and on another level, part of the global community. The conclusion to be drawn from this discussion is that, first, in the study of any phenomenon, one must pay as much attention to the characteristics of that phenomenon as to the characteristics of the whole in which that phenomenon is situated and the characteristics of the components which made that phenomenon. Secondly, in the analysis of social phenomena, there is necessarily a need for dynamic analysis because phenomena are constantly moving and fluctuating from one level to another, and a phenomenon cannot really be considered merely at one level (part or whole). In this principle, several types of relationships are created that can create all combinations between components with each other and with the whole.

The principle of utility means that every social phenomenon must have some kind of impact and respond to some kind of need in the society in which it has arisen. The principle of usefulness is the answer to this question: What does everything do? Of course, here it is assumed that everything that exists must work. This principle has been called "functional necessity", but we must make a point here: that the effectiveness of a function does not mean that the function is positive or negative. Social functions are divided into different forms. One of these divisions is the division of functions into overt and covert. Obvious function is a function that social actors are fully aware of and accept as such; For example, professional or sports rules and regulations, etc. Hidden function is a function that social actors are not necessarily and precisely aware of and do not accept as such. For example, the operation of competitions and sports competitions, which are in fact hidden and without any formality in it, evacuate part of the existing violence in the society in this low-risk channel. (Fukuhi: 381(

Research method:

Type and nature of the method: The present research has been done on a real, objective and living subject (dynamic) and its results can be used in practice. Accordingly, the research method used in this research can be examined from different aspects. In terms of purpose, this research is fundamental. Also, in terms of design, a qualitative method and an exploratory approach have been used to better understand the dimensions of the subject .

Statistical population: The statistical population of this study consists of all local informants and experts who live in Kermanshah province, especially Kalhor tribe. In this study, an in-depth and semi-structured interview was conducted with the elderly and the patriarches of the tribe in order to anthropologically study the socio-cultural situation of Kalhor tribe in Kermanshah and the changes .

Sampling method: In this study, snowball sampling method and theoretical saturation type have been used. Because in the process of selecting a sample, qualitative researchers can use the snowball sampling method in which one participant in our research leads us to other participants. Unlike quantitative sampling, targeted sampling cannot be planned before the study and data theory can be developed. Therefore, the sampling method in the current qualitative design was theoretical sampling of targeted selection of key informants based on specific information they have about the research topic. Theoretical sampling requires data collection based on categories to formulate a theory. Sampling of experts in this study continued until the process of exploration and analysis reached a theoretical saturation point. The theoretical saturation was such that with the advent of early discovery, the researcher tried to gather more information to make the connection between the main categories and other categories clearer and more meaningful. This continued until the researcher felt that the experts no longer provide new information.

Data collection method:

1. Documentary studies: In this section, library resources, articles, books and also the global information network have been used to collect information in the field of theoretical basis and research literature.
2. Field studies: Participatory methods such as observation, interview, group discussion have been used to collect information.

Research background:

Asadi (2017) has studied the historical anthropology of Kalhor tribe in a study. In this study, it was suggested that Kalhor tribe is considered as one of the largest, most original and most rooted Kurdish tribes living in Iran and Iraq. The results of this study show that: A group of Kalhor tribe, under the name of Kurdish tribe, Hossein Khani settled in Qala-e-Tal city of Khuzestan province about 700 years ago. Today, most of this tribe live in Kermanshah province and also in Ivan city of Ilam province. Papzan and Afsharzadeh (2011) in a study examined the indigenous knowledge of Kalhor nomadic women in the field of Siah Mall, a portable tribal structure. In this study, it was suggested that the nomadic black tents symbolize endogenous design for sustainable livelihoods and optimal use of eco-friendly capacities to achieve the goals of an efficient migration pattern. This original architecture and this ethnic initiative, as part of the spiritual heritage of tribes and nomads, deserve to be recorded and preserved. But unfortunately, this original structure and the knowledge associated with it are under serious threat. The aim of this study was to document the indigenous knowledge of nomadic women in the field of nomadic settlements. In a study conducted by Asghar Norouzi and Farzad Mahmoudian (1999), economic and social indicators of settled and uninhabited nomads were compared. They have studied the phenomenon of settlement among the tribes from various dimensions. In the mentioned research, which is a descriptive-analytical study, an attempt was made to study and compare economic and social indicators in the two groups of settled and uninhabited nomadic society. Findings indicate a significant difference between the two groups in social indicators such as participation, education, social security, health and treatment. However, in terms of economic indicators such as income, ownership, employment, production, etc., they are almost the same and there is no significant difference between the two groups of settled and uninhabited. In his book "Housing of nomads and semi-nomads of the world in the background of history" (1372), Filberg describes in detail the features and

techniques of making black tents of Iranian ethnic groups such as Qashqai and Arab nomads, and at the same time He has briefly mentioned the characteristics of other tribes, including the Kermanshah tribes, and a considerable part of the sources cited by him have been studies that have been done before him by non-anthropologists and mainly by travelers, tourists, politicians and foreign state agents. Filberck's findings indicate that the vegetation and geographical location of the nomads are related to their livelihood and the shape of their tents. Henry Rawlinson (1983) in his research on the antiquity and position of the Kalhor tribe points out that: If the Kalhors are not the oldest tribe in Kurdistan, they are known as one of the oldest tribes in the region. He believes that the Kalhor tribe in the west Iran has had an ancient and noble status. This people once ruled the land of Babylon and once ruled Baghdad, the seat of the Abbasid caliphate and the land of Kalhoristan.

Characteristics of the study population:

Kermanshah province:

Kermanshah province with an area of about 24434 square kilometers is located in the middle of the western part of the country. According to the latest national division, Kermanshah province has 14 counties, 28 cities, 29 districts and 85 villages (Nouri and Taghizadeh, 1390: 28). Today, Kermanshah is one of the historical and cultural provinces of Iran and due to its location at the intersection of two axes north to south and east to west and also adjacent to Iraq and located on the way to the pilgrimage cities of Karbala and Baghdad. , Is very important (Figure 2-1).

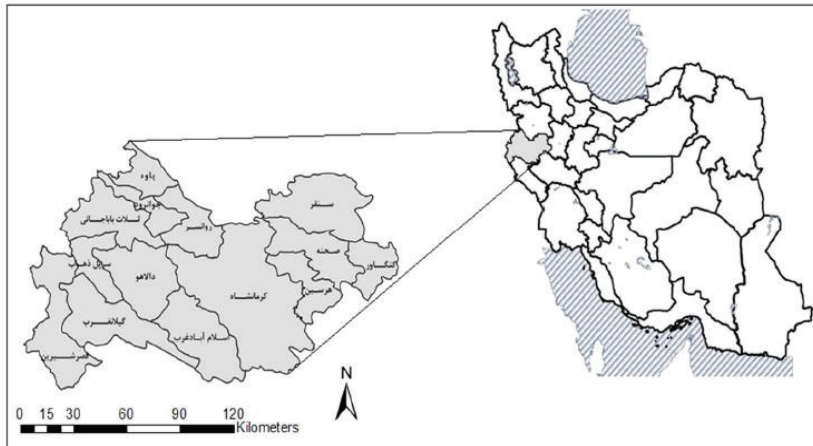


Figure No. 1-2 - Geographical location of Kermanshah province in the country (Nouri, Fotouhi and Taghizadeh, 2012: 12).

Kermanshah tourism centers:

According to the divisions made in the comprehensive tourism plan, Kermanshah province is divided into five tourism hubs Kermanshah, Oramanat, Qasr Shirin, Islamabad West and Kangavar, each of which is a tourism hub, cities and regions. It is an example of tourism. Based on this, Oramanat tourism hub with 15 sample tourism areas has the highest sample area and Islamabad-Gharb tourism hub with 5 sample areas has the lowest number of sample areas in the province.

Table 1-2: General characteristics of tourism sample areas of Kermanshah province (Source: Cultural Heritage, Handicrafts and Tourism Organization of Kermanshah province, 2012: 11).

Sample areas covered	Cities covered	The name of the pole
Nojioran, Taghbestan, Biston, Heshilan Wetland, Niloufar Mirage, Harsin Mirage, Qarahsoo River, Gamasiab River, Ghanbar Mirage, Sohrab Spring	Kermanshah, Biston, Harsin	Kermanshah
Piran, Cham - Hassan, Sarab Glin, Charghapi, Tang Hamam, Gilan-Gharb Dam, Sarab Garm, Qasr Shirin groves, Daraz Bazi, Sarab Mort, Deira region	,Qasr Shirin, West Gilan Sarpole-Zahab	,Qasr Shirin
Sarab Korand, Shian Fire Temple, Mersad Forest Park, Sharafabad Mirage, Rijab	West Islamabad, West Kurdistan, Dalahou	Islamabad West
Darband Sahneh, Charmaleh Olya, Sarabfash-Gharshar Waterfall, Anahita Temple, Goznehle, Sarab Maran, Sirjan, Badr and Parishan	Scene, Songor, Kangavar	Kangavar
Dalani, Qori Qaleh, Nodsheh, Sarab Ravansar, Shervineh, Hajij, Shamshir, Cheshmeh Rizeh, Azgeleh Bemo, Weiss Al-Qarn, Mamishan, Sefid Barg, Bid Miri, Nosud, Bozin Markhil	Ravansar, Javanrood, Paveh, Salasebabajan	Oramanat

50 sample tourism areas of the province have the capability of different types of tourism such as tourism land, nature tourism, agricultural tourism, historical, religious, war, folklore, commercial, recreational, sports and rural tourism. These 50 sample tourism areas are scattered in 5 tourism hubs of the province. Also, according to research in this field, the area of these regions varies from 15 hectares to 150 hectares. According to the division in the agenda of establishing sample tourism areas, areas are classified according to size in three levels (national, provincial, local).

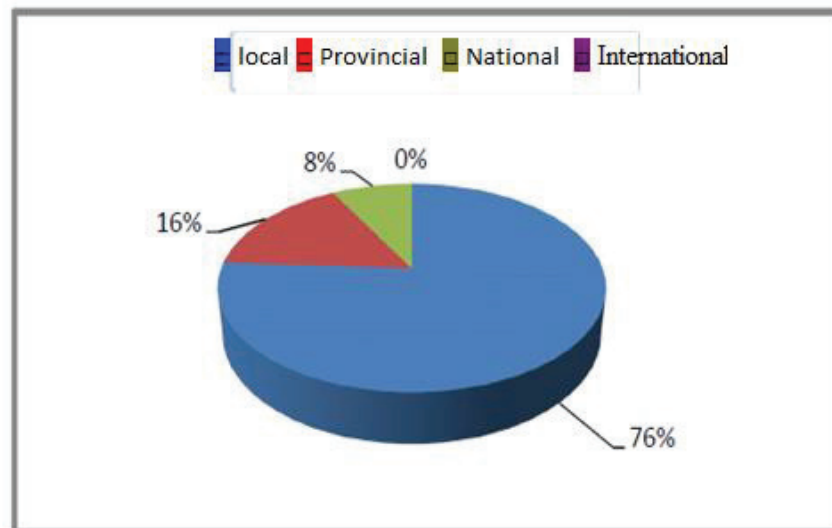


Figure No. 2-3- Percentage range of sample tourism areas of Kermanshah province (Nouri, Fotouhi and Taghizadeh, 2012: 51)

Accordingly, in Kermanshah province, there are 38 local sample areas, 8 provincial sample areas and 4 national sample areas. There is no international sample region in this province. According to Kermanshah province, 8% of the sample tourism areas are at the national level, 16% at the provincial level and 76% at the local level, and there is no sample of international tourism. But by increasing the quality of services in the sample areas of the province at the international level, we can see international tourists in the province (Taghizadeh, 2012: 46).

General characteristics of Kalhor tribe:

The Kalhor tribe is one of the main branches of the Kurdish tribes in Iran and is one of the oldest tribes in western Iran (Behtoui, 1998: 45). Kalhor tribe is the largest tribe of Kermanshah and the second largest tribe of Iran. Its people are Kurdish-speaking and speak the Kalhori Kurdish dialect (Mirnia, 1989: 62). West Ivan, Gilan-e-Gharb and Islamabad-e-Gharb are the main capitals of Kalhor tribe (Mohammadi, 2003: 39). In the Iranica encyclopedia as the most authoritative source of Iranian studies, the Kalhor tribe is mentioned as one of the largest Kurdish tribes. In the eleventh century AD, about a thousand years ago, during the Seljuk Empire, Kermanshah, where Kalhor's largest Kurdish population is located, was chosen as the capital of Kurdistan. Kalhoristan is the name of a government that the Kalhoris established at the same time as the Safavid and Ottoman governments and after the conquest of Baghdad and domination of part of Kurdistan, Lorestan and then all of Arab Iraq under the command of Zulfiqar Khan Kalhor and named it Kalhoristan and continued for 15 years. During this period, a sermon was read and coins were minted in the mentioned areas under the name of Hakim Kalhor Zolfaghar Khan Kalhor (Soltani, 1374: 25). Other sources mention the Kalhor tribe as one of the Kurdish tribes of Kermanshah and western Iran. According to several years of research by Harvard University in the United States, the Kalhor tribe is the largest Kurdish tribe in Kurdistan, and the language of the Kalhor tribe is Kurdish with the Kalhori dialect, which is the first Kurdish dialect left from the text, although scattered in other parts of Kurdistan, they are still present.

The Kalhor tribe had an independent and autonomous position before the Safavids came to power until the beginning of the reign of Shah Tahmasb I, but in 1140 AH a peace treaty was signed between the Iranian government and the Ottoman government (Turkey) which prevented war between the two countries. Due to this peace treaty, Hamedan, Kermanshah province and the territory of Kalhor were handed over to the Ottoman government (Turkey) and in return, the Ottoman king recognized the rule of Ashraf in Iran. Their habitat in

western Iran is Ivan Gharb city in Ilam province and in Kermanshah province in Gilan Gharb, Islamabad Gharb, part of Kermanshah, Sarpol Zahab, Qasr Shirin and part of Chardavol, Darrehshahr and Sirvan cities in Ilam province (Afshar Sistani, 1381: 65.)

Kalhor family structure:

Family Scope: According to the study of Afshar Sistani (1371: 512), it can be said that the Kalhor family, like the rural family, has an economic function and in this respect is completely different from the urban family, which is mainly without economic function and is considered as a consumer social unit. In the Kalhor family, all members of men, women and children work in the domestic production on the basis of the division of labor, and everyone has responsibilities according to his share and to the best of his ability, and his needs are met through the family. However, some of the emotional factors and basic interests and the sense of collective responsibility in defending family life, especially family nervousness are among the characteristics, which Ibn Khaldun has spoken about many times, play important roles in the formation of the family and the establishment of bonds between its members. Nevertheless, it can be said that among the disciplines of family maintenance, sharing in wealth and joint economic work was considered the most effective. Because it is after the division of wealth and separation of economic work that the new nucleus (the newly married couple) separates its table, creates a new family, and begins a new life in a separate tent. As long as the family members live in a tent, none of them works for themselves alone, but each person does some of the economic work of the family unit and returns the fruits of his work to the family and thus has no independent income and wealth. Defending the wealth, prestige, position, property, and family members is the responsibility of all individuals, and such a sense of responsibility (family nervousness) dominates family members with power, and members are forced to follow it.

One of the interviewees, Azam Bavandpour, a 45-year-old Kalhori teacher, said the following about the structure of the Kalhori family:

Kalhor families live extensively and together. They all came together with respect and sincerity and used the experiences of their elders to raise their children. But a modern-day Kalhori family has found a completely nuclear structure, and if there is no news of the hustle and

bustle of the past, it is because the number of their children has also decreased a lot. She also spoke about the family structure in the Kalhor tribe. In the past, in a Kalhori family whose occupation was usually either animal husbandry or agriculture, men worked outside the home and boys helped them, and women worked with the girls. They cooked indoors, cooked bread and food, cleaned the house, cleaned the cattle sheds, milked cows, goats, and sheep, and brought grass and plants for the cattle, and helped the mother to care for the younger children. In fact, the daughters were their mothers' successors, and during the harvest season, they also worked on the farms with the help of men outside the house. "But today, when they are more urbanized, girls, like their brothers and fathers, work more outside the home, helping to improve the economy and the family, whereas in the past, it was very ugly for girls to work outside".

Social structure of Kalhor tribe:

Social stratification and social classes:

Regarding the social stratification and social classes of the Kalhor tribe, Iran Doost, Assyrian and Hashemi (1395: 72) stated: A detailed and comprehensive study has not been done on the social strata of the Kalhor tribe so that the social stratification of the tribe can be explained based on objective criteria. Some scholars have made some divisions theoretically or based on a preliminary study in some of the nomadic areas of Iran from the Kalhor tribe as follows:

The first stratum: This social stratum consists of houses, sheriffs who, in addition to large herds of cattle in the villages located in the territory of the tribe and even outside it, have extensive agricultural lands and in the cities also have real estate. In addition, individuals of this stratum have been members of the social structure of feudal society and have played important roles. The children of some of them have higher education and are studying in big cities and some in foreign countries (Khadivi, 1379: 555-554). The second stratum: In the field of introducing the second stratum, Moradi and Almasi (2013: 4) stated that the Kadkhodas and Rishsefidans and some members of the middle group of the Kalhor tribe are the ones who have livestock herds and make a living by selling livestock products. The middle

families of this stratum are mostly self-employed and are less in need of labor in productive affairs and are not employed as workers themselves. In some tribes, Kadkhodas are considered to be part of the first class.

Third stratum: This stratum includes all ordinary people of the Kalhor tribe and includes a group who do not have livestock and a group who have a number of livestock and are unable to earn a living by exploiting it, tribal workers, shepherds and seasonal workers who work for a living in villages and towns, are mainly in this social stratum (Clark, 1969: 32).

Classes and structure of Kalhor tribe:

In the field of classification of the Kalhor tribe, Grote (1369: 1402) stated that, in general, the Kalhor tribe structure starts from a Bahun or black tent (household) and extends to the tribe. The classification of tribal structure in this large tribe is as follows:

Tribe- Branch –Bab (Block) - Clan-Race-Tash- Children-Property

•Household (property): The household is the smallest unit in the Kalhor tribal divisions that have an independent shelter (black tent-Bahn) and is also called property.

•Children (Kurbo): Every three to twelve households (property) or more are called children, which in the local dialect is also called Kurbo (son and father). The children live in an area or village, and the children are led and cared for by a "trusted" person from the same children.

• Tash: The sum of several children is called Tash, and the families of one Tash are all close relatives and have a common ancestor, and it is headed by a skilled and experienced person from the same Tash, known as the "white beard."

•Race: In the Kalhor tribes, the sum of several tashes forms a larger unit called the gens. In the past, at the head of each race was a person called "headman."

•Clan: From the combination of races, a clan is created in which the members of a clan have some kind of main and secondary family relationship with each other. In the past, there was a sheriff at the head of each tribe who was appointed to this position by tribal chief.

•Bab (Block): In the tribal structure of the Kalhors, from the combination of several tribes, a larger unit called Bab (block) is formed. In other words, Bob is formed by the union of several

neighboring tribes in a specific geographical area. Therefore, Bab is a suffix that conveys most of the concepts of cohesion and solidarity of tribes and there is no kinship between the tribes of a Bab (Sultanzadeh, 1390: 12) •Branch: A branch is formed by combining several Babs (block) together, and in total, the Kalhor tribe has two large and main branches with the letters Chahar Lang Kalhor and Haftlang Kalhor. The Haft-e-Lang branch consists of 4 blocks (categories), which are Babadi, Behdarvand, Duraki and Dinari, and the Chaharlang branch also consists of 5 classes, which include Mohammad Saleh, Zalki, Mogoi, Maiwand and Kianarsi.

•Tribe: Tribe is the highest tribe in the Kalhoris, which in the past was headed by tribe chief and Khans who were appointed by the central government (Golzari, 1350: 148).

Cultural structure of Kalhor tribe:

In the cultural structure section, only the characteristics of the handicrafts of this tribe are mentioned:

•Bag: A 30-by-30 square bag that is hung next to the saddle or side of the rider as the tribe moves, in which essentials are placed for road and food, especially bread, so that it is available for use.

•Kilim and jajim weaving: The role of Kalhor kilims has a long history and originality and today, for the kilims of one hundred years ago, no price can be set. The designs of Aghajari, Langaj, Doineh Beigi, Khorasani, Tehrani are each woven in special ways with great precision and elegance. Among the Kalhor tribes, the Shura valleys are more skilled at weaving delicate kilims. The thickness of some weaves reaches two millimeters and the patterns inside it have been so detailed that the masters of Isfahan tile work remember the Safavid era (Nouri and Taghizadeh, 1390: 28.)

•Quiver: A long woolen bag is 25 by 60 or 30 by 80, which is woven with a wheel design, making baking utensils such as beams, lamb, kebab skewers, brooms, tongs, spinning tools such as blades, and twisting tools such as spindles. They are placed in it and hung next to the load of camels or donkeys when moving so as not to be damaged among other means (Shahbazi, 1987: 21)

- Salt or tuber salt: It is a woolen and wheeled bag, which has a narrow mouth part about 20 cm and the rest of the parts are up to 50 cm and salt is poured in it and hung in the corner of the tent to keep it clean and moist.

- Jwal (saddlebag): 60 by 80 wool bags that are woven with a wheel design and sewn around it to strengthen the hair bands, and two strong handles are placed on its sides to facilitate the work of moving. This bag is a place for foods such as wheat, flour, barley, rice and legumes throughout the year. In low-income families, instead of sackcloth, they use special carpetbag, called saddlebag, which are easily loaded on the donkey, while the sackcloth must be tied to the camel's back. Khoreh (saddlebag) is woven by tribal women and is simpler than the wheel type (Aman Elahi, 1981: 11.)

- Chiq weaving: Chiq weaving is the art of Kalhor nomadic women, which is used as a fence and wall and, of course, to divide the required spaces. However, it can be used as a mat. It is said that since the nomads have always been tenting and Chiq is their wall, so its history can be calculated with the history of tenting and in other words the antiquity of nomadic women. Chiq is wrapped around the black tent to prevent cold and dust from entering the tent. This type of chiq is made of straw and thin twigs, and it is made by a small number of nomads who are skilled in this texture.

- Rope weaving: Rope is widely used in the tribe, including setting up tents, tying cattle, fastening accessories on animals' backs when moving, tightening, tying, harnessing horses, and finally decorative ropes woven from goat wool and hair. For each work, a special type of rope is woven, for example, to tie the animals and set up tents, an ordinary but strong rope, and for tight, straps, saddles and harnesses of horses, wide ropes, and for horses' necks, a square rope decorated with a gum and an eight-layer oval rope to tie the camels. At weddings, it is customary to give a number of delicate and beautiful ropes woven around the necklace as dowry to the girl to give them as a gift to those who attended the wedding on horseback. These delicate ropes which are woven from the black and white hair of a goat are called "rashma."

Summary and Conclusion:

The findings of this study indicate that Kermanshah province and especially Kalhor Nashin region has many tourist attractions that can be very effective in attracting domestic and foreign tourists, while this

tribe has experienced extensive changes throughout its history which are visible in material, behavioral and oral traditions; as well as its socio-cultural structures and family system. In general, it can be said that the nomadic community of Kermanshah, including the Kalhor tribe, is in the process of transition from traditional to modern (or urban and rural) lifestyles, and with the technological achievements of the modern world, experiences a new life. In general, the current generation of the Kalhor tribe has chosen a different lifestyle than the first and second generations; So that their socio-cultural structure, especially in social and cultural relations, dress and grooming style, leisure pattern, nutrition and health pattern, as well as the structure and system of their family in the third generation is different from the other two generations. Studies show that tribal youth are inclined to a consuming lifestyle, and changes in eating habits, leisure patterns, clothing patterns, etc, which indicate a move toward a consuming society and which is an important feature of the path of change in a nomadic society. It has been found that many of the young people of the Kalhor tribe today are unaware of their past customs and even a few of them consider some of their ancestral traditions to be old and useless. The findings of this study indicate that the path of change has been toward increasing the demand for consumer goods. There are now tools in nomadic life that sometimes have a decorative need in urban and rural society more than the need to function. Although the parents have adopted the traditional way of life, they somehow accompany the children in choosing a new lifestyle. Of course, sometimes the difference in views between parents and children has caused disagreements between them, which can also be referred to as a generation gap.

Suggestions:

**Establishment of local organizations and institutions in accordance with tribal customs and traditions with the participation of tribal residents, can be effective in transferring indigenous knowledge and resolving the problems of production and sale of handicrafts and tribal unity.

**Preservation and revival of some customs and traditions that have a positive function requires the full support of those involved and government officials, so all relevant officials should be helpful in this regard.

** Through the training of indigenous industries among the Kalhor tribes, in addition to preserving the indigenous culture, it is possible to help the development of small industries and home employment to the family economy.

**Holding festivals and festivities can result in , economic development, creating a positive image of the region, promoting the life and pride of local people, encouraging nomads, marketing, social cohesion and attracting more tourists.

**Granting special facilities to establish small and hygienic workshops in the tribe can be effective in preserving and disseminating their arts and crafts.

**Coordinating with tourism institutions and organizations to visit the Kalhor nomadic settlement.

**Finally, it is suggested that more research be done in the territory of tribes and nomads, especially from the perspective of anthropology and tourism.

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