

## Family Structure and Kinship System of Tribes and Nomads with Emphasis on Qashqai Tribe of Fars (Anthropological Attitude)

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**Abstract:** Iran is a nomadic and tribal country. Iran's tribal and nomad communities possess a substantial social, economic, and cultural framework due to their pastoral economy and nomadic lifestyle. However, significant changes have occurred in the border regions' inhabitants' lives in recent years, particularly concerning the structure of the family. Historically, tribes and nomads have also evolved at a slower rate than is currently the case. In addition, the objective of this research is to examine the anthropological perspective regarding the family structure and kinship system of nomadic tribes and tribes, with a particular focus on the evolving Qashqai tribe of Fars. This qualitative study, which is fundamental by virtue of its applicability, is profound in depth. This research employs a descriptive-analytical approach. Documentary methods, interviews, and observations were employed to collect data for this study, which was designed according to the structural-functional school framework. The Qashqai tribe is structurally extensive, monogamous, patriarchal, and intermarried; furthermore, it is an intermarried group that has experienced changes.

**Keywords:** Anthropology, Tribes and Clans, Family system and kinship, Qashqai nomads, Fars province.

### Introduction

An autonomous nomadic community is distinguished by its dominance in the conventional animal husbandry sector of the economy. Livestock plays a major role in the habits, beliefs, and culture of nomadic tribes. Apart from this distinction, there is another way in which rural and nomadic cultures differ from one another; historically, each has taken a different path. These groups are still migrating to Iran in search of various opportunities as well as their customary way of life and means of survival. While maintaining the intangible elements of their nomadic culture, many nomadic people have moved to rural or urban locations, abandoned their customs entirely, or totally assimilated into a successor culture. Sheep and goats are raised by these nomads as a source of income. Despite their small population, they generate more than 20 million light livestock heads a year, with a significant amount going to meat markets (Tribes and Nomadic Organization). Approximately one hundred clans and six hundred independent tribes are now spread throughout the regions of Iran (Rasterpo, 2008:17). Many of these tribes still follow their traditional ways even in the face of increasing urbanization and industrialization, especially in the previous century. Therefore, it is essential that the nomadic movement and its related cultural developments be taken into account during the country's grand planning and development process in order to address social and demographic challenges, particularly in major urban areas, and to capitalize on the economic benefits that nomads bring to society as a whole.

It is relevant to mention that the provinces of Fars, Kerman, and West Azerbaijan contain the largest nomadic populations in Iran. In a similar vein, the provinces with the largest Qeshlaqi populations are West Azerbaijan, Sistan and Baluchestan, Fars, Khuzestan, and Kerman (Zendehtdel, 2005: 111). Presently residing in the province of Fars, Iran, are one of the most prevalent communities, the Qashqai. As a result of the material and immaterial changes to which these communities have been forced to adapt to some degree over time, a novel cultural system has developed. As stated previously, a cursory examination of the elder and younger generations, encompassing three generations, within the society under investigation is necessary to examine these changes. This allows individuals to analyze the consequences and effects that have followed and determine the characteristics of the changes that have occurred. Cultural changes may occur throughout diverse strata of society, families, and cultures. There

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are specific circumstances in which they may cause cultural stagnation, challenge foundational traditional values that regulate a society, or disrupt established cultural norms. Consequently, the principal objective of this study is to analyze the progression and metamorphosis of kinship customs and familial organization across various communities, focusing specifically on the Qashqai tribe of Fars.

### **Importance of Research**

The nomadic community of Iran has a significant cultural and historical presence in this country. Since ancient times, some inhabitants of the region of Iran have led a way of life centered on livestock husbandry and the utilization of natural pastures for animal breeding. In addition to the urban and rural populations, the nomadic community of the country has formed a third community. Despite experiencing a decline in significance over the course of several centuries due to a multitude of factors, the other two societies continue to be influenced by the tribal culture. Anthropology, as the study of culture, has demonstrated that the distinction among human beings is not predicated on physical appearance or skin color, but rather on the collective humanity of the planet's inhabitants. Culture encompasses their manner of life and adjustment to the surroundings. Given that nomadic existence serves as a means of subsistence and is thus a cultural concern, an anthropological approach is required to study and comprehend it. Conversely, the investigation of nomadic existence not only affords us the chance to discern the intricacies of environmental adaptation and the multifaceted elements at play therein, but also guarantees insight into the processing of this evolutionary process, given that nomadism represents a phase in the progression of human civilization. Despite the ancient history of nomadic life in this region and the significant and valuable role that nomadic people have always played in history, their study may have been lacking. This may be attributed to the extensive dispersion and reliance on tribal and nomadic culture, which may have limited opportunities to examine the written culture and compilation of this people's literature and culture. In exchange, more attention has been paid to folklore and literary works. Furthermore, their culture has been undervalued to some degree. Consequently, in the absence of documentation and analysis of these cultural elements and their changes, the aforementioned society and its traditional culture will perish with the passage of time, and its cultural history will perish as well. Furthermore, the outcomes of such investigations will enhance the efficacy of any cultural development strategy.

### **Research Objectives**

#### **Main Objective**

Anthropological Approach to Family Structure and Relatives System of Tribal and Nomads with Emphasis on the Qashqai Tribe of Fars

#### **Sub-Objectives**

1. Surveying general characteristics of Qashqai nomads;
2. Studying the socio-cultural structure of Qashqai nomads;
3. Studying the family and kinship system and changes made by these tribes.

### **Research questions**

#### **Main Question**

What are the characteristics of the family and the kinship system of tribes, especially the Qashqai tribe?

#### **Sub-Questions**

1. What are the general characteristics of Qashqai tribe?
2. What is the socio-cultural structure of Qashqai tribe?
3. What are the characteristics of the Qashqai tribe's family and kinship system and what changes were made in it?

### **Research Method**

This study is substantial from a depth viewpoint and essential in terms of applicability and qualitative character. This study uses a descriptive-analytical methodology. Documentary approaches (books,

theses, articles, and the Internet) in conjunction with in-depth interviews and observations have been used in this study to gather data. Qashqai nomads make up the study's statistical population.

### **Theoretical framework**

One of the most influential schools of thought since the dawn of sociology is structural functionalism. Structural functionalism is a method that considers the total system, which is made up of many interrelated parts that together build various structures and perform various tasks. Kent's, Spencer's, and Durkheim's writings on the organism, social requirements, and social structures and functions are the intellectual ancestors of structural functionalism. According to this school of thought, structural functionalists are useful parts of the whole.

Since a change in one component affects another, they take into account both the system's individual components and the system as a whole in an equilibrium. It is possible for a change in one component to be so balanced with changes in other components that it seems as if the system has not changed at all. But the system as a whole will change if this equilibrium is not maintained. In the contemporary age, Talcott Parsons (1902–1979) is regarded as the originator of the functional–constructive school. In this school, the idea of balance and consensus was emphasized at both the micro and macro levels of the social system, taking into account the activities of both people and institutions. In this way, both the growth and the balanced dynamics of society are influenced by the structural exchanges of the accomplishments of social subsystems. Durkheim and Max Weber had a significant impact on Parsons, who incorporated and integrated the majority of their works in theory of action (Gordon: 2010).

### **Characteristics of the Study Society**

Qashqai clan, one of the major Iranian clans in the area of Khamseh clans, is situated in Fars province, the southern coast of the province is surrounded by a length of approximately 250 km and a breadth of 30 to 50 km of their tropical land. The tropical region makes up nearly half of the province, whereas the cold zone is mostly located in the north. In 2016, the Qashqai tribe's population was projected to be 959,000. Divergent views exist about this tribe's origins. Some scholars believe that the Qashqai are the descendants of an old tribe in Asian Turkey (Eastern Turkey) known as the Khalaj tribe, who settled in Iraq of Ajam in the south of Saveh. These people are likely part of this great tribe, which was divided into different parts and spread throughout the Persian region. The Mongols are thought to have migrated from Turkestan during the reign of Changiz Khan and settled in Fars during the reign of Nader Shah. Consequently, these individuals have been designated with the label Qashqai, a term derived from the Turkish language meaning "fugitive" or "escaped". According to Dumorini (1996: 27), the source states. According to Javad Safi Nejad's Central Nomadic Book of Iran (60: 1996), the Qashqai ancestor is identified as "Amir Ghazi Shahlou Qashqai." It is believed that this individual gathered a group of Qashqai Turks and assumed leadership over them. Amir Ghazi's son, "Jani Agha Qashqai," held a position as one of the officials in the court of Shah Abbas. The fourth ancestor of Jani Agha is widely recognized as the renowned Jani Agha, often referred to as the second Jani Agha. This individual is widely regarded as the true progenitor of the Qashqai tribe.

### **Qeshlaq, Yeilq and Migration**

The Yeilq Qashqai tribe is situated in the northwest to southeast along the northern slopes of the Zagros Mountains. This territory extends from the northernmost region of Kamfirouz (from the Tavilehband and Germe regions) to the Borujen region along the northern slope of the Dana Mountains (between the provinces of Kohgiluyeh and Boyer-Ahmad, Fars, and Isfahan), with widths ranging from 30 to 90 kilometers. The extent of The Qashqai tribe is situated on the southern foothills of the Zagros mountain range, although it occasionally extends beyond these peaks into the low littoral lowlands and the plains of the provinces of Hormozgan and Bushehr. Typically, tribal migration and movement traverses elevated terrain and mountainous regions, which are accompanied by various challenges.

The longest distance from Yeilq to Qeshlaq for Darreh Shoori Qashqai tribe is 671 km, which is commonly covered in 40 days. Thus, every clan has a specific geographical location, both in the Yeilq territory and in the Qeshlaq territory (Zendehdel, 2000: 48).

## **Social structure of the Qashqai tribe**

### **Clans and tribes**

The six main tribes of the Qashqai clan each contain several subclans. Clans coalesce and form an alliance as a result of their close proximity to one another. A hypothetical community comprised of numerous "Benkos" constitutes a family. Benkos are defined as a collection of black tents arranged in a confined space known as a "Yurt," which is situated within pastureland. These terms are also referred to as "Obe," "Bulok," or "Eishom." Clan buildings in Qashqai are Clan, Tribe, Family, Benko and Household.

Qashqai tribes are:

### **Darreh Shoori tribe**

Their vacation home is called Darreh Shoor, which is where their family name comes from. After entering Fars, they decided to make their home here. One of the summer centers of this tribe is presently located in Darreh Shoor, near the historical site known as "Samirom." The Darreh Shouri are well-known as horse owners and breeders, and their tribe, the Qashqai, is one of the largest in the area. There is an opinion that Darreh Shoori tribe joined Qashqai tribal confederacy during the time of Karim Khan Zand (beck: 1986).

### **Farsimadan tribe**

The term "Farsimadan" was given to the Farsimadan tribe, one of the earliest Qashqai tribes, since they arrived in Fars before other Turkish-speaking tribes and were ignorant of Persian. (Noori and Nik Kholq, 2013) Because it is known that in 1590, their leader, Abul Qasim Beig, and several of his followers were executed for revolting against Shah Abbas, this clan moved in Fars in the late 16th century. This clan resided in Khalajestan, a neighborhood southwest of Tehran, prior to relocating south of Fars (Oberling: 2015).

### **Sheshboluki tribe**

Frequently, Sheshboluki individuals are descended from old clans and the same Iraqi Turks, i.e., early immigrants. This is one of the most populous Qashqai communities, and its members are exceptionally proficient at rearing and maintaining livestock.

### **Amaleh tribe**

The Amaleh clan is directly supervised by the Khan and is comprised of the Khan's executive and administrative agents as well as his bodyguards. The headman, who takes commands directly from the Khan, is in charge of overseeing the many Amaleh households. In spite of this, certain large families are supervised by sheriffs whose status is equal to or higher than that of the sheriffs of other families. (Nouri and Nik Kholq, 2013).

### **The big Kashkuli tribe and the small Kashkuli tribe**

The Kashkuli tribe, which is most likely Turkic in origin, drew Kurdish and Lor populations after the collapse of the Zandiyeh dynasty at the end of the 18th century. Zandiyeh is the ancestor of the governing family (sheriffs) of this tribe. The British administration was backed by the Sheriffs and Khavanin of the Kashkuli clan in the years before World War I, and the Kashkulis were punished by Sault al-Doleh after the war. He reduced the influence of the Kashkuli clan and fired the sheriffs of Kashkuli who had rebelled against him. He now divided two sections inside the Kashkuli clan and granted them unique clan identities. They were referred to as "Karachei" together with the little Kashkuli clan. The Great Kashkuli clan refers to the remaining members of the Kashkuli clan (Oberling: 1999).

### **Qashqai cultural structure**

Religion, language, and ethnicity: Some researchers believe that this tribe originated in Asia Minor, while others claim that they moved straight from Turkestan to Iran. There are many who believe that the Qashqai people originated in Turan during the Changiz period. Nader Shah Afshar is credited with bringing them to Iran, where they first resided in Saveh Khaljistan until a large number of them moved

to Fars. Nonetheless, it might be argued that this tribe's members are white and exhibit Aryan traits; as such, they shouldn't be classified as Mongol or Turkic, and the fact that they speak Turkish does not imply that they are Turkish. In any case, Qashqai people come from all over the world. They are regarded as the people of this country since they are of Iranian ethnicity, having entered the territory of Fars and intermarried with its people. Every individual living in Qashqai is a Muslim and adheres to the Twelver Shia faith (Afshar Sistani, 1987: 636). Aside from Fars, the language spoken by Qashqais is called Oghuz Turkish, and it originates from the southwest region of Turkey. This language was deemed by "Kowalski" to be the most similar dialect to Azerbaijani Turkish. While "Anne Marie VanGaben" and "Gerhard Doerfer" have addressed this topic in various ways, "KH Menges" believes that this language is more akin to Ottoman Turkish. It is evident that Persian and Arabic language have influenced Qashqai word. Arabic has an impact on religious subjects, whereas Persian has an impact on military, government, and medical words (Knüppel: 2009).

### **Clan music and dance**

In contrast to conventional Iranian music, Qashqai music does not revolve around rows. The music in question derives its moods and destinies from the Qashqais; at times it is sad, at others it is passionate, and at others it is epic (Bahman Beigi: 2015). Qashqai music is subdivided into categories in which the drumsticks are utilized, including the music of Changiz, the music of lovers, and the music of sarbans (Darghas) (Gorginpour: 1995). In recent decades, fiddle and other musical instrument usage has become more prevalent in Qashqai music, which is predominantly practiced by the tribe's youth. Among the famous figures of loving music, we can mention Sahar Avazi, Jangnameh, Mohammad Taherbeik, Masoum, Samsam, Kuravoghlu, Mahmoud and Sanam, Bash Khosro, Halileh Khosro, Bistun, Heydari, Graili, Karami, etc. Some of them are read along with a story that is mostly about love and affection. (Hassan Zendehtdel 2000: 50) describes the traditional dances of Qashqai as follows: Folk dances from Qashqai are often done in groups. On the other hand, the manner "wood dance" is done and the dancers' rhythmic motions make it very appealing. This particular kind of dance is especially done at the Qashqais celebration ritual, with the song "Jangnameh" serving as the accompaniment. The Heli dance, which is done in groups, is the most well-known dance performed by women of the Qashqai tribe. This dance picks up pace gradually after beginning in a slow rhythm. This kind of dancing has specific names for each section of the music.

### **Qashqai customs and beliefs:**

The old tradition of the Qashqai tribe emphasizes the significance of making vows and needs, praying, and participating. These issues, however, have been somewhat neglected by the educated youth of today. The following are instances of such beliefs:

#### **Fastening Dakhil**

There are imamzadehs along the Qashqai clan route, with a chain with a hook at its tip hanging from the dome-shaped ceiling. The less fortunate, who are mostly women and girls, toss a handkerchief in the direction of the hook three times. Then, if the handkerchief becomes caught on the hook and does not fall to the ground, his need will be satisfied and it will stay with Imamzadeh's guardian. If his need is met, he will give Imamzadeh money or another gift, and if he desires throughout the year. Instead of placing the responsibility on Imamzadeh if it wasn't done, he states, "God's providence was like this."

#### **Pir Laklak**

Regarding the nomads' clan migration, occasionally in mountain passes and slopes, they designate a tree that serves as a symbol of holiness. Those who have a need while traveling by this tree affix a square of fabric upon it, thereby petitioning God to grant their intention and desire. However, this tree is identical to all others. However, over time, it accumulates so much vibrant cloth that any remnants of its foliage become undetectable. It is noteworthy that in situations where cloth is scarce, the tribe will select a fragment from their shattered garments and present it as an offering to fulfill their vows. Despite the fact that these garments eventually become lost or are carried away by the wind, the ritual lasts no longer than two to three months. Subsequently, the tribe retrace their steps and dispose of the remaining garment clothes on the tree.



### **Putting turban**

When the whole head is shaved, the term "kakol" refers to the existence of a cluster of hair in the center of the head. Some of the tribe's women strike a deal with their deity that, should their child recover from the illness, they would be regarded as Hazrat Abbas's (AS) servants and will have to wear a headscarf for a year or two after they do. These nomads think that Sadat's hair is a reward since they believe she formerly wore a turban.

Donations in the form of cash to imamzadehs: When their daughter becomes unwell, a group of nomads swears, "Oh God, protect the child from illness; in exchange, I shall present a designated imamzadeh with half to one-fourth of its bashlogh or syrup..." Years later, when the young lady is cured and enters into matrimony, they honor their commitment regarding the sum of money they obtain as stated by Kyani (1997).

### **Family structure and nomadic kinship**

In the nomadic society of Iran, the family consists of a man, a woman, and several children who reside in a shared dwelling. Their economic, social, and emotional connections (both material and spiritual) bind them together, and they support one another through collaborative economic endeavors overseen by the head of the family. They stipulate that the family is the most fundamental social unit and the tiniest social unit in the nomadic society of Iran. The existence of the family is of fundamental significance in the survival and perpetuation of the clan society. In his book "Around the City with a Lamp," the late Dr. Mahmoud Rohul Amini provided an anthropological definition of the family as "a group of people who share a common space." Amini identified three characteristics that define the family:

- 1- Sexual relations and procreation, which cause the continuity and survival of society;
- 2- Shared economy and people's dependence on family income;
- 3- A center for raising children and cultural education and sometimes vocational training for children. (Ruh al-Amini: 2012)

The family is seen by the Qashqai clan as the most fundamental social institution and the center of clan life, and it is essential to the clan's continued existence. In these tribes, a family may seem autonomous, but it is really governed by a larger group, such as a banku, tribe, clan, etc. Additionally, there are traditions and rituals that are directly tied to their family structure in the areas of marriage and family formation.

### **Kinship systems in nomadic societies**

Kinship systems in nomadic societies are predicated on three categories of relationships: ideal, causal, and relative. This kinship society is governed by a system of individual and communal moral duties and responsibilities that strengthen social, political, economic, and even military relationships within a common land.

### **Relative kinship**

Relative kinship is formed in several ways:

#### **Paternity**

Patrilineage is the word used in sociology and anthropology to describe the group of individuals who have a real common ancestor. A person receives their social standing from their father and from the paternal kinship group, also known as related kinship, according to a tradition and norm known as patrilineage. In this kind of kinship, dads, sons, daughters, and sons make up an extended family, and the offspring are referred to by their father's name. The grandfather has greater power than the father in this system, and it extends throughout several generations.

#### **Maternity**

In terms of social standing and kinship, the matrilineal system describes how an individual is related to the mother's family through her sons, daughters, and daughter's offspring. The children are referred to by their mother's name (mother's name) in this system, and the lineage of the children is traced back to

the mother's lineage. Matrilineal kinship designates the father's residence in the household of the wife's sibling (uncle) as maternal, despite the fact that he resides in the woman's residence; the only distinction is that the children are referred to by the mother's name, and the father is considered an outsider. Another form of kinship is observed in which, after marriage, the woman moves in with her husband, but the children are referred to by their mother's name and are members of the maternal family rather than the paternal one; this is known as "paternity."

### **Causal kinship**

The custom that arises from joining forces with non-family members is particularly significant in nomadic cultures, as it serves as the foundation for reconciling long-standing conflicts while also enhancing the prestige of the clan. Phrases like "cow to cow" (exchange marriage, i.e., a girl for a girl from another family), "Khun Bas" (forced marriage of girls from two unrelated clans with males from other clans), and... as well as expedient weddings of leaders of non-related clans. The whole tale of the relative revolves on the presence of relative kinship in the culture of nomads.

### **Ideal kinship**

Macro kinship and this kind of kinship are comparable. In the ideal kinship system, an individual's membership is not solely based on kinship, just as membership in a clan is not always based on natural and blood kinship and members of the clan only consider themselves related because they have a totem or a common (ideal) ancestor. Blood, but the ideal clan family would be named after him based on a common ancestor. This kind of kinship is more common among Lak and Lor tribes, which are characterized by suffix "Vand". (Tabibi, 1992: 197) like Rashvand, Baharvand, Kolivand, Ahmadvand, Hassanvand and...

### **Types and forms of nomadic family**

In a classification, the kinds of nomadic families in Iran can be divided into five categories as follows: Nuclear or simple, polygynous, extensive, continuous and incomplete

#### **Nuclear or simple family**

A nuclear family typically consists of the husband, wife, children, and maybe additional individuals (single, widowed, divorced). The husband and wife serve as the family's key figures in this kind of setup. The nuclear family comes in a variety of compositional forms such as:

- Only husband and wife;
- Husband, wife and children;
- Husband, wife and others;
- Husband, wife, children and others.
- Polygamous family:

An example of a polygamous household is a husband living with his wife and children. This kind of family originated when the husband chose to wed the second wife due to the first wife's infertility or in the hopes of having a male child. Other reasons for the marriage might include the desire for love, sexual relations, or manpower (Amanollahi, 2009). In this kind of family, the spouses live together or apart, but the family still operates as a whole.

#### **Extended family**

In clan society, the middle class and upper class see the extended family. Since males in the middle class are not allowed to remain with their families after marriage owing to unique economic circumstances, there aren't many animals in the extended family. Despite this, the extended family may sometimes persist for a while, depending upon certain socioeconomic circumstances. These factors include:

- A small number of family livestock that is not economically viable to divide;
- Not having the financial means of the family to prepare a separate tent and make a separate residence;
- The death of the head of family, which causes the children to be together until the inheritance is divided;
- The young age of the bride, who will be under the support of the extended family for some time;

- The family's requirement for female labor (bride) who enters the family from abroad. (Nik kholgh and Noori: 2013)

Several blood groups, married groups, and multiple adoptive groups are all included in the extended family, which is a kind of patriarchal family formed by the marriage of young family members and causal ties (Farbod, 2004: 202).

### **Continuous family**

This kind of family, which is rarely seen in tribes and nomads, consists of two nuclear families, usually two brothers, which includes husbands, wives and children of two families. They also have moral obligations (Tabibi, 1992: 202).

### **Incomplete family**

In this kind of family, the husband or wife are separated in terms of divorce or death. What remains of a family after this event is called an incomplete family. As stated by Dr. Blukbashi (Big Islamic Encyclopedia, Entry on Iran, 1988), Iran is home to a diverse array of family structures, spanning from the uncomplicated yet intricate nuclear family to the extended, discrete, or incomplete family. In the southern Iranian Baseri tribe and clan groupings, for instance, the family was predominantly nuclear and small. Within these lineages, men inherited their portion of the father's livestock upon matrimony and subsequently established an autonomous family unit. In contrast to the Turkmens and Shahsevans, where families were large and extended, males remained in the family and the father's yurt until they were old enough to labor independently in the clan society. At this time, the Qashqai tribe comprises both nuclear and extended families; however, the prevalence of extended families can be attributed to generational dynamics. Consecutive marriages did not arise from polygamy, as stated by Kyani (1997).

### **Hierarchical system of power in clan and family**

Notwithstanding certain differences, the political underpinnings upon which nomadic communities and nomads build their livelihoods are hierarchical systems, also known as "hierarchy." This system is founded upon patriarchal principles and the preeminence of clan and clan chiefs, whose authority diminishes as one descends the hierarchy to reach the principal head. The delegation of authority and the transfer of the set of powers held by the elders of families organized into fundamental social units such as Ubeh, Mal, Halk, Khil, Tokhmareh, and others occurs. Furthermore, the set of powers possessed by the elder of the upper class is also transmitted to the higher classes. In conclusion, the authority structure culminates in the clan or tribe chief (Bakhshandeh Nosrat, 1999: 131).

Among the Qashqai nomads, the woman plays a crucial role in handling the family's business, but the male is in charge and makes all final decisions. Sons and daughters in the father's home have little authority and minimal intellectual and practical independence, according to Aman Elahi Baharvand (1981). However, when a family is formed, they have a new foundation that gives them freedom. Women of the Qashqai nomad community see patriarchy as the fundamental structure of their culture, and while they are obedient to their husbands, they are actively involved in household matters. Ivanov states that "Nowhere in Muslim countries, women have such an important and prestigious position in the family and in the life of the tribe as much as the Qashqais" (Ivanov: 2006, p. 2).

### **Nomadic family economy**

Similar to a rural family, a nomadic family serves an economic purpose; this distinguishes it entirely from an urban family, which is primarily regarded as a consumer social unit and serves no economic purpose. Men, women, and children are all involved in domestic production in a nomadic family in accordance with the division of labor; each individual is accountable for his or her own portion and does so to the best of his or her ability; and the family provides for the individual's requirements. Despite the fact that certain affective factors, fundamental interests, and a sense of collective responsibility are significant in safeguarding family life, particularly family anxiety regarding the formation of a family and the formation of bonds among its members, it can be stated that in the field of family life defense, Family maintainers believed that joint economic labor and the sharing of property and wealth were the most effective means of fostering unity, since the new nucleus (the family of a newlywed couple)



separates their table and forms a new family after the division of wealth and economic labor. In a distinct tent, he begins a fresh existence. Individuals from the family, provided they occupy a shelter. All individuals within the family unit are obligated to contribute to the economic endeavors of the group and return the benefits of their labor to the family. As a result, none of them possess personal wealth and independent income. It is the duty of individuals to safeguard the wealth, dignity, position, and property of family members. When this sense of duty (referred to as "family nervousness") exerts control over family members, they compel them to comply. Similar to other provinces, the majority of labor in the Qashqais is performed by women; they awaken an hour prior to sunrise and continue working until late at night. At this time, the men are seated around one another and conversing through each door. While conversing, they smoke hookah. Undoubtedly, instances of men engaging in violent activities to make up for their inactivity include pursuits of criminals or hunting (Eberling: 2004).

### **Matrimony and marriage**

The nomads place a high value on marriage since they have a nomadic lifestyle that makes having a family almost difficult. Nomads build families for a variety of reasons, including "having a son," "need for manpower," "preventing illicit relationships," "religious duty," and "belief in preserving the lineage." Sekander Amanollahi Baharvand writes in his book "Nomadism in Iran" that nomads' marital philosophy is primarily shaped by economic and technical reasons. He adds that nomads prioritize the practical aspects of marriage above all other considerations. The statement "get and marry less for love" encapsulates the four main reasons why this demographic marries:

1- Having a child 2- Forming a family and gaining independence 3- Satisfying sexual instincts 4- Islamic duty. (2009: 105)

The classification of marriage varieties into in-group and out-group categories. In the past, the majority of nomads married only amongst themselves and never with individuals from other tribes. However, due to alterations in the social and economic framework, as well as the breakdown of the clan cohesive system, out-group marriages are now also prevalent. Marriage is of the utmost importance for the continued existence of a tribe, and it is considered impolite to remain unmarried, because the nomadic system of production relies heavily on human labor. Among nomads, having more offspring, particularly males, is considered a tremendous distinction. The financial circumstances of a father with a greater number of children are improved, as the children assist the father with various duties, such as caring for livestock. However, in the present day, the disruption of traditional values has diminished the significance attributed to having a large number of sons in a family. In nomadic societies, matrimony essentially signifies the independent recognition of the social and economic standing of the wedded individual. While the classification of nomads whose offspring pursue their father's vocation remains accurate, it is no longer applicable to nomads and their offspring who have chosen a particular vocation as a result of advanced education or other considerations. Regarding the fundamental function of matrimony, some individuals hold the belief that it serves to unite two lineages or families that are politically unrelated. In contrast, the significance of a woman's existence surpasses that of a man. It maintains authority over two dynasties or lineages. This is the rationale for their statement that "woman is the bond of society that brings clans together in a single society." It is unusual to find males and girls who choose not to have children among most tribes and nomads. The late Heshmatollah Tabibi said in "Basics of Anthropology and Sociology of Tribes and Nomads" that "In Boyar Ahmad tribes, if an unmarried boy or girl succeeds and does not get married, they are considered "Bon War" or "Qaser" palace and enjoy a low social status (212: 1992)" Additionally, the prevailing belief in the majority of clan culture is that the father has a duty to uphold the family and keep the fire warm. When they are of age, young people ought to get married. The majority of weddings in the Qashqai tribe take place inside the family. The need to protect money and property, safeguard family secrets, and keep it from leaving the family are some of the reasons that favor intra-group marriage over extra-group marriage (Nowzari: 1997).

High-ranking classes within the Qashqai clan, including the Khan family, khans, and sheriffs, are restricted to matrimonial unions with other members of their class. These tribes rarely conduct matrimonial unions with members of their own caste in neighboring provinces, including Bakhtiari and

Boyer Ahmad. According to Majid Amiri: "The daughter of one of the Qashqai khans, although she had many suitors from the lower strata, but because they were not of the same class, the marriage did not take place, and this girl remained unmarried until old age." An additional constraint observed within the Qashqai community pertains to matrimonial unions with lineages involved in blacksmithing, cosmetology, or music. Nevertheless, these prohibitions and restrictions have gradually diminished in recent times, allowing these individuals to assume their rightful position. Ivanov asserts that wives in the Qashqai tribe seldom enter into matrimony. This is a rule among the Qashqai nomads, as engaging in sexual relations with an illegitimate woman is regarded as an abhorrent, disgraceful, and grave transgression within the tribe. Everyone in the tribe is aware of their religious obligation to wed. As a consequence, prostitution is virtually non-existent among nomads; offenders are occasionally executed, a penalty deemed more severe than murder (Ivanov, 218: 2006).

In the Qashqai tribe, there is little premarital interaction between the husband and the bride. In the past, people would only see and like clan females during weddings, gatherings, or on vacation (Kyani: 1997). In this tribe, horsemen known as "Akhchi" are sent out to welcome visitors during the wedding ritual. There is a three-day to two-week wedding party. Following the supper, the bride is brought by a caravan of three hundred horsemen. To make the bride happy, they saddle the bride on a white horse and circle the family tent three times. They do it in the hopes of having a male as the first child. This time, a bowl of water, a mirror, rugs, and colorful symbols of happiness are used to adorn the groom's tent (Therese, 1997).

### **Childbearing**

It's crucial for families and clans to have healthy, respectable offspring, particularly male offspring. The son is a valuable member of the family since he can provide financial support to the household at any age. Families with many boys have a formidable force against the enemy in the eyes of the Qashqai clan, who place a premium on procreation. Children have a crucial role economically as a human force, as well as politically and militarily. The Qashqai clan places more value on boys than girls. The Qashqais believe that female children belong to others and that male children are in charge of ensuring human life. This indicates that having offspring, especially male children, is the primary motivation for second marriages among the Qashqai tribe (Kyani, 1997:277). The birth of a male kid is significant to them. The males in this tribe only get married again if they are childless because they believe that having a boy would increase their income and make them valued employees. A guy who has just a daughter or no boy is also referred to as a blind man by the Qashqai people. Naturally, given the delicate nature of the matter, mothers turn to a variety of techniques in order to give birth to male children. These include, but are not limited to, praying, visiting shrines, giving lambs and goats, putting incense on various types of holy trees, and attempting to shield male children from demons known as Al and the evil eye.

### **Polygamy**

In Iran's clan communities, polygamy was prevalent until recently. Large and wealthy herders of different Iranian tribes, as well as Kurdish tribes and nomads, were more likely to follow this pattern than other classes of people. Because they could readily support several wives' living expenses, wealthy herders in the Baseri clan often took on multiple spouses (Bloukbashi: 1988). However, taking several wives is frowned upon and considered a negative trait among Qashqai males. According to Eberling, "The Qashqai clan has always been together because, in contrast to the families of other Iranian clans, it upholds the custom of monogamy. Holtos and Eberling (2004) state that "even the patriarchs, despite their power and wealth, avoided having harems and even polygamy." (1987, Holtos). Naturally, males are only permitted to marry again in the event that their first wives are sterile or give birth to solely female offspring. Since only male offspring may carry on the family name among the Qashqais, male children are very valuable to households. However, having more lads around equates to having greater power. In such exceptional circumstances, a man will still be subjected to the shame and sympathy that the Qashqais feel for married men who are childless. He will eventually comply, regardless of how strongly he protests. The first wife usually selects a different woman to be her husband.

## Conclusion

It is common knowledge that a society's "cultural identity" is essentially made up of its material and spiritual cultures, and that any loss of these cultures poses a danger to a group's ethnic and national identity. While borrowing "spiritual culture" is neither easy nor required, it is conceivable to borrow material culture to some degree and have it developed and enhanced. Either way, the spiritual and material aspects of civilization are intertwined, and altering one will alter the other. In this instance, some sociologists and anthropologists think that modifications to the methods used to make tangible goods and instruments lead to modifications in people's beliefs and ways of thinking as well as in spiritual culture. Thus, they believe that changes in technology and material culture will eventually lead to changes in people's spiritual cultures.

Structural-functional theory has been used in this study, as was mentioned in the theoretical framework. Structural functionalists are helpful to system components in this school. They see the system as a whole and its constituent parts as being in a state of equilibrium, wherein modifications to one component also affect modifications to another. One component's change may be counterbalanced by changing another, making it seem as if the system as a whole has not changed. But, the system as a whole will alter if this equilibrium is not achieved. We are seeing changes in the many structures of this clan. This problem also affects the Qashqai nomads' social, economic, cultural, and familial systems. According to study done among the Qashqai nomads, these tribes' material culture has changed in many ways, and these changes have also had an impact on their spiritual culture.

In general, it can be asserted that the nomadic society of Iran, including the Qashqai tribe, is undergoing a transition from a traditional way of life to a more modern lifestyle. This transition has been facilitated by the technological advancements of the modern world, leading to a new way of life for the Qashqai tribe. Notably, the current generation of the Qashqai tribe has adopted a distinct lifestyle compared to their predecessors. This is evident in various aspects of their socio-cultural structure, such as their social and cultural relationships, clothing and makeup styles, leisure activities, dietary habits, and health patterns. Furthermore, their family structure and system in the third generation differ from those of the previous two generations. The data demonstrates that the younger members of the clan have a propensity towards adopting a consumer-oriented lifestyle. This shift in their behavior signifies a transition towards a civilization that places significant emphasis on consumption, a noteworthy characteristic of the evolving nomadic culture. The conducted interviews revealed a notable lack of familiarity among some members of the Qashqai tribe's younger generation with regards to their historical practices. The study results suggest a trend towards a growing demand for consumer products. Despite having lived a conventional existence themselves, the parents inexplicably support their children in selecting a novel way of living. Indeed, it is evident that in some occasions, divergent perspectives between parents and children have given rise to disagreements, often known as a generational divide. The documentation of cultural and social events, as well as the examination of the structural dynamics within nomadic families such as the Qashqai tribe, are essential and significant for comprehending the transformative developments that have occurred.

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