

The Analysis of Fatalism and Rationality in Oral Literature (Case of Study: Kurdish Oral Literature)

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Abstract: Fatalism and Rationality are two separate valuable attributes. In Rationalism and rationality, the active and creative role of human is emphasized, meaning ignorance aversion, imagination aversion, illusion removal and superstition removal. This concept is the opposite of the concept of fatalism in which human has the minimum activity and the emphasis is very much on the role of trans-physics in humans' destinies. The purpose of this article is to investigate the limits of rationality and fatalism in oral and folk (colloquial) literature of Kurdish people. In fact, the study attempts to reveal that to what extent Rationalism and fatalism exist in oral culture of Kurds through analyzing their oral literature. To achieve the mentioned objective, qualitative research method and thematic technique have been employed in the study and it seeks to reach the principal categories using de coding the data collected from interview with the selected samples. The selected samples have been restricted to theoretical saturation and time interview in order not to obtain new data from interviewing. The result of the study show the theme of Kurdish oral literature includes both rationalism and fatalism which determines that many sociological schools' views and theories such as the theory of modernization which believes undeveloped societies won't develop unless they get rid of the negative concepts and gravitate towards the positive concepts of rationality and wisdom are not true.

Keywords: Fatalism, rationality, oral literature, Kurds.

Introduction

Rationality and fatalism are regarded as two values or attributes which are antonymous. The first concept emphasizes on human's abilities and his creative role in avoiding fatalism and endeavors to make a dramatic change in social environment employing the existing facilities and equipment, so that the society members can have control over their future. In the latter concept, however, person believes that future and social environment is not under their control and the only factor which causes future and situation is fate and destiny or fortune (Niazi, 120:2002) There is an old question whether human beings have free choice in doing things without any force and coercion or whether what they do is what they have to do and visible and invisible factors aim them in a particular directions and objectives. Since the old days, people's attention has been attracted by the question and each of them have analyzed as much as they have been able to. Everyone who has interest in thinking would like to know whether humans' life is planned by themselves or whether the designer of their life is someone or something else. In most people's eyes' fare as an invisible and secret factor controls humans' lives and aims them in any direction it wills from birth to death, and humans have no choice but to willy-nilly follow it (Shojaee, 155:2009). Fatalism is a cultural and social belief based on which a fatalist attributes the whole events and phenomena in their social environment to the supernatural and trans-physical powers and considers the powers supervising their behaviors and doings in all circumstances.

Fatalism is an intellectual system in which an individual has little understanding of the control of their future, and Modernization School thinkers regard this sort of interpretation of the universe as one of the

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elements of peasant sub-culture. According to the school's views, the cultural structure of traditional societies is based on fatalism and negation of humans, will, freedom and creativity. Traditional societies that believe the world always proceed in the same way try to get along with the nature's great powers not to overpower them (Albertini, 46- 47. 1997). Lewis, one of thinkers of this school describe traditional societies' members as obedient, fatalistic and patient people who lack will power (Lewis, 77:1960). On the other hand, rationality and rationalization mean matching every matter to the rules of wisdom. Rationality and rationalization mean matching every matter to the rules of wisdom.

Rationality is a process in which realities and activities are under wisdom dominion. Rationality in the realm of action and practice mean consciously, meticulously, accurately and efficiently matching equipment to the desired goals. In Max Weber's view, rationalization means meticulous regulation and formulation of social life using accurate computation methods and scientific methods in production and management of the society. A rational man is someone who employs his intellect and reasoning abilities on the contrary, an irrational person their ability to reason; therefore, they do not have logical reasons for matters. Insensible which is the opposite of sensible refers to the negation or lack of rationality and conveys the meaning of null and void and out of the sense of wisdom and common sense. (Turner, 7:2011). The control of the traffic on roads by means of traffic lights and signs, road markings, determining speed limit and so forth are all examples of rationalizing our daily life behaviors (Sabouri, 36:1385). This type of rationality which is discussed about as a feature of modern era conveys the concept of self-established sense that authenticates human beings' rational understanding and considers humans not need religious laws, prophets and revelation. It claims, furthermore, that humans are able to understand, discover and solve the problems they face in life by means of their common sense and collective wisdom (Sheykhzadeh, 146:2005)

In fact, wisdom means ignorance aversion, imagination aversion, illusion removal and superstition removal. A society cannot approach progress and unless knowledge and science dominate it, and the society prevents opposition to them. The essential prerequisite for development before wealth, money and technology of the point are easily demonstrated in the history of the countries that are currently named as developed countries in the period In Europe called the renaissance, the era the main purpose of which was to oppose superstitious beliefs risen from the church rule in the middle ages. The lack of these intellectual principles and practical models in the society of Iran, leaving affairs and matters with the fate and preference for laziness are obvious in propagation of some proverbs such as "Whatever happens will be good (or in English all is for the best)", "Wherever wind goes, rain falls", "come what may", "sit on the marge of the (passing) stream; and behold the passing of life " , "from this column to that column may be a relief" ,etc. It shows Iranian popular belief in predestination and happenstance and in temporariness of worldly life. It is obvious that when the people in a society leave everything with fate, chance and happenstance do not think about the future, feel sorry about the past and spend the present frustrated and dejected. However, in rational era, the major principle is that people and their lives and social movements should be governed based on the conscious and sensible beliefs of the people, and they participate in decision making which means people's lives are practically managed by themselves (Abolhasan Tanhayee, 312:1998). A prominent instance for this behavior can be seen in the proverb" God helps those who help themselves" which shows the role of will and perseverance in achieving goals. The question the researcher endeavors to answer in the present investigation is what the cultural roles of fatalistic literature and rational literature and their positions in Kurdish oral literature.

Significance of the Study

Many researchers and experts on Kurdistan have investigated the great and rich set of Kurdistan's oral literature and expressed their surprise and astonishment at its greatness and richness. Kurdistan's oral literature is like a huge tree whose root is in ancient Iranian eras and astonishingly protects and maintains divine, wisely and glorious elements of Iran's religions, beliefs and old traditions. This huge tree has several branches such as "Beit, Lawook, houra, Siavchamaneh, Gourani, etc." the subject of destiny and fate in plays an active role in stories and anecdotes, and authors and poets benefit from that as an unknown and mysterious factor. Moreover, there are a few elements of rationality in this literature.

Therefore the significance of the oral literature of Kurds for the purpose of the demonstration of the positions of the two concepts: rationality (whether human has free choice in doing things without any force and coercion); and fatalism (whether what they do is what they have to do, and visible and invisible factors aim them in particular goals).

Research Objectives

Understanding Kurdish oral literature's inclinations towards fatalism and rationality.

1. Investigating the connection between fatalism and rationality in Kurdish oral literature.
2. Conceptualization and categorization of the two concepts of fatalism and rationality in Kurdish oral literature.

Research Questions

1. Is Kurd's oral literature more often than not inclined towards fatalism or rationality?
2. What is the relationship between fatalism and/or rationality in the community of Kurdish and its progressive position?
3. Does the concept of fatalism in Kurdish literature contrast with the concept of rationality in the literature or have the concept of rationality in the literature or have the instances of fatalism and rationality been coincided with each other?
4. What are the concepts and categories obtained from the two concepts of fatalism and rationality in the community of Kurdistan according to its oral literature?

Review of Literature

(A) Previous Relative Researches

- Tagi azadarmaki (1997) in a study the subject of which is "Investigation of Modernization. Theory: the case study of cultural fatalism in Iran" endeavors to assess to what extent the people living in Tehran are fatalists or rationalists using the theoretical framework of the Modernization theory thinkers, a theory which regards undeveloped societies as a product of fatalism and states the precondition of societies' development is forsaking fatalism and reaching the inclination towards wisdom and considers the society which takes priority over fatalism as a fatalistic society and a society inclined towards wisdom as a modern society. The results of Azadarmaki's study show that the people living in Tehran relatively believe on fate, while they do not deny the role of wisdom and free will in their destiny, and it can be stated that in their view the role of fatalism and wisdom in destiny have been mixed.

The above-mentioned results contrasted with the applied theoretical frame work of the study in which the traditional fatalistic society has been utterly separated from the modern (rationalistic) society.

- Mostafa Azkia (1998) carried out a research titled "the culture of development in Kurdish literature" which aimed to discover to what extend cultural variables have impacted on Kurdish literature. The main hypothesis of the research is that the percentage of the negative cultural factors and variables applied in Kurdish proverbs is higher than the positive cultural variables and contents in the proverbs. The opposite of the hypothesis, the results of the investigation reveals the higher frequency of the positive cultural variables and contents in comparison with the negative ones.

As a result, the selected society analyzed in the study, as a small sample of the vast set of societies in the third world, has got a plenty of positive cultural attitudes and understructures, a conclusion which is the opposite of the idea of some sociologists who believe on the existence of negative factors and beliefs in the literature and culture of the third world and with an emphasis on this point as the fundamental factor of undevelopment in the Third world discussed the causes of undevelopment in the countries.

- Ali Reza Mohseni Tabrizi (2004) in an article named "Assessment of Frequency of Fatalism and its Relation to Efficiency Feeling and to political powerlessness among Adult women in Urban areas of Iran" applying survey study method and the technique of directed questionnaire, assessed the adult women living in the central cities of Iran's provinces. According to the population census in 1375 the number of the women in question was approximately 8582323

women. Employing the principles of the sampling method of probability proportional to size (pps), 9,500 adult women from each of the provinces' central cities in Iran have chosen in accordance with the size of the female population who are over 15 years of age. The findings demonstrated that among the selected samples in the provinces' centers, 45 percent highly believe on fatalism, 33percent moderately believe on that and 23percent of the woman are placed at a low-level classification.

(B) Theoretical Foundations

1. Fatalism

Fatalism can be defined as unconditional acceptance and surrender of any events, a belief which is resulted from the idea that human being has not got the ability to control and manage the events (Sarookhani, 263:1995). Rogers defines fatalism as a mental state in which an individual does not have the comprehension of how to control the future (Rogers, 273: 1966). Fatalism as a group belief ascribes all the phenomena and matters in a person's social life to supernatural and trans-physical factors and powers. In most theoretical and experimental discussions concerning fatalism (in various subjects of sociology, psychology and anthropology), fatalism or inclination towards destiny is presented as a cultural belief and credence based on which initially humans are powerless to change events and destiny and have got limited abilities in playing their roles in the environment they live. Secondly, the comprehension of their powerlessness and limitations leads to a feeling of disability and makes them believe their inability in recognition of events and phenomena causes, prediction of life happenings and control of their future.

Everett Rogers in accordance with the results of his researches in the field of fatalism in traditional and peasant societies, concludes that peasants considers destiny as the absolute that peasants considers destiny as the absolute power in determining both their misery and accomplishments. He believes that peasants for controlling future events have some attributes such as passivity, pessimism, surrender and patience, lack of will and escape and eventually concludes that fatalism spirit is a key factor which prevents the acceptance of modernization and transformation among peasants (shojayee48:1384). Monfred (1976) states fatalism, as a cultural value and belief, exists in particular societies with specific characteristics. In these societies, ethos prevails over law. The social-economic system of production is in pre-industrial stage and the social relationships of production reflect feudalistic values. In these societies, the least level of class and professional (occupational) activity can be seen; social spirit is superior than individual will; the level of literacy and public awareness are low; ignorance of history is an obvious reality, and all in all a prevailing type of disability accompanied by a type of surrender and satisfaction is dominant in the society (Mohseni Tabrizi, Hovaida and Davodi, 2005:10-11).

It is possible to understand and observe fatalism in the shape of thoughts, feelings and behaviors; Thoughts such as "predetermined life" or "individual effort and activity cannot change the fate" and "a powerful and supernatural force determines people's destiny. The feeling of surrender, inability and passivity, in its different aspects, are followed by fatalism. Moreover, isolationist and passive behavior and inclination towards being others' follower and focus on present time, without any memory from the past or any plan for the future are all examples of behaviors that are resulted from fatalism (Niazi and Shafayee Moqaddam, 2014:126).

Fatalism has got some characteristics some of which are as follows:

1. Authoritarianism: In a fatalistic person or society, there is an inclination towards trusting a powerful authority as a reference for judgments and affairs.
2. Replication: In fatalism, an individual is made similar to a small words of closed and limited social relationships.
3. Adherence: following and matching the community personally and socially can be clearly seen in a fatalistic person and society.
4. Disregard for the future: In fatalism, the past, and present time in particular, are usually considered as a transient, temporary and materialist matter and the future is ignored (Nazi and Shafayee Moqaddam, 2014:127).

2. Rationality

The word of rationality meaning sanity is the noun of the adjective “rational” meaning sensible, and the words “rationalistic” and “rationalization” are two patronyms of the former word and have been applied in social studies (Azadarmaki, 1996:39)

One of the critical views formulated in the West which has been a cause of considerable deep theoretical and practical reforms in the fields of both personal and social matters in the west, without a doubt, is rationalism or inclination towards wisdom. This word derives from the Latin root of “ratio” meaning intellect. Researchers have defined and described this word differently and numerous in their works. It can be said that rationality has different aspects the most critical ones of which are as follows:

1. Self-establishment: Separation from external factors and trans-physical origins and sources has been formulated as a humanistic aspect and re-establish itself.
2. Criticism: It means criticizing our intellect and abilities, an approach which is originated from self-awareness and intellectual maturity.
3. Dynamic intellect: Cognition is a process resulted from intellectual activity. In Kant’s philosophy, this activity shows itself as a relationship between intellect and visible reality in the process of cognition; however, according to Hegel’s philosophical views, in a sense the historic development of intellect, basically, creates the reality (Zamaniha, 2012:54).

Some sociologists, in the description of rationalism, believe that the Latin word of “ration” conveys the abstract meaning of logical, rationalistic and syllogistic. In societies, this type of intellect (ration) deduces realities and match them in a way to achieve a specific goal. Which has been chosen based on particular benefits and expedients. A great many thinkers have theorized about the concept of rationality. In the field of philosophy, some scholars such as Plato and Aristotle from ancient times and thinkers like Descartes, Denis Diderot, d’Alembert, Condorcet, David Hume, Spinoza, Kant, Hegel, etc. in the modern era have theorized about rationality. Among many sociologists who have theorized on the concept, Max Weber has presented coherent theories.

From Weber’s perspective, the concept of rationality differs from what has been introduced as rationality in the past and discussed by the scholars of the fields of philosophy and ethics who have defined it as a humanistic and intellectual product in the process of the world’s development which leads to the intellectual victory meaning flourishing factual justice, real piety, equality, peace and so forth. Weber elaborates on rationality employing the factors forming capitalistic modern societies and the role of Protestantism. What Weber means by worldly ascetic and religious rationality is rational organization of life style. The particular objective of a worldly pious person is to consciously control their personal life in this world. For such a person worldly material affairs are considered as religious duties that should be done in a sensible and rational way for achieving success which is the target of life. Based on this particular meaning, only a worldly pious person is rationalistic who regards success and religion as worldly affairs (Azad Armaki, 1995:41).

In fact, in Weber’s viewpoint, rationality and rationalization are defined as organizing life through division and compatibility of various activities based on precise comprehension of relationships among humans, tools and their environments, for the purpose of achieving more efficiency and higher yields. From this perspective, rationality can be defined as:

“Selecting the appropriate equipment and devices for achieving the determined objectives” (Stenmarck, 1995:33). Therefore, rationality means a pragmatic development which results from human’s technical genius; the reason why Weber has discussed the development in western civilization like the flow of rationality. Hence, Weber states the precondition for achieving development and a modern society is rationality and rationalization, a point which has been clarified in the school of modernization as one of the most crucial development schools in detail. In respect that one of the main issues discussed in the subject of development is the confrontation between fatalism and inclination towards wisdom (rationalism) and considering the inclinations of modernization theory’s supporters, it can be concluded that fatalism or inclination towards destiny has been the predominant element in the culture of

undeveloped societies, while rationalism is the major feature of modern cultures, so the secret of development in the west is known as rationalism and the undevelopment in the third world is considered as the result of fatalism. In other cultural-social obstacles to the development of the undeveloped countries. In different economical and sociological writings on the subject of development in the world and Iran, the discussion that the structure of a traditional society and its culture are based on fatalism and negation of human's will, freedom and creativity, and the culture of an industrial society relies on the acceptance of freedom and creativity, has been presented in the initial part (Azad Armaki, 1997:193). A person in a traditional society who believes that the world remains as before attempts to adapt themselves to the nature's great powers and tries not to dominate them. Agricultural religions mean the same. In these religions, having dominance and power over the nature is like sorcery (Albertini, 1974: 46-47, the same: 194).

“In traditional environment, the world is always constant, and human is adapted to the environment, human's life is dependent upon the past necessities and based on the models and examples which are the products of customs and conventions, whilst in the modern environment, human wants to dominate the world and change the environment and humanistic life is dependent on future necessities and old things should be substituted by novel things (the same source).

3. Oral literature

Folk literature or folk culture or folklore which is the opposite of formal literature (created and formed by literate and educated people) is a set of folk stories, songs, plays, sayings, sorcery and medicine that have been commonly applied by the common and illiterate people (Jafari, 2005: 103). One of the subjects discussed in folklore is oral literature (other items are songs, carols, ballads, vassunaks {folk songs originating from Fars province), the poems containing two couplets or a single couplet, monodies, dirges, lullabies, proverbs and sayings, riddles and wisecracks) which is categorized into different types some of which are myths, mythical anecdotes, legends, epic stories, real anecdotes, proverbial stories and jokes each of which has a particular theme and structure. As we can recognize from the content and theme of the above-mentioned items, folklore can be divided into two general categories: folk knowledge and folk literature. In other words, folklore is connected to both anthropology and literature. For instance, the parts of folklore that is related to customs, beliefs, ceremonies and so on is closely connected to anthropology and the items such as legends, myths, anecdotes, songs, carols, sayings and so forth are connected to literature (the same source: 104).

Researchers have stated general characteristics for oral literature some of which are as follows:

1. **Anonymous author:** Spoken works, unlike written texts that are the product of a specific person's mind creativity, do not have a determined author.
2. **Form of transference:** Unlike written literature, the main form of transferring oral literature is from a generation to the other by speech.
3. **Source:** The source and root of the composition of an oral literary work cannot be attributed to a limited geographical region such as Khorasan, Gilan or Khoozestan.
4. **Repetition:** Another feature of oral literary works is repetition. We can recognize particular themes and contents that are repeatedly applied in the oral literature of a nation or society or, more precisely, a specific restricted geographical civilization.
5. **Entertainment:** One of the purpose of creation of various genres of oral literature is to entertain the audience or listener, refresh them in their free and leisure time.
6. **Language:** Language is another characteristic of oral literature. The language employed in oral literature is colloquial or everyday language which is used in everyday conversation as a communication device.
7. **Education:** Teaching and transferring human experiences to the others, particularly to children, is another feature of oral literature (Jafari, 2005: 70-80).

Research Method

The present study is a specific type of qualitative research. In qualitative researches, we attempt to give a sort of detailed description of situations, phenomena and social groups that are not quantitative. We, also, seek to present elaboration clarification that humans comprehend in the usual and natural circumstances from their lives and phenomena. This type of research is based on hypothesis that the general set of mutual social actions and reactions includes complex communications which is comprehensible by means of induction (Mohammadi, 2008: 16). Anselm Strauss about the method states, “We define qualitative research as every type of study which results in findings that have obtained through strategies and techniques except for statistical analysis or any type of quantitative techniques” (Strauss, 1985: 17).

A qualitative research has three main parts as follows:

- **First part: Data:** We can collect the data from different sources. The most typical sources include interview, observation and participation.
- **Second part:** This part encompasses all analytical techniques and clarifications and interpretations employed to achieve findings or theories. These techniques include coding strategies. Sampling (without applying statistics), taking notes and demonstration of conceptual relations by diagrams are also included in the analysis stage.
- **Third part:** refers to written and oral reports and presentation of them in journals and scientific conferences (the same source: 19-20).

Data Collection Method

Interview has been used to collect the data. Alian Birou in his book “vocabulaire pratique des sciences sociales” defines interview as follows:

“Interview is a form of social investigation which refers to an oral interchange or a conversation with a determined objective between an investigator and one or more than one person for the purpose of obtaining information and knowledge on the issues, behaviors, beliefs and ideas which respond to a particular goal specified by the manager of the study considering their research hypotheses (Birou, 1991: 192).to carry out an interview to methods of organized and semi- organized interviews can be used. In an organized interviews the questions to be asked have already been decided on and are consistent and homogeneous although this homogeneity and consistency is not only about the questions but also for responses, a condition which helps the interviewer easily receives the answers from the interviewees. Since in an organized interview closed questions are asked, this method in comparison with semi-organized interviews has very poor flexibility, and the audience has to opine in a limited frame, in a semi- organized interview, however, only a number of questions have already been decided on and most of them are presented during the interview . The flexibility of this method of interview does not mean that the interview lacks a specific structure and there is no control over its process (shaban ali fami and others, 2004:149 quoted from Azkia and others, 2013:105). In the present study, in addition to pre-designed questions, new questions have been asked throughout the interview taking into account the answers of the interviewee.

Statistical Population/Sample Size

The Statistical population of the study encompasses experts in the field of Kurdish oral literature. In the previous section, it was clarified that the geographical territory of Kurds includes a vast area from the half of western Azerbaijan the provinces of Kurdistan, Kermanshah, Ilam and some parts of north Khorasan as well as some areas in Gilan, Hamedan, Qazvin, Mazandaran, etc. provinces in which the people have scattered. As it is not possible for the researcher to study the oral literature of all the above-mentioned provinces and areas because each of them has its own specific accent and literature, among the different parts only the literature of the region Mukerian (consisting of the cities of Mahabad, Bukan, Eshnavia, Sardasht, Piranshahr, some parts of Shahindezh, Takab, Naqda, miandoab, and the village of tarjansagez) will be investigated.

Regarding the sample size, this question is always posed that when we can stop choosing more items. Glaser and Strauss propose the theoretical saturation criterion. The theoretical saturation of the subject is a criterion by which the time when sampling from different groups related to the subject should be stopped is judged (Flick, 1991: 140). In other words, saturation happens when keeping on collecting the data leads to repetitive data, not new conceptual information which needs new coding or increasing codes and categories (Taleb, 2012: 434).

The method of sampling in the present study taking into account the data collection stages is theoretical sampling or purposeful sampling, so the method has been applied in choosing the people who are to be interviewed. In this method, making decision on selecting and matching experimental information is done throughout the process of data collection and interpretation (Flick, 2012: 138). For collecting the data in the study, 20 people have been interviewed. Among them, ten people were selected from those who are active in the field of Kurdish literature and the others were chosen among graduates in the subject of social studies.

Data Analysis Method

In this investigation, after interviewing, the ideas and points needed were extracted from the responses; then the categories in question were specified and analyzed. The procedure of data analysis is as follows:

- First stage: organizing initial questions.
- Second stage: carrying out exploratory interviews.
- Third stage: analyzing the obtained findings and organizing the theoretical hypothesis of the research problem.
- Fourth stage: discovering, comparison, conceptualization, data categorization, developing subcategories using open rational and optional coding.
- Fifth stage: analysis and theoretical interpretation of the findings (Azkia & Imani Jajarmi, Bit:7)

For data analysis, among qualitative data analysis thematic analysis (in the form of data classification, indication and characterization) is of great importance. This type of analysis is one of the most conventional and commonly used methods. For qualitative data analysis, especially ethnography which is also applied in other analysis approaches (Emerson et al: 1995: 144-146 quoted by Mohammadpour, 2011: 66). Thematic analysis not only is a dependent analytical method but also can be used in other analytical methods. The data analyzed in thematic method include textual data, interviews and textual observed data. Thematic analysis can be defined as coding and analyzing data in order to interpret the data. This type of analysis initially seeks to model the data. When the data is modeled, it should be supported thematically. In other words, themes result from data (Fielding & Fielding, 1986; Gubrium, 1998, quoted by the same source: 66-67). In the present study, data from the population in question are collected employing thematic analysis, interview and the researcher's observations. Then in the next stage, concepts and categories existed in the data are extracted by coding.

Coding refers to careful and detailed reading of data and breaking them into the smallest components. In other words, coding is an analytical process throughout which data are divided and classified, conceptualized and integrated in the process of coding, the unit of analysis is "concept" (Neuman, 2006: 422). In other words, coding is a method of data analysis (Strauss & Corbyn, 2008: 61). Throughout data coding, the investigator constantly deals with the two elements, "concepts" and "categories".

Research Findings

The obtained data from the interview with interviewees encompassed eighty-six sayings that are not repetitive. Among them forty-two items were relevant to fatalism category and forty-four related to rationality category. The data relevant to fatalism included the sayings which humans play no role in determining their destinies; on the contrary, supernatural powers and witchery and incantations have been regarded as the most influential and effective factors in human's destiny. The forty-two sayings which were related to the category of fatalism are divided into five concepts of help from God and

granting livelihood to the poor and the underprivileged (eleven items), witchery and incantations (eight items), luck and fortune (fourteen items), managing affairs by God (four items), the power of God is superior to everything existed (five items).

The obtained data and concepts and categories have been displayed in the following tables.

Table (1): the data relevant to the category of fatalism.

RAW DATA	CONCEPTS	CATEGORY
<ul style="list-style-type: none"> * The fool’s mill is turned by God. * The nest of the blind goose is made by God. * God grants everybody’s portion. * God keeps an eye on them. * May God not make the current situation worse. * God sends down snow on a mountain depending on its height and size =God grants blessings to people depending on their and status. * I have my daily bread tonight. For tomorrow is the great best owner. * The one who has bestowed teeth gives the daily bread. * One’s daily bread and sustenance is with God. * Do not worry! God Bestows the daily bread. * May God make you relaxed and pleased and give you a great deal of daily bread=a prayer statement 	<p>GOD AS THE BESTOWER OF THE DAILY BREAD</p>	<p>FATALISM</p>
<ul style="list-style-type: none"> *I did not get the result, despite my great effort. I do not know who had put a curse on me. *I won’t gain more than this. Whatever I do. *His evil eye can split a stone. *Be forever damned with Satan. *Today my heart beats fast, you’d better not carry out the plan. *Do not go to rivers in the dusk=the belief on the existence of magical creatures at sunset in rivers. *Do not cut your nails in the dusk. *A curse has been put on him. 	<p>WITCHERY AND INCANTATIONS</p>	
<ul style="list-style-type: none"> *Someone’s daily bread and sustenance is determined by their luck and sustenance is determined by their luck and fortune. *Let me cry tears of my misfortune from sunrise to sunset. *People get electric shocks, but I get just a little wick shock. *If I sit down, the food will take me out, and if I stand up, I’ll be the wolves’ prey. *Anything which is written on someone’s forehead will inevitably happen to them. *Girls’ fortune or misfortune is the same as those of their mothers. * If the first sale is good, it makes the other sales good. * Chance and luck = words which are uttered at the time of the young’s marriages and weddings. * Sneezing = Cancel a journey or postpone it. * If my affaires are not properly managed is due to my misfortune. * The affluent will stay affluent, and the poor. *If someone is misfortunate, their teeth will be broken even while having rice. *His luck and fortune barks like a dog does, meaning some people are lucky. *If you do not have good luck, it will rain from a cloudless blue sky. 	<p>Luck and fortune</p>	
<ul style="list-style-type: none"> *God is greater than Sultan Mahmoud. *If someone’s destiny is not death, they won’t suffer any injuries even if they are put into hot fire. * If someone’s death is on the cards, it doesn’t matter where they are or how old they are. *These affairs are so easily done by God. *Divine destiny can nullify any rational affairs and logical plans. 	<p>Believing that the power of god is superior to everything existed</p>	

<p>*Fate and destiny cannot be avoided. *God has determined humans' destinies. *May you do nothing and God manage your affairs =a prayer statement * If snakes have been granted feet by God, it will eat everyone.</p>	Managing affairs by God	
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The data relevant to the category of rationality includes the data in which the role of humans' behavior, actions, intelligence and cleverness in determining their destinies are emphasized. The forty-four sayings related to the category of rationality are classified into six concepts including:

1. Considering someone's deed as a determining factor in their welfare and felicity (15 items), naturalism (7 items), cleverness and intelligence (10 items), human's daily bread and sustenance is determined by themselves (6 items), foresight (2 items), and considered talk (4 items).
2. The data relevant to the category of rationality.

Table (2): the data relevant to the category of rationality.

RAW DATA	CONCEPTS	CATEGORY
<p>*It is impossible God bestows someone's daily bread while they do nothing to gain it. *God does not send down daily bread for anyone from a hole in their roof. *God doesn't make someone rich and the other one poor by chance. *A hungry man who only counts on his neighbors to provide for him, will die of hunger. *Man proposes, God disposes (God helps ones who make efforts). *It doesn't matter if someone's hands get tired of hard work. Instead, he is full.</p>	humans daily bread and sustenance is determined by themselves	Rationality
<p>*A plant is grown up on its own root. *The destruction of a tree results from worm inside it. *Any seed you put in the ground, its own crop you will harvest. *You have the amount of pottage that you have paid for. *You will get wet if you fancy fishing. *An axe does not chop its own handle. *You will die and your corpse will be ruined even if your body is irony or you possess the whole world.</p>	Naturalism	
<p>*A wise man cannot be full if there is on fool. *Wait until we arrive a restroom; then take your pants off. *The joy of war is among mountains and the joy of peace in a flat land. *Do not put your bed where water flows. *A leopard does not hunt in its own residence. *Did not God give you sanity and reason. *Take care of your property on your own, and whenever something is lost, do not accuse others of stealing them. *A donkey's fool portion of life is carrying water or wood. *Before cutting a cloth' first measure the size of it a hundred times. *To get your dues, struggling while the yield is being distributed during the harvest is better than a peace after the distribution.</p>	Cleverness and intelligence	
<p>*Tongue is the killer of men's head *Do not say anything you would like to, instead say something efficient and useful. *Tongue in man's mouth is the guardian of his head. *A red tongue squanders a green head.</p>	Considered talk	

<p>*A camel was asked, ‘Why is your neck so long?’ ‘I think about the future’, it replied. *Organize how much you go and come in order not to damage your status and dignity.</p>	foresight	
<p>*If a hen does not pour soil on its head, no one cannot do that for it. *Keep your hat on your head firmly by your own hands. *Among 24 words, all of them are frivolous except for 2 of them which lead to action. *If you did not do that, there wasn’t such a condition. *You never take possession of Baghdad until you stay at home. *A couch potato cannot do anything whether he is wintering or summering. *Do not behave in a way that turns your daylight dark. *Everybody gains as much as they try. *Respect and disrespect for everyone are decided by themselves. *I cannot guarantee Heaven or hell for others. *A person should attack to get a job. *During working the lazy and the hard-working are identified. *o body is lowered into one’s grave. *Beating a stone against the other is better than doing nothing (Doing an inconsiderable work is better than laziness=encouraging work and effort). *Sending up a little bit dust from a mud is still good= encouraging work and effort.</p>	Considering someone’s deed as a determining factor in their welfare and felicity	

Discussion and theoretical interpretation (Conclusion)

From centuries ago, there has been an old question whether human beings have free will and choice about their affairs or whether trans-physical or extraterrestrial powers and factors control people’s lives. In many view, the people of traditional societies believe that events affairs are controlled by supernatural power, while in modern and updated societies, following the revolution of Renaissance and humanistic discussions and ideologies, human attracted a great deal of attention and by passed supernatural powers and as a creature who can take over their affairs became so important. The above-mentioned discussions resulted in the formulation of concept such as fatalism and rationality in sociological literature. In fatalism, person believes that future and social environment is in their control and unknown powers control their affairs, while in rationality the emphasis is on the creative and active role of the person in managing affairs and events. The present investigation sought to find out what themes regarding the idea that humans have the control over the world and are able to determine their destinies, exist in the historical and oral literature of Kurds which have been transferred from generation to generation by referring the literature in question. On the other hand, the study investigated the themes showing the belief on the influence of invisible and unknown powers in controlling affairs and phenomena.

The obtained data from interview with interviewees in the subject of old sayings demonstrated that the sayings not only have inclination towards fatalism but also in a number of cases refer to rationality and rationalism. In fact, although the many believe that the thoughts, beliefs and viewpoints of any nation play crucial role in development or undevelopment of the nation, and some schools like modernization regarding the existence of rational themes, thoughts and cultural beliefs as the cause of development in the west, and on the contrary regard the influence of themes and beliefs and inclinations towards supernatural and unknown powers that have control over the real world as the cause of undevelopment in societies like the middle east, in the present study it was concluded that traditional and old literature aspects of fatalism in which the role of human In the control of event and affairs is as ineffective as possible but also, in many cases, positive aspects credibility of humans; the cases in which the responsibility of welfare and lack of welfare is ascribed to humans. In other words, contrary to the modern ideologies that regard a modern society as a society in which development means quitting the conventional format of an old and traditional society that encompasses negative cultural concepts and reforming it, in the present investigation through studying and analyzing the oral literature of Iran’s Kurds, it was concluded that in the literature of these regions fatalistic and rationalistic literatures have

been mixed together, although the nation lacks any economic, scientific and technological development and follows its old and traditional local format.

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