



Islamic Azad University, Central Tehran branch
Faculty of Social Sciences, Communication and Media

Dissertation for Master's degree (M.A.)
Orientation: Cultural and media studies

Title:

**The role of Instagram and youth cultural communication
In Iraqi Kurdistan, the study of the youth of Soran city**

Supervisor:

Dr. Najma Salemi

Researcher:

Zebar Khalid Rahman

Winter 2022



Table of Contents

title	page
Abstract.....	1
The First Chapter: Research overview:	
Introduction	3
1-1- statement of problem.....	4
1-2- The importance and necessity of research	8
1-3- Research objectives	9
1-3-1- Main goal	9
1-3-2- Sub-goals.....	9
1-4- Research questions.....	10
1-4-1- main question	10
1-4-2- sub-questions.....	10
5-1- Research hypotheses.....	10
1-5-1- Main hypothesis.....	10
1-5-2- Sub-hypotheses.....	10
1-6- Theoretical and operational definitions of key concepts	11
1-7- Research scope	13
1-7-1- Subject area.....	13
1-7-2- Theoretical realm	13
1-7-3- Geographical territory.....	13
 The second chapter: a review of theoretical literature, concepts and background:	
Introduction	15
2-1- Conceptual literature	15
2-1-1- Social networks	15
2-1-1-1- Instagram.....	16
2-1-1-2- Human communication on Instagram	18
2-1-1-3- Benefits of social networks.....	20
2-1-1-4- Disadvantages of social networks	21



2-2- Culture and its concept	21
2-2-1- Cultural communication and its indicators.....	25
2-2-2- Globalization of culture	25
2-3- Cultural communication.....	26
2-4- Iraqi Kurdistan, Suran	30
Second part: previous studies	31
2-5- Internal studies.....	31
2-6- Foreign studies	34
2-7- Summary of previous studies	35
The third part: Conceptual and theoretical framework	36
2-8- George Simmel, Concept of Culture	36
2-9- Culture from Weber's point of view	38
Theoretical framework.....	40
2-10- The third wave of Toffler	40
2-11- Castells information community	42
2-12- Electronic revolution, Marc Pasteur	46
2-13- Conceptual and theoretical summary	49

The third chapter: research method

Introduction	51
3-1- Research method.....	51
2-3- Statistical population and sample size	51
3-3- Estimation of sample size and sampling method	52
3-4- Information gathering tool	53
5-3- Variables and objects of research.....	53
6-3- Validity and reliability of questionnaire	54
3-6-1- CVR table	54
7-3- Data analysis method.....	56
3-7-1- Descriptive statistics.....	56
3-7-2- Inferential statistics	56
3-8- Research model	56



Chapter 4: Data analysis:

Introduction	58
4-1- Descriptive findings	59
4-2- Inferential findings	81
4-3- Regression analysis	84

The fifth chapter: conclusions, suggestions

Introduction	87
5-1- Appearance of respondents.....	87
5-1-1- Descriptive findings	88
5-2- Analytical findings	89
5-3- Practical suggestions.....	92

Sources and references

Persian sources	94
Latin sources	97

Attachments and appendices

Attachments and appendices.....	99
English abstract	104



List of tables

Title	page
Table 1-3- Correlation between questionnaire questions and research hypotheses.	53
Table 1-4- Distribution of frequency and percentage according to the age of respondents.....	59
Table 2-4- Distribution of frequency and percentage according to gender of respondents.....	60
Table 3-4- Distribution of frequency and percentage according to the marital status of respondents.....	61
Table 4-4- Distribution of frequency and percentage according to the education status of respondents.....	62
Table 5-4- Distribution of frequency and percentage according to the occupation of respondents.....	63
Table 6-4- Distribution of frequency and percentage according to the duration of using Instagram among respondents.....	64
Table 7-4- Distribution of frequency and percentage according to daily use of Instagram among respondents.....	65
Table 8-4- Distribution of frequency and percentage according to the amount of attention to content related to Kurdish culture among young people on Instagram	66
Table 9-4- Distribution of frequency and percentage according to the level of communication with other Kurds around the world from the point of view of respondents.....	67
Table 10-4- Distribution of frequency and percentage according to the amount of sharing historical and cultural content of Kurdistan.....	68
Table 11-4- Distribution of frequency and percentage according to the amount of use of Kurdish music and musical instruments	69
Table 12-4- Distribution of frequency and percentage according to the amount of introduction of Kurdish customs and culture	70



Table 13-4- Distribution of frequency and percentage according to the amount of identification of Kurdish ethnic culture on Instagram71

Table 14-4- Distribution of frequency and percentage according to the amount of cultural exchange between the Kurds of Iran and Iraq72

Table 15-4- Distribution of frequency and percentage according to the amount of membership in Instagram and different cultural dimensions73

Table 16-4- Distribution of frequency and percentage according to the role of Instagram in Kurdish forgetfulness.....74

Table 17-4- Distribution of frequency and percentage according to the reduction of cultural discrimination among Iraqi Kurds based on the presence of Instagram75

Table 18-4- Distribution of frequency and percentage according to neutralization of the geographical boundaries of Kurdish culture on Instagram76

Table 19-4-Frequency and percentage distribution according to the cultural similarity of the youth of Kurdistan according to the presence of Instagram..... 77

Table 20-4- Distribution of frequency and percentage according to creating empathy and unanimity of political issues according to Instagram78

Table 21-4- Distribution of frequency and percentage according to creating unity and empathy among Kurds based on Instagram79

Table 22-4- Distribution of frequency and percentage according to the formation of global integration for Kurds according to Instagram presence..... 80



List of charts

title	page
Chart 4-1- Distribution of frequency and percentage according to the age of respondents.....	59
Chart 4-2- Distribution of frequency and percentage according to gender of respondents.....	60
Chart 4-3- Distribution of frequency and percentage according to the marital status of respondents.....	61
Chart 4-4- Distribution of frequency and percentage according to the educational status of respondents.....	62
Chart 5-4- Distribution of frequency and percentage according to the occupation of respondents.....	63
Chart 6-4- Distribution of frequency and percentage according to the duration of using Instagram among respondents.....	64
Chart 7-4- Distribution of frequency and percentage according to daily use of Instagram among respondents.....	65
Chart 8-4- Distribution of frequency and percentage according to the amount of attention to content related to Kurdish culture among young people on Instagram	66
Chart 9-4- Distribution of frequency and percentage according to the level of communication with other Kurds around the world from the point of view of respondents.....	67
Chart 10-4- Distribution of frequency and percentage according to the amount of sharing historical and cultural content of Kurdistan	68
Chart 11-4- Distribution of frequency and percentage according to the amount of use of Kurdish music and musical instruments.....	69
Chart 12-4- Distribution of frequency and percentage according to the amount of introduction of Kurdish customs and culture.....	70
Chart 13-4- Distribution of frequency and percentage according to the identification of Kurdish ethnic culture on Instagram.....	71



Chart 14-4- Distribution of frequency and percentage according to the amount of cultural exchange between the Kurds of Iran and Iraq..... 72

Chart 15-4- Distribution of frequency and percentage according to the amount of membership in Instagram and different cultural dimensions73

Chart 16-4- Distribution of frequency and percentage according to the role of Instagram in Kurdish forgetfulness74

Chart 17-4- Distribution of frequency and percentage according to the reduction of cultural discrimination among Iraqi Kurds based on the presence of Instagram..... 75

Chart 18-4- Distribution of frequency and percentage according to neutralization of geographical borders of Kurdish culture on Instagram..... 76

Chart 19-4- Distribution of frequency and percentage according to the cultural similarity of Kurdistan youth according to Instagram presence77

Chart 20-4- Distribution of frequency and percentage according to the creation of empathy and solidarity according to Instagram78

Chart 21-4- Distribution of frequency and percentage according to creating unity and empathy among Kurds based on Instagram79

Chart 22-4- Distribution of frequency and percentage according to the formation of global integration for Kurds according to Instagram presence80



Abstract

The present study aims to investigate the role of Instagram and cultural communication among young people in Iraqi Kurdistan with a survey method and researcher-made questionnaire technique with reliability calculated by Cronbach's alpha with a value of 994. It was conducted among 378 young people of Soran city in Iraqi Kurdistan. The conceptual and theoretical framework used in this research is the ideas of Simmel, Weber, Toffler, and Mark Pasteur along with the description of network and information society from Castells' ideas. The descriptive findings of the research show that the majority of the surveyed population are young people aged 20 to 30 years, 80.7 percent are women and single and most of the respondents are employees and 54 percent of them have been using Instagram for one to two years and the duration of use They are also one to two hours.

Analytical findings also show that there is a significant relationship between some indicators of cultural communication, discussions and introduction of historical places and music and art instruments, customs and use of Instagram among the youth of Soran city, so virtual communication is derived from cultural communication and exchange. Interculturalism among Kurdish peoples is also popular in this space.

Keywords: virtual space, Instagram, communication, cultural exchange, Kurdistan, youth.



1-1-Introduction

In today's era, one cannot ignore the effects of new communication technologies in the field of culture. The development of a network society and the institutionalization of culture and cultural relations have made the presence of a social network like Instagram more prominent than other social networks. This social network has given the next visual lived experience of daily life. Instagram is a free program that allows its users to apply some special filters and share many photos with different content. Among the important dimensions in the analysis of some social media, including images, is the basis that is of interest in Instagram, because visual culture plays an important role in this social network. A culture that is rooted in meeting in a virtual space and plays an important role in all kinds of interpersonal to collective relationships and cultural communication between different ethnic groups. From the total communication and cultural issues that are expressed, it is possible to mention the cultural exchange between nations, big and small ethnic groups, which is a significant turning point in a cultural communication plan in an unreal space like Instagram, that is, it can be said in general, All our objects and tools carry cultural messages, and if communication and objects in the environment are targeted, the cultural and educational impact can be observed among many people, because communication actions carry many meanings and information, which will be exchanged due to the influence of culture on each other. . Considering the importance of these virtual actions and the exchange of cultural meaning between people, in this research, in the first chapter, the researcher states the generalities of the research and the purpose of the investigation, in the second chapter, the theoretical literature and concepts, and in the third chapter, the methodology, and in the fourth and fifth chapters. The results have been presented and the results have been analyzed.



5- Conclusion and suggestions:

1-5- Introduction

After analyzing the data and testing the relationships and correlations between the variables in the hypothesis, the researcher made interpretations and conclusions and discussed and adapted the theory as well as comparing the results of the research with other backgrounds and finally made suggestions based on the sum of the findings and conclusions.

2-5- Appearance of respondents

The researcher has selected his statistical population from people over twenty years old (between 20 and 35 years old) in the city of Soran, Kurdistan, Iraq, whose appearance is described based on the answers collected: 66.6% of the respondents are between the ages of 30 and It has been 35 years that it has the highest number of statistics. Marital status among the respondents, singles accounted for 61.1% and married for 32.3%, which is the highest status for singles.

The level of education of the respondents is 36.5%, which is the highest amount among post-graduates, and 47.4% of their occupations are employees, which is the highest amount. Also, among the appearance of the respondents, a part of their daily media consumption status was also examined. 54% of the respondents have been using Instagram for one to two years, and 36.5% of people over twenty years of age use Instagram for one to two hours a day. use.

5-1-1- Descriptive findings

Descriptive findings show that content related to Kurdish culture among young people, sharing Kurdish culture and history and literature, music and introduction of musical instruments and customs and identification of Kurdish culture, is of little interest. Instagram has made it possible for Kurds from all over the world to communicate with each other with a large number of applications and communication capabilities that it has created for users in various communications, including cultural communications.



Among the communication, communication and cultural exchange and identification in virtual conversations are also among the significant issues in Instagram virtual relations, which is presented in a very large amount about the cultural connection between the Kurds of Iran and Iraq, these two countries due to the proximity of the common border. And the possibility of face-to-face meetings will undoubtedly have more relevance than other countries. Also, the role of Instagram in the forgetting of Kurdish culture has been underestimated, which shows the role of other factors on Kurdish culture, including authenticity, heritage and family customs, presence in different regions and commuting with Kurds. Of course, the respondents believe that the presence of the Kurds of Iraqi Kurdistan and other Kurds from other regions has made the geographical borders ineffective, which is the same as the ineffectiveness and breaking of the geographical borders, and Castells is based on the power of virtual communication. Instagram has made it possible to provide a great deal of cross-cultural communication and shaping. In the time of problems and events related to the Kurds and various political and social events, Instagram users have been able to create empathy, unity and similarity with a small amount. Therefore, this point shows that the media consumption of virtual space does not have news dimensions and is only for the general exchange of a culture. and not the exchange of precise cultural indicators. Cultural communication that considers communication between different cultures and social groups with the impact of culture on communication. Although all communication processes and related issues are of interest, issues of cultural dimensions and indicators from history and literature to music, cultural empathy can be seen in these communications. These communications include understanding the cultures, languages, and customs of the people of different countries.

5-2- Analytical findings

Analytical findings also show based on the description of the correlation between variables, the relationship between media consumption and the content of the exchange of customs, music and art, etc. is proven. However, although this amount has been evaluated as low, medium and some high in the descriptive statistics, Instagram undoubtedly plays a role in cultural exchange and familiarization and introduction of Kurdish culture.



The increasing development of information and communication technologies in recent years has affected human life in various political, social and cultural dimensions. Just as the telegraph, telephone and railway in the 19th and early 20th centuries caused the transformation of national and international perspectives, communication technology and its specific aspect, i.e. the Internet, in our time, have followed unprecedented developments; To the extent that it has become the dominant aspect of the contemporary world. The increasing expansion of information and communication technology, which Manuel Castells refers to as a "network society", has led to transformation in various political, security, economic and social dimensions. The features of the network society such as the information economy, virtual culture and the reduction of the importance of time and place in social interactions have given a distinctive feature to the third millennium, the fundamental principle of which is the central importance of the individual in the field of social, political and economic activities by using new communication tools. And it is informative. In such a space, which is described as cyberspace, sets of internal human communication are formed through computers and telecommunication issues without considering physical geography. An online system is an example of cyberspace where users can communicate with each other through email. Unlike the real space, there is no need for physical movements in the cyber space and all the actions were done only by pressing the keys or "mouse" movements. and considered the connection.

The emergence of virtual space has caused groups with traditional hard boundaries to give way to virtual groups with flexible boundaries, and for this reason, the possibility of exchanging more information and messages leads to the reduction and in some cases the elimination of the distance between different groups. has been With the increasing penetration of the Internet into homes, it is possible to share the experiences of different groups. From the point of view of communication hardware, the number of sites and technologies related to them are also expanding, and this has affected various aspects of human life and has caused the emergence of a new form of relationships and interactions between human beings.



According to the view of "technological determinism", every technology with its emergence causes extensive changes and confronts the society with cultural changes. In this view, technology is considered as an independent factor that can influence a society and its governing behavior patterns and forms a new form of human relations based on new communication tools. Virtual space is actually an environment, consisting of online computer networks, which exchange information with each other in real time. These connections not only create a new form of social relations, but also form a virtual space in which diverse and multiple social relations are formed based on wide networks of virtual relations based on virtual identities.

The life of the social human world has been strictly limited to time and place since the creation of man. The structure of space and time determined the social life, the way of social action and the social relations of the person. In social relations and the formation of identities, the principle of geography was considered a decisive factor. It was possible for people to have different identities, but these identities were all real and based on the real characteristics of people. While in a virtual space, time and space have changed and evolved. Spatial and geographical distances have become completely meaningless, and time has been separated from its previous meaning due to instant communication and has finally injected an unprecedented sense of mobility into the social space. The sense of mobility means that in this space it is possible There is a change of class, race and gender for people. A person can hide his gender, race and social class in an instant and with new false characteristics of gender and race; Define a new identity for yourself and interact with other real or virtual identities based on it. In this framework, the passage of time and the person being placed in this space many times and interacting with the virtual identity causes the virtual identity to be institutionalized in the person and the person considers it as one of their real identities as well as their identities in the world. think real

All ethnic groups and nations need cultural exchange, these exchanges can be based on physical or virtual presence. For example, tourists who came to different places had the possibility of cultural exchange, but today these exchanges are done on the basis of virtual justice, which, according to Castells, is like spider webs, where the beginning of communication cannot be determined.



In his thoughts, Simmel refers to the expansion of various social forms, which is a phenomenon that comes from social interaction, and suggests the universality of the social construction of life, so the role of a Kurdish people in the space of Instagram can be seen as an interactive phenomenon with social and cultural issues that It can be of interest in an expanded form, along with Simmel's ideas and thoughts, Weber also refers to human agency in his sociological issues, which the Instagram user has revealed in his cultural communication. Although the disillusionment caused by modernity points, users can turn this disillusionment into a cultural phenomenon based on interactions and communications, through creativity and communication facilities in a virtual space. That is, what Toffler suggests about the third wave means the transformation of many traditional functions that are carried out in an accelerated way in the electronic age, and these issues and the transformation of interactive forms and cultural communication among ethnic groups and nations, except the shadow of the electronic revolution that Marc Pasteur mentioned. does not occur Finally, according to the result obtained from the current research and comparing it with the background of the research, what Khalji and Frenchi, Tolstokova and Karimizadeh and Karimi in their studies regarding the effectiveness of virtual space in cultural communication or the formation of peace based on virtual space and or the world becoming a village, it is consistent with the results of the hypothesis test. That is, virtual communication, in addition to integration between interactions and cultural exchange, has also transformed the effectiveness and awareness and quality of communication.

5-3- Practical suggestions

- 1- It is recommended that cultural activists in Shahresouran start cultural channels and pages to identify Kurdish culture.
- 2- Clips of the cultural heritage of the city of Soran should be produced and published on Instagram with music of your choice and suitable for the taste of the youth.
- 3- Pages related to international organizations and institutions should also share related content regarding the content of Kurdish culture exchange in different lands.



4- Tourism and cultural pages can also promote cultural exchange and introduce the culture of this people by introducing the points related to the settlement of Kurds and try to introduce Kurdish culture by attracting tourists.

5- Kurdish cultural festivals and caravans with the presence of young people to learn about Kurdish culture, traditions and history should be implemented on occasions and historical and artistic events in the city.

Suggestion for future research

- The role of Iranian serials on religious identity among the youth of Soran
- Investigating tourism communication in cultural exchange between tourists of Soran city

