

The Symbolic System of Cooperation in the Culture of Gilan's Villages with Emphasis on the Museum of Rural Heritage

Abstract

Assistance is one of the subcultures of the country and since it is considered as one of the categories of culture, it is of great position; moreover, this culture is more prevalent in rural areas. Since this symbolic system still exists in many villages of the country; considerate research is necessary to strengthen this subculture. Gilan Rural Heritage Museum is one of the natural museums that is a clear example of local and rural traditions in this region. The research method of this research is qualitative and, in this regard, the ethnographic method with a sociological approach has been used. The technique of data collection was interview, note-taking and observation (field research). In this regard, the study population in Gilan province included farmers from eleven villages. Based on this, the selected samples are as follows: 24 villagers participating in the interview were selected from Gilan province. In a sense, purposive sampling is used; the results are based on the findings in Gilan province, the consequences of cooperation with social capital indicators, such as participation, sense of commitment and friendship, based on the existence of social capital as a valuable asset in subcultural villages. Also, the results obtained from the findings regarding the category of exchange, show the existence of diversity and breadth of relationships among cooperative villagers and the use of emotional and economic benefits as a result of cooperation.

Research aims:

1. Examining the role of assistance and cooperation in the existence or absence of empathy in rural affairs and in other words its role in the cohesion and unity of the villagers.
2. Studying the symbolic system of cooperation in the Gilan Rural Heritage Museum.

Research questions:

1. What is the role of helping in the presence or absence of empathy in rural affairs and in other words, its role in the cohesion and unity of the villagers?
2. What is the reflection of the symbolic assistance system in the Museum of Rural Heritage of Gilan Province?

Keywords: Yavardehi subculture, Gilan, social capital, Gilan Rural Heritage Museum

Introduction

According to the consensus of all thinkers in various fields of religion, psychology, society, etc., human beings are social beings and without being present in society, they will never be able to meet the various needs of their lives. What can be seen in the texts of anthropological sciences also indicates that this social life recognizes the necessity of accompanying the members of a small or large society in overcoming problems. In Iran, people have not neglected the issue of accompanying and helping each other by looking at temporal and spatial situations. Of course, what is interesting and important in this is not only the existence of a category called cooperation and assistance, nonetheless, its social results and consequences that have contributed to the preservation of this historical tradition. In this regard, as mentioned, the people of this country, with its various ethnicities and subcultures, have been among the human beings who have been preserved throughout history, citing the views of historians and anthropologists. By beholding such a diligent culture; to the extent that the climate of villages near and far of our country has been mixed with such a view, and our villagers have been among the pioneers in this field in relation to urban communities, for a prolonged time, a belief called "Yavardehi" has had a valuable place in the villages of Gilan province.

Aid is considered as a subculture. Categories of culture and subculture and the necessity of their existence are items that are not specific to an exact time and place. Characteristics of culture is also one of the phenomena that bears different points of view. One of the important characteristics of culture that theorists agree is the factor for cohesion and integration. On the other hand, several experts consider culture to play a role in the category of growth or lack of development. Needless to say, the proper functioning of subcultures, depending on the culture, exhibits such characteristics and roles in smaller communities, including ethnicities, groups, occupations, and so on. Therefore, for example, if the effects and consequences of subculture are the creation of social harmony and solidarity, its diminution or obsolescence will certainly be equal to the loss of part of the social capital in that region since social capital is an effective factor in increasing the efficiency of other forms of capital, including human capital, economic capital and physical capital. What is important and significant is recognizing their effects and consequences in the present time, examining the current situation compared to the past, diversity, scope and factors that affect their growth and development or reduction and fading.

No independent research has been written on the present subject. However, articles in the field of rural culture have been written in the Gilan region. An article entitled "Study of the effect of culture and social change on rural housing in Gilan" by Khakpour and Sheikh Mehdi (2011) has been written in which the changes in the appearance of Gilan village and its impact on rural housing in Gilan is discussed. An article entitled "Indigenous criteria governing the layout of rural housing in Gilan" by Mojgan Khakpour in 1398 also makes a quick reference to the topic of this paper. However, many points remain about how this custom and its social and cultural consequences will be addressed in this study. Therefore, with the approach of a comparative study of the consequences of subculture or assistance in the villages of Gilan provinces, an attempt will be made to investigate the effects and consequences, diversity, extent and how these subcultures work. It should be noted that the category of helping in Gilan province is one of the subcultures that is considered as a tradition of cooperation and assistance of villagers in the villages of Gilan province.

According to the research topic (study of subculture), in order to better and more comprehensively understand the category of helping subculture in Gilan province, a qualitative method has been used in this research since the study of the culture of societies and its effects and consequences is a kind of exploratory process. Other researchers' studies also show that avoiding figures or statistics and using the interview in the field of research along with observation, generally leads to clearer and deeper results. With a view to the method, in this research, a subset of the qualitative method, the ethnographic method (ethnographic method) with a sociological approach has been used. The population studied in this study are

villagers whose culture of help and assistance has been observed in their villages. In this regard, the experiences and information of the agricultural jihad promotion units of the province and its dependent cities were used to identify the target villages. With regard to the issues raised, the study population in Gilan province included farmers from 5 villages, with 1134 households from Rasht; 3 villages with 1200 households from Astana Ashrafieh and 3 villages with 1370 households from Fooman all from the Gilan province. Another explanation is that: the level of analysis in this research is micro and the analysis unit is the villagers participating in the category of assistance. The observation unit was also the residents of the target villages; The data collection technique in this study is semi-structured interview and observation. It is worth mentioning that the Mp3 device was used to record the interviews and the camera was used to record the observations. It should be noted that the interviews continued until the theoretical saturation was reached and with the view that the answers given to questions inspired by theoretical approaches, the researcher achieved the objectives of the research thus the present study is valid.

Conclusion

The agricultural environment is a laborious work environment; Therefore, collaborators work in an environment that requires extra effort and dynamism. Working together in such an environment is not limited to working relationships. The cooperative environment is effective and work relationships are shifted towards friendships. Therefore, this valuable consequence does not end in the workplace, and beyond that it extends to people's interactions even outside the workplace. The friendships that emerge from the partnerships in both provinces are such that people feel responsible for each other's problems, and according to the villagers, this category of relationship in our association between wage manpower, in this analogy is not seen. This friendship, which itself arises from cooperative relationships, has consequences that, in addition to strengthening existing relationships, reduce the overwhelming fatigue of cooperative members. It can be said that another indicator of the category of social capital, namely friendship and camaraderie, has been familiar to the character of the villagers. In a brief summary of this topic, we find that with the view that the concepts proposed in social capital are related to the morals and behaviors of villagers, social capital is one of the most prominent assets that is considered an integral part of rural life and villagers as it is a combination to go through the ups and downs of life. In the continuation of the research, these results were obtained with the motive of studying the diversity and extent of relations among the villagers as well as the benefits that were studied in the exchange approach. Due to the presence in the cooperatives, the diversity and breadth of the villagers' relations has increased. Increasing friendly relations, raising problems by the villagers with the motive of benefiting from the category of consultation, participation in non-agricultural affairs in each province of Gilan due to the wide range of relations and communications, group travel (taken from notes), all and all express this act. Is that the relations of the villagers are not confined to the work environment and the effects of the collaborations in different parts of the village are obvious and tangible and are not comparable to the formal regulatory relations and in a word, we can say what the villagers are exchanging with their fellow citizens. It is the argument of honesty, sense of responsibility, trust, friendship and helping each other that in turn determines the continuation of lasting and broad relationships. Now, from the range of exemplary and cooperative relationships, emotional benefit as an effective consequence of collective companionship can be considered. In this regard, the existence of a spirit of cheerfulness and vitality among the partners of the two provinces, the promotion of personal spirit, intimacy and kindness are several of the things that have increased the dynamism of the rural working class, which can be said to be moral sources in profitable exchanges. They transform themselves into fruitful relationships. The effect of helping each other in a team work can be seen in the satisfaction of the villagers, which in turn brings a benefit beyond economic benefits. All these are the effects and results of helping each other in a working group and in a word, collaborations. The villagers are content to help each other, and they see it as a factor in reducing work-related fatigue, and they consider the consequences of

individuality and loneliness to be negative and harmful, and they see it as the exact opposite of helping. Another issue that is very important in its place and the farmers of Gilan province have agreed on this issue and have repeatedly approved it, is the economic benefit that comes from the donations. The presence of auxiliary members causes the villagers to use much less wage labor or not use it at all. This process (family or neighborhood partnerships) in addition to creating emotional and intimate relationships, will reduce the cost of planting and harvesting. On the other hand, in times when some villagers are facing problems in terms of size and financial capacity, the existence of assistance will be a very valuable help for them; In other words, for all villagers with any financial and economic ability, it will lead to two dimensions of creating emotional and encouraging relationships to work and economic benefits, here with an attitude and reflection on what about donations (helper); it is stated that it is possible to explicitly confirm the positive and worthy effects and consequences of cooperation and to maintain the valuable position of this cultural category, and besides, the concern of reducing or obsolescence it was not far from the mind, because The certainty of preserving such subcultures will lead to great coherence and integration. Bearing in mind the issues raised, it can be said with certainty that the subculture of helping or cooperating in both provinces has various, positive and valuable functions for the rural population that affect their life process. Obvious functions that are tangible to any observer and hidden functions that affect the dynamism and continuity of farmers' non-working relationships and are manifested in economic, cultural, social and personal dimensions.

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