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Reflection of Villagers' Lifestyles in the Oral History of Gilan in the Transition from Tradition to Modernity (Second Pahlavi Period)

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ABSTRACT

During the period of transition from tradition, despite the fundamental changes in the lives of the people of the villages of Gilan, these changes have been less reflected in scientific research. However, some changes can be observed among cultural and narrative works, including oral history. In this article, the reflection of the method of learning science, treatment, nomadism, people's encounter with modern phenomena, and rituals and beliefs based on oral history data is presented, and some of its changes are examined. This research seeks to answer the following questions with a descriptive-analytical approach: 1. To what extent did the people of the villages of Gilan accompany the changes that occurred in the transition from tradition in the second Pahlavi period. 2. What changes occurred in the transition from tradition in the lives of the villagers of Gilan. The findings of the research show that the people of Gilan, and consequently its villagers, despite some opposition, did not offer much resistance to new phenomena. In the second Pahlavi period, new schools replaced the schools, although some incorrect educational methods, including corporal punishment, continued in schools. In addition, the role of governments in education became more prominent than in the past. In the field of treatment, despite scientific achievements, superstitions and the supernatural continued to play a role alongside medical knowledge, but they lost their place in treatment day by day. Rituals and customs also became less important than in the past and lost their function.

Keywords: Gilan, Lifestyle, Oral History, Village, Tradition and Modernity.

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Introduction

Given the expansion of mass communication tools, the present era is considered an era of paying attention to the factors and conditions of social transformations. Societies see changes every day. For this reason, examining the present can be a means for observing the future. Oral history is one of the main methods of narration as a new phenomenon in recording and recording traditional life, rituals and customs, and preserving and preserving rural culture and transferring it as a cultural treasure to the next generation. An oral historian, whether he wants it or not, is also responsible for transferring the culture of the people to the next generations, in addition to recording and recording events. In Gilan, among the reports related to personalities, valuable points about the culture, customs, traditions and actions of the people in the last century are mentioned, and today some of these traditions and ways of life of the ancestors have been forgotten, some of which are discussed in this article.

Materials & Method

This research employs a historical method and adopts a profound (in-depth) study approach to investigate the transitions of rural life in Gilan. The nature of the study is descriptive-analytical, focusing on the geographical boundary of Gilan Province. Data collection was conducted through a combination of archival research (documentary studies of existing books and articles) and oral history interviews. The use of an in-depth study approach allowed for a meticulous analysis of lived experiences and collective memory regarding the transition from tradition to modernity during the second Pahlavi era. The qualitative data obtained from these oral narratives were systematically analyzed to identify the patterns of socio-cultural shifts in rural communities.

Discussion

During the second Pahlavi period, which is one of the important periods of transition from tradition to modernity, new schools gradually replaced the Maktabkhanehs (religious schools) in the villages, which were called Mullahkhanehs in Gilan, and teaching the recitation of the Holy Quran and religious customs gave way to new lessons. Despite this change in approach, some incorrect educational methods, including corporal punishment, continued in schools. In addition, the role of governments in education became more prominent than in the past, and government budgets replaced people's spending in the Maktabkhaneh style. While previously, the entire financial burden of traditional education was borne by the people. In the field of treatment, despite scientific achievements, superstitions and the supernatural continued to play a role alongside medical knowledge among the villagers of

Gilan, but they gradually lost their place in the face of scientific treatments, and people gained confidence in medical knowledge and its methods. During this period, nomadic life, which was carried out in the east and west of Gilan by Galesh and Talesh, gradually shifted to sedentary life with the help of modern phenomena, including daily transportation by car, and herders, like many city dwellers, commuted to their workplaces daily, whereas previously, this period lasted for several months. Television was one of the first and most important sources of the rural people with manifestations of urban civilization, and undoubtedly, more than any other tool, it pushed the rural people from tradition to modernism. In addition, the presence of television in the villages created another type of social gathering, in which the centrality of the narrator, singer, etc. disappeared, and other evening gatherings were no longer an opportunity to consult and resolve family problems, etc., and instead, a new phenomenon had captured the souls and souls of the people. Radio and cinema also played the role of television to some extent. Rituals and customs, including the rituals of Muharram and Safar, etc., largely retained their form and underwent few changes. Similarly, the rituals of Nowruz, including Chaharshanbeh-e-Suri, Sizdeh-Badr, and the rituals of turning the year, remained with some changes, but the Nowruz chanting was abolished and is only performed symbolically. Also, the rituals of pilgrimage, rain-seeking, sun-seeking, etc., were to some extent abolished.

Results and Conclusion

The findings of the research show that the villagers of Gilan, considering their specific territorial culture, had a satisfactory reaction to new phenomena, especially in the second Pahlavi period. During this period, the use of new schools compared to schools reached its highest level. Clinics were established in some villages and some of the previous methods of treatment were abolished. Radio and television found their way into the homes of the villagers. The automobile was used for transportation in the villages, and the presence of modern life components caused the rituals and beliefs of the rural people to undergo changes and move towards fading. In any case, during the transition period from tradition, especially in the second Pahlavi period, the people of Gilan, step by step with scientific advances, took advantage of its facilities for learning and education, health and treatment, entertainment, business, etc., and showed less resistance to accepting new phenomena. As a result, with awareness of scientific findings and recognition of the unknowns they had faced in the past, superstitious phenomena and false beliefs often faded. On the other hand, some rituals that had their roots in national and religious beliefs

and did not conflict with the scientific view, were still popular among the people.

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