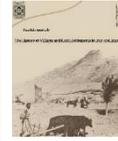




The Quarterly Journal of
*The History of Village and Rural Settlement in
Iran and Islam*

Online Issn: 3060- 6012

Vol. 3, No. 1, Spring 2025



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

Mohammad Porhelm Bejarpasi¹, Mohammadreza Shad Manamen^{2*}, Alimohammad
Moazzeni³, Jahandoust Sabzalipour⁴

¹- PhD Student of Persian Language and Literature, Islamic Azad University, Khalkhal Branch, Khalkhal, Iran. iau.ir@2595099248

^{2*}-Assistant Professor, Islamic Azad University, Khalkhal Branch, Khalkhal, Iran. iau.ir@1639527419

³- Professor, Department of Persian Language and Literature, University of Tehran, Tehran, Iran. iau.ir@2370256036

⁴-Associate Professor, Department of Persian Language and Literature, Islamic Azad University, Rasht Branch, Rasht, Iran. iau.ir@1638803633

Article Info

ABSTRACT

Article type:
Research Article

Received:
28/06/2025
Accepted:
25/09/2025

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.

DOI: 10.30479/hvri.2025.22289.1080



© The Author(s).

Publisher: Imam Khomeini International University

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.

References

Books

- Ahmadpour, Shahab (2018). P.W. Tehran: Surat Mehr.
- Afsharian, Nader (2017). A Look at Gilan in the Qajar Period. Rasht: Farhang Ilya Publishing House.
- .Amini, Davoud (2011). Sacred Defense and Local and Regional Martyrs with an Oral History Approach, Collection of Articles on the Oral History of Sacred Defense, by Gholamreza Azizi. Tehran: National Library and Documents Organization of the Islamic Republic of Iran.
- Azizi, Gholamreza (2012). Oral History of Sacred Defense. Tehran: National Library and Archives Organization of Iran.
- Alizadeh, Mohammad (2013). Agha Kolah Ahanitu Bhe Me Midi. Tehran: Surah Mehr.
- (۲۰۱۴)We Remain and Become Memories. Tehran: Surah Mehr.
- (۲۰۱۸)Tikrit with the Taste of Five Five. Rasht: Neko Afarin.
- Boshra, Mohammad (2010). Traditional Medicine of the People of Gilan. Rasht: Farhang Ilya Publishing House.
- (۲۰۱۰)Rituals and Mourning Customs in Gilan. Rasht: Farhang Ilya Publishing House.
- Berenji, Peyman (2016). You Will Play Again. Rasht: Iliya Culture Publishing House.
- Blokbashi, Ali (2010). The Ili community in Iran. Tehran: Cultural Research Office.
- Binesh-e-Barhamand, Mohammad Reza (2017). Bibliography of the Islamic Revolution and Sacred Defense in Gilan. Rasht: Sepidroud.
- Darkatian, Gholamreza (1394). Problems and Difficulties of the Interviewer in Preparing Oral History, Collection of Interview Articles in Oral History. Tehran: Surat Mehr, Second Edition.
- Doostdar, Marzieh (1393). A Bucket of Water for Hell. Tehran: Surat Mehr.
- Eshal Arabani, Ebrahim (2016). Gilan Book. Tehran: Iranian Researchers Group.
- Fayazi, Mir Emad Al-Din (2015). Return to the Point of Liberation. Tehran: Surah Mehr.

- (۲۰۱۹) Sweet Love. Rasht: Neko Afarin.
- Golgoli, Sedighe (1994). The Foot of the Walnut Tree. Rasht: Neko Afarin.
- Hossein-Pour, Amir (2013). From Subatan to Ramadiyeh. Tehran: Surah Mehr.
- Hashemian Sigaroudi, Seyedeh Nesa (2013). Hassan Tshi. Tehran: Surah Mehr.
- Kalawikhu, Gonzalez de (1987). Kalawikhu's Travels. Translated by Masoud Rajabnia. Tehran: Elmi Farhangi.
- Kamari, Alireza (1981). Namavard. Tehran: Surat Mehr.
- (۱۹۹۵) Perseman Yad, Tehran: Sarir.
- (۱۹۹۸) The Movement of Persistence. Tehran: Surat Mehr.
- Khalili, Nasim (1388). The Role of Oral History in Historiography, Collection of Articles of the First Iranian Oral History Conference. Tehran: National Archives of Iran, pp. 191-204.
- Khomamizadeh, Jafar (1384). History of Education in Gilan from the Late Qajar Period to the Present. Tehran: Senate.
- Khodabandeh, Homeira (1400). Sidar, A Research on the Rituals and Beliefs of the People of Rudbar. Rasht: Sepidroud.
- Mousavizadeh, Seyed Shahab (2014). Hot Soil. Tehran: Surah Mehr.
- Mosaybzadeh, Mustafa (1994). Dancing on One Leg. Tehran: Surat Mehr.
- Nouraei, Morteza and Abolhasani Tarqi, Mehdi (1994). Oral History and Its Place in Contemporary Iranian Historiography. Tehran: Islamic History Research Institute.
- Navaiyan, Meysam; Farid Majtahdi, Nima and Ghasemi and Smehjani, Abu Taleb (2019). Galeshha. Rasht: Farhang Iliya Publishing House.
- Mahjoub, Mohammad Jafar (2003). Iranian Folk Literature, a Collection of Articles on Legends and Customs of the Iranian People. With the Effort of Hassan Zolfaghari. Tehran: Cheshme.
- Payandeh Langroodi, Mahmoud (2019). Rituals and Beliefs of Gil and Daylam. Rasht: Iliya Culture Publishing House.
- Pour-Ahmad Jaktaji, Mohammad Taqi (2008). Folklore of Gilan Shrines. Rasht: Iliya Culture Publishing House.
- Pouyan, Nasser (2005). Health and Treatment in Gilan”, Gilan Book, Volume 3, supervised by Ebrahim Eshal Arabani, Tehran: Iranian Researchers Group.

- Rabino, Louis (1357). *Dar-e-Marz Provinces of Iran: Gilan*, translated by Jafar Khomamizadeh, Tehran: Iranian Culture Foundation.
- Ranjbar, Mahmoud (2016), *Collection of Articles of the National Conference on Sustainable Literature*, Tehran: Sarir.
- Roshe, Gay (2012). *Social Changes*, translated by Mansour Vosoughi, Tehran, Ney Publishing House.
- Serena, Carla (2014). *Iranian People and Tourism (Carla Serena's Travelogue)*, translated by Gholamreza Samei, Tehran: No.
- Sarhangi, Morteza (2018). *Camp Literature, the Dynamics of Sustainability*. Edited by Ali-Reza Kamari, Tehran: Surat Mehr.
- Saeedi, Masoumeh (2015). *The Rocking Cradle*. Rasht: Publications of the Center for Preservation of Works and Propagation of the Values of the Sacred Defense of the Quds Corps of Gilan.
- Salahshouri-Mehr, Keyvan (2014). *Goodbye Charlie*. Tehran: Surah Mehr.
- Yahyaei, Mohammad (2013). *Walking in the Night*. Tehran: Surah Mehr.
- Yousefdehi, Hooman (2010). *Gilan in the Constitutional Revolution*. Rasht: Farhang Ilia Publishing House.

Articles:

- Amini, Abbas, Zaidi, Zahra (2015). Cultural impacts of tourism in rural areas from the perspective of local communities. *Geographical Research Quarterly*, Year 30, Issue 117, pp. 32-13.
- Gholipour, Arian, Roshandel Arbatani, Taher (2006). Development-oriented media institutions, rural development axis, EPO study explaining the relationship between the compatibility of provincial network television programs and rural development in Ardabil. *Rural and Development Quarterly*, Year 9, Issue 4, pp. 176-137.
- Oliaei Tabaei, Seyedeh Akram (1400). Oral history of rural and nomadic carpet weaving in Isfahan Province, *Ferdowsi Quarterly*, Volume 2, Issue 3, pp. 25-10.
- Panahi, Abbas, Ghanbari, Mahshid (2010). The impact of geographical factors on the spread of widespread diseases in Gilan during the Qajar era from the perspective of European travelers, *Ethics and Medical History*, Volume 13, pp. 63-47.
- Panahi, Abbas, Rahmani Nejad, Fereshteh (2010). The impact of folk beliefs on the spread of diseases in Gilan during the Qajar era,

Journal of Traditional Medicine of Islam and Iran, Issue 2, Volume 11, pp. 194-183.