The Role of Social Factors in Ethnic Co-Existence Intalesh

Saeed Madani, Reza Ghorbani Rik and Mohammad Hossein Bahrani
Department of Social Science, Islamic Azad University, Central Tehran Branch, Tehran, Iran

Abstract: This study examines the social determinants of coexistence of ethnic groups in Talesh (Ethnic region in Iran). The multiplicity of tribes and ethnic conflict and conflict-prone situations in the history of Iran represents political and social tensions. On multi-ethnic society efforts, sometimes with and sometimes coexistence between ethnic groups has been associated with conflict. The coexistence of various ethnic groups in the region, including Talesh, Turk, Kurd, Tat and Gilak with different religions of mohammedanism, Decrease the intergroup conflict. The study group relation in this society with documents and relying on written sources, in-depth interviews, participant observation, questionnaire and analytical approaches in the sociology. Heuristic and statistical method used for experimental proof. After collecting research data a combination of political theory Weber, exchange, solidarity Durkheim assimilation, symbolic interaction are used. So the scientific study shows that despite the efforts of ethnic groups, affected by the centrality Iranian culture, national unity and social integration, has always tried to maintain unity and solidarity.

Key words: Ethnic group, coexistence, multi ethnic society, group relation, pluralism

INTRODUCTION

The present society of Talesh consists of different ethnic groups such as: Talesh, Turk, Kurd, Tat and Gilak. These groups have always lived near each other in different circumstances and different times and although they have some small differences and some deep varieties, they have always tried to have group convergence in order to reach co-existence Ahmadi (1958). The present study although respecting all ethnic groups, has tried to concisely enumerate the differences between these groups and by studying their socio-historical background and their environment represent a model for the improvement of their reciprocal relations and enhance convergence and co-existence Ahmadi (1963).

On the one hand, the plurality of the ethnic groups and different ethnic struggles and conflicts all through the Iran's history shows an environment ready for political and social tensions and to produce a social problem which compromises the order and safety of our citizens and on the other hand, the sensitivity and extent of relationships between ethnic groups and other groups (whether Iranian or non-Iranian), reflects group correlation and convergence or conversely the conflict and struggle between ethnic groups which both events (correlation or conflict) can affect the destiny of the country and can cause different social harms because of lack of taking part in social, political, cultural and economical affairs or can conversely cause and guarantee correlation, convergence and social participation because of the favorable and

peaceful relations.Considering the past and present problems, the transition from struggle and conflict to balance and reciprocal co-existence only by drawing, explanation and scientific and comprehensive study is a matter which demands vast social investigation; otherwise, performing any kind of plan can bring about irreparable damage to ethnic relations and to national and regional security. Thus, it has been tried to present solutions by finding these factors so that the possible ethnic struggles and conflictscan be reduced Adibi Mahdi.

The theories have been extracted after qualitative studies and the main theory consists of the following items the main theory The contexts and soceial factors affect ethnic co-existence.The dependant variable in the study's quantitative section is "the co-existence of ethnic groups in Talesh" and the independent variables include: the exchange terms, correlation based on the expertise and job division, replication and socialization. Although various researchers have investigated ethnic and group relations, none of them have specifically mentioned the study of "the roots of of social and group co-existence". In this section some of the previous researches have been briefly presented: One of the other works on the ethnic variety in Iran is a book by Seyed Reza Salehi Amiri, titled the management of ethnic conflicts in Iran and national cohesion and cultural variety, written in 1385. The author has first discussed the three dimensions of the matter, namely: the theories, problems and ethnic policies (Yarshater, 2012). Paul Brass the author of "Ethnicity and

Corresponding Author: Saeed Madani, Department of Social Science, Islamic Azad University, Central Tehran Branch, Tehran, Iran

nationalism, theory and comparison" is a very famous researcher of ethnicity. He is one of the creators of instrumentalism theory and the importance of the role of the political elites in political dynamisms. In his book, first he presents a theoretical and comparative discussion and while reviewing the evolutions if ethnic identity, he presents a case study about the previous Soviet Union and India from the ethnic angel Alemi (1963).

The following theories have been called after comprehensive interviews, documentary studies, participatory observations and distribution of questionnaires and a combinations of Weber's political mobilization theory, exchange, Durkheim's correlation assimilation, symbolic interactionism and ethnic pluralism have been used to investigate the social factors of co-existence of Talesh ethnic groups. Since the mere usage of a number of theories would limit the scientific research, an attempt has been made to use the necessary and useful parts of each of these theories in the present research Samadzadeh and Hasan.

Weber's mobilization theory: The ethnic group's correlation factor in Talesh can be contemplated and studied based on Weber's theory. Weber has defined ethnicity according to concept of dynamic political activity, "the existence of a political society is the precondition of ethnic group action, a mutual political experience and not a same origin or ancestor is the main factor in the appearance of croup conscience (Salehi and Seyed, 1968).

The exchange theory: one of the theories that can be used in the explanation of co-existence relations between ethnic groups of Talesh is the exchange theory. Peter Blau Fosite and Danselon is one of the theoreticians of the exchange theory who attempted to theorize a theory which combines social behaviorism and social realism (Yarshater, 2012).

Durkheim's correlation theory: the cohesion, unity and unison of the people of a given society are tools by which people can move toward favorable goals and cause the society to grow. "Cohesion or social correlation is a concept which shows the level of dependence of the members of a group or a society on each other and how much they need each other (Pluss, 2005).

The assimilation theory: one of the important theories related to ethnic relations which can be used to study the relations between ethnic groups of Talesh is the assimilation theory. The aim of the assimilation theory is the reduction of cultural and structural differences between ethnic groups. Thus, if the ethnic groups of a society (Talesh region in the present study) accept and internalize the same rules, values and customs, a cohesive

and homogenous society will be created in which case, a cohesive goal can be reached and the cultural and structural differences of the society will be reduced. Symbolic interactionism: this theory has come to the attention of the intellectuals because it can explain ethnicity, movements and social behavior of ethnic groups and the formation of ethnic nationalism (Ghorbani, 1963) which has been used in the investigation of the so-existence relations between ethnic groups in Talesh.

The pluralism theory: pluralism is on the models of inter-group relations in which ethnic and racial groups socialize while preserving their language, religion and customs and deal with other groups or it is a social model in which ethnic and racial minorities while preserving their own differences, have social equality (Fosite, 1964).

MATERIALS AND METHODS

The present research has been largely done relying on qualitative research method and an attempt has been made to discuss rethinking in the concept of social co-existence relying on documentary studies, comprehensive interviews, participatory observation and analytical approach in the field of sociology and for their analysis and description a heuristic method be used. And finally, theachievements of the research be subjected to empirical experiment by using quantitative method and questionnaires and for the description and analysis of the information and its comparison frequency tables, bar graph and multiple variable regression equations be used. The requisite information has been gathered using documentary studies (taking notes), field studies (interview and observation) and questionnaires. In the present research first qualitative analysis has been used which include expository (commentary and comprehending) analysis. In the mean while it has been tried not to use the researcher's opinion in any case and the research be done without any prejudice and orientation. The socio-historical background effective for the context or event has been studied and analyzed by guiding theory and the theories have been subjected to experiment afterwards. In the quantitative section of the research after completing and gathering the questionnaires and controlling the responses, the coding stage started and SPSS Software has been used for the statistical analysis (Salehi and Seyed, 1968).

The sample size of this research has been 380 households (men, women and children) of different ethnic groups resident in Talesh and because of the lack of an accurate statistics of the population divided by ethnic groups, 380 has been divided by 5 which equals 76 and 76 questionnaires have been completed for each ethnic

group. Since, the sample population of the research should represent the statistical population, non-random sampling (both in interviews and questionnaires) has been used. In this kind of sampling known as chain sampling (snowball) which is proper for exploratory research, first a number of people with the requisite characteristics have been found through inquiry and after being interviewed, those were asked to introduce to the researcher other people with the same ethnic characteristics (Tat, Turk) in this way, each responder was a source for other responders' names and gradually the number of the responders increased (76 people from each ethnic group) until all the questionnaires have been completed.

The study population of this research is an ethnic region located in the north of Iran named "Talesh". The original residents of this region is the Talesh people and other ethnic groups have immigrated to this region. The Talesh people live near Turks, Gilaks, Tats and Kurds and these ethnic groups are either Shia or Sunni.

RESULTS AND DISCUSSION

Based on the documentary and field studies, the following factors are effective in the formation of the co-existence of ethnic groups in Talesh:

The experience of mutual political events throughout the history:
- The social, kinship, economic, cultural and exchange relations
- The job division based on expertise to fulfill socio economical needs
- Socio-cultural contacts and the government's role
- The socialization of people in the miscellaneous tribal societies
- The collaboration of tribal groups in constructing the society, simultaneous with caring about the specific tribal customs

The experience of mutual political events (political mobilization): By reviewing the historical background of tribal intercourse among Turkish, Kurdish, Talish, Gilak and Tat tribes, we come to understand these people have mutual memories and experiences during the war, then after cutting their relation, they've gained other experiences and gradually after improving their relations, these tribes achieved mutual experiences which stand out as a distinguished characteristic of the past eras. In this regard the interviewer 18 believes that "The Turkish, Kurdish, Gilak, Talish and Tat tribal groups have made the nowadays Talish after spending years of mutual historical periods and experiencing various events like wars,

rebellions, invasion, economical and social interchanges so that is why these groups are living together happily ever after". The mutual historical experience and not the mutual ancestor is the main reason of group conscience. The interviewer 1 believes that "The tribal society of tallish is a coherent one historically and has taken its identity by mutual language, history and culture and also has been retaining its connection with its neighborhoods and linguistically minorities on the basis of mutual benefits. Mutual territory, resources and benefits are factors which cause closing of groups and form tribal intercourse. "These mutual benefits include self- and social defense, the rights of mutual pasture, the interchanges centers and arrangements for the creation of ease and collaborations at the time great national celebration. Although, these resources are not at same level of importance in different regions, they can be thought of as one resource for the formation of mutual organizations and compositions" (Abdoli, 1949). According to experience of the interviewers 25 and 6 "Though humanity groups have internal and tribal discrepancies, they have mutual political background by friendly relations or disputes which form part of their history and a mutual experience" (Karimi, 1970).

Social, economic relations and: From the viewpoint of Peter Blow's interchange, the neighborhood of tribal groups of Tallish in varied-dimensional region has increased the probability of their collaboration and coexistence. "we have observed several cases of collaboration among Gilak and tallish farmers in which the Tallish have taken the responsibility of the Gilak's cows by receiving money from them" (430). From the viewpoint of number 23 "the production of local goods in the economical life of the Tallish have been responding the needs of producers and by extensive production, the need for exchanging goods and other kinds of exchanges has been formed. In fact the formation of exchanges is a way for compensating and providing the living convenient and also goods that are not produced by the tallish". In this regard, interviewer 7 believes "Turkish people have retained the commercial activities of the region. Many affairs which needed a special kind of dexterity like swing of saddle, quilts, mattress and tents were undertaken by Kurdish". Interviewer 26 who has seen so many tribal relations believes that "in the local market, various goods produced by a specific tribe have been presented. Like tea boxes, dried fishes by Gilaks, sheep by tallish and Turks, salt, sugar, cloth, carpet and various kinds of urban industries by Turkish, animal's skins, diary and agricultural products, jewelries and shell (ring, pearl and), perfume, various kinds of necklace and clothes, lentil by

Kurdish have been presented to the market". This trend continues even today and causes the exchange of goods and simultaneously exchange of social and cultural traits like language, customs and to other tribal groups. According to the experience of interviewer 22 "the role of shows, contests and local games like horse riding, musical instruments and their musical plays, the formation of relative relations, specific customs and the time and place of goods delivery, all are examples of non-economical dimensions of social and cultural exchanges". "weekly markets are the best place for young people to search for their future husband and it happened a lot that the two met there and the youg fiance has to pay for all" Siapra, Yoojeni. In this regard, interviewer 20 believes that "the most important social factor for tribal coexistence, after economical exchanges and goods interchange is the marital relations among different tribes habiting there". The similar interest of different tribes to make relationships with other tribes, choosing wife or husband from other tribe and neighborhood relationships is one of the cases which are very important. According to the interviews, the tallish have relative relationships with all of their neighborhoods and there is no distance between them and the other tribes and also they don't think of other tribes as interior enough not to make marital relations (Kuozer, 1957).

Interrelations of tribal groups (allocation and distribution of works): In the organic interrelations, the social coherent uniformity is an indicator of social distinction of people with each other. "Most of the immigrants are experts at different areas and different persons are invited by their fellow or their neighbors to work the baker's workers, the building's painters, carpenters and" (Salehi, 1965). The necessity of social coexistence in nowadays society of tallish (in contrast with the past) is not based on similarities and differences; however it is based on the differences of dexterity and skills formed in the society.

Cultural-social touch and the role of government's policy: Making similar is the act of following by a tribal group from the cultural and social traits of the other group in the realm of language, customs, economic s, politics and. The interviewer 14 believes that "in the society of Tallish, it is not possible to make the tribes similar and doing so is a very time consuming and difficult task". However it is possible that there be a similarity between the two tribes, in several dimensions like religion, application and judicial rules, general leveling would be never possible. "Interconnection of the members of other tribes to the political or applied unites out of the territory,

from decision making centers of outside of the region" (Harris, 1968). In this regard the interviewer 4 believes that groups may be similar just in the outwards but there are no similarities between them in their actions. According to the viewpoint of interviewer 4 "constitutions is one of the cases that can provide collaborating grounds in the all phases of political decision making, for all the tribal groups and all the members of society that is also one of the factors of coexistence of different tribal groups".

Socializing of people in the increasing society: Tribalagreement and compatibility appeared under the shadow of socialization (generalization and internalization of the manners, values and other social, political and cultural elements existing in group or the environment). Accepting of society and socialization is one of the main reasons of coexistence and transition of these characteristics to the next generations in the society of Tallish. The present society of Tallish is accepting different tribes and is indicating one of the cases of increasing society. In this regard the interviewer 51 believes that "despite the existence of different nationalities, uniformity factors like mother territory, Persian language and religion is always in the mind of Iranians and has a crucial role in not letting them to separate. But above all, Iranian identity has finished all the disputes and discrepancies". In other words, despite all differences, some mutual factors cause closeness and convergence. In this regard interviewer 28 believes that "accepting tribal and religious discrepancies is one the main factors of coexistence of different tribes in this society. By having specific religious and specific tribal beliefs, all tribes and religions have been operating according to the mutual values of society and would respect them. Kurds, Turks, Sunnites and Shiites, have their own mosques and areas". Interviewer 8 believes that "the country's rules (judicial, operating and administrative) are alike for all members of the society and every member (from any tribe) is looked upon as a citizen".

All groups (religious and tribal), despite accepting specific characteristics of their group and the existing discrepancies, believe in convergence, interrelations and coexistence towards achieving social goals; and this varied-tribal society is formed based on mutual respect. The human child in the next generations learns the way of living in society by the characteristics of increasing society. In the viewpoint of interviewer 13 "every group has to live with other groups, for this life is the result of interactions and interrelations, the people of Tallish have to experience social relations with each other, no group is able to live alone, however there is sometimes

Table 1: Varied national society

Predictor variables	Not standardized coefficients		β	Standardized coefficients	
	B	The error of standard		t-value	Level of meaning of (Sig.)
Stable quantity	2.439	0./175	-	13.905	0.000
Grounds and mutual historical experiences	1.033	0.029	0.228	35.270	0.000
Cultural, relative and economical relations	1.264	0.021	0.429	59.727	0.000
Allocations of work and the need for mutual Cultural and tribal experts	1.083	1.019	0.312	55.849	0.000
Convergence and total following of characteristics of other groups	0.528	0.029	0.102	18.355	0.000
The government's popular manner towards different tribes, people's satisfaction of political supervising and Collaboration in political affairs of the country	0.882	0.067	0.121	13.210	0.000
The socialization of people in the increasing tribal society	0.229	0.024	0.082	9.589	0.000

annoyance between them". Moreover, the content of accepting society and socialization is different based on gender and tribal, economical, social, religious and geographical status. In the viewpoint of interviewer 20 "ceremonies like mutual tribal celebrations, several festivals, formalities of puberties and membership in administrative and social organizations" have formed the essence of social roles near the tribal groups and have prepared people for living together. Participation in limitations and prohibitions is one the points. For instance interviewer 23 believes that "polyandry, homosexuality, violation of the society's rules, interconnections to strangers, not following the manners of society at tribal level or even national level are cases which are considered important forbidden and are the criterion of assessing manners in the Iranian-Islamic culture". People, who act against these manners and rules, are considered perverse and are rejected by all tribes. According to the experience of interviewers 21 and 24 "extensive social perverseness is not related to the culture and socialization of a specific tribe and is more related to the situation that people are facing" and resorting to a tribal culture of a specific group for the explanation of wrong manners is only covering the scientific observation of this matter. Although, maybe for a group that is following separation and insecurity, explanation of the issues of different groups with regard to distorting tribal cultures would be better than scientific explanation of these issues as result of social limitations, in fact a similar role for these issues should be in mind. Some people may not consider a similar and leveling role for human beings in tribal coexistence but in fact the society of tallish is made up of every single person and although the society as a uniform whole is determiner, finally it is persons that make decisions and choose their own way. In this regard, interviewer 28 believes that "giving freewill to human beings is one of the cases that should be noted in the discussion of coexistence. So persons who are in relation with different tribal groups are trying to form and level cultures and social circumstances towards providing appropriate circumstances for coexistence, with different methods". So in the relationship between society and a single person, single persons are or social groups are determining. In the viewpoint of interviewers 20, 16, 15 and 23 "factors of socialization (people, groups and organizations that socialization happens for them and in them) in the society of Tallish include: family and relative networks, friends, educational elements, cumulative relational instruments, job and workplaces, organizations and religious centers, social classes, resources groups (like religious and tribal groups)". For instance, from the viewpoint of interviewer 9 "teaching Farsi, adherence to the Islamic doctrines, rules of Islamic revolution of Iran and the territory's values as mother country (and not a specific tribe or territory)" are cases mutual for all tribal groups and increases coexistence among tribal groups. Interviewer 3 believes that "children habitat in Tallish, play with children of other tribes. At the time play, customs, values, manners and beliefs are exchanged. Especially in group games, these circumstances are mostly provided and accepting and indicating the values of children at the same age (from different tribes and religion), children in tallish are in a situation where socialization happens naturally. In quantitative analysis, indicator analysis of regression with the method of simultaneous enter are shown in the following table.

The results of analysis of regression test indicate that the standard beta coefficient for assessing the allocation of every variable in this model gives a measure. The measures of beta, t and p indicate the effects of predictor variables. The big measure of Beta and absolute t and small measure ($p<0.05$) indicates that there is a meaningful relationship between predictor variables and criterion variable. With this regard and according to the Table 1, the predictor variables (independent) are meaningful predictors for criterion variables (dependent) of tribal groups of coexistence ($p<0.05$); that predictor variable with bigger Beta and t ($\beta = 0.429$ and $t = 59.727$) and smaller p ($p = 0.000$) have greatest influence on the criterion variable of the coexistence of tribal groups.

According to the findings of the research, the varied-national society of Tallish is the habitat to different tribes like: Tallish, Kurds, Turks, Gilaks and Tat who are Sunnite or Shiite and variety of religions, tribes and cultures are the specific characteristic of this society. These tribes in different eras for economical, political or appropriateness of climate, have entered this region and dwelled there. The grounds of coexistence for tribal groups in Tallish, like relationship background and mutual political experience, the role of exchange in economics, relativity, various customs, religion, relations, socialization and accepting society, constitution and the role of government in the coexistence have been explained and explored very broadly according to historical and research documents and then the information and documents that have been achieved were analyzed, finally, all relations and probable and main roots have been discovered and theories appropriate with the data of research have been presented; and a suitable model for the coexistence of tribal groups have been presented. Factors that caused uniformity in the society of tallish are having mutual goal, mutual elemental principles in politics and mutual trajectory.

According to the theoretical model of this research, people in Tallish had different kinds of relations with other nations as they entered this place, relations like dispute, bloody wars, quarrels over pastures and troughs, political wars with the partiality of a specific policy (the policy of a central government or tribal system), different economical exchanges of produced goods, marriage and expanding relative relations outside of their own tribe, conducting different rituals and holding mutual religious and national celebrations and gradually has reached to a peaceful coexistence. However the kind of manner any person took was the result of a central policy, gradually by increasing interchanges and broad economical and social interrelations among tribal groups, an organic convergence has been formed among them, by the need for different experts and gradually increased. For the transition of the created coexistence characteristics in the varied national society and the continuity of it, socialization and accepting society of the new generation based on the characteristics of the society are needed to be done and finally the normal life in a varied-national society is formed, based on an increasing theory.

Despite improvements in the ground of group coexistence among different groups in Tallish, for achieving a desirable and ideal one, double effort is needed. Collaboration of government system and tribal groups (people) are needed for the execution of these points. So by using the results from analysis of tribal relationships in Tallish and their tribal identity, some strategies for exploiting the potential of these groups for strengthening group coexistence and social convergence are explained as following:

Social and cultural variation increasing is one of the strategies for increasing tribal coexistence and providing the profits of tribal groups at the level of national Abstinence from centralization and using human resources of tribal groups in governmental posts; and there is a need that the central system and government make an effort in destroying the factors of convulsions among tribal groups (the media, administrative forces and) In border areas where there are mutual cemeteries, mosques, holy places and other mutual places, a mutual spot should have been created for free activity and training classes of coexistence should be held, with teachers from different nationalities, to increase the general information. Effort to eliminate the social economical inequalities an providing the possibility of public activities like education, training convenient, transportation, routs for rural areas and in poor regions and fair distribution of budget and convenient.

Providing public relationship devices for accepting the society, based on the needs of group's routines Noting the mutual factors of convergence like: territory of Iran islam, expansion of human, social health and Prohibition of oppositeness of religious groups and emphasizing the common religious, cultural and social elements. Strengthening the cultural self-believing and creating self-confidence by media like radio and TV.

CONCLUSION

In the study, we find that the sewer system and believed to be a group pluralism, tolerance and coexistence will be eventually provided. Transfer characteristics of symbiotic coexistence between different ethnic groups living humans after fulfillment of efforts made. However, to achieve the ideal, offering proposals that are necessary to be considered by planners.

REFERENCES

Abdoli, A., 1949. Statements in the Realm of History. Culture and the Society of Tats and Talishis, Tehran, Iran.

Ahmadi, H., 1958. Natinal Character and Nationality in Iran. Ney Publication, Tehran, Iran.

Ahmadi, H., 1963. Natinal Character and Nationality in Iran. Ney Publication, Tehran, Iran.

Alemi, N.M., 1963. The study of amount of cultural and collaborative identities and predicting its future. MA Thesis, Shahid Beheshti University, Tehran, Iran.

Fosite, D.R., 1964. POyayi Group. The Institution of Cultural Affairs Rasa, New York, USA.

Ghorbani, R.R., 1963. Cultural Changes (From Immigrant to Residence). MA Thesis, Tehran University, Tehran, Iran.

Harris, M., 1968. The Rise of Anthropological Theory. Thomas, New York, USA.

Karimi, A., 1970. A Prelude on the Sociology of Tribal Diversity. Samt Publication, Tehran, Iran.

Kuozer, L., 1957. The Life and Thought of Great Sociologists. 5th Edn., Bitauto Holdings Ltd., Tehran, Iran.

Pluss, C., 2005. Constructing globalized ethnicity migrants from India in Hong Kong. Intl. Sociology, 20: 201-224.

Salehi, A. and R. Seyed, 1968. National Uniformity and Cultural Diversity. The Center of Strategic Research, Makati, Philippines.

Salehi, A., 1965. The Management of Tribal Disputes in Iran: The Criticism and Exploration of Existing Patterns and Presenting an Ideal Pattern. The Center of Strategic Research, Tehran, Iran.

Yarshate, E., 2012. The Cambridge History of Iran: Seleucid Parthian. Cambridge University Press, Cambridge, England.