

Identifying the effective factor on changes in Turkmen people customs (The subject: Iran and Tajikistan Turkmen People)

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Abstract: The main object of the study is to examine and identify the effective factor on changes in customs of different Iranian and Tajik Turkmen tribes. The study has been conducted by field-documentary method, also the participatory observing; in-depth interview techniques and questionnaire were used to gather data. The study has investigated the cause of changes in the tribes' customs from the anthropology cultural viewpoint and analyzes them via scientific methods. The results of the study showed that technology development, media, cultural, demographic, economic, ecologic, ethnic and tribal factors and their extension in all parts of Turkmen areas cause such transformation in social cultural structure such as type of livelihood, lifestyle, attitudes, beliefs and values in them. Therefore, addressing the effect of environmental, social and political factors on the customs of the folk can paved the way for planning to survive the customs and promoting the its strengths for people to live better. If the modern and traditional culture combine together that is proportionate to society cultural social structure, a new cultural assimilated texture can be obtained by Turkmen community by creating new cultural structure.

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1. Introduction

Media development and progression and its role including satellites and internet and their expansion in all parts of Turkmen area as well as expanding communication medias and developing in technologies, increasing in people knowledge and awareness make the changes in Turkmen customs and social behaviors more tangible that cause the confusion in Turkmen people cultural and identification characteristics. Also, increasing in civic awareness and higher levels of people cultural expectations paved the way for creating new process of social acculturation in Iran Tajikistan Turkmen. Today, considering the social, political and cultural conditions in the early decades of the century, cultural anthropologists usually emphasize on unindustrialized communities in far areas, but the necessity for addressing the contemporary affairs among Turkmen forced us to work on Turkmen communities from the simple to the more complicated one, from the rural to urban area, from a faraway town to advanced Turkmen, conducted researches consist of a range of theoretical and abstract to practical endeavors to make special transformations in mentioned communities. Although combination of different schools and theories are used to investigate and describe and analyze the Turkmen people customs, the functionalist theory of Malinowski was accepted a theoretical framework and achieving to new model for scientific deduction of Iran and Tajikistan customs and participatory observation and the 5 process of the method are used. The theory is used aiming to implement the research methods and

considering the drawn results from visible research of Turkmen tribe customs to understand and predict them. In this anthropological study of the Turkmen communities (Republic of Iran and Tajikistan Turkmen), the culture dominant models has been studied (Bacon, Elizabeth E (1980). It aims to understand the changes and the reasons of this similarities and dissimilarities of the cultural phenomenon, so conducting the field study, the researcher gather some data on the impact of cultural, technological, social, ethnic, economic and geographic practice variations factors on Iran and Tajikistan Turkmen customs changes to explain the around world and monitoring it. The main object of the study is to explore and identify the effective factor on declining and weakening the Turkmen traditions and the role of the effective factors (Internet, media, new educational system, satellite, political official factor) on customs and identifying and examining the causes of cultural changes (ethical social beliefs, cultural identification, cultural innovation and cultural defaults) among Iran Turkmen, so in the study, it was attempted to find the influential factors on Iran and Tajikistan Turkmen by identifying the changes in the customs and the role of the cultural phenomenon. Addressing the effect of the environmental, social and political factors on the tribe customs can help in planning to survive the customs and reinforce the strengths points of it for people to live better.

Thus, scientific examination is inevitable for precise identification of the roots of the issue in the society, so in this research the main question is to identify the effective factor on Iran and Tajikistan

Turkmen customs by relying on the anthropological, sociological theories and obvious data. Therefore, considering the issue and presenting the practical and scientific solutions can play a critical and determinant role in planning and cultural policy-making of Turkmen tribe.

2. Material and Methods

The procedure was documentary - field method in the research. A combination of different techniques and methods and more descriptive, analytical, in-depth interviews and participatory observation have been used in the quantitative study.

1.2. Iran and Tajik Turkmen territorial situation

According to the obtained information, Turkmen migrated throughout history to many countries, including Iran, China, Tajikistan, Lebanon, Syria, Iraq, Turkey, Afghanistan, Germany, Albanians. Iran Turkmen reside in an area located in northern of the country named Turkmen Sahara, they live in JeliKol and Sahrtoze in Tajikistan, In Iran Turkmen Sahara with an area of 18373 Km² consist 1.1% of Iran soil (). The area is located in the northern of Iran, at the east south of Caspian Sea and domain of eastern Alborz Mountain between 36° 49' to 38° 16' 20" northern width and 53° 4' 30" to 57° 9' 36" eastern line longitude of Greenwich (Google earth Data2013). "Turkmen Sahara" includes a great part of Gulestan province in Iran (75.2%) and parts of north Khorasan province soil (24.8%)

The area where named as "Turkmen Sahara" or wrongly "Gorgan Plain" is a relatively flat and low land. In the region, there are 201,680 households equal to 903,181 population in 10 cities (33 percent) and 768 rural points (67 percent), from them 72.4 percent are Turkmen, 19.22% are Fars, 4.43 per cent are Baloch, 3.5 percent are Turk and the remained 8 percent are Kurds. In this region, the people are Muslim, Turkmen, Baluches and few Cossacks who reside in it are Sunni (76.6%) with Hanafite religious and others are Shiites (23.4 percent).

Turkmen live in regions of Jelli Kol and Sehrtoz in Tajikistan with an area of 2,760 Km² and 176,600 populations, of which 23,000 people are the Turkmen (13%) who live in Khatlon province in southwest of the country in a flat plain with other ethnic groups such as Tajik and Uzbek, (Land management geoesy and carographyagency, p 1). These people are Muslims; Sunni follow of Hanafit who had migrated to the region about 400 years ago from the oxus river.

3. Influencing factors on the Turkmen customs

1.3. Technologies and media role

From the beginning of human society, human always experienced the social changes in different situations and less societies remains unchanged. Industrial revolution and socio-political revolutions

events as well as advent of mass media shorten the distances between people and cultures and it transform the minds, values, beliefs, characters as well as change in communities behavior and structures in short period of time, the customs and its related various subjects are not excepted from the effects of the changes in the world that needs high intention to be addressed. According to the conducted researches, identifying the relationship between modern technologies development, progress and its souvenirs such as Internet, satellites and other media with public customs and culture can be taken as a cultural intermediate among various generations. On globalization and its role on tribe customs, a theory believes that globalization leads to collapse in tribes' values, beliefs and local or national subcultures (Turkmen tribe). Another view of globalization knows culture as an opportunity to revive local cultural identities in different parts of the world and an enhancement of convergence. On this view, globalization gives an opportunity to different cultures to make their balance with it and inside it. On globalization and electronic world and also net expansion and satellites especially in developing countries, I believe that increasing in civic awareness weakens the ideologies and it dominant cultural mode is originated from the advanced world which has electronic media. Despite of the issue, there is no contradiction between public culture and literature and modernization, not only those who adheres the public culture and literature are not fageyish but also preserving the public cultures and beliefs make it possible to study in order to accurate identifying society thoughts in addition to guard ancient heritages.

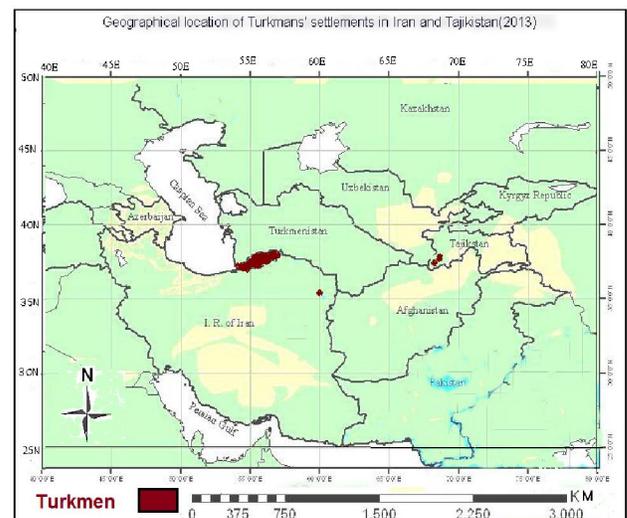


Figure1: Distribution maps of Iran and Tajikistan Turkmens

2.3. 2-2. Cultural factors

Destroying the prevailing culture or representing the nation customs inconspicuous is known as a first step in the induction of foreign cultural beliefs. Keeping people away from the customs, beliefs and cultures is parts of the world new thinking. Sometimes it is tried to remove and weaken the local languages, vulgar beliefs in third world countries by the excuse of globalization and assorting the beliefs, cultures and languages. If the customs are defined as optional behaviors proportionate to the internal fix attributes are valuable and otherwise is worthless and sometimes counter value or enormous. Youth and adolescents look at and interpret the events and accident from emotional perspectives and them, the charm and attractiveness may occupy a great space in their accountings. On the other hand, lack of social experiences causes this age batch cannot asses and analyze their complicated equations in their communicational environment therefore, dealing with the cases they may attract to credulity and excess optimism. The West aggressive culture tries to scattered young generation theological thoughts by using the characteristics and psychological propagandistic tricks also internally empty them and through this paved the way for their attraction to foreign culture basis. Identity crisis is considered as a main social concern of Turkmen youth and adolescence. The identity crisis is as same as crisis of character, character means as self-consciousness which its depth can assure the character dignity and lack of it lays the groundwork of identity crisis. On the other word, identity crisis is an unusual mode that is created because of not enough and real cognition on self and society so that one may deviate from the healthy process of society for false. By penetrating the foreign languages and cultures into Turkmen region of Iran and Tajikistan and their acquaintance with cultural process of Europe, Russia and other developed state, the rapid cultural social changes and the gap between Turkmen and traditional society can be observed. Although many of the components can lead to behavioral transformation in society, they can result in changing in Turkmen society cultural structures and creating new cultural structure as a cultural texture if they compound, integrate and adopt a homogeneous manner. Despite of the problems which are faced in Turkmen society, many customs are preserved and considered as high spiritual values that are respected. They highly influence social behaviors and even economic life. These customs have been forgotten among urban people and some rural due to the increase in scientific level and change in people attitude and less are observed. In addition to vulgar beliefs there are ceremonies and several

customs in the nation culture that are devoted only to the children, briefly the beliefs and myths teach the life to people in any tribes. Entering new technologies, the movies, Internet sites and satellites replaced by the customs. Just limited number of rural and urban people use them and they are about to be forgotten. Arts (dancing and food cooking), music, poetry have very special place in Turkmen culture, meanwhile Turkmen music has preserved its thousand years attractiveness and identity, but due to different reason it has faced to many problems and did not grow as its capabilities during the history. Turkmen traditional music reflect their beliefs, pain, suffering, happiness, ideals, customs and traditions, culture and history, the content of Turkmen music is full of love to freedom, knowledge, ruler ship, helping t the poor, solidarity, courage and brotherhood. The pleasuring melody of traditional music is used for creating happiness in life and happy mentality also in all ceremonies. Today by advent of music adopted from the other countries, a transformation was occurred in traditional music; Turkmen youth especially urban people tended to pop, rock, Russian music and other music. In spite of all the problems in the way the music, traditional music has its own place in people heart.

4. Economic - social factors

The customs can change according to societies and time based on social circumstance. In different conditions, the customs may be transformed. Since the social manners are based on adaptation to life condition, so they may be harmful and cause damages in society. Sometime society may maintain social manners despite of their usefulness and harmfulness that is considered as ill-sorted patch and sometime they may be forgotten forever. After agrarian reform in Iran during the years of 1961 and changing the system from feudalism to a broken western capitalism, rapid penetration of foreign technology as well as changing in land lordship system and attention to industries and promoting the crops such as cotton, tobacco, etc., the necessity of labor force was felt more and more in the region. By developing the urban region, rural-urban ties has been observed more than past, the function or role of cities within the region, and the inter-region relationship was evident much greater than was before. In Tajikistan, after 1900 by establishing the Soviet Union and after October revolution in 1917 and changing the land lordship system from feudalism to a socialist without experience in capitalism cause the migration of other ethnic, racial and language groups to Turkmen region (АлиджановМ, 173). In the country, changing the land lordship and attention to industries and promoting the industrial crops such as cotton, the

compulsory internal and external migration was started to Khatlon region at the south of the country to work at farms and industrial workshops and factories. Turkmen Sedentary as a consequence of this socio economic phenomenon has been followed by non Turkmen crowd emigration in Turkmen region and ruining the social distances between Turkmen and other social classes, along with expanding and developing urbanization and advent of new cities (in Iran) in addition to creating new jobs and changing the jobs are other outcomes. New requirements create new ecological balances, also accelerated westernizing the society in all matters leads imbalances in Turkmen society along which the face of Turkmen life with all the relationship in their livelihood become easier and highly changed, launching and expanding the industrial factories and workshops in the region and in following revolution and transformation in jobs causes the increasing in households earning level as well as changing in population rate and socio cultural transformation as well as neighboring and intervention of different cultures in cities and villages are the consequences of emerging the mentioned cases. In fact, the focus cause increasing, intermixing in population form and cultural differentiate and diversity. The emphasis of this diversity creates special problems such as changes from changeability that required finding functional solutions. Today, men traditional clothing in Turkmen is used rarely and it can be said that they are completely abolished. Changing in decorative patterns, women traditional jewelry in Turkmen are replaced by modern jewelry that is made by non-Turkmen and other countries like Italy or China. The customs will change by changing social circumstances; as if resistance may occur against any changes. When a new change better than pervious customs starts in society and if it is accepted by people, the public will tend to it and it become a habit and oblige other people to adopt it and the people have to accustomed to it (King, 1341: 88). Since the customs are based on the adaptation to life condition, so sometime they may be harmful and cause damage to society. It is possible that a society maintain social manners despite of their usefulness and harmfulness that is considered as ill-sorted patch. Customs may be inconsistent with social circumstance and level of social knowledge or not conform to human society health. Today among Turkmen, the Ghan Ducar was replace by the civil and legal regulations and Toreh or Deans' rulership (Yash Oly) was substituted by city and village councils that are common in Iran and Tajikistan country.

5. Geographical (environmental) factors

Most changes commonly caused by changes in the external environment or the geographical area

relating to the contact between city and village; the region is dominated by another human group in which the cultural phenomenon of origin is conveyed to culture space of target via neighboring effect or transportation. On the other hand, the global circumstance of cultural invasion or exchange, the changes in age and gender of Turkmen society and the crisis from governmental imbalance economic development plans in Iran and Tajikistan paved the way for emerging new procedure in social acculturation. Therefore, the customs can change based on the social conditions. On public culture of Turkmen society of Iran and Tajikistan, this cultural transformation was paid attention by public and many of the Turkmen concerned religious people believe that the religious culture of Turkmen society have been damaged and harmed that results in weakening the pillars of religious beliefs in society

6. Ethnic Factors

The Turkmen tribe's history was in fact in related with a long interaction between nomadism peoples (Turkmen) and their settled neighbors. Iran Turkmens have grown sheep, goats and horses for hundreds years and sold them to their neighbors vis-à-vis of their material such as textiles, sugar and other things that not manufactured by them. Naturally these two groups were politically contradicted each other repeatedly over time. In the cases, the nomadism tribes (Turkmen) have adopted many of their cultural traditions and customs from their neighbors and gradually approached them. Turkmen youth and adolescent are the most vulnerable people and this can be explained from two aspects: first limitations in experiences and the other overcoming on person's emotions, so the emotions dominate the human and the powerfully conquer him.

7. Discussions

Today world is a great system with important agents and numerous actors that not know geographical and traditional borders as an obstacle for enforcing their policies and principally not assume tradition so strong against postmodernism theories and new conditions. Along this any tribes or ethnic need in-depth studies to explain customs, because contemporary human does not take the notice of the phenomenon and it is on authors and enlighteners to attempt for maintaining the true and fulfilled customs and promoting them among the societies. By identifying the customs of a tribe, its social, cultural and political life circumstance can be found. The customs are formalities that prescribed by the society in social relationships. The social customs are partly remained from the traditions and partly originated from modernity and cultural transformation. The advantages of this socio-cultural phenomenon in terms of behavior, speech, science

and literature discourse are very high that cannot be included here and if they are preserved and observed, human beings can experience a joyful, happy and valuable life.

If customs are optional behavior proportional to human internal attributes are valuable and otherwise are valueless, counter value and enormous, if we want to invite Turkmen to thought dynamicity, we should introduce other examined cultural think models to people and meanwhile preserve their valuable and true beliefs and it is better to start the job by the models with high similarities to current Turkmen culture. Turkmen does not know the other cultures and modernity accurately and usually their cognition is restricted in radio, TV, and holly wooden movies. The political economic possibility of journey to modern countries is provided just for few people and as a result the people cognition is completely defective and problematic. So if we explain the advantages and problems of different parts of other cultures, we will pave the ground for decreasing the intellectual conservatism in the society. Alternatively reducing the conservatism is struggle with unsupported superstitious beliefs. Every nation has its own identity and looks at the globalization critically, in the process of modernity crystallization in countries, it is not intended all cultures become similar to each other. The fundamental difference between cultures and races necessitates that the modernity will be prescribed differently and natively for different cultures that this diversity makes the world more beautiful. Identifying and understanding the native modernity is not simple but creates an additional morale among Turkmen to move toward modernity. Also, Internet expansion without limitation open the ways for various thought to enter into Turkmen society. The multi thousand sites and Persian or Turkmen blogs provide them with selection options. Concerning about the adolescent access to deviating sites in Internet can considerably be solved by instructing controlling software to parents; generally monitoring the youth internet is in charge of parents and school authors. Despite of the attention to be paid to tribe and ethnic customs and preserving them, paying attention to human similarities, social historical ethic are

necessities of the society because they can be the cause for cultural social unity at which light the cooperation, sympathy, co-thinking and common benefits will be enforced among society and as Durkim says sentiment is a pillar in any social system, without sympathy in a society, its solidarity and regularity may be disordered and deficient.

The following suggestions can assist in implementing and maintaining the Turkmen customs in Iran and Tajikistan:

- Respect for religious, political, social figures, collaboration and utilization of their comments and views in cultural and social issues.
- Respect for Turkmen customs and traditions and creating the understanding and sympathy with youth and making culture and cultural communication with appropriate trainings.
- Informing and introducing Turkmen culture and customs via public broadcast and presenting the movies from Turkmen tribe for other ethnics and young people to be familiar with them more.

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