

An Anthropology study of Tourist Attractions in Gilan Province villages

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Abstract

Rural tourism can be defined as a tourism product, which approach accentuates the importance of supply management and marketing activities. As against conventional tourism, rural tourism has certain typical characteristics like; it is experience oriented, the locations are sparsely populated, it is predominantly in natural environment, it meshes with seasonality and local events and is based on preservation of culture, heritage and traditions. Iran is world famous for kind hospitality, friendliness, and a beautiful Landscape and villages. Beautiful historical villages and rural areas, like Gilanian villages have been visited by many foreign and domestic tourists. Definitely, Tourism industry in the villages has positive and negative consequences. Some experts focus on the positive aspects and vice versa. Some experts disagree with this industry and believe that must be prevented rural tourism. The main purpose in this paper is to investigate and Introduction of tourism centers in Gilan villages. The method in this paper is quantities and also action research and tools of data collection is documental, in-depth interview and participate.

Keywords: *Management, Tourist, Gilan Province, Village, Culture, Anthropology, Folklore.*

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Introduction

Rural tourism is a type of tourism that be related with the other patterns of tourism, But the most important Characteristic of this tourism is in rural areas. This type of tourism has been expanded as a separated section in some countries. Many urban residents would prefer to escape from the modern and sophisticated environment and take refuge to rural areas or less developed areas. Moreover, tourists will be achieved many experiences and be familiar with the other cultures, tradition and other areas. There are a lot of these trips in western countries. In recent years, this type of tourism has been expanded in Iran too. Beautiful historical villages and rural areas, like Gilanian villages have been visited by many foreign and domestic tourists. Definitely, Tourism industry in the villages has positive and negative consequences. Some experts focus on the positive aspects and vice versa. Some experts disagree with this industry and believe that must be prevented rural tourism.

Gilan province is famous for kind hospitality, friendliness, beautiful Landscape and interesting folklore. We can help attract tourist by preserving and spreading Gilanian culture and by Introduction of tourism centers to them.

Significance and Justification of Study

“Over the past years, tourism has proven to be a surprisingly strong and resilient economic activity and a fundamental contributor to the economic recovery by generating billions of dollars in exports and creating millions of jobs.

Gilan province in Iran, especially its villages, due to a varied landscape consisting of alteration of mountain ranges, deep valleys and unique folklore has always been suitable place for Attract tourists. Therefore, the task is to identify, to compile and to collect different Iranian ethnic folklores to introduce tourists.

Aims and Objectives of the Study

The objectives of this paper are limited to the followings:

- To study the Ethnography of the people from selected villages in Gilan province;
- To study and to investigate different forms of folkloric traditions in the selected villages in Gilan province;
- To understand and analyze the relation between anthropology, culture and tourism;
- To introduce Tourist Attractions of Gilan;
- To understand and analyze of positive and negative aspect of rural tourism.

Methodological considerations

The method in this paper is quantities and also action research and tools of data collection is documental, in-depth interview and participate.

Selection of Informants and Key Informants in Each of the Selected Village: Key informant interviews are qualitative in-depth interviews with people who know what is going on in the community. The purpose of key informant interviews is to collect information from a wide range of people—including community leaders, professionals, or residents—who have firsthand knowledge about the community. These community experts, with their particular knowledge and understanding, can provide insight on the nature of problems and give recommendations for solutions.

The key informants in the selected villages were elders, officials of the village council, teachers, especially clergymen.

The local residents and informants in these selected villages can be divided into three distinct groups:

The First Group: They were ordinary people of village whom the researcher had no difficulty to communicate with.

The Second Group: The people who were not that much willing to cooperate and to be interviewed, though less in number but generally opposed the presence of any stranger in their village.

The Third Group: The popular and influential people in the village that the majority of their villages listen to and obey them and since the researcher has already made contact with these people in different ways and gained their trust, their relationship with the researcher was good and even in some cases, the researcher made use of these groups

to interview people who were unwilling to cooperate conducting the research.

In the selected villages, the researcher's tool used to collect data was observation and participation, as the researcher has long presented in the villages to observe the actions and behaviors of the villagers and he has sometimes participated in some of their functions as well, to gather more accurate understanding of the implications of their actions. Of course, this method was more applicable to the behavioral traditions than to the oral traditions. The four stages that most participant observation research studies applied are establishing rapport or getting to know the people, immersing oneself in the field, recording data and observations, and consolidating the gathered information.

Research hypothesis

Considering that this research is descriptive so there's no need for a hypothesis.

Location of the study

All the villages selected for the research, Maclawan, Masuleh, Jirdeh, Seyyedabad and Loleman, are located in Gilan province.

Gilan Province: Iran has 31 provinces. Gilan is one of the smallest provinces. Gilan province covers an area of 14,711 square kilometers. Gilan province is situated to the south of the Caspian Sea. To the East of Gilan is the Mazandaran Province. South of Gilan is covered by Alborz Mountain ranges. West of Gilan is covered by Talysh Mountain ranges. To the North of Gilan is the Caspian Sea. Rasht is the capital city of the province. In the year 2011, this province had a population of 2.481 million (<http://www.orient-travel>).

Administrative Divisions of Gilan Province are as follow: Masule-Shaft-SoumaheSara-Rudbar-Roudsar-Rasht-Langerood-Lahijan-Hashtpar-Bandar-e Anzali-Astaneh Ashrafiyeh-Astara and Fuman.

Characteristics of Selected Villages

i. Jirdeh Village: It is located near Shaft city in Fuman County; this village is little far from Rasht city (Capital of Gilan province) as the people of this village buy their daily requirements from Rasht. According to 2015 Census, the population of the village is around 1476 people including 748 male and 728 female living in 376

households. Generally, it can be claimed that Jirdeh is very rich in terms of handicraft.

ii. Maclawan Village: It is located in Sardar Jangal district in Fuman province 35 km far from Rasht (Capital of Gilan province). The total population of the village of 796 people living in 209 households. The main occupation of people in this village is agriculture and animal husbandry as well as dairy products, rice, tea and livestock. In this village, some traditional herders migrate with their livestock like their ancestors every year.

iii. Masuleh Village: It is a village in County. Masuleh has 554 populations. Masuleh is approximately 60 km southwest of Rasht and 32 km west of Fuman. The village is 1,050 meters above sea level in the Alborz Mountain range, near the southern coast of the Caspian Sea. The village itself has a difference in elevation of 100 meters.

iv. Seyyedabad Village: This village is located in Gurab Pass district. According to 2015 Census, the population of the village is 883 people in 254 households.

The village of Seyyedabad is the access road to reach the castle of Ghaleroodkhan, which is a historical and tourist attraction.

v. Loleman Village: It is located in the central part of Fuman County with a population of 551 persons in 151 households. The village is enclosed by surrounding fields and gardens having a plain situation. The residents of the region are Gilaks and Talyshi.

Characteristics of People in Villages Selected for the Study:

The villages selected for the study are two ethnic groups, namely Gilak and Talysh.

Gilaki: The Gilaki people or Gilaks are an Iranian people native to the northern Iran province of Gilan. Gilaks, along with the closely related Mazandarani people, comprise part of the Caspian people, who inhabit the southern and southwestern coastal regions of the Caspian Sea.

Talyshi: Talysh (Talyshi) are an Iranian ethnic group indigenous to a region shared between Azerbaijan and Iran which spans the South Caucasus and the southwestern shore of the Caspian Sea. Talysh County, covering an area of 2373 square kilometers, is $\frac{1}{4}$ of surface area of Gilan Province. They speak the Talysh language, one of the Northwestern Iranian languages. It is spoken in the northern regions of

the Iranian provinces of Gilan, Ardabil and the southern parts of the Republic of Azerbaijan. Northern Talysh (the part in the Republic of Azerbaijan) was historically known as Talyshi Gushtasbi. In Iran there is a Talysh County in Gilan. Anthropologically they belong to the Iranian people of the Indo-European family.

Review of the Literature

Professor Asghar Asgari Khanghah, Iranian anthropologist and retired professor of Department of anthropology, Tehran University is graduated scholar from Sorbonne University, Paris who is considered as the founders of Anthropology in Iran (AzadArmaki, 2015).

Ghasem-Abad is a traditional village of Iran, located in the east of Gilan Province, in Chaboksar District of Rudsar County. Ghasem-Abad is subdivided into two regions: Ghasem-Abad-e-Olya (upper Ghasem-Abad) and Ghasem-Abad-e-Sofla (lower Ghasem-Abad).

Ghasem-Abad is a nice place for walking. Strolling along rivers and rivulets, through vast rice paddies, forests, tea farms, kiwi and orange gardens creates an excellent opportunity for rural tourism. The hyrcanian jungle, Sarve-Lat protected area and the diversity of trees and plants make the village an extraordinary place. Also, Ghasem-Abad is a unique place from point of architecture, tourism and Culture.

Prof. Askari (1993) has recorded brilliant materials about architecture of the houses and the relationship between culture, architecture and art. Prof. Askari finds: Ghasem-Abad's songs and music are famous in Iran. Ghasem-Abadi dance is inspired by farming tasks performed during rice plantation and harvest. This dance is often performed in weddings and festivals, Expresses the attitude, life style and also their beliefs. this folklore dance is very interesting for tourism.

Professor Patrick Curran Professor of Paris Anthropology has carried out a study on the architecture of the villages of Gilan in Iran along with Dr. Mahmoud Taleghani and Sobhan Ahani entitled "Shaping and Creating Space in Gilan Rural Architecture".

Patrick Curran (2008) observes: In the architecture in Gilan, there isn't a clear difference between the inside and outside spaces. Much of semi open spaces and transparent layers help in combining the indoors and outdoors which in turn helps to increase the incoming effects of sun, rain, wind and an overall experience of all the seasons on the life

of a settler. Overall, He found (2008) that Gilan culture is strongly influenced by climatic/ Architecture.

Christian Bromberger (born 1946, Paris, French anthropologist, professor of anthropology)

His research (2005) titled “the Interrelation of Crafts and Cultures in Gilan or the Exploration of a Society through the Arts and Crafts”, which is enthused with various anthropological facts on the lifestyle of people at the North Iranian Province of Gilan, is exceptional. He observed (2009) that these facts are “applicable to all of the world cultures and sub-cultures”.

The chapters and papers of Prof. Bromberger have appeared in around 30 books and he is extensively admired in Iran because of his research on Persian traditions and subculture (Ziabari, 2009). He had a major role in the establishment of Gilan Rural Heritage Museum and is a member of the expert panel of this museum.

Dr. Behrooz Rudbaraki has studied the culture and lifestyle of one of the tribes in Gilan named as Galysh, in an anthropological research in 2014 entitled “Black Galysh”. The people under the study comprised of the Galysh tribes living in the summer forests and mountains in Gilan province in northern Iran. Since Dr. Rudbaraki is from the Galysh tribe, he made use of qualitative research methods and techniques of direct observation and field interviews to collect the required data. This research is the result of his effort from 2001 up to 2013.

Dr. Rudbaraki (2014) finds: This ceremony is similar to the traditions of Kula people in Trobriand Islands. Each side has a benefit, in that he would think that the commodity he had received is of higher value for him than what he had given. Exchange is the foundation of life in society. Each unit or any part of the society uses the goods and services provided by others. The purpose of exchanging gifts was not just economical, but religious, moral, and emotional. In other words, it has an important and humane primitive function.

Hyacinth Louis Rabino lived for six years in northern Iran and had investigated and discovered the culture of Gilan. He has written many books about Gilan.

Rabino's the most famous research was on the culture and folklore of Galysh tribe as one of the most ancient tribes of the forests and mountains of Gilan province (KhomamiZadeh, 2015).

Rabino (1995) observed that: Galysh belief is based on a practical belief in livelihood and emphasis is laid upon safeguarding the system and life of this tribe. This belief is followed and is evident in the applications of different dimensions of existence such as living and earning livelihood, religious, economical, mental and individual.

Maryam Ghasemi, one of the experts Administration of Cultural Heritage of Iran, has done some interesting research field on the handicraft and its relationship with the culture of the people of Gilan. This research published in the form of a book entitled "The Color and Design of Gilan Weavings" in 2007. The researcher aimed to investigate the motifs on the weavings and to discover the relationship between these works of art and everyday life and culture of people of Gilani order to analyze and interpret them functionally and symbolically.

Ghasemi (2007) find: Art is a product of a highly creative mind. It includes the creation of images or objects in fields including painting, sculpture, and handicraft. Culture is the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought. Culture refers to all the things make up people's way of life. (2007) Art is manifested in every aspect of life. Gilanian Artists have always shown a deep concern about life around them.

Tourist Attractions in Gilan

Kolah Faranghi Building: This structure is located in the middle of Mohtasham Garden which is now the public city park. This beautiful multi-sided building is three Stories high and is made of bricks, plaster, wood and clay.

Marlik Hill: On the eastern fringes of the Sefid Rood River in Roodbar is a beautiful valley called 'Gowhar Rood'. Nestling in this valley are both large and small archaeological hillocks. Amongst which are the 5 hillocks of Marlik, Zainab, Beejar, Peelaqaleh and Jazemkool. These are vital and valuable remnants. Marlik is a natural hillock and its rocky structure reveals rich composites of iron sulphate.

Some research workers believe that Marlik has attained its name from the innumerable snakes that have inhabited it. (As 'Mar' means snake in the Persian language). Whereas, some believe that the treasures of Marlik are related to the Amard clan. In the studies performed on this site, a large number of broken earthenware pieces can be noted. Moreover, in the excavations carried out two tiny statues of cows in admiralty metal, two cylindrical seals, fourteen gold buttons and other unique objects have been discovered. In this hillock, there are the remnants of a quadrangular structure with an approximate area of 30 sq. m. the same probably being a tomb or temple.

This hillock was also a site where the local commanders or princes who ruled in the 2nd or 1st millennium BC, Were laid to rest. According to the tradition of the times, the dead were buried along with their treasures. About 25 tombs have been discovered, in some of which are human carcasses, besides which, articles such as earthenware and bronze vessels, decorative buttons, spears, swords, arrows, bronze and earthenware statues, daggers and etc. have been discovered because those times they believed that the dead body will have life again, that was why the people put things around his body for this spirit . Fabrics from this site have come to hand that determine the fact that weaving was a progressive technology in Iran thousands of years ago, and more so in Gilan.



Photograph 1: Masuleh Village

Masuleh Village: This village which is one of the most visited traditional and natural sites of Gilan is located 65 kilometers southwest of Rasht city. The importance of this village lies in its unique architecture: the roof of a house is the yard of the house above and also the pavement in the village. Here mostly has good weather.

Tea Farms: Heavy rain falls and high humidity in this province have caused many people to be involved in the planting of tea, especially on hills and foothills of the mountains. Gilan province is the largest producer of tea in Iran which has good taste of an especial drink.

Gilan Forests: Gilan's forest views are rare and spectacular with much variety. Another special feature is its lush pastures that spread all over the province like a green carpet, these forest are closed to the Caspian Sea where you have simultaneously sea and forests. Numerous rivers and springs that flow through the valleys and foothills add to its beauty. The protraction of routes connecting the mountains to the forests gives way to the heart of the jungles. Green pastures, dense forests, eye-catching country sides and high mountains all provide recreational opportunities. The province is widely known for its pleasant weather. The countryside's landscape and natural environment compared to the plains have transformed it to a spectacular tourist attraction. The vicinities noted below are known to be tourist spots, when the weather is foggy you can see forests covered with the clouds.

Rice Fields: Rice is the most important farm product of this province. This is due to favorable climate conditions and fertile soil which have made Gilan the largest producer of rice in Iran. The Iranian rice has an especial smell and good taste.

Agh Olar Palace: This palace is located in the town of Talysh and was set on fire during the constitutional revolution in Iran.

Rudkhan Castle: Also known as Hesami Ghaleh, the castle dates back to Sassanid era. It is located 12 kilometers south of the town of Fuman in the heart of a dense mountainous forest. With an area of 50 thousand square meters, this is the largest and most magnificent castle in Gilan. It consists of two parts: a citadel and home of the royal family. Reaching the castle requires climbing mountain.



Photograph 2: Rudkhan Castle (Ghaleh).

Sheikh Zahed Gilani Tomb: This historical structure is located in the Sheikhanvar village of Lahijan. The same is relevant to Tajeddin Ebrahim or Sheikh Zahed Gilani. The structure covered with earthenware tiles is of a pyramid shape, with a pointed dome and ceiling of plaster work. The only inscription on the wooden chest on the tomb reveals the date of 832 AH. The architectural style of the structure shows the effects of the 8th or 9th century AH. The same has been on record in Iran.

Sefid-Rud Dam: The water shed of the same is to an extent of nearly 59,400 square kilometers, and originates from the provinces of Kurdistan and Azerbaijan. It actually passes through the Zanzan province and flows into the Caspian Sea in Gilan province. The Sefid Rood Valley acts like a corridor where connecting some of the southern parts of the Caspian Sea, which are humid and high pressure areas to the low pressure regions of the Iran Plateau.

Caspian Sea Beaches: Covering an area of approximately 438,000 square kilometers, it is the world's largest land-locked body of water or lake. It spreads between Iran, Russia, Turkmenistan, Qazaqistan and Azerbaijan. Its southern shores belonging to Iran are from the Makhtoom Ali (east) Bay to Astara (west). 'Heerkany' is Khazar's ancient name and foreign maps and books also called it the 'Caspian'. Its shores are shallow and sandy. The average depth in the northern section is 6 m. and a maximum of 1,000 m. in the south and south west. One of the most important clefts in the southern parts of the Caspian Sea is the Anzali Wetland, located to the south west of the

Caspian; and the Mian Kaleh Peninsula which is separated from the Caspian Sea by the Qazian and Gorgan Bays. These are amongst the famous attractions of Gilan and the Mazandaran provinces; Actually Anzali is one of main port of Iran.

Anzali Lagoon: It extends to the south western coast of the Caspian Sea, west of the Sefid Rood delta and south of the port of Anzali. Rivers, streams and water from irrigation drains into this wetland, which covers an area of more than 100 square kilometers. Most of the rivers terminating in this wetland take their source in the mountains of Talysh, and after a steep incline end up in the plains. Apart from the economic and environmental aspect, it plays an important role in Gilan's social, geographical, political and cultural atmosphere. Not only from those aspects but also in connection with several scientific backgrounds such as zoology, biology and environmental studies the wetland displays a spectacular view. Its aqua atmosphere is a suitable bed for the spawning of various types of fish, that from economy view it plays very crucial role. This wetland is one of the best and appropriate surroundings for various waterfowls. Hundreds of species of migrant birds choose to settle in this area for breeding. The Anzali wetland and its

Islands have a beautiful view which attracts nature lovers.

Anthropology and tourism

As in any emerging academic sub-discipline, scholars of the anthropology of tourism disagree about how to best define the basic concepts they seek to describe. Tourists have been classified by the longevity of their travel experiences, their impact on the communities they visit, their choice of activities, and the level of institutionalization of their movements. Basic questions, however, such as whether physical displacement is necessary to qualify as a tourist and, more contentiously, what the difference is between a tourist and an ethnographer, are still matters of discussion. Of course, it is exactly these sorts of debate that are likely to yield the most intriguing anthropological research.

The overall aim of anthropological tourism studies is to understand the tourist experience and tourism industry from the perspective of both tourists themselves and those whose worlds, or constructed versions of them, are being displayed. Although impressive work has been

accomplished over the past four decades, tourism is still a comparatively unexplored topic for anthropologists. With its connections to issues of acculturation, authenticity, identity construction, and consumption theory, tourism studies is a sub-discipline full of potential and, in the words of theorist Dennison Nash, still free of “creeping pessimism”. (Hathaway, 2007). The anthropology of tourism has strong connections to sociology, development studies, and behavioral psychology. Field techniques borrowed from geography have also proved useful. Marketing theory from business and economics, particularly with regards to the phenomenon of destination branding, would be another excellent complement to tourism studies in the social sciences, but has yet to be widely utilized by anthropologists.

Why Anthropologists Were Hesitant About Studying Tourism:

The lingering reluctance of anthropologists to acknowledge tourism as a subject worthy of scientific scrutiny was likely rooted in anxieties stemming from the strong similarities between tourism and ethnography. As has been articulated by Crick (1995) and others, anthropologists have often been defensive about the seriousness of their work. In order to more securely establish themselves as legitimate academics, anthropologists tended until recently to dismiss tourists as superficial pleasure-seekers, individuals whose actions are unconstrained by ethical obligations and who are neither interested in nor taken seriously by the people they encounter in their travels. A researcher back-pedaling on the cultivated perception of distance between anthropologist and tourist may be seen as risking the contamination of themselves and their discipline with associations of frivolity and human exploitation (Nash, 1996). The rising prominence of anthropologists in tourism studies is a testament to the discipline’s increased maturity in negotiating this identity crisis.

Rural Tourism

Tourism growth potential can be harnessed as a strategy for Rural Development. The development of a strong platform around the concept of Rural Tourism is definitely useful for a country like India, where almost 74% of the population resides in its 7 million villages. Across the world the trends of industrialization and development have had an urban centric approach.

Alongside, the stresses of urban lifestyles have led to a “counter urbanization” syndrome. This has led to growing interest in the rural areas. At the same time this trend of urbanization has led to falling income levels, lesser job opportunities in the total areas leading to an urbanization syndrome in the rural areas. Rural Tourism is one of the few activities which can provide a solution to these problems. Besides, there are other factors which are shifting the trend towards rural tourism like increasing levels of awareness, growing interest in heritage and culture and improved accessibility, and environmental consciousness. In the developed countries, this has resulted in a new style of tourism of visiting village settings to experience and live a relaxed and healthy lifestyle. This concept has taken the shape of a formal kind of Rural Tourism.

Under this Scheme, thrust will be to promote village tourism as the primary tourism product to spread tourism and its socio-economic benefits to rural and its new geographic regions. Key geographic regions would be identified for development and promotion of Rural Tourism. The

Implementation would be done through a Convergence Committee headed by the District Collector. Activities like improving the environment, hygiene, infrastructure etc. would be eligible for assistance.

Definition of Rural Tourism: Any form of tourism that showcases the rural life, art, culture and heritage at rural locations, thereby benefiting the local community economically and socially as well as enabling interaction between the tourists and the locals for a more enriching tourism experience can be termed as rural tourism. Rural tourism is essentially an activity which takes place in the countryside.

It is multi-faceted and may entail farm/agricultural tourism, cultural tourism, nature tourism, adventure tourism, and eco-tourism. As against conventional tourism, rural tourism has certain typical characteristics like; it is experience oriented, the locations are sparsely populated, it is predominantly in natural environment, it meshes with seasonality and local events and is based on preservation of culture, heritage and traditions (<http://tourism.gov.in/writereaddata>).

Positive and Negative tourism effects

Tourism can bring many economic and social benefits, particularly in

rural areas and developing countries, but mass tourism is also associated with negative effects. Tourism can only be sustainable if it is carefully managed so that potential negative effects on the host community and the environment are not permitted to outweigh the financial benefits.

Economic effects

Positive effects: Tourism creates jobs, both through direct employment within the tourism industry and indirectly in sectors such as retail and transportation. When these people spend their wages on goods and services, it leads to what is known as the "multiplier effect," creating more jobs. The tourism industry also provides opportunities for small-scale business enterprises, which is especially important in rural communities, and generates extra tax revenues, such as airport and hotel taxes, which can be used for schools, housing and hospitals.

Negative effects: Successful tourism relies on establishing a basic infrastructure, such as roads, visitor centers and hotels. The cost of this usually falls on the government, so it has to come out of tax revenues. Jobs created by tourism are often seasonal and poorly paid, yet tourism can push up local property prices and the cost of goods and services. Money generated by tourism does not always benefit the local community, as some of it leaks out to huge international companies, such as hotel chains. Destinations dependent on tourism can be adversely affected by events such as terrorism, natural disasters and economic recession.

Environmental effects

Positive effects: Tourism, particularly nature and ecotourism, helps promote conservation of wildlife and natural resources such as rain forests, as these are now regarded as tourism assets. It also helps generate funding for maintaining animal preserves and marine parks through entrance charges and guide fees. By creating alternative sources of employment, tourism reduces problems such as over-fishing and deforestation in developing nations.

Negative effects: Tourism poses a threat to a region's natural and cultural resources, such as water supply, beaches, coral reefs and heritage sites, through overuse. It also causes increased pollution

through traffic emissions, littering, increased sewage production and noise.

Socio-cultural Impact

Since the income from tourism is much higher than what rural people can earn from agriculture Tourism has been accepted willingly in many rural areas in spite of its negative effects. It is

Widely recognized that such negative impacts on rural communities have become stronger, and

That rural tourism must be modified to give rural people its benefits.

Poorly planned tourism can mean that villages are invaded by foreign visitors with different

Values, disrupting rural culture. The higher standards of living in urban tourist destinations have

Caused emigration from nearby rural neighbors, resulting in changes in the demographic

Structure and possible culture shock. Furthermore, employment and education can have a negative social impact.

The younger generation may gain better prestige than their elders as they gain experience, jobs and money from tourism.

Positive Socio-cultural Impact: The rural people will learn the modern culture. They will learn

To come out of their traditional values and beliefs. They will adopt different practice of modern

Society. Since the income from tourism is much higher than what rural people can earn from

Agriculture and other allied services.

-Education and health of the rural community will improve

-Provide higher standard of living or the rural people

- Cultural understanding through fairs and festivals

- Exchange of cultural beneficial for both

- Foreign tourist will bring cultural change faster

- Demand for education will increase

-Reduce migration of rural people to urban areas

Negative Socio-cultural Impact: Poorly planned tourism can affect the villagers. It cans disrupt

The rural culture, It may affect the traditional and cultural practices, agriculture and other allied Activities.

- Can create disharmony in development
- Modernization can affect their traditional values and cultural practices
- Traditional products will be replace by modern products
- Traditional houses are replaced by modern buildings
- Overcrowding in schools
- Can increase the rate of crime
- Rural people may shift from traditional business to tourism activities
- Rural people try to copy tourist can affect their daily life
- Decline in participation in rural traditional and cultural practices follows.

It is observed that some elements of folklore in selected villages are undergoing changes (Impact of tourist arrival). These changes are observed in the following domains in the Gilanian Villages;

- Shift from agricultural to industrial economy;
- Increasing urbanization ;
- Fashion trends;
- Luxury trend ;
- Increase in crime;
- Greater opportunities for personal and professional enhancement;
- Increased participation of women in activities outside the house;
- Increase in literacy;
- Changes in religious beliefs;
- Reduced unemployment.

Epilogue

Rural tourism will be an important role in the existence of the Iranian Villages, because it offers several advantages, among which we mention: rural tourism can be a way for Iranian rural community development; rural tourism is a complementary activity to agriculture, and the economic development in the Iranian village. Rural tourism is a source of income for villagers. It is necessary for rural tourism development strategies developed to take into account nature

conservation and local community, and creating diversified jobs. Hence Tourism in the Iran countryside is expected to play an important role in rural development as an activity leading to sustainability. It can be based on traditional farm resources, attractiveness of natural environment and rural landscape, as well as the richness of cultural values, including colorful folklore. Of course, the presence of the tourist also has a negative impact (Social, environmental, cultural effects).

Gilan province is famous for kind hospitality, friendliness, beautiful Landscape and interesting folklore. Folklore is relatively new science, however collection of its material is a very difficult job because this treasure mostly collected and obtained from the memory of illiterate and uneducated people. We can help attract tourists by preserving and spreading Gilani folklore.

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