

Anthropology Of Folk Professions And Attachment To The Land Anthropological Reading

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Abstract

The study under investigation aims at exploring the anthropology of popular professions and their adherence to the land. The researcher relied on applying anthropological methods and tools to collect the research data. This phenomenon is observed and tracked in two different places which are characterized, based on historical, social, and economical grounds, by popular professions. The first type of popular occupation is the traditional crafts and professions, while the other is agricultural occupations. The current field study revealed that employers of the traditional crafts appear to realize the historical and cultural value of their traditional professions, and that is closely linked to the place these professions are initiated and prospered. Despite the challenges and difficulties that employers encounter, they could preserve and maintain their careers by taking advantage of, in one way or another, adherence to the land. They worked on staying in the place where these professions historically originated and were associated. Agriculture is particularly considered one of the most popular careers that are attached to the land in Iraq. This can be explained in terms of the fact that It is still performed by farmers and peasants in villages and rural areas that stretch along the Mesopotamia land using the conventional techniques and methods. Nevertheless, the agricultural techniques do not form a direct factor that influences attaching the agricultural professions to the land. The present study unveiled two essential factors that affect the adhering of agricultural careers to the land: the inheritance of the traditional crafts and professions, and property and tenure patterns for the agricultural professions.

Keywords

profession, craft, folk professions, sticking to the land

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Introduction

One of the factors that has a profound impact on a person's life is work, which has been constantly changing and altering human positions over the course of the ages. In fact, work is the only activity that is closely related to a person, to the extent that it is impossible to imagine a life for him without work (Shaush, 2011: 4). Social approaches have focused on looking at work as a sociological phenomenon, and not as a mere economic activity for material gain and wealth creation, but as a space for crystallizing human connections and feelings related to self-satisfaction, adherence to place, and social interaction with others, With all of the psychological and social satisfactions that result from social processes involving cooperation, solidarity, cohesiveness, and even conflict (Ben Sweileh, 2016: 5). However, anthropological perspectives on work incorporate an element of inclusiveness, as sociologist and anthropologist Marcel Mauss (1872-1950) stated that work is a complex human and social phenomena with various dimensions. Including the biological, which is the physical energy that a person exerts when performing work, including the psychological one that is closely related to the personality of the worker and his various latent emotions and interaction with his workplace and his surroundings, and the social one is related to the network of social relations that weaves between individuals within the scope of each of the different areas of work (Al-Tayeb, 2011: 15). And professions in general, and folk professions in particular, are among the most significant areas that fall within the framework of the broader socio-anthropological concept of work, owing to their connection to a set of skills and activities that help man meet his basic needs, sustain himself, and maximise his benefit from the resources provided by the environment. The natural and social environment in which he lives, as well as its influence on how his position and social status are determined in society (Zimam et al., 2015: 7). Folk occupations are considered a product of a long and extended history of effectiveness demonstrated by human groups in their natural environments to which they are attached (Ben Siddiq, 2013: 1), These professions are characterized by many characteristics and features that give them - in most cases - a character of permanence and continuity, because they are not limited to the manifestations of creativity that were produced in the past, but also keep pace with transformations and developments, and mimic the creative production provided by skilled workers in each profession on an ongoing basis, whether It was in terms of form or function (Abdul Muttalib, 2016: 1), This made folk professions among the most important factors and vital features that contribute greatly to preserving the identity and privacy of society, highlighting the value of its cultural heritage, and its renewed civilizational contributions (Abdul-Jabbar and others, 2015: 45), The human being is nothing but a professional worker who was able to establish a close relationship between him and the spatial environment in which he lives to ensure the provision of the necessary conditions for his life, This is what made the folk professions not only the most ancient and antique, but also the most closely related to the spatial field in which it was born, raised, grew and developed attached to it (Bin Al-Aboudi, 2012: 30). Aiming to build on this foundation, the current study will investigate the anthropology of folk professions and their attachment to the land in Iraq, which has a long social and cultural heritage in which many folk professions are still practiced and which have been able to maintain their survival and continuity through this kind of attachment and connection to the land.

The Study's General Framework

The study's problem and questions

Numerous professions are intrinsically linked to villages, regions, and popular neighborhoods, and they largely express the innate feelings and emotions of individuals in these areas, which are always reflected in the outcomes of their professional activities, relying heavily on the raw materials and traditions and customs of their societies; Additionally, it is not restricted to a single part of life, but rather intersects with numerous facets of cultural, social, and environmental life, where its existence and continuity may be found in rural and urban locations, homes of different shapes and sizes, and homes of all types (Abdul Muttalib, 2016: 1-2). Folk professions constitute a social pattern of relations and a cultural heritage that reflects the effects of past generations with a large degree of privacy that characterizes society, especially through the strong connection and attachment these professions create to the land, the place and the natural environment, in a way that makes it difficult to separate the profession and the land. Indeed, even if one accepts

the notion that the occurrence of dismissals of this nature is a contributing factor to the decline of a profession, or the abandonment of professionals from it, as well as the transition to other professions and jobs, the importance of the anthropological dimension of the element of land and place in relation to folk professions cannot be overstated. Due to the nature of the relationships that arise between workers in the profession and the spatial environment that provides them with a natural and objective basis for continuing to practice them, through interaction and exchange whose features define and control its direction and course, that relationship with the physical place that indicates the degree of professional attachment to the land (Shwishi, 2006: 20). This study attempts to analyze a set of anthropological and sociological data related to folk professions that explain their relationship to the land and place, by studying the phenomenon of occupational attachment to the land as an anthropological reality and a social model that contributes to creation and professional creativity and to achieving the continuity and sustainability of folk professions, and enhancing its ability to represent and highlight that deep sense of belonging and connection to the land, and to the historical, social and cultural identity; Occupational attachment to the land in the light of the vision adopted by the current study is a form of the deep-rooted relationships that man establishes with the land and place, based on the profession he practices, Through which he generates and reproduces his social relationships with the many natural and human elements in his environment in a manner that contributes to the self's identity preservation in all professional, economic, social, and cultural dimensions. The researcher believes that the phenomenon of professional attachment to the land is clearly manifested in folk professions, so that this phenomenon can be viewed as a space for understanding the customs, beliefs, traditions and rituals of folk professions linked to all social and cultural dimensions in general, Especially in that these professions were able to create dynamics that stimulate consolidation and survival that have always helped them to preserve their national character and identity, and to resist various socio-economic transformations; Which can be clearly sought in the agricultural profession, for example, Where the various forms of tenure and ownership lead to a strong attachment to the land based mainly on its functional value for the farmer; This phenomenon can also be found in many other folk professions, especially those that are close to certain neighborhoods, markets, and regions, It is difficult to imagine their continuation and survival in other regions except in rare cases, not to mention that most of the folk professions are passed down through generations, and this in turn contributes to the survival and continuity of these professions in fixed geographical areas. The research problem is determined by the need to identify the anthropological dimension of the phenomenon of adherence to the land in relation to folk professions, so that this problem can be expressed by the following main question:

What is the anthropological explanation for the phenomenon of the adherence of folk professions to the land? It is also possible to gradually highlight this problem, through several sub-questions formulated by the researcher as follows:

1. What are the most folk professions on Earth?
2. What are the anthropological and sociological factors behind the attachment of folk professions to the land?
3. What is the impact of the adherence of folk professions to the land on their survival and continuity?

Importance of the study

The study is significant because it demonstrates the critical role that folk professions play in preserving society's cultural and civilizational heritage, as well as in defining and embodying the characteristics of social identity, most notably through their relationship to the land, with all its natural, environmental, geographical, cultural, and national implications, This has elevated it to the point where countries are eager to protect and strengthen its very existence. The research is also significant due to the uniqueness of the subject and the great scarcity of research and studies that have been related to or are related to it in some way. After doing numerous rounds of research in libraries, research institutes, periodicals, and scientific yearbooks, the researcher was unable to locate any prior study on the phenomena of folk professions adhering to the land, Whether viewed sociologically or anthropologically, the current study contributes significantly to prior scientific accomplishments in the subject of anthropology in general, and social and economic anthropology in particular.

Study Objectives

The primary purpose of this research is to provide an anthropological description and explanation of the phenomena of folk professions adhering to the land, which will be accomplished through the following sub-objectives:

1. Identifying the most folk professions that are attached to the earth.
2. Uncovering the anthropological and sociological factors behind the adhesion of folk professions to the land.
3. A statement of the impact of the adhesion of folk professions to the land on their survival and continuity.

A conceptual framework

an idiomatic and linguistic definition of the profession and craft: Defining terms and concepts is a critical phase since it establishes the study's content and its aim, methodological, and procedural structure. The researcher then evaluates the terminology and concepts relevant to the current study's issue and defines them procedurally precisely in order to serve the study's aims and accomplish its scientific goals.

Profession Definition

From a linguistic perspective, the term "Profession" refers to the service, their occupations: their services and the profession is: skill and experience in work and the like, which is work, and work requires experience and skill, connect the profession to work by hand (Zimam et al., 2015: 315). And the profession as a term and concept associated with the emergence of the phenomenon of division of labor (Bashtla, 2014: 315), as the profession is defined idiomatically as a group of jobs that require specific skills that the individual performs through training practices; The meaning of the word may be expanded to include aspects of human activity, and it may be narrowed to indicate someone who does manual work and needs manual skill; From a sociological point of view, it is "a pattern of human relationships that interact with specific, specialized experiences of work" (Zimam et al., 2015: 3). The profession is also defined as "a job based on knowledge and experience, appropriately chosen according to its field of work, and it requires specific skills and expertise and is governed by laws and standards regulating the behavior of its employees" (Al-Jadhiri, 2014: 3).

Distinguishing between profession and craft

The term "craft" is one of the most overlapping terms and concepts with the term and concept of profession. In language, a craft is a skills or a profession, regardless of its techniques. The human craft is like agriculture, industry, or others, and professionalism is acquisition (Awaida, 2005: 2). Technically, it is the workmanship from which a person earns, whether in the field of agriculture, industry or trade, and it is a term equivalent in terms of its connotation and meaning and the meaning of the term (work), where the term craft refers to the work that a person performs to achieve income, or the profession that he practices. To earn from it his livelihood, or to satisfy his inclinations and hobbies, or to carry out orders that compelled him to this or that human activity" (Zimam et al., 2015: 10). The term "craft" is frequently associated with the human hand, which converts human aspirations and desires into solid and physical products and creative representations. As a result, crafts were commonly regarded as the primary and acknowledged mode of production (Al-Hadi, 2006: 121), as they encompassed "any productive activity, creativity, transformation, artistic restoration, maintenance, repair, or service performance that predominates." " She has manual labor"" (Rahil, 2017: 6). In this context, the professions and craft industries were defined by the Ministry of Planning in Iraq as those professions in which some goods or services of an environmental nature are produced, in small traditional workshops and laboratories, and based on manual and individual skills, with the least use of machines. Al-Hadi, 2006: 102), Or they are those professions and crafts that use traditional production and manufacturing methods, and produce traditional products that serve certain classes (El-Bahnasawy, 2009: 10). Perhaps the term craft professions raises the question about the significance

of the distinction between profession and craft, which is described by researchers as a distinction related to the precise unit of work, in that crafts constitute a group of jobs that require certain individual skills, which may be integrated within the scope of one profession, and unit analysis Here is the worker (Bashtala, 2014: 316), which is defined as "every male or female who performs manual or non-manual work for wages of any kind, for the benefit of himself or the employer and under his authority and supervision" (Badawi, 1982: 17), The craftsman undertakes the completion of all activities in one work, while a group of workers undertakes the activities that make up the work, and this is based on the principle of division of labor and the fragmentation or fragmentation of tasks and activities and thus the work loses its full content, and this is the essence of the difference between the craft and the profession (Bishla, 2014: 316). Therefore, the term profession is often treated as a synonym for the term work, as well as for the concept.

Folk Professions

There is no specific definition of the term folk professions, which may require a degree of research and diligence in the direction of formulating a definition of this term that is procedurally consistent with what is intended to be used in the current study; On the basis of the foregoing definition of the profession and craft, It is necessary to clarify the significance of describing it as "Folk"; The folk is everything that is included in the social and cultural heritage of society, and it is an expression that carries psychological and social connotations, in that it mainly refers to popular life and popular culture as it is inherited through generations, and on the basis that man is always a carrier of culture and heritage, in his thinking or feeling, or his actions; According to Ethnological Criteria It looks at every heritage as "folk," and defines it as a pattern of knowledge and experience that is transmitted socially from parents to children, and from neighbor to neighbor, in a social context that is spatially and temporally connected; What is meant by the people are the peasants, professionals, writers and artists who have preserved the inherited customs and traditions, and it is undoubtedly a concept that carries geographical connotations, and historical and cultural dimensions that frame everything that is heritage under the adjective "folk" (Rashwan, 1993: 118-20). In a similar way, it can be said that folk occupations are popular occupational legacies that depend on experience, skill, and manual work, and are practiced within a family or familial domain or in a certain natural and social environment, in which the worker undertakes manual labor himself, or with the help of his family members, or a number of It has limited number of assistants and its arts and skills are acquired by genetics, or by an expert practitioner, and often face risks of extinction and extermination, due to factors of social, economic and technological change (Rahil, 2017: 15). Folk professions are also those whose rules, practices, and other norms governing behavior have been inherited from hereditary social and professional culture and are deeply rooted in history (Boatan, 2019: 186). In another definition, folk professions "are professions that depend on the hand, or using simple tools, which are traditionally practiced, in a manner that each practitioner considers himself the owner of a traditional profession or craft; it also means those professions and crafts inherited from the past and have remained steadfast despite the changes The social and economic defined by society (Rahil, 2017: 6). Additionally, it can be defined as those professions and handicrafts that are practised by an individual or a group of individuals for the purpose of producing or manufacturing agricultural or handicraft products using traditional inherited methods, in order to meet the daily needs of individuals, families, or communities, or for the purpose of permanent or temporary acquisition, and in which the worker is reliant on h The mental and manual skills he developed via his practise of the job or with the shovel, utilising raw materials found in the local natural environment (Rahil, 2017: 15). On this basis, it is meant by folk professions in the current study, those professions inherited from generation to generation, which embody an aspect of the professional and social heritage and the social, cultural and civilizational identity of a society, which has retained its presence in certain popular areas and neighborhoods, such as agriculture, and traditional crafts that depend on simple hand tools.

Land Adhesion

The term "adhesion" refers to the act of adhering to something, such as "sticking to my side," which refers to the person next to you. Technically speaking, it is the physical union of two things caused by the activity of nature or by the action of man, such that they are unable to be separated without causing one of them to disappear or causing injury to the other to disappear (Swar, 1999:

84). Folk professions is a compound term that refers to the professions and crafts that were known historically and continued to be effective with their old mechanisms, methods and tools, and reflect a form of positive interaction between a group of factors that lie within the environment, represented by population, natural materials, societal needs, local production tools (Al-Hady, 2006: 100), The most important thing that distinguishes it is its strong connection to the place in which it is practiced and profession , and the lifestyle of the population and their environment and the activities they practice, and therefore, they are professions based mainly on benefiting from their environment, and their survival depends on the level of harmony between them among all these elements and factors, in a way that has always contributed to their transmission and inheritance. Through successive generations (Al-Zoubi, 2005: 1). Thus, folk professions are defined by their geographical connection to specific places and regions, which disperses them spatially and geographically, allowing them to carry out their various activities in a variety of locations and regions, in that they frequently use raw materials derived from the local environment, and reflect a social lifestyle and a particular economic system and level. Allam, 1991; Allam, 1991: 12). Which is in no way separate from the role played by land-related anthropology in relation to these professions, a role that is determined in creating a state of intense link between the profession and the land, and the interaction and exchange whose features define and control its direction and course, that relationship with the physical place, which expresses About him in this study as "professional attachment to the land" (Shwishi, 2006: 20). On the basis of this, for the purposes of the current study, the procedural adhesion of folk professions to the land is defined as a relationship in which the profession is inextricably linked to the land and the place in which it is located to the point where it is impossible to imagine the profession continuing to be practised by its professionals in the event that this connection is disconnected.

The study's methodological framework

Theory Employed

The researcher used an anthropological approach to elicit the social, cultural, and economic dimensions of occupational attachment to land, relying on secondary sources and adhering to anthropology's structural-functional approach, which requires the examination of social phenomena in the context of their direct and indirect relationships with the social structure (Khalaf, 2009: 1064), . as the appropriate entrance to the study and interpretation of the phenomenon of the adhesion of popular professions to the land, through a structural-functional analysis of this phenomenon as a well-established and rooted relationship between popular professions on the one hand. On the other hand, the role of the land in relation to these professions. More about this source text Source text required for additional translation information

Methodology of the Applied Study

From an applied standpoint, the researcher used a hybrid methodology of two approaches to reach direct primary sources and acquire information in the field, as follows:

Descriptive Approach

It is "a method that the researcher relies on to obtain accurate information that depicts the social reality and contributes to the analysis of the phenomenon to be studied in it" (Mokhtar, 2014: 97). This approach is useful in studying the phenomenon of the adhesion of popular professions to the land, describing it accurately and in accordance with what it is in reality, and analyzing its dimensions, levels, components, and relationships involved in its composition and interpretation in an integrative manner from the perspective of anthropology.

Ethnographic Approach

It is the field research carried out by the researcher, and the relations that have the most scientific returns between him and his field of research. This approach is concerned with the rational description of the social scenes of individuals and groups in view of what their beliefs and practices are, their professions, and their social and economic interactions, based on field study,

participation and coexistence (Ben Siddik, 2013: i). The ethnographic approach contributed to enabling the researcher to obtain accurate scientific information about the phenomenon under study from the actual reality, by defining a specific spatial and social field for research and selecting a sample of it with accuracy and care, in a way that enabled her to approach the phenomenon and specify its details and dimensions precisely, and to the maximum Objectivity degree and impartiality.

Research Techniques and Tools

In studying the anthropology of folk occupations and the attachment to the land, the researcher relied on the following techniques

Scientific Observation

By following the technique of participant observation, with the aim of collecting information and providing basic data about the studied phenomenon, through the participation of the researcher and her coexistence with the researched community; As this technique is considered one of the most important tools in anthropological research, in that it gives a wide scope for the researcher to take note of the actual reality and to collect basic data that describe the relationship of occupational attachment to the land in relation to the professions under study, and to monitor and track this relationship in the multiple and different cases that the researcher could coexist with, And monitor the accompanying practices that require detection and research in order to understand and explain them and to stand at their various forms.

Unguided Ethnographic Interview

This technique was useful in accessing information that covers many aspects related to the studied phenomenon, which could not have been accessed without going to the field , Where the researcher took into consideration that the questions she asks to the people in the interviews express the study's problem and questions, and lead to answers that achieve its objectives, without adhering to a specific formula, but rather spontaneously commensurate with the spatial and temporal context in which the interview was conducted, and taking into account the characteristics and features of the participants in the community. Where the researcher adopted the application of the unguided ethnographic interview technique, as it gives a wider scope for individuals to answer freely and spontaneously.

Case Study

This technique helped to reach a set of accurate data, by studying some professional cases that would contribute to giving an accurate anthropological picture of the phenomenon studied in actual reality, including the nature of the profession and related experiences, professional behavior, related to its social and cultural dimensions and characteristics The place and its history.

Content Analysis

The researcher used this technique as the most widely used in analyzing interviews, interpreting the contents of the answers of the sample members, presenting and discussing them in a scientific manner that suits the purposes of the study, and extracting results that could constitute the scientific addition achieved through this study.

Study Population and Sample

The study community represented all the popular professions practiced in the neighborhoods and popular markets from the city of Baghdad and the regions of Wasit Governorate and the Al-Battar region, Wasit countryside; Where the researcher identified two vital fields of folk professions characterized by a high degree of attachment to the land and the place in which they have been experienced and practiced for many generations, namely, the fields of agriculture and handicraft production - or folk crafts -; To the extent that the adherence of agricultural professions to agricultural land is determined, it appears that many folk crafts are attached to the place in

which they are practiced, and this place is often represented by neighborhoods and popular markets.

Scope of Study

The study was conducted in specific spatial scales for the folk professions under study. As for the folk crafts professions, the researcher targeted the Al-Safafeer market area, Al-Dahana area in Baghdad. As for the agricultural profession, the study was limited to some agricultural villages in the areas of Al-Taji, Abu Ghraib and Al-Battar in the Wasit countryside, which are in the outskirts of Baghdad, where the researcher visited these places, aimed at collecting and recording her initial observations, and building relationships with some craftsmen and farmers, and then made other visits in which she conducted interviews and dialogues, focusing on the study of specific cases that were selected randomly.

Analysis and Discussion

The field study elicited numerous descriptive observations and ethnographic conclusions about the attachment of certain professions to the land, which may pave the way for additional efforts to study this phenomenon from an anthropological perspective, in a way that contributes to expanding the current knowledge of one of the forms of human relations in which the profession is an essential focus. Its impact is reflected in the framework of that close relationship expressed by the concept of attachment to the land on all social and cultural dimensions, not to mention the economic dimension that constitutes the lifeblood of any society such as the Iraqi society, which is linked to a rich cultural and civilizational heritage; These observations and conclusions can be presented and discussed as follows:

The most folk professions attached to the earth

Folk professions are one of the mirrors that reveal the degree of cultural heritage richness, and one of the most essential vital components that contribute to an effective role in emphasizing cultural and social identity, which may be linked to its deep relationship to the land. The more the profession is linked to the spirit of the cultural heritage, the more closely it is connected to the land, place and the local environment; The characteristics of the land and the environment also have a great influence in shaping the features of the economy of the population, and this in turn is reflected in the quality of the productive fields and professional activities practiced by members of the community in the same place. Folk professions are characterized by their nature with a high degree of adherence to the land, where several levels can be monitored to determine what is meant by the land, it is the same land as in the profession of agriculture and grazing, and it is also the homeland in its general historical and political concept, and this is exactly what is emphasized by describing it as "popularity." , That is, in essence, it is of a heritage character, and because it has been able to resist all factors of transformation and social and economic change, and to maintain its existence and continuity in the way that its skills, tools and means have been for decades, generations, and perhaps centuries of time, and that is why the researcher's first field visits to The market for industries and popular handicrafts in the local home of the village, and the popular markets and popular areas that are characterized by the rural character and the authentic Iraqi heritage in the Al-Safafir market in Baghdad and the popular market in Erbil (Abdul-Jabbar, 2015: 46). Since the beginning of her field trip to collect initial observations, the researcher has taken into consideration the importance of obtaining information that mainly reveals the time period in which the folk professions were practiced in the places to which they were attached. The initial testimonies obtained from some of the "owners" who were interviewed for the first time in separate areas of Baghdad clearly indicated that some of them adhered to their professions, the neighborhood and the folk market for varying periods of time, some of them ranging from years to one decade. Others have decades, and some of them acquired the skills and experience of the professions they practice from others, not that it was the profession of parents and grandparents. It is worth noting here, that the attachment of a profession to the land is not greatly affected by subjective or personal factors, as much as it depends mainly on social, economic and ecological factors that make many individuals seek to acquire and professionalize the same professions that have stuck to the same place throughout history, And this is what can be

imagined and sought in a very easy way, in that the craftsmen and professionals in the popular markets in the city of Baghdad are not all who acquired their professions by inheritance in a family and family context, and over a multi-generational period of time, but the same place - the market - continued and for different reasons and factors. It shows a strong attachment to certain professions, often those of a traditional and popular character. The researcher recorded in her observations what these people showed to varying degrees, that they are willing to change their professions, even if this requires them to migrate or move from the places where they lived and practiced those professions, only if they found a feasible alternative; At the same time, individuals from this category showed that they were not completely serious about giving up their current professions, and that they did not really seek to leave the places in which they live, whether with the aim of searching for new professions, or with the aim of practicing their professions in other places, But they also indicated that many professionals of these professions did so, and that some of them sought and actually sought it, especially in circumstances characterized by deteriorating economic conditions, in addition to that this may be due to other reasons, the most important of which is the exposure of some professions to recession and perhaps extinction, due to competition in products and technology. Modernity, and the absence of encouragement and support from the relevant institutions in the government. The majority of individuals interviewed in this category also confirmed that the professions they practise, which provide them with a stable material income and the social status that some of them confer on them, were the primary factor that enabled them to overcome all obstacles, and that those professions were the secret to their survival. In their neighborhood houses, at a time when they were concerned that their children acquire an adequate education to prepare them for careers and positions in other modern professions and occupations, the researcher observed that such attitudes and trends were associated with individuals who practice manual professions, and that the majority of them worked in handicrafts and traditional industries that were inextricably linked to the city of Baghdad and its suburbs' old and famous popular markets, implying that those who acquired the profession from others demonstrated an average level of professional adherence to the ground. However, it is different for those who have inherited their professions from their parents and grandparents; Many of those interviewed by the researcher showed their strong adherence to the professions in which they work, and showed great pride and attachment to the places in which they live, and among these were those who were old, middle-aged, and young people as well, and there were also women; The researcher heard from some members of this group and in various and separate situations, expressions of the type: "This profession runs in my blood", "This is my profession and the profession of my father and grandfather, and I inherited it from them and I cannot betray them and abandon it."...!! And when the researcher asked them whether they believed it was possible to practice their professions and trades in locations where they were unaware of another location where they could practice the profession, and whether they believed that the popular profession's association with a specific location had no effect on their career and professional aspirations?! - The responses confirm that the folk professions in which they work are geographically linked, and that it is extremely difficult for them to practice them in other locations, not because they are unable to move, or because moving and practicing the same profession in another location is impractical in comparison to staying in their original locations. not only for these reasons, but also for other reasons related to the fact that the professional place itself - which is the popular market here - has become a destination for all those who wish to buy and acquire the products and goods that they manufacture, as well as the advantages and opportunities that the market provides them as a result of heritage tourism, Indeed, owners of folk and traditional handicrafts - especially those of an artistic and aesthetic nature - are now dependent on these market advantages provided by tourism activity, as the most factors that encourage them to maintain their professions attached to the land and the places in which they practiced. Furthermore, the researcher observed that a large percentage of the owners of traditional professions and crafts she met were fully aware of the historical, cultural, and civilizational value of the professions they practised, and even hoped to obtain more state support to preserve and invest in these professions, to solve many problems such as poverty and unemployment, and, most importantly, to preserve Iraqi society's cultural heritage and national character. The researcher conducted her first trip to a number of agricultural villages in Wasit and Erbil governorates during the second stage of the study for two reasons: The first is that agriculture is one of the most important economic occupations in the Iraqi countryside and rural population, as it is the primary source of food, and it is well known that the Iraqis have made agriculture a career. Agriculture has been practised for thousands of years, and the Mesopotamian Basin is home to the world's oldest agricultural

communities and civilizations due to the valley's soil and atmosphere, Where there were all the reasons and factors that made agriculture the first profession in Mesopotamia throughout history, represented by these factors in the agricultural land that is characterized by fertile soil, in addition to the climatic factors (temperature, humidity, wind), and above all the abundance of water in Mesopotamia, The Iraqi man has been able to open water channels and drains, as well as use water in dams and reservoirs, in most rural areas and villages adjacent to Baghdad and its outskirts, which are already more attached to the land in Iraq throughout history, by developing their skills and techniques in irrigation and water distribution, to meet the needs of agricultural land, in addition to a variety of products. And the agricultural crops that farmers harvest over the course of the year. Then, on another premise, the researcher documented that agriculture, which is still performed in most villages and rural regions throughout Mesopotamia with the same inherited and traditional methods, tools, and techniques, is definitely the most common land-related profession in Iraq. Moreover, the researcher noted that there are popular professions other than agriculture that are still alive and are practiced in large rural and rural areas. Indeed, some villages are notorious for practicing some of the traditional handicrafts inherited by the majority of their inhabitants, from which they provide many popular products and commodities that are still in demand, In addition to practicing the hunting profession, and some rural activities, which show a good amount of the folk nature that the agricultural profession, and handicrafts professions show, and a similar amount of adherence to the land, Nevertheless, the researcher decided that the focus of the current study should be on the professions, handicrafts and traditional industries that are closely related to the folk markets, and the profession of agriculture that is highly attached to the rural areas of Baghdad and the southern governorates, such as Wasit Governorate in particular.

Anthropological and Sociological Factors Contributing to Folk Professions' Adherence to the Land:

According to what the researcher discovered during the study, occupational attachment to the land varies from one profession to another and from one field or professional sector to another, depending on the various factors and multiple and different reasons that had to be examined and examined from one point of view. A sociological analysis, followed by an anthropological interpretation of the phenomena of professional attachment to land, within the framework of the privacy that characterizes Iraqi society from multiple geographical, historical, cultural, civilizational, and economic perspectives.

Popular occupations and crafts

The researcher's period of participation and ethnographic coexistence in the folk market in Baghdad's Al-Safafir market area and the folk market in Erbil, particularly with the cases she studied closely, revealed a number of conclusions that could explain and determine the factors behind the adherence of professions and folk crafts to the land. Considering the historical and social contexts in which different professions are linked, as well as to provide a sociological perspective for an anthropological view in this regard. The first main factor that leads to all other factors, is heredity - the inheritance of the profession - and what is meant here is that path that extends in time through multiple generations, in which the profession passes from grandparents to parents and from them to grandchildren, but this factor, according to what the researcher has in her ethnographic research must be supported by other factors, the most important of which is the professional reputation as a cornerstone for the symbolic capital and family history associated with the profession itself, and with the place with which it is historically connected; Families and families that are keen to transfer their skills and professional expertise to their children reflect a high degree of professional attachment to the place and the land as a general description, relying on their professional heritage, professional culture, and reputation, which embodies an important amount of their symbolic or value capital. By applying the case study methodology to several professional families, the researcher determined the extent to which these families demonstrate a valued commitment to preserving their profession and adhering to a model of close association and adherence to them and to the market, which was and continues to be the focal point of their activity, their place of fame, its history, and their professional reputation across generations. Rather than that, it develops a keen awareness that its professional ties to the place are critical to its success and continuity in preserving its professional customs and traditions, as well as the

profession's secrets passed down through generations; the profession also becomes inextricably linked to the place as a major focus of the family's national identity, in the form of a surname or a nickname that refers to either the place or the profession, or both. Among the most ancient Baghdadi families that carried the title of their profession (Abu al-Tamn), because the family was famous for selling rice and its inherited father and grandfather in its farms and the family of (Al-Dabbagh), where these families became famous for tanning leather on the banks of the Tigris River. Strong adhesion, such as pictures of the founding fathers and grandfathers hanging in prominent locations within the commercial store, or the administration room of the workshops and craft laboratories.

Agriculture profession

The many different ways in which settlement operations have always taken place in villages and rural areas, including the policies of acquiring property, and the patterns of tenure that the Iraqi society has known for agricultural lands, have always played an active role in building the basic bases on which the agricultural profession has always been attached to the land, as was the case. It has a profound impact on the social structure and structure, and the class relations between the social and professional groups and classes of the Iraqi rural and urban community; As the researcher was able to engage in conversations and dialogues about this subject with village notables, large peasants, and small farmers whose patterns of agricultural land possession vary, the researcher was able to ascertain the historical trajectory of the issue of agricultural land ownership and possession in Iraq. Iraq's history witnessed feudal regimes in the 1950s and peasants suffered from poverty, exploitation, and domination until the revolution of the 1960s, when the Iraqis dealt a fatal blow to feudalism and the populace breathed a sigh of relief when Abdul Karim Qasim distributed land to every Iraqi and granted him the right to dispose of its cultivation and free ownership (Mukhtar, 2014: 17). Certainly, ownership structures and tenure policies influenced the agricultural profession's notions and forms of professional connection to land. However, this move aided in the restoration of small farmers' and farmers' rights to land ownership and possession. These transformations also contributed to the rebuilding of social classes based on professional and economic criteria primarily related to the amount of land owned by the individual farmer, which resulted in the growing size of agricultural families who own the land and take great pride in it over the decades. Some people reach the point of sanctifying the land, rejecting all forms of neglect, while the majority of them improve agricultural tools and techniques, particularly tractors and advanced irrigation systems, while continuing to employ manual tools for small farmers or workers. In agriculture, by agricultural landowners, which was the focus of discussion while discussing the agricultural social classes in the Iraqi countryside (Al-Hadi, 2006: 103). Thus, we can discuss two or two distinct types and levels of occupational attachment to land for the agricultural profession, on a class and professional basis that is not dissimilar to its sociological significance and anthropological manifestations, namely the attachment based on land ownership and its tenure pattern, which includes several layers ranging from large owners to small farmers and waged agricultural workers. The researcher stresses that this structure and the multi-class structure of workers in the agricultural profession, as it exists in most of the Iraqi agricultural villages, is of great importance in explaining the professional attachment of farmers and peasants to the land. Landowners have a professional attachment to the land based on their ownership or possession of it, as well as the social status that gives them that ownership, which is reflected in the stereotypical social relations that exist between the peasant classes, whereas small farmers and wage-farmers have a direct professional attachment to the land because agriculture is their only profession that they master, and their work in it supports their survival in their villages, and allows them to have family and social stability there. However, a very important paradox emerges here, whose sociological dimensions and economic roots can be sought, in a way that reveals the nature of the continuous transformations that have always taken place in that anthropological pattern revealed by the phenomenon of occupational attachment to the land of farmers in the Iraqi rural community. While the owners of agricultural land appear eager to stick to agriculture, even if it is indirectly, the non-owners farmers, wage workers, express a desire to migrate to the cities, or abroad to improve their standard of living, with a high probability that they will turn to other professions, which indicates that Ownership and possession of agricultural land is the essential factor behind the adhesion of the agricultural profession in the village and the surrounding countryside to the city of Baghdad (Mukhtar, 2014: 26). Despite the authenticity of the association shown by the farmers with the village as their original home, except for the ownership

factors determined by customary laws in the policies of land ownership in the countryside and cities of a rural character adjacent to the city of Baghdad, and it remains the strongest factor behind the degree of their professional attachment to the land. Then there are the elements relating to the pattern of social relations in rural areas., which is often based on family and clan kinships, which may prevail to impose a family system that monopolizes the ownership of the land, and the management of the operation in it, In addition, the ownership of the land is passed down by inheritance to the children and grandchildren, which of course limits in many cases the ambitions of the farmers who work for wages, and who aspire to own or possess the land in one way or another, to enhance their ecological attachment to the agricultural profession and to the land itself (Awaida, 2005: 18).).

Inheritances Law

Inheritance is defined as the entitlement of a person to the death of another in proportions or cause something in origin, as this system in the state affects the area of agricultural holdings, Laws differ in the type of influence, as some laws limit the transfer of ownership of the entire agricultural land from the farmer after his death to his eldest male son without the rest of the brothers and sisters, and others require the distribution of agricultural land to all the heirs equally. But these laws are far from the study area, as the study area is affected by the Iraqi law, which is derived from Islamic Sharia, according to which the land is distributed after the death of the person to the first layer of heirs, If the first layer does not exist, the land moves to the second layer. If the second layer does not exist, the land moves to the third layer in varying proportions between them. The layers are:

1- The first layer: This refers to the close parents in particular, as well as the children, male and female, to the male, similar to the share of two females, even if they descend, but the closest of them withholds the farthest. If the father were alone, he would have the entire land by kinship, as well as the mother, a third of it by imposition, and the remainder by return.

2-The second tier consists of grandfathers and grandmothers, if they are still alive, and brothers and sisters and their children, regardless of whether they are still alive and the closest to them is forbidden the farthest, But the brothers' children are shared, even if they are close to the grandparents.

3-The third layer: It is the uncles and aunts, and if they are alive and their children, regardless of whether they are still alive, and the closest of them is forbidden the farthest. In Wasit Governorate, the inheritance system had a weak effect due to the continuous migrations of the rural residents in the province to its cities and other cities such as Baghdad, allowing the remaining population in the countryside to control the land left to immigrants in addition to the agrarian reform system that attempts to expand the land area in most aspects of the governorate, all of these encouraged the population to take control of new holdings (Al-Hadi, 2006: 103).

The impact of the adhesion of folk professions to the land on their survival and continuity

Social studies in this domain refer to the role played by the concepts of occupational heritage, professional identity, symbolic capital, and other concepts that, although they mainly reflect sociological understandings of the way in which families and professional families operate, However, it also shows deep anthropological implications for the role of the genetic factor in documenting the bonds and bonds of professional bonding in many traditional professions and crafts, which the researcher was able to monitor and follow in the field of studying this phenomenon, the researcher stresses that the focus in this study of the role of the factor of heredity and the transfer of the profession is spatially attached, does not fall on the inheritance process itself, but on the skills and professional secrets that are inherited, It is an issue related in essence to some kind of ownership and monopoly, and this in turn is related to the keenness of workers in these professions to continue using their old and inherited techniques, tools and means, As a key factor in maintaining that unique and high level of quality, creativity, originality and exclusivity, all of which serve to protect an important aspect of the family's symbolic capital, which is the reputation, which the owners of these professions describe as their most important capital. In addition to the professional culture that has accumulated historically to become a large part of

it as a valuable and rich family and kinfolk heritage, It supports the process of transferring the profession from one generation to another, promotes the values of preserving it, and develops the means to do so, while preserving ancient skills, techniques and secrets (Al-Hadi, 2006: 108). As for the agricultural profession, as much as it shows a strong attachment to the land, this can be seen regardless of the techniques and means in which it is used, meaning that technical change does not have a significant impact in this direction, this is an essential feature that was not available for it in this way for traditional professions and handicrafts, since the researcher had a previous assumption that the professional adherence that appears in the agricultural profession must require that this profession remain dependent on traditional methods and tools, However, the ethnographic data reached by the researcher revealed beyond any doubt that it was a false assumption, as the observations and the coexistence experience that the researcher experienced proved that there are other factors latent in the depth that stand behind the adherence of the agricultural profession to the land, which are the factors of the land itself, ownership and rules Tenure, related to its dimensions in the social and class structure of the Iraqi rural community. However, such conclusions open the way for other studies to be carried out, to reveal whether other assumed factors have an impact on the adherence of the agricultural profession to the land among the practitioners of this profession from the rural community, especially those factors related to rural and urban expansion, and trends of economic development in rural areas, And the repercussions that could exist and affect the current situation and ethnographic assessment of public policies that regulate the methods of acquiring ownership and tenure of agricultural land, and others (Abdul-Jabbar, 2015: 52).

General Summary

The study revealed a very important phenomenon that has not received until today the attention it deserves by researchers in the fields of sociological and anthropological studies, and it is the phenomenon of the adherence of popular professions to the land, which was defined as that relationship in which the profession is closely linked to the land and the place in which it is located, so that It is not possible to imagine the continuation of the practice of the profession by its professionals in the event of the disengagement of that connection. Through the application of anthropological research methodologies and tools, it was possible to monitor and trace this phenomenon in two different places, historically, socially and economically attached to two types of popular professions, the first type, which is traditional professions and crafts. The professions they practice are closely related to the place for which it has always been famous, and that despite the challenges and problems faced by some of the owners of these professions, some of them were able to maintain their profession, benefiting in one way or another from the advantage of professional adherence to the land, in terms of preserving their professions and staying in The place it is associated with historically. As for the agricultural profession, the study confirmed that it is still practiced in most villages and countryside along Mesopotamia with the same inherited and traditional methods, tools and techniques. However, the techniques and professional tools are not considered a factor greatly influencing the adherence of the agricultural profession to the land. The study also revealed two essential factors behind the adherence of the studied professions to the land, which are heredity factors for traditional professions and crafts, and ownership and tenure patterns in relation to the agricultural profession. The researcher recommends carrying out more studies of occupational attachment to the land, focusing on other supposed factors that can have an impact, such as factors of social and economic transformation, related to scientific and technical developments, factors of development and urbanization, and others, in the direction of researching ways and developing tools and means to preserve Folk professions. sustainability and enhancing its economic role in building and developing Iraqi society.

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