

## Behavioral Analysis of the Characters in Yaghoub Yadali's Novels (With a Focus on the Novels "Adabe Bigharari " and " Adabe Donya ")

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### **ABSTRACT:**

The present work is an analytical and concise study from the perspective of Yaghoub Yadali's social psychological view of human beings, their sufferings, life issues, and their cultural reflections from the viewpoints of Max Weber and Georges Gurvitch, two prominent contemporary sociological thinkers who have examined human beings through the lens of their cultural existence, creativity, and creation. This research attempts to demonstrate that although human concerns initially manifest themselves economically and socially, they are essentially tied to culture, familial temperament, spiritual motivations, and beliefs. On the other hand, as Weber and Gurvitch emphasize, the study of any cultural and human phenomenon will not be comprehensive until it is framed within a social context, and addressing social issues without contemplating the culture and spirit prevailing over the conscience of the time will not bear fruit.

Through the analysis of Yadali's works, we conclude that the individual actions of the characters are a true mirror of their inner selves, closely related to their level of self-knowledge. The nature of human interactions and relationships is consistent with the structure of modern society, and the detrimental effects of the actors' behavior reveal the extent of disturbance and disorder in societies. Some of these, such as the objectification of human beings, value erosion, and the violation of norms by human beings, stem from their social, cultural, and educational backgrounds. Furthermore, the grounds for the emergence of misconduct are the result of emotional, cultural, economic, and ideological poverty within society. This research elucidates that individual behaviors shape the overall structure of society, and conversely, social pressures and the coercion of society can pave the way for individual disorders and the resulting behaviors of individuals within a society.

**Keywords:** Behavioral Analysis, Social Coercion, Max Weber, Georges Gurvitch, Yaghoub Yadali, Individual Disorders, Social Deviations

### **1. INTRODUCTION:**

Literature, in terms of content, structure, form, and the dominant ideology, can serve as a reflection of the society from which it arises. Although the inherent artistic nature of literature and the requirements of writing across various genres have not fully opened the scope for mirroring reality in its entirety. The connection between literature and other humanities, particularly psychology and sociology, is an established and accepted fact within academic and research communities. The overlap of these disciplines contributes to their reinforcement, enhancement, and effectiveness.

Today, in order to increase its usefulness, literature, alongside providing pleasure, has adopted the principles of psychology and sociology as the foundations of literary creations, with novels and short stories claiming the largest share.

Pursuing the behavioral analysis of characters and examining the actions of heroes, anti-heroes, and neutral individuals in modern and realism-seeking novels, whether of a social or magical realist nature, can open up avenues for analyzing individual and social behaviors within society, while also providing a critique of the work by delving into its hidden layers. In other words, although reflecting and representing the real world and exploring the realm of human beings is the primary concern of social realist novels, the use of modern storytelling techniques and the utilization of the potential of magical realism do not preclude researchers who approach literary criticism from a behavioral analysis perspective. In fact, innovative writers employ the potential and possibilities of the magical realist style and other writing techniques to represent the state of society, as the creator of any work is first and foremost attentive to their surroundings, and their creations are the

product of blending artistic imaginations with the realities they have borrowed and drawn inspiration from their society.

Therefore, the possibility of psychological and sociological interpretation exists across various genres, and such peripheral approaches can identify the material and spiritual problems of human beings and encourage the audience to find solutions and remedies. This is because the audience establishes a connection with the characters through identification and self-projection, answering many questions. However, since the audience for such creations also includes writers, literary critics, psychologists, and sociologists, their writing, literary criticism, and intertextual analyses are valuable and can untangle the complexities of the human mind and life.

Human nature and its problems have always been intertwined. Although modernization has not altered human nature and the way humans perceive all problems, it has changed the form of obstacles and issues they face. Therefore, by scrutinizing and analyzing new novels, we can better find examples of what troubles and afflicts modern society.

Yaghoub Yadali is an Iranian writer who was born in Isfahan in 1970. His profession is film directing, but in recent years he has turned to novel writing. This article examines three of his novels: " Restless Etiquette," " World Etiquette," and "Earthly Forgiveness." The author aims to analyze the behavioral characteristics of the characters based on these three literary works in the realm of modern novels and social realism with aspects of magical realism, through the lens of social interactions. The author evaluates the relationship between each behavior and social institutions and classes. By drawing upon the perspectives of Max Weber and Georges Gurvitch—prominent German and French sociologists—the author unveils the hidden secrets behind the characters' behaviors and speeches, and from this vantage point, unravels the complexities of individual and social actions.

The main question raised in this study is: What behaviors do the characters in these two novels exhibit in different situations?

### 1-1. Research Objectives

1. To examine the behavioral characteristics of the characters in the three mentioned novels.
2. To investigate the factors influencing the behaviors of the characters in the three novels.

### 1-2. Research Background

Numerous literary studies have been conducted in the field of social behavioral analysis, i.e., the behavioral analysis of characters or the sociology of characters.

**Rahimi (2009):** In a master's thesis entitled "Comparison of Behavioral Analysis of Female and Male Characters in the Poetry of Forough Farrokhzad and Tahereh Safarzadeh," examines the behaviors of different characters. Additionally, Ghasemzadeh (2013): In an article titled "Sociology of Behavior in

the Novel 'Rope-Pulling' Based on the 'Stigma' Theory," analyzes the behavior of character types.

**Taheri (2019):** In a master's thesis entitled "Sociological Analysis of the Novels 'Neighbors' and 'The Story of a City' by Ahmad Mahmoud, and Restless Etiquette and World Etiquette by Yaghoub Yadali in the Light of Robert Merton's Theory," explores the social aspects and manifestations of these novels. According to the results of this research, in the two novels " Restless Etiquette " and " World Etiquette," Yaghoub Yadali, through the characters in his stories, depicts the cultural and social structure of society from the perspective of each of them. He reveals the impact of each structure on the actions and decisions of the characters in his novels. The research findings indicate that novels such as "Restless Etiquette" and " World Etiquette" often portray deviant characters in contemporary Iranian society, and the paths taken by the actors to achieve these goals can be analyzed based on Merton's theories and the work of some psychologists. This, to some extent, stems from improper management of roles, inability to perform and improve them, social pressures, and the coercion of society. What distinguishes the present research from the aforementioned thesis is the difference in their critical approaches. From Merton's perspective, society is a combination of structural elements, including cultural and social structures, and in his model, the cultural structure lacks particular complexity. However, this research, based on the theories of Weber and Gurvitch, considers the economy and spirituality to be among the most important cultural infrastructures and the foundations of social behaviors. Furthermore, it traces the root cause of every action not only in society but also in individuality and unresolved childhood and adolescent complexes.

**Rahimi (2022):** In an article entitled "Examining the Novel Restless Etiquette by Yaghoub Yadali Based on the Theory of Quantum Physics and Parallel Universes," justifies and accepts the contradictions and paradoxes in the narrative, situations, and events by employing Einstein's theory of relativity, quantum mechanics, parallel universes, and the butterfly effect in conducting their research.

The social behavioral analysis of the characters in Yaghoub Yadali's novels, with a focus on the three novels " Restless Etiquette," " World Etiquette," and "Earthly Forgiveness," has not been the subject of an independent study thus far. Only in one research study have the two novels " Restless Etiquette " and " World Etiquette" by Yaghoub Yadali been analyzed from a sociological perspective using Robert Merton's theory. Based on the author's searches in books, articles, theses, and reputable literary portals, apart from the mentioned thesis, which has no relevance to the present research, no scholarly research work has been published on Yaghoub Yadali's novels to date, and this research is considered the first step in this field.

### 1-3. Research Method:

This research is conducted using a descriptive-analytical method and relies on library resources.

Using the sources reviewed in the research, all necessary information will be collected through note-taking (indexing).

## 2. Theoretical Foundations

### 2-1. Social Behavioral Analysis

Social behavioral analysis is an interdisciplinary field of study that encompasses both psychology and sociology, focusing on the study of mutual behavior between humans and their interactions in the social sphere. In other words, social behavioral analysis examines and analyzes an individual's behavior, reactions, and performance in the social realm. Social psychology or social behavioral analysis is the scientific study of individuals influenced by others. Based on this, this field is not distinctly separated from general psychology, sociology, or anthropology (Kleinberg, 2007: 37).

### 2-2. Max Weber

Max Weber (1864-1920), a German sociologist, influenced many fields such as economics, law, philosophy, and history through his writings. Weber's theories are based on Marx's analysis, but he expands, elaborates, and modifies this analysis (Giddens, 1994: 21-22).

According to Weber, economic factors are important, but ideas and values also significantly influence social change. Weber believed that sociology should focus on social action rather than structures. His argument was that human motivation and thoughts are the driving forces behind social change.

In other words, ideas, values, and beliefs have the power to create transformation. Weber disagreed with Marx's and Durkheim's view that structures exist independently or outside of individuals. From his perspective, the structures of society are shaped by the complex interplay of actions, and it is the task of sociology to understand the meanings underlying these actions. In Weber's view, cultural ideas and values influence the formation of society and the individual actions of its members (Giddens, 1994: 21-22). From this perspective, and in light of Weber's approaches, in analyzing social phenomena or individual actions, in addition to structures and economic relations, values, cultural, religious, and social relations, as well as individual agency, should be considered.

### 2-3. Georges Gurvitch

Georges Gurvitch (1894-1965) was a Russian-born thinker and theorist who lived his academic life in France. He studied in the fields of sociology and law, developing theories in both disciplines, some of which fall into the realm of interdisciplinary studies. His theories in the sociology of law and the sociology of knowledge brought about significant changes. Gurvitch's theories are close to those of Max Weber, who acknowledged the spiritual aspects of social

phenomena. Like Weber, Gurvitch did not limit the criteria for the formation of social classes to economic relations and capabilities. He defined class as a group with all kinds of tasks, where the economy is only one of the criteria for its formation. Gurvitch's model for understanding social phenomena is particularistic and based on two axes: causal analysis and an in-depth understanding of the phenomena's deep structures. In his works, he employs causal analysis and a profound understanding of phenomena as a cognitive method, which requires both searching for and explaining causes and an in-depth grasp of structures, frameworks, and the relationships between them (Pine, 2003: 541-542).

## 3. Discussion and Analysis

### 3-1. Plot Summaries

#### The Novel " Restless Etiquette"

" Restless Etiquette " is a magical realist novel by Yaghoub Yadali (writer from Najafabad, 1970-2021), whose protagonist is a mentally disturbed man named Kamran Khosravi, or as the narrator puts it, Engineer Kamran Khosravi, a reclusive and irresponsible character who adheres to no moral, social, or religious standards. He is on the verge of turning thirty-four and works in the Watershed Management Department of the Agricultural Administration in a city near Mount Dena, in the vicinity of Yasuj. He lives in this city with his wife, Fariba. His wife, Fariba, is an extroverted and thrill-seeking woman from the middle class and is the only daughter of her family, constantly receiving financial and emotional support from them. Three years into their marriage, living in a remote town and Kamran's inattentiveness pave the way for quarrels between them, ultimately leading Fariba to decide to leave him and return to her hometown of Isfahan. Fariba is only willing to continue her life with Kamran on the condition that he transfers to Isfahan.

After Fariba's estrangement, Kamran devises a plan to escape this life, disregarding moral values and standards, solely focused on executing his scheme. In truth, he wants to place someone else in his car, drive it off a cliff, and start a new life elsewhere by announcing his own death.

Despite his heart's desire, Kamran requests a transfer from the Agricultural Administration to continue his work at the Agricultural Administration in Isfahan. Ostensibly, Kamran has accepted his wife Fariba's proposal and intends to leave this city forever and settle in Isfahan (Fariba's hometown). Consequently, he sells their house for thirty-five million Tomans. With a sack full of money, a set of clothes, and a can of gasoline, he sets out on his journey. During the stream of his consciousness and delusions, an illicit relationship with a woman named Tajmah is depicted. Tajmah is the wife of Ali Sina, one of the workers employed under Kamran at the Watershed Management Department.

On the way, he picks up an Afghan worker named Golshah, and they travel together toward Isfahan. His plan is to lace Golshah's tea with sleeping pills and, once he loses consciousness, dress him in his own clothes, set the car on fire, and send it off the cliff, making everyone believe he is dead. He then intends to start a new life on his own terms. When they reach a mountain pass, the intended location for executing his plan, he suddenly changes his mind and regrets his decision. He asks Golshah to pour gasoline over him, set him on fire, and throw him off the cliff, taking the money and returning home. Golshah refuses to comply with Kamran's request. Kamran then pays him a fee, drops him off, and continues the journey alone. Although the diabolical plan is not carried out, Kamran's mind conjures up a parallel universe where he seems to have executed the sinister scheme and contemplates the continuation of his life after that, making plans accordingly. After the supposed execution of his plan, he meets a woman named Nahid, who appears unconventional. Nahid spends a night at his house, but when he wakes up in the morning, there is no trace of her. Finding Nahid becomes Engineer Kamran's primary goal. In the closing pages of the story, Kamran's car passes through a flock of sheep, hitting a few of them, and eventually collides with a tree, coming to a halt. At that moment, Nahid calls his cell phone and mystically describes his appearance, mentioning that he has shaved his beard and mustache and that she would like to see him. Ultimately, he becomes disillusioned with Nahid as well, finding the pursuit of her futile. At the end of the story, Kamran speaks to his wife Fariba on the phone and tells her that he will arrive in Isfahan around noon.

### **The Novel " World Etiquette"**

"World Etiquette" is a modern novel with faint traces of magical realism, whose narrative arc is built upon the portrayal of social characters. Donya is the name of a recreational complex in Chadegan, where its inhabitants, for various reasons, have fled from their pasts and social lives, seeking refuge there in pursuit of a better and ideal life.

The owner of the complex is an elderly man named Ardavan, who was a torturer for SAVAK (the Iranian intelligence service under the Shah). He lives there with his wife Farimah, Dr. Nooshin's family and their son Koosha, Azhar, Navid, and an Afghan worker named Zamir.

Navid, whose father was martyred under Ardavan's torture, has arrived at the Donya complex after an extensive search and pursuit, awaiting an opportunity for revenge.

However, this tranquility comes to an end with the arrival of Parva. Parva, Navid's former love, has returned from New York after twenty-one years and arrives at the complex precisely when Navid is nowhere to be found.

To locate Navid, Parva seeks help from Lieutenant Ramin Salimi, who was a neighbor of Navid and Parva during their youth. Ramin, who was once in love with Parva and has had three failed marriages, spares no effort in assisting Parva in finding Navid to gain her attention.

After a few days, Navid's body is found, and Ardavan is accused of murdering him. In the end, with the discovery of Navid's writings and memoirs by Lieutenant Salimi, it is proven that Navid committed suicide and staged the scene in a way that would implicate Ardavan, with the intention of seeking revenge. Parva, whose primary goal in finding Navid was to complete her screenplay, leaves Ramin and returns to America once again.

## **3-2. Analysis of the Novels**

### **3-2-1. Restless Etiquette**

#### **A. Individual Deviances**

##### **Violence**

"Violence is one of the basic emotions, like joy, sadness, fear, love, and hatred – an intense reactive emotion that usually manifests physiological symptoms" (Mansour and Dadsetan, 1986: 148).

Although the story oscillates between reality and fantasy, considering that an individual's thoughts primarily reflect their personality (even if they don't translate them into action), traces of violence can be found in the main character's behavior throughout the narrative. "Individuals with neurotic personality traits sometimes commit violent crimes" (Giddens, 1994: 138).

"He poured the gasoline can over Golshah and the seats, emptying the rest on the car floor." He turned the ignition, and the car started...The car slowly moved forward. He went behind the car and started pushing it. The flames from the rear window obscured Golshah from view. As the blazing car plunged into the ravine, he stood watching." (ibid., 77).

"Individuals with antisocial personality disorders have low tolerance thresholds, are easily provoked, and exhibit aggression, with a history of injuring others" (Hamid, 2020: 293-294).

Generally, and at first glance, the main catalyst for the protagonist's violence and aggression seems to be his dissatisfaction with his own performance and the course of his life. He has failed to establish proper and healthy social relationships. The conflict between his worldview and the rules and regulations governing the environment in which he lives leads to inner turmoil. Furthermore, his inability to find an escape or solace contributes to the escalation of violence and the intensity of his situation.

Upon closer examination of his behavior, one can challenge the role of women in shaping his character and seek the roots of his anger in his social relationships rather than attributing it solely to internal and individual factors.

By rewinding and repeatedly playing a pornographic scene involving a woman, Kamran subconsciously seeks revenge against women. "He picked up the remote and rewound the film. The woman moved backward, sucking the blood from her hand, slamming the back of her hand against the rough wall, turning back into the house, saying something to the man lying on the bed, and placing a coffee cup on the mattress" (Yadali, 2007: 64).

From a sociological perspective, the role of values and social patterns in the emergence and manifestation of individual behavior is highly influential and important. In other words, one cannot attribute a behavior entirely to the individual and disregard the contribution of society, institutions, and organizations to the person's actions. "Human behavior acquires a social quality when it is manifestly imbued with intentionality or purpose; that is, when individuals ascribe meaning to their actions and orient their conduct toward that of others" (Weber, 2013: 17).

One could analyze that anger is not merely an individual behavior, but rather a meaningful reaction in response to the actions of others. Therefore, the culture emerging from society creates psychological and social pressures on individuals, and as individuals' trust in society diminishes, aggression and protest manifest themselves in distinct forms. Consequently, Weber's perspective leans towards exonerating individuals and challenging society, as he believes that behaviors oriented toward others carry contagious psychological elements. Nevertheless, Weber's view is conditionally acceptable, as humans possess the freedom of choice to exhibit transformed behaviors and desired reactions, uninfluenced by others, thus breaking the chain of such behaviors. The diverse responses of individuals to similar events corroborate this notion.

### **Withdrawal from Society, Reclusiveness, and Social Alienation**

Since human beings are inherently social creatures, the lack of social relations and withdrawal from society can be considered an unhealthy behavior. The definition of reclusiveness: "Although a clear definition of social isolation does not exist, its common characteristic is the absence of meaningful social networks" (Hortulanus, Machielse, et al., 1994: 73).

Kamran has minimized his connection with the closest people in his life and, under the pretext of a fresh start and the birth of a new self, pays no heed to those around him. "After reading a book about the transition from Peking and Cro-Magnon humans to Neanderthals in prehistoric times, what could he do but close the book, grumble a few ineffective clichés, and head to Somayeh's house and the like. Initially, he thought he was obliged to indulge Fariba in these undoubtedly important and vital matters, just like being forced to attend the memorial service for his wife's cousin's

husband; solely to avoid being the target of petty accusations from the family. And he did oblige, submitting to matters that could undoubtedly be called arduous, until one day when he had no desire to visit Somayeh's place or attend the memorial service for his wife's cousin's husband. With unprecedented firmness, he said, 'No'" (Yadali, 2004: 48). In this book, Kamran searches for his lost identity, or a kind of nostalgia and longing for a return to the past is evident in him. However, this is neither a mystical quest for self-discovery nor a contemplation of existential questions. Only his subconscious has prompted him to read this book and ignore those around him.

In the view of some researchers, social alienation is "a state for individuals who feel that the social system they live in is not fulfilling their needs" (Mousavi, 2011: 23).

"He could not turn back towards Fariba, smile at her, or even hug her, as she had sat on his lap, resting her head on his shoulder" (ibid., 14).

### **Moral Deviations**

According to the story, due to extreme isolation, the character has pushed everyone away and has been unable to control their primal instincts. Their inability to overcome their instincts has limited their relationships to a pathological sexual one.

Sexual deviance can be considered a behavioral disorder and the main character's only way of relating to others in the story. This behavioral disorder caused their need for connection to awaken even at the height of their desire for isolation. "How they wished they could find a cozy corner, lay their head down, and sleep. Sleep until they woke up eighty years old, then due to lung cancer from excessive smoking – which they would have certainly indulged in if awake – they would lay their head back down and this time die. They pushed aside the thought of what Fariba would be doing during their forty-seven years of slumber, preferring not to ponder that other corner filled with all sorts of Faribas." (Yadali, 2004: 33)

Even in the second chapter (Takbal), where there is no trace of the old Kamran and his attempt to change his identity within his intense delusion has succeeded, this issue does not let go of him in a disturbing way. "The girl said: I don't get warm. I'm used to sleeping naked. And she turned her back to him and took off her blouse. Between her shoulder blades was like white marble, spotless and uniform." (ibid, 105)

This issue is so pronounced in him that the behavior of others is also subject to misinterpretation and projection.

"The man crossed the street... sat at a table... ordered a carrot juice and waited... maybe he had a date with his girlfriend, away from his wife's eyes." (ibid, 120)

This disorder goes so far as to project his behavior onto the entire society. "He thought how many girls and boys these days just stare at each other." (ibid, 130)

### **Job Dissatisfaction:**

"Job satisfaction is influenced by organizational factors such as working conditions, the fairness of the reward system, and personality traits that are often stable over time for individuals" (Baron et al., 2014: 806). Kamran's job holds no appeal for him whatsoever. The office's strictness, the employees' lack of commitment and theft created despair for the engineer from every direction. "What are you doing to yourself, man? You got stuck in that ridiculous camp, hanging out with the likes of Seifollah from dawn to dusk, for what? Career advancement can go to hell, you can go to hell, have you even thought about Mrs. Fariba's condition?" (Yadali, 2004: 16)

Social pressures and flawed educational systems divert individuals from careers suited to their innate talents and lead them down the wrong paths. In other words, those who only live according to social standards and defined societal values; social pressures will lay the groundwork for their psychological pressures. "In Max Weber's theory, individuals become small cogs in the machine and lose their individuality, creativity, and freedom" (Kivisto, 2008: 84). "It was rare for Fotouhi to step out of his committed manager persona, with prayer beads in hand and a furrowed brow" (ibid, 18)

### **Lack of Proper Upbringing and Its Impact**

Kamran was not raised by a devout, principled father. One of his favorite pastimes is gambling, which others know him for. "What kind of time is it for going to parties, mother, in this state? He had just returned from Mecca, and we should have gone to visit him. No matter how much I tell this father of yours to sign up so we can go too, he flies off the handle swearing up a storm." (Yadali, 2004: 27)

Kamran's inner desires conflict with the duties imposed on him. He has not accepted the structure of society, especially its religion and faith, as a subculture, while Golshah's religious beliefs dominate him.

"One of the indisputable matters of moral life is precisely this conflict between duties and the conflict between desire and inclination. The moral conscience is infinitely complex and seemingly contradictory, and from this perspective, the set of matters that are presented to man as obligatory and necessary in an assumed civilization are by no means the constituents of a harmonious whole" (Gourwitz, 1979: 25).

### **Superstitious Beliefs**

From Weber's perspective: "The types of action are: rational action oriented toward a purpose, rational action oriented toward a value, emotional action, and finally, traditional action" (Weber, 2007: 28). Based on this classification, paying attention to superstitions and adhering to luck and omens falls under the category of non-rational and traditional actions. "In Max's view, ideas and thoughts are nothing but products of society and the offspring of social and economic events. He believed 'there is a kind of coherence in ideas and social structures that form the

basis for the emergence of these ideas'" (Coser, 1998: 87).

Therefore, superstition is one stage of mental development, and traditional societies that remain at this stage suffer from stagnation and intellectual ossification.

## **B. Social Deviations and Issues**

### **Economic**

**A) Fraud:** The author portrays real estate agents and brokers as honorable and covert scammers who deprive the needy and lower classes of their rights through rhetoric, lies, and deception in order to maximize their own profits from their losses.

After realizing that Kamran is in a hurry to sell his house, Hassan Pour, the real estate agency manager, tries to buy Kamran's house at a low price by bringing in someone posing as a buyer with whom he had previously colluded.

"He whispered in his ear, 'Whatever I sell for over thirty-five is mine?' And he immediately pulled him into the agency, turned to the man: 'Sir, as I told you, this is a newly built house in the best part of the city. Kamran was willing to take thirty-four, even thirty-three for cash. But when Hassan Pour agreed after two days of stalling to pay thirty-four cash and complete the deal right then, he didn't budge and demanded more. He wouldn't take less than thirty-seven. If Hassanpour the wolf was offering thirty-four, it was definitely worth more.' A few minutes later, a neatly dressed man with graying sideburns appeared, holding prayer beads, and Hassan Pour claimed he was a professor at the university of medical sciences. While laughing, he turned to the doctor to confirm his words, but the doctor politely said: 'Inshallah, it will work out.' Those two words from Hassan Pour took the issue to the end. 'Inshallah, sir. Inshallah.' From that moment on, Mr. Doctor became Haji." (ibid, 52-53)

"The stability of behavior based on self-interest is based on the fact that one does not take the interests of others into account, arousing their enmity and hostility, and it is also possible to achieve results different from what was intended, thus creating the possibility of harming one's interests" (Weber, 2013: 86).

Although Hassan Pour (the agency manager) tries to deceive Kamran under the guise of religion, the society in which Kamran lives guides him in understanding the relationship between religion and economics. Kamran's lived experience is of a society that Max Weber had previously penned about in defining and recognizing it. "The relationship between the Protestant ethic and the rise of modern capitalism is not the most important issue, but rather the most important issue has been the ethical legitimation of production and the direction of individuals' needs so that the religious meaning of material production is justified" (Weber, 2017: 76).

Although in the economic interaction between Kamran and the real estate agent, the issue is not production or the ethical legitimation of their economic action, their wearing of masks and giving their approach a religious

color is an example of Weber's theory and view on this subject.

### **b) Inheritance Share:**

In an Islamic society, economic behaviors are expected to be based on the religious principles governing that society. But in many cases, we witness the separation of religion and economics. "No economic ethics has ever been shaped solely by religion. Economic ethics, unlike one's worldviews—which are determined by religious or other intrinsic factors—undoubtedly enjoys a great deal of independence. Religion's determination of one's way of life is only one of the factors determining economic ethics." (Weber, 2003: 304)

In the chapter Takbal, Kamran rents a house whose owner is a greedy old woman who, contrary to convention and the reader's expectation, this time refuses to give her brother his inheritance share.

"The old landlady had said her brother lived on the ground floor, his wife and children died in the war bombing, and he himself hadn't been right in the head for a long time—she pointed to her temple. That witch won't give up her share. She put the key in her pocket, waved her cane in the air. 'She swindled me out of my inheritance with a forged will. Then she took the land where my house was destroyed in the bombing and gave me this place instead.'" (ibid., 84-85)

### **Theft**

"When individuals feel they have been treated unfairly, they take steps to restore equity. These steps range from overt actions like reducing or demanding repayment of their inputs to covert actions like theft or sabotage." (Baron et al., 2014: 722)

In the watershed camp, Engineer Khosravi is someone who, despite being better off financially and in terms of salary than others, is still not satisfied, and it holds no appeal for him. In such a society, the economic situation and job satisfaction of the workers are quite clear, and recurrent thefts in that area are an expected occurrence. "Rahmat came and said they stole the gabion wires." (ibid., 21)

"The most common basis of legitimacy is the belief in the legality of patterns of normative rules and the right of those elevated to authority under such rules to issue commands." (Weber, 1919: 68)

## **2. The Ways of the World**

### **A. Deviances in Individual Behaviors**

#### **Anxiety and Depression**

"Depression: a psychological state of unease characterized by dejection, despair, and fatigue, often accompanied by more or less severe anxiety" (Mansour et al., 1986: 49). A component that manifests itself covertly and overtly in the main and secondary characters of the story. The main cause of depression is an unsuccessful past that individuals

have had. Some characters try to suppress, deny, or forget the past, hence their depression manifests itself as isolation. Many characters, despite constantly trying to escape the past, become anxious at the slightest element that connects them to it. In such circumstances, techniques of denial, social distance, and entertainment give way to sedatives. Although Parva is a powerful and courageous woman, she is completely surrendered to emotional turmoil and the control of past memories, fueling her anxiety and depression. "If only she could leap from night to noon so she wouldn't have to endure the mornings; mornings when the remnants of the night's nightmare, somewhere between sleep and wakefulness, would merge with the anxiety of daily worries. Then that frozen image would come and sit in place of all of them and wouldn't leave. Every morning it would come and grip her throat, and it wouldn't end until she cried for an hour or two." (Yadali, 2021: 33)

"A child who has not experienced a close and loving relationship with their mother suffers from significant personality disorders in later life stages" (Giddens, 1994: 75).

Zamir is an inherently faithful, loving, and committed individual who, after the incident of his sister's murder, is plagued by a guilty conscience that opens the door to nightmares.

"It comes every night, every night. A white bundle of cloth sunken into the soil, right in the center of the circle the villagers have made" (Yadali, 2021: 47).

### **Desire for Solitude and Isolation**

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The main theme of the story is the desire for isolation. Each individual has taken refuge in the Donia complex for some reason, albeit living in their own world of solitude. "Outwardly, they all seemed harmless; like six birds perched on a tree branch, chirping together. Then each one would fly off to its own nest, until tomorrow" (ibid., 64).

This trait is clearly and vividly seen in Navid, as he has been isolated since childhood and even distances himself from the residents of the Donia complex, spending most of his time in a cave outside the city, which is a clichéd representation of the cave of solitude.

"Once his eyes adjusted to the darkness, he saw an area about three-by-three meters like an egg that seemed to have been hollowed out inside and was full of crevices and holes. In one corner of the hollowed-out egg was a sleeping bag, a picnic stove, a flashlight, a plate and cup made of tin, and some odds and ends in a cardboard box. Ramin asked, 'What does Navid come here for?' Eskandar replied, 'Have you ever wanted to escape from the world and people and get lost by yourself for a while?'" (ibid., 96)

### **Suicide**

Navid and Parva are characters who resort to suicide, individuals who are extremely dissatisfied with their

current situation. Their solitude has led to depression, and crossing the line of depression has left them with no choice but suicide. Despite the individual differences between them, and the fact that the cause of their isolation and depression differs, their ultimate destination is the dead end of suicide. "Two days later, when Parva stopped answering any calls, he got worried and called Parham. Parham informed him that the crazy girl had taken a bunch of sedatives and was now in the hospital" (ibid., 140).

"The lack of a reliable social support network can actually increase a person's risk of dying by suicide" (Baron et al., 2014: 774-775).

Although mental disorders and personal problems drive these two individuals towards suicide, their personal reasons and motivations are completely different.

"Behavioral patterns that appear to an observer to have the same or similar characteristics may be based on quite different motives from the point of view of the acting subject. In such cases where the observed behavior has the same outward characteristics, it must be interpreted in radically different ways" (Weber, 2003: 43).

In the death of every human being, values and patterns of living play an important role. Human beings are social creatures; therefore, one cannot generally attribute the cause of a behavior solely to the individual and overlook the role of other institutions. The term "suicide" individualizes the person's act in a way that erases the traces of society and institutions, and attempts to absolve society; but in reality, this is not the case. It is these institutions and the culture arising from society that, through the unequal distribution of power, life opportunities, etc., guide some towards death and others towards living.

### **3-2-3. Social Deviances**

#### **Divorce and Failed Marriages**

Divorce is an issue that has been brought up in various ways in the story. Depending on the type of problems and disagreements between each couple, their method of separation and divorce also differs.

"One of the factors that determines attraction to another person is the similarity of attitudes, beliefs, values, and interests" (Baron et al., 2014: 426).

Ramin has had two failed marriages and is on the verge of separating from his third wife, Gelareh. The existence of their son Pouya does not deter them from this decision. Ramin is always infatuated with his former love, Parva, and this causes the intimacy and understanding and compatibility with anyone else to fade. He is indifferent to resolving family issues and problems, but he is willing to spend time and money to solve the problems of his former love.

"Gelareh opened the door and said, 'Thank you for coming! I didn't know I was sick. When did you know? Do you even know anything about Pourya? The

grocery store on the corner knows Pourya better'" (Yadali, 2021: 58).

On the other hand, Ramin's wife was a vegan, and this difference also greatly exacerbated their problems. "Ramin decided not to give in anymore to get rid of that crappy food. A bunch of vegetables and herbs that had to be forcefully seasoned with sauces that absolutely had to be fat-free, whether boiled or not. These endless squabbles eventually turned into petty grievances and later, problems. Veganism was the least of their problems" (ibid., 57-58).

Parva sought to compensate for the neglect and lack of affection from her mother in Homayoun. But despite all her affection-seeking, she found herself trapped in abandonment.

The reasons for the doctor's and Nooshin's divorce are among the rare and thought-provoking cases.

#### **Incongruence with Culture**

"Our personality and outlook are profoundly influenced by the society in which each of us happens to live. At the same time, in our everyday behavior, we actively re-create and reshape the cultural and social backgrounds against which our activities take place" (Giddens, 1994: 31).

One of the issues that fueled the separation between Ramin and Gelareh was Gelareh's veganism. Veganism itself is not considered a deviance, and in many societies, it may even be an admirable behavior. However, considering the culture of the society in which this couple lives and Ramin's non-acceptance of Gelareh's unconventionality, this behavior could be classified as a moral deviance.

"Behavior that is consistent with the norms of a particular subculture is considered deviant outside of that subculture. The psychological makeup of individuals who are unconventional has many similarities with that of a highly cohesive criminal gang" (ibid.: 139).

#### **Superstitions**

The culture of Sargeant Doosti's wife's society and the society Parva lived in (New York) influences their approach towards superstitious matters. Therefore, superstitious issues seem ridiculous to Parvaneh.

Throughout the novel, superstitions have no place in society except among a handful of people, and they have almost faded away. Sargeant Doosti's wife, who lives in a very traditional society, also has a traditional and superstitious view on many issues. However, Parva is a worldly and completely realistic woman who has experienced life outside the country and cannot tolerate discussions about superstitions.

"Sargeant Doosti was about to kill himself. According to Ramin, he had prepared everything. A few local dishes and a colorful spread... Parva's attention was on the patterns of the rugs and jaajims hanging on the walls and on the floor, and a beautiful rifle mounted on



the wall... [Sargeant Doosti's wife]: 'Why don't you have children? Which one of you is impotent?'... She gave the names of a few prayer writers, fortune-tellers, etc." (Yadali, 2021: 38). Elsewhere in the story, superstitions appear in a more modern and acceptable form for contemporary society.

### **Punishment**

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Zamir lives in a country governed by Islamic laws. His sister was sentenced to stoning, and to save her from prolonged torture in the execution grounds, he abruptly shot her dead with a barrage of bullets. Now, according to another law of the same society, he has been sentenced to execution. "He pulled the trigger and fired a barrage until a red trail of blood ran down that white cloth, and the girl no longer cried out, 'Brother, put me out of my misery.' If only she had stayed to be executed. If only she hadn't fled" (ibid., 56). Social determinisms have deprived Zamir of the freedom to make the right decision.

Therefore, the transformation of criminal reactions and punishments is directly related to the changing patterns of political power in societies.

According to Weber, the desirable outcome of coercion or threat ultimately depends on power relations, not moral legitimacy, even if one believes that objective criteria can be discovered to prove such legitimacy (Weber, 2003: 382).

Although Weber believes that bureaucratic societies benefit the most from relying on and adhering to rationality, thereby strengthening their authority, traditional societies (whose power structure is based on violence and tribal values) use religious statements instrumentally to sanctify and legitimize their violent behaviors. With this irrational method, they strive to perpetuate and consolidate their power. This form of authority, due to its disregard for public opinion, leads to the formation of societal resistance and is doomed to failure. In fact, the preservation of such powers is only possible within a limited time frame.

### **The Dominance of Religious Matters over Culture**

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Part of the story's setting relates to the post-revolutionary period. A society adhering to religious matters, where the imposed war and the ensuing situation made the insistence of the authorities on promoting virtue and preventing vice more serious in terms of fully observing Islamic laws. In such a society, friendly relations between girls and boys are considered a crime punishable at the very least by detention and having to sign a pledge. Parva and Ramin are forced to return home late due to matters related to the young cinema, and the conditions of that society, while questioning their religious beliefs, obligate them to observe laws specific to that society. In an Islamic society, just a few years after the revolution, the martyrdom of devout youths makes commitment to Islamic principles one of the most

essential requirements of that society, sometimes leading to a change in perspective towards scientific and cultural issues.

"May 15, 1987: Parva was upset all week. She didn't eat, didn't go to school, argued, and asked this person and that to intervene; but Hajiyeh wasn't willing to overlook the impurity of cinema. A girl and a singer? Nonou says Hajiyeh is afraid of what the neighbors will say. She says with what face will she then spread Abolfazl's tablecloth and hold Ghasem's rowzeh, especially in these times when there's a martyr's funeral procession every day" (ibid., 155).

"One of the factors influencing social factors is the factor of belief. Weber believes that religious beliefs play a role in bringing about social change. Weber emphasizes that religious beliefs often play an instigating role in exerting pressure for social change" (Giddens, 1994: 688-699).

### **CONCLUSION**

The novel "Restless Etiquette" begins with an inner turmoil, an anxiety and restlessness that leads to dissatisfaction and undesirable collective behaviors and social deviance. The main character of the story (Engineer Kamran) responds to his inner turmoils and takes a path outside the realm of social and moral laws, one in which he solely bases it on his own satisfaction. However, even on this path, peace and satisfaction remain unattainable for him. Internal factors have led him to a world of bewilderment. The sudden accident is a jolt that brings him to a satisfactory level of awareness and consciousness, leading him to retrace his steps. In Adab-e Donya as well, what drives everyone, including the manager of the Donya complex (Ardavan), Dr. Nooshin, Azar, and Zamir, to that place is the search for the self, the first step of which is to leave their physical location. However, alongside abandoning their previous location, the characters have also left their past behind, and only a halo of the past remains with them.

In "Earthly Forgiveness", the prison is a space where everyone clings to whatever they can to attain freedom and does not believe in the prison of their own mind. Only the imprisoned writer, as an eyewitness, hears the story of each individual and takes them as a lesson for himself.

From the behavioral analysis of the characters in the three selected works of Yaghoub Yadali, we can conclude:

1- Many of the individual actions of the characters in the literary world are a true reflection of human behavior in the real world. Lack of self-knowledge, dissatisfaction with life, and the search for peace have given the characters of these three works a similar form.

2- The nature of human interactions and relationships, in line with the structure of modern society, is on the rise and has taken on a new form. The characters of these works unwittingly fall into traps that have been pre-designed. In fact, social determinisms can lay the groundwork for some individual disorders. They

become entangled in disorders that also afflict healthy individuals in society. The literary creations of contemporary writers, and here specifically Yaghoub Yadali, are as complex and intricate as the intricacies and frequency of individual and social issues and problems facing modern humans. Therefore, Yadali has attempted to distance himself from uniform, formulaic, and clichéd writing by employing modern storytelling techniques and tricks, and to succeed in persuading the contemporary audience.

3- Yadali has been able to shed light on the role of negative actors in the unrest and disorder of societies by portraying the adverse effects and consequences of their behavior.

In "Restless Etiquette", more than challenging social problems, the author highlights the role of desperate and ungrateful individuals in creating social problems and disrupting the order of society. This individualism in the story has overshadowed Gurvitch's theory of social determinisms.

4- Since the phenomenon of objectification of humans is one of the problems of modern societies and the technological age, it casts its shadow over family, social, economic, and other institutions. Consequently, it makes the desire for isolation and self-alienation inseparable traits of modern humans. The result and outcome of this situation are behavioral disorders, which we also encounter in Yadali's works.

5- The behavioral disorders of the actors, whether covert or overt, mild or severe, as manifested in these works, pave the way for delinquency, disruption of social order, and the emergence of problems for society, affecting both healthy and unhealthy individuals.

6- In Yadali's works, adaptation to society and social institutions is possible only if the laws governing society are aligned and harmonious with the goals and values of individuals. In *Adab-e Donya*, the lack of congruence between individual values and societal culture leads to the emergence of individual problems, which is consistent with Georges Gurvitch's theory of social determinisms.

7- According to Weber, social behavioral disorders such as private property and embezzlement lead to inequality among social classes, which Yadali alludes to in a very veiled and indirect manner in the characterization of his stories.

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