



## A Sociological Study of the Vow and Obstacles of Social Responsibility and Participation of Actors in Financial Vows

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### Extended Abstract

From a sociological perspective Financial vows are Socio-economic, participatory, and community-based actions that have the potential to empower vulnerable groups and address poverty, given the current conditions of our society. Accordingly, the purpose of the present study is to describe and interpret the meaning of the vow phenomenon from the perspective of the actors, the reasons for the actors to choose the methods of vow, and finally to discover the barriers to social responsibility and participation of the actors. Using qualitative approach and thematic analysis method and using semi-structured and narrative interviews, data were collected from 18 participants in Mashhad. According to the findings, the participants were divided into conscious and semi-conscious groups in terms of interpreting the meaning of the vow. By comparing the action of the two groups, it is recognized that the type of action of the conscious participants is more rationally focused on the purpose or value and that they feel more responsible and perform their social and participatory roles. The type of action of the subconscious participants is often emotionally focused on the goal or value and chooses individual non-attitudinal methods.

*Keywords:* financial vow, social responsibility, social participation

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## INTRODUCTION

Vow means that one commits oneself to God in order to do something good or to do something bad. The vow has existed for a long time and in every age, it has been manifested in various forms and methods and together with its symbolic meanings, it induces special intentions and patterns of action (Khomeini, Volume II, 2008, 124; Sadeghi et al., 2012, 18, 19). Vowing in our society is a repetitive action in all walks of life that involves spending a lot of money (Lotfi Qahrmanloo et al., 2012, 5; Sadeghi et al., 2012, 21, 22, 23). The first subject to be addressed in this article is that financial vows, despite their positive motivations, are now largely individual, without collective programs, with a small and scattered social scope. This can lead to a scattered and low-impact distribution of vow financial resources. As a result, one of the most important functions of financial vows, which is a kind of charity, namely redistribution of wealth in society and the fight against poverty, has been significantly reduced in practice.

Another subject with votive offerings is social responsibility. In other words, the level of imagination and attitude of activists regarding the orientation of vows based on social responsibilities such as poverty alleviation, protection of vulnerable groups, etc. have also been examined and in the absence of this type of responsibility, the barriers to it will be studied from the perspective of the participants. Social responsibility, on the other hand, is directly related to teamwork and participatory activities. Therefore, if the individual vows of the activists become group vows, which pursue a specific goal or objectives, such as building a workshop for employment, both the positive functions of the vow will be increased and we will face increasing participatory activities for public good and sustainable development. so, participants' perspectives on participation in group financial vows and its barriers are also explored.

## PURPOSE

Attracting funds and directing and managing them is one of the most important factors affecting development. There is a pressing need for domestic and foreign investment in various economic, social and cultural sectors. The lack of foreign investment has made the importance of attracting all domestic capital available for investment based on development prospects. As a result, the high volume of economic resources used in financial ventures cannot be ignored: 1. The main purpose is to find barriers that lead to a lack of social responsibility and the social participation of some of those who are not; 2. Examine the vow process in order to discover the value system or systems that actors direct their vow action on; 3. Find the types of actions we consider in Weber's theory of action, based on the methods of the actors' actions and compare them with each other.

## **METHODOLOGY**

In this study, we had to choose a flexible method that would enable us, in addition to measuring the actors' awareness of the vow. In examining the vetting process and the barriers to participation and stakeholder accountability in participatory financial ventures, induction and wherever necessary were used. Accordingly, a thematic analysis method whose main characteristic is flexibility (Brown & Clark, 2006) was chosen. Using a qualitative approach, Thematic analysis method and semi-structured and narrative interviews. data were collected from 18 participants in Holy Mashhad.

## **RESULT**

Findings show that participants are divided into conscious and semi-conscious groups in terms of interpreting vow meaning. By comparing the action of the two groups, it is clear that the type of action of the more rational conscious participants was focused on the purpose or value, and they feel more responsible and their financial vows are social and participatory.

## **DISCUSSION**

We are now living in a period where our country is facing many socio-economic issues such as poverty and unemployment. Population growth, irregular migrations, the spread of suburbs, working children, and more, especially in large cities such as Mashhad, have put actors in a more difficult position to meet their various needs. In such a situation, actors are more likely to prefer individual interests to collective interests. As such, we will face a vicious circle of unresolved issues that will ultimately put the social environment at great risk. Vow is also no exception, and if vows, and especially financial vows, are oriented towards participation in the public good, such as poverty alleviation, they will also have a collective benefit.

## **CONCLUSION**

The findings suggest that in the process of socialization, individuals are exposed to a variety of vow-based value systems by being in the family environment and then larger social groups. But they internalize only those values that touch and reward them through action or rituals. Therefore, non-traditional methods of transmission are passed down from generation to generation and are used without revision or rethinking.

Based on the results, the barriers to accountability and social participation of actors are presented in two figures:



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Abstract

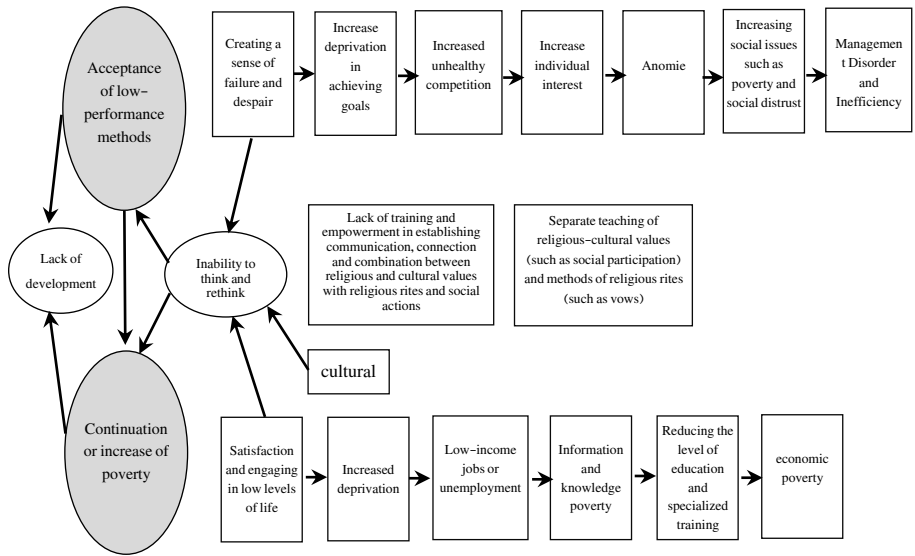


Exhibit 1. Inference model of the process of influencing educational, managerial, cultural and economic barriers in the development cycle

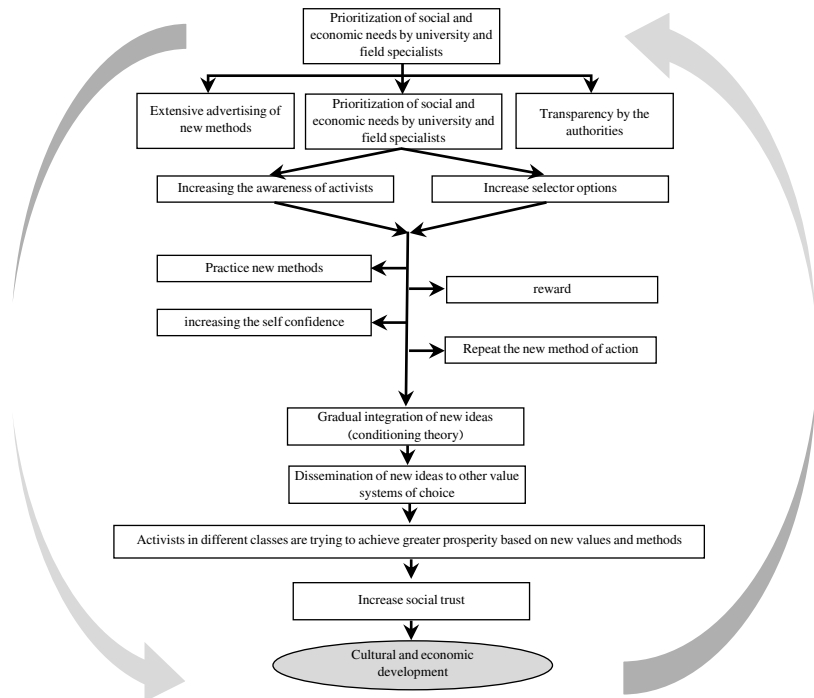


Exhibit 2. The inferential model of cultural development economic

**NOVELTY**

In the search for vowel research, there has been no sociological definition of the vowel phenomenon exploring the obstacle to participation and responsibility in religious communal rituals.



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