

Iran and the Challenges of Cultural and Language in the Age of Globalization:

A Survey in Ardabil City

L'IRAN ET LES DÉFIS DE LA DIVERSITÉ CULTURELLE ET LINGUISTIQUE DANS L'ÈRE DE LA MONDIALISATION:

UNE ENQUÊTE DANS LA VILLE D'ARDABIL

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Abstract: Culture and linguistic Diversity is one of fundamental features in human societies. This diversity in one hand encompasses Preservation and Propagation Culture existing and in the other hand accepting against other cultures. Today we are faced with globalization and within its attention to issues with culture and language changes and developments facing. In the globalization environment, Cultures with interaction and communication with each other and the impact and positive mutual regret, they can grow better. The right culture and native language, having the right to education and access to media in their language and culture preservation of human heritage, such cases are striking. Iran, a country of long and multi-ethnic² diversity, language and religion³ is evident in it. Today in the atmosphere of globalization all of issues are changing. Democratic countries largely provide areas for cultural survival and development but in Iran Persian language is the only official language and other ethnic groups are deprived of respect. Lack of attention to cultures and non-Persian languages⁴ and the same race and languages of the Iranian border provinces with most neighboring countries, the increasing tendency of people to cross-border and overseas media have made cultural and linguistic challenges in Iran. This article is result of a research in relation to ethnic, cultural and linguistic diversity and are issues and challenges arising from them.

Key words: Globalization; Culture Diversity; Language Diversity; Media; Iran's Ethnic

Resumé La culture et la diversité linguistique est l'une des caractéristiques fondamentales des sociétés humaines. Cette diversité englobe d'une part la préservation et la propagation de la culture existante et d'autre part elle est contre l'acceptation des autres cultures. Aujourd'hui nous sommes confrontés à la mondialisation et nous devons faire attention aux problèmes de changements et développements culturels et linguistiques. Dans un environnement de mondialisation, les différentes cultures peuvent mieux se développer avec l'interaction, la communication, l'impact positif et le regret mutuel entre elles. Il y a des cas frappants de la bonne culture et la langue maternelle qui ont le

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² In Iran there are some ethnics: Turk, Persian, lore, Gilak, Kurd, Armani, Mazani, Arab, Asuri, Turkmen, etc. each of them has special culture and language.

³ Islam (Shia and Sonny), zoro, judish, Christian, etc.

⁴ In Iran news and information is transferred through Persian language and culture to other subcultures. For example all books on Iran's Turkish region are in Persian, and with regard to the high proportion of Azerbaijanis in Iran (more than 20 percent of Iran's total population), even senior media officials in Ardabil express surprise that there is no communicational tools, like newspaper, radio or TV in Turkish language and over 70 percent of the provincial (local) Iranian television programs in Azerbaijan are in Persian.

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droit à l'éducation et l'accès aux médias pour la préservation de langue et de la culture du patrimoine humain. C'est évident en Iran, un pays de longue histoire, de diversité multi-ethnique, linguistique et religieuse. Aujourd'hui dans une atmosphère de mondialisation; tous les problèmes sont en évolution. Les pays démocratiques peuvent offrir des zones vagues pour la survie et le développement culturel, mais en Iran la langue persane est la seule langue officielle et les autres groupes ethniques sont privés de respect. Le manque d'attention aux cultures et aux langues non persanes dans les provinces frontalières iraniennes avec la plupart des pays voisins et la tendance croissante de la population de choisir les médias transfrontaliers et étrangers de ces pays qui utilisent la même langue que ces groupes d'Iraniens a fait des défis culturels et linguistiques en Iran. Cet article est le résultat d'une recherche en matière de diversité ethnique, culturelle et linguistique et des enjeux et défis qui en découlent.

Mots-clés: Mondialisation; Diversité Culturelle; Diversité Linguistique; MÉDIAs; ÉTHNIQUES En Iran

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INTRODUCTION

The phenomenon of globalization is multidimensional and Solar System. Today, under the process of globalization, goods, capital, people, science, crime, fashion, beliefs, etc easily pass through the Border States. Overseas media, international organizations, social movements have developed in almost all areas, the field of sexual to the field of science. All aspects of globalization is uneven and it is different from continent to other continents, from regional to another area, from ethnic to ethnic and even varies from city to city, but any places in this world is influenced by globalization processes.

For globalization there is a certain power of geometry in which some people, cultures, organizations and countries influence and the rest are affected more. In a world where nearly ten thousand human communities within the more than two hundred countries can coexist, this diversity means that all individuals and groups benefit in order of their cultural rights based on human rights and fundamental freedoms. Activity equal to all cultures can be synchronized with the others and there is no discrimination and inequality. On the other hand, although human societies in many cultural features are Commonalities but deep cultural differences between them shows their comparison differences. This diversity and plurality should behave and be protected such as the common heritage of humanity and the rich treasures of experience, wisdom and behavior of all human beings. This principle means respecting cultures, both within a country and between ethnic relations and relations between the countries is a very important. In this context, the right culture, media, education, religious ceremonies, the right to cultural life, etc is including significant cases. Contemporary globalization has created a situation that the civilizations of nations and regions, indigenous and native people will require more and more up to date for their own identities. This order required that globalization as an opportunity for developing countries and multi-cultural countries efforts are seeking to be offered more than their culture in the international community.

During these approaches, countries that are culturally diverse countries are different with one single nationality or culture and therefore have different conditions in the face of globalization. While in the arena of globalization global events occur, within a country as multicultural, events takes place in the cultural encounter and interaction between ethnic groups. These events because of interference of state in issues and advance goals of one single language and culture can be enormous challenges for the country.

Countries that are multicultural and multi-ethnic, each ethnic has certain culture, language and customs. Despite such challenges and conditions has created problems for government. For example, the official language in multilingual and multicultural country of Iran is Farsi language from an ethnic Iranian tribe's make up and none of the other ethnic cultures and their language is recognized as official, so that, schools, universities, offices, media, etc is Persian language and all nations are forced to use it.

Considering the challenges that globalization has brought with itself and cultural diversity in multicultural countries under consideration is to try to this article on cultural and linguistic challenges in Iran and the people consider who Turks in the city of Ardabil are. So an important issue in this article that we pay is that a single language and cultural policies of Iran's government makes what issues among the relatives.

RESEARCH QUESTIONS

1. What are Iran cultural challenges of globalization facing?

2. How are having ethnics of educational facilities to strengthen the language and culture in Iran?
3. How are having ethnics of media facilities in Iran?
4. Whether attending to culture and language of ethnics by The government will cause to Reinforcement of Iran in the world?

HYPOTHESIS

1. Respect and attention to ethnics' culture in Iran cause to respect other countries culture.
2. It seems that Iranian ethnics are restricted from educational facilities to culture and language reinforcement.
3. In the media in order to consolidate and strengthen the Persian language, they have less attention to other ethnic groups.
4. Reinforcement of Iran government to ethnics' culture and language cause to strengthen of the country in the world.

THE THEORETICAL APPROACHES

As globalization for countries and especially developing countries, is binding and challenge problems for, also they can create opportunities. In today's world capitalist ownership of advanced tools for states, necessarily mean they are not the dominant culture. Today, essentially it is impossible to be silent comfort. Others who could not speak yet, have found power to speak. "World Wide world, the different forms of diversity will endure. First, the World Wide number of actors in the public domain has increased. In politics, power centers and the diversity of global actors are numerous. In culture, norms due to non-western common sense have some cultural significance. The second that the World Wide Meta - narration, modernization made to undermine the pro-chance people have different ways to search the truth to (Rajai, 2002). Today many of the values that could be decisive to win came under question. Indigenous and local concerns can find domains that become restricted to the past and its norms and values are transferred to other communities. "Margin" only confirms the listener into the values and concerns; "center" is not the way that postmodern thought principally there something called the Center. From the postmodern to modern auditing, anti-elitism, anti-authoritarianism, self-distribution, open structures of production, batch, uncertain vs. modernist orientation is tested.

Arnold Joseph Toynbee believes that globalization is not as cultural hegemony transcendental excerpts, but it is from different parts of the cultural phenomenon that cultural identities as sources of human societies explain the new partnership brings global culture and globalization in multiple admissions gives direction. All changes regarding where the concept of globalization is, Anthony Giddens said: This thing spread over Western installations around the world in which cultures have been petty, globalization is a process of developing the non-uniform breaks to pieces and yet coordinate makes new forms of interdependence are created where the "others" do not exist. (Mowlana, 2006)

In contrast, critics of the process of globalization of culture, globalization leads to cultural integration of developing countries and their cultural patterns will be transformed. Due to language differences, religious and ethnic communities and excellence in economic and cultural patterns of the dominant cultures of the West retail multi-ethnic states may break many third world countries lead. (Hennerz, 1998) They also believe the reality is even attempt to match the various interpretations of culture and cultural phenomena in multiple areas of the western world's most terrible show gap between cultures to show the cultural convergence can never create the world through culture, but you can only depth realized the gap between cultures. (Tulani, 2000).

NATIONALISM AND GLOBALIZATION

With the fall of the Soviet and East Bloc collapse and expire bipolar world era, and finishing with ideological differences within the Cold War; the world into a new international system has been at the head of these changes can be opposed to naming the two streams: the growth of nationalism versus globalization.

Ethnic conflict in former Yugoslavia between the Croatian, Bosnian and Serbs, division of Czechoslovakia, falling empire of the Soviet Union and subsequent ethnic divisions, the Baltic states and even the invasion of Russia and Armenia to Qarabaq in Azerbaijan and Europe insist significant sections of people West, like Britain, France and Norway for obligations adopted political, economic and military community towards Western Europe, all this are showing the importance of ethnic and national identities.

In fact the end of the Cold War, ideological differences that often separate nations was eliminated, the unity of the two German samples Supreme National Solidarity and the higher level, communities divided East and West can now more comforted and less misunderstanding unite with each other, religious groups, linguistic and national links can now be

shared with each other before the dispute was prevented superpowers. The cultural barrier was the Berlin Wall and the collapse of ideology, the emergence of nationalism gave promising. (Mowlana, 2006)

Globalization not only the common identity of all nations, but nations and groups are targeted and that should lead to restrictions for behavior and performance of globalization imposed. In the process of globalization should be creative diversity offered to move and aim, is that the world moves towards a form of tolerance and mutual respect between both countries to maintain.

In this regard, UNESCO recommendations, which include:

- 1- Strategies for promoting cultural heritage enthusiasts to make motives in world culture.
- 2- Create a competition culture through the international communication system
- 3 - Create unit for media rights
- 4 - Preserving and protecting cultural and human rights
- 5 - Promoting global high moral values
- 6 - Revolves around adding people "nations"
- 7 - To accept the culture as the foundation and development of the Global Initiative to strengthen the development of cultural diversity (Vienna, 1997).

CULTURAL DIVERSITY IN SOCIETIES

Aristotle has resembled the society to a colorful cloth. In every country, beside public culture there are also some other culture which are mainly local or belong to a special race. In spite of having some common grounds, in some cases, with the dominant culture of the society they are, however, different in content and form of the cultural elements. In defining national culture, Eliot (2000) believes that it is consisting of numerous local cultures which they also consists of several minor cultures by themselves.

Kendal (2000) take the cultural diversity as a broad spectrum of cultural difference within the nations and believes that this diversity among the countries maybe the result of natural and geographical conditions (climate and geography) or social conditions like the level of technology demographic structure such as culture and etc.

At the discussion related to the cultural diversity factors such as ideology, geopolitical conditions, demographical condition and some other factors are effective, Orbeh in his reasoning about the exchange between racial groups and the members of dominant group emphasizes 3 goals: 1. Assimilation: which refers to the changing and becoming apart of common and dominant culture. 2. Unification: it is like to the time when one wants to make others to accept his racial culture. 3. Separation. For example non-acceptance and making common relationships with the members of the group (guddykunest, Nishida, 2001), the conditions and group types which are described by Orbeh, are also considered by Giddenz for the subject of racial transformation in American society. They are in three following models: in the first model which he described as "resemblance"; the migrants forget their manners and customs and from their manners with the values and norms of majority in society. In the second model called "combination" the migrants customs are mixed with the dominant values and form a new and complete cultural pattern. His third model which is called "cultural diversification" is more suitable according to Giddenz. In this model all minor cultures are recognized equally.

Giddenz believe that in most communities, the government policy is in the direction of making resemblance but the leaders of minority groups resist against this policy and emphasize the cultural diversification. He predicts that the most possible direction will be the combination of these three models in which one component, i.e. diversification, is more emphasized than before (Giddenz, 1989).

Therefore it must be accepted that nowadays in spite of third world's governments tendency there is no legend called one nation and culture in the communities and all governments must accept the cultural diversity. Today the governments must plan seriously and adopt a practical positions and this needs the supports of strong and compatible theories.

THE UNIVERSAL DECLARATION OF TOLERANCE (CULTURAL DIVERSIFICATION)

On 18 December 1992 the General Assembly of the United Nations approved "Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities". The rights include the right to having special culture; the right to perform religious ceremonies; the right to use the mother tongue; the right of active participation in

religious, social, racial and economic and other public activities; and the right or minority groups to make decisions about their own affairs (Heyat, 2001).

The United Nations Educational, Scientific and Cultural Organization (UNESCO), at its 28th general conference in November 1995, highlighted the importance of emphasis on cultural diversity and accepting the other cultures. The principles stated by UNESCO included:

Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values.

Tolerance is to be exercised by individuals, groups and States.

Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are.

It also means that one's views are not to be imposed on others.

It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family to contribute to the prevention and elimination of all forms of discrimination based on racial, national or ethnic origin, language, religion or belief;

To consolidate cultural pluralism in multicultural societies by organizing international exchanges of experience in this field, by giving fresh impetus to multilingualism (particularly in education and teacher training) and by fostering forms of cultural expression of minorities and indigenous peoples (within the framework of the International Decade of the World's Indigenous People);

To create through intercultural projects new opportunities for dialogue and exchange between cultural areas (Paris, 1995).

METHODS

A method used in this study is a descriptive survey. In this way the questionnaire designed and its validity and reliability process was confirmed. Kind of formal validity and reliability using Cronbach's formula was 76 percent. Statistical Society is the city of Ardabil and Cochran formula showed sample of 400. Sample through a proportional cluster sampling was chosen so that the population of Ardabil divided into three regions and compared the rate of population questionnaire was devoted. Analyses of data obtained interviews with the people of Ardabil are presented as descriptive tables.

RESULTS

Access to People's ideas and opinions towards cultural and linguistic diversity issues with regard to regional political and strategic position and security looking of government about Ardabil province, hardships faced was that people in some conservative opinions are expressed. However, the results indicate that there aren't cultural and linguistic proper conditions in Ardabil province. Most respondents believe that the indigenous language and culture is endangered due to imposition of Persian language in schools, media, offices, universities, etc and people not to allow use of Turkish in official circles.

In this article, only the tables directly related to the research questions are to be paid. The results show that 85.5 percent of respondents believe that Iran in the face of globalization, in terms of cultural conditions will be worse and 9.2 percent believe that situation of Iran will be better. Also 3 percent said that it will no matter and 2.3 percent did not comment (Table 1). 35.7 percent of respondents do quiet agree that in schools and universities, native language and culture should be taken into consideration and 53.5 percent agreed with that. 9.3 percent don't have any idea and 1.5 percent of respondent are disagree. In deed the Persian language is as language of schools and universities and this is causing the ethnic crisis, and then political (Table 2). Topics in the media, 38 percent of Ardebil people expressed the media attention to language and culture of ethnic groups is less and 11.5 percent state it with very low. 35.8 percent believe that media attention to the ethnic culture and language are enough and 8.7 percent believe that media in Iran attend very much. Also 6 percent say attention to ethnics in Iran by media is zero (Table 3).

Most people believe that the attention of Iranian government to the ethnic culture and language is not enough. So that 66.8 percent of respondents said the government does not care the Turkish language and culture and 13 percent of respondent confirm "very low". But only 14.5 percent believed in the value of ethnic cultures is given (Table 4). Strengthen the Persian language and culture in non-Persian regions is a case that ethnics residing in Iran are unhappy about the Persian language and they declare that strengthen is a policy against the Iranian ethnics culture and language. In this study, 72.75 percent of respondents believe that Persian culture and language by the government promote on other nations and wants to make weakness their language and culture, 19 percent also are quiet agree, while only 3.2 percent of respondents believed that the Iranian government does not promote Persian Language. Also 5 percent had not idea about that (Table 5). Finally, the question about the ethnic culture and language to strengthen Iran's global are asked from respondents. The results showed that 97.5 percent believe that if the language and culture of ethnic groups strengthen by the government the Iranian regime in the face of globalization will be in a better position. For this 56 percent said with quiet agree and 41.5 percent were agreed. Only 1 percent said the category of disagree and quiet disagree. Also 1.25 percent had no idea (Table 6).

Table 1: Frequency Distribution of Respondents Based on Their Comments towards the Situation in Iran in the Face of Globalization

Row	Category	Frequency	Percent
1	Will be better	37	9.2
2	Will be worse	342	85.5
3	Will not matter	12	3
4	No comment	9	2.3
	Total	400	100

Table 2: Frequency Distribution of Respondents Based on Their Comments in Regard to Use Ethnic Language as Education Language in Schools and Universities

Row	Category	Frequency	Percent
1	Quiet Agree	143	35.7
2	Agree	214	53.5
3	Without Idea	37	9.3
4	Disagree	6	1.5
5	Quiet Disagree	0	0
	Total	400	100

Table 3: Frequency Distribution of Respondents Based on Their Comments in Regard to Media Attention for Culture and Language of Ethnic

Row	Category	Frequency	Percent
1	Very Much	35	8.7
2	Much	143	35.8
3	Low	152	38
4	Very Low	46	11.5
5	Not At All	24	6
	Total	400	100

Table 4: Frequency Distribution of Respondents Based on Their Comments in Regard to Give Value from Government to Ethnic Culture and Language

Row	Category	Frequency	Percent
1	Very Much	12	3
2	Much	46	11.5
3	Low	267	66.8
4	Very Low	52	13
5	Not At All	23	5.7
	Total	400	100

Table 5: Frequency Distribution of Respondents Based on Their Comments to Strengthen the Persian Language and Culture by the Government against the Ethnic

Row	Category	Frequency	Percent
1	Quiet Agree	76	19
2	Agree	291	72.75
3	Without Idea	20	5
4	Disagree	12	3
5	Quiet Disagree	1	0.25
	Total	400	100

Table 6: Frequency Distribution of Respondents According to Their View that Attention of the Iranian Government Cause to Strengthen of Iran in the World

Row	Category	Frequency	Percent
1	Quiet Agree	224	56
2	Agree	166	41.5
3	Without Idea	5	1.25
4	Disagree	3	0.75
5	Quiet Disagree	2	0.5
	Total	400	100

DISCUSSION

Globalization that has realized by the increasing development of the world and new technologies such as the media has led to aware people from their culture and find more information. Despite the media, education, tourism, etc has caused people thought to maintain their cultural heritage. However in such circumstances when a government wants to replace the culture of a people to other cultures, what can happen, unspeaking clear that another tribes will react against it. So accepting of the unity along with multiplicity by the government, can be reduce cultural and even political challenges and neutralize crises due to them. Due to non-Persian ethnic culture and language signs in respect to all Iranian. One single language and cultural policy in multi-cultural society can be a lot of costs that result was not good. Experiences in soviet, chequeslavaki, Yugoslavia, etc are signs of crises that resulted to separate them to some countries.

MULTICULTURAL SINGS IN IRAN

In regard to signs of cultures and ethnicities can be seen there, including Article 15 in which the constitution is a Persian language and official language alongside the use of ethnic languages is free. Also create channels in which the provincial language and culture of ethnic groups are more attention. For example, in Ardabil Province Sabalan channel broadcast 50 percent of programs in Turkish.

The channel plans to further cultural and indigenous issues are highlighted. Teaching Turkish language and literature courses at universities predominantly in other Turks provinces is that the Iranian government is currently doing. Although the Iranian government in cases where the ethnics is noted but the reality is that this has been less attention than they should be considered. As the results show that in the city of Ardabil, people from cultural and linguistic policies of government are not satisfied and believe that government policies are against the ethnic language and culture of Iran. These policies caused to be strengthened in Persian culture and language, but other ethnic groups are low.

UNESCO World Day on 21 February has named the native language. Naming the Day General Conference of UNESCO in 1999 to help the linguistic and cultural diversity has been. UN General Assembly also due to its great importance, in 2008 declared the International Year of Languages.

Renowned French author Alphonse Dude soot in the story "The Last Lesson" in expressive sentences and alarming, emphasizes the importance of native language. A few sentences of this story, considers: "... Now the people that force us to overcome, have the right to blame us and say:" How do you claim that you're free and independent ethnic and now that you can not read and write with your language? "

... Our language is one of the best and sweetest language in the world and the language we have is our label of culture and we never forget it because when the enemy becomes a captive and ethnic subjugation and defeat the alien shall, until will still preserve their language, as someone who is in his jail keys be lost

Native language is a column that often the moment when humans breathe the first breath, make their character based on that they sustain. The language throughout is what life is associated with human and native language, for ideological self respect, history and culture, so no language is not without history.

As the matter of fact, Iran's government should pay attention all native and local languages and respect them. In Iran, Persian language is official and in every place e.g. schools, universities, offices, etc every body force to use Persian. The surface foe ethnic languages like Turkish is restricted and with a local channel that 50 percent of programs are in Persian and other 50 is Turkish, or mentioning in the article of constitution to use Turkish officially Who never has not fared, Although signs of attention to ethnic groups, but this situation will lead to loss of language and culture ethnics in Iran. But Iranian ethnic minorities in the past few years have been prowling for keeping their culture and language as human heritage have announced their dissatisfaction to the Iranian government. Even in some cases because ethnic activists protest for government culture and language policies and some of them have gone to jail that has caused ethnic people are more dissatisfied.

CONCLUSION

Every country in the era of globalization tries to create more opportunities for themselves and will enter areas of comparative advantage is higher. In this era, it is the opportunity of having various aspects. In globalization, a country that takes more interest in more effort to be practical and theoretical fields. We can not wait to waste challenges, and to convert opportunities without any actions. Coping with threats, we should remedy.

The researches (Sepehri, 2007, Ghaffarzadegan, 2001, Nabaei, 2000, Panabadi, 1996) on language and culture took place in the media shows is that most people expect the government of Iran to the culture and language more attention to other ethnic groups. Persian language only official language, educational language in schools and universities only in Persian, All broadcast network programs in Iran in Farsi, documentation of all the agencies, offices, institutions, etc in Persian language Has caused people of Turks, Lors, Baluchis, Arabs, Turkmen, etc cannot maintain and protect their culture and language. Reasons for this has caused to promote Thinking of a single language and single monologue and Iranian peoples have no means to maintain and strengthen their culture and to arise on their minds the question, whether the Iranian government want to remove and eliminate ethnics' culture and languages and has alternative policies of Persian culture in all provinces of Iran. The study results show that people of Ardabil have such a feeling. So giving cultural and linguistic rights, media broadcasts with ethnic language can make people to make optimistic Iranian government cultural policies. Today should be noted that in the era of globalization that all voices are heard in the country which is multiculturalism, reaches monologue policy isn't a good policy and will inevitably fail. One important component of the era of globalization is pay attention to minorities, so as the study has achieved, the Iranian government can strengthen their ethnic languages and cultures in the face of globalization to strengthen in order to have the ethnic identity and cultural interaction. To strengthen the culture and language, educational offices and institutions are very effective and can attitude, beliefs and customs as the treasure of human heritage preservation and support. In this context education system and reveal hidden programs can strengthen or weaken a language and culture to act. Due to this importance, the government official language in schools, universities, media, etc could be appropriate to preserve and strengthen Iranian languages and cultures, ethnic groups have. In this context, Iran had multicultural society and its richness can be resistant against the cultural invasion. In fact, the potential and capacity of a language and culture against the cultural invasion will be less, but every culture has some potential to maintain and strengthen their growth and excellence culture that society will be. In Iran, if only the Persian language and culture is the rule, we cannot benefit the capacity and potential of other Iranian cultures. While considering the same unity and plurality of cultures created a society can be colorful culture makes a country so rich that even the power to influence the culture of other countries have. Last word, instead to remove, the government should be thought to strengthen the ethnics. Such cultures will live together in the era of globalization and cultural power will display in their best.

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