Contents lists available at Sjournals

Scientific Journal of
REVIEW

Journal homepage: www.Sjournals.com

Review article

Social cohesion, among ethnic groups of Iran, in urban and rural areas

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A R T I C L E   I N F O

A B S T R A C T

Due to the existence of subcultures, and ethnic and religious diversity of the characteristics of the community; This article is a follow - up study of factors amplifier (consensus - causing), and threatening (consensus debugger), social solidarity among peoples (Azeris, Kurds, Baluchis, Turkmen, Taleshies, Arabs, Lors), living in the land of Iran, show that the recognition of differences, and characteristics every nation in the world, as a basic principle, the intercultural relations between ethnic and even international, attention has been, and without regard to this important issue, social cohesion can not be achieved. Admittedly, the Iranian society is a multi-ethnic society, but social and ethnic boundaries, there are a lot of interference, and the local ethnic groups, around three symbols, language, religion and historical background, have sharing model. In addition, perceived discrimination and relative deprivation, and cynicism in society may have caused social and cultural alienation, and thus reduce social solidarity and social bonds are loosened. Therefore, the recognition of ethnic diversity, religious pluralism, and even, in this sense, so the Iranian society, strengthen the Iranian nation, from all ethnic groups, and ethnic groups, their know that the Iranian nation.

1. Introduction

In Iran, the Persian language, More than half (about 60%) of the population are the majority, but there are seven main ethnic groups (Azeris, Kurds, Baluchis, Turkmen, Taleshies, Arabs, Lurs), within the national unit, and their impact on the historical change is an undeniable reality. Given the consistent lack of political boundaries, social and cultural boundaries, the study of social and cultural issues, not ethnic diversity, culture and religion, especially in the periphery ignored. On the other hand, the rapid international developments, particularly in the field of communications, essential values of agreed community severely affected, which can reduce social solidarity can lead. In addition, changes in values, and poor personal beliefs, social order and weaknesses of internal and external controls, whereby deviation (Rafipoor, 2001), or a sense of injustice, and relative deprivation and cynicism in society may incidence of social and cultural alienation, and thus social bonds, loose and reduce social cohesion. The fact that, in humans, there are some social and economic inequalities, there is no doubt, but the solution shortcoming, the divergence is not centrifugal. Minority language, culture and religion in Iran during recent centuries (despite some limitations and discrimination of majority), found that Iran had in common, and for centuries before that, the spirit world of words such as peaceful coexistence, and ethnic and religious pluralism, there is news, national coexistence, have experienced in practice (Sadri, 2008), while the ambiguity and lack of policy coherence and inequalities in development opportunities in a multi-ethnic society, the development of identity ethnic, and consequently may undermine social solidarity (Hajiani, 2001).

2. Iranian tribes at a glance

In addition to the main race of the Persian language, which is more than half (about 60%) of the population consists of about a dozen other nations, with different languages and dialects exist, including: Azari, Kurds, Baluchis, Turkmen, Taleshies, Arabs and Lors in the following, albeit brief description of the aforementioned nations discussed.

2.1. Azari

Ethnic group, followed by the Persians, the largest ethnic group of the national composition, mainly in the northwestern part of the province of West Azerbaijan, East Azerbaijan, Ardabil, Zanjan and Qazvin is established, and its continuation into the province of West Gilan has been developed. Moreover, in the cities of Tehran, Qom and Arak, the social integration involves a large population, compared with the ethnic Baluch and Kurdish regional location, location is great. Azeris, the Iranian people have a high social status, and political elite, intellectual, religious, scientific and cultural indicator of social status in the national and local levels, in[1]

2.2. Kurds

Kurds, the Persians and Azeris, the Iranian people are among the third group. Public opinion on the that is, the Kurds of Iranian and Indo -European tribes who are about four thousand years ago in the Kurdish region have been established (Ghasemi, 1984).

The tribes, are Aryan hands of the people who initially around Lake Van, the Caucasus and the Tigris were scattered, and ethnic and spatial coherence gradually came to settle in the Kurdish region today. These people, now, in the West Country in the provinces of Kurdistan and West Azerbaijan, Kermanshah and Ilam provinces south, are based. This area is part of the Kurdish region, including northern Iraq, southeastern Turkey and northeastern Syria. Factions of the tribe in northern Khorasan, and in Armenia as a group, the ethnic minorities live (Hafeznia, 2002).

2.3. Baloches

Baloch people, the geographical area comprising southeastern Iran, southwestern Afghanistan and East Pakistan is based. Iranian Baluchistan, a region of the country, the Federal Republic of Baluchistan in

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[1] For more information see: Ganji, H., The Great Islamic Encyclopedia under the article "Azerbaijan"

Pakistan, and Afghanistan's Baluchi region, spatial and geographic ties. Baloch land, with an area of approximately 175,000 square kilometers in southeastern Iran, actually. More tangible to express the extent of Baluchistan, Zahedan distance to the north of it, to Chabahar in south, 705 km, and its width Koohak the eastern horizon Jazmoorian, 590 kms (Hafeznia, 2002). What most writers and sociologists are agreed upon, the natives of the Aryan race. Due to geographical region, race, ethnic Baluch their well - maintained. National Commission for UNESCO, on the race Baloch has said: " Without doubt, the Baloch people from the same Aryan tribes separated, and then traverse north to south come close Baluchi language, an ancient language, confirms this impression "2

2.4. Turkmenes

Turkmen, a branch of the Turks of Central Asia, and the southwestern part of Central Asia (Turkmenistan), northern Iran (Turkmen Sahra), Afghanistan, and several of them, the SPI living room and Turkey (Turkmen, 1969). Iranian Turkmens in Golestan province, the land situated between the two rivers Atrak and Soo, and North Khorasan province, in part Ghochan, Bojnoord, and ferns live. The spatial domain of the Turkmen people of this region begins in the East Caspian and Central Asia to expand and extend the finds. The majority of Iranian Turkmens in Golestan province, the city dome, Bandartorkaman, and Mravehtapeh is (Rezaii, 2007).

2.5. Taleshies

People attempt land area is relatively large that, which includes parts of North- West Iran, and southeastern Republic of Azerbaijan is. The whole of this territory in the past Iranian territory, but during the Russo-Iranian wars, analysis and Northern part of the country was isolated. Taleshi language, with spoken, its own people and is known as the Taleshi language. The language of Indo-European languages , a branch northwestern Iran. Persian Taleshi languages , Tati, Kurdish, Gilaki, Tajik, oose Tiny, Pashto and Dari is near. Also speaking, distant relatives Baltic Slavic group of languages , including Russian, Belarusian, Ukrainian Poliak, Lithuania and German languages , English and isooj is considered (Radjabov, 1992).

2.6. The Arabes

Iranian Arabs in Khuzestan province of the central and south-west, and along Bakhtiari, Dezful, the Shooshtar and Behbahani and Roma residents of southwestern Iran, are considered. Of people, mostly Shiites religion, like Azeri, the central part of Iran, are homogenous. Arabian territory Shiite areas to the south of Iraq, also expands. Arabian religious homogeneity region of Khuzestan, and trail abroad, the typical behavioral tendency of people toward the central part of Iran, created, and because of that, these minorities such as Azeris, Iranian national identity depends on its know (Qeisari, 1998).

2.7. Lores

Terms Lor, a relatively new name, which has been on an ancient tribe. Lor words that sum it Loria, Loru, Lors Loran say, for the first time, about a thousand years and a half, in the writings of some of the geography of writers and historians, as Larieh fourth century, Allarieh, hornbeam, Alloor and has Loreih (Masoodi, 1986). Investigation of the physical properties lors, by Danilo, Ripple and artistic fields has shown that tribal lors are of Iranian descent. Danilo believes that " the purest lors Iranian tribes are the " ripple.... also believes that "pure Iranian type, is found only in two locations, one in the Persian people around Persepolis lors or mountain dwellers and others among the West "(Field, 1964). Lor people, religious believers are Shia, record them, and even the Elamite period of time before it is due. Since the filler is identified in the early Islamic centuries, when the Lori, after centuries of Middle Persian language was split, and the appearance of the word lor, in the fourth century AD, was formed. The ethnic distinction lors, it certainly creates language. But given that, among all the Lori dialects spoken in Iran, closer than all the Persian language, the filler is without any problems, they talk both languages . Moreover, Lors Persian language, they communicate. Lors and other commonalities between people, including religion, nationality, common history, national holidays, literature and national culture - a sense of religious and national solidarity (Baharvand, 2000).

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[2] For more information see: The Encyclopedia of Islam, under the article "Baluch and Baluchistan " Khosro Khosravi pen.

3. Factors threatening social cohesion

Sociologists, such Parsons believe the talent and the capacity to fight and struggle, which of course has the talent, it may be actualized or not turn. Parsons of this controversy and contention, the general scarcity of valuable goods stems. Therefore, he is looking through it, people with chronic rare commodity in their community, living together (Kohn, 2011).

But how rare, valuable goods, to threaten social cohesion, which leads to the subject matter regarding necessities functioning social system Parsons concerns. One necessary function in the social system, the functional subsystem implementation and compliance with the social system. If the matching function, can not meet your needs with the environmental conditions and values of society, to coordinate social cohesion, social system will be threatened (Johnson, 1995). Ibn Khaldon, the demise of ethnic prejudice, undermining social cohesion, the man knows, and believes that, to meet the needs, the human ego indulgence and luxury, sink to the same level of destruction are close (Ibn Khaldun, 2010). Masood. Chalabi, the following barriers as factors causing discord, are as follows:

- Cultural barriers include low expectations, and extrapolated values to the key concepts of the universe, man and society, the high number of norms, and social norms, low level of formal education.

- Social barriers include: low levels of social relations, unequal distribution of social status, low levels of social trust radius, and structural inequities in the distribution of power, wealth and social status.

- Political barriers include: lack of codified rules, and uncodified the society (especially in the third world countries), lack of national commitment elites variety laws, overcoming ethnic orientation, national tendencies and insecurity in the area financial, human, intellectual and social (Chalabi, 2000).

4. The reinforcement of social cohesion

Balance and coordination between ideas, beliefs and values shared with the environment, including the strengthening of social cohesion, are considered (Nasrabadi, 2005).

In order to achieve social cohesion, the following strategies may seem reasonable and substantial:
- We propose the concept of citizenship than others, ethnicity and...
- Development of participatory institutions, and open negotiations.
- Avoidance of oppression, and become a repressive role of the state, compassion and mercy.
- Avoid extended deprivation (in political posts, financial support, etc.).
- Rejection of the model of disability, and to address all of the country.
- Drying mental space of exclusion, and eradication of poverty.
- Political socialization, efficient, and leading institutions such as the family, school, training new generations and eliminate the gap.
- No humiliation in the field of art and literature, and...
- Rejection of negative peace (incapable of individuals against a powerful political center), and positive peace, in establishing a fair system, and gain personal satisfaction, and avoiding violence (Eslami, 2006).

5. Common symbols and rituals, ethnic communities in iran

Among ethnic groups in Iran, Iranian Kurds and Lors its origin, and sometimes your only real Iranians, are introduced. Lors, their value orientation of the major axis in both the direct and strong link with the national government, are. Indeed, the common law and cultural patterns symbolic of many of the ethnic groups placed on a table. One of the important rituals, rites of mourning. Acts of faith and believe the values of Muharram, come, and in everyday life, are now, like a vow, to avoid grief and joy, and belief in healing rituals, such as the common model for this ceremony among Iranian ethnic groups (Hosseinzadeh, 1996). The second law, the New Year. Naser. Fokoohi doctor, follow and adhere to the Code of Nowruz, a symbol, a sign of commitment and loyalty to Iran, and Iran knows the central government, and in particular, wrote: " Celebration [Year]; had continued for several thousand years, And throughout the life of risky Iran, has traveled, we believe, is the crystallization of fact, the Iranian political idea, as an idea, has won the past three millennia, with amazing power, a cultural continuity in the field of Iranian civilization.

To maintain the same idea of that, numerous cultures, in itself, has attracted some impressive compilation of religious, political and social, has given "In this respect, the development of and adherence growing ethnic groups to follow these regulations, a sign of their emphasis on the fact that the Iranian nation has always been a part of, and will. The most important link ethnic groups, with Persian speakers in Iran, language, literature and Iranian music. In all ethnic groups, Iranian, Persian literature, the main agent feeding centuries, people thought it was. In the years that allow life and works of literature and art, there is a three center Transoxiana, Iran, Azerbaijan and the focus of scholars gathered, and the Persians were Guyana, the thoughts, writings and poems themselves, to all parts Iran completely. During the political turmoil, and the invasion of alien tribes, centers of Kashmir and Asia Minor, were enabled. Thus, people living in Iran, the sides of the quadrilateral of Asia Minor, Transoxiana, Persia and Kashmir, had been exposed to the publication of the Persian language have been. Of this publication, it is up to the rulers of Iran, over the centuries, and correspondence for administrative and court officials, were forced to use the Persian language; Therefore, speech and language proficiency, evidence cultural promotion, and achieving lofty degree of culture and literature, are considered. In all ethnic groups in Iran, and the Persian language and local groups, around three symbols, language, religion, history, Horde, have a subscription model. Two symbols of language and historical heritage, although among ethnic groups, the cultural patterns of the second degree, are, however, continuing the long and ancient history, the context of the national transplant groups, provides (Hosseinzadeh, 2001).

6- Social stratification relatives in Iran

However, Iranian society is multi-ethnic society and ethnic identities, it has evolved, but the social, cultural and ethnic boundaries, greatly interfere with each other. Results ethnic classification, based on 30 important social characteristics3 (by Ali. yosofi), was carried out, clearly the extent of their similarity to other shows. The analysis shows that the maximum social similarities between Persians and Azeris, Baluchis, and Arabs are among the least resemblance there. In general, the highest similarity with the Azeris, Persians, and the least similarity with the Baluch, the Baluch and the most similar with the least similarity with Turkmen and Arabs, Turkmen highest similarity with the Taleshi and the least similarity the Persians and Kurds, Arabs filler is the most similar, and the least similarity with the blue Eye, the highest similarity with the Gulf of December, and the lowest similarity with the Taleshi, the Kurds are more similar to the s phase, and the least similarity with the Taleshi, and the filler is more similar to the Azeris, Baluchis and minimum similarity, possess. Based on the foregoing analysis, the eight tribes of the country, in terms of social commonalities can be divided into two distinct categories, can be classified in the first category of ethnic Baluchis, Turkmen and Taleshi, and the second set of ethnic Azeris, Persians, Kurds, Lors and Arabs, are. Ethnic groups, in each of these two categories are the least difference (maximum likelihood) the social, are together in this order, each of them was considered to be a common ethnic identity. Similar social, ethnic and cultural boundaries of interaction - social, very positive context for strengthening integration and the creation of "public or national community" (Eftekhari, 1998).

7. Conclusion

Iranian territory, the issue of ethnic and linguistic diversity, with 24% similarity, ranks sixteenth in the world is, however, that, in Tanzania, with 7 percent, the lowest similarity and the countries of North

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[3] 30 An important feature of social, ethnic and social categories : a sense of ethnic identity , ethnocentrism , ethnic commitment sense of national identity , national commitment , a sense of racial justice , legal justice , sense of justice, justice , justice , opportunity and economic relations (subsistence) between ethnic , social relationships (emotional) between ethnic- cultural relationship (intellectual) between ethnic , political relations (aggression) between ethnic , multi ethnic feel close to other ethnic groups, economic relations (living) within the ethnic , social relationships (emotional) within the ethnic , social relationships (emotional) within the ethnic , cultural relations (intellectual) within the ethnic , cultural relations (intellectual) within the ethnic , political relations (conflict), inter-ethnic , inter- ethnic trust , collect ethnic , national group oriented , neutral emotional orientation , populist bias toward action, enforcement norms , religious tolerance , trust in state institutions , the openness , the importance of inter- ethnic problems.
((For more explanation, in this regard. K.: Ali Yosofi, "social classification of ethnic groups" (secondary analysis of a national survey) Tehran office of the Ministry of Social Affairs, exploring, second edition (December 2004).

and South Korea, with 100% being the highest similarity (ShahOweisi, 2008). Ethnic diversity, threats and opportunities, the country has the need for possible threats, preventive programs and controls, and to expand opportunities of ethnic diversity measures and policies needed to be developed. Iran, the mosaic of juxtaposition and coexistence of various ethnic groups, are united into a single nation, according to the tribes and ethnic issues, as the strength of the national capital, and any threats about the issue of race, causing divergence and, finally, social cohesion will hurt.

It must be acknowledged, the acceptance of cultural and ethnic identity, and respect for all peoples and nations, and to try and differentiate their common scientific understanding, and strengthen the commonalities and also to reach consensus and understanding, to reach a more general identity coupled with the retention of more specific identification, and the smaller the respect for differences, and the specific characteristics of each people, a key principle in developing cross-cultural and inter- ethnic relations, international and world today.

The concerns of the local culture, born out of his ultranationalist that, Ali al- General in Iran, where should we be. In all ethnic groups in Iran, and the Persian language and local groups, around three symbols, language, religion and historical background, have sharing model. Two symbols of language and historical heritage, although among ethnic groups, the cultural patterns of the second degree, are, however, continuing the long and ancient history, the context of the national transplant groups, has provided.

Finally, the following suggestions to increase the level of social solidarity among ethnic groups, is proposed:

- Leading institutions such as the family, school, training new generations, in order to eliminate the gap.

- Shared cultural values (e.g. quest for development and prosperity), as a national goal, be considered.

- According to the appropriate distribution opportunities in different aspects, considering the Meritocracy (without regard to ethnic -specific segments), at the national level.

- Should the diversity of culture, dialect and language, as well as a national treasure, and we look to strengthen and language development, and local traditions, including folk pay.

- Not strong field of national integration among the diverse ethnic groups considered at risk, but also as a national capital, that we look at that face, saw ethnic diversity, but unity and social Correlation better, we will.

- With regard to the issues of race, never have been solved by force and violence, and the violent impasse is reached, thus strengthening the peaceful management of ethnic conflict (i.e., open and rational dialogue, method of persuasive), as a rule, more than ever, must be considered. This sentence is written with deliberation, the French writer Comte de Gobineau, go to the end: "Iran will live and not die. Iran, in my opinion, as Granite stone the waves of the sea, is driven down. Atmospheric Revolution, have thrown it into the water. Rudy took it, and have worn out, and it was sharp, and it put a lot of scratches, but the "granite ", which was always the same. Now in the middle of a barren valley, sleeping, when things are going well on its turnover from Marble -head, will be ".

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