

Analyzing Fars Province Tourist Attractions from Anthropology Perspective

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Abstract

In the past tourism was a very special activity and only special people with good social and economic stances could be a part of this activity. These people were mostly some visitors that besides the traveling would record every event and situation carefully, and today this information is available as ethnography findings. But today tourism has turned into business pillar and has a great income for countries with tourist attractions. Generally the entrance of tourists to host communities has some outcomes in that places and they can be analyzed from the perspective of anthropology, tourism, finding such as identifying cultural elements, customs, environmental effects on social and life relationships. Fars province because of having diverse tourist attractions is of the most important tourist attraction and anthropology tourism studies areas, Because of that the main purpose of this paper is to analyze the Fars province tourist attractions with anthropology and to discover the positive and negative cultural-social effects of tourism. The used research method is descriptive and the needed information was gathered using the documentary method (Books, Magazines and the Internet). And in the theoretical framework of this paper the Butler theory was used.

Keywords: Tourist Attractions, Fars province, Anthropology

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Received Date: 30 April 2017

Accepted Date: 15 July 2017

Introduction and Statement of Problem

Traveling mostly for spending free time is one the mankind's main needs in way that, it is counted as the world's biggest peaceful movement of humans with having a tenth of the earth population. Tourism as an invisible export is the most profitable and most valuable industry and has a great part in reducing poverty and increasing life style levels of countries. Tourism in the nowadays postmodern era is an important social fact which is usually looked upon using the cultural balance and developmental equilibrium (Social Justice) perspectives (Nekoiy 1388: 7).

Nowadays tourism and traveling are turned into one of the world economy's strong pillars and aren't just for wealthy and rich families, but millions of people have visited new locations and showed interest in knowing more about their living place and gaining new experiences. The tourism industry is the world's broadest service industry and the most important employment industry (Yavari, 1390: 8).

In early nineteenth century a huge number of European people were used to traveling inside their own country and because of that they used bicycles and trains and other vehicles. It was these travels that created the Europe's first tourism companies which got really famous after the Great War (Dibayi, 1371: 17).

Queuing from Kaben (1978: 84) nowadays every year, millions of people go traveling and nobody can stop them, so we should welcome them and use this situation as an income for developments.

Now by considering the importance of the tourism industry and its role in a steady development, Scientists decided to analyze this matter in from a cultural dimension using an anthropological perspective and discuss the relationship between the tourism industry and cultural phenomena.

Definition of concepts

Anthropology: The word anthropology talks about the more advanced

stages of studies such as review, categorizing, comparison, analyzing and explaining collected data processes (Fakohy 1381: 19).

In another definition of anthropology it is said that: Anthropology is a science and because of that it can forecast and control stable relationships between different fields of human culture or mankind (Mangan and Just, 1389).

Tourist: A tourist is a person that visits other countries for fun, visiting attractions, treatment, study, business and sports, and the only condition is that these visits need to be longer than 24 hour and shorter than 6 months (Dibayi 1371: 14).

Tourism: The word tourism comes from the Latin stem of Tour which means getting around, and in the Longman dictionary it is defined as traveling for fun (Longman 1989: 1712).

The word tourism mainly shows the idea of traveling, movements towards deferent objects that reflects tourists feeling for being circuit-oriented, because they return to the place that they started from and tourism is a job making flourished industry, which builds and expands local economies and improves people's life style levels. From the viewpoint of westerns, the first tourists were people that traveled the world for conquering other countries (Nekoyi Sadri, 1393: 9).

Anthropology of Tourism: Is an interdisciplinary science that analyzes tourism with theories and methods from anthropology (Hashemi Moghadam, 1391: 23).

Although knowing the culture of other countries can reduce the cultural-ethnic tension between the guests and hosts and make communications easy but it has one more important use. Tourism has many different branches and one of them is Cultural Tourism which is one the most important of these branches yet it is least known in our country. In cultural tourism spiritual aspects and native culture, as well as its objective crystallization as cultural heritage are the important factors that have a serious economic value and information in this kind of tourism transfers visually.

Cultural tourism is "People going to new places to see cultural attractions so they could collect new information and experiences for fulfilling their cultural needs". These needs can understand your own cultural identity by seeing other cultures (Richards, 2000).

"Cultural heritage that are the main focus of tourists in cultural tourism are local habits, musical and architecture styles, local languages and religious-spiritual values and their crystallization in sacred locations" (Quoted from Saghayi: 1385).

Importance of the Problem:

Tourism besides the economic aspects has many other aspects too, like complex matter before the trip, during it and afterwards like psychological, environmental, political and cultural effects, those mainly create and cause new cultural relations between: Tourist, Host society and the substrate. Nowadays the terms cultural tourism and heritage tourism are used as the same (Kazemi, 1385: 153).

According to the definition of UNESCO World Heritage Convention (1972) heritages are divided into two groups of Cultural and Natural: The first kind includes, Tombs, Historic buildings and architecture wonders that from the perspectives of anthropology are very valuable, and the second kind includes outstanding physical, geological phenomena and also protected animals and plants or some areas of land that have scientific or aesthetic values (Richards, 2000: 11).

The connection between the tourist and the host society and their cultures is a two-way connection or in other words tourism and culture should not be looked as two different and separate concepts (Tavalayi, 1386: 85).

The tourism cultural importance is to a certain extent that the host society and tourist can have a connection for a long time that might lead to intercultural convergence (Homayon, 1381).

Cultural and natural heritages of remote areas if tended to can create new tourism attractions that will give those local areas some new identity and will cause some everlasting positive effects.

Tourism is a tool for creating empathy and international understanding and achieving international peace. From the political aspects, tourist will get to know other humans sweet and sour experiences in history from different dynasties and this will create a new emotional and humanly link with others, that will allow them to look at other cultures with a new and wider perspective and so they can balance the relations between nations with economy and understanding (Kazemi 1385: 7). And considering all of these benefits analyzing and studying the tourism industry is inevitable.

Aims and Objectives of the Study:

- 1) Analyzing and knowing Fars province tourist centers
- 2) Analyzing the connection between Fars province culture and tourism industry
- 3) Analyzing and understanding the positive and negative tourism outcomes from Fars province tourists social, economic, especially cultural aspects
- 4) Presenting solutions and suggestions for absorbing more tourists in Fars province.

Methodological considerations:

Scientific research method is all of systematic information gathering steps and tools, and the used method for logical analysis of them for achieving a specific purpose. This purpose is generally finding facts. And for this reason the main structure of research in all sciences is the same and depending on the field of study, certain methods that have no contradictions with that fields base scientific research methods can be used (Nabavi, 1382: 9).

Because this is an anthropology study it categorizes under descriptive studies and the information has been gathered using documents (Books, Magazines, Internet).

Research Questions:

The main questions of this study are:

- 1) Where are Fars province main tourist centers?
- 2) What is the connection between culture and the tourist industry in Fars province?
- 3) What are the positive and negative outcomes of Fars province tourism?
- 4) What are some suggestions and solutions to attract more tourists to Fars province?

Review of the Literature:

When we start to study about a great historical location like Persepolis many questions will pop up in our minds, questions like why do people like places like this or why do they visit such attractions and many other questions that for answering them researchers showed interest in knowing this historical location. Many Persian and foreign researchers have done studies in this area and here is a quick look to some of them.

Mr. Bahnam Mohammad Panah in book called "From Cyrus the Great to Darius the Great" that was written in 1388 talked about the reasons that Persepolis was built and its characteristics.

Mr. Mohsen Ziayi translated a book called "Achaemenid inscriptions of Persepolis, Naqsh-e Rostam, and Pasargadae" in the year 1387 that contains much useful information about these buildings.

Mr. Seyed Ali Asghar Shariatzade has written a book called "The words of the Achaemenid kings in Persepolis" in the year 1387 and in it talked about subjects such as residences or ceremonial palaces in Persepolis and etc.

Mr. Abbas Gadyani, has written a book called "History of Iranian culture and civilization during the Achaemenid period" in the year 1384 and in it he talked about subjects like Scripture, Naqsh-e Rostam, Pasargadae and etc.

Also some western writers have some books and researches about Iran's tourism industry such as:

D. Coben writer of the book "Protecting the Historical Environment for Cultural Survival" published in 1978

J. Richards writer of "Tourism and the World Culture and Tourism Heritage" which was published in the year 2000 has done some valuable research in this area.

Theoretical Framework:

In this paper the Butler theory was used. This theory shows the evolution of the tourism system at one point, in his opinion this evolution has started from the discovery stage and it is progressing all the time, but if necessary actions for preventing its negative effects don't happen really soon, it will lead to the destruction of this system, the evolutionary cycle levels are:

Discovery, Partnership, Development, Consolidation, Inflationary stagnation and Falling

Discovery Level: At first the number of tourists is limited and they only organize their travel plans individually and usually in this level the social and cultural effect of tourism is not much to be seen.

Partnership Level: The number of tourist increases and people will benefit from the positive economic effects of this increase but the social and cultural effects will appear gradually.

Development Level: In this level foreign investors come to the region. And the look and space of the region changes and a lot of changes appear and the relationship between the residents and tourist decreases.

Consolidation Level: The annual income from each tourist decreases.

Inflationary Stagnation and Falling Level: In this level the regions status declines and if there is no revitalization or an appropriate plan and management, there will be many economic and cultural-social problems in that region.

Characteristics of the Location of the study:

Fars Province:

Natural Geography: Fars province is one the south provinces of Iran. And the weather of it is divided into three types of mountainous, temperate and warm. This province with the area of 122,608 is the fourth biggest and with the population of 4,851,271 (Based of Statistical Center of Iran estimated population in 1395) is the fourth most populated province of Iran. And based on Ordibehest 1390 country divisions this province is made of 29 cities, 100 towns, 83 parts and 204 villages.

Human Geography: Many people from many deferent races like Fars, Lor, Turk Qashqai, Tajik, Arab Khamseh, Kurd and Lak live is this province. This province is one the most important nomad parts of country and nomads create 3% of the Fars's population. One the most important tribes of Iran (Qashqai tribe) live and continue their migrations in this province with 6 clans. Besides the Qashqai tribe many other tribes like Baharlo, Mohseni, Baseri and also smaller tribes continue to live their own nomad lifestyles.

Language and Dialect: The official language of Fars province (Like the rest of the country) is Persian. Before the Islam our language was Middle Persian that nowadays after many changes turned into Persian and is specked by most people of this province and Baseri tribe. From the 2nd and 3rd centuries the Dari language with its old roots replaced the Pahlavi language and attracted the government and poets and writers and made it our official language and it can be said that in this province the language and dialects are under the influence of the Lori language and many of its words is used by the people and even some speck by the Shirazi accent.

Culture: With the spread of urbanization, people's culture got some big structural changes. The tribes and nomads have many special cultural properties but these nomads still preserved their traditions. Fars province has one the largest nomad population in the entire country. Fars people's culture is divided into numerous sections like celebration, music, clothing and food. In the music section we can point to Qashqai Ashiks, Changian and Sarbanas. The Ashiks music is ancient and vast and it's mixed with Folklore music, The Ashiks have defrent song for cheerful and or sorrowful events. In their music mysticism has a high spot (fa.m.wikipedia).

Shiraz City:

Shiraz is one of Iran's biggest cities and is Fars's center. Shiraz's population in the year 1395 was 1,712,745. Shiraz after Tabriz and Tehran is Iran's third city that in 1296 established a municipal administration. Shiraz's name in older books and historical records is recorded as "Tirazis", "Shirazis" and "Shiraz". Shiraz because of its relative centrality in the south Zagros area and being located in an area of relatively good yield was the natural trade area for the Farmers, Sedentariness and Nomads. Also this city is in the trade routes with the south parts of Iran like Bushehr harbor. Shiraz because of its many historical, cultural, religious and natural attractions attracts many tourists (fa.m.wikipedia).

Study Findings:

Studied Tourist Centers in Fars Province:

Persepolis: Persepolis is one of Iran's most important tourist attractions. People from all around of the world travel here to discover the secrets if this ancient civilization and know the first civilizations of the Pars land. Foreign travellers will usually move towards to Esfahan, Yazd and Shiraz after spending a few days in Tehran. It is nearly impossible for someone to set feet in Iran and not visit Persepolis.

One of the most important factors that will lead to progress and nations transformation is to know their cultural roots and historical past of their ancestors and using them in their future generations for progress and excellence.

Persepolis is placed at 10 km north of Marvdash city and at 55 km north-east of Shiraz in Fars province. This ancient are is placed nearly

at the end of Rahmat Mountains at its eastern parts. The mean height of Persepolis plain from sea is 1600 meters. In the Achaemenid era a few cities were used as the country's administrative and political center, Babylon and Susa were used in winter and Hamedan in summer and in addition to these three cities, Pasargadae and Persepolis (Parse) were also important administrative and political centers that had special religious and ceremonial importance, in a way that the tomb of some Achaemenid kings are placed in these cities. The right and original name for the famous Persepolis and the nearby tombs was "Parse". This name came from the Pars tribe that the Achaemenid were the leaders of it or the state or province that they were living in which was Fars or Pars state, In Xerxes's inscription placed at the Persepolis entering doorway also known as "Gate of All Nations" and also in Elamite plates that were found in Persepolis treasury, Persepolis was referred as "Parse". The Greeks called this city as Persepolis. This name came through them to other European countries. In the era after Islam the names "Jamshid's Throne" or "Jamshid's Palace" were used for Parse, because in Iranian mythology, a king called Jamshid was a great mythical and religious king of Iran that ruled the land for 1000 years and had extraordinary power, magnificent and abilities (Ziayi, 1378: 13).

In the year 518 B.C. and after the start of Apadana palace of Susa creation Darius the Great ordered for a magnificent and unique royal palace in the domain of Pars's Rahmat mountain (North-east of current Shiraz). In one of available inscription written from the words of Darius he has said "Before this there were no buildings in this palace and I in wish of Ahouramazda built this sturdy, beautiful and resistant palace, in the way that i wanted". Most of Persepolis inscriptions start with the name of Ahouramazda (The only god) and end with prayers towards God for keeping the people of Pars safe. Above many engravings of Persepolis a picture of a winged human with to tings can be seen. Many wrongly know this as the symbol of Ahouramazda (God of purity) but these engravings belong to Foruhar (Mohammad Panah, 1388: 76).

Persepolis half-finished gate:

One of the most important buildings of Persepolis, is a small palace at the end of Sepahian street and at north of hundred columns yard, and

because it never finished its building and has a similar style with Xerxes Gate it is known as "Half-finished Gate". This building included a four-column hall with two northern and southern doors, and two side rooms for the guards, the north door connected to the Sepahian street and the south door to the hundred columns yard.

Cyrus Cylinder:

The Cyrus Cylinder was found in the year 1285 by the a British archaeologist called Hormuzd Rassam in Babylon's Gregory's Great Temple and because of the times rules it got out of the country and it's being hold at Ancient Iran part of the British Museum.

We will read a short part of this cylinder: I helped every dispersed and displaced people to their own place and I rebuilt their destroyed houses. Also I returned the bodies of Sumer and Akkad Gods to their shrines. So people could get happy. Let the Gods that i returned to their sacred shrines ask my one true God a long life for me. I created a society for all people and gave my people peace and tranquility (Giyas Abadi, 1380; 12).

Inscriptions: Persepolis inscriptions are written with a special style and while being strong they are written with respects towards others and this is while when the kings of those days like Babylon, Assyria and etc. would write in a confusing language that only a handful of people could read and understand but the Achaemenid kings writing are simple, wisely and without any exaggeration and they are with magnanimous and modesty. In the Achaemenid writings without any hatred towards the foreign nations you can see a certain love towards Iran.



Picture 1: Achaemenid Magnificent and Ceremonial Capital

The beginning and finish of every writing is with the name of God and these writings all are poetry like and have some rhythms to them. And

most of the remaining writings are written in the three or four common languages of that age that shows respect towards the other nations. And the Persian line which was the most correct and easiest Cuneiform made it possible for us to read Babylonian and Assyrian lines too.

Naqsh-e Rostam:

Naqsh-e Rostam is at 6 km north east of Persepolis. The first Darius chose this place as his tomb and after him three other Achaemenid followed his footsteps and made the same choice. These grave-crypts have the exact same look as a Greek cross with a 23 meter height and 11 meter width. At the higher parts of these grave-crypts there is a notable figure that maybe was colored in the past. This figure shows a picture of the king in front of the Ahouramazda symbol and a fireplace (Ghadyani 1380: 379).



Picture 2: Achaemenid King's Tomb

In the past this place was known as "Se Gonbadan" or "Do Gonbadan" (Three domes and two domes) and between the people of the area as Haji Abad Mountain, Pool Mountain, Nefesht Mountain and possibly the name of Naqsh-e Rostam was given to this place after the built connection between Rostam the hero and Sassanid kings' petroglyphs. The oldest available marks in Naqsh-e Rostam go back to the Elamite era that was a showing of a God & goddess and king & queen but later in the Sassanid era, Bahram II removed parts of this mark and replaced it with a mark of himself and his courtiers. Zoroaster Kaaba which is tall and tower like building and probably got built in the Achaemenid era is placed in this area but its usage is still a mystery; in the three sides of this building there are two written inscription of Shapur I and Cartier which have a high historical value. There are four

tombs in the heart of the Rahmat mountain that belong to Darius the Great, Xerxes, Ardeshir I and Darius II which are all identical.

From the Sassanid kings, Ardeshir Babakan was the first person that carved a petroglyph in this area. This carving showed him receiving the ring of power from Ahouramazda. After him other Sassanid kings carved their greatest achievements and or battle descriptions at the heart of this mountain. The point that Ardeshir and his son Shapur II carved some petroglyph beside the petroglyphs of other Achaemenid kings in Naqsh-e Rostam probably shows a cultural and political method of imitation of the past (Shahbazi, 1357).

Pasargadae:

Pasargadae plain besides having a mild weather and abundant water and being at the center of the Pars area had many other benefits and features that in results turned it into the headquarters of the Persian and Achaemenid rulers. After Cyrus Pasargadae was still a popular and respected place for the other kings.



Picture 3: Pasargadae, Cyrus the Great's Tomb

In a way that some historians say that the Achaemenid kings would hold their coronation celebrations is Pasargadae with a special magnificence and ceremonies and in that day the new king would wear Cyrus's robes to show that he will try to be like Cyrus in good deeds, Building the country and his treatment with the people (Ghadiani, 1384: 313).

Based on some research done by the famous archaeologist Ernst Herzfeld in the year 1930 A.C. Persepolis was a place built by the Achaemenid dynasty for special ceremonies. Many researchers believe that Persepolis was a place for conducting Noroz day celebration and many other religious and national ceremonies. But

another group base on the palace and building sizes say that Persepolis was a political, administrative and commercial center. When you look at this magnificent complex you will see power, magnificent, art and order that is a high point in the world's architecture history. The choice of building this site at the domain of Rahmat Mountain was made because of respecting people because people believed that Kindness was born in this mountain. And because of this the Achaemenid would bury their bodies at the domains of this mountain. Many documents and tablets from Persepolis showed that there were different and sometimes opposite religions in Iran and although the Achaemenid believed in Ahouramazda (The wisest man or in other words the person that knows the most) they would always respect other religions (Shariat Zade, 1387: 16).

Tourism's Positive Cultural-Social Effects in Fars Province:

- In the past years because of tourism, many foreign and internal tourists showed their interest towards Folklore literature and some of Fars's native arts and traditions, and because of the active participation of Fars's local people, many of these tourists helped to protect and revive these Folklores and forgotten traditions.
- Because of the tourists rising interest in the native dialects of this regions and the willingness of the host society for receiving and learning the tourists languages for communicating with them, a two way cultural acceptance has been created in this region.
- It seems that with the entrance of these tourists the Fars's people's national and cultural pride has increased.
- One of the biggest problems of this area is the unemployment problem that by itself will lead to other cultural-social problems, but the growth of tourism as one the most productive industries in this area could help tackle this problem in an effective manner.
- In this province, tourism turned into a tool that helped create some empathy and understanding and more recognition between the local people and the tourists.
- Increase of urban amenities, Infrastructure and social-cultural amenities in Fars because of tourism.

Tourism's Negative Cultural-Social Effects in Fars Province:

- Decrease in need for local foods of the region and increase for foreign foods that the tourists like.

- Decrease in need and usage of local and native clothes of the region.
- These material culture of foods and clothes lead to changes in spiritual culture like people's beliefs and ideologies.
- The high number of tourist (According to the Butler theory) increased the usage of transport vehicles and lead to a lot of traffic.
- And following that: many of the local people believe that the foreigners' beliefs and behavior lead to the undermining of local's religious spirit.
- Because the natives look symbolize the tourists' behaviors in result their lifestyles has changed and has provided the context for further cultural change.
- Inappropriate tourism developments and indulge in creating tourist attractions lead to loss of the native communities original culture and also lead to the extreme development of building and tourist facilities (Like hotels) with inadequate and heterogeneous materials and architecture that don't fit in the region's traditional texture.

Conclusion:

Fars province because of its unique tourist attractions and the foreign tourist, had a lot of cultural-social changes like the fading of some native cultural traits in language, clothing, food, customs and social anomalies and parallel to these some new good cultural-social traits like improving social practices, raising social awareness, increasing the spirit of respect for others and protecting popular literature (folklore) and art and traditions were developed and these are some of cultural-social effects of tourism in this region. In general tourism has both positive and negative effects and if tourism is well planned and developed from cultural and social aspects it can have some noticeably positive social-cultural effects. And whereas disorganization in tourism and over acceptance of foreign cultures can lead to many social-cultural problems those we are already facing in this region. From the viewpoint of natural attractions and tourism, Iran is the world's fifth country and nowadays tourism is one the most important industries of the world. We by optimization of tourism industry in our country and principled planning in this area and working with the relative organizations can beside of maintaining and safeguarding natural and lasting values make an effective step towards

creating more jobs and towards our end goal which is achieving sustainable development.

Suggestions

- Conducting city-level cultural conferences and inviting the people and tourists especially the youth to take part in them in order of reviving, maintaining and transferring the native culture.
- Designing and building a comprehensive museum of anthropology from the native and traditional cultures of the area for the tourists.
- Establishment and promotion of tourism culture in the region.
- Giving the artists of the area rights to create cultural complexes with the theme of region's handicrafts.
- Development of roads and establishment of security factors for tourists.
- Training tourism guides and familiarizing them with the Persian-Islamic history and culture and Folklore knowledge and teaching them international languages in order for them to correctly communicate with the foreign tourists.
- Knowing the tourists rights and providing their expectations and helping them with consecration of the deferent cultural situations for them in order of maintain their values and mutual respect.

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