



# Globalization and Its Impacts on Iranian Culture

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## Abstract

Globalization is the word that is spoken throughout the world today. This word does not target specific dimensions. Because it has influenced not only politics but also it issues literature, economics, business, culture and social. Several decades ago, Marxist ideology was one of the hottest debates between scholars and scholars. But today, the issue of globalization that has come about since the late 20th century has led to many cultural-political, economic-political and religious-political tensions and challenges. There are, of course, different perspectives on the subject of globalization. Some of these views advocate the phenomenon of globalization, while others oppose it and consider globalization as the destruction of the cultural, political and religious diversity of the people of the world. However, the phenomenon of globalization in the 21st century is being pursued vigorously and the world of the West, and in particular the United States, is seeking to achieve it.

The phenomenon of globalization affects many countries in the world. Also Iran is a country of the world affected of globalization. We see the globalization process very long ago in many political, economic and cultural terms. This effect is now also influential in Iran. Therefore, it is not possible to avoid globalization. The historical, economic, political, social and cultural aspects of globalization are of great importance.

One of the important dimensions of the impact of the phenomenon of globalization is the cultural dimension. Given the fact that Iran has a very old culture, as well as the existence of religious beliefs in Iran, it has been able to create a unified national-cultural culture. In this paper, we will try to study the type of effect of the phenomenon of globalization, the extent of its impact, the impact of Iranian culture on the phenomenon of globalization and the reasons for its impact. The point that we will focus more on is the issue of cultural traditionalism in Iranian society. Because Iran is a developing country and is trying to keep pace with global positive developments in many respects. Because in other ways it can not take developmental paths. But Iranian culture resists the phenomenon of globalization, and as a result, the speed of change on the path to globalization in Iran is very little.

**Keywords:** Globalization, Culture, Iranian Culture, Globalization and Traditionalism

## Preface

The advocates of globalization believe that the project of globalization has begun more than a hundred years ago. This phenomenon has been associated with the flow of modernism. Because it has features that are aligned with the modernity project.

Since the powerful countries of the past have brought the universalism approach in politics, the

starting point for the project of globalization has been formed. Because they were trying to dominate the entire world based on economic, political, military, and even colonialist goals. The development and sustainability of hegemony in the powerful countries of the past was possible when they could create a cultural, political, military, economic environment in their colonies.

Some believe that the phenomenon of globalization has begun since the beginning of the cultural-religious alignment. In order not to be disturbed in their colonies, European countries have been engaged in religious harmonization and the spread of Christianity and have sought to eliminate other cultures and beliefs and establish a belief and ideological unification. For this reason, the phenomenon of globalization should not be confined to the twentieth century. But its root has to be searched in the centuries. (Herrington, 2013, pp. 145-165)

Malcolm Waters, globalization discourse theorist argues, “Some dimensions of globalization have been taking place always and routine, but until the second half of the second millennium, the development of these dimensions was not regular. Globalism was irregularly spreading through the development of old various emperors, looting and maritime commerce, as well as the expansion of religious goals. The basic point and begun date of development of globalism, is in 15th and 16th centuries. As well as we see phenomenon of globalization to the new era.” (Waters, 2006, p. 58)

According to this theory, today the techniques we are witnessing are philosophically the result of Descartes and Bacon’s thoughts, and are scientifically the result of Galileo and Kepler’s thoughts. As in psychology, Sigmund Freud’s ideas have greatly influenced global change. These people have achieved universal inclusiveness. The same thing has been able to provide the foundation for globalization. According to Kant, the state is a moral person. From this point of view, since the individuals are not objects, the state is not an object. What can be bought, sold, neither transferred, nor donated, nor can be left through inheritance. Because of the imperialist ideals, colonial activities harm the independent and sovereign stance of the state and eliminate peace. Consequently, globalization considers the issue as colonial activity and defines it as peace.

In the field of sociology, globalization is said to be the result of social growth. This debate is being pursued vigorously among advocates and opponents of the phenomenon of globalization. The opposition to the phenomenon of globalization is that San Simon, a scientist at the School of Fictional Socialism, realized that industrialization was one of the factors that caused similar behaviors to emerge within diverse European cultures. The same thing has been able to speed up the process of idealist internationalism among European societies. Pan-European regimes and the philosophy of globalization have since been formed. (Brawley, 2003)

The ideas of San Simon were interpreted differently by thinkers like August Comte and Karl Marx. Karl Marx in “The Critique of Political Economy”, writes and explains that capital will appear in the future as a form of globalization. “Globalization greatly enhances the power of the capitalist class and provides them with new markets. The discovery of the American continent and the expansion of the sea roads to Asia, led to the creation of a global market for capital.” (Marx, 1992, p. 234)

Marx continues to refer to the interdependence of nations and claims that the life of the nation-state ends with the onset of the proletariat. He believes that all the capitalist institutions will be destroyed when the proletariat comes to power. In this situation, the exploitation of an individual by another person or the exploitation of a nation by another nation will end. Culture is one of the most important dimensions of globalization and the factor of culture in the globalization project is more than any other consideration.

As Emile Durkheim, by proposing a cultural differentiation theory, proved that societies are structurally different; therefore, commitment to the state must be weakened. Because governments are very narrow and fanatical in their realm. Collective awareness to achieve internal diversity must be weakened and abstracted. With this theory, it seems that the modern world has made social obligations weak. And so

the importance of boundaries has diminished among societies. (Hirsch, Fiss, & Hoel-Green, 2009, pp. 229-235)

Some theorists believe that globalism is rooted in modernism. So Jurgen Habermas calls it the project of modernity. But it must be said that this claim is still uncertain and is being evaluated. That is, there is still no comprehensive and convincing definition in this regard. The scientists of the modernity process claim that various revolutions have occurred globally. All these revolutions have caused changes and changes in the appearance of the world. Revolutions have had a great impact on personal, social, scientific, national and other life.

Anthony Giddens, an English sociologist, points to two contemporary events that have been able to directly influence the phenomenon of globalization. In his opinion, current globalization is the result of developments in the 1960s. Because the system of communication affected it. Since then, more than 200 satellites have been operating around the globe and they are receiving and distributing a lot of information. The second event is the collapse of the Soviet Union, with the collapse of communism, the global conditions have changed. Giddens believes that these events have not happened accidentally. (Tanriverdi, 2009, pp. 858-871)

Giddens believed that by the early 1970s, the Soviet Union and the countries of Eastern Europe were comparable in terms of economic growth to the Western world. But after a few years, the Eastern Bloc countries have lagged behind economic issues. The Soviet system emphasized state sovereignty. Companies of various industries and heavy industry could not develop with the political economy of the communist system. The cultural and ideological control of the communist system could not be active either in terms of coordinating with the global media or their effects. In this way, the Soviet Union and Eastern Europe were not able to prevent the broadcast of Western radio and television programs. Television played an important and direct role in shaping the 1989 revolution in the Eastern Bloc countries. Therefore, this revolution should be called "television revolution". Every event happened in one country, it was quickly received by people in another country by television news. Hence, the information revolution, on the one hand, the collapse of the core of communism and the Soviet Union, on the other hand, prompted the phenomenon of globalization to quickly affect itself. This phenomenon in the 1980s and 1990s caused a lot of changes in the political, social and economic structure. (Salimi, 2014, p. 102)

In this way, it becomes clear that in the process of globalization, the impact of cultural factors can make fundamental changes more than anything else. Iran is a country that over 90% of its people are religious and Muslim. Iran currently has nearly 80 million people. In 1979, the Islamic Revolution occurred in Iran, and in this revolution more than anything else religious and religious tendencies were effective. The tendency to cultural change caused other issues to be affected. Considering that the basis of the Islamic Revolution of Iran is ideological factors, therefore, fears of global changes and changes have caused the Islamic Republic of Iran to resort to restrained and controlled solutions. (Mir & Khaki, 2015, pp. 74-90)

During this time, Iran has been able to resist the invasion and effects of the phenomenon of globalization. The subject of this article is how Iran has been able to resist global waves. Has Iran really protected itself against the phenomenon of globalization? What causes globalization in Iran to be less rapid and what factors are involved in this recession? The key question in this article will be on this axis and it will try to find the necessary response to the field research and the library study method.

## Introduction

Malcolm Waters analyzes the phenomenon of globalization in three different dimensions. He believes that human social relations are generally divided into three main categories: economy and production, politics and security, and symbolic relations in the field of culture. Globalization is recognizable in all

three dimensions and has changed the nature of human life. But the third dimension gradually imposes itself on two other dimensions. (Salimi, 2014, p. 313)

Globalization, of course, does more than simply increase the availability of foreign-made consumer products and disrupt traditional producers. It is also increasing international trade in cultural products and services, such as movies, music, broadcasts and publications. The expansion of trade in cultural products is increasing the exposure of all societies to foreign cultures. And the exposure to foreign cultural goods frequently brings about changes in local cultures, values, and traditions. Although there is no consensus on the consequences of globalization on national cultures, many people believe that a people's exposure to foreign culture can undermine their own cultural identity. (Rifkin, 2002, pp. 11-34)

Globalization is an inalienable outcome of a series of voluntary and predetermined plans for the integration of the world in various fields of culture, environment, economics and politics. Some of the effects of this phenomenon have existed since the beginning of human history, but in the early twentieth century its influence was continuous and regular, and in the middle of the twentieth century there has also been a sudden acceleration that, with the collapse of the communist bloc and its completion in the camp of capitalism, with other social processes such as postmodernism and post industrialization, the acceleration has been overtaken. (Nawazani, 2003, p. 186)

Globalization brings global pluralism. It is a situation in which nations, their culture and lifestyle and their interests are maintained on the basis of common forms of the world. Globalization, over time, fosters transparency, political and economic reform, the rule of law, and convergence on the basis of common forms. (Dalir, 2002, p.31) Globalization is both a threat and an opportunity. Opportunity to supply strong cultures and threats to poor cultures. In fact, rich and dynamic cultures use the capabilities and opportunities that globalization provides to humanity for its perfection and development. In the context of the cultural interaction based on the principle of globalization, many countries succeed in removing their culture from superstition. Thus, cultural interaction in globalization makes it possible for human cultures to invite people to compare values and choose the best. That is, in globalization, the conditions for the interaction and encounter of cultures with each other are provided and the principle of influence or influence becomes important. Cultures have to use the concepts and themes of other cultures. But it should be noted that impact should not be one-sided. Nor should society be alienated from its original culture and forget it. (Rodrik, 1997, pp. 19-37)

One of the areas that is heavily exposed to the process of globalization is the field of culture. In fact, globalization is a historical process and a set of complex processes that have the most emergence in culture. This process, while reducing the power of governments, eliminates national boundaries and makes the culture stand out from the state. As a result, trade and interaction between cultures is provided. On the other hand, culture dominates and succeeds in gradually evolving and developing with other cultures. Geertz defines culture as: "Culture is a model of latent meanings that are represented and transmitted in different symbols throughout history. Culture is a perceptions system of the human history, that are expressed inherited in symbolic form. (Geertz & Giddens, 1973, 1998, p.89) Culture not only helps us define ourselves, but also is a means by which a person acquires knowledge of life through his own, and exchanges his attitudes about this and continually strives for its continuation and development.

Due to its long history of civilization and culture, Iran has a very high capacity to influence global trends. In the meantime, the cultural aspects of Iranian civilization have always had a dramatic effect on the world. This indicates that Iranian culture has a very high capacity and can maintain itself and affect other existing cultures. The question that arises is whether Iranian culture can maintain its existence in the process of globalization and provide a model for other countries.

Malcolm Waters analyses the phenomenon of globalization in three different dimensions. He believes that human social relations are generally divided into three main categories: economy and production,

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## Cultural Perspectives on Globalization

In writers' writings, the process of globalization has usually been considered in four areas of economic, political, cultural and social affairs. Some also consider the technical field to be the fifth area of globalization that relates to the subject of the Industrial Revolution in Europe. (Santos, 2002)

From a cultural perspective, globalization is more based on the limitation of time and space, as well as the emergence of new conditions for the globalization of culture. The globalization of cultures means that the culture of excellence is introduced and that it influences various national and local identities and cultures, or creates a particular cultural formation in the global arena. (Shahramnia, 2005, p. 106) Theorists who form this angle look at cultural influences in the phenomenon of globalization emphasize the very effective role of modeling flows and broadcast programs from media networks. In their opinion, the phenomenon of globalization is more than just an economic and political trend in its cultural development. The advocates of the phenomenon of globalization are trying to create a cohesive and harmonious culture in the world. (Kate, 2000, p. 53)

Lohan is among the theorists who have a cultural look at globalization. From the point of view of sociology of communication, he is more concerned with the transfer of cultural elements than the content of culture. The history of human society is restored on the basis of communication technologies. (Shahramnia, 2005, p. 43)

Giddens is also a theorist who has a cultural and social perspective in the process of globalization, and looks at the process of globalization from a multi-dimensional point of view. He sees the process of globalization as a product of breaking the traditional order of space and time. According to Giddens, globalization can not be considered merely an economic phenomenon. However, the formation of the global economy is one of the most important elements of globalization. (Giddens, 1998, pp. 30-31)

When explaining Giddens's views on globalization, it should be noted that Giddens argues that the humanity is moving towards a globalized world but he argues that nation-states are still among key-actors of world politics. Giddens sees globalization as the motor of development that brings varied changes, which shape modern societies. It is a process that contains varied, often opposing, tendencies. But we cannot criticize globalization completely. Neither can we stop it. Yet we cannot ignore its potentially negative effects, such as the growth of social unevenness, ecological and financial risk (global risk society). As critics of globalization show, different effects persist among different societies in the world, even within one society.

According to Giddens, globalization affects societies, firms and the personal lives of people. The result is a hierarchical system of three distinct levels. Individual citizens (people) affect transnational corporations or local firms and their respective industry value chains. And people are also members of the global society where TCs grow, in turn influencing individual people's quality of life through time. (Georgantzias, Nicholas, & Solowiej, 2009) From Giddens' point of view, all cultures and societies have come up with methods for understanding time and space status. There is no society in which people have no idea of the future, the present and the past. Each culture is also equipped with some type of space sign that allows space awareness of the place. (Golmohammadi, 2005, p. 48)

Robertson also focuses on the cultural and social aspects of globalization. He sees the process of globalization more complicated than that economics-driven theory can deal with its description and explanation. Therefore, in his theory, the global system has a relatively subordinate position and more

emphasis on the element of consciousness. (Friedman, 1994, p. 196)

The definition of Robertson suggests that, like most other globalization theorists, he considers factors such as compaction, homogeneity, interconnectivity, and interdependence globally. But at the same time it goes beyond this, emphasizing the factor of consciousness. (Robertson, 1992, p. 8)

Held is one of those who see globalization as a kind of world-class democracy. According to him, there is also a cultural and economic diversity in a single world and in one form. (Held, 1992, p. 179) Norberg believes that enhanced technological and technological change has led to global awareness and, as a result, has provided grounds for cultural dialogue and ended the dominance of a monocultural system. (Norberg, 1996, p. 202)

## The Position of Iranian Culture and Civilization and Its Role in the Process of Globalization

Iranian culture is rooted in history. The main factors in the formation of Iranian culture can be found in the Persian Empire (Achaemenid), the Sasanian era, Arab domination, Mongol invasions, and the Safavid era. In order to understand Iran's culture, it should also look at the independent countries around Iran. Afghanistan, Tajikistan, Uzbekistan, Turkmenistan, Azerbaijan, and even Armenia, Georgia and Pakistan as well as Kurds from Iraq and Turkey all have inherited some of Iran's culture. Even the national anthem of Pakistan is in Persian. (fa.wikipedia, 2019) (fa.wikipedia)

In sum, the elements of Iranian culture beyond the borders of the Islamic Republic of Iran can be summarized as follows: 1. Persian language which is one of the main characteristics of Iranian culture. 2. National festivals including Nowruz and Yalda Night and Hijri Shamsi calendar. 3. Shi'i religion and its various branches. Zoroastrian religions and rituals, Mehrvarzi and Bahai's. Persian art (Persian literature and poetry, Iranian architecture and Iranian food), 6. Kurdish and Azerbaijani Cultures.

The fate of the Iranian civilization and their noteworthy contribution to human culture and civilization are largely due to the geographic location. Iran (between the Persian Gulf and the Caspian Sea) has played the role of East-West link. A civilization that attracted the people of the region around 15,000 BC, and during the third to the first millennium BC, with the arrival of Indian and European settlers, found a beautiful blend with the achievements of these tribes. Zoroaster's religion, which corresponded to the realities of the life and habitat of the inhabitants of Iran, brought about a further flourishing. The formation of regional and wide Achaemenid, Selukian, Parthian and Sassanid governments led civilized nations to cooperate in the culmination of culture and civilization. The power of confronting these governments with the aggressors also provided the necessary security for the development of culture and civilization. (Izadi, 2002, pp. 57-76)

Iranian culture is a combination of different elements that have been intertwined throughout history and have been found in a single, integrated set. The ancient, Islamic factors modernity that have arisen in Iran have all come to the fore in the historical context, and in interaction with each other have yielded a result that is known as Iranian culture. Iranian culture has always been influenced by great historical events and events. Iranian culture and civilization has a long history and is one of the oldest civilizations in the world. Iran has always been the cradle of civilization and culture, and Iranians have always had a universalist approach, and in the distant past one of the great empires of the world has dominated this land, and world religions have also been born and grown. The Zoroastrian religion, which is a comprehensive and world-wide religion, has been and continues to exist for more than five thousand years in the Iranian cultural realm. (Foltz, 2009, pp. 561-577)

Of course, the entrance of Islam into the land of Iran in some cases caused a challenge between Islamic culture and the national culture of Iran, and some of the insulting behaviors of the Arabs contributed to

this challenge. But the great thinkers of Iran, with the rejection of Arab behaviors and the conscious acceptance of Islam and its integration with the constructive and positive elements of national culture, led to the emergence of a new culture and identity called Iranian-Islamic culture. This culture was so dynamic and strong and so rooted in Iran that it is no longer possible to separate the elements of Iranian culture from Islamic culture and create contradictions between them. This rich and extraterrestrial culture spread the geographical boundaries one after the other and supplied its cultural products to the lands of India and China. All the great cultural men in Iran's history are affiliated with this intellectual trend, such as Avicenna, Ferdowsi, Rumi and Hafez, who are considered to be world prides. (Amanat, 2017)

## **Iranian Cultural Heritage**

History, geography and nation-state thinking in Iranian culture have always been appreciated and endorsed. Folklore and traditions, rituals and works of prose and poems of many Iranian culture have been introduced to the world, all of which are known as Iranian cultural heritage. Iran's cultural heritage has continued from the ancient era of Iranian history to this day and is an integral part of Iran's national identity and culture. Some of these rituals, such as Nowruz, are held not only in Iran, but also outside its borders. This shows that Iranian culture has been an old civilization. All the world see it as a sign of the culture of Iran. Some of the Iranian traditions after Islam continued to persist. Some of these rituals, such as the Celebrations of the Century and Mehregan, which are celebrated in recent times, are still among the cultural heritage of Iran. (Ahmadi, 2004, pp. 5-55)

## **Iranian Culture and Globalization; Challenges**

The turmoil or movement created in various structures, institutions and systems is due to the process of globalization. Globalization has created many opportunities and threats that depend on the performance of the actors (ability, opportunity, awareness of the actions and time to implement it). Opportunities and challenges are nothing but the status of existing actors and their performance in the international system and the extent to which resources are available. If their situation allows for proper mobility at the right time, disturbances will increase the level of actors and increase their power of influence, or vice versa.

The following are considered as challenges for all cultures. Iranian culture and civilization are facing the same challenges. The key challenges are: Creating faults in local identities; Andalusialize process: a process that has led to cultural change among Muslims living in Andalusia in Spain. Neglect of national culture; Elimination of all cultures by supreme culture; Domination of a culture with more possibilities on other cultures; Marginalization of weak nations and assimilation of national cultures; Imposing culture and models special and powerful on other societies with the aim of destroying national-cultural capital of developing countries, Imposing the values and policies of the owners of power, Threatening indigenous cultures with Western alien values, Eliminating the values and excellences of native culture, and discrediting them; Disturbing the balance in population statistics for implementing the cultural order of the globalized system; Increasing material tendencies in the oven Regimes and the extension of profits and profits, Discrediting the values and cultural realities of societies, The influence and penetration of dominant culture in other cultures and ideologies.

Globalization has created two other major challenges for Iranian culture: a) the danger of the destruction of Iranian national identity; b) the marginalization of religious identity.

The collapse of national and historical identity is caused by the destruction of living signs and symptoms in traditions and customs in the course of globalization. In this regard, globalization creates a kind of degradation of cultural identity by strengthening the flow of the estranged tradition and, as a result, the destruction of the native traditions of modernity and the spread of confusion and instability in

individual and social behaviors in terms of the transformation of traditions. On the other hand, during the process of globalization, many religious identities and beliefs can not resist the media and information waves of today's world, widely influenced by Western culture, and marginalized or even partially disrupted. Meanwhile, Iranian religious identity has been widely challenged by this widespread wave of advertising. Therefore, confronting this cultural crisis requires clever management and management. (Amanat, 2017)

### **Iranian Culture and Globalization; Opportunities**

The meaning of cultural opportunism is that the state understands the potential and strengthens them. The government can determine short-term, medium-term and long-term planning by understanding the situations and acquiring practical facilities and increasing the facilities needed to achieve specific goals. On this basis, the opportunity in the world can be set according to the Westphalian order of the nation-state. As stated in the Westphalian order: "Providing ground for the promotion of national power in line with national interests, which naturally covers ideological interests and regional needs and objectives.

Iran is a country with a cultural and civilization background that has always been on the crossroads of historic events. Different tribes and civilizations have crossed it. Iran has been the focal point for global communication since the past and the important link between old and ancient cultures. The Iranians have become accustomed to thousands of years of sightseeing among the various tribes of the world, the acceptance of cultures and civilizations, and direct contact with the carriers of these cultures from different ethnic groups, hospitality, foreign friendship, tolerance and peaceful coexistence. Instead of diverting and disposing of the cultural elements of other peoples, Iranians have always been ready to accept the efficient and efficient cultural elements of the other peoples and to absorb and melt them in their own culture. (Salasi, 1999, p. 130)

Iranians have, in some parts of history, been the producer and distributor of cultural elements worldwide. The historical behavior of Iranians is summarized as follows: welcoming other cultures and recognizing them, and accepting positive elements and negating their negative elements. Iranians, even in periods that have failed politically for other political reasons, have always been able to influence the migrants' ethnic culture in a cultural way and rely on their culturally strong and rooted culture and make them culture. (Baibord & Karimian, 2015, pp. 77-102)

### **Iran's Thesis to Prevent the Destructive Effects of Globalization**

Iran is turning to various ways in order to stay safe from the harmful effects of the phenomenon of globalization. To achieve this, it uses various mechanisms, some of which are media and some others are deterrent mechanisms. For example, in order not to change the food culture of the people of Iran, it does not allow the establishment of foreign-owned companies even in the form of franchises. Against the development and promotion of companies and foreign companies that want to change the lifestyle of Iranians. It uses the modeling technique to meet the needs of the new generation in harmony with modern living conditions. Instead of allowing McDonald's or Starbucks to work in Iran, it tries to support indigenous companies and protect similar products for supply in the consumer market. Instead of using the style of architecture and decoration of foreign companies in coffee shops, and even restaurants, it tries to coordinate traditional architecture with day-to-day technology. Thus, traditional restaurants with architecture consistent with Iranian history and culture each day are more prosperous than yesterday. Therefore, most of the current nostalgic-style restaurants are well established and popularly welcomed by the public.

Intercultural relations should be among the most important cultural opportunities for globalization for countries that have the right cultural base and potential. The process of globalization has strengthened the



potential for the influence of different cultures, but the cultural impact of countries with a more powerful cultural background will be greater. Undoubtedly, far from bias, Iranian culture is one of the rare cultures of the world in terms of history. Understanding this fact, the Iranian people are more interested in their cultural backgrounds and avoiding the impact of culture derived from globalization. At least in a way of life they are not much affected. An Iranian culture of high capacity has the ability to influence the public opinion of the world and can maintain a proper pattern of global culture in its own right and present it to other cultures. (Baibord & Karimian, 2015, pp. 77-102)

The strategic and strategic position of Iran, which has placed it on the path of the world's four-way communication, on the one hand, and its unique economic, social and cultural features, on the other hand, has provided Iranian culture with a special opportunity to be able to The potential of its own civilization and capabilities to other nations and nations do not deserve it. It also attracts the positive capabilities and values of other cultures and nations and adapts to their culture. The transfer of human mental concepts and values is another method used in the deterrent mechanism.

Due to its special position, Iranian civilization has played a major role in the creation and transfer of universal science, concepts and values. Nowadays, due to the development of new technologies, there is a wider variety of opportunities available to nations and cultures to provide their capabilities to other nations. Iran utilizes these facilities in a decent way and offers its supreme civic values.

The importance of religious and religious values is another necessary process in preventing negative effects of globalization. Religion has not been influenced by the process of globalization as one of the important aspects of human life. But globalization seems to be more than an exceptional opportunity than a threat to religion. But this is important if it is possible to utilize the features and technologies of modern communication in a desirable and widespread manner, and should be introduced by the one-wayer who has the ability to answer the issues of the day, and an attractive appearance for Your audience, especially the younger generation. In this way, first of all, by recognizing different cultures, religious issues can be raised in the context of the institutionalized values of those cultures.

The sense of belonging of humans to a more general society and the expansion and strengthening of the cooperation and cooperation of nations, due to the diminution of borders and the erosion of sovereignty, can keep them from digestion in foreign cultures. The current world is truly a global village because of the rule of communication networks, the virtual world and Internet facilities. The development and modernization of modern communication means makes it possible for today's human beings to become more connected with their fellows and to become more aware of each other's thoughts, issues and problems and to be more attached to each other. This also promotes the sense of co-operation and altruism among cultures. (Amanat, 2017)

Today's communication devices, especially the Internet and satellite, have provided the opportunity for diverse and diverse cultures to properly and broadly transfer their cultural and value concepts and frameworks to others. In the meantime, cultures that have a richer, more robust capacity appear to be more potent, and this requires the widespread use of these devices. It is natural that Iran, due to the civilization history of several thousand years, can not be influenced by the proper use of mass media not only in the global village, but also in its culture to other cultures.

Globalization, while having negative effects, can diminish the level of controversy with the cultures and reduce the level of ideological conflict. What is certain is that in the course of history conflicts and conflicts between cultures have become more and more controversial, more than anything else, due to the lack of understanding of each other's views and beliefs. But today, different nations and cultures have become more and more interconnected, and modern gadgets have been instrumental in this. Thus, in the light of cultural relations and dialogue of civilizations, it can end the many misunderstandings and reduce the context of ideological conflicts. (Rosenau, 2005)

## Conclusion

Due to its strategic position, Iran plays the role of the bridge in the crossroad of world civilizations. In addition, Iran has certain cultural, social, and economic characteristics. It is therefore known throughout history as a world-renowned civilization with a beautiful and effective background. In a situation where escaping the phenomenon of globalization is inevitable, this point of the world with its original culture can play a major role in cultural interactions. As it has the potential for influence, Iranian culture can equally offer or transfer the creativity necessary for civilization to other cultures and nations. Under such conditions and through cultural exchange, it is possible to prevent crises of the destruction of various civilizations and to synthesize different cultures in a diverse world.

The Iranians have come to the truth that they have to be tested in order to determine how they can be synchronized without destroying their identity by moving global civilization. Iranians must enter the dialogue on the world stage and maintain their national identity. Strong cultures never frighten dialogue and critique.

Accordingly, it is necessary to pay attention to the following points:

- Familiarity with community history is important. A young generation without historical backing can not defend itself against dominant cultures.
- Iranian interactions with the world should be based not on the basis of past experiences but on self-confidence.
- The extreme flexibility of the Iranian people from the emotional and epic level should become the basis of a strong cultural foundation.
- Identifying and enhancing features related to religion, language, race, environment, history, traditions, habits and collective memories that counteract the unification can be effective in enhancing native culture.
- Educating the general public on the phenomenon of globalization and teaching ways to cope with the negative impact of imposed cultures.
- Increasing acting capacity according to the rules of the global game and the power of diplomatic manoeuvre in the international arena. This goal should be to reduce the limitations and increase the use of existing opportunities. In other words, challenges need to become opportunities, these opportunities will increase the potential of high Iranian culture.
- Continuous and positive presence in the field of interaction and strengthening transnational cooperation with other nations.
- Cautious approach to the phenomenon of globalization due to its ambiguity and complexity.
- Active participation in international affairs and emphasis on multilateralism in order to influence global public opinion.
- Equipped with satellite and media power internationally and upgraded information, communications and computer capabilities.
- Emphasizing the cultural commonalities for internal consensus between cultural experts about norms and social values for a coherent and powerful cultural world-wide.

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