Cultural Profile Resource: Persia / Iran

A resource for aged care professionals

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This profile of the Iranian cultural community is just one of the many projects undertaken by Quality Aging.

This project aims to provide relevant information for community groups and residential aged care providers to implement “best practice” strategies of care for the older individuals from diverse backgrounds.

This project is about ensuring the needs of older persons from a Iranian cultural background are met.

Population trends within Australia are increasingly characterized by a diversity of people, languages and culture. Together with this trend is an aging population, also with a rich diversity of languages and cultures.

Not surprisingly then, that residential aged care providers are faced with growing demands for culturally responsive facilities and care.

This profile aims to create a tool to provide aged care providers with

- An awareness of the cultural and linguistically diverse needs of older persons from an Iranian background.

- It also strives to enable the professional capability and progress of staff in the provision of culturally inclusive care; and

- The organisation’s compliance with the Residential Care Standards and National Care Standards as they pertain to the issue of cultural and linguistic needs.

The profile provides beneficial information about a variety of subjects and resources.

This is a guide only and is not intended to replace one stereotype of this culture with another; it is only intended to provide some insight into the culture. Nor does it reduce the importance of you establishing the individual cultural needs of each person as part of your care planning process.

In an effort to continue to provide you with updated information of this profile and improve its contents, we encourage readers to provide feedback by contacting Quality Aging at enquiries@qualityaging.com.au
Background

Location: The Middle East, bordering Afghanistan 936 km, Armenia 35 km, Azerbaijan-proper 432 km, Azerbaijan-Naxcivan exclave 179 km, Iraq 1,458 km, Pakistan 909 km, Turkey 499 km, Turkmenistan 992 km

Capital: Tehran

Climate: mostly arid or semiarid, subtropical along Caspian coast

Brief History

The Persian Empire, from 559-334 B.C., was said to be the greatest legacy: “demonstrated for the first time how diverse peoples can culturally flourish and economically prosper under one central government.”

Mohammed moves from Mecca to Medina in 622 marking the birth of Islamic civilization and the start of all Islamic calendars as well.

In 1979, after 2500 years of being ruled by a democratic government, the Revolution occurs. Iran adopts a theocratic government and becomes the Islamic Republic of Iran.
Iran is a culturally diverse society, and interethnic relations are generally amicable. The predominant ethnic and cultural group in the country consists of native speakers of Persian. But the people who are generally known as Persians are of mixed ancestry, and the country has important Turkic and Arab elements in addition to the Kurds, Baloch, Bakhtyārī, Lurs, and other smaller minorities (Armenians, Assyrians, Jews, Brahuis, and others). The Persians, Kurds, and speakers of other Indo-European languages in Iran are descendants of the Aryan tribes that began migrating from Central Asia into what is now Iran in the 2nd millennium BC. Those of Turkic ancestry are the progeny of tribes that appeared in the region—also from Central Asia—beginning in the 11th century AD, and the Arab minority settled predominantly in the country’s southwest (in Khūzestān, a region also known as Arabistan) following the Islamic conquests of the 7th century. Like the Persians, many of Iran’s smaller ethnic groups chart their arrival into the region to ancient times.

The Kurds have been both urban and rural (with a significant portion of the latter at times nomadic), and they are concentrated in the western mountains of Iran. This group, which constitutes only a small proportion of Iran’s population, has resisted the Iranian government’s efforts, both before and after the revolution of 1979, to assimilate them into the mainstream of national life and, along with their fellow Kurds in adjacent regions of Iraq and Turkey, has sought either regional autonomy or the outright establishment of an independent Kurdish state in the region.

Also inhabiting the western mountains are seminomadic Lurs, thought to be the descendants of the aboriginal inhabitants of the country. Closely related are the Bakhtyārī tribes, who live in the Zagros Mountains west of Esfahān. The Baloch are a smaller minority who inhabit Iranian Baluchistan, which borders on Pakistan.

The largest Turkic group is the Azerbaijani, a farming and herding people who inhabit two border provinces in the northwestern corner of Iran. Two other Turkic ethnic groups are the Qashqāʾī, in the Shīrāz area to the north of the Persian Gulf, and the Turkmen, of Khorāsān in the northeast.

The Armenians, with a different ethnic heritage, are concentrated in Tehrān, Esfahān, and the Azerbaijan region and are engaged primarily in commercial pursuits. A few isolated groups speaking Dravidian dialects are found in the Sīstān region to the southeast.

Semitic—Jews, Assyrians, and Arabs—constitute only a small percentage of the population. The Jews trace their heritage in Iran to the Babylonian Exile of the 6th century BC and, like the Armenians, have retained their ethnic, linguistic, and religious identity. Both groups traditionally have clustered in the largest cities. The Assyrians are concentrated in the northwest, and the Arabs live in Khūzestān as well as in the Persian Gulf islands.
Cultural Life

Few countries enjoy such a long cultural heritage as does Iran, and few people are so aware of and articulate about their deep cultural tradition as are the Iranians. Iran, or Persia, as a historical entity, dates to the time of the Achaemenids (about 2,500 years ago), and, despite political, religious, and historic changes, Iranians maintain a deep connection to their past. Although daily life in modern Iran is closely interwoven with Shīʿite Islam, the country’s art, literature, and architecture are an ever-present reminder of its deep national tradition and of a broader literary culture that during the premodern period spread throughout the Middle East and South Asia. Much of Iran’s modern history can be attributed to the essential tension that existed between the Shīʿite piety promoted by Iran’s clergy and the Persian cultural legacy—in which religion played a subordinate role—proffered by the Pahlavi monarchy.

Despite the predominance of Persian culture, Iran remains a multiethnic state, and the country’s Armenian, Azerbaijani, Kurdish, and smaller ethnic minorities each have their own literary and historical traditions dating back many centuries, even—in the case of the Armenians—to the pre-Christian era. These groups frequently maintain close connections with the larger cultural life of their kindred outside Iran.

Daily Life and Social Cultures

The narrative of martyrdom has been an essential component of Shīʿite culture, which can be traced to the massacre in 680 of the third imam, al-Ḥusayn ibn ʿAlī, along with his close family and followers at the Battle of Karbalāʾ by the troops of the Ummayad caliph, Yazīd, during al-Ḥusayn’s failed attempt to restore his family line to political power. As a minority in the Islamic community, Shīʿites faced much persecution and, according to Shīʿite doctrine, offered up many martyrs over the centuries because of their belief in the right of the line of ʿAlī to political rule and religious leadership. Each year on the anniversary of the massacre, Shīʿites commemorate the Karbalāʾ tragedy during the holiday of ʿĀshūrāʾ through the taʿziyyah (passion play) and through rituals of self-flagellation with bare hands and, sometimes, with chains and blades. These acts of mourning continue throughout the year in the practice of the rawḍah khānī, a ritual of mourning in which a storyteller, the rawḍah khān, incites the assembled—who are frequently gathered at a special place of mourning called a ḥosayniyyeh—to tears by tales of the death of al-Ḥusayn.

The commemoration of Karbalāʾ has permeated all of Persian culture and finds expression in poetry, music, and the solemn Shīʿite view of the world. No religious ceremony is complete without a reference to Karbalāʾ, and no month passes without at least one day of mourning. None of the efforts of the monarchy, such as the annual festivals of art and the encouragement of musicians and native crafts, succeeded in changing this basic attitude; public displays of laughter and joy remain undesirable, even sinful, in some circles.

Iranians do celebrate several festive occasions. In addition to the two ʿīds (Arabic: “holidays”)—practiced by Sunnites and Shīʿites alike—the most important holidays are Nōrūz, the Persian New Year, and the birthday of the 12th imam, whose second coming the Shīʿites expect in the end of days. The Nōrūz celebration begins on the last Wednesday of the old year, is followed by a weeklong holiday, and continues until the 13th day of the new year, which is a day for picnicking in the countryside. On the 12th imam’s birthday, cities sparkle with lights, and the bazaars are decorated and teem with shoppers.
The Arts

Crafts

Carpet looms dot the country. Each locality prides itself on a special design and quality of carpet that bears its name, such as Kāshān, Kermān, Khorāsān, Eṣfahān, Shīrāz, Tabrīz, and Qom. Carpets are used locally and are exported. The handwoven-cloth industry has survived stiff competition from modern textile mills. Weavers produce velvets, printed cottons, wool brocades, shawls, and cloth shoes. Felt is made in the south, and sheepskin is embroidered in the northeast.

A wide range of articles, both utilitarian and decorative, are made of various metals. The best-known centres are Tehrān (gold); Shīrāz, Eṣfahān, and Zanjān (silver); and Kāshān and Eṣfahān (copper). Khorāsān is known for its turquoise working and the Persian Gulf region for its natural pearls. The craft techniques are as divergent as the products themselves. Articles may be cast, beaten, wrought, pierced, or drawn (stretched out). The most widespread techniques for ornamentation are engraving, embossing, chiseling, damascening, encrustation, or gilding.

Numerous decorative articles in wood are produced for both the domestic and export markets in Eṣfahān, Shīrāz, and Tehrān (inlay) and in Rasht, Orūmiyyeh (formerly called Reẕā’ ıyïyeh), and Sanandaj (carved and pierced wood). Machine-made ceramic tiles are manufactured in Tehrān, but handmade tiles and mosaics, known for their rich designs and beautiful colours, also continue to be produced.

Stone and clay are also used for the production of a wide range of household utensils, trays, dishes, and vases. Mashhad is the centre of the stone industry. Potteries are widely scattered throughout the country, Hamadān being the largest centre.

Music

For centuries Islamic injunctions inhibited the development of formal musical disciplines, but folk songs and ancient Persian classical music were preserved through oral transmission from generation to generation.

It was not until the 20th century that a music conservatory was founded in Tehrān and that Western techniques were used to record traditional melodies and encourage new compositions. This trend was reversed, however, in 1979, when the former restrictions on the study and practice of music were restored. Although officially forbidden—even after the liberal reforms of the late 1990s—Western pop music is fashionable among Iranian youth, and there is a thriving trade in musical cassette tapes and compact discs.

Iranian pop groups also occasionally perform, though often under threat of punishment. In 2000, Iranian authorities permitted Googoosh, the most popular Iranian singer of the pre-revolutionary era, to resume her career—albeit from abroad—after 21 years of forced silence.
Literature

Iranian culture is perhaps best known for its literature, which emerged in its current form in the 9th century. The great masters of the Persian language—Ferdowsī, Neẓāmī, Ḥāfeẓ, Jāmī, and Rūmī—continue to inspire Iranian authors in the modern era, although publication and distribution of many classical works—deemed licentious by conservative clerics—have been difficult. Persian literature was deeply influenced by Western literary and philosophical traditions in the 19th and 20th centuries yet remains a vibrant medium for Iranian culture.

Whether in prose or in poetry, it also came to serve as a vehicle of cultural introspection, political dissent, and personal protest for such influential Iranian writers as Sadeq Hedayat, Jalal Al-e Ahmad, and Sadeq-e Chubak and such poets as Ahmad Shamlu and Forough Farrokhzad. Following the Islamic revolution of 1979, many Iranian writers went into exile, and much of the country’s best Persian-language literature was thereafter written and published abroad. However, the postrevolutionary era also witnessed the birth of a new feminist literature by authors such as Shahrnoush Parsipour and Moniru Ravanipur.

Cinema

The most popular form of entertainment in Iran is the cinema, which is also an important medium for social and political commentary in a society that has had little tolerance for participatory democracy. After the 1979 revolution the government at first banned filmmaking but then gave directors financial support if they agreed to propagate Islamic values. However, the public showed little interest, and this period of ideology-driven filmmaking did not last. Soon films that dealt with the Iran-Iraq War (1980–88) or that reflected more tolerant expressions of Islamic values, including Sufi mysticism, gained ground.

The religious establishment, however, generally frowns upon the imitation of Western films among Iran’s filmmakers but encourages adapting Western and Eastern classic stories and folktales, provided that they reflect contemporary Iranian concerns and not transgress Islamic restrictions imposed by the government. In the 1990s the fervour of the early revolutionary years was replaced by demands for political moderation and better relations with the West. Iran’s film industry became one of the finest in the world, with festivals of Iranian films being held annually throughout the world.

Sports and recreation

Wrestling, horse racing, and ritualistic bodybuilding are the traditional sports of the country. Team sports were introduced from the West in the 20th century, the most popular being rugby football and volleyball. Under the monarchy, modern sports were incorporated into the school curricula. Iran’s Physical Education Organization was formed in 1934. Iranian athletes first participated in the Olympic Games in 1948. The country made its Winter Games debut in 1956. Most of Iran’s Olympic medals have come in weightlifting, martial arts, and wrestling events.
Football (soccer) has become the most popular game in Iran—the country’s team won the Asian championships in 1968, 1974, and 1976 and made its World Cup debut in 1978—but the 1979 revolution was a major setback for Iranian sports. The new government regarded the sports stadium as a rival to the mosque. Major teams were nationalized, and women were prevented from participating in many activities. In addition, the Iran-Iraq War left few resources to devote to sports. However, the enormous public support for sports, especially for football, could not be easily suppressed. Since the 1990s there has been a revival of athletics in Iran, including women’s activities. Sports have become inextricably bound up with demands for political liberalization, and nearly every major event has become an occasion for massive public celebrations by young men and women expressing their desire for reform and for more amicable relations with the West.

Media and publishing

Daily newspapers and periodicals are published primarily in Teherān and must be licensed under the press law of 1979. The publication of any anti-Muslim sentiment is strictly forbidden. Iran’s Ministry of Culture and Islamic Guidance operates the Islamic Republic News Agency (IRNA). Foreign correspondents are allowed into the country on special occasions.

Despite constitutional guarantees of freedom of the press, censorship of the broadcast media and the Internet by conservative elements within the government is widespread. Regardless, print media—newspapers, magazines, and journals—contributed greatly to the growth of political reform in Iran during the late 1990s. In the 2000s reformist and opposition groups increasingly circulated their messages on the Internet, while the authorities correspondingly intensified their efforts to shut down online dissent.

The most widely circulated newspapers include Eṭṭelāʿāt and Kayhān. Radio and television broadcasting stations in Iran are operated by the government and reach the entire country, and some radio broadcasts have international reception.

The government made possession of satellite reception equipment illegal in 1995, but the ban has been irregularly enforced, and many Iranians have continued to receive television broadcasts—including Persian-language programs—from abroad.

Programs are broadcast in Persian and some foreign languages, as well as in local languages and dialects. Though basic literacy increased substantially in the years following the revolution, audiovisual media have remained much more effective than print material for disseminating information, especially in rural areas.
Family Values

- In Iran, the family is the basis of the social structure.
- The concept of family is more private than in many other cultures. Female relatives must be protected from outside influences and are taken care of at all times. It is inappropriate to ask questions about an Iranian's wife or other female relatives.
- Iranians take their responsibilities to their family quite seriously.
- Families tend to be small, only 1 or 2 children, but the extended family is quite close.
- The individual derives a social network and assistance in times of need from the family.
- Elderly relatives are kept at home, not placed in a nursing home.
- Loyalty to the family comes before other social relationship, even business.
- Family is the most important social institution and children are the focal point. The relationship between parents and children are sometimes stronger than then relationship between husband and wife.
- Traditionally, men are the wage earners, whereas women stay at home and rear the children. Since the turn of the Revolution more women are breaking the “traditional” gender roles and working outside of the home.
- Day cares are not wholly trusted. A nanny is more preferable if the family can afford it.
- Many Iranians still participate in arranged marriages. Parental approval of future spouses is considered very important.
- Although it is not widespread in Iran, polygyny (the marriage of up to four wives at once) is still legal.

Meeting Etiquette

- Introductions are generally restricted to members of the same sex since men and women socialize separately.
- Greetings tend to be affectionate. Men kiss other men and women kiss other women at social events. If they meet on the street, a handshake is the more common greeting
- When Iranians greet each other they take their time and converse about general things.
- The most common greeting is "salaam alaykum" or more simply "salaam" (peace).

Gift Giving Etiquette

- Iranians give gifts at various social occasions such as returning from a trip or if someone achieves a major success in their personal or business life.
- On birthdays, businesspeople bring sweets and cakes to the office and do not expect to receive gifts.
- It is common to give monetary gifts to servants or others who have provided services during the year on No Ruz (The Iranian New Year). Money should be new bank notes or gold coins.
- If you are invited to an Iranian's house, bring flowers, or pastry to the hosts. When giving a gift, always apologize for its inadequacy.
- Gifts should be elegantly wrapped - most shops will wrap them for you.
- Gifts are not generally opened when received. In fact, they may be put on a table and not mentioned.
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Dress

According to Islamic and social beliefs:

- Men are advised not to wear short sleeve shirts and short pants are firmly prohibited.
- Women are to cover themselves except their face, hands and toes at all times.
- In their homes, people wear what they please.
- In Western Countries some Iranians adopt a combination of traditional and Western dress.

Concept of Work/Play/Time

- The work week in Iran is Saturday through Thursday. However, many government offices and private companies are closed on Thursdays.
- Friday is a public holiday for all establishments to attend the mosque for religious purposes. Offices are generally open to the public in the morning hours only.

Holidays

- Iran uses the Persian calendar with twelve months which differ from Western cultures.
- Festival of No Rooz is Persian celebration of New Year’s, or the Spring equinox (around March 21st on western calendars.) It is the most cherished and most celebrated holiday.
  - The preparation for No Rooz starts well before the actual date and the event itself lasts 13 days.
  - It is customary for all to take a bath and cleanse themselves thoroughly before No Rooz. This is supposed to be a purification rite but modern times have lost the meaning.
  - On the last Tuesday of the year, before No Rooz, Iranians carry out spring cleaning and set up bonfires for the night. This symbolizes the welcoming for the return of the departed souls.
- Ramadan is celebrated using the lunar calendar. It is a month of fasting from sunrise to sunset to observe Allah and the book of Q’ran.
- The practice of fasting includes abstaining from all food, drink, tobacco, chewing gum, and sexual relations. One also refrains from arguing, fighting, lying, speaking ill others, and restrains the tongue and temper.
- Children (who have not reached puberty), pregnant or nursing women, women in menstruation or the 40 days following childbirth, very old elderly, sick people, those who are traveling and the insane are exempt from the Ramadan fasting.
- Eid-e-Fetr is the three day festival that marks the end of Ramadan to celebrate the success of the fasting.
Religion

According to the US Library of Congress, at least 90 percent of Iranians are Shia Muslims. Approximately 8 percent are Sunni Muslims. There are smaller numbers of Baha’is, Armenian and Assyrian Christians, Jews, and Zoroastrians.

- Strict Muslims pray five times a day, starting at sunrise and ending at sunset.
- They must be facing towards Mecca, their foreheads must be touching the ground and they must wash their face, hands and feet before prayer. It is considered uncleanly if they do not wash before prayer.

You need to establish each person’s religious preference and link them into a local minister of that religion.

Important cultural and religious days can be found in the Multi-Cultural Events Calendar

Food and Diet

Persian cuisine, although strongly influenced by the culinary traditions of the Arab world and the subcontinent, is largely a product of the geography and domestic food products of Iran.

Rice is a dietary staple, and meat—mostly lamb—plays a part in virtually every meal. Vegetables are central to the Iranian diet, with onions an ingredient of virtually every dish.

Herding has long been a traditional part of the economy, and dairy products—milk, cheese, and particularly yogurt—are common ingredients in Persian dishes.

Traditional Persian cuisine tends to favour subtle flavours and relatively simple preparations such as khūresh (stew) and kabobs.

Saffron is the most distinctive spice used, but many other flavourings—including lime, mint, turmeric, and rosewater—are common, as are pomegranates and walnuts.
Health and Wellness

- Iranians value cleanliness of the body as well as the soul.
- Frankincense and incense are burned in homes to provide a good smell as well as to kill insects and bacteria.
- Iranians do not bathe or wash dirty objects in flowing water, and urinating or spitting into water is considered a sin.
- According to Iranian custom and culture, 'mantreh' (cure through discourse) was the word that destroyed all evil, filthiness, bad thoughts and all ugliness.
- Abortion is not permitted unless there are very strong medical reasons.
- Tubal ligation and vasectomy are not desirable in the Islam religion. Other contraceptions are allowed if there are medical reasons to avoid pregnancy.

Barriers to Health Care

- Women may have a preference to work with female interpreters and health care providers.
- Men may also prefer to work with male health care providers.
- It is considered uncaring to tell a patient that he/she is dying.
- Telling the patient’s family first is acceptable.
- During Ramadan, some patients may only take medications at night.
- Due to religious practices, Iranians are prohibited to eat certain meats and any alcoholic products.
- Treatment is usually not considered complete without medication.
Suggestions for Health Care Providers

- Health care providers must be aware of all social customs of Iran and the strict customs of the Islamic religion.
- It may be wise to ask clients if they practice and/or strictly follow the Islamic rules.
- They must also be aware of the specific customs concerning birth and death.
- For instance, after childbirth, the placenta should be offered to the parents for burial.
- A strict Muslim may prefer to face Mecca when dying.
- Some families may prefer to take a body home or to the mosque for preparation for burial.
- Sick people may want privacy during the day during prayer times. They may also want help facing Mecca during prayer and washing the face, hands and feet before prayer.
- During Ramadan, fasting may also extend to the non-use of medications, including injections, during the daylight time.
- In hospitals, women may prefer to remain fully clothed and may only want to be seen by female professionals.
- Men may also want to be covered from waist to knee and may also want to be seen only by male staff.
- Men and women may want water in order to wash before and after meals and for toilet hygiene.
- It is normal for a person to notify all family members when one is sick. The sick person is usually happy to have many visitors.
- Patients may not want to discuss political issues.
- Healthcare providers may want to discuss bad news with the family of the patient, rather than directly telling the patient.
- For strict Muslims:
  - It is important not to touch patients with your left hand. The left hand is used for toilet hygiene.
  - Muslims do not like to have their heads touched for cultural rather than religious reasons.
- Because of the language barrier, an interpreter will be needed for Persian speaking Iranians. It is discouraged to have an interpreter of the opposite sex or other family members for fear of embarrassment.
- Friday is a public holiday, therefore scheduling appointments on that day may pose a problem.
- Health care is serious, therefore, giving a careful explanation of a diagnosis is very important.
- Women recently arriving from Iran may have little health awareness, therefore may have never had, or understand the importance of a Pap smear or a mammogram. They may be reluctant to do so because undressing in front of a health care provider even if it is a woman is often difficult for them.

This may mean YOU shouldn’t perceive an Iranian person who questions a doctor or health professional as being difficult. Nor should you consider the person as ‘being difficult’ should he/she want a second opinion or to access complementary medicines or some type.
Language

Although Persian (Farsi) is the predominant and official language of Iran, a number of languages and dialects from three language families—Indo-European, Altaic, and Afro-Asiatic—are spoken.

Roughly three-fourths of Iranians speak one of the Indo-European languages. Slightly more than half the population speak a dialect of Persian, an Iranian language of the Indo-Iranian group. Literary Persian, the language’s more refined variant, is understood to some degree by most Iranians. Persian is also the predominant language of literature, journalism, and the sciences. Less than one-tenth of the population speaks Kurdish. The Lurs and Bakhtyārī both speak Luri, a language distinct from, but closely related to, Persian. Armenian, a single language of the Indo-European family, is spoken only by the Armenian minority.

The Altaic family is represented overwhelmingly by the Turkic languages, which are spoken by roughly one-fourth of the population; most speak Azerbaijanian, a language similar to modern Turkish. The Turkmen language, another Turkic language, is spoken in Iran by only a small number of Turkmen.

Of the Semitic languages—from the Afro-Asiatic family—Arabic is the most widely spoken, but only a small percentage of the population speaks it as a native tongue. The main importance of the Arabic language in Iran is historical and religious. Following the Islamic conquest of Persia, Arabic virtually subsumed Persian as a literary tongue. Since that time Persian has adopted a large number of Arabic words—perhaps one-third or more of its lexicon—and borrowed grammatical constructions from Classical and, in some instances, colloquial Arabic. Under the monarchy, efforts were made to purge Arabic elements from the Persian language, but these met with little success and ceased outright following the revolution. Since that time, the study of Classical Arabic, the language of the Qur’ān, has been emphasized in schools, and Arabic remains the predominant language of learned religious discourse.

Before 1979, English and French, and to a lesser degree German and Russian, were widely used by the educated class. European languages are used less commonly but are still taught at schools and universities.

YOU need to be aware that just because they could once speak English, does not mean
a) They necessarily spoke it fluently or extensively OR
b) They have retained these skills as he/she aged OR
c) That it is their preferred language.

Speaking English can be tiring to the elderly – as they are engaging in a translation-type of process. Many elderly people revert back to their native language as they aged.

Cue Cards

Quality Aging has cue cards that you may find useful and assist you in communicating with a person that speaks a language other than English.
Disclaimer

The information herein is a synthesis of information from a range of sources believed to be reliable. Quality Aging gives no warranty that the said base sources are correct, and accepts no responsibility for any resultant errors contained herein or for decisions and actions taken as a result and any damage from these decisions or actions.

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