**Chapter 1**

The economics of the 21 .century was dominated by three industries: information technology, telecommunications, and tourism. And since it has been experiencing a boom time, it is in desprator need of qualified tourism professionals. Tourism is on of the few industries that can offer exciting, and varied carriers. Hence, it presentsand excellent opportunity for new entrepreneurs. Among the variety of people working in the tourism industry, tour guides are one of the key front-line players.They act as a link between the visitor and the area and its people. They try to ensure that the tour will be enjoyabie andas safe as possible. Tour guides are the source of interesting information about the area visited. They shold be prepared to answer all sorts of questions from details about about local history, flora, activities in the area, wildlife ,and where to dine.

Through their knowledge and interpretation of a destinations attractions and culture, and their communication and service skills, they have the ability to transformthe tourists, visit from a tour into an experience. Geva and Goldman (1991) found that the performance of the tour guide was an important attribute to the success of the tour.

While there are varios definitions of a tour guide, an internationally accepted definition given by the International Association of Tour Managers and the European Federation of Tourist Guide Associations (EFTGA) is that a tour guide is a person who – guides groups or individual vi sitors from abroad or from the home country around the monuments, sites and museums of acity or region; tointerpert in an inspiring and entertaining manner, in the language of the visitors choice, the cultural and natural heritage and environment.

Key areas of a tour guides job description as defined above include environmental interpretation in an insping and entertaining manner, operation in a clearly defined cultural\ geographical area and specialized linguistic knowledge.

Another definition provided by the Professional Tour Guide Association of San Antonio (1997) is that the guide is a person with an effective combination of enthusiasm, knowledge, personality gualities and high standards of conduct and ethics who leads groups to the important sites, while providing interpretation and commentary. This definition differs slightly from the EFTGA one in that it focuses upon the importance of the personality and conduct of the guide as essential ingredients that constitute the work of the tour guide. On the aspect of personality, the Professional Tour Guide Association of San Antonio suggests that the secret to success of being a tour guide – loves the subject and the people we present in to.

That is having a passion for your subject and taking an interest in each guest. In essence, the work of a tour guide not only involves the transmission of information, but also presenting it in an interesting and sincere manner.

Tour guides have also been described by several authors as an information giver and fount of knowledge, mentor, a mediator and cultural broker. The mediator and cultural broker functions, as suggested here, refers to the interpretive aspects of the tour guides work which plays a vital role in enhancing the visitors experience at a destination and their understanding of the destination and its culture.

In short, Pond (1993) indicated that the role of the guide includes one who is:

**# a leader capable of assuming responsibility**

**# an educator to help the guest understand the places they visit;**

**# an ambassador who extends hospitality and presents the destination in a way that makes visitors want to return;**

**# a host who can create a comfortable environment for the guest; and**

**# a facilitator who knows how and when to fulfill the previous four roles.**

Pond (1993) indicated that: history has shown that training, evaluation, and regulation of guides yield great rewards not only for travelers and guides but also for sites, cities, and whole societies as well. Thus, the importance of the training, evaluation and regulation of guides, including their level of professionalism, cannot be ignored. Unless the issue of professionalism, and the problems and concerns about tour guiding are addressed, this may lead to increasing complaints from visitors about the quality of guide services and results in damaging the image of a tourist destination.

Tour leader or Tour Guide

Though the titles tour leaders and tour guides are by and large used interchangeably with is because they are different in that tour leaders handle the entire trip, which is because they are also called tour director. Tour guides or tourist guide are often locals who intimately know the area and the culture, and are hired to handle one small part of the trip. In fact, guides work on site or an area for an hour, a half-day, or a full day or even for several days with the same individuals or groups , returning to their base every evening. Even if a guide is booked for several days with the same individuals or groups, returning to their base evening. Even if a guide is booked for several days, geneally they return home at the end of the working day, rather than stay with their visitors. They are more familiar with the area than the tour leader. Obviously, the tour leader would be foolish to ignore the advice of someone more familiar with the country. Many cities and prime tourist areas have registered qualified guides. These guides. These guides, who are deep into the history, culture, and ecology of their areas, can get a lot a lot said and done in a short period of time. Their knowledge of parking areas and the most efficient way to process large groups through heavily populated attractions can often save lots of time. Major United States and international European cities are places where local tour guides predominate.

Throughout the tour, there should be a good working relationship things easier for both parties as well as for the tour leader. The partnership can make things easier for both parties as well as for the tour members. While tour guides; primary functions are educational and social, they may also share managerial responsibilities, such as hotel check-in and setting up special events and dine-around programs. The tour itineraries are usually locked into a set schedule, but the tour leader and tour guide can make last minute changes if necessary e.g., perhaps the tour guide overestimates the knowledge of the tour group, perhaps the tour members have some special interests, such as local art or agriculture that should be taken into consideration.

Tourist guides works may fall into three categories:

**# On foot – e.g. walking tour guides, site guides, museum guides, trail guides, interpreters**

**# On coaches**

**# Using your own car or a car-driver guide.**

Interpreter Guide Services for Culture and Heritage Touring

Should your interest be history, there will always be a need for your skills as a Heritage Interpreter to help others understand and appreciate the cultural or natural heritage of the area visited. Tour Guides work in many different settings – from parks , museums and aquariums to industrial sites, interpretive centers, and botanical gardens. Interpreters do not simply lecture – they have a complete understanding of their subject matter and share their interest and knowledge with others. Their different audiences make this position interesting and stimulating .

Heritage interpreters must have good communication and public speaking skills, as well as a positive attitude and an interest in and knowledge of related natural or cultural heritage sites. Experience in research is also necessary, along with customer service experience .

Interpretive experience working with groups .

 **How to Guide Successful Tours ?**

***Preparing notes for commentaries***

**# Things to remember at start (welcome, introducing self and driver, explain day – lunch, visit castle, arrive hotel 6.00 p.m. and etc.)**

**# Top Visual Priority or TVP (description of a famous sight)**

**# Must Tell (story / anecdote)**

**# Getting off reminders ( thank you, break, back in 30** minutes or check time, some caution points like be careful of steep steps and check time , some caution points like be careful of steep steps and etc.)

***All-Important First Impressions***

Your first impression is important. It sets the tone for the entire tour and can inspire or lost confidence by your tour group. It also helps you to remain in "control and command respect from your tour members.

**# Always try to be cool, calm, and collected**

**# Remain slightly aloof-friendly but not gushing**

**# Monitor yourself; watch your own approach, conceitedness, bad temper, etc.**

**# Self-control is essential**

**# Radiate assurance, self-control is essential**

**# Radiate assurance, self-confidence, and command**

**# Do not patronize the group with a superior attitude about your knowledge**

***Appearance***

Your personal appearance is important. A guide is seen from the front and behind. You, as mentor, are looked at and studied closely by your party. Your appearance is part of the professional image you create.

Dress smartly, interestingly, and comfortably. Your clothes can reflect responsibility, and efficiency.

***Dress for the Prevailing Weather***

The seasons change and weather is fickle. Listen to the weather forecast beforehand and be prepared to advise your tour members in advance if at all possible.

***Introductions are in order***

Introduce yourself clearly by name, and give a welcome and brief summery of the proceedings planned. Try to uncover all of the tour members interests and discover some names, if only a few, and refer to these later. Point out how you can be recognized. You may have a badge, umbrella, cane, hat or other item that will distinguish you. Give them a telephone number to contact (e.g., hotel) should they get lost.

***Setting the Stage***

Try and discover the mood of your tour group. watch their body language, their reactions to your discussion and be sure to ask for questions from the group as you go from place to place. Watch your own habits of speech and body language (e.g., fidgety hands, blinking or twitching eyes, "ah's" or "er's,") and try to check them. Meet your tour members' eyes in turn when talking, most people like to feel that their existence has been noted, and someone who only looks and addresses tops of heads or feet does not make good contact.

***Know what you are talking about***

Careful scrutiny of maps and brochures as well as consulting with your driver helps. Be prepared to answer questions intelligently . Also, check with the tour participants; have them share jokes, stories, and comments about their travel experiences. Early morning is the beginning of the touring day. The participants are eager to learn and participate in the program; however, as the day wears on and after a heavy lunch, drowsiness sets in, and keeping their attention becomes more challenging . Often it is better to play a series of games and inform the members of what will be taking place the following day. It is up to the tour director to decide how important the information is and when to disperse it to the clients.

***Leave Your Notes Behind***

The tour guide should practice and feel comfortable with giving a **spontaneous presentation** far less interesting than an **impromptu** one.

 ***Stops along the Way***

Rest stops play an important part in the daily tour, offering the clients opportunity to get off the coach and stretch their legs, smoke a cigarette, use the facilities, and try local snacks at the refreshment stand. Don’t forget to allow enough time for convenience breaks, coffee breaks , etc.

***Closing out the Tour***

Be sure to express your tanks to the Group Leader and tour group members whether or not they deserve it – And don't forget the driver. See everyone off the coach and safely away with a suitable farewell. Return home and prepare commentary summaries on cards for reference. If you already have these on file from previous excursions, reread and update them if you haven't done that tour recently. Make a point to inform your staff or drivers.

***The Code of Guiding Practice***

Adherence to the *WFTGA Code of Guiding* *practice* provides an assurance of the high level of professionalism and a **value-added service** offered by the individual guides to their clients. Tourist Guide associations, which belong to the ***World Federation of Tourist Guide Associations,*** accept on behalf of their members WFTGA's principles and aims:

**# To provide a professional service to visitors, professional in care and commitment, and professional in providing an objective understanding of the place visited, free from prejudice or propaganda.**

**# To ensure that as far as possible what is presented as fact is true, and that a clear distinction is made between this truth and stories, legends, traditions, or opinions.**

**# To act fairly and reasonable in all dealings with all those who engage the services of guides and with colleagues working in all aspects of tourism.**

**# To protect the reputation of tourism in our country by making every endeavor to ensure that guided groups treat with respect the environment, wildlife, sights and monuments, and also local customs and sensitivities.**

**# As representatives of the host country to welcome visitors and act in such a way as to bring credit to the country visited and promote it as a tourist destination.**

**Exercise**

Think about what you can say about each of the following questions.

1. How does the EFTGA define a tourist guide? And how does the Professional Tour Guide Association of San Antonio define a tourist guide? Are they different?
2. What do you think a tourist guide as a cultural broker means?
3. What are the roles of a tourist guide according to pond?
4. What are the differences between a tour leader and a tour guide?
5. What does the WFTGA Code of Guiding Practice involve?
6. What are the main features of heritage interpreters?
7. What are the things that should be considered in the implementation of a tour by a guide?
8. What are the note preparations for commentaries in guiding a successful tour?

**Tourism English**

***Practicalities on tour***

***Part a***

Welcome, everybody. Can you all hear me ok? Yes? Good. Let me start by introducing myself – my name's Sarah and I'll be looking after you today. You driver today is Ken. We're going to be in the coach quite a lot today because we are taking a scenic route through the countryside, and some of the places we pass, but for the moment, just sit and relax. Once we're under way, please ask me.

***Part b***

If you look to your left in a moment, you'll see the top of Ben Nevis, which is the highest mountain in the British Isles, at a height of 1,344 meters. It's cold at the top! Now, one of the ladies was asking me about the Scottish **kilt**, so I'll tell you something about this traditional dress, which is of course still worn by many men today ….

***Part c***

Hi, this is Sarah again. There's a problem. The first driver's over his hours, so we're going to have to take a two-hour break until the **relief driver** can get here. Is that OK? It's a nice place with some good shops, so I don’t think the passengers mind. I'm assuming it'll be all right to get them each a complimentary drink. If that’s a problem, call me back one the mobile. Thanks

***Part d***

Ok, thank you for listening. I hope you’ve enjoyed the first part of the tour. We're going to take a break here. You'll find a café and toilets in the buildings over to the left of the coach. Please be back on the coach in thirty minutes time that’s at, er, eleven o'clock. Did you all get that? Eleven O'clock. The coach departs at 11.05 precisely in order to meet our train connection. There'll be a lot of coaches parked here, so make sure you know which one is ours – we're displaying the number 64, OK? Now, please be careful as you get off, the steps are rather steep, and the road outside is a bit slippery. Thank you.

**Think point**

How would you introduce yourself? Would you rather be formal or informal in guiding a tour? How would you deal with difficult tourists? For example, the one who is not punctual or the one badgering you about the weather and the like.

**Read more:**

* Ap, J., & K.F. Wrong, K. (2001). Case study one tour guiding:

Professionalism, issues and Problem. *Tourism Management* 22.551-653.

* Franklin, A.(2003). Tourism: *An Introduction*. SAGE Publications
* Mitchel, G. (2005). *How to start a tour Guiding Business*. The GEM Group, Ltd. ([www.tour-Guiding.com](http://www.tour-Guiding.com)).
* Walker, R. & Harding, K. (2007). *Tourism*. Oxford English for careers.

 *Many times I have emphasized that the present peoples of central Asia, whether Iranian or Turkic speaking, have one culture, one religion, one set of social values and traditions with only language separating them.*

 **Richard Nelson Frye**

 2

 **History of Persia**

**This chapter will:**

* View Persian glory as an exception compared with other ancient civilizations of Iraq, Syria and Egypt;
* Discuss the history of Iran and the Iranian people from the historic period up to the Arab conquest in the 7th century AD including and the Sassanian;
* Consider issues of the Arabs and Islam as a crucial chapter in Persian history, as well as the coming of the Seljuqs, Genghis Khan and Tamerlane;
* Consider the Safavid dynasty for founding the modern nation-state of Iran, the role of Nader Shah in scattering the Afghans, the advent of Karim Khan, and the constitutional revolution of Iran in the Qajar era;
* Get you to muse on the following terms: cultural realm of Iran, the Iranian contribution, Islam-s Ajam, Fertile Crescent, The Hellenic conquest, the Seljuk Turks, Ilkhanid dynasty as a great arts patrons, the Safavid dynasty and the Persian renaissance, Qajar dynasty and the Constitutional Revolution of Iran;
* Introduce you a sample of tourist guide,s speech.

**Chapter 2**

Historians are still debating when the first inhabitants settled in what is now Iran, but archeologists suggests that daring **Neolithic times** small numbers of hunters lived in caves in the Zagros and Alborz mountains and in the southeast of the country. In the same way, **cultural realms of Iran** gives rise to another controversy because of its vast geographical influences which consists of the area from the Danube River in the west to the Indus River and Jaxartes in the east and from the Caucasus, Caspian Sea, and Aral Sea in the north to the Persian Gulf and the Golf of Oman and Egypt in the south.

**Part 1**

This part covers the sharp distinction of Iranian culture compared with other countries of ancient civilization by Bernard Lewis.

***Iranian Glory***

In the seventh century, Arab conquered Iran analog with other countries of ancient civilization including Iraq, Syria, Egypt, and North Africa. As Bernard Lewis maintained there is a significant and indeed remarkable difference between what happened in Iran and what happened in all the other countries of the Middle East and North Africa that were conquered by the Arabs and incorporated in the **Islamic caliphate** in the seventh and eight centuries.

 These other countries of ancient civilization, Iraq, Syria, Egypt, North Africa, were Islamized and **Arabized** in a remarkably short time. Their old Language almost disappeared and we nowadays call them the Arab world.

 Iran was indeed Islamized, but it was not Arabized. Persians remained Persians. And after an interval of silence, Iran reemerged as a separate, different, and distinctive element within Islam, eventually adding a new element even to Islam itself. Culturally, politically, and most remarkable of all even religiously, the Iranian **contribution** to this new Islamic civilization is of immense importance.

 The work of Iranians can be seen in every field of cultural endeavor, including Arabic made avery significant contribution. In a sense, Iranian Islam is a second advent of Islam itself, a new Islam itself, a new Islam sometimes referred to as Islam-e Ajam. It was this Persian Islam, rather than the original Arab Islam, that was brought to new arias and new peoples including Central Asia and then in the new Middle East in the country that came to be called Turkey.

 By the time of the great **Mongol invasions** of the thirteenth century, Iranian Islam had become not only an important component; it had become a dominant element in Islam itself, and for several centuries the were, if not Iranian, at least marked by Iranian civilization.

 Arabian Islam under Arab **sovereignty** survived only in **Arabia** and in remote **outposts** like Morocco. The center of the Islamic word was under Turkish and Persian states, both shaped by Iranian culture. The major centers of Islam in the late medieval and early modern periods, the centers of both political and cultural power, such as India, Central Asia, Iran, Turkey, were all part of this Iranian civilization. Although much of it spoke various forms of Turkish, as well as other local languages, their classical and cultural language was Persian. Arabic was of course the language of **scripture** and law, but Persian was the language of poetry and literature.

***The Iranian Exception***

Why his difference? Why is it that, while the ancient civilizations of Iraq, Syria, and Egypt, were submerged and forgotten, that of Iran survived, and reemerged in a different form?

Various answers have been offered to this question. One suggestion is spoke various forms of Aramaic. **Aramaic** is a **Semitic** language related to Arabic was much easier than wood have been the transition from Persian, an **Indo-European language**, to Arabic. There is some force in that argument. But then **Coptic**, the language of Egypt, was not a Semitic language either, yet this did not impede the Arabization of Egypt. Coptic survived for a while among the **Christians**, but eventually died even among them, except as a **liturgical** language used in the **rituals** of the Coptic Church.

 Some have seen this difference as due to the possession by the Persians of a **superior culture**. A higher culture absorbs a lower culture.

They guote as a parallel the famous Latin dictum: "conquered Greece conquers its fierce conquerors" – in other words the **Romans** adopt Greek culture. It is a tempting but not conquered and ruled Iran, but the Romans Learned Greek, they admired Greek books. The Arabs did not learn Persian, the Persians Learned Arabic.

 Another difference between Iran and the other conquered peoples including Iraq, Syria, and Egypt and the rest is the political difference, the elements of power and memory. These other states conquered by the Arabs were **Long-subjugated** provinces of empires located elsewhere.

They had been conquered again and again: they had undergone military, then political, then cultural, and then religious transformations, long before the Arabs arrived there. In these places, the Arab-Islamic conquest mean yet one more change of masters. This was not the case in Iran. Iran too had been conquered by alexander, and formed part of the great **Hellenistic Empire** – but only briefly. Iran was never conquered by Rome, and therefore the cultural impact of Hellenistic civilization in Iran was much less than in the countries of the Levant, Egypt and North Africa, where it was buttressed, sustained and in a sense imposed through the agency of roman imperial power.

The Hellenistic impact on Iran in the time of Alexander and is immediate **successors** was no doubt considerable, but is was less deep and less enduring then in the Mediterranean lands, and it was ended by a **resurgence**, at once national, political and religious, and the rebirth of an **Iranian polity** under the **Parthians** and then the **Sasanids**. A new empire arose in Iran, which was the peer and the rival of the empires of Rome and later of **Byzantium.**

 This meant that at the time of Arab conquest and immediately after, the Persians, unlike their neighbors in the west, were sustained by recent memories; one might even say current memories, of power and glory. This sense of ancient glory, of pride in identity, comes out very clearly in Persian writing of the Islamic period, written that is to say in Islamic Persian in the Arabic script, with a large vocabulary of Arabic words. We see the difference in a number of ways: in the emergence of a kind of national **epic poetry**, which has no parallel in Iraq or Syria or Egypt or any of these other places; and in the choice of personal names. In the **Fertile Crescent** and westwards, the names that parents gave their children were mostly names from the Qur'an or from **pagan** Arabia – *Ali, Muhammad, Ahmad*, and the like. These names were also used in Iranamong Muslim Persians. But in addition, they Used distinctively Persian names: *Khusraw, Shapur, Mahyar* and other names derived from a Persian past- a recent Persian past- a recent Persian past, that of the Sasanids, but nevertheless Persian. We do not find Iraqis calling their sons *Nebuchadnezzar* or Sennacherib, nor Egyptians calling their sons *Tutankhamen* or Amenhotep. These civilizations were indeed dead and forgotten. The Persian sense of pride did not rest on a history retained and remembered, because their too, except for the most recent chapters, was lost and forgotten, no less than the ancient glories of Egypt and Babylon. All that they had was **myth** and **saga**; a sketchy memory of only the most recent chapters of the pre-Islamic history of Iran, none at all of the 0earlier periods.

**Part 2**

This part covers the history of Iranian peoples from the historic period up to the Arab conquest in the 7th century AD.

* **The Elamites, Medians, and Achaemenids**
* **The Hellenistic and Parthian periods**
* **The Sasanian period**

 Ancient Iran Ancient Iran, also known as Persia used for centuries, chiefly in the West, to designate those regions where Persian Language and culture predominated, but it more correctly refers to a southern Iran formerly known as Persis, Pars or Parsa, modern Fars. During the rule of thr Persian **Achaemenian dynasty** (559-330 BC), the ancient Greeks first encountered the ininhabitants of Persis on the Iranian plateau, when the Achaemenids – natives of Persis – were expanding their political sphere. The Achaemenids were the dominant dynasty during Greek history until the time of Alexander the Great, and the use of the name Persia was gradually extended by the Greeks and other peoples to apply to the whole Iranian plateau. This tendency was reinforced with the rise of the Sasanian dynasty, also native to Persis, whose culture dominated **the Iranian plateau** until the 7th century AD. The people of this area have traditionally referred to the region as Iran. '' Land of the Aryans," and in 1935 the government of Iran requested that the name Iran be used in lieu of Persia. The two terms, however, are often used interchangeably when referring to periods preceding the 20th century.

 ***The Elamites***

Iran's first organized settlements were established in Elam, the iowland region in what is now Khuzestan province, as far back as middle of the 3rd millennium BC. Elam eas close enough to **Mesopotamia** and the great **Sumerian** civilization to feel its influence, and records suggest the two were regular opponents on the battlefield. The Elamites established their capital at Shush.

The Elamites believed in a **pantheon** of gods, and their most notable remaining building, the enormous **ziggurat** at Choqa Zanbil was built around the 13 century BC and dedicated to the foremost of this gods.

By the 12th century BC the Elamites are thought to have controlled most of what is now western Iran, the **Tigris** Valley and the coast of the Persian Gulf. They even managed to defeat **Assyrians**, carrying off in triumph the the famous stone **inscribed** with the **Code of Hammurabi.**

 About this time Indo-European **Aryan tribes** began to arrive from the north. These Persians eventually settled in what is now Fars province, around Shiraz, while the **Medes** took up residence further north, in what is today northwestern Iran. The Medes established a capital at Ecbatana, now buried under modern Hamadan.

***Median and Achaemenid Empire (650 BC-330 BC)***

In 646 BC The Assyrian king Ashubanipal sacked Susa, which ended Elamite supremacy in the region. For over 150 years Assyrian kings of nearby Northern Mesopotamia were seekng to conquer Median tribes of Western Iran. Under pressure from the Assyrian empire, the smsll kingdoms of the western Iranian plateau coalesced into increasingly larger and more centralized states. In the second half of the 7th century BC, the Median tribes gained their independence and were united by Deioces. In 612 BC Cyaxares, Deices' grandson, and the Babylonian king Nabopolassar invaded Assyria and laid siege to and eventually destroyed Nineveh, the Assyrian capital, which led to the fall of the Neo-Assyrian Empier. The Medes are credited wich the foundation of Iran as a naion and empire, and established the first Iranian empire, the largest of its day until CVyrus the Great established a unified empire of the Medes and Persians leading to the Achaemenian Empire (648-330 BC).

Cyrus the Great overthrew, in turn, the Medes, Lydias, and Babylonians, creating an empire far larger then Assyria, He was better able, through more benign policies, to reconcile his subjects to Persian rule; and the longevity of his empire was one result. The Persian king like the Assyrian, Was also "King of Kings," xsaya8iya xsaya8iyanam (shahanshah in modern Persian) – "great king".

 Cambyses II conquered Ancient Egypt, owerthrowing the Dynasty XXVI. Since he became ill and died before, or wwhile, leaving Egypt, stories developed, as related by Herodotus, that he was struk down for impiety against the Egyptian pantheon. Be that as it may, it led to a succession crisis. The winner, Darius I of Persia, based his claim on membership in a collateral line of the Achaemenid Dynasty.

 Darius' first capital was at Susa, and he started the building program at Persepolis. He rebuilt a canal between the Nile and the Red Sea, a forerunner of the mother Sunz Canal. He improved the extensive road system, and it is during his reign that mention is first made of the royal road, a great highway stretching all the way from Susa to Sardis with posting stations at regular intervals. Major reforms took place under Darius. Coinage, in the from of the daric (gold coin) and the shekel (silver coin) was introduced (coinage had already been invented over a century before in Lydia ca. 660 administrative efficiency was increased. The Old Persian language appears in royal inscriptions, written in a specially adapted version of cuneiform. Under Cyrus the Great and Darius the Great, the Persian Empire eventually became the largest empire in human history up until that point, ruling and administrating over most of the then known world.