

SIS NEWS



The Newsletter of the Society for Iranian Studies

Volume XXIV

Number 2

Spring 1993

Greetings from Texas

This experimental issue of the *SIS Newsletter* has been prepared and edited at the University of Texas at Austin. Persian Bibliographical material was provided by Abazar Sepehri. Casey Williamson has done the strenuous job of word processing and layout and she has also contributed a great deal to the editing of these pages.

The format and the size of this new issue has been designed with the idea of making it more manageable on your book shelves and hopefully it will be a reference guide in the future. To this end, your contributions including any news and most importantly, short pieces on the most recent books in Persian, English, and other languages will help the dissemination of information about the field among our colleagues around the world. We hope the "Books in Brief" section will become a valuable feature.

Send news and suggestions to SIS Newsletter/ Center for Middle Eastern Studies/
University of Texas at Austin/ Austin, TX 78712/ phone (512) 471-3881/ e-mail
cwillia@ccwf.cc.utexas.edu

M.R. Ghanoonparvar

Report from the SIS Secretary

This issue of *SIS News* contains the preliminary program of our first biennial conference which is scheduled to take place in Arlington, VA, on 14-16 May 1993.

Still a few details remain to be worked out. But the general format and the number of principle panels have been determined. With a few exceptions all panels are simultaneous with one other panel. We tried to avoid having simultaneous panels, but the number of panels we wanted to include, and the short number of days we are in Arlington, forced us to opt for concurrent sessions. We have tried, however, to schedule panels which are not thematically related.

Travel arrangements and hotel reservations should be made directly by all conference participants. To make hotel reservations, please call Hyatt Arlington at (703) 525-1234.

Thanks to the collective effort of our program committee, we anticipate a lively and fruitful exchange of ideas in Arlington. As you can see in the preliminary program,

an array of distinguished scholars from all over the world are participating in our first biennial conference.

The way the weather has been this winter, who knows, we may see the tail-end of the Cherry Blossoms in Washington!

Best wishes for everyone for a happy, healthy and productive 1372!

Ayd-e Hamegi Mobarak!

Hamid Dabashi
Executive Secretary

The Treasurer's Report For 1992

The Society spent more in 1992 than it took in, but the additional expenses were covered by generous gifts which had been received from SIS Friends in the fall of 1991. (1992 Income: \$15,357. Expenses: \$18,254.) While posting this deficit is consistent with the trend of the past few years, the 1992 amount is not so great as in previous years. The Society's primary source of income, individual memberships, has declined with the lack of regular publication of our *Journal* and any other major vehicle for visibility. A 1992 financial report must therefore be seen in tandem with the plans for 1993, which include the publication of several issues of the *Journal* (two appeared in January) and the holding of a major academic conference in May in Arlington, VA. These activities, combined with ongoing publication of this *Newsletter* and participation in the MESA conference, represent the true vitality of the Society and show every promise of justifiably regaining the support of past members and attracting a good number of new members. This increased activity, however, will require increased income. All members are requested to consider sending a gift to the Society and to be sure to renew their memberships for 1993 as soon as possible.

Alice C. Hunsberger
Treasurer



The Society for Iranian Studies
First Biennial Conference
Arlington, VA
14-16 May, 1993

Friday 14 May

7:00-8:45 AM

COFFEE AND REGISTRATION

8:45-9:00 AM

"Opening Remarks"

Hamid Dabashi

Executive Secretary, Society for Iranian Studies

9:00-10:30 AM

PANEL 1: "Anthropological Agendas in Iranian Studies"

Chair and Discussant: Brian Spooner (University of Pennsylvania).

Participants: William O. Beeman (Brown University), Anne Betteridge (Middle East Studies Association), Brian Spooner (University of Pennsylvania).

10:30-11:00 AM

COFFEE BREAK

11:00 AM-12:30 PM

PANEL 2: "Classical Persian Poetry"

Chair: Julie Scott Meisami (Oxford University)

Discussant: Michael C. Hillmann (University of Texas, Austin)

Mahmoud Omidsharar (University of California, Los Angeles): *"Toto, I don't think we are in Kansas any more: Khudaynamag, the Heroic Age, and the State of Shahnamah Scholarship"*

Olga Davidson (Brandeis University): *"Tensions Between Genre and Historical Occasion in a Poem by Rudaki"*

David Martin (Washington Academy): *"Absorption of the Self into the Absolute: The Climactic Theophany of 'Attar's Mosibat Nameh (Book of Disaster)"*

PANEL 3: "Modern Iranian Politics"

Chair: Farhad Kazemi (New York University)

Discussant: James A. Bill (College of William and Mary)

Mohsen Milani (University of South Florida): *"The Transformation of the Institutions of Velayat-e Faqih and Presidency"*

Bahman Bakhtiari (University of Maine, Orono): *"The Islamic Majlis in Iran"*

Ahmed Hashem (Initiative for Peace and Cooperation in the Middle East): *"The Iranian Military and Security"*

12:30-2:00 PM

LUNCH BREAK

2:00-3:30 PM

PANEL 4: "An Uneasy Alliance: The Symbiotic Relationship Between Iranian Film-makers and The Islamic Republic of Iran"

Chair: Jamsheed Akrami (Columbia University)

Discussant: Mehrnaz Said-Vafa (University of Chicago)

Jamsheed Akrami (Columbia University): *"A Critical History of Film Censorship in Iran"*

William O. Beeman (Brown University): *"Film and State Policies in Iran Before the Revolution of 1978-79"*

Touraj Noroozi (University of Utah): *"State Ideology and Politics of Tolerance in Post-Revolutionary Iranian Cinema: The Case of Masud Kimiya'i"*

PANEL 5: "Aspects of Ancient Iranian Culture and Civilization"

Chair and Discussant: Ehsan Yarshater (Columbia University)

Martin Schwartz (University of California, Berkeley): *"Zoroaster's Gathas: Mysticism as Poetic Style and Structure"*

James Russell (Hebrew University): *"On Mysticism and Esotericism among the Zoroastrians"*

Leonard F. Reuter (University of Pennsylvania): *"The Aryan War of the Gods and the Bronze Age World System"*

3:30-4:30 PM

TRANSPORTATION TO THE FREER GALLERY

4:30-6:00 PM

PANEL 6: "Throne Symbolism: Its Transition and Transformation in Persian Art"

Chair and Discussant: Guitty Azarpay (University of California, Berkeley)

Priscilla P. Soucek (New York University): *"From Takht-e Jamshid to Takht-e Marmar"*

Margaret C. Root (University of Michigan): *"The Iconography of the Achamaenid Throne in Persian Art"*

Ann Gunter (Arthur M. Sackler): *"The Context of Ancient Iranian Metalwork in the Freer"*

6:30-7:00 PM

COFFEE BREAK

7:00-8:30 PM

PANEL 7: "After the Mongols: Imagery, Identity, and Change in Iranian Art"

Chair and Discussant: Layla Diba (Brooklyn Museum of Fine Arts)

Chahryar Adle (CNRS, Paris): *"Homonymous Artists Named Dust-Muhammad in the 16th Century"*

Susan Babale (New York University): *"Symbiosis of Architecture and Polity: Safavid Palaces in the Seventeenth Century"*

Marianna S. Simpson (Freer Gallery of Art/Arthur M. Sackler Gallery): *"The Reconstruction and Illustration of the 741/1341 Shahnama"*

8:30-11:00 PM

DINNER RECEPTION

11:00-12:00 PM

TRANSPORTATION FROM FREER GALLERY TO HOTEL

SATURDAY 15 MAY

7:30-9:00 AM

COFFEE AND REGISTRATION

9:00-10:30 AM

PANEL 8: "Feminism and the Iranian Left: Taking the Women's Account Seriously"

Chair: Janet Bauer (Trinity College)

Discussant: Naireh Towhidi (University of California, Los Angeles)

Haideh Moghissi (Queen's University): *"The Non-Democratic Left and Women's Movement in Iran"*

Hammed Shahidian (Merrimack College): *"Women and Clandestine Politics in Iran (1970-1982)"*

Janet Bauer (Trinity College): *"Debates on Women's Rights Among (Predominantly Left) Asylum Seekers Outside of Iran"*

PANEL 9: "Religion and Politics in Pre-Modern Iranian History"

Chair and Discussant: Said Amir Arjomand (State University of New York, Stony Brook)

Said Amir Arjomand (State University of New York, Stony Brook): *"Abdullah Ibn Muqaffa' and the 'Abbasid Revolution"*

Rosemary Stanfield (New York University): *"Mirza Makhdum Shirazi: A Sunni Sadr at the Safavid Court"*

Ernest Tucker (U.S. Naval Academy): Title TBA

Kathryn Babayan (University of North Texas): *"The Safavi Synthesis: From Qizilbashism to Ithna Ashari Shi'ism"*

10:30-11:00 AM

COFFEE BREAK

11:00 AM-12:30 PM

PANEL 10: "Current Economic Issues in Iran"

Chair: Djavad Salehi-Isfahani (Virginia Polytechnic Institute and State University)

Discussant: Vahid Nowshirvani (Columbia University)

Fatemeh Moghadam (Hofstra University): *"Women and the Labor Market in the Islamic Republic of Iran"*

Patrick Clawson (National Defence University): *"The Effect of Military Expenditure on the Iranian Economy"*

Adnan Mazarei, Jr. (University of California, Los Angeles): *"Imports under Foreign Exchange Rationing: An Empirical Examination of the Case of Iran"*

Djavad Salehi-Isfahani (Virginia Polytechnic Institute and State University): *"Domestic Pricing of Petroleum Products in Iran"*

PANEL 11: "Issues in Iranian Linguistics"

Chair: Donald L. Stilo (University of Washington)

Discussant: Simin Karimi (University of Arizona)

M.A. Jazayery (University of Texas, Austin): *"Major Features of Persian Semantics"*

Donald L. Stilo (University of Washington): *"The Effect of Linguistic Convergence and Areal Contact on Iranian Languages"*

Jeannine L. Heny (Indiana University of Pennsylvania): *"Subject and Stylistic Effect in Modern Persian Poetry"*

12:30-2:00 PM

LUNCH BREAK

2:00-3:30 PM

PANEL 12: "Issues in Islamic Philosophy"

Chair: TBA

Discussant: TBA

Alice C. Hunsberger (Hunter College, CUNY): *"The Soul as a Harmony (I'tidal-i Mizaj): Nasir-i Khusraw's Critique of the Materialists"*

John Walbridge (Encyclopedia Iranica): "*Suhrawardi's Hikmat al-Ishraq and Ghazali's Mishkat al-Anwar*"

Maryam Yekta Steininger (University of the District of Columbia): "*Iranians' Attitude Toward Nature as Perceived by American Specialists: A Study in Communication and Culture*"

PANEL 13: "Modern Persian Literature"

Chair: Farzaneh Milani (University of Virginia)

Discussant: Michael Beard (University of North Dakota)

Leonardo Alishan (University of Utah): "*The Earth and the Woman in Modern Persian Literature*"

Farzaneh Milani (University of Virginia): "*On Nannies, Gypsies, and Ideal Men: Figures of Mediation*"

Kaveh Safa (University of Chicago): "*An Emblematic Sexuality: The Figure of the 'Luti'*"

Michael Beard (University of North Dakota): "*Baba Ab Dad*"

3:30-4:00 PM

COFFEE BREAK

4:00-5:30 PM

PANEL 14: "Issues in Iranian Folklore"

Chair: Margaret Mills (The University of Pennsylvania)

Discussant: Mahmoud Omidsharar (University of California, Los Angeles)

Ulrich Marzolph (Enzyklopadie des Marchens): Title TBA

Sekandar Amanolahi/Wheeler Thackston (Harvard University): "*The Supernatural in Luri Folklore*"

Margaret Mills (The University of Pennsylvania): "*Ruba'i-like Structure in Oral Prose Narrative: On Roots of Persian Poetics*"

PANEL 15: "Modern History"

Specifics TBA

5:30-7:00 PM
DINNER BREAK

7:00-8:30 PM
KEYNOTE SPEECH

8:30-9:00 PM
BREAK

9:00-11:00 PM
PERSIAN MUSIC

SUNDAY 16 MAY

8:00-9:00 AM
COFFEE AND REGISTRATION

9:00-11:00 AM
PLENARY SESSION: "Iranian Cultural Identity In Historical Perspective"

Chair: Ali Banuazizi (Boston College)

Discussant: Ehsan Yarshater (Columbia University)

Richard N. Frye (Harvard University): "Tasks for Greater Iranian Studies in the 21st Century"

Nasrin Rahimieh (University of Alberta): "How To Be Persian Abroad: An Old Question in the Post-Modern Age"

Ahmad Ashraf (Encyclopedia Iranica): "The Crisis of National and Ethnic Identities in Modern Iran"

Mauriel Atkin (The George Washington University): "Tajik Identity"

William L. Hanaway (The University of Pennsylvania): "The Iranian Cultural Identity in the Medieval Period"

11:00-11:30 AM
COFFEE BREAK

11:30 AM-12:30 PM
CONCLUDING REMARKS

Iran Revisited

Richard N. Frye

Richard N. Frye, Professor Emeritus of Iranian Studies at Harvard University, went to The University of Tajikistan at Dushanbe as an exchange lecturer on the Fulbright program after his retirement. He taught the history of ancient and medieval Iran and Central Asia in Persian at the university in the academic year 1990-91. After returning to the States in the summer of 1991, he returned to Dushanbe in the fall of the same year as a research fellow in the Department of History at The Tajik Academy of Sciences. There he lectured in Russian on the Islamic expansion in Central Asia. On both trips he was accompanied by his wife, Dr. Eden Naby and their ten year old son, Nels. He was and is engaged in a history of ancient Central Asia (to the Seljuks) for the Academy of Sciences.

It was about 45 F when leaving Vienna en route to Tehran, and upon my arrival at 3:00 AM it was close to 60. The passengers were packed into one bus which drove us to a new building for incoming passengers, most of whom were Iranians, but a number of Austrians and Germans were among them. Passport control was no problem but involved passing two check points, then a long wait at the bank counter to change \$50 into 77,000 rials (1540 to the dollar). The clerk checked for counterfeits with an infrared scanner. Several people checked the baggage, but finally I pushed through a crowd of onlookers and a young man approached me and asked if I were Mr. Frye. He was Ali Parvin of the foreign ministry, and we were driven in an old Peykan car to Niavaran. The driver dropped him off at his house and we continued on through the empty streets to the guest house of the ministry near Niavaran Palace and park.

The guest house was new and nine stories high. I was given a spacious suite on the fourth floor. with two large rooms, bath, kitchen and several bedrooms meant for 3 or 4 persons. Breakfast was served in my suite the following morning, as were all meals. It was the same every morning, a fried egg, tea, pickles and olives, tomatoes and flat bread with butter, jam, honey and a pad of cheese. The portions for lunch and dinner were always enough for two persons. After a time it became monotonous.

A car came for me in the morning and we drove to the Ministry's Office of Research in International Affairs not far from the guesthouse. On other days I walked. I talked for about an hour with the head of cultural affairs at the ministry, Dr. Mahmoud Boroujerdi. Then, in Parvin's office, I phoned the Russian Embassy to inquire whether there was a representative of Tajikistan or Uzbekistan in their embassy. I was emphatically told that the Russians now had nothing to do with either republic and they could provide no information. I inquired later at airline companies about flights from Ashkabad or Baku to Dushanbe and was told that all flights had been cancelled because of the fighting in the streets. Also, everyone told me that in any case I would have to fly

through Moscow when things became settled. I decided instead to remain in Iran for an extra week.

The traffic is unbelievable since Tehran is now about 10 million in population and every other person seems to have a car. The haze over the city is worse than Los Angeles because few if any of the many have catalytic converters. Everywhere women all wear the *hejab* or veil. On television, cartoons from Poland or Japan are regular fares and television is turned off at times of prayer. Foreign programs are screened for offensive material.

The difference between Tehran and Dushanbe is striking, since the former has many small shops on every street while in Dushanbe the large Soviet style stores have few items for sale and mostly indifferent salespeople. In Tehran there is constant activity and enormous traffic jams, while in Dushanbe life is much slower and few cars are seen on the streets. Of course fuel is a big problem in Tajikistan and not at all in Tehran.

On October 14 I gave a talk to the center of international affairs at the building in Niavaran not far from the guest house. There were 5 or 6 turkmen students in the audience of 70 or 80, and they all seemed interested in my talk given in Persian about the spread of Islam in Central Asia. I was congratulated after the talk and I think not out of traditional Persian politeness but real sincerity.

A walk around Niavaran Palace, now a museum, revealed an old face of Iran, one of luxury. New small shopping malls with shops were filled with lovely Iranian crafts and rugs, or Swiss watches and expensive foreign jewelry in abundance. Obviously a new rich society has developed in northern Tehran as it was previously. Prices were very high but buyers seem to have plenty of money, but how many are rich? With an exploding population of now 60 million in the country, the split between the very few wealthy and the poor masses is even more pronounced than in the days of the Shah. Perhaps the moral is that all revolutions come to an end and materialism, greed and luxury come to dominate life.

The building of roads and their renovation is impressive. There are two turnpikes, to Qum and to Qazvin, where one pays to travel on them just as in the USA, and everywhere in Tehran there are overpasses and constant building. Huge parking lots on the way down from Shemiran and Tajrish have signs admonishing people to park and ride into the city center by bus. A paved road exists from Tehran through Kashan and Yazd to Bandar Abbas which is now a thriving seaport of almost a million inhabitants. Shiraz has over a million people and so does Karaj, now linked to Tehran as one megalopolis. A former friend, now dead, Jalal Al-Ahmad, wrote a book for Iranians in his day called "Infatuation with the West." Now this could be changed to "Infatuation with cars."

Food necessities, such as bread, sugar and tea, are bought by ration coupon but other foods are very expensive. There is no evidence of starvation,

however, and the shanty town to the south of Tehran, on the road to Qum, is small compared to the miles of such dwellings in Bombay and elsewhere in the Orient. Low cost housing and luxury apartments are both rising at a feverish pace in Tehran. In Niavaran some of the apartment buildings cost millions of tomans and much money is changing in the hands of entrepreneurs or bazaar merchants. Everywhere one sees signs, even inside stores, admonishing women to wear the Islamic *hejab*, while men too are supposed to wear long sleeved shirts and no shorts. Even in warm weather they usually wear jackets.

On Friday I was taken to the tomb of Imam Khomeini, just north of the huge cemetery of Zahra where other leaders of the revolution are buried. Huge parking lots insure places for thousands of automobiles, and from all parts of Iran, as well as from Pakistan, busses bring pilgrims to his shrine, and what a shrine! Like a huge mosque the floor of which is paved with marble slabs, in the middle is the now simple tomb covered with a green cloth above which is a huge chandelier brought from Mashhad. On two sides are places for women to approach and pray and on the other two sides for men. Huge minarets outside built around a steel framework will dominate the landscape for miles around. Three are finished and one under construction. Around the shrine small buildings are bazaars where one can buy food, clothing and other items. A religious school with dormitories is being erected and soon there will be a town here. Inside, above on the tile work one sees quotations from Khomeini in Persian but no parts of the Quran or any Arabic. All around are greatly enlarged postage stamps showing Khomeini in various poses. This is not reverence but worship of the leader. No photography was allowed inside.

A trip to Qum with Ali Parvin of the foreign ministry and his friend Sajadi on the expressway was less than two hours whereas in the old days it would have been 5 or 6. We visited a huge library of 25,000 manuscripts and 250,000 books in the bazaar belonging to an Ayatollah Mar'ashi. There were the latest machines- computers, microfilm cameras, xerox machines, etc., to service the library, an impressive indication of the love of technical progress by the religious leaders. There are about 30,000 religious students or *ruhanis* in Qum which now has a population of a million! This is an enormous change from the past and I was told that all cities in Iran had exploded in similar fashion.

On Saturday 19 October I walked up to a new park built since the revolution. called Jamshidiyyeh. It was built on the side of the mountain with stones placed in an artistic manner around paths and on top a large pool with a tea house. From there one had a lovely view of the town of Shemiran below.

On Sunday 13 October I had to go to a photographer in Tajrish to obtain photos for a prolongation of my visa from two to four weeks. Then we had to hurry to town to the main building of the college of the foreign ministry where I talked to about 75 students about Central Asia today and a short survey of the history of that area. Again many questions were sent to me, this time on

paper, asking many questions including American interests in Central Asia. I explained that many people in the West thought that Iran was just like Saudi Arabia and in many respects backward and medieval. Also many people feared Islamic fundamentalism spreading from Iran. The same day I gave a second talk in the afternoon at the law faculty of the University of Tehran. The audience there was about 200 and I talked about new history writing in Central Asia and politics in general in Tajikistan. Again many questions came up in writing, including whether I thought the old dichotomy between Iran and Turan was between two Iranian peoples and not between Iranians and Turks. My answer was neither one nor the other.

I should mention that on television when the fifteen minute periods of advertisements come (*khavar-e bazargani*), most of the ads are from banks, which indicates a strong capitalist economy. Much time is spent on teaching and instruction, with classes on mathematics, computers, memorization of the Quran, advice to the young and family relations. Every speaker begins with *bismillah* and many religious expressions are used in speech. But Japanese, Polish and old English language films are shown, all dubbed in Persian, and some have violence in them, but no scenes of men and women kissing much less any sex. Quizzes on geography or identifications of writers or world figures are held in contests between children or young adults. Much time is devoted to children on TV and the news features talks by religious leaders.

Telephone taxis now exist and they will come to your house and deliver you anywhere in the city for 3,000 rials. Busses and taxis go on assigned routes. On the large streets in the city a lane will be reserved only for busses and most streets now are one way traffic.

On arrival I had been told that inasmuch as I could not fly to Dushanbe since the airport there was closed, I could instead spend a week in Shiraz giving lectures and visiting friends. This, however, in typical Iranian fashion of never saying no, was not to be. I was never told I could not go, but I was able to extract from Dr. Qadiri, a somewhat rigid member of the ministry, that I could not go since the ministry was responsible for me and if something happened it would reflect on them. So I gave up trying and tried to enjoy a few days left in Tehran, visiting Ahmad Tafazolli and Badri Gharib and the bookstores across from the university where people recognized and welcomed me. This brings me, however, to general remarks about the country and how it is governed.

There are two sources of power here, the government ministries headed by the majlis or parliament and president Hashemi Rafsanjani, and the Islamic revolutionary council (*shura*) under Ali Khamenei. The *pasdaran* or revolutionary guards, the *baseej* or defenders of the revolution, and others, are all extra governmental organs. The situation is similar to the Nazi party in Germany or the Communist party in The USSR, except in Iran the influence of the religious establishment, the *mullas* or the *ruhan's*, is very widespread and imbedded in the

villages and among the common folk. Through their *shuras* or assemblies the religious leaders dictate policies for the government, but they are also represented in the government such as members of the *majlis*. At present the religious leader Khamenei and the religious president Rafsanjani cooperate but the future may see instability in the system. It is a fascinating internal political situation and has good as well as bad features.

On Wednesday 22 October I took busses (with several changes) to the Topkhane, center of old Tehran and then I walked to the museum where I met an English woman married to a Persian living in London who had come for a visit, and also a single German woman who knew little Persian but had travelled to Bandar Abbas, Kirman and all over Iran without fear since she wore the *hejab*, a great protector and leveller for women. The incidence of crime is low here mainly because of the Islamic injunctions drilled into the young from an early age. If you keep to the Islamic pattern you are free to go about your business as you please. But one disturbing feature is the fear and even hate of the West, especially the USA. Signs still can be seen on walls every where such as 'death to America', and 'great satan threatens us.' but mostly slogans of exhortation that 'we will overcome.' The old US embassy is now under the *pasdaran*, and is called a center for the espionage documents of the USA. When Khamenei addresses a crowd, as one can see on TV, Shiite emotionalism comes to the fore with raised fists and shouts whenever he exhorts their support or hate of the West. Some government officials fear the crowds and their irrational influence. I thought that the revolution was over after seeing the feverish business activity, but I was mistaken; it is very much alive behind the scenes among the masses.

As Dr. Tafazzoli remarked, I am a prisoner of the ministry of foreign affairs which is itself a prisoner of the religious movement. I was surprised to see a sign on the wall on the Africa expressway 'down with the *hejab*' and in the telephone central when I was phoning home I noticed a book in the kiosk on Ghengis Khan, spiller of blood. I denounced Alexander and Napoleon for killing many people and receiving the epithet 'great.' A man nearby bitterly said that Khomeini too had killed many and yet is called 'great.' In the bookshop of Iraj Afshar on the 4th floor of a building near the university, several professors also spoke against the religious people ruining the country. So there is pluralism here and people are not afraid to speak out, but not when religious people are present.

In the double regime here the religious party seeks to maintain and expand its power by appealing constantly to the people to be vigilant against the enemies of Islam, not so much of Iran. The Bosnians are Muslims and the Palestinians are Muslims, not nationalists. If several centuries ago the Pope had proclaimed the new rising national governments of Europe to be anti-Christian, and that Christians, especially Catholics, everywhere should rally to halt the advance of such national movements, it would have been difficult for anyone to oppose this since he would have been called a traitor and excommunicated. Here

in Iran the religious elements must keep their followers at a fanatic pitch against would-be enemies. If the Bosnian crisis and the Palestinian problem were solved the religious leadership would have to find new enemies to keep going. Of course big "satan" can provide a scapegoat for all failings, but once Rafsanjani and Khamenei are gone and the economic realities and problems of the world become paramount, the power of the religious leaders is bound to weaken. They will try to adapt to the modern world but can a theocracy succeed? It is a fascinating picture, but since the Communist party (religion) in the USSR failed can the religious leaders here prevail? How long can they allow freedom of speech yet control all organs of authority? In the USSR the party lost the power to bring the people into the streets in support of it, through incompetence, corruption and lies. The religious establishment of Iran is much more powerful through its widespread control of the education of the young. But will the youth continue to follow the narrow path decreed for them, or will they revolt against this authority? It is difficult to project the future course of events. Take the *hejab*, for example.

I would guess that 95% or more of the women of Iran, if asked, would approve of the *hejab* since it gives them protection and a common freedom outside of the home. Inside they can wear whatever they choose. It is not only a 'sheep follow the leader' mentality at play but also a feeling that this is correct and fair to all women from the viewpoint of religion. It may have its inconveniences and aesthetic failings, but it does not inhibit women from driving cars or working in offices, although a woman hardly could be an engineer, mechanic or a profession which requires use of one's hands and body. Most women, however, would not consider this an infringement of their rights.

The concept of the "father figure" is very strong here and Khomeini is more than a saint, but the embalmed Lenin could not save the party in the USSR, and can the imam forever hold the hearts and allegiance of the people? Probably he can for some time since the masses needed a new shrine and a new direction to their lives which the Shah never provided. But for the intelligentsia, and they grow in numbers every year, such allegiance begins to pale. At the same time their influence now is small. But perhaps all of this speculation is academic for other problems loom.

The main threat to Iran is the exploding population and one wonders whether Islam can cope with this threat to humanity. Certainly constant criticism of the West, especially the USA, is not conducive to international cooperation and Iran cannot have relations only with the Third World. Also the eternal problem of dissimulation, Shiite *taqiyyeh*, does not help in establishing confidence and cooperation between peoples and nations. In the new, small world every nation needs relations and cooperation with all the others and Iran will take its place in the world not as a threat in the Middle East but as a force for stability. For Iranians want peace and stability and it is patently ridiculous to

fear Islam as an aggressive ideology which seeks to dominate the world. Fanatics of all kinds, religious, political or economic, everywhere must be opposed but the vast majority of decent people in the world must work together in tolerance to solve the ever growing dangers to our environment and the lives of our children. Iranians are no different from others and should be treated with respect to dispel the relics of both real and imagined indignities inflicted on them by the West in the past.

So ends my trip to Tehran and Qum. I returned on Monday 26 October on a long and tiring flight through Vienna.

News of Iranian Studies

Dissertation Honors

The Committee on the Selection of the Best Dissertation of the Year on a Topic of Iranian Studies of the Foundation for Iranian Studies has chosen Jamsheed Kairhasp Choksy's dissertation entitled "Muslims and Zoroastrians in Medieval Iran and Western Inner Asia: Cultural Transition and Religious History," submitted to the Ad hoc Committee of the Graduate School of Arts and Sciences of Harvard University in partial fulfillment of the degree of Doctor Philosophy, as the recipient of the Foundation's 1992 \$1000 award.

The committee praised Dr. Choksy's work for its "significant contribution to the field of Iranian Studies through an imaginative and innovative conceptualization of the early history of Islamization of Iran, judicious use of important new primary source material on elite as well as grassroots response in both Zoroastrian and Muslim communities to prophetic, eschatological, economic and military transformations, balance in the roles attributed to force, interest and belief in the transition process, clarity of meaning and the excellent organization of the work."

The committee also cited for Honorable Mention Nasir-i Khusraw's "Doctrine of the Soul: From the Universal Intellect to the Physical World in Ismaili Philosophy," by Alice C. Hunsberger of Columbia University, and "Islamic Symbolism: The Ideology of Islamic Revolution in Iran as Reflected in Friday Communal Sermons," by Haggay Ram of New York University, for their high scholarship, originality, extraordinary clarity, and contribution to their respective fields.

Will and Ariel Durant Chair of Humanities

Michael C. Hillmann, Professor of Persian at The University of Texas at Austin, has been named Will and Ariel Durant Chair of Humanities at St. Peter's College (Jersey City) for the 1993-94 academic year. As Durant Chair, Dr. Hillmann will present lectures to students and faculty in Classics, English, Fine Arts, History, and Modern Languages which will later comprise a volume. He will also conduct a faculty mini-seminar on Islamic culture and design a seminar for high school teachers on "Appreciating (and Teaching) Middle Eastern Culture through Humanities Texts."

Lecture Series at The University of Texas

In the Spring 1993, M.R. Ghanoonparvar organized a lecture series on Iranian novelists and authors writing in English. Speakers included Majid Amini, Manoucher Parvin, Bahman Sholevar and Sattareh Farman-Farmaian. These lectures were sponsored by the Iranian Studies Endowment, The Center for Middle Eastern Studies, the Department of Oriental and African Languages and Literature, the Department of Psychology and The Women Studies Program of the University of Texas at Austin.

Exhibition

Two hundred slides, together with detailed documentation about locations, dates and present conditions, are available for study and viewing at the Fogg Art Museum of Harvard University. The slides document the art and architecture of the Christian communities in Northwest Iran, eastern Turkey and northern Iraq (Mesopotamia). Among the churches, tombstones and shrines documented are some edifices that date back to the pre-Islamic period and others that were constructed during the Assyrian renaissance of the 19th and 20th centuries. The many relationships and divergences of this indigenous artistic effort with the culture of neighboring people is evident but the uniqueness of construction and form also sheds light both on the vigor of the Aramaic Christian community and its constant struggle to retain communal distinction. The history of many of these buildings and objects is contained in the three works by J.F. Fiey, *Assyrie Chretienne*, 1968; etc.

contained in the three works by J.F. Fiey, Assyrie Chretienne, 1968.

The slides were taken over a fifteen year period by a member of the Assyrian community originally from the large village of Muysawa (outside Urmia), together with some friends. This collection is made available thanks to the efforts of the Assyrian community and funds from the David B. Perley Memorial Assyrian Fund. The Fund was established as an endowment at Harvard University by the family and friends of David B. Perley in order to promote archival collections and publication.

CIRA Conference

The Center for Iranian Research and Analysis (CIRA) held its annual meeting April 2-4, 1993 in Los Angeles, CA.

Conference on Artists

The Foundation for Iranian Studies' Women's Center held a conference titled Voices and Visions: Iranian Women artists, Directors and Writers on Sunday November 22, 1992 at George Washington University. There was an exhibition of art including paintings by Maryam Javaheri, Farideh Lashai, and Rafat Mosaddeqi. Also exhibited were portraits by Maryam Aandi and ceramics by Maryam Saloor and Malekeh Nayiny.

The works of Nahid Rachlin and Goli Taraghi were read and the film "Nargess", by Rakhshan Bani-Etemad was screened.

Conference on Mussadegh, Oil, and U. S.

The Global Education Center, The Department of Economics and Finance and Montclair State College held an interdisciplinary conference titled Mussadegh, the Politics of Oil, and American Foreign Policy on Friday, October 30, 1992, at Montclair State College. Kamrouz Pirouz from the Department of Economics and Finance at Montclair State College coordinated the conference and introduced the panel. Ervand Abrahamian from Baruch College was the moderator for the panel presentations. Panelists included Fakhreddin Azimi (University of Connecticut), Homa Katouzian (University of Kent), Mark Gasiorowski (Louisiana State Univer

sity). The luncheon keynote address, 'The Impact of the 1953 Coup on U.S. Foreign Policy Towards Iran and the Region' was presented by Eric Hooglund, Editor, Middle East Journal.

Symposium on Transmission and Science

The Department of the History of Science at the University of Oklahoma held a symposium, entitled "Transmission and Science: Cultural Exchange in the Premodern World," on February 25-27, 1993. Nineteen participants presented papers in four sessions on the institutional, cultural, and philosophical implications of transmission. Steven J. Livesey and F. Jamil Ragep coordinated the conference.

Symposium Honoring K. Allin Luther

The Department of Near Eastern Studies and the Center for Middle East and North African Studies at the University of Michigan, Ann Arbor, hosted a conference titled "Iranian Studies in the United States: A Symposium Honoring K. Allin Luther." Shiva Balaghi and Jane Hansen coordinated the event which included presentations by Gernot Windfuhr (University of Michigan), Jerome Clinton (Princeton University), Marilyn Waldman (Ohio State University), and Michael Bonner (University of Michigan). The Symposium was held on October 3, 1992.



Books and Journals in Brief

Oil, Power and Principle: Iran's Oil Nationalization and it's Aftermath

Mostafa Elm

Syracuse University Press

This book is a sympathetic account of Dr. Mohammad Mossadeq's attempt to nationalize British oil interests in Iran in the early 1950's. The author, an economist and seasoned former diplomat, describes the legal intricacies and economic repercussions of the oil nationalization campaign and its aftermath. The book's fine scholarship is based on extensive study of recently declassified British and American documents, over 70 interviews with key figures as well as personal reminiscences. Anyone interested in the political economy of the oil industry, the subtleties of international diplomacy, the cruelties of psychological warfare, and the candor of power politics would enjoy reading this book. (*Briefed by Mehrzad Boroujerdi*)

In a Persian Mirror: Images of the West and Westerners in Iranian Literature

M.R. Ghanoonparvar

University of Texas Press, Austin

The extreme anti-Western actions and attitudes of Iranians in the past decade have astonished and dismayed the West, which has characterized the Iranian positions as irrational and inexplicable. In this study of images of the West in Iranian literature, however, M.R. Ghanoonparvar reveals that these attitudes did not develop suddenly or inexplicably but evolved over more than two centuries of Persian-Western contact.

Ghanoonparvar surveys literary images of the West and Westerners from the late eighteenth century to the present day. Notable among the authors whose works he discusses are Sadeq Hedayat, M.A. Jamalzadeh, Hushang Golshiri, Gholamhoseyn Sa'edi, Simin Daneshvar, Moniru Ravanipur, Sadeq Chubak, and Jalal Al-e Ahmad. Ghanoonparvar uses a descriptive approach to allow each author's position to speak for itself.

This survey significantly illuminates the sources of Iranian attitudes toward the West. Ghanoonparvar shows how Iranian respect for Western progress in science and technology has caused Iranians to emulate the West and devalue their own culture. At the same time, however, imitating Western culture has threatened to destroy traditional Iranian values and lifeways and has provoked both anti-Western

reactions and the rise of the so-called Islamic fundamentalism. In addition, Ghanoonparvar finds that the legacy of colonialism in the Middle East has also forged anti-Western attitudes in Iran, even though Iran was never actually under Western occupation.

The United States and the Middle East: A Search for New Perspectives

Hooshang Amirahmadi

SUNY Press

This book advances a critical analysis of U.S. Middle East policy and offers alternative perspectives. It highlights areas of ongoing global and domestic changes and draws attention to the need for a new and more plausible U.S. policy. Hooshang Amirahmadi, Chair and Graduate Director of the Urban Planning Department at Rutgers, where he also serves as Director of Middle Eastern Studies, published two other edited books: *Reconstruction and Regional Diplomacy in the Persian Gulf* (Routledge, 1992); and *Iran and the Arab World* (St. Martin's Press, 1993). He also published a major article last fall on "Toward a Multi-Gap Approach to Medium-Term Economic Growth in Iran" in the journal *Orient* (33:1992).

Iran

A Precollegiate Handbook

Project Director; Mahnaz Afkhami

Editor: Charlotte Albright

After a gestation period of four years, this series of stand-alone teaching units on Iran with slides, cassette tape, map, and other supplementary materials, was published in fall, 1992, by the Foundation for Iranian Studies. Contributors to the *Handbook* include Gholam Reza Afkhami, Sandra Battmangelich, William Chittick, Jerome W. Clinton, Hamid Dabashi, Massoumeh Farhad, M.R. Ghanoonparvar, Ahmad Karimi-Hakkak, Mary Martin, Seyyed Hossein Nasr, Henny Rose, Hossein Tabnak, and Charlotte Albright, Editor. The Project Director, Mahnaz Afkhami, and the others on the Handbook's coordinating committee believe that the *Handbook* provides a valuable asset of information heretofore unavailable at the precollegiate level for teachers and their students when they study the Middle East or, more specifically, Iran.

Each of the units in the Handbook is four to eight pages long and includes a glossary of terms, study questions, and a bibliography. Most are illustrated. The units were designed with a middle school student in mind, but provide valuable reference material for high school students, and can be used for elementary students with

teacher's assistance. Several units come with a teacher's and student's version. Unit topics are Geography, History, Literature (includes sections on poetry, proverbs and a use of Arabic script used in Persian), Arts, Religion, Cuisine, Holidays and Celebrations, People, Music, and References.

Copies can be ordered from the Foundation for Iranian Studies at 4343 Montgomery Ave., Bethesda, MD 20814 for \$39.95. Telephone: 301-657-1990. Fax: 301-657-4381.

Critique

Center for Critical Studies
of Iran and the Middle East

The Center for Critical Studies of Iran and the Middle East is a group that convenes regularly to forward the cause of objective, intellectual study of socioeconomic and cultural aspects of the region. The Center began publishing a journal, *Critique*, in the Fall of 1992. The Fall issue included the following articles: "What is called Critical Thinking?," "Formalization of Friday Sermons," "Women, History and Change," "Towards an Understanding of Intellectuals," and "Barriers To Entrepreneurship." The Spring issue will be available in late April and will include, among other articles, pieces on "Aamnullah and Afghan Marxists", "The Politics of Clothing", and "Feminism Across National Boundaries."

Annual subscription for individual is \$15, institutions \$30, foreign individual \$20, foreign institutions \$35. Contact the Center for Critical Studies, Box 1613, Hemline University, St. Paul, MN 55104.

Andishe va Khial

The Winter/Spring 1993 issue of *Andishe va Khial* includes the following: Hasan Nedurh on affinities between Jalal Al-e Ahmad and Naser Khosrow; an interview with Sudabeh Osku'i on her recent films; M. Razin, a chapter from her new book on Esma'il Kho'i; B. Safavi's review of "Ma'ayeb al-Rejal"; S. Harvey on *Cinema Paradiso*; a look at American literature, by Ebrahim Makani; poems by Zarrin Azar, Ali Jadidi, Ala Khaki, Leonard Cohen, M. Razin, and Zhaleh Sahand; stories by M.M. Khorrami, Ebrahim Makani, Guy de Maupassant, and Michel Tournier; cover drawing by Mahmeh Golestaneh. For information contact Andishe va Khial/P.O. Box 740974/ Houston, TX 77274/ USA.

Iran Shenasi

The latest issue of *Iran Shenasi* (published by the Keyan Foundation, edited by Jalal Matini) includes articles by Djalal Khaleghi Motlagh, Zhaleh Mottahedin, Priscilla P. Soucek, Manouchehr Kashef, Touraj Atabaki and Z. Fatherazi.

Publications

Books in English

- Albright, Charlotte ed. *Iran: A Precollegiate Handbook*. Bethesda, Maryland: Foundation for Iranian Studies, 1992.
- Amirahmadi, Hooshang. *Revolution and Economic Transition: The Iranian Experience*. Albany, NY: SUNY, 1992.
- Dabashi, Hamid. *Theology of Discontent: The Ideological Foundation of the Islamic Revolution in Iran*. New York and London: New York University Press, 1993.
- Elm, Mostafa . *Oil, Power and Principle: Iran's Oil Nationalization and Its Aftermath*. Syracuse: Syracuse University Press, 1992.
- Foran, John. *Fragile Resistance. Social Transformation in Iran from 1500 to the Revolution*. Boulder, San Francisco, and Oxford: Westview Press, 1993.
- Khoury, Philip S. and Joseph Kostiner, eds. *Tribes and State Formation in the Middle East*. Berkeley: University of California Press, 1992.
- Sherwin-White, Susan and Amelie Kuhrt. *From Samarkand to Sardis: A New Approach to the Seleucid Empire*. Berkeley: University of California Press.

Books in Persian

- Afshar, Iraj. comp. *Mosaddeq va Masa'el-e Hoquq va Siasat*. Tehran: Entesharat-e Zamineh, 1356.
- Al-e Ali, Nuroddin. *Eslam dar Gharb*. Tehran: Daneshgah-e Tehran, 1370.
- Atashi, Manuchehr. *Gandom va Gilas*. Tehran: Nashr-e Qatreh, 1370.

- Azarimehr, Gholam Hoseyn. *Zir-e Gard va khak*. London: Entesharaf-e Amigh, 1991.
- Baqeri, Ali. *Jame'eh va Hokumat dar Iran*. Tehran: Markaz-e Nashr-e Beyn al-Melal, 1371.
- Beyza'i, Bahram. *Vaqt-e Digar, Shayad....* Tehran: Sazman-e Entesharat: va Farhangi-ye Ebtekar, 1368.
- Beyza'i, Bahram. *Ruz-e Vaghe'eh*. Tehran: Sazman-e Entesharati va Farhangi-ye Ebtekar, 1368.
- Chubineh, Bahram. *Labkhand-e Moqavemat*. N.P.: Entesharat-e Mard- Emruz, 1986.
- Dastgheyb, Abdol'ali. *Naqd-e Asar-e Jalal Al-e Ahmad*. Tehran: Nashr-e Zharf, 1371.
- Deha, Hoseyn. *Yaddashtha-ye Omr*. Los Angeles: Eqbal, 1370-71.
- Deldam, Eskandar. *Zendegi-ye Por majara-ye Reza Shah*. Tehran: Nashr-e Golfam, 1371.
- E'temad, Amir and Daneshyar. *Jang-e Afghanistan va Showravi Amel-e Forupashi-ye Jahan-e Komonism*. Tehran: Entesharaf-e Behineh, 1371.
- Farzaneh, M.F. *Dandanha va Chand Dastan-e Heyratangiz-e Digar*. Paris: Mo'allef, 1986.
- Farzaneh, M.F. *Khaneh*. Paris: Mo'allef, 1983.
- Forsi, Bahman. *Davazdahomi*. London: Daftar-e Khak, 1370.
- Forsi, Bahman. *Safar-e Dulab*. London: Daftar-e Khak, 1370.
- Forsi, Bahman. *Soqut-e Azad*. London: Daftar-e Khak, 1370.
- Gangineh-ye Zanan. Sweden: Nashre- Baran, 1992.
- Gerusin, Hadi. *Vazhehnameh-ye Hamadani*. Hamadan: Sherkat-e Entesharat-e Moslem, 1370.
- Hejazi, Banafsheh. *Zan beh Zann-e Tarikh*. Tehran: Nashr-e Shahrab, 1370.
- Iran dar A'ineh-ye Amar* 1368. Tehran: Markaz-e Amar-e Iran, 1368.
- Kadkhodayan, Zahra. *Dokhtar-e Haji Aqa*. Tehran: Mo'allef, 1370.
- Kashani, Sa'em. *Bolur-e Ashk*. Tehran: Talav-e Ketab, 1370.
- Khalili, Mohammad, trans. *Zir-e Aftab-e Abi*. Tehran: Nashr-e Knonya, 1369.
- Kiani, Manuchehr. *Siah Chadorha*. Tehran: Mo'allef, 1371
- Modarresi, Ebrahim. *Pajeh-ye Khunin*. Tehran: Dabir va Pegah, 1370.
- Mohaqqeqi, Ahmad. *Atash-e Eshq*. Tehran: Khushesh, 1371.
- Ne'mati, Ahmad. *Qesseh-ye Abbas Aqa va Maliheh Khanom*. Los Angeles: Sherkat-e Ketab, 1367.
- Purani, Nohammad. *Chel-Tikeh*. Tehran: Gol Aqa, 1371
- Sham', A. *Chelokababi-ye Karim Aqa Chinchila dar Los Angeles*. New York: Entesharat-e Amigh, 1991.
- She'r-e Mo'aser-e Iran*. Tehran: Nashr-e Chakavak, 1371.
- Sho'a'ian, Mostafa. *Negahi beh Ravabet-e Showravi ba Nehzat-e Engelabi-ye Jangal*. Tehran: Entesharat-e Engelab, 1349.
- Tajrishi, Hamid. *Motreb-e Eshq*. Tehran: Marka-e Nashr-e Samar, 1371.