

s.i.s. newsletter

A Publication of The Society for Iranian Studies

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Address all communications to: Lois Beck, Executive Secretary,
Society for Iranian Studies, Department of Anthropology, Washington University,
St. Louis, MO 63130 USA.

ANNUAL MEETING OF THE SOCIETY FOR IRANIAN STUDIES

The Society's Fifteenth Annual Meeting will be held in Washington, D.C., in conjunction with the Annual Meeting of the Middle East Studies Association, hosted by Georgetown University, 6-9 November 1980. The Capital Hilton is the site of the meetings. The Council of the Society will meet at noon on Friday, November 7th, and the Society's general Business Meeting is scheduled for 4:30-6:30 on the same day. All Society members and other interested people are invited to attend the Business Meeting; suggestions for panels for the 1981 SIS meetings are especially welcome.

SIS Panels

Professor John Perry (Department of Near Eastern Languages and Civilization, University of Chicago) is this year's SIS Program Chair. He has organized three panels for the forthcoming meetings; they are jointly sponsored by SIS and MESA.

I. ISLAM AND SOCIETY IN CONTEMPORARY IRAN Saturday, November 8th, 2:15-4:15

Chair: Thomas Ricks, Georgetown University

Papers: Iraj Bashiri

Brad Hanson, UCLA

"The 'Westoxication' of Iran: Depictions and Reactions of
Behrangi, Al-e Ahmad, and Shari'ati"

Mary Hooglund

"Revolutionary Shi'ism and Local Level Politics"

Shireen Mahdavi, University of Utah

"How Shi'i is Iran?"

Seyed Manoochehr Moosavi

"Dr. Ali Shari'ati and His Place in the Islamic Revolution of Iran"

Discussant: Manoucher Parvin

II. MODERN IRANIAN INTELLECTUAL HISTORY: AHMAD KASRAVI

Saturday, November 8th, 9:30-11:30 a.m.

Chair: M. A. Jazayery, University of Texas

Papers: M. A. Jazayery, University of Texas

"Ahmad Kasravi's Concept of Political Activity"

Asghar Fathi, University of Calgary

"Kasravi's View on Writers and Journalists: A Study in the Sociology of Development"

Amin Banani, UCLA

"Kasravi's View on Religion"

Discussant: Ervand Abrahamian, Baruch College

III. MINORITIES AND THE PROBLEM OF POLITICAL INTEGRATION IN IRAN

Sunday, November 9th, 9:00-11:00 a.m.

Chair: Leonard Helfgott, Western Washington University

Papers: Leonard Helfgott, Western Washington University

"Redefining Iran: The National Minorities and the Iranian Revolution"

Mary-Jo DelVecchio Good and Byron Good, University of California, Davis

"Azerbaijan: Political Integration and Cultural Conflicts with the Iranian National Center"

Rostam Pourzal, University of Pennsylvania

"Ethnic Politics and Religious Change among Arab Iranians"

Lois Beck, Washington University, St. Louis

"Tribe and State in Revolutionary Iran: The Case of the Qashqa'i"

AbstractsPanel I: Islam and Society in Contemporary Iran
(to be published in the January Newsletter)

Panel II: Modern Iranian Intellectual History: Ahmad Kasravi

M. A. Jazayery, "Ahmad Kasravi's Concept of Political Activity"

Ahmad Kasravi (1890-1946) wrote extensively on Iranian social problems, in the areas of religion, education, economics, literature, the political system, etc. Many felt his approach to be ineffective and slow, saying that he did nothing but talk, and that Iran's problems could be solved only through armed revolt and the changing of the economic structure. They said Kasravi was not politically active. Kasravi countered by saying that what they considered political activities were superficial, short-sighted, naive, and could not solve the problems, which went deep, and had their sources in the minds of Iranians. True political activity, then, should begin in the realm of ideas.

Kasravi thought that harmful ideas, more than anything else, were responsible for Iran's misfortunes and her backwardness. The shortcomings of the educational, legal, economic, and political systems were caused by those ideas, or were strengthened by them. National disunity--caused by religious, linguistic, and other differences--was caused by ideas incompatible

with a successful national life. These harmful ideas were not only damaging individually, but were also destructive because they were contradictory and confusing.

For Kasravi, then, the first step towards curing Iran's ills on a long-term basis was fighting harmful ideas found in religions, literature, etc. THIS, he believe, was the most basic political activity needed for Iran. In this sense, almost all of his attacks on various traditional beliefs, and his efforts to replace them with constructive beliefs, constituted "political" activity in the most basic sense. Political activity of the more traditional type was reflected in his newspaper editorials, and in a series of books he wrote on the Azarbayjan crisis, including a book on the United Nations.

Asghar Fathi, "Kasravi's View on Writers and Journalists: A Study in the Sociology of Development"

The colonization of the Muslim lands and the increasing political and commercial influence of the Christian West during the last two hundred years shocked Muslim leaders. In response to the agonizing problems that increasing incursion of the West brought to the Muslim lands their intellectuals were roughly divided into three groups. The traditionalists believed that the situation was transitory and traditional Islam would eventually triumph. The modernists sought salvation by uncritical and wholesale imitation of the West. The third group thought that seeking certain Western institutions and a freer use of human reason would enable these lands to catch up with the West.

Among the prominent advocates of this last approach one can count Al-Afghani, Abduh, Gokalp, Iqbal, and lately Kasravi. Kasravi, however, seems to stand out among them in two important respects. Unlike his predecessors, he formulated his ideas in a systematic way, tracing the problems to their roots and advocating explicit "remedies." Second, Kasravi never shifted strategy to suit the occasion, as his predecessors did, which confused their followers. He consistently tackled the issues head-on, disseminating his ideas frankly and fearlessly.

It is the objective of this paper to discuss two points. First, I want to show that, in spite of the unique character of Kasravi and the originality of his ideas, his behavior as a writer and journalist follow the same general pattern as other writers and journalists in the transitional stage of modernization of the developing societies. Second, my intention is to argue that Kasravi's views on the problems that the Iranian (and Middle Eastern) writers and journalists encounter are equally applicable to the other modernizing societies.

Amin Banani, "Kasravi's Views on Religion"
(to be published in the January Newsletter)

Panel III: Minorities and the Problem of Political Integration in Iran

Leonard Helfgott, "Redefining Iran: The National Minorities and the Iranian Revolution"

During the revolution against the monarchy and since the establishment of the Islamic Republic, all of the major ethnic minorities have made demands for cultural and political autonomy that threaten the Iranian state in the form it has existed during the modern era. Until these recent events, the dominant tendency had been toward forced centralization in all areas of economic, cultural and political life at the expense of an historically pervasive corporatism that accentuated rather than minimized ethnic particularism.

The national minority movements are occurring in the context of ongoing social and economic turmoil, and indeed, the instability in the dominant Persian sector has its parallel in the social fabric of the large ethnic communities. This paper examines the potential ramifications of the national minority issue in contemporary Iran. It does so through the perspective of the national minority groups and not from the vantage point of a unified society dominated by the Persian speaking plurality. The minorities are seen as part of larger national entities despite existing political boundaries. This is done in order to provide a broader perspective on the social conflicts within each ethnic minority group and the relationship of these conflicts to the course of the revolution and to the future stability of the Iranian state.

Mary-Jo DelVecchio Good and Byron J. Good, "Azerbaijan: Political Integration and Cultural Conflicts with the Iranian National Center"

This paper will argue that the Turkish-speaking communities of Azerbaijan cannot be considered an Iranian "minority" as comparable to many other non-Persian-speaking ethnic groups or non-Shi'a religious communities. Although Azerbaijanis have frequently sought a measure of local control and autonomy vis a vis the central government, the most notable effort occurring during the Pishavari era in 1944-46, much of the political activity of Azerbaijani Turks during the twentieth century has been directed toward influencing processes at the national center and toward increasing participation in national political institutions. Examples from recent decades, including Azeri participation in National Front politics, in the Pahlavi regime, in the Revolution, and in the recent Islamic Revolutionary governmental institutions, will be discussed.

In spite of this orientation to the national center, localism and efforts to maintain provincial autonomy of Azerbaijani communities have been a significant political force during recent decades. Azerbaijani resistance to attempts by the Pahlavi regime to centralize authority and dominate provincial areas provides the historical context for such localism. Azerbaijani resistance was fueled by resentment toward central government policies that seemed to ignore economic interests of the region and that clearly limited Azerbaijani cultural expression. Examples from our research in Maragheh and Tabriz, including local resistance to efforts by the security forces to control Moharram religious performances, will be analyzed from this perspective. In addition, the movement of Azerbaijani intellectuals to revive Azeri literature will be discussed; and the conflict between Ayatollah Shariat-Madari and Ayatollah Khomeini and the significance of that conflict for Azerbaijani communities in Revolutionary Iran will be analyzed. The paper will argue that the political effects of Azerbaijani cultural nationalism and religious conflicts need to be analyzed within the context of concurrent efforts of the people of Azerbaijan to influence national politics and to resist centralization of authority by the national government. This perspective raises important questions about the meaning of "minority groups" in Iranian history and politics.

Roustam Pourzal, "Ethnic Politics and Religious Change among Arab Iranians"

Lois Beck, "Tribe and State in Revolutionary Iran: The Case of the Qashqa'i"

This paper analyses the relationship between the Iranian state and one of its regional minority populations in the revolutionary period of 1978-1980. Focus is placed on differences in historical and contemporary relations between tribes and states in Iran and on the critical role of ruling tribal elites in these relations. State power and authority in Iran in 1978-1980 were dramatically altered, particularly in provinces distant from the state center and among primarily non-Persian populations politically organized along tribal

lines. That many populations are currently expressing themselves by way of tribal structures and sentiments is not a reversion to "feudal" conditions, for these responses are products of contemporary social formations. Political activity through tribal systems has been a recurrent response throughout Iranian history, and, as the recent revolutionary period indicates, it is proving again to be a way of providing regional, primarily non-Persian populations with organization and protection in the competitive, unrestful post-Pahlavi period. To speak of tribal systems is not to ignore class issues or national-minority struggles, however; in fact, the three factors are integrally involved. Tribal systems can support as well as undermine existing class structures and can contribute to the emergence of new ones. And across the Iranian landscape national-minority struggles utilize and strengthen tribal structures.

Since the end of the eighteenth century, the Qashqa'i tribes have been some of Iran's most powerful and state-threatening forces. They were one of the nation's few tribal groups to regain political viability after Reza Shah's pacification programs, and they have again vigorously responded in the period following Mohammad Reza Shah's ouster, despite the debilitating political and economic conditions to which they were subject in the 1960s and 1970s. The paper discusses and analyses the extent to which the Qashqa'i have emerged as a force able to challenge the Khomeini regime's attempted reinstatement of central state authority.

RECENT PUBLICATIONS BY SOCIETY MEMBERS

- Said Amir Arjomand, "Political Action and Legitimate Domination in Shi'ite Iran: Fourteenth to Eighteenth Centuries A.D.," Archives Européennes de Sociologie XX(1)(1979):59-109.
- James Bill, Iran and the Crisis of '78," Foreign Affairs 57(Winter 1978/79).
- Richard Cottam, "Goodbye to America's Shah," Foreign Policy 34 (Spring 1979).
- Asghar Fathi, "The Role of the Islamic Pulpit," Journal of Communication 29(3)(Summer 1979).
- Michael Hillmann, ed., Major Voices in Contemporary Persian Literature, Literature East and West, Vol. XX (1980), 350 pps.
[to order: Literature East and West, Box 8107, University Station, Austin, TX 78712; \$12]
- Selections are included by the following authors: Jamalzadeh, Yushij, 'Alavi, Hedayat, Al-e Ahmad, Chubak, Beh'azin, Farrokhzad, Akhavan-e Sales, Sa'edi, Afghani, Naderpur, Shamlu, Golestan, Behrangi, Ebrahimi, Golshiri
- Nikki R. Keddie, "Iran: Change in Islam; Islam and Change," International Journal of Middle East Studies 11(4)(July 1980):527-542.
- Nikki R. Keddie, Iran: Politics, Religion, and Society (London: Frank Cass, 1980).
- Carol Kramer, ed., Ethnoarchaeology: Implications of Ethnography for Archaeology (New York: Columbia University Press, 1979).
- Chapters on Iran include:
- Frank Hole, "Rediscovering the Past in the Present: Ethnoarchaeology in Luristan, Iran"
 - Linda Jacobs, "Tell-i Nun: Archaeological Implications of a Village in Transition"
 - Carol Kramer, "An Archaeological View of a Contemporary Kurdish Village: Domestic Architecture, Household Size, and Wealth"
 - William Sumner, "Estimating Population by Analogy: An Example"

Brian Spooner and Lee Horne, eds., "Cultural and Ecological Perspectives for the Turan Program, Iran," Expedition: The University Museum Magazine of Archaeology/Anthropology, University of Pennsylvania, 22(4)(Summer 1980), 49 pps.

Sections by: Brian Spooner, Lee Horne, Mary Martin, Endre Nyerges, and Christopher Hamlin

[to order: University Museum of the University of Pennsylvania, 33rd and Spruce Streets, Philadelphia, PA 19104; \$2.50]

Majid Tehranian, "Iran: Communication, Alienation, Revolution," Intermedia (March 1979).

Marvin Zonis, "Islam: Why the Iranians Speak with Forked Tongue, Telling the U.S. to 'Get Out'--and Yet, 'Stay'," The University of Chicago Magazine 73(1)(September 1980):10-13.

Philip Carl Salzman, ed., When Nomads Settle: Processes of Sedentarization As Adaptation and Response (New York: J.F. Bergin, 1980).

Chapters include:

Philip Salzman, "Introduction: Processes of Sedentarization as Adaptation and Response" and "Processes of Sedentarization Among the Nomads of Baluchistan"

Richard Bulliet, "Sedentarization of Nomads in the Seventh Century: The Arabs in Basra and Kufa"

[to order: J.F. Bergin Publishers, One Hanson Place, Brooklyn, NY 11243]

OTHER RECENT PUBLICATIONS ON IRAN

Frank Hole, "Pastoral Nomadism in Western Iran," in R. A. Gould, ed., Explorations in Ethnoarchaeology (Albuquerque: University of New Mexico Press, 1978).

Hamid Mowlana, "Technology versus Tradition: Communication in the Iranian Revolution," Journal of Communication, 29(3)(Summer 1979).

New Internationalist: The People in the Fight for World Development (Special Issue: For God and Country: The Iranian Choice), No. 91 (September 1980).

[available from: New Internationalist, 113 Atlantic Avenue, Brooklyn Avenue, NY 11201; \$1.50]

Abstracta Iranica, Vol. 2 (1979)(Leiden, E.J. Brill). This yearly bibliographical review is a publication of the Institut Français d'Iranologie de Teheran and is available from: M. de Fouchecour, 26, boulevard Saint-Germain, Paris 75005 France.

ALTERNATIVE MIDDLE EAST STUDIES SEMINAR

The Alternative Middle East Studies Seminar (AMESS) announces its annual conference:

Imperialism, Religion, and Revolution in the Middle East

to be held on Saturday and Sunday, the 8th and 9th of November, 1980, in Washington, D.C. The sessions will be held at the Marvin Center of George Washington University, at the corner of 21st and H Streets, N.W.

Three panels will be presented:

Islam and Revolution	9-12 AM, Nov. 8th	Ballroom
U.S. Policy and the Middle East	9-12 AM, Nov. 9th	Rooms 402-404
Marxism and the Middle East	2-5 PM, Nov. 9th	Rooms 402-402

For further information, contact:

AMESS

49 Sacramento St.

Cambridge, MA 02138

Society members are urged to send news of their professional activities and publications to the Executive Secretary, for inclusion in the January 1981 Newsletter. Please submit items by January 15, 1981.

Lois Beck