

S.I.S. newsletter

The Society for Iranian Studies

Volume VI Number 3 October 1974

Address all communications to the Secretary of the Society for Iranian Studies, P.O. Box 89, Village Station, New York, N. Y., U. S. 10014.

ANNUAL MEETING OF SIS

The Society's Eighth Annual Meeting will be held in conjunction with the Annual Conference of the Middle East Studies Association of North America (MESA). The Meeting will be held on November 7-8, 1974, at the Statler Hilton Hotel in Boston, Massachusetts. The SIS panels are organized by William Beeman.

SCHEDULE OF SIS-MESA PANELS

"Literature and Society in Iran," Thursday, November 7: 1-4 p.m.

Chairperson: Ehsan Yar-Shater

Discussants: Amin Banani and M. Jazayery

Papers: William Archer and Forugh Minou-Archer, "Time, Space, and Homeostasis: Observations Toward a Theory of the Communications Functions of Iranian Literature."

Gerald Clinton, "The Emergence of the Writers as Popular Spokesmen."

Michael Hillman, "The Letter 'N' and the Pen and its Place in Al-e Ahmad's Fiction."

Donald Shojay, "The Fatal Rage: The Hero's End in Modern Iranian Literature."

Giri Tikku, "Modern Iranian Society (1941-65): Literature as an Index of Change."

"The Role of Women in Iran," Friday, November 8: 9-12 Noon.

Chairperson: Lois Grant Beck

Discussants: Nikki Keddie and Ali Banuazizi

Papers: Lois Grant Beck, "Theoretical Perspective on the Position of Women in Iran."

William Archer, "How to be a Persian Husband."

Shahla Haeri, "The Legal Status of Women in Iran."

Forugh Minou-Archer, "The Veil in Theory and Practice."

Philip Salzman, "Baluchi Women."

Mary Good, "Social Class Distinctions Among Provincial Azerbaijani Women Regarding Emotional Life and Health."

Members of SIS may be interested in the following MESA panel on Iran organized by Thomas Ricks:

"Towns, Villages, and Rural Communities in Iranian History, 1500-1900,"
Thursday, November 7: 9-12 Noon.

- Papers: Guity Nashat, "Major Towns and Their Administration in Iran."
- John Perry, "Enforced Migrations in Northern Iran."
- Amir Hassanpour, "The Mukri Kurdish Principality."
- John Emerson, "European Accounts of Towns and Rural Communities."
- Thomas Ricks, "Revolts, Rebellions, and Banditry in Southern Iran and the Gulf, 1700-1850."
- Gene Garthwaite, "The Bakhtiyari Khans as Landlords and Governors."

MEETING OF THE SIS COUNCIL

Thursday, November 7: 12-1 p.m.
Parlor F, Mezzanine Floor.

ANNUAL BUSINESS MEETING OF THE SIS

Thursday, November 7: 6-7:30 p.m.
Parlor C, Mezzanine Floor.

- Agenda: report of the officers
- election of the "elections committee"
- considerations of resolutions
- nominations to the council

ACCOMMODATIONS

For reservations contact Hotel Statler Hilton, Park Square, Boston, Mass. 02117.
Phone: (617) 426-2000

- Rates per night: \$20 for single-bed room.
- \$28 for double-bed room (\$14 per person).
- \$30 for twin-bed room (\$15 per person).
- \$ 8 for students (3 persons per room).

ABSTRACTS OF AVAILABLE PAPERS

William Archer and Forugh Minou-Archer (Illinois), "Time, Space, and Homeostasis: Observations Toward a Theory of the Communications Functions of Iranian Literature."

It is argued that aesthetic phenomena, both independently and in their relations to specific cultures, can in some measure profitably be analyzed and categorized scientifically by psycholinguistic and ethological--more specifically ethnographic--methods, the which in turn derive from a specific biologic-cum-evolutionary perspective. Within this theoretical context, various communications parameters of literature are discussed and their socio-cultural implications examined, in order to locate the species-specific functions and adaptive strategies to be associated with literature. Thereafter, a brief indication of the specific relevance of this approach to 'Iranian literature' and 'Iranian society' is given. To elucidate this approach, two topics will be treated in some detail: 1. The "ecology" of Iranian literature as seen in the analysis of several classic works in the contexts of literary audience and literary environment. 2. The social ecological function of the texts of recent Iranian popular music in the process of social change and the maintenance of cultural stability.

Gerald Clinton (Princeton), "The Emergence of the Writers as Popular Spokesmen."

Starting by emphasizing the ways in which the needs of society and the times affect literature, this paper traces the development of the modern Iranian writer as ethnographer from Al-e Ahmad through Sa'edi, Behrangi, Amir Faqiri, and others. The approach of Hedayat and Jamalzade in the description of popular society is contrasted with that of Al-e Ahmad. Emphasis is placed on the use that these authors make of colloquialisms. It is argued that colloquialisms for Jamalzade serve much the same literary function as Arabic in Sa'adi, and his prose has the same dense and highly refined quality as that of classical saj' prose. However, by the time one reaches Sa'edi, modern prose has taken on the humdrum, pedestrian quality of colloquial speech. Both character and style are ultimately seen as indicators of social consciousness.

Michael Hillman (Austin), "The Letter 'N' and the Pen and its Place in Al-e Ahmad's Fiction."

The available scholarship in non-native Iranian studies surprisingly reveals that Iran's most influential writer, Jalal Al-e Ahmad (1923-1969), remains unappreciated by scholars outside of Iran and that The Letter "N" and the Pen, which may be Al-e Ahmad's best piece of longer fiction, has been virtually unread or wholly ignored.

Al-e Ahmad published four pieces of longer fiction: Tale of the Beehives (1954), The School Principal (1958), The Letter "N" and the Pen (1961), and The Cursing of the Land (1968). All four of them are of real interest to political scientists, sociologists, and historians of contemporary Iran for a number of reasons, but three of them, Tale of the Beehives, The School Principal, and The Cursing of the Land, exhibit flaws which limit their effectiveness as fiction. Only The Letter "N" and the Pen, which combines a traditional Iranian storytelling mode and an incisive portrayal of the effects of religion in Iranian society and the causes of the defeat of the leftist movements after World War II, seems to succeed both as social commentary and as fiction.

Donald Shojay (California State), "The Fatal Rage: The Hero's End in Modern Iranian Literature."

A recurring pattern in 20th century Iranian fiction is the outburst of the hero in response to the dilemma he finds himself in. Invariably this outburst leads to his death or the dissolution of bonds between himself and society. Structurally, the narrative builds up to this climax. This paper will examine the hero's plight and his catastrophic response, as shown in works by Sadegh Chubak, Sadegh Hedayat, F. M. Esfandiary, and Bozorg Alavi. In the process, some questions will be raised: is the hero's rage always, of necessity, a self-destructive act? Is anything gained by his violent action? Or is the violent act, at base, a futile gesture? Finally, an attempt will be made to see the matter in perspective by comparing new Iranian heroes with old ones.

Giri Tikku (Illinois), "Modern Iranian Society (1941-65): Literature as an Index of Change."

The paper will discuss the question of methodology in using literature as an index of change in the value-system of modern Iranian society. Emphasis will be placed on the ways that new ideas and values have been defined, and assimilated in contemporary writing.

Lois Grant Beck (Amherst), "Theoretical Perspective on the Position of Women in Iran."

Although emphasis on the male perspective has engendered a highly ingrained bias in social science, the solution to the problem is not to reverse the perspective, but to study the impact of both sexes on society and culture. Accordingly, this paper will suggest theoretical perspectives for the study of both male and female roles in Iran. Given that women's position is not biologically determined, the conditions contributing to the pattern of male dominance/female subordination will be explored; including the differential control of the sexes over subsistence, the absence of female solidarity groups, and the influence of ideologies and value systems in supporting and perpetuating sexual asymmetry. The paper will focus as well on the degree to which men are denied options and alternative life styles through the rigid code of honor and shame, and public scrutiny of men's life styles as opposed to the relative freedom of women within their sphere. Finally, the effects of culture change and modernization on Iranian sex roles as reflected in religious and secular institutions will be discussed.

William Archer (Illinois), "How to be a Persian Husband."

A tentative descriptive morphology of Persian husband-behavior is presented, based upon participant observation. Consideration is given to the implications of bilateral vulnerability in uxori-local residence; biologically neutral areas of vocation traditionally occupied by males; strategies of problem-solving, decision-making, and conflict-resolution; problems of sexuality. Some comparisons are made of conventional presentations of gender roles in Iran and under Islam, and their strengths and weaknesses are discussed. Finally, the notion of male dominance is re-examined.

Shahla Haeri (Northeastern), "The Legal Status of Women in Iran."

Two major changes in the social (1936) and legal (1963) status of women in Iran resulted from the political and socioeconomic developments of 1921-1965. In both cases the change was implemented in response to ruling class interests, and did not reflect the demands of the majority of the Iranian people. However, these changes paved the way for the Family Protection Law of 1965 which altered the pattern of marriage and divorce in Iran. This paper discusses some of the effects of the Family Protection Law on the Iranian family.

Forugh Minou-Archer (Illinois), "The Veil in Theory and Practice."

The veil is, in the West, certainly the archetypal symbol--the eidos of Islamic womanhood. Its long endurance as both a symbolic and functional cultural artifact, in spite of its many detractors, makes it seem worthwhile to consider the veil and the practices exemplifying it in its cultural context from a distinctly ethological perspective. The veil is considered in terms of its defining and identifying functions, and then as an important element in sexual selection, gender affirmation, and retention of demic integrity. A discussion of the veil's symbolic significance is followed by an extended description of the multiple actual uses of the veil and their social and psychological implications, both diachronically and synchronically, with particular attention to positive uses of veiling. The reactions of various strata of women to veiling and de-veiling, some of the reasons why the veil became a symbol of political and economic aspirations, and finally the role of the veil in the retention of female cultural identity in a rapidly modernizing state, are treated.

Philip Salzman (McGill), "Baluchi Women."

Data is presented on the role of women in a nomadic tribe, the Shah Nawazi Baluch of Iran. Their place in the division of labor, in decision-making, and in social organization is described, in terms of both behavior and ideology. The implications of this material for our understanding of the place of women in the Middle East is discussed.

Mary Good (Chicago), "Social Class Distinctions Among Provincial Azerbaijani Women Regarding Emotional Life and Health."

The paper deals with the emotional complexes and health concerns of women in a provincial town in North West Iran. In the first part I discuss the stratification system of the town, and the social class divisions which are prevalent today. The life styles and world views of women from these different social classes are then examined. In the second part, I discuss the relationship between women's social situation and complexes of emotions such as mourning, fear, anger, depression, nervousness, and problems of the heart. The third part deals with women's attitudes toward health and family planning and looks at the relationship of these attitudes to emotional life and class and status.

Guity Nashat (Chicago), "Major Towns and Their Administration in Iran."

In the Safavid age, the civilization of the Eastern Iranian lands reached a high point of florescence and achievement. This period also coincided with the beginning of a process of decline that continued well into the 20th century. This decline was due to a complex set of interrelated causes, including economic and political developments both inside Iran and in the outside world. One of the major consequences and manifestations of this decline was the gradual deterioration of urban centers and the quality of life throughout most of Iran. In my paper I propose to examine the political, cultural, and economic conditions, as well as administrative organizations in the cities of Isfahan, Shiraa, Kirman, and Tabriz from the early Safavid to the late Qajar period, and to draw some conclusions about the causes and effects of this decline in the region.

John Perry (Chicago), "Enforced Migrations in Northern Iran."

From early times rulers in the Iranian region have had recourse to banishment of population groups, both nomadic and sedentary, from their actual homes and re-settlement elsewhere. The purpose of this policy was variously to exile, fragment or bring under surveillance a refractory tribe; to "cossackize" a vulnerable frontier zone; or otherwise to obtain military or economic benefit from a relocation of useful population. The period from early Safavid to early Qajar times is rich in such examples, the results of which are often apparent today. This paper proposes to examine the aims and results of particular movements, and suggest some general conclusions about the role of this policy in pre-modern Iranian history.

Amir Hassanpour (Illinois), "The Mukri Kurdish Principality."

The establishment of the Mukri Kurdish Principality was part of the process of the dissolution of Kurdish tribal society and the consequent rise of settled agricultural economies all over Kurdistan. The main socio-historical trend in post-Mongol Kurdistan resulted in the rise of no less than 40 major and minor principalities by late-16th century.

The Mukri, a sub-branch of the larger Kurdish tribe of Baban, established their rule in the southern basin of Lake Urmia in Northwest Iran, the eastern part of which is open plains suitable for agriculture while the wooded mountains of the western portion are suitable for stock-raising.

During the 16th and early-17th centuries, Mukri Kurdistan became one of the many arenas for Ottoman-Safavid conflicts as well as the occasional target of Safavid political domination (such as the 1610 massacre), leaving wide areas of Mukri Kurdistan depopulated. In the late-17th century, the Bilbas, a powerful Kurdish nomadic tribe, migrated into the mountainous region to the west of the Mukri while the Debokri aghhas (landlords) settled in the open plains to the east, separately challenging Mukri hegemony. In the 19th century, both Bilbas and Debokri united to end Mukri autonomy, then centered in the growing urban environment of Saujboulak (Mahabad).

The paper is a study of the changing relations, or rather contradictions, between a) settled-nomadic socio-economic systems and b) rural-urban socio-economic systems. The sources are traditional historical data and folklore material.

John Emerson (Framingham), "European Accounts of Towns and Rural Communities."

European travelers, less useful for the 16th and latter 17th centuries, provide invaluable economic, social, administrative, topographical and other information for the 17th and early 18th centuries. After a brief discussion of the problems of exploiting this information (touching on such topics as bibliography/translation/manuscript issues, whether they copied from each other, their linguistic skill, length of stay and general ability) the paper focuses on the evidence provided by a selected number of them on topics such as the size and population of the towns through which they passed (organized under the three geographical headings North, Central and South), the much scantier evidence on the relationship of these towns to their surroundings, and concludes with a review of what they have to say about the nomads, which poses some possibly interesting questions. If time permits, there will also be some discussion of administration and administrative geography.

Thomas Ricks (Macalester), "Revolts, Rebellions, and Banditry in Southern Iran and the Gulf, 1700-1850."

In the 17th century, Southern Iran (Khuzistan, Fars, and Laristan particularly) and the Gulf port-towns (primarily Basra, Bushire, and Bandar Abbas) profited greatly from the commercial policies of Isfahan and the presence of the European trading companies in the Gulf. The hinterland principalities at Haviza (Khuzistan), in Kuhgilu (Fars), and at Lar (Laristan) prospered from the increased revenues of the trade at the ports and along the trade routes and from the taxes and duties on the growing urban-rural communities of Southern Iran.

During the 18th century, the Huwala-Qawasim Arabs of the littoral increased their controls over major ports-of-trade and islands in the Gulf while the Safavids-Afshars-Zands attempted greater hegemony over the hinterland principalities in Khuzistan, Fars, and Laristan (Karim Khan Zand's success was temporary) and the ports of the Gulf. By mid-19th century, the central government had moved to Northern Iran, the major European companies had departed from the Gulf, and the former principalities were severely weakened. The conflicts over revenues, taxes, and political domination during the 1730-1780 period resulted in a number of

urban and rural revolts and rebellions in Khuzistan, Fars, Laristan, and along the Gulf littoral, the very regions of the greatest socio-economic change.

The paper will discuss the origins of the revolts and banditry, the participants, their aims and methods, and their impact on Southern Iran and the Gulf. While the revolts of Muhammad Khan Baluch (1733-34), Taqi Khan Shirazi (1743-44), Taqi Durrani (1762-65), and the Banu Kab (1756-69) will receive special attention, the paper will discuss other archaic forms of rebellion and banditry in Southern Iran and the Gulf from 1700-1850.

Gene Garthwaite (Dartmouth), "The Bakhtiyari Khans as Landlords and Governors."

The landlord role of tribal khans in Iran has been noted but has seldom been discussed. This paper will analyze the landlord and royal official roles of 18th and 19th century Bakhtiyari khans and their relationships with their peasants and the central government. These roles often conflicted with the relationship between khan and tribesmen but provided khans with needed and secure incomes. The basis for this analysis will be imperial farmans and official correspondence between Bakhtiyari khans and Nadir Shah, Karim Khan Zand, Agha Muhammad Khan Qajar, Fath 'Ali Shah, and Nasir al-Din Shah.

NOMINATION AND ELECTION OF NEW OFFICERS

Three members of the council (Jerome Clinton, Farhad Kazemi, and Kenneth Luther) will end their terms in January 1975. Members of the society are to fill these vacancies (for three-year terms) from among the membership at large. Nominations will be made at the Annual Business Meeting. Those who cannot attend the Annual Meeting may send their nominations by mail to the Council via the office of the Secretary. The Council will subsequently hand over these nominations to the "election committee" elected at the Annual Meeting. This committee will then conduct the election of the three officers by mail.

IRANIAN STUDIES

Vol. VI, No. 2-3, of Iranian Studies has been distributed to all members and subscribers. The issue included articles by Vahid Nowshirvani, Robert Bildner, Thomas Ricks, Reinhold Loffler, Homa Pakdaman, William Royce, and Nikki Keddie; book reviews by Ann Schulz and Justus Doenecke.

Vol. VI, No. 4 of Iranian Studies will be reaching subscribers in October 1974. Vol. VII, which will include the proceedings of the Conference on Isfahan held in Boston during January 1974, will be going to press by the end of the current year.

NEW MEMBERS

Shahrough Akhavi (Univ. of S. Carolina); Roger Allen (Univ. of Penn.); James Allman (UNESCO, Paris); Israel Altman (UCLA); Monroe Berger (Princeton); Michael Bonine (Univ. of California, Davis); Joseph Eliash (Oberlin); Azar Faridani (Georgetown); Jay Gluck (Japan); John Gurney (Oxford, England); Patricia Higgins (State Univ. of N. Y., Plattsburgh); Reinhold Loffler (W. Michigan Univ.).

RECENT NEWS ABOUT MEMBERS

Yaha Armajani, formerly of Macalester College, has joined "the company of Emeriti."
 Farhad Kazemi is in Tehran for the year studying the problems of rapid industrialization.
 Mehdi Marashi of Utah University has received an award from the U. S. Office of
 Education for a project on the "Development of Achievement Tests for Aural Compre-
 hension, Speaking, Reading and Writing Persian at the Elementary and Intermediate
 Levels."
 Manucher Parvin has joined the Economics Department of Fordham University.
 William Royce led a tour of Iran for the Textile Museum of Washington and is now
 teaching at Utah University.

LITERARY REVIEW

The Fall 1974 issue of the Literary Review is devoted to "Contemporary Persian
 Literature." The issue, priced at \$2.00, can be obtained from The Literary Review,
 Fairleigh Dickinson University, Rutherford, N. J. 07070.

THE SOCIETY FOR IRANIAN STUDIES: RENEWAL OF 1974 MEMBERSHIP

Name _____ Date _____

Address (if changed) _____

Membership Status: New _____ Old _____

Supporting (\$50.00) _____	Student (\$7.00) _____
Contributing (\$25.00) _____	Family (\$7.00) _____
Full (\$12.00) _____	Subscriber (\$7.00) _____

Checks may be made payable to the Society for Iranian Studies and sent to:
 Professor Ann Schulz, Department of Government and International Relations,
 Clark University, Worcester, Mass. 01610, U.S.A.