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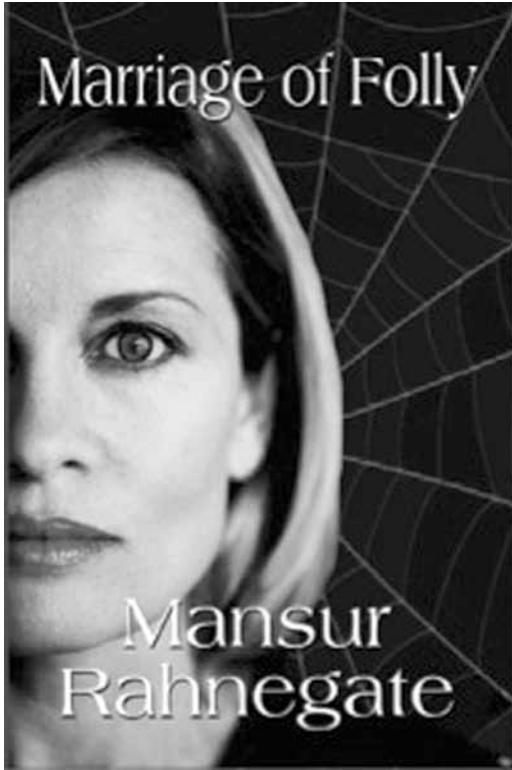
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PublishAmerica Presents **Marriage of Folly** by Mansur Rahnegate

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**PublishAmerica is proud to present Marriage of Folly
by Mansur Rahnegate.**

Marriage of Folly tells the amazing story of an innocent physician entrapped in a loveless marriage by a woman whose level of deceit surpasses all stretches of the imagination. Her life as a criminal who cheated not only individuals but the British government – and her ability to escape punishment – provides a trap for this trusting man and leads him into a web of terror culminating in more than a decade of legal proceedings in order to obtain a simple divorce. His struggle to divest himself of her grasp is compelling and will hold you spellbound as she displays her continuous ability to mislead judges and lawyers alike.

Enticing this sex-starved surgeon in a quick marriage, Iranian-born Shaliteh then forces Dr. Rassool to turn over more and more of his financial assets and ultimately makes him sign a post-nuptial agreement (including a will giving her 80 percent of all remaining assets in case of his death). The doctor's multi-million dollar assets took him 45 years to acquire and Shaliteh less than a few months to inveigle from him. This series of real estate and financial offenses, a bigamy issue, exposing vast corruptions of groups of M.P.'s and crooked lawyers in London jets back and forth between London, Istanbul, and an East-Coast beach city with occasional background interferences as far away as Iran. In a page-turner that grips your imagination through the final word, *Marriage of Folly* is not to be missed.

Mansur Rahnegate is an international jeweler who has traveled widely. He has previously written only professional journals and his discoveries but is now beginning his career as a romance-mystery author. His sizzling descriptions will keep you fascinated from the first word to the last. Mr. Rahnegate was born in Iran, was educated in Iran, France, Germany, and USA, and obtained the highest diploma in USA and internationally in his field.

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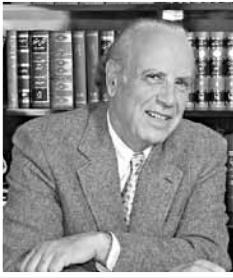
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IMPORTANT NOTICE

All written submissions to Persian Heritage with the expectation of publication in the magazine must include the writer's name, address and telephone number. When an article is submitted we assume the author has complete ownership of the article and the right to grant permission for publication.



FROM THE EDITOR'S DESK

Happy New Year from our entire staff, to all of our readers and supporters. Norooz is Persian New Year and falls on the anniversary of Persian Heritage magazine. This is the beginning of our 16th year. Looking back we can remember the dedication and hard work it took by the staff to keep this magazine going. Success, however, does not come from hard work alone, other contributing ingredients are faithful subscribers, advertisers and of course the writers. Persian Heritage has been lucky to have an ample supply of all of these ingredients. Persian Heritage magazine has allowed us a vehicle to introduce the richness of Persian culture to our younger generation and to non-Iranians within and outside of the United States. We hope that our presentation has neutralized the negative exposure to Iran and Iranians that has been at the forefront of the news since the 1979 Revolution.

Presenting our material and exposing the ugly side of Iranian politics (good and bad) has not been easy. But when you believe in something you must stay focused on your goals and not on the possibility of repercussions. Before I wrote this editorial, I looked back at the past 15 Norooz issues. Regrettably the editorials I wrote have been negative. Despite our continuous wish for human rights (freedom of speech, press, choice) for Iranians and world citizens, our wishes are still not granted.

In June of 2009, we thought that Iran broke through. The movement started. The voices of men, women and children were heard around the world. These voices screamed out for governmental changes and basic freedoms. They wanted an answer to their question, "WHERE IS OUR VOTE?" The faces of this movement filled the news broadcasts and papers. The faces of this movement brought a new enthusiasm. The faces of this movement brought us tears of joy. And, the faces of this movement brought us unforgettable sadness; sadness from the death of the innocent demanding their rights. We thought with their death the fire of their movement was extinguished.

Suddenly this February, the movement that the world believed was dead rose from the ashes. Its flame grew with a new fury. Iranians gathered in Iran in support of their own and other's movements for freedom. And so the movement is very much alive, unfortunately the government is more brutal in their attempt to contain it. But this time the people will not allow their flame and their spirit to go out. Instead this movement will continue to grow and possibly cause an internal war, one that may be far more destructive.

When, I ask, will the dictators of the world realize that the oppression and brutality imposed on their people does not create a winning situation? Instead it creates more anguish,

hatred and the desire for revenge. Look at Libya, the people are not stopping. Their fear of retaliation for standing up for their rights has been put aside. Losing their life for a better tomorrow is their goal and they will not stop until the present regime is toppled. In their eyes their dream of freedom is no longer impossible. Yet, the obstacles they face may be greater than what they imagined.

In Iran there is a giant gap between the rich and the poor and the poor population is increasing. Unemployment, drug addiction, prostitution, family disruption and corruption are on the rise. The religious leaders who were supposed to bring equality; brotherhood, freedom, security and comfort to the Iranian people have delivered the opposite. Once in power they loosened the belt gorging themselves at the expense of their people. Control replaced compassion.

A few days ago I was picking up my grandchildren. One of my grandchildren, Ryan was going to have a birthday. I reminded him of the coming event and asked what he wanted as a present. He said, "Papa because you are the boss I wish for you to buy me a cellular phone."

I immediately told him that I was his grandfather and that his parents were his bosses. If you get permission from them, then Bibi and I will get you a phone." Ryan would not give up and insisted that he should get a telephone. I told him that his wish is similar to my wish to have ten million dollars. Is that possible I asked him, is that a reality? Surprisingly he informed me "Papa having ten million dollars for you is not impossible, but having a cell phone for me is possible." This direct and honest response from an eight year old made me laugh. He made my day.

Looking at Iran in this 21st Century, when contact with the universe is at the tip of one's finger, their dream of freedom should now be a reality. Choosing what to wear, where to go, who to vote for, to speak freely and openly without fear and to love who you want are simple primitive wishes and should not be denied by force. How can anyone, who is less than evil, be so brutal against the bravery of these freedom fighters? Their wishes are not different, from the simple wish of my grandson, in this new and modern society, to have his own cell phone.

The conflict I have with the country of my birth is that its citizens are being denied their human rights for no other reason than this regime's belief that they need to control their people. They do not need to be controlled. Iranians are only seeking freedom, simple human rights a change in the way they are being treated. Have faith in your people. Work with them not against them, this will guarantee the future success of Iran in the world.

I have said this so many times before and will say it

again, hoping it may fall on ears willing to listen.” Please concentrate on bridging the communication between you and your citizens, your neighboring countries and the world. Do not let the conditions within your country worsen. Do not let the animosity with the west increase. Do something to stop the poverty level of your people. Where are you spending the income coming into Iran from oil? Why is it not spent on building your society, instead of building bank accounts and arsenals?

Is it sad to you, it is to me, that in this 61st issue of the *Persian Heritage*, the Norooz issue, a holiday that coincides with the beauty of the rebirth of Mother Nature, that I am still writing about wishes and unachieved rights of people? Wouldn't it be nicer to write a story about Haft Seen, teaching our younger generation and non-Iranians about this joyous holiday and other Persian traditions and culture? Perhaps others, unlike me, do not look negatively at the events of today. Perhaps it is my age and my personal acknowledgement that the years I have left to make things right are diminishing. Regardless of the reason, I cannot ignore writing about this because, as an Iranian, as a journalist and as a grandfather, I long for a better world for their future.

We see the successful uprising and victory in Egypt and hope that the joy of its citizens, with their successful movement, is not brief. But the dictatorship in Egypt is replaced now with a military junta or military group. Only time will tell if Egypt's citizens prevailed. Regardless of this incomplete change in Egypt, its citizens used the media in a positive way.

The continuous hours of coverage, by all the major networks focusing on the turmoil certainly had an impact.

I often wonder had Michael Jackson not died and interrupted the news coverage of the June 2009 movement in Iran, if Iran would now be enjoying the fruits of their demonstrations. I wonder how many people in the world even remember the face of Neda as she lay lifeless in the street. I wonder how much of the world remembers the brutality waged against the Iranians for their movement. I wonder if the bravery and sacrifices of that movement inspired others who have been successful or are on the verge of success. I wonder when Iran's movement will receive international coverage. I wonder when it does, if there will be demonstrations of support in countries around the world, as Iranians gave them during their most desperate hours. And, I wonder if next year my letter to you for Norooz will start like this... “As we enter into the 17th year of Persian Heritage magazine and celebrate Norooz we also celebrate the first year of a new life of freedom for Iran, Iranians and the world.”

Have a joyous Norooz, but never forget those who still fight for their freedom.

Shahrokh Alavi

Do You Have a Hero?



Persian Heritage magazine would like to begin featuring an Iranian man and woman in future editions of the magazine. Please submit your hero's story, with their picture, to Persian Heritage magazine via our email mirassiran@aol.com. Submissions will be reviewed, on the grandness of the hero's achievement, their efforts, individual sacrifice and impact their actions have had on another. If your hero is selected we will notify you, by email, of the anticipated print date. Please understand that submissions will not be returned and that Persian Heritage magazine retains the right to edit submissions for content and length.

CORRECTION

Doroud bar tow, doctor jaan, doost-e porkaar;

Once more you DID IT! Thank you, and *khodaa gho-vat!* It is NOT easy; I know. The LAST line on your article (the English version) says: "May 2011....." In order to prevent the DOUBLE meaning, probably better to say: May The year 2011....! And it won't read like the date May 2011!

Baa mehr o sepaas, Jahangir Jon Sedaghatfur

TEARS TO MY EYES

I want to compliment you on one of the most interesting interviews I have read in Persian Heritage magazine. Mr. Sharifirad's story is one that should be incorporated into all Persian homes. It is not that he was the only one who went through turmoil in leaving Iran but about the impact it had on his children.

It brought tears to my eyes when I read about the protection his son had over his father's possession while he was missing. This shows the innocence and faith of our youth compared to an adults pessimism.

Thank you,
MH

TOUCHED

Dear Editor:

I was touched by your Editorial article. It was a good subject, well written and mixed with many encouraging words. Well done sir, I really enjoyed reading it.

Best of luck,
Yadi Sharifirad

LESSONS

This issue of the magazine seemed to be filled with articles that provided valuable lessons in life. The first of course was your editorial. The subject matter should make us all realize that we can be better

again only if we put our selfishness aside for the greater good of our community, be it Persian or any other world community. The second is the interview with Yadi Sharifirad which teaches us patience and dedication to country and family. His plight to never give up was inspirational.

And finally Two Birds in Love Nest a love story that made me grateful for all that I have been given in life and to complain a little less each day when I see hurdles to climb. These young people have made an extraordinary

life for themselves and have learned to use their disability rather than to succumb to it. How amazing life is and after this article I realize its value.

KI

BEST IN ITS CLASS

Many thanks for "PERSIAN HERITAGE" which is one of the best in its class. I always enjoy reading its contents which gives me more insight about positive aspects of my fellow Persians all over the "blue Planet".

regards
J.Radmard (Sydney)

Thank you for your support of

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Dr. Mehdi Ahmadi , Murray Oncology Associates, Kentucky)

Dr. David Yazdan, (Ocean Neurosurgical, New Jersey)

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1001 NIGHTS

**Launches on Disney Southeast Asia
Shahrazad Takes On New Audiences**



New York, January 9th, 2011 – Earlier this month, Big Bad Boo’s new show 1001 Nights was launched on the Disney Channel in South East Asia. The station reaches more than 71 million homes in India, Bangladesh, Seychelles, Sri Lanka, Bhutan, Nepal, Maldives and Pakistan in Tamil, Urdu, English, Hindi and Telegu.

“We are so excited to be in the Indian territories with the Disney Channel. Disney is a high quality station with the highest number of viewers in the region. ‘1001 Nights’ is airing in the family hour following comedy shows in the same 6-12 age group like ‘Phineas and Ferb’,” said Aly Jetha, co-creator of the show. 1001 Nights placed #1 Canadian show in the last Mip Jr in Cannes, an event attended by major players in the TV industry. The show was also a finalist in the Mip Jr Licensing Challenge.

“We are excited to roll out comic books and other merchandising with the show because characters like Shahrazad, Sinbad, Aladdin and the Hunchback are memorable and will keep the kids coming back for more,” added co-creator Shabnam Rezaei. The animated comedy series features the famed storyteller Shahrazad enticing King Shahryar and the Persian court with daily stories of adventure, mystery and comedy. So far the series has also been sold to MTV3 Finland and Al Jazeera Children’s Station in the Middle East among others.

WINE BEFORE ITS TIME

Scientists have stated that they have discovered the world’s oldest known winery in a prehistoric cavern in Armenia. It was discovered when a team of archaeologists unearthed a large vat. It was set in a platform used to tread grapes. Additionally there were remains of preserved crushed grapes and seeds. They concluded that it would date back to 6,100 years ago. The seeds found are said to belong to a domesticated grape variety called *Vitis vinifera vinifera*, which remains in use today in the red wine process. The beginning of wine making can be traced back to Biblical times with the book of Genesis crediting Noah for the first vineyard. It has also been reported that the earliest chemical evidence of grape wine goes back even further some 7,400 years. This was discovered in 2006 when pots were discovered at Hajji Firuz Tepe, in the Zagros Mountains located in Iran.

GARSHASP

**Computer
Game
Developers
Eyeing World
Markets**



Mehr News Agency, December 18, 2010

Developers of “Garshasp Gorz-e-Serit” are planning to enter the world markets with this Iranian computer game.

“We have received several proposals from international companies asking to distribute the game in about 60 countries around the world,” developers’ team director Arash Jafari told the Persian service of ISNA.

He said that they are currently sifting through the proposals. The game is expected to be released to world markets in 2011. The team had previously introduced the game at the leading European game industry fair GamesCom 2010 in Cologne last August. “When they were in Cologne, Managers and experts of leading international game companies had been amazed to see that such a game had been independently produced in the Middle East,” Jafari said. He said that they plan to produce sequels to “Garshasp Gorz-e-Serit”. “We promise that the next sequel would be very different from the first game,” he noted. “Some people think that since we do not use modern Western technology in our games, we won’t be able to exceed what we have previously accomplished, but we will defend the character of the hero in our game by relying upon our talented team of young software developers,” he added.

Produced at the Fanafzar Sharif Game Studios, the game was released during a ceremony in Tehran on November 9. The National Foundation of Computer Games, affiliated to the Ministry of Culture and Islamic Guidance, praised the team’s efforts in making the game during the ceremony. According to Jafari, 60,000 copies of the game have been sold in domestic markets. “Local advertisements and TV commercials for the game can convince 90 percent of the Iranian children who are interested in the Western games to pay attention to the game,” he said

The game is based on “Garshasptnama” (c. 1064-66 AD) which was composed by Abu Mansur Ali ibn Ahmad Asadi Tusi. “Most of the images and scenes depicted in this game are drawn from or based directly upon historical resources,” the developers claim on the game’s website. The major work of Asadi Tusi “Garshasptnama” is about the adventures of the Iranian hero Garshasp, who is identified in the Shahnameh with the ancient Iranian hero Kereshasp in Avesta.

The story leading up to the game explains, “Years after the confinement of Azhi Dahaka by Fereyduun, the devils who were the commanders in the army of darkness led by Azhi Dahaka rose again. Garshasp’s brother was killed while defending his homeland, so Garshasp starts out in pursuit of revenge for his brother’s blood and his adventures begin.”

LOST CIVILIZATION UNDER THE PERSIAN GULF?



Antique map of the Persian Gulf posted by the Science Daily (Credit: iStockphoto/Chad McDermott)

The article below was originally posted on the *The Science Daily* on December 8, 2010. The version printed on *kavehfarrokh.com* is essentially the same with minor edits.

Jeffrey Rose, an archaeologist and researcher with the University of Birmingham in the U.K., says that the area in and around this “Persian Gulf Oasis” may have been host to humans for over 100,000 years before it was swallowed up by the Indian Ocean around 8,000 years ago. Rose’s hypothesis introduces a “new and substantial cast of characters” to the human history of the Near East, and suggests that humans may have established permanent settlements in the region thousands of years before current migration models suppose.

In recent years, archaeologists have turned up evidence of a wave of human settlements along the shores of the Gulf dating to about 7,500 years ago. Rose said:

“Where before there had been but a handful of scattered hunting camps, suddenly, over 60 new archaeological sites appear virtually overnight...“These settlements boast well-built, permanent stone houses, long-distance trade networks, elaborately decorated pottery, domesticated animals, and even evidence for one of the oldest boats in the world.”

But how 1 such highly developed settlements pop up so quickly, with no precursor populations to be found in the archaeological record? Rose believes that evidence of those preceding populations is missing because it’s under the Persian Gulf. Rose further averred:

“Perhaps it is no coincidence that the founding of such remarkably well developed communities along the shoreline corresponds with the flooding of the Persian Gulf basin around 8,000 years ago...These new colonists may have come from the heart of the Gulf, displaced by rising water levels that plunged the once fertile landscape beneath the waters of the Indian Ocean.”

Historical sea level data show that, prior to the flood, the Persian Gulf basin would have been above water beginning about 75,000 years ago. And it would have been an ideal refuge from the harsh deserts surrounding it, with fresh water supplied by the Tigris, Euphrates, Karun, and Wadi Baton Rivers, as well as by underground springs. When conditions were at their driest in the surrounding hinterlands, the Gulf Oasis would have been at its largest in terms of exposed land area. At its peak, the exposed basin would have been about the size of Great Britain, Rose says.

Evidence is also emerging that modern humans could have been in the region even before the oasis was above water. Recently discovered archaeological sites in Yemen and Oman have yielded a stone tool style that is distinct from the East African tradition. That raises the possibility that humans were established on the southern part of the Arabian Peninsula beginning as far back as 100,000 years ago or more, Rose says. That is far earlier than the estimates generated by several recent migration models, which place the first successful migration into Arabia between 50,000 and 70,000 years ago. Rose notes that: “The Persian Gulf Oasis would have been available to these early migrants, and would have provided “a sanctuary throughout the Ice Ages when much of the region was rendered uninhabitable due to hyper aridity.

The presence of human groups in the oasis fundamentally alters our understanding of human emergence and cultural evolution in the ancient Near East.”

It also hints that vital pieces of the human evolutionary puzzle may be hidden in the depths of the Persian Gulf. ■

GRAVE BUSINESS IN IRAN

By Farshid Alyan,
Institute for War &
Peace Reporting
(IWPR)

In Tehran cemeteries, rich and poor, loyal soldiers and dissidents are marked according to their status in death as in life.

In the cemeteries of

Tehran, each gravestone

tells a story. One grave has

an expensive headstone

engraved with an image of

the deceased or religious

symbols, while another is

marked by a simple slab.

A soldier killed in the war

with Iraq is commemorated

for his courage,

whole people executed for

their political beliefs are

remembered only by a few

broken pieces of stone.

Cemeteries are among the

few places where Persian

poetry is a visible presence.

Many gravestones carry a

line or two by a poet, classic

or modern -

“If you come to see me,

come gently and slowly”,

or “One whose heart was

sustained on love will never

die.”

Poetry is a favored form of

commemoration whether or

the deceased had any interest

in literature.

When an interment takes

place, the undertakers

provide, for a fee, a simple

headstone bearing the

individual’s name and date

of birth and death.

For most families, this is

not enough, and will spend

up to 1,500 US dollars

on an averagely ornate

gravestone - six months’

wages for a manual laborer

in Iran. A truly fancy one

made of imported marble

or granite could come to

25,000 dollars.

Reconstruction of the Face of a 5000-year-old Woman in Iran

The face of a 5000 year-old Iranian woman has been recently reconstructed with the latest scientific archaeology methods of by Iranian researchers. Reconstruction of 5000 year-old woman found at the “Burnt City”. Her face was reconstructed with the latest technology available to anthropologists, paleontologists and forensic experts.

She is believed to have been of the ancient city’s upper crust and served as a priestess during her lifetime. The lady is also notable due to the artificial eye that was discovered, still lodged in the eye socket of her skull after thousands of years.

Maryam Tabeshian of the Cultural Heritage News Agency of Iran (December 10, 2006 had previously noted of researchers having excavated a 4,800-5000 year-old artificial eye along with a skeleton and other findings from the Burnt City (located near the city of Zahedan in Iran’s Sistan-Baluchistan province in the southeast of Iran).

The site of the Burnt City has also yielded numerous interesting finds including an ancient measuring ruler, backgammon game pieces and an animation device. Researchers have ascertained that the artificial eye belonged to a woman aged 25-30 who hailed from a higher echelon of the local society at the Burnt City.

Interestingly, the woman’s gravesite has also yielded vessels of clay, a leather bag, a mirror of bronze and various other ornaments. Professor Michael Harris, a specialist in the field of optometry at the University of California at Berkeley, has stated that:

“It’s unlikely such attention and effort would have been paid to a commoner... She may have been a member of a royal family or an otherwise wealthy individual.”

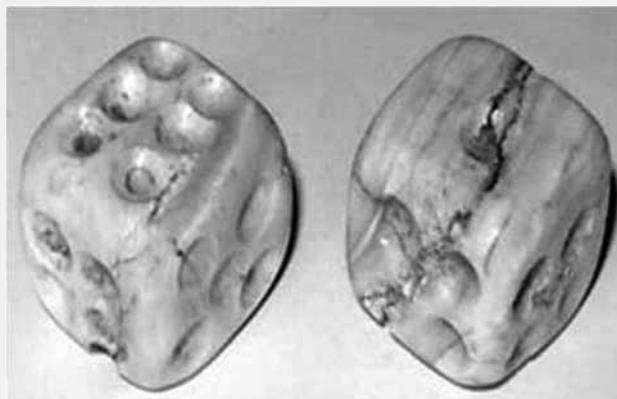
Prosthetics were of course known in the ancient era with references made to an artificial eye of gold in Hebrew texts (Yer. Ned. 41c; comp. Yer. Sanh. 13c). The prosthetic found in Iran however is different in that it is evidence of the oldest attempt at making this as “realistic” as possible. Professor Mansur Sayyed-Sajadi, who supervised the excavation, has stated:

“At first glance, it seems natural tar mixed with animal fat has been used in making [the eye]... whoever made the eye likely used a fine golden wire, thinner than half a millimeter, to draw even the most delicate eye capillaries...”

A curious feature of the “eye” are parallel lines that have been drawn around the pupil to form a diamond shape.

Two holes at the sides of the “eye” helped hold it in place. The eye socket of the woman however appears to have developed an abscess as a result for constant contact with the prosthetic.

Further tests are being conducted in Iran to determine the exact chemical composition of the prosthetic. ■



Ancient dices discovered at the Burnt-City. At present experts are (a) attempting to determine why the game was played with sixty pieces and (b) working to decode the rules of the game. Iranians call Backgammon “Takht-e Nard”.



Skeleton of a young woman from the Burnt City. Note artificial eye in the eye socket of the skull.

Professor Ullman' Strange Messages

Dr. Jeffery Ullman, Professor at Stanford University, is sending strange and controversial responses to Iranian students seeking admission to the Computer Science Department of Stanford University. The following message ,by Fredun Hojabri was sent to Dr. Saller, Dean of Stanford University, to draw his attention to this issue.

Dear Dean Saller:
Greetings:

I am writing to you today about another matter that is very important to the Iranian-American community and near and dear to my own heart, as the former Professor and Academic-Vice Chancellor of Sharif university of Technology [formerly Aryamehr University] in Iran.

I would like to bring the following post "*Answers to All Questions Iranian*" from Dr. Jeffrey D. Ullman, Stanford W. Ascherman Professor of Computer Science (Emeritus) to your attention. Full text is copied below for your convenience.

As you know, there are many Sharif University graduates at Stanford University and the relationship between Sharif and Stanford Universities are very cor-

dial. However, Dr. Ullman has sent the response [below] to a Sharif graduate seeking admission to Stanford Computer department:

And even if I were in a position to help, I will not help Iranian students until Iran recognizes and respects Israel as the land of the Jewish people.

I know that you may not hold the same insane position as the mullahs that run your country, but it is a matter of principle.

If Iranians want the benefits of Stanford and other institutions in the US, they have to respect the values we hold in the US, including freedom of religion and respect for human rights.

Regards, jdu"

While I myself have no idea who is

[or are] behind the emails to Dr. Ullman and why he is even asked to comment on political issues that are not even within the scope of his academic expertise, I am equally baffled as to why Dr. Ullman is allowed to use Stanford University as a platform for expressing his own personal and in my view very polemic views Iranians and Muslims in general.

Of course Dr. Ullman is entitled to his personal opinion but surely Stanford is not the place to express such views.

I would appreciate any insight that you might have in this matter and I look forward to hearing from you.

Happy New Year and Best Regards,
Fredun Hojabri
Former Professor and
Academic-Vice Chancellor, Sharif
University of Technology

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The Green Revolution

DANIELLE ABTAHI

Before June of 2009, I could hardly say that I was a strong voice within the community. But, when riots began to break loose in the streets of my family's nation, Iran, I knew I had to speak out. My mother mentioned a demonstration that would be going on in New York City, and I immediately decided to go. Everyone, including myself, wore green, the color of the opposition movement. Some even wore surgical masks across their mouths to represent the suppressed Iranians, and all held up the peace sign. The experience of standing up for citizen's rights and of adopting their silenced voices was both empowering and enlightening. I was in awe of the support fellow Americans were showing for people they had never met, and in fact, for people most of them associated with evil. This showed me that no matter the cultural, social, or religious background of an individual, his or her humanity comes first.

This acceptance for all mankind is embedded in the philosophy of Montclair State University. When I first visited the campus, I quickly noticed that it is a community that not only appreciates but also celebrates diversity. The large variety of nationalities present in this university demonstrates that it is an environment where stereotypes are eradicated, and that is very important to me.

My story about the riot reflects one of my proudest moments; it has instilled in me a confidence to stand up for what I believe in and to vocalize injustices when I see them. After the protest, I thought about my future and those of other people around the world. I realized that there was nothing I would rather do than to advocate the rights of people who have been belittled or offended. I have always loved writing, and the use of powerful words in crucial situations can make all the difference in the world of justice.

Because of that day at the UN, I have opened up a new door for myself; I stumbled upon a true passion that Montclair can help me realize. Education is the key to abolish ignorance, so both in and out of the classroom, I have and will continue to be encouraged to learn about, and care for, people of different backgrounds. After all, justice is universal and is something that every human, no matter his or her nationality, is entitled to.

We Speak Persian

HAMZABOON.COM

My name is Fereshteh Davaran and I am writing my Ph.D. dissertation in the NES department at U. C. Berkeley and teaching Persian in Diablo Valley College.

I wanted to ask you, as Iranians, not to use 'Farsi' when you refer to Persian language in an English text.

Persian is the only language that is currently called by three different names (Farsi, Tajik and Dari) in English. You do not see anybody calling German, Almani or Deutsche in English?

You do not hear anybody call English, Irish or Australian or for that matter American.

Categorizing languages has a scientific method. According to Linguistics, the Persian language belongs to the Iranian branch of Indo-Iranian languages.

The Iranian branch is composed of many languages such as Persian, Sughdi, Kurdish, Parthian, etc.

The Persian branch has different dialects such as Tajik, Dari, Farsi, Isfahani, etc. To call Persian, Farsi is just as bad as calling Persian Gulf, Arabian Gulf or even the Gulf. In the absence of an interested government, we Iranians have to defend our heritage more vigorously.

'Persia' is what Greek historians called Parsis at the time of the Achaemenids, and like all historic proper names its antiquity is its best defense.

Over the centuries 'Persian' was used to refer to the whole country of Iran and therefore could be used interchangeably with Iranian.

Fars and Farsi is the Arabic form of Parsis and Persia. Since Arabs did not have P sound, they turned Pars to Fars. Calling the Persian language by the three names of Farsi, Dari and Tajik is quite a recent phenomenon.

As I said, linguists have agreed to call the language of Darius and Cyrus Old Persian, the language of Sasanids, Middle Persian and our language 'Persian,' which makes it the grand child of Old Persian and the Child of Middle Persian (Pahlavi).

All three stages of Persian language (old, middle and present) belong to Iranian branch of Indo-Iranian languages. Dari, Tajik, Farsi, Isfahani and Khurasani are different dialects of the Persian language, unlike Kurdish and Sughdian, which are different languages in the Iranian branch of Indo-Iranian languages.

Would it make sense to call Arabic, Iraqi or Egyptian, although they are three different dialects and have many differences?

Would the Arabs allow it?

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Visa Regulations for Iranian Students: Overview and Analysis

BY GOVERNMENT AFFAIRS OFFICE,
Public Affairs Alliance of Iranian Americans (PAAIA), 10/01/10

Washington, D.C. – In 2007, Leila, a student at Stanford University, lost a sister-in-law in a fight with cancer. At the time, her brother, his wife, and new-born child lived in Vancouver, Canada, a mere two hour flight from Leila's California residence. However, due to the nature of visas granted to Iranian students, Leila could not risk a trip abroad to visit her family. "To me, making the decision to go out of the United States is basically equivalent to answering this question: am I able to handle my studies and research from outside America if I go out and my clearance doesn't come on time?" Unfortunately for Leila and many other Iranian students the answer is no.

For many young Iranians, being granted the opportunity to attend college or university in the United States is a dream come true. However, the vast majority of Iranian students who are awarded the opportunity to study in the United States receive single-entry F-1 visas. What this means is that Iranian students who come to America to study have to renew their visa every time they leave the United States throughout the duration of their studies (i.e. holidays, academic conferences, family emergencies). Often times this is a lengthy process with no guarantee that their visas will be renewed.

So why is it that Iranians granted F-1 student visas seem to only receive single-entry visas while students from some other countries receive multiple entry visas? In general, visa restrictions are based on citizenship. Ultimately, every person is a citizen of a country and the passport they hold

is a document of that country. The United States typically negotiates different entry and time stipulations with foreign governments based on their treatment of American citizens. According to the Department of State, the purpose for such reciprocity agreements is to obtain visa regimes consistent with national interests, laws and regulations, and to encourage international travel that benefit American citizens and the economy. In the case where the United States does not have diplomatic relations with a particular government, visa schedules are set on the foundation of reciprocity, and try to match as closely as possible, the visa regimes that those countries apply to American citizens.

Currently, Iranian nationals can obtain visas that are valid for three months and allow single-entry into the United States (likewise, a three-month visa applies to an American traveling to Iran). Chad and Afghanistan receive the same reciprocity. Furthermore, Iranian nationals are subject to security clearance procedures that can delay visa process times by up to six months. Iranian students are required to go through security clearance each time they travel outside the United States.

Over the past year, a number of student and civic organizations have brought attention to the issue of single entry visas for foreign students. The Student Advocates for Graduate Education (SAGE) is calling for legislative reforms that would allow single entry visa holders to receive travel waiver exceptions and be allowed to renew their visas from inside the U.S.. The United Govern-

ment of Graduate Students of the University of Colorado has specifically requested that the State Department facilitate the re-entry conditions for Iranian students by revising the related regulations. Other organizations such as the National Association of Graduate-Professional Students (NAGPS) is urging that all student visas, regardless of any student's country of origin and/or field of study, be multiple-entry and consistent with the duration of the student's educational program. Meanwhile, the National Iranian American Council (NIAC) is lobbying the Obama Administration and members of Congress to lift the policy of reciprocity for Iranian students.

As ongoing efforts to address the single-entry visa issue continue, Iranian students who need to travel outside the U.S. can seek guidance and assistance on the re-entry process from their university. According to John Pearson of the Bechtel International Center at Stanford University, among the points Iranian students should be aware of are the procedural and administrative delays associated with security background checks. "There is very little consistency in the process," says Pearson. "It may take a student four weeks to receive security clearance or it could take four months." The Bechtel International Center advises Iranian students to inform them of any travel plans at least five weeks before their departure and to have their visa documents endorsed for travel. Once outside the country, they urge students to immediately apply for their visa at consulate overseas and present their evidence of continuing education. The center

will often follow up with appropriate consulate to ensure all the paper work has been properly submitted, and inquire about the student's status.

PAAIA recognizes the value of attracting international students and scholars to the United States and the need for the government to pursue a corresponding strategy. International students constitute a reservoir of goodwill towards the U.S. as they often return to their home countries with a deeper appreciation of the American system of governance and values. It is of particular importance that students from the Middle East, including Iran, have a positive experience in America. PAAIA believes that it is our responsibility to support Iranian immigrants and non-immigrants alike, to safeguard their dignity and rights, and come to their assistance during times of hardship. We are therefore committed to working with others in determining the full impact of the visa policies in question and formulating an appropriate response that addresses both national security issues and some of the hardships that Iranian students face.

In furtherance of the interests of the Iranian students, PAAIA is in the process of reaching out to State Department officials and policy makers to inquire further about this matter and to ensure that any related deliberations will be informed by the experiences of the students as broadly as possible. Towards this end, we encourage you to contact us at info@paaia.org with accounts of how single-entry visas have affected your studies in the United States. ■



Iran-born HANIF BALI Elected to Swedish Parliament

New MP for Stockholm's Solna Constituency
(Iran News)

Hanif Bali's family fled from political persecution in Iran, but the protection in neighboring Iraq was short-lived. When the second Gulf War broke out, Hanif's parents sent him to safety in Sweden with human smugglers. He landed in Stockholm, exposed and alone. If the 3-year-old boy could have looked twenty years into the future, he would have seen himself as a young and well-spoken Member of the Swedish Parliament. Before that, he would have gotten to know Sweden from north to south in thirteen different foster families.

"I BECAME A SWEDISH CITIZEN IN TIME TO VOTE"

Since no one could certify his identity in Sweden, he had to wait until he was eighteen years old before he could become a Swedish citizen. Hanif laughs when he says: "When I came of age, I could testify to my own identity and tell the authorities that I had been Hanif Bali for eighteen years". Hanif hurried to register for citizenship in time to vote in the elections of 2006.

23-YEAR-OLD HANIF BALI

Hanif lived in foster families for sixteen years, and that has affected his views on the reception of unaccompanied refugee children. "We have to stop taking care of these children on an industrial basis. Putting them in institutional homes is not the way to integrate them into society".

"The best thing we can offer the children is placement in a family, where they can build strong social ties. We also have to realize that taking care of a refugee child could be a full-time task, and the financial compensation has to reflect that".

Hanif grew up mainly in Iranian foster families, but also speaks fondly of what it was like to live with a Swedish family in pastoral Gråbo, outside of Gothenburg. "It gave me the chance to experience what Swedish family life is like, and that meant so much to me".

When party colleagues in southern Sweden refused to receive refugee children, Hanif's critique was merciless. "I don't believe in agreements forcing municipalities to receive refugees, but the situation for unaccompanied refugee children is acute and we need more municipalities to take responsibility."

"It's also important that integration efforts are carried out responsibly. I think municipalities who mismanage integration should be sanctioned." In an article in the Swedish newspaper Aftonbladet, Hanif wrote: "Politicians seem to believe that integration is popular treats with spicy food and music" and maybe that reflects the image many people have of the relations between Swedes and immigrants. "Can't we just disregard whether people eat fish fingers or falafel at home?", Hanif comments.

"I think questions of multiculturalism and mono culturalism are irrelevant. Irrespective of whether people are from Somalia, Sweden or Iran, they get authority over their own lives if they work and earn a living for themselves."

"For refugees and immigrants, it's also important to be part of the fellowship a work place can offer. It was at work a colleague invited me to join him for the midsummer festivities."

"Integration is possible, but politicians need to understand what works"

According to Hanif, integration has

mistakenly been treated as a separate policy area in Sweden. "Where does integration fail?", he asks. "Integration fails in municipalities that fail in other policy areas, on for example education and the labor market. A good option is to use the same model for natives and immigrants, like in my municipality Solna. Functioning integration policies are possible, but politicians need to understand what works."

When asked about his dream vision of refugee reception, Hanif says that he would want refugees to come to Sweden not only to avoid persecution and war, but also because they know they will be able to build a future for themselves there.

"DON'T LOOK DOWN ON THE SWEDISH DREAM OF HOUSE-DOG-AND-CAR"

Hanif speaks enthusiastically about the will among refugees and immigrants to improve their lives and live like common Swedes. "Don't look down on people striving for the Swedish dream of a house, a dog and a car. It's a dream that is very difficult to realize for many people."

"Swedish society should give refugees and immigrants support and the opportunity to integrate. But you cannot get immersed into Swedish society without also wanting it and taking responsibility for it yourself." ■

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HUMAN RELATIONSHIP AND THE MECHANISM OF ASSESSMENT

BY M.K.SADIGH

One of the most crucial aspects of human life is the capacity of assessment. This capability is not something that we were born with it, but rather as we go through our evolutionary maturation we learn as necessary steps for orientation of our lives, or as a preventive mechanism to avoid disorientation. Almost in any step we take wittingly or unconsciously we take some kind of measure — as either a responsive defense mechanism or as an evaluation measure. The significance of assessment could not possibly be described only in one aspect of our life but rather is an inclusive coverage of the holistic human's life in its entirety:

Assessment generally covers vast dimensions: quantities, and capacities which ascertained by comparison with the established standards. These standards are reference or samples used for the quantitative comparison of properties, the tangible and discernable materials as well as the human's psychological structures: attitudes, behaviors and characteristics.

QUANTITATIVE COMPARISON OF PROPERTIES, THE TANGIBLE AND DISCERNABLE MATERIALS

Reference to assessing the tangibles, could be the international standards of kilogram, which maintained as a measure of mass, a unit specified by a scale, such as an inch, or by variable conditions, such as a day's march, a system of measurement, such as the metric system, a device used for measuring, the act of an evaluation or a basis of comparison: A fitting amount: a measure of recognition. A limited amount or degree: a measure of good will. Limit; bounds: generosity knowing no measure. Appropriate restraint; moderation: "fervor with measure, passion with correctness, this surely is the ideal" which William James Often measures an action taken as a means to an end; an expedient: desperate measures. a legislative bill or enactment. To estimate by evaluation or comparison: as examples "I gave them an account of the situation as far as I could measure it" Winston S. Churchill to bring into comparison: or "She measured her power with that of a dangerous adversary." To mark off or apportion, usually with reference to a given unit of measurement: measure out a pint of milk. To allot or distribute as if by measuring; mete: "The revolutionary tribunal measured out harsh justice." To serve as a measure of: The inch measures length. To consider or choose with care; weigh: He measures his words with caution. Archaic to travel over: "We must measure twenty miles today" Shakespeare. *v. intr.* To have a measurement of: *The room measures 12 by 20 feet.* To take a measurement, to allow of measurement: White sugar measures more easily than brown.

Phrasal Verbs: measure up to be the equal of. To have the necessary qualifications: a candidate who just didn't measure up. Idioms: beyond measure in excess. Without limit, for good measure an addition to the required amount in a measure or in some measure to a degree: "The new law was in a measure harmful.

The extensive description of the concept of measurement and assessment demonstrates the fact that, in order to structure the practical phases of our subsistence which is materialized in the space, time, and the appropriation of the balanced conditions. It also a boundary which ascertain the assurance of the validity of the constrictive elements we use to create the right environment, and to assess the measurement of personal characteristics, the variety of variables relevant to the functionality of human intellect and the interacting of human mind with outside world, so is understanding the nature and the process of this interaction, as an organic relationship between the subjective and the objective world.

Assessment in a holistic view encompasses the totality of life where we are looking for assurance and reliability. As they say, we are testing the water before we jump into it, it is an end result of gathering information to research and to increase the probability that wise decisions will be made. The approach in scientific assessment is similarly a procedure for gathering information in any human activity. Testing the water before swimming in it indeed is looking for assurance, and the only time we can achieve this assurance based on the assumption that we do not want to be shucked by an unusual coldness. When that assurance achieved, it means the validity of our test has been ascertained. In almost every behavior we learn, we are testing and measuring either ourselves, or the environment we leave in, in order to arrive at some observable variability.

ASSESSMENT AS UNDERSTANDING THE HUMAN BEHAVIORS OR ATTITUDES

In the process of measuring human behavior we examine the results from differences in the extent to which individuals possess from one person to another, and the particular underlying personal characteristics (traits) distinguishing feature, as of a person's character. We search to define these traits, to measure them objectively, and to relate them, based on their socially significant aspects of behavior. The attempt to measure human characteristic depends significantly on how much of a trait manifests itself in an individual? How many traits are present? Comparison of groups of people, as well as individuals to arrive at certain conclusion, to find out the difference between people and individuals, and further to identify their characteristic.

The behaviors of individuals and society are based on the variety of underlying elements that they should be assessed in order to understand the significant determinant factors, either the hidden or the exposed ones in the structure and formation of personality. Observable factors are including the bodily state of the individual and the effects of that person's past personal experiences. These considerations then extend as far as identifying more of the complex human behavior that occurs under the constantly changing set of challenges, pleasures, demands, and stresses of everyday life.

The complexity of measurement of all these sophisticated aspects of human personality vastly depends on the use of a variety of concepts to provide trait definitions and require the application of various methods of observation and evaluation.

The consideration of Personality basically is seeking to define and understand the differing of human qualities, the variety of manners, such as peoples thinking, perceiving, learning and emoting. The concealed and non-materialized human dimensions, types, and attributes are constructs, concluded from observed behavior. Anxiety, hostility, emotionality, motivation, and introversion-extroversion are the most commonly known and widely studied personality constructs.

THE HUMAN'S PSYCHOLOGICAL STRUCTURES: ATTITUDES, BEHAVIORS AND CHARACTERISTICS.

Anxiety is a concept, or construct, which is reflected in people's conversations, their facial expressions, and their body movements. The result of interaction between two senses can be thought of products of interactions among underlying psychological factors, an individual may experiences tension because he or she is both shy and desirous of social success. Indeed we can see the manifestation of these interactions in people's confrontation in their daily lives. A person might show deliberated performance, being evaluated in assessment situations (for example, taking tests), but function well in other situations in which an evaluative emphasis is not present. Personality makeup can be either an asset or a liability depending on the situation. For example, some people approach evaluative situations with fear and foreboding, while others seem to be motivated in a desirable direction by competitive pressures associated with performance.

The basic consideration of psychometric concepts is understanding and evaluation of psychological assessment. Methods involved with assessment valued for finding patterns, which are consistent as behavior through a length of time. The measures then should be in such consistence that is reliable. When we are concern about judgment and assessment we are actually looking for reliability. That means we want to be sure that our assessment is correct.

For example, a psychological test which proven to given good result is reliable, therefore, ascertain the fulfillment of our need. The estimates of reliability most relevant to psychological tests are internal consistency and test-retest reliability. Internal consistency is a measure of the extent to which items in a test are interrelated

with each other. Test- retest reliability refers to the extent to which test scores are consistent from one administration to the next. Since the reliability is the first requirement for good measurement, tests used by psychologists should show ample evidence of reliability, which we can call it, validity.

The term, which the validity refers to, is the extent to which a test measures what it purports to measure and the extent to test can be used to make accurate predictions. Does a depression test truly measure depression? Notably, reliability and validity are closely intertwined, as reliability is a necessary, but not sufficient, condition for validity. An unreliable test cannot possibly be valid, although it is possible for a test to have good reliability but poor validity if the test does not measure anything meaningful. The primary types of validity of psychological tests are content, construct, predictive, and concurrent validity.

The term, norms, refers to the provision of standards for interpreting test scores so that one's responses can be compared to an appropriate reference group, scores on most psychological tests rarely provide absolute measures of the construct being assessed (e.g., intelligence, anxiety, self-esteem). Rather, tests frequently indicate the relative performance of the respondent when compared to others. Thus, most popular psychological tests are standardized, which means that there are fixed procedures for administration and scoring and that test has been given to many different people so that statistical norms for age, grade, sex, race, and so on can be estimated.

The scientific channels examining the behaviors and psychological issues of human life are not isolated incidents just materialized within the atmosphere of science, but rather create the ways and appropriate means of being considered and pragmatically used as part of our reeducation. The understanding of human capacity of assessing any task taken not in an individual life is part of his intellectual consciousness to do the right action and come to the right judgment but as a unit of society could have a great impact in the holistic structure of the whole society.

A great part of the social problems cause by wrong assessments and the wrong assessment result to wrong interpretation then concluded the wrong judgments. The measures, standards, and paradigms are the outcomes of long and sometime many sacrifices to be established and accepted. It is true that social subversion always goes through concealed channels of subversion and corruption and disorients the validity of any right assessment to satisfy their agendas, but if assessment and Wright judgment becomes an organic part of education eventually the truth will prevail.



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Letter to the US Navy about Persian Gulf THE NAVY'S DOUBLE STANDARD AND AN ERRONEOUS REFERENCE TO THE NAME OF PERSIAN GULF

from Persian Gulf Online Organization to U.S. Navy,
31 January 2011

The Honorable Vice Admiral David C. Nichols, Jr
U.S. Naval Forces Central Command...

Dear Sir,

We refer to the above matter and bring the following to your attention: Following the second Iraq war in 2003, Persian Gulf Online Organization members have observed that the U.S. Navy commanders have adopted the use of the fabricated term "Arabian Gulf" which is void of any legal and historical legitimacy in reference to the historically recognized and noted name as Persian Gulf – the body of water separating the Iranian plateau in the north and the Arabian peninsula in the south. We have strongly voiced our opinions on this misguided policy and we would like to seek your assistance to rectify it.

The United States Navy's ("the Navy") recent official response indicates that it has adopted the improper and illegitimate nomenclature for many years and that no one has complained until officials recently posted the Navy's official style guide online.

We would like to point out that the Navy's stance is incorrect, when any reference to that body of water is made other than the Persian Gulf. Our task force has been in communication with the Navy on several occasions in the past, via email, fax, letters and telephone calls. For your reference, attached please find an instance of such communication, a letter dated October 20, 2005. Moreover, a large number of academic scholars of the subject have in their published manuscripts consistently used the term Persian Gulf and have warned others to avoid using other names.

The Persian Gulf Online Organization, consisting of thousands of individuals from all over the world deplores the Navy's double standards on the fabrication of a new name for this historically significant waterway known to the world for several thousand years as the Persian Gulf. In a statement posted to its Facebook page, the Navy states that it continues to respect the "long and proud history of the Persian people" and reassures Iranian readers that the Navy officials haven't done "anything out of malice or disrespect for your proud heritage that has existed long before we were even a navy." The Navy personnel went on to explain: "The use of the term 'Arabian Gulf' vice Persian Gulf is used by naval forces including our regional partners there for years. We use this term in press releases, news stories, and photos coming from the Navy in the region. The often cited Navy Style Guide that says to use the term 'Arabian Gulf' vice Persian Gulf is really only applicable to them since commands in their area would be the only naval forces publishing stories in the region. In most other respects (nautical charts and publications, for example) the historic name of Persian Gulf is used. We value and respect the partners with whom we serve around the globe, and mean no harm or insult to any people or country."

The Persian Gulf Online Organization has since received the following inappropriate and unacceptable response from the Navy's Public communication responder: (Public Communication Responder) – 01/21/2011 01:47 PM

"The term "Arabian Gulf" is used by Navy service members who are stationed within or working primarily with Arab host nations. Use of this terminology is set by these Arab countries and we defer to their preference in regard to terminology."

We therefore respectfully ask that you conduct a full investigation of this issue and lead prevent further alterations of a historical name by the distinguished U.S. Navy. Such double standard is contrary to American values and what it has always stood for: Truth, Liberty and Justice. It is our staunch belief that this matter is very crucial to the preservation of the credibility, integrity, and impartiality of one of the most highly valued organizations of the United States of America.

Respectfully submitted, Mr. Javad Fakharzadeh,...

Iran May Cut Cultural Ties With France Over Louvre's Perfidy



Iran has threatened to break its cultural links with France if the Louvre continues to renege on agreements with the country.

The Louvre has not fulfilled its commitments of organizing a showcase to display a collection of its Persian artifacts in Iran, Iran's Cultural Heritage, Tourism and Handicrafts Organization Director Hamid Baqaii said in a press release January 30th, 2010.

"The Louvre officials must give an exact date and details for an exhibition of its Persian artifacts in Iran before the end of the (Iranian) year, otherwise we will cut our cultural relations with France," he noted.

The Iranian year comes to end on March 20.

Iran loaned artifacts from the Safavid-era (1501-1736) for "The Song of the World" exhibition, which was held at the Louvre from October 5, 2007 to January 7, 2008.

Baqaii said that the Louvre had promised to organize an exhibit in Iran to showcase a collection of its Persian artifacts instead.

"So far, Louvre officials have not fulfilled their promises," he lamented.

In January 2010, Iran threatened to cut cultural ties with the British Museum after it postponed loaning the Cyrus Cylinder for a show at the National Museum of Iran.

It seemed that the warning produced a positive outcome as the British Museum sent the Cyrus Cylinder for the show in September 2010.

Source: Mehr News Agency, Tehran

**LOVE EMERGENCIES:
POEMS IN ENGLISH AND PERSIAN**
by Bill Wolak and Mahmood Karimi-Hakak,
Cross-Cultural Communications, 2010.

BY MARIA BENNETT

Love Emergencies is a unique collaboration between two poets Mahmood Karimi Hakak and Bill Wolak, one Iranian and one American.

Indeed, the poet Naton Leslie maintains that, “*Love Emergencies* is certainly unlike anything else I have read and breaks new ground in artistic collaborations.” It is a bilingual book that may be read from two directions.

Each poet has contributed ten poems. *Love Emergencies* evolved as an experiment in translation in which the two poets sought to communicate their most intimate thoughts and feelings across language and culture without footnotes.

They have attempted to use their translations as literary bridge making, where one people’s lifestyle, culture, and sociopolitical environment should seep through the language of the translation into the other. As they state in their introduction to the book, “Although sealed in language on the page, these poems are seldom content to yield to their own limitations.

Instead, they are always straining to reach beyond language into the turmoil of actual experience, where, as in a real emergency, when everything is at stake, language gets left behind and the body takes over—waving goodbye, touching a hand, opening into an embrace.”

As a result with lapidary insight, Wolak and Karimi-Hakak render the Troubadour Era’s constellation of love in a distinctly modern form, Ecstasy, surrender, heartbreak, and loss all find ample poetic compensation in the finely wrought imagery of these master poets and translators, whose works complement each other as a result of longtime collaboration.

For those who hold fast to Leonard Cohen’s notion that “There ain’t no cure for love,” *Love Emergencies* offers the reader the possibility that, indeed, the power of the word itself may well provide visionary solace as well as an awakening to the complexities of amatory experience.

Poet and novelist Philip Cioffari sums up the the poems and translations that comprise *Love Emergencies* in this way, “This book manages to accomplish what politics and war cannot: love and understanding that transcend cultural boundaries.

CONQUEST OF THE PERSIAN GARDEN
Payvand, 12/27/10

Inspired partly by ‘Bijan and Manijeh’, Ferdowsi’s epic romance, ‘Conquest of the Persian Garden’ is the story of two people from vastly different cultures who fall in love despite established loyalties and the chaos of Iran’s Islamic Revolution.

David Morriset brings to life the vibrant city of Tehran as it was during the last days of the Shah and traces the fortunes of vulnerable individuals as Iran’s new rulers begin eliminating potential opponents.



**THE PEOPLE RELOADED
THE GREEN MOVEMENT
AND THE STRUGGLE FOR IRAN’S FUTURE**
Edited by Nader Hashemi and Danny Postel

A definitive collection of essays and documents on the movement behind Iran’s mass protests.

Since June of 2009, the Islamic Republic of Iran has seen the most dramatic political upheaval in its three decades of rule. What began as a series of mass protests over the official results of a presidential election—engendering the slogan “Where is My Vote?”—has grown into something much larger, indeed the largest political protest since the 1979 revolution.

The Green Movement has been described as “an Iranian intifada,” a “great emancipatory event,” a “grassroots civil rights movement a century in the making,” and “something quite extraordinary, perhaps even a social revolution.” What are the movement’s aims—are they revolutionary, reformist, or something else altogether? Does it have a chance of fundamentally changing Iranian politics or removing president Mahmoud Ahmadinejad from office?

This momentous anthology explores these critical questions and others by assembling the key statements, communiqués, manifestos, interviews, and debates to have emerged from this vibrant social movement—many of which are translated and published here for the first time. This indispensable volume is the first to bring together the leading voices and key players in Iran’s Green Movement, providing an intellectual and political road map to this turning point in Iran’s history and a vital resource for the study of Iran, social movements, and the future of the Middle East.

MARRIAGE OF FOLLY
Mansur Rahnegate

(Publish America 2010)

It is everyone’s dream to meet the love of their life, marry and remain happily ever after. Unfortunately often marriages end in ugly divorce with emotional and financial devastation. It seems that more and more young people or for that matter older people are picking the wrong person to share their life. Too often infatuation, good looks and money are the qualities that are attractive, rather than the heart and soul of the individual.

This book is the story of one person, a professional and successful physician who, by his standards picked the wrong spouse and has paid very dearly for his decision. While reading the book one will easily take the side of the author. You cannot ever dismiss, from this type of situation, the fact that there is her side, his side and of course the unbiased side of truth.

The author offers this book as a handbook to marriage, hoping that his experience will prevent others from suffering the consequences he suffered. I am not sure any book will help in that matter, because love and money are blind and hearts will continue to suffer when the real person is unveiled. But, the book holds your attention and gives you pause to reflect on your own choice.



A Rare Glimpse of 19th-Century Persia

Bahman Jalali is a veteran photographer and the former director of the Tehran Photography Museum who was inspired by photographs of women from the 19th century.

Nassereddin Shah Qajar lived from 1831 till 1896 and he ruled Persia for 48 years until his assassination. The International Herald Tribune, published these photographs about Persia (Iran) in the 19th century.

Jalali is among the very few people who have been exposed to the country's rich collection of old photographs – some 48,000 that are kept in Golestan Palace, a former royal home and now a museum. (One of the 19th century photographs kept in the Golestan Palace in Tehran.) Only researchers and publishers are allowed to view the collection. About 50 of the photos, in poor-quality prints, are displayed in a basement. (Anisodollah, the king's most powerful temporary wife, playing piano.)

The collection of 19th-century photos is particularly extraordinary because at the time



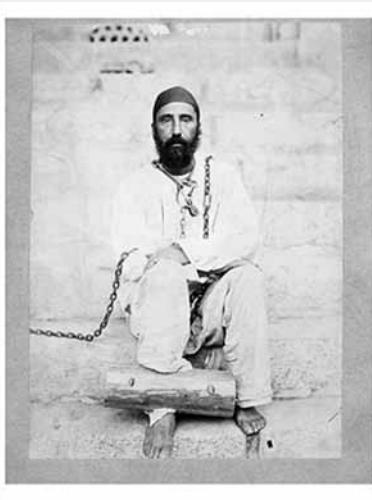
Islam was interpreted as banning photographs of people's faces. The pictures exist because one person fell in love with photography: the country's most powerful man, the king. (Mirza Reza Kermani, the man who assassinated the king, Nassereddin Shah Qajar, in 1899).

He was Nassereddin Shah, who ruled Iran from 1848 to 1896 and was first exposed to a camera in 1844, at 13. He became so fascinated by photography that in 1858 he invited a French photographer, Frances Carlhian, to set up the first official studio at his palace. (Women of the harem. Photographed in 1879.)

The photographs also reveal the king's taste in women: His wives were plump and often had black, bushy eyebrows and dark, thick mustaches.

In some photos they showed off their naked abdomens with layers of fat, a pose that suggested that they were rich enough to eat plenty of food. (Some of the king's wives with a cleric.) "We were lucky that the king fell in love with photography," Jalali said, "because it was the king who started taking pictures. The Islamic clerics could not oppose him." (A brick-layer, the photo was taken by the royal photographer Reza Khan in 1861.)

Golestan Palace Museum, Tehran: Photos were taken of the royal family, including some of the king's 90 wives and children. The king also initiated documentary photography, requiring that his trips be photographed and sending photographers to take pictures of war and historical sites around the country. (Members of a famous circus, the photo



was taken by Reza Khan, one the palace’s photographers, in 1861.) “Iran is the only Muslim country in the Middle East where photography developed in a natural environment,” said Mohammad Reza Tahmasebpour, a photographer and researcher on the topic. “Because it was supported by the state, different branches of photography flourished.” (The King wrote in his handwriting: Irani was sick and a mattress was laid for her near the gardeners’ room.)

The pictures, carefully pasted in satin albums, are now kept in an earthquake-resistant and bulletproof room at Golestan Palace. (Photographed in the garden of Golestan palace of the servants on May 3, 1899, by Ibrahim, one of the palace’s photographers.)



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PRESIDENT HARRY S. TRUMAN: "I AM CYRUS"

From Official Web Site of Kaveh Farrokh

Cyrus II the Great (c. 590-530 BC) was the Achaemenid King of ancient Iran who liberated the Jews from their 70-year captivity after he overthrew the Babylonian Empire in 539 B.C. Cyrus ensured that the Jews would be able to return to Jerusalem.

Cyrus subsidized the Jewish revival at Jerusalem from state funds, a process that continued through his Achaemenid successors. The Jerusalem Temple and city walls were rebuilt.

With the fall of the Achaemenids in 333-323 BC came over 2500 years of suffering for the Jews. Throughout their trials and tribulations in history, Jews have always looked to Cyrus as the symbol of the righteous gentile ruler who was also their savior. Cyrus' legacy would be evoked by name in the twentieth century, shortly after the Second World War.

Just months after he left the office of the President of the United States in November 1953, Harry S. Truman made a remarkable statement to a number of Jewish dignitaries in New York's Jewish Theological Seminary. Truman's long-time associate, Eddie Jacobson, introduced Truman to the Jewish dignitaries stating "This is the man who helped create the State of Israel." Truman then exclaimed:

"What do you mean, 'helped to create'? I am Cyrus. I am Cyrus."

The following quotes from the 2nd Isaiah (also known as the Deutero-Isaiah) clearly shows how the Jews regard Cyrus (note the consistency with chapters 40-55 of the book of Isaiah). Below are a few quotes:

'I am the Lord, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself; (44.25)... Who says of Cyrus, "He is My shepherd, And he shall perform all My pleasure, saying to Jerusalem, 'You shall be built,' and to the temple, 'Your foundation shall be laid...(45.1) Thus says the Lord to His anointed [Messiah] to Cyrus -whose right hand I have held... (45.2)... For Jacob My servant's sake, and Israel My elect, I have even called you by your name; I have named you, though you have not known Me.

The following quotes are from the



Book of Ezra which discuss the Cyrus' decree supporting the Jews to rebuild their temple:

(1.1) In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and put it in writing:

(1.2) 'This is what Cyrus king of Persia says: The Lord, the God of Heaven, has given me all the kingdoms of the earth and has appointed me to build a temple for him at Jerusalem in Judah. (1.3) Anyone of his people among you - may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem. (1.4) ... provide them with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem.'

The Greeks, including Alexander (356-323 BC), were very favorable in their citations of Cyrus the Great. The Greeks in fact had written a complete encyclopedia of Cyrus known as the Cyropedia of Xenophon.

Cyrus also ordered that sacred objects forcibly taken from the Jerusalem Temple to be handed back to the Jews:

(1.5) Then the family heads of Judah and Benjamin, and the priests and Levites -everyone whose heart God had moved-prepared to go up and build the house of

the Lord in Jerusalem. ... (1.7) Moreover, king Cyrus brought out the articles belonging to the temple of the Lord, which Nebuchadnezzar had carried away from Jerusalem and had placed in the temple of his god [i.e., Marduk]. (1.8) Cyrus king of Persia had them brought by Mithradates the treasurer, who counted them out to Sheshbazzar the prince of Judah.

The Cyropedia has also endured the test of time and is with us to this day. It was certainly known to the Romans who respected it, including Scipio Africanus (236-183 BC) who always had a copy of the Cyropedia (consult the introduction of Cawkwell, G. L., *The Persian Expedition*, Penguin Classics, 1972) and even history's most famous Roman, Julius Caesar (100-44 BC).

Many European thinkers, centuries after the fall of Rome, consulted the Cyropedia. One example being the British empiricist philosopher John Locke (1632-1704). Locke who studied the Cyropaedia, had many parallels between his enlightenment philosophies and elements Zoroastrian philosophy.

The Cyropaedia was also known and referenced by the founding fathers of the United States. One example of this is President Thomas Jefferson (1743-1826) who possessed two personal copies of the Cyropedia.

President Thomas Jefferson of the United States of America. Like many of the founding fathers and those who wrote the US Constitution, President Jefferson regularly consulted the Cyropedia - an encyclopedia written by the ancient Greeks about Cyrus the Great. The two personal copies of Thomas Jefferson's Cyropaedia are in the US Library of Congress in Washington DC. Thomas Jefferson's initials "TJ" are seen clearly engraved at the bottom of each page.

The late Professor A.J. Arberry has summed up the legacy of Cyrus the Great:

"The government [of the Achaemenids] was markedly tolerant, and the religions and customs of the many subject peoples were carefully considered and often fostered in their own countries by the kings..." [A.J. Arberry, *The legacy of Persia*. Oxford: The Clarendon Press, 1953, p.8].



**PROFESSOR MARIE LOUISE CHAUMONT:
QUEEN BORAN (POORANDOKHT)**

A reconstruction of the late Sassanians at Shiz (Takht e Suleiman in Azarbaijan, northwest Iran) by Kaveh Farrokh (painting by the late Angus McBride) in Elite Sassanian Cavalry. To the left rides a chief Mobed (a top-ranking Zoroastrian priest or Magus), General Shahrbaraz (lit. “Boar of the realm”) is situated in the center and Queen Boran (Poorandokht) leads to the right.

BŌRĀN (Pers. Pōrān, Pūrān, Pūrāndokht), Sasanian queen, daughter of Xosrow II (r. 590, 591-628). There are extant coins of Bōrān dated from the first, second, and third years of her reign (de Morgan, p. 329, fig. 418; Göbl, pls. XII, XV). She ascended the throne in the year that ran from 17 June 629 to 16 June 630, according to Sebēos (p. 28, tr. p. 89) in the spring of 630 following the murder of the usurper Šahrvarāz, though she was not the wife of the latter; rather, she must have been the widow of Kavād II Šērōē/Šrūya (r. 628; Anonymous Syriac Chronicle, ed. Guidi, p. 30, tr. p. 26).

Some authors place her reign at one year and four months, others at one year and six months; Sebēos (p. 28, tr. p. 90) puts it at two years. In fact, Bōrān probably died in the autumn of 631 (cf. Nöldeke, *Geschichte der Perser*, p. 433), in the third calendar year of a reign that cannot have exceeded a year and a half. According to the Anonymous Syriac Chronicle (loc. cit.) and the Chronicle of Seert (II/2, p. 259), she was strangled. The Chronicle of

Seert gives the name of her murderer as Pērōz, general of the Persian army.

According to Tabarī (I, p. 1064; Nöldeke, pp. 390ff.), she elevated Fosfarrūkh, the author of the plot against Šahrvarāz, to the post of vizier (i.e. wuzurg-framadār). According to a different tradition, she is supposed to have put Farroḵ-Hormozd, Prince of Ādurbādagān, in charge of the government (Sebēos, loc. cit.). The major event of her reign was the dispatch of an embassy to Emperor Heraclius, led by the catholicos Išo’yab III and other dignitaries of the Persian church (Anonymous Syriac Chronicle, loc. cit.; Chronicle of Seert II/2, p. 237). This mission had as its purpose to resolve several matters at issue between the two powers: In particular, it is supposed to have resulted in the restoration of the True Cross to Heraclius; in fact, the cross had already been restored by Kavād II in 629 (cf. Nöldeke, p. 392 n. 1). ■

The article below is by Professor Marie Louise Chaumont. This originally appeared in the CAIS (Circle of Ancient Iranian Studies)

venue. The CAIS site is hosted by Shapour Suren-Pahlav. Note that the article originally appeared in the Encyclopedia Iranica.

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The Qajar dynasty (1794-1925) ruled Iran during a time of political and social transition. From the early part of the nineteenth century, Iran lost territory to both Russia and Great Britain in a series of wars fought on the country's borders. The subsequent treaties signed by the government (and the wasteful spending of shahs for "vacations" to Europe) led to economic concessions which gave unparalleled access to Iranian markets and natural resources.¹³ Markets became inundated with cheap foreign products, marginalizing the native Iranian merchant (bazaar) class. Geographically, Iran found itself in the unfortunate position between British-India to the south and Russian imperialist interests to the north. While Iran was never colonized in the traditional sense of the word, its government and its people suffered mightily at the hands of foreign intervention. Economic exploitation and the failure to secure Iran's frontiers led to a populist rising against Mozaffar al-Din Shah in 1906.¹⁴

In the face of foreign intrusion and a growingly despotic government, reformists looked for inspiration which would alter the landscape of the citizen/state relationship. The Constitutional Revolution sought to reform the government rather than radically change it. Led by a multifarious collection of merchants, clerics, and intellectuals, the revolutionaries hoped to institute a legislative body (majlis) to voice the concerns of those who suffered the most under the Qajar monarchy. And while the Constitutional Revolution was to an extent a populist movement, its participants represented a wide array of social classes. Resistance to the Qajar monarchy first manifested itself when thousands of merchants, craftspeople and religious students sought sanctuary (bast) at the British Legation outside of Tehran on 13 December 1905. The protestors, led by Sayyid Muhammad Tabataba'i and Sayyid Abdullah Bihbahani, called for a house of justice to check the power of Muzaffar al-Din Shah. The ensuing five years saw a constant struggle between the various constitutionalist factions and the bombardment of the Majlis building several times by both

On the Shahnameh

Part Two

By: PAUL KUHNS



Qajar and Russian Cossack brigades. Ultimately the Constitutional Revolution failed when Russian troops laid siege to Tabriz and Qajar forces closed the second Majlis military through a bloodless coup. The Majlis remains to this day the last vestige of an indigenous revolution fueled by misgovernment and high-minded humanist ideals.

The formation of a modern Iranian identity was fueled by two important factors: the importation of European constitutional concepts and a reconnection to a common historical identity. As Mohamad Tavakoli-Targhi writes, "...the architects of Iranian nationalism sought to 'reawaken' to self-consciousness by reactivating and inventing memories of Iran's pre-Islamic past."¹⁵ The *Shahnameh* became the most familiar tool by which reformists could point to a traditional and indigenous history. Not only do the *Shahnameh*'s themes center *Shahnameh* on Persian characters, they also place Iran at the center of the known world. Kaveh the blacksmith provided a particularly inspiring icon: the historian Mohammad Husayn Furughi believed that Kaveh's banner should be made the national flag of Iran, and Mirza Aqa Khan Kirmani portrayed Kaveh as the leader of a revolutionary vanguard. Thus, through a process of narrative recoding, Kaveh the restorer of monarchy to Faraydun in the *Shahnameh*, was refashioned as a revolutionary nationalist.¹⁶ Revolutionists and nationalists alike used the imagery of Kaveh, and the connection to a distinctly Persian, non-Arabic history, to provide motivation for change within the country's political structure.

Reformists focused on the aspects of the *Shahnameh* that were critical of kingship and provided motivational examples for revolutionary action against a ruler who had lost his *farr*. The connection with Ferdowsi's epic lent historical precedents to the movement which allowed the common Iranian citizen to understand and support the constitutionalists' cause. While Muzaffar al-Din Shah held the *Shahnameh* dear to his heart,¹⁷ he did not see the book as supporting revolution against his own government. In the

On the Shahnameh

Constitutional Revolution, reformists sought to change the private reception of the *Shahnameh* in order to influence and ultimately overcome the public sphere. While the movement failed because of foreign machinations, the image of Kaveh as a revolutionary vanguard endured in the private sector.¹⁸

The Qajar monarchy did not last long after the Constitutional Revolution. The Post World War I years saw increased internal conflict. An ineffectual Qajar government could not contain internal conflicts and often called on foreign powers for intervention. In 1921 Reza Khan, a Persian Cossack cavalry officer, took control of the government through a military coup. Over the next four years, Reza slowly forced rivals out of the government and in October of 1925 a special *majlis* session deposed Ahmad Shah Qajar.¹⁹ Reza Kahn immediately stressed preIslamic

Iranian history when he took the family name Pāhlavī. Pāhlavī is the name of the language Ferdowsī used to write the *Shahnameh*, and it provided the perfect dynastic name by literally connecting with Iran's distant history. From the beginning of his reign, Reza Shah Pāhlavī sought to institute technological, political and social reform. In his coronation speech Pāhlavī stated, "On this occasion when I have concluded the crowning ceremony, I must make known my wishes concerning the execution of fundamental reforms in the country..."²⁰ Reza Shah Pāhlavī celebrated the thousand-year anniversary of Ferdowsī's birth in 1933 by staging an elaborate, international conference and unveiling a new public monument to the poet in his hometown of Tūs. However, in 1941 Reza Shah Pāhlavī met the same fate as his predecessor, removed from the throne by Allied forces after allying the Iranian government with Hitler's Germany in World War II. The importance of stressing Iran's preIslamic history was a notion that his son, Muhammad Reza Shah, carried on.

Muhammad Reza Shah Pāhlavī is a controversial figure in modern Iranian history. Though he hoped to usher in a new era of economic growth by

aligning himself with Western technological modernization practices, Muhammad Reza Pāhlavī twice found himself exiled from Iran.

In 1951 Dr. Mohammad Mossadeq became Prime Minister of Iran and nationalized the oil industry, effectively removing the Shah.

In 1953, Muhammad Reza fled Iran, only to be reinstated a mere six days later by a CIA backed coup d'état.²¹ For the rest of his reign, Muhammad Reza Pāhlavī continued a campaign of reform, culminating in the 1963 legislation known as the "White Revolution."²² These reforms included land reform, the privatization of state-owned factories, women's suffrage and a national literacy corps. But while the Shah busied himself with the task of modernizing the nation's infrastructure, he also recognized the importance of a common historic consciousness grounded in the *Shahnameh*.

Just like his father, Muhammad Reza Pāhlavī interpreted the *Shahnameh* as a unifying sociopolitical tool. It was once again a chronicle that extolled the virtues of kings past, providing "proof" of the grand tradition that is Iranian monarchies, as well as a source of national, racial and preIslamic pride. Government textbooks listed passages of the *Shahnameh*, which emphasized Iran's dependence on kingly rule. In Tehran, the Shah had several streets named after *Shahnameh* characters,²³ In 1971 the monarchy found himself exiled from Iran.

In 1971 the Shah threw an elaborate festival to mark the 2,500 anniversary of the Iranian monarchy. The celebration, which cost an estimated \$2025 million and was labeled by Khomeini as the "Devil's Festival," included public performances (*naqqali*) of *Shahnameh* stories. It culminated in a parade of Iranian soldiers dressed in imitation of the reliefs on the Persepolitan Stairway from the time of Darius the Great in the 6th century. Nowhere in the celebration was there mention of Iran's Shi'ia Islamic community.

Combined with the Shah's social reforms (such as women's voting rights and the rejection of an Islamic dress code), casting aside and downplaying the influential historical role

of Islam meant that the state attempted to deny the religious community its past and present Iranian heritage. The period between the advent of the White Revolution in 1963 and the Shah's removal in 1979 marked a resurgence of anti-Western sentiments. Inundated with forced reform and secularization, prominent writers such as Jalal Ale Ahmad used Marxist paradigms to develop a theory, dubbed "Westoxification" (*gharbadegi*), which called for Iran to take control of its own modes of production rather than allowing foreign countries to control them.²⁴ Clerics found eager reception for their messages in the droves of disenfranchised rural youths who began flocking to urban city centers in the early part of the 1960's. As government recognition of Muslim values appeared to fall by the wayside, citizens turned to their local clerics as a source of common cause. In the face of Pāhlavī indifference to Muslim values, religious intellectuals challenged the monarchy and its connection with all things Western.²⁵

The Pāhlavī monarchy used the imagery of the *Shahnameh* as a tool for tightening its claims on Iranian life. By assiduously promoting the epic as a celebration of indigenous Persian identity in opposition to Islam, Muhammad Reza Pāhlavī transformed the private reception of the *Shahnameh* from the Constitutional Revolution into an exaggerated public reception during his reign. The Pāhlavī government forced their own interpretation of the *Shahnameh* onto a public, which grew tired of its unnecessarily extravagant court. By the end of the 1970's religious clerics stood as the most outspoken critics of the Pāhlavī monarchy, and the people's disapproval of the Shah boiled over into the third great political upheaval in Iran during the twentieth century.

As despotism and repression increased in the 1970's, promised political and economic decentralization never materialized and Iran experienced growing economic uncertainty despite huge oil incomes. In his book *Hokumate Islami: Velayate Faqih (Islamic Government: Guardianship of the Jurist)*, Sayyid Ruhollah Musavi Khomeini introduced an expanded role

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for religious clerics in Iranian political life. Khomeini's theories on the role of religion in government hoped to preserve and protect Islam during the occultation of the Hidden Imam.²⁶ According to Khomeini, society and the government should be run by those most knowledgeable about Islamic law. This stood in stark contrast to the sentiments expressed by other prominent Shi'a clerics during the Shah's reign. In fact, of the dozen Shia Grand Ayatollahs alive at the time of the Iranian Revolution, only one supported Khomeini's concept.²⁷ However, Khomeini's time in exile strengthened his position *vis-à-vis* Muhammad Reza Pahlavī, as the cleric's followers smuggled in taped recordings of Khomeini's messages from abroad. In the face of widespread popular demonstrations involving millions of Iranians at a time, the Shah fled the country for the second time on 16 January 1979. As a political and religious exile, the cult-of-personality revolving around Khomeini grew and finally culminated in his triumphant return to Tehran two weeks later.

The theocratic government, which emerged after the revolution of 1979 inherited a country rife with economic hardship.²⁸ It also inherited an image of Ferdowsī's *Shahnameh* that seemed contradictory to Islam's role in Iranian history. It is reported that elements of Khomeini's government even attempted to blow up Ferdowsī's tomb in Tūs. As Dick Davis writes: It is not uncommon to meet Persian intellectuals... who have a kind of gut mistrust of the poem, seeing it largely as a work of royalist propaganda, something 'feudal,' 'reactionary,' contemptuous of the mass of Persians beyond the courtly pale, and probably racist.²⁹

Attacking the *Shahnameh* was an easy way to attack the Pahlavī government and the policies that it represented. For instance, in *Ketābe Jom'eh*, an influential cultural weekly, Qodsi Qazinur criticized school textbooks for teaching the story of Kaveh, the revolutionary figure that constitutionalists clung to for their movement back in 1906.

Qazinur claims that Ferdowsī distorted the truth about Kaveh, and that the story in the *Shahnameh* "... depicts nothing but a reactionary movement and a political rebellion in the service of an aristocracy severely wounded and deprived of its privileges by Zahhak."³⁰ The image of Kaveh had morphed from that of a just and necessary revolutionary to an aristocratic usurper of the throne. But this approach to Ferdowsī's *Shahnameh* could not survive, as rejecting the text altogether would have inevitably caused too much uproar amongst the populace. For a new government wishing to establish its legitimate rule, that was a risk the Islamic Republic was not willing to take.

to be continued

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14. Ervand Abrahamian, "The Causes of the Constitutional Revolution in Iran," *International Journal of Middle East Studies* 10, no. 3 (Aug., 1979), 384.
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16. Tavakoli-Targhi, *Refashioning Iran*, 101.
17. *Ibid.*, 98; Muzaffar al-Din Shah followed a long tradition of Qajar monarchs who had their own royal *Shahnamah* khwanan, or personal reciters of the *Shahnameh*; Upon hearing that Nasir al-Din Shah had John Malcolm's *History of Persia* read to him at night, his closest advisor Mirza Khan Amir Kabir (d. 1852) suggested the Shah should have the *Shahnameh* read instead because "...for all Iranians, from the highest to the lowest, the *Shahnameh* is the best of all books."
18. From 1916-122, Sayyed Hasan Taqizadeh published the influential exile newspaper *Kaveh* from Berlin. Taqizadeh is known as one of the greatest secular politicians of twentieth-century Iran. See Ahmad Kasravi, *History of the Iranian Constitutional Revolution: Tarikh-e Mashrute-ye*

Iran, Volume I, Evan Siegel, trans., (D.C.: Mazda Publishers, 2006), 347.

19. Nikki R. Keddie, *Modern Iran: Roots and Results of Revolution* (Yale University Press, 2006), 86.
20. Donald N. Wilber, *Riza Shah Pahlavī: The Resurrection and Reconstruction of Iran* (Hicksville, NY: Exposition Press, 1975), 115.
21. In recent years, much has come to light regarding Kermit Roosevelt, Allen Dulles and "Operation Ajax." The United States' role in the removal of Dr. Mossadeq and the reestablishment of the Pahlavī monarchy is still a major point of contention amongst Iranians to this day, and many assert that the 1980 hostage crisis was an illadvised attempt to prevent a covert CIA mission. See Stephen Kinzer, *All the Shah's Men* (Hoboken, NJ: John Wiley & Sons, 2008), 18990.
22. Keddie, *Modern Iran*, 145.
23. Since the 1979 revolution, these streets have been renamed to better reflect Iran's Shi'a religious roots. See Angus McDowall, "Iran, 30 Years On: Was it Worth it?" *The Telegraph* (London), Feb. 7, 2009; "Changes in Street Names Unacceptable," *Iran Daily*, June 18, 2005.
24. Mackey, *The Iranians*, 275.
25. Mehrzad Boroujerdi, *Iranian Intellectuals and the West: The Tormented Triumph of Nativism* (Syracuse university Press, 1996), 99115.
26. In Twelver Shi'ism eschatology, Muhammad ibn Hasan ibn 'Alī, or alMahdī is the twelfth Imam and the Mahdī, the ultimate savior of mankind and prophesied redeemer of Islam. It is believed that he went into occultation as a child and will later emerge to change the world into a perfect and just Islamic society alongside Jesus (*Isa*) before the *Yaum alQiyamah* (literally "Day of the Resurrection" or "Day of the Standing").
27. Olivier Roy, *The Failure of Political Islam*. Carol Volk, trans. (London: I.B. Tauris, 1994): 173174.
28. It should be noted here that the institution of a theocratic government was not a foregone conclusion of the 1979 revolution. A Shi'a government only emerged after an official referendum was held on March 30 and 31 which called for the replacement of the Pahlavī monarchy with an "Islamic Republic." Following the vote, Khomeini called the result a victory of "...the oppressed...over the arrogant."
29. Dick Davis, *Epic and Sedition*, xiv.
30. Ahmad KarimiHakkak, "Revolutionary Posturing: Iranian Writers and the Iranian Revolution of 1979," *International Journal of Middle East Studies* 23, no. 4 (Nov., 1991): 509.

An Exhibit At The New Britain Museum

On January 7, 2011, Sylviane Gold reviewed an exhibit at the New Britain Museum, in *The New York Times*. The exhibit includes the works of a number of women. She states, "The current exhibition at the New Britain Museum of American Art seems to have been devised for the express purpose of reminding viewers of two separate but equal propositions: first, that for all the broad progress made by female artists since the beginnings of the feminist critique in the 1970's, there's still lots of ground to make up, and second that for all the historic obstacles and restrictions hindering them, female artists have somehow managed to contribute significantly to American art. Ms. Gold describes the women, represented in this show and those who are part of the museum's collection as exceptional. "Arranged chronologically, their work would tell a simple story of ever-increasing opportunity and scope. But in grouping them by subject... the guest curators, Nancy Noble and Sherry Buckberrough, suggest a far more complicated narrative.



Among those represented is Negar Ahkami's *Backsplash*. It is described as a picture "vibrant with swirls of glitter-crusted blue and green. At first glance she sees the picture as a celebration of the energy inherent in color and pattern." She goes on by writing that at a closer look the picture, "reveals that those exuberant designs are Islamic in style. Ms. Ahkami has fused her Iranian heritage and her American identity in a searing combination of images." ■

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An Interview with
DR. NASROLLAH HAKAMI
 Professor, Physician and Medical Researcher

By Shahrokh Ahkami

Can you please tell our readers where you were born ?

I was born in Shiraz, Iran and am one of six siblings.

Where did you complete your education?

My education was in Shiraz through high school and in Tehran for medical school. I lived in Tehran until I came to the U.S. for further training.

Do you have memories of Shiraz?

My memories of that idyllic city of Shiraz are full of unforgettable sights and sounds. I remember vividly taking bike rides to the foot of nearby mountains, wading through streams and hiking to the vineyards and fig tree groves in the hills. The preparation for NOROOZ and the excitement of the festivities are all parts of distant childhood memories. It may be that these images are exaggerated in my memories, nonetheless, I cherish them.

When did you leave Iran?

I left Iran in 1960 and came to Chicago to begin my training. I started in a hospital located in the Chicago's north side. This turned out to be an ideal institution for my purposes. Most of the attending physicians were faculty members of two medical schools; Northwestern University and University of Illinois. As a result, I had a wide exposure to a diverse group of faculty in all specialty areas. In addition, the program called for the trainees to spend time in the other two medical schools in Chicago; Loyola University and the University of Chicago. By the end of my first year in the US, I had a good understanding of the available educational opportunities and elected to go to the University of Chicago for Pediatric, and Pediatric Hematology/Oncology training. To be at the University of Chicago campus in the 60's was a life altering experience by itself. In addition, I had the fortune of being taught and mentored by the likes of Albert Dorfman, Howell Wright and Mila Pierce, all accomplished scientist with international recognition. Mila Pierce was a pioneer in Pediatric Hematology/Oncology.

The University of Chicago is a strong research institution and trainees at all level were encouraged to participate in clinical or laboratory research. During the latter part of my pediatric training I began working in a Cytogenetics laboratory, looking for chromosomal abnormalities in pediatric disorders with genetic causes. At the time, cytogenetics was an emerging field, but compared to the contemporary techniques, it was a crude research tool. During that period, I was able to enroll as a graduate student at large and took courses that would complement my clinical and laboratory work. At the end of my training in Chicago I had decided that I would combine Genetics and Hematology as a long range carrier goal.

I was accepted in an NIH supported research program at the University of Washington which was, and continues to be one of the leading institutions in Hematology/Oncology and Genetics. The first three years at the University of Washington was devoted completely to basic research in Genetic-under a talented young investigator, Donald Pious-and also Hematology, which I initiated myself. I continued with courses in the Graduate School as well. This intense research effort resulted in major findings in both areas. By this time I was promoted to Assistant Professor and became responsible for Hematology in the Department of Pediatrics. I felt that I was adequately prepared to take on major challenges in academic medicine.

Such a quick review of my training does not give recognition to so many individuals to whom I feel indebted, nor does it give a flavor of the excitement of those years.

How did you become interested in this specialty?

We all make career decisions based on our mentors' influences as well as our own experience. I have always been attracted to this field and my exposure to some of the leading Hematologists in the 60s and 70s intensified my interest. To me hematology and oncology was one of the most dynamic fields in medicine. In oncology alone I could sense major advances in the horizon which would dramatically change the approach to malignancies in children. When I started, the vast majority of children with malignancy would succumb to their disease. Now, more than 80% of these children are cured. This

progress was possible because of extensive basic and clinical research, which clearly shows the dynamism of this field, and the reason why I chose Pediatric Hematology/Oncology as a career.

You have a long list of accomplishments would you share some of these accomplishments and experiences with our readers?

Yes I would love to do that and I thank you for your compliment. I will first highlight my work in the area of research and then my work in establishing a division of Pediatric Hematology/Oncology from the ground up.

In my earliest work in Genetics I attempted to produce mutation in human cells in culture, with the ultimate goal of fusing these cells with normal cells for a formal genetic analysis. We were growing human cells under various oxygen concentrations hoping to produce mutation in enzymes of the Mitochondrial Electron Transport system. This work was a very ambitious attempt. Although these studies had been done successfully in single cell organisms, there were no examples using human cells. As far as I know, as of today this has not been accomplished. We were not able to produce somatic mutations, but we learned a great deal about the regulation of respiratory enzymes by oxygen. To my delight these results were published in a full length paper in *Nature* which turned out to be of great interest to neonatologists and cell biologists.

My subsequent work in Genetics involved reports describing chromosomal abnormalities – Gene deletions or rearrangement- in Pediatric Leukemia. These findings were of interest as a tool in refining the diagnosis and predicting response to treatment. They were done in collaboration with colleagues from other institutions or by residents and fellows.

In the area of hematology, I became interested in Vitamin B12 transport proteins after observing a number of very young infants with a life threatening clinical course. Within a few weeks after birth, these infants developed repeated systemic bacterial infections, including meningitis, and evidence of severe bone marrow failure requiring repeated transfusions. In my first encounter with these infants, when I became responsible for their care, a clue was the presence of all the hallmarks of Vitamin B12 or Folate deficiency. However,

the blood level of these Vitamins were normal. To make the story short, we postulated that the problem might be the lack of Vitamin B12 transport proteins. Some of these proteins had been described by the group from Albany, New York, but no example of deficiency of these proteins had been described. These proteins are present in Picogram concentration in blood and could not be quantified. In collaboration with other colleagues we devised Chromatographic methods to look at these proteins. We discovered that the most important Vitamin B12 transport protein, TCII was completely absent in the infants, and their parents had intermediate amounts. This trans-generational deficiency meant, of course, that this a genetically transmitted disease, and the infants are homozygous. The next issue was how we might provide this important Vitamin for vital bone marrow function in the absence of a transport mechanism. We thought we may be able to accomplish this by giving massive doses of Vitamin which could bypass the deficient transport protein and become available for vital cell functions. This also turned out to be correct. By giving the infants an amount of Vitamin B12 several thousand times what is needed, the infants became quickly healthy, their bone marrow function returned to normal and there were no further life threatening events. The findings were particularly rewarding because not only did we discover the cause of a deadly disease at the molecular level, we simultaneously devised and tested a curative, safe and inexpensive treatment. Shortly afterward we assisted in the diagnosis of other similar patients from the Children Hospital of Switzerland, and additional cases were reported by one of my fellows.

In the area of Oncology I did numerous clinical trials in acute lymphocytic and non lymphocytic Leukemias in collaboration with other centers. Among them I would mention a study I did in acute lymphocytic leukemia in infants which showed that these leukemias are clinically and Biologically different from Leukemias in older children. We initiated an intensive regimen which significantly improved the results, some infants remaining in prolong remission with and without bone marrow transplantation.

I would not have considered my career complete without significant contribution to patient care and teaching. At the conclusion of my work at the University

of Washington I was an assistant professor and had a laboratory and was successful in getting an NIH grant. However, I felt I was prepared to be independent, and was looking at a number of institutions I had been invited to visit. Dr. Robert Jackson, a well known figure in academic pediatrics, was a supporter and a mentor. He had organized a mid-size department at the University of Missouri-Columbia with a group of talented faculty in most areas of Pediatric subspecialties. He had asked me to join his department to develop Pediatric Hematology/Oncology. For a variety of reasons I accepted this responsibility with an initial 5-7 year commitment. I welcomed the opportunity to create a division; whatever the outcome, success or failure, it would be mine alone.

In collaboration with other departments and divisions in the medical school, and community physicians, a multi disciplinary team was organized. We quickly became a member of a multi-center cooperative group which allowed us to receive funding from the National Cancer Institute and, to begin enrolling pediatric malignancies in clinical trials. These initial steps not only gave identity to Pediatric Hematology/Oncology regionally, they also made it possible for us to network with other centers in the US, which in turn, had a great impact on patient care and research. Subsequently, with state funding, we established the Sickle Cell center which helped in organizing the broader area of the diagnosis and management of abnormal Hemoglobin. Next, the Comprehensive Hemophilia Treatment Center was formed, funded by NIH.

These programs established the Division of Pediatric Hematology/Oncology as a full service referral center servicing a wide geographic area in mid-Missouri.

The expansion of these funded programs allowed us to recruit and train nurses and other support personnel for each of these areas. A dedicated space, appropriate for the care of children with cancer and blood disorder was designed to accommodate the faculty and support personnel.

The Division was a popular place for the medical students and residents to spend time as elective or summer research. Many completed small laboratory or clinical research work which they presented or published.

You may ask what about my initial limited time commitment? I was happy with the state of the Division-it was well

organized and on solid funding ground. I had been promoted to full Professor, every member of the Division was active in regional and national activities related to Pediatric malignancies, bleeding disorders and abnormal hemoglobin and, we had achieved regional and national recognition. I had a number of alternate opportunities to consider and, in at least two instances, the negotiations reached the final stages. However, the deciding question for me always was; what would be the purpose of leaving behind what has been accomplished here and repeat the same effort in another institution.

You made a trip back to Iran, was it an emotional trip?

I have made two short (3-4weeks) trips to Iran since leaving in 1960. The first trip was just before the revolution. I saw Tehran as a vibrant international megalopolis which seemed to be an amalgamation of London, Paris and New York. The transformation of the city over a relatively short period of time was stunning. But, I still could wander around the old and familiar places and refresh my

memories. My second visit was almost 20 years later. I went with great anticipation, not knowing what I may experience. I could not recognize Tehran and, most of the time I had no sense of direction. The city's landmarks had changed and were not easily recognizable. I was very fortunate that my sister was in Tehran at the same time and we walked the city for long hours and, she was a magnificent guide.

Do you still think of Iran and what is it about the country that you cherish?

It is impossible for me not to think of Iran where I was born and lived my early life. Its proud history, culture, literature and its geographic beauty make Iran a very special birth place. I did not have the opportunity to travel much within Iran, but I have a rich memory of those small villages, not far from Shiraz, with simple beauty of their peoples, their food, music and culture.

You have a very talented family would you like to tell us

about them?

At the risk of being considered biased, I have three brilliant daughters and, four amazing grandchildren. Those of us who are lucky to be grandparents, or even luckier to be great grandparents, have the privilege of re-experiencing parenthood and look back and see how we could have done better.

Do you have any advice to give to the younger generation?

I assume you are thinking about younger Iranians who are abroad to pursue an educational or career goal. To them, I suggest that they should use, as a model, the previous generations of Iranians in Europe, United States and other countries who have achieved great success in arts, science, business etc. Look at you Dr. Ahkami, your publications has done a great service in introducing these individuals to us. I suspect that they owe their success to setting clear goals, having a sense of direction and taking full advantage of opportunities. Their stories will tell the young generation "you will succeed if you try".

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