

## Social Origins Of The Iranian Revolution

Richard Tapper's 1997 book, which is based on three decades of ethnographic fieldwork and extensive documentary research, traces the political and social history of the Shahsevan, one of the major nomadic peoples of Iran. The story is a dramatic one, recounting the mythical origins of the tribes, their unification as a confederacy, and their decline under the Pahlavi Shahs. The book is intended as a contribution to three different debates. The first concerns the riddle of Shahsevan origins, while another considers how far changes in tribal social and political formations are a function of relations with states. The third discusses how different constructions of the identity of a particular people determine their view of the past. In this way, the book promises not only to make a major contribution to the history and anthropology of the Middle East and Central Asia, but also to theoretical debates in both disciplines.

To seek knowledge is an Islamic obligation, and religious schools traditionally disseminated the particulars of Islamic thought and culture in Iran. Early in the nineteenth century, however, the lure of modern military technology prompted Iranian leaders to seek Western scientific knowledge. Drawing on a wealth of original research, David Menashri traces the history of Iran's educational system from the departure of the first two Iranian students to Europe in 1811, through the founding of Tehran University in 1935, to the changes in educational policies enacted under the Ayatollah Khomeini. In so doing, Menashri chronicles the wider political and social history of the struggle for control of education between the ulama, or religious elite, and the state. Paying particular attention to the development of higher education, Menashri assesses the contribution--as well as the limitations--of educational reform in the making of modern Iran. He provides a rich account of the role of Iranians who had been educated abroad and reveals the ambivalence of custodians of power who wanted to import Western skills without Western ideas. Menashri reconstructs the dramatic conflicts and the enduring tensions between groups supporting the values of traditional culture and those promoting Western-oriented "progressive" education. The resulting educational system, he shows, bore fruit in widespread literacy but also contributed to the profound ideological split that led to the overthrow of the Shah in 1979. Historians of education, specialists in Middle Eastern studies, and others interested in contemporary Iran will want to read this penetrating book.

Area Handbook Series. 5th edition. Edited by Glenn E. Curtis and Eric Hooglund. Offers a concise and objective examination of the dominant historical, geographic, social, economic, political, and military aspects of contemporary Iran. Has 5 chapters on: Historical Setting; The Society and its Environment (covers geography, population, social systems, education, health, and welfare); The Economy (focuses on overview and sectorial analyses); Government and Politics (covers political institutions, political dynamics, and foreign policy); and National Security (covers military institutions and regional and national security problems/issues).

"A history of the relationship between Iran and America from the 1700s through the current day"--

The relationship between Islamic law and society is an important issue in Iran under the Islamic Republic. Although Islamic law was a pivotal element in the traditional Iranian society, no comprehensive research has been made until today. This is because modern reformers emphasized the lack of rule of law in nineteenth-century Iran. However, a legal system did exist, and Islamic law was a substantial part of it. This is the first book on the relationship between Islamic law and the Iranian society during the nineteenth century. The author explores the legal aspects of urban society in Iran and provides the social context in which political process occurred and examines how authorities applied law in society, how people utilized the law, and how the law regulated society. Based on rich archival sources including court records and private deeds from Qajar Tehran, this book explores how Islamic law functioned in Iranian society. The judicial system, sharia court, and religious endowments (vaqf) are fully discussed, and the role of 'ulama as legal experts is highlighted throughout the book. It challenges nationalist and modernist views on nineteenth-century Iran and provides a unique model in terms of the relationship between Islamic law and society, which is rather different from the Ottoman case. Providing an understanding of this legal system in Iran and its role in society, this book offers a basis for assessing the motives and results of modern reforms as well as the modernist discourse. This book will be of interest to students of Middle Eastern and Iranian Studies.

Once considered of little import, the social history of labor in the Middle East emerged in the 1980s as a major area of research, as historians sought to uncover the roots of working-class organizing. This volume, the first in an important new series, presents a broad overview of recent literature on the history of workers in the Middle East since 1800 in a bold effort to bring together new directions in research and to reexamine the relevance of established ones. Contributors explore the history of labor by situating state-led industrialization within the context of older artisanal social communities. They examine how industrialization enhanced government control over the economy as a whole and analyze the public's reaction to centralized economic authority. They also explain the longevity of social coalitions supporting state industrial monopolies and examine their breakdown, along with the emergence of Islamist and other oppositional movements. Taken together the essays provide a historically grounded context for viewing the shifting relationship between states and the world economy as well as between particular states and classes and form a rich synthesis of current interdisciplinary literature on work and workers in the region.

Examines the last forty years of Iranian and Middle-Eastern history through the prism of the Green Uprisings of 2009.

An analysis of the causes and processes of revolution, drawing on the stories of Iran, Nicaragua, and the Philippines.

Analyses the history of left-wing politics in Iran and its Russo-Caucasian origins during the Persian Constitutional Revolution. The book is also a history of the formative years of the socialist movement in Iran between the first Russian revolution of 1905 and the suppression of the Iranian constitutional regime by Tsarist forces in 1911.

A social history of modern Iran 'from below' focused on subaltern groups and contextualised by developments within Middle Eastern and global history.

This study, beginning with the rise of the Safavid dynasty in 1501 and tracing the transformation of Iran's social structure, offers an interpretive synthesis of Iranian history.

During the Iranian Constitutional Revolution of 1906 to 1911 a variety of forces played key roles in overthrowing a repressive regime. Afary sheds new light on the role of ordinary citizens and peasantry, the status of Iranian women, and the multifaceted structure of Iranian society.

Iranian immigration to the United States is a relatively new political phenomenon and constitutes one of the highest status foreign-born groups in the United States. This book chronicles their immigration experiences through a sociological lens, how their culture adapts, and what drove Iranians to come to America.

The Constitutional Revolution of 1906 opened the way for enormous change in Persia, heralding the modern era and creating a model for later political and cultural movements in the region. Broad in its scope, this multidisciplinary volume brings together essays from leading scholars in Iranian Studies to explore the significance of this revolution, its origins, and the people who made it happen. As the authors show, this period was one of unprecedented debate within Iran's burgeoning press. Many different groups fought to shape the course of the Revolution, which

opened up seemingly boundless possibilities for the country's future and affected nearly every segment of its society. Exploring themes such as the role of women, the use of photography, and the uniqueness of the Revolution as an Iranian experience, the authors tell a story of immense transition, as the old order of the Shah subsided and was replaced by new institutions, new forms of expression, and a new social and political order.

This book provides in-depth analyses of the main social policy components and institutions in Iran. Its focus is on the period since 1979, although many of the developments are inevitably traced back to their pre-revolutionary origins. The first part of the book investigates socioeconomic trends and institutional developments—including the significant role played by post-revolutionary para-governmental organizations in the delivery of social programs. The remaining chapters analyze the achievements and challenges of health, education, social insurance, housing, and employment policies as well as the macroeconomics of poverty.

Today Iran is once again in the headlines. Reputed to be developing nuclear weapons, the future of Iraq's next-door neighbor is a matter of grave concern both for the stability of the region and for the safety of the global community. President George W. Bush labeled it part of the "Axis of Evil," and rails against the country's authoritarian leadership. Yet as Bush trumpets the spread of democracy throughout the Middle East, few note that Iran has one of the longest-running experiences with democracy in the region. In this book, Ali Gheissari and Vali Nasr look at the political history of Iran in the modern era, and offer an in-depth analysis of the prospects for democracy to flourish there. After having produced the only successful Islamist challenge to the state, a revolution, and an Islamic Republic, Iran is now poised to produce a genuine and indigenous democratic movement in the Muslim world. Democracy in Iran is neither a sudden development nor a western import, Gheissari and Nasr argue. The concept of democracy in Iran today may appear to be a reaction to authoritarianism, but it is an old idea with a complex history, one that is tightly interwoven with the main forces that have shaped Iranian society and politics, institutions, identities, and interests. Indeed, the demand for democracy first surfaced in Iran a century ago at the end of the Qajar period, and helped produce Iran's surprisingly liberal first constitution in 1906. Gheissari and Nasr seek to understand why democracy failed to grow roots and lost ground to an autocratic Iranian state. Why was democracy absent from the ideological debates of the 1960s and 1970s? Most important, why has it now become a powerful social, political, and intellectual force? How have modernization, social change, economic growth, and the experience of the revolution converged to make this possible?

The volume contributes to a better understanding of Iranian history since 1953, with a focus on societal change and its reflection in intellectual discourse. The papers explore the attitudes of Iranians toward modernity and tradition before and after the Revolution of 1979. With insights from Oriental studies, history, sociology, literature and social anthropology, the volume offers a cross-disciplinary perspective on the intellectual, political, and social history of Iran.

This book reconstructs and analyzes the history of left-wing politics in Iran and its Russo-Caucasian origins during the Persian Constitutional Revolution. It is also a history of the formative years of the socialist movement in Iran between the first Russian revolution of 1905, when Iran first felt the organizational influence of Russian Marxism, and the suppression of the Iranian Constitutional regime by Tsarist bayonets in the shadow of British support in 1911. The first study to unravel and reconstruct the decisive role of social democracy in Iran's most important transformation in modern times, this book recovers a vital part of Iran's modern history. Based on research in Iranian, Azeri, Armenian, Georgian, Russian, British, German, French, and American sources, it explains the deep roots and consequences of Iran's Constitutional Revolution and its international character.

Were the thirteen essays Michel Foucault wrote in 1978–1979 endorsing the Iranian Revolution an aberration of his earlier work or an inevitable pitfall of his stance on Enlightenment rationality, as critics have long alleged? Behrooz Ghamari-Tabrizi argues that the critics are wrong. He declares that Foucault recognized that Iranians were at a threshold and were considering if it were possible to think of dignity, justice, and liberty outside the cognitive maps and principles of the European Enlightenment. Foucault in Iran centers not only on the significance of the great thinker's writings on the revolution but also on the profound mark the event left on his later lectures on ethics, spirituality, and fearless speech. Contemporary events since 9/11, the War on Terror, and the Arab Uprisings have made Foucault's essays on the Iranian Revolution more relevant than ever. Ghamari-Tabrizi illustrates how Foucault saw in the revolution an instance of his antiteleological philosophy: here was an event that did not fit into the normative progressive discourses of history. What attracted him to the Iranian Revolution was precisely its ambiguity. Theoretically sophisticated and empirically rich, this interdisciplinary work will spark a lively debate in its insistence that what informed Foucault's writing was not an effort to understand Islamism but, rather, his conviction that Enlightenment rationality has not closed the gate of unknown possibilities for human societies.

In the fourth and final volume of *A History of Iranian Cinema*, Hamid Naficy looks at the extraordinary efflorescence in Iranian film and other visual media since the Islamic Revolution.

Iran's interaction with its neighbours is a topic of wide interest. But while many historical studies of the country concentrate purely on political events and high-profile actors, this book takes the opposite approach: writing history from below, it instead focuses on the role of everyday lives. Modern Iranian historiography has been dominated by ideas of nationalism, modernization, religion, autocracy, revolution and war. Iran in the Middle East adds new dimensions to the study of four crucial areas of Iranian history: the events and impact of the Constitutional Revolution, Iran's transnational connections, the social history of Iran and developments in historiography.

This handbook is a guide to Iran's complex history. The book emphasizes the large-scale continuities of Iranian history while also describing the important patterns of

transformation that have characterized Iran's past.

Synthesizing the results of the extensive research on women and gender done over the last twenty years, Margaret L. Meriwether and Judith E. Tucker provide an accessible overview of the scholarship on women and gender in the nineteenth- and twentieth-century Middle East. The book is organized along thematic lines that reflect major focuses of research in this area—gender and work, gender and the state, gender and law, gender and religion, and feminist movements—and each chapter is written by a scholar who has done original research on the topic.

This book analyses the reform movement in Iran and the Egyptian opposition movement since the early 1990s in their historical contexts. It argues that the contemporary movements seen on the streets of the regions today represent the culmination of over twenty years of mobilisation by social movements.

From encounters with Western powers in the nineteenth century through to a Constitutional Revolution at the beginning of the twentieth century, and from the overthrow of the democratically elected Prime Minister Mosaddeq in the 1950s to the current Islamic Republic, Iran's history has rarely been far from tumultuous and dramatic. And the ways in which Iranian society has participated in and reacted to these events have been equally fascinating and revolutionary. Here for the first time in English, Yann Richard offers his take on the social and political history of Iran since 1800. Richard's account traces the common threads of national ideology and violent conflict that have characterised a number of episodes in Iranian history. By also concerning himself with the reactions and feelings of Iranian society, and by referring frequently to Persian sources and commentaries, Richard gives us a unique insight into the challenges encountered by Iranians in modern times.

A comprehensive social history of Iranian cinema address documentaries, popular genres, and art films and explores the role of film and media in shaping a modern national identity in Iran.

Misagh Parsa develops a structural theory of the causes and outcomes of revolution, applying the theory in particular to Iran. He focuses on the ends and means of various groups of Iranians before, during, and after the revolution. For Parsa, revolution is not a direct result of ideologies, which may be less important than structural factors such as the nature of the state and the economy, as well as each group's interests, capacity for mobilization, autonomy, and solidarity structures. Existing theories of revolution explain earlier revolutions better than the Iranian revolution. In Iran most of the protest was in urban areas, the peasants never played a major role, and power was transferred to the clergy, not to an intelligentsia. In the 1970s, oil revenues increased, the economy developed rapidly but unevenly, and the state's expanded intervention undermined market forces and politicized capital accumulation. Systematic repression of workers, aid to the upper class, and attacks on secular and religious opposition showed that the state was serving the interests of particular groups. When the state tried to check high inflation by imposing price controls on bazaaris (merchants, shopkeepers, artisans), their protests forced the state to introduce reforms, providing an opportunity for industrial workers, white-collar workers, intellectuals, and the clergy to mobilize against the state. Thus, structural features rendered the state vulnerable to challenge and attack. Parsa's thorough explanation of the collective actions of each major group in Iran in the three decades prior to the revolution shows how a coalition of classes and groups, using mosques as safe gathering places and led by a segment of the clergy, brought down the monarch of 1979. In the years since the revolution, the conflicts that existed before the revolution seem to be reemerging, in slightly altered form. The clergy now has control, and the state has become centrally and powerfully involved in the economy of the country.

After the Mongol period, Persian was the official written language in Iran, Central Asia and India. A vast amount of documents relating to administration and social life were produced and yet, unlike Ottoman and Arabic documents, Persian historical resources have received very little critical attention. This book is the first to use Persian Documents as the sources of social history in Early Modern Iran and Central Asia. The contributors examine four distinct elements of the documents: \* the formal aspects of the sources are initially inspected \* the second part focuses on newly discovered sources \* the most abundant documents of the period - waqf deeds - are individually studied In this way the reader is led to realize the importance of Persian documents in gaining an understanding of past urban and rural societies in the Middle East.

Preface -- 1. Marriage in Iran: a family affair -- 2. Temporary marriage: a formal affair -- 3. Prostitution: an extra-marital affair -- 4. Homosexual relations: a common affair -- 5. Venereal diseases in Iran: a public affair -- Afterword -- Bibliography -- Index -- Figures

The surprising story of Iran's transformation from America's ally in the Middle East into one of its staunchest adversaries "An original interpretation that puts Iranian actors where they belong: at center stage."--Michael Doran, Wall Street Journal "For the clearest view of Iran for the last 100 years, this book is it."--Marvin Zonis, author of Majestic Failure: The Fall of the Shah Offering a new view of one of America's most important, infamously strained, and widely misunderstood relationships of the postwar era, this book tells the history of America and Iran from the time the last shah, Mohammad Reza Pahlavi, was placed on the throne in 1941 to the 1979 revolution that brought the present Islamist government to power. This revolution was not, as many believe, the popular overthrow of a powerful and ruthless puppet of the United States; rather, it followed decades of corrosion of Iran's political establishment by an autocratic ruler who demanded fealty but lacked the personal strength to make hard decisions and, ultimately, lost the support of every sector of Iranian society. Esteemed Middle East scholar Ray Takeyh provides new interpretations of many key events--including the 1953 coup against Prime Minister Mohammad Mossadeq and the rise of Ayatollah Ruhollah Khomeini--significantly revising our understanding of America and Iran's complex and difficult history.

A ground-breaking study of political transformations in non-Western societies, this book applies anthropological, sociological and political concepts to the recent history of Iran to

explore the role played by a ritual theatrical performance (Ta'ziyeh) and its symbols on the construction of public mobilisations. With particular attention to three formative phases – the 1978–79 Islamic Revolution, the 1980–88 Iran–Iraq War, and the 2009 Green Movement – the author concentrates on the relations between symbols of the ritual performance and the public sphere to shed light on the ways in which the symbols of Ta'ziyeh were used to claim political legitimacy. Thus, the book elucidates how symbols and images of a ritual performance can be utilised by 'tricksters', such as political actors and fanatical religious leaders, to take advantage of the prolongation of a state of transition within a society, and so manipulate the public in order to mobilise crowds and movements to fulfil their own interests and concerns. An insightful analysis of political mobilisation explained in terms of a set of interrelated master concepts such as 'liminality', 'trickster' and 'schismogenesis', *Power, Legitimacy and the Public Sphere* integrates theoretical, empirical and 'diagnostic' perspectives in order to investigate and illustrate links between the public sphere and religious and cultural rituals. As such, it will appeal to scholars of sociology, politics and anthropology with interests in social theory, public mobilisations and political transformation.

Shedding new light on the sources and character of Iran's 1979 Revolution, Manochehr Dorraj explores the genesis and development of popular movements and dissent in Iranian history. Dorraj draws on Iran's pre-Islamic religious culture and on its legacy of Islamic folk heroes and the millenarian movements, as well as on more recent history, to illuminate current events. His investigation of the peculiarities of Islam, of populism, and of Iranian social development is a major contribution to the ongoing debate regarding the essence of the Iranian revolution and, more generally, the political dynamics underlying social change in the Middle East.

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