

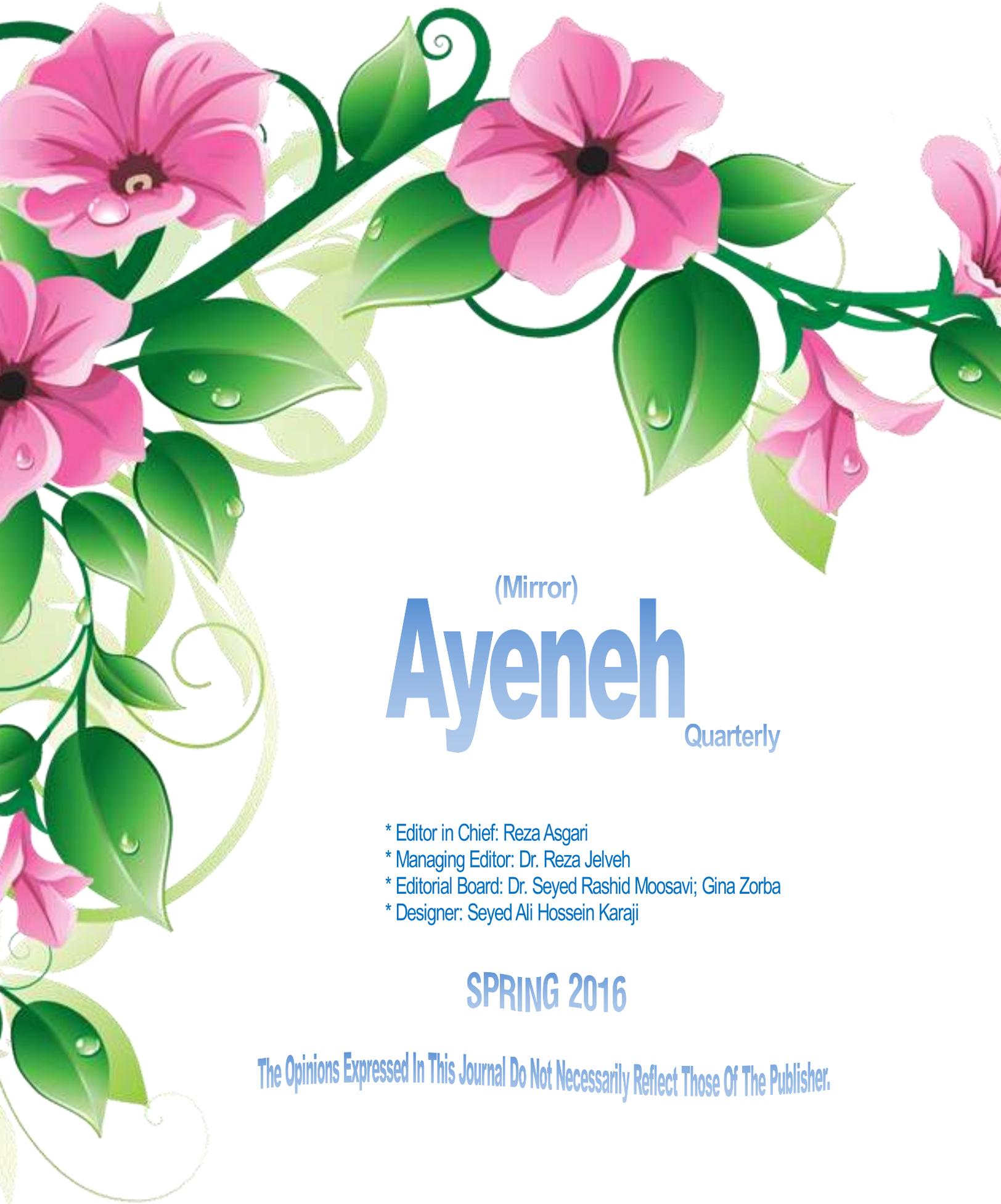
**A** YENEH QUARTERLY  
[MIRROR]

VOL .2 NO .1 SPRING 2016

**Newζ**  
Intercultural Activities  
**Education**  
Iranology  
Interviews Conferences  
Cultural Cooperation  
**Persian language**  
Spotlight publicationζ  
Iranian Studies  
Art and History



Cultural Center  
Embassy of the Islamic Republic of Iran  
Athens-Greece



(Mirror)  
**Ayeneh**  
Quarterly

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**SPRING 2016**

*The Opinions Expressed In This Journal Do Not Necessarily Reflect Those Of The Publisher.*

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- A close-up photograph of a person's hand holding a black ballpoint pen, poised to write on a white sheet of paper. The hand is positioned in the lower right quadrant of the frame. The background is a blurred wooden surface, likely a desk. The lighting is soft and even, highlighting the texture of the skin and the smooth surface of the pen.

We are thankful and pleased to issue the second number of Ayeneh Quarterly concurrent with the gentle breeze of the spring 2016. In the past few months, we witnessed a series of developments in the Iran-Greece relationships embarked by the appointment of the new Iranian ambassador to Greece in January and enhanced by the Greek Prime Minister's visit to Iran in February. These new chapter of relationships aims to lay the groundwork for further mutual cooperation in many respects including business and economy, research and science, and tourism and culture. The 37<sup>th</sup> anniversary of the Islamic Revolution of Iran was another important event which marked a historic turn of events in the region that its influence was felt all over the world. Millions of Iranians commemorated this event in the hope for a better and more prosperous future.

With the revival of nature in spring, the Persian New Year, Nowrooz, was celebrated by millions of people all over the globe. At the center of attentions, Iranians enjoyed the most exhilarating moments of the year by observing their rich long lasting traditions and customs.

Nowrooz was also celebrated in many European countries including Greece. For the first time in the history of Iran-Greece relationships, a group of Persian musicians were invited to perform in Athens Concert Hall, the Greek National TV, and Radio to send the message of love and peace in a melodious universal language.

There were also heartbreaking incidents in the past few months that unleashed pain in any conscious soul. Terrorist activities in many countries like Syria, Iraq, Turkey, Pakistan and Belgium reminded us once again that ignorance and fanaticism are lurking in our global civilized society and hurtfully hunts people irrespective of their beliefs, race, gender, age, etc.

The only option before us is to unite with one another, focus on our commonalities, and remember the word of the Persian poet, Saadi who greatly voiced the most vital characteristic of mankind in a few verses.

\*\*\*\*\*

*human beings are members of a whole  
in creation of one essence and soul*

*if one member is afflicted with pain  
other members uneasy will remain*

*if you have no sympathy for human pain  
the name of human you cannot retain*

\*\*\*\*\*

Cultural Center of the Embassy of the Islamic Republic of Iran welcomes papers, interviews or comments that can help improving the ever-growing friendship and relations of the two nations and is honored to mirror them in this journal.

REZA ASGARI  
DIRECTOR OF THE CULTURAL CENTER;  
EMBASSY OF THE ISLAMIC REPUBLIC OF IRAN

- Parvin Etesami; A Woman of Brightness (69)

# SPOTLIGHT

(Brief News, Reports, and Updates from Iran & Greece)





## The New Ambassador To Greece

The new Iranian ambassador to Greece, Majid Motallebi Shabestari took office as the chief of mission in Athens. He has a graduate degree in Public Administration with over two decades of administrative experience.

### Professional Experiences:

- January 2016: Ambassador of the Islamic Republic of Iran to Greece;
- Concurrent Position: Advisor to the Minister of Foreign Affairs of the Islamic Republic of Iran;
- 2011-2012: Director General for Administrative Affairs;
- 2006-2011: Deputy of the Directorate General for Economics;
- 2003-2006: Ambassador of Islamic Republic of Iran to Singapore;
- 2000-2003: Deputy of the Directorate General for Administrative Affairs;
- 1997-2000: Deputy Director for East Asia;
- 1994-1997: Deputy Head of Mission of the Embassy of the Islamic Republic of Iran - Australia;
- 1990-1994: Deputy of Directorate for Far Asia;
- 1982-1990: Deputy of Directorate for Cultural Affairs;
- 1981: Employment in the Ministry of Foreign Affairs;

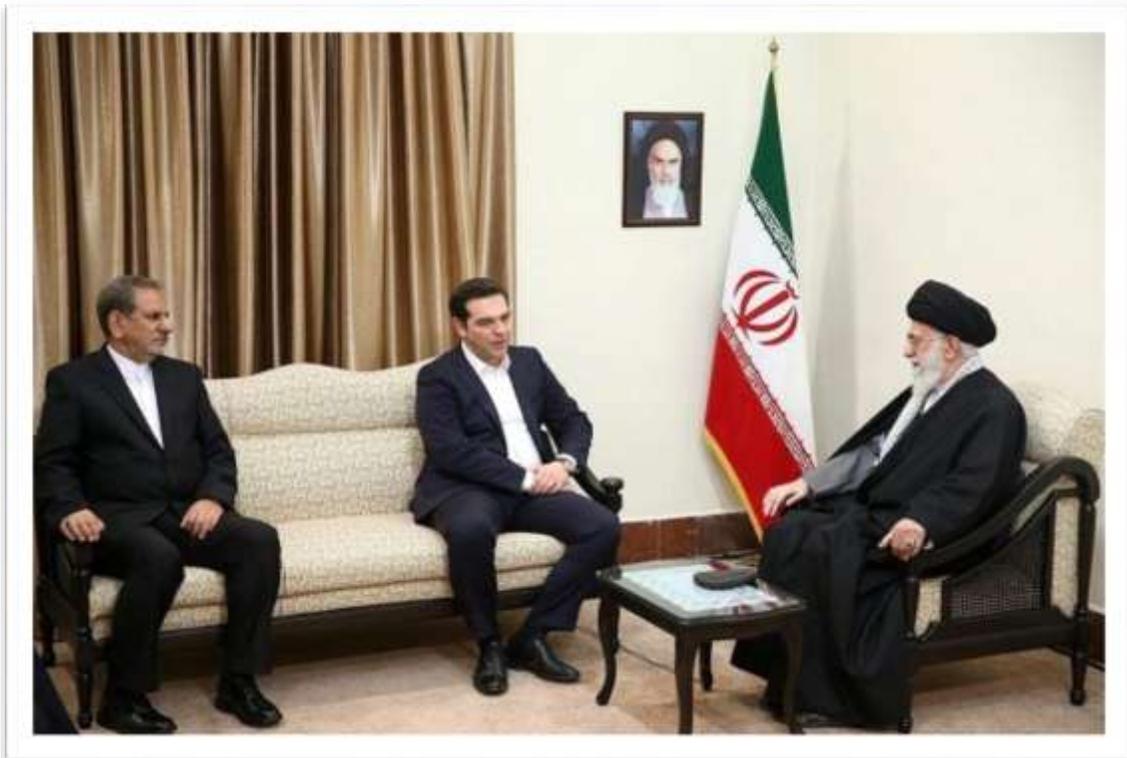


## Greek Prime Minister Tsipras Meets with Iranian Leaders in Tehran

Greek Prime Minister Alexis Tsipras on Monday February 8 became the first Western leader to visit Iran since the lifting of trade sanctions against the Middle Eastern nation, as Greece aims to become a conduit between the European Union and Tehran.

On Monday, Mr. Tsipras met Iran's supreme leader, Ayatollah Ali Khamenei, and Iranian President Hassan Rouhani, who has already made a European tour to sign a number of business deals.

The two sides agreed to strengthen cooperation on energy, technology, commerce, tourism and construction, according to Greek officials. Talks also focused on the importance of dealing with Islamic State militants, improving stability in the region and finding a diplomatic solution to the Syrian conflict. "Iran and its reintegration in the international community can play a role in stabilizing the wider region from Afghanistan to the Mediterranean," Mr. Tsipras said after the meeting with Mr. Rouhani. During the talks, Mr. Tsipras also stressed the need for a reduction in the migration flows from Afghanistan and Pakistan to Europe via Greece, according to Greek officials. "Iran is ready to expand its cooperation with the EU and Greece," Mr. Rouhani said. Greece and Iran launched discussions to resume Iranian oil deliveries to Greece in late January, when Iran's deputy petroleum



minister, Amir-Hossein Zamaninia, and other Iran officials visited Athens.

Greece's largest refinery, Hellenic Petroleum, also agreed to buy oil from the National Iranian Oil Co., marking the first sale of Iranian crude to a European country since the lift of sanctions after an agreement between the major world powers and Iran over its nuclear program.

No Iranian oil has reached the EU since Western sanctions were tightened in mid-2012 in response to Tehran's nuclear program, apart from a small number of tankers delivered to Italy to honor pre-sanctions contracts.

Over the weekend, Iranian Oil Minister Bijan Zanganeh said his country plans to eventually sell 300,000 barrels of crude a day to European customers. Iran is trying to boost its oil exports by 500,000 barrels a day in the next few months, with much of the rest going to Asia.

Just days after international sanctions were lifted last month, the Iranian president had traveled to Rome and Paris, the first European visit by an Iranian head of government since 1999, to begin the process of deal-making and image rehabilitation.

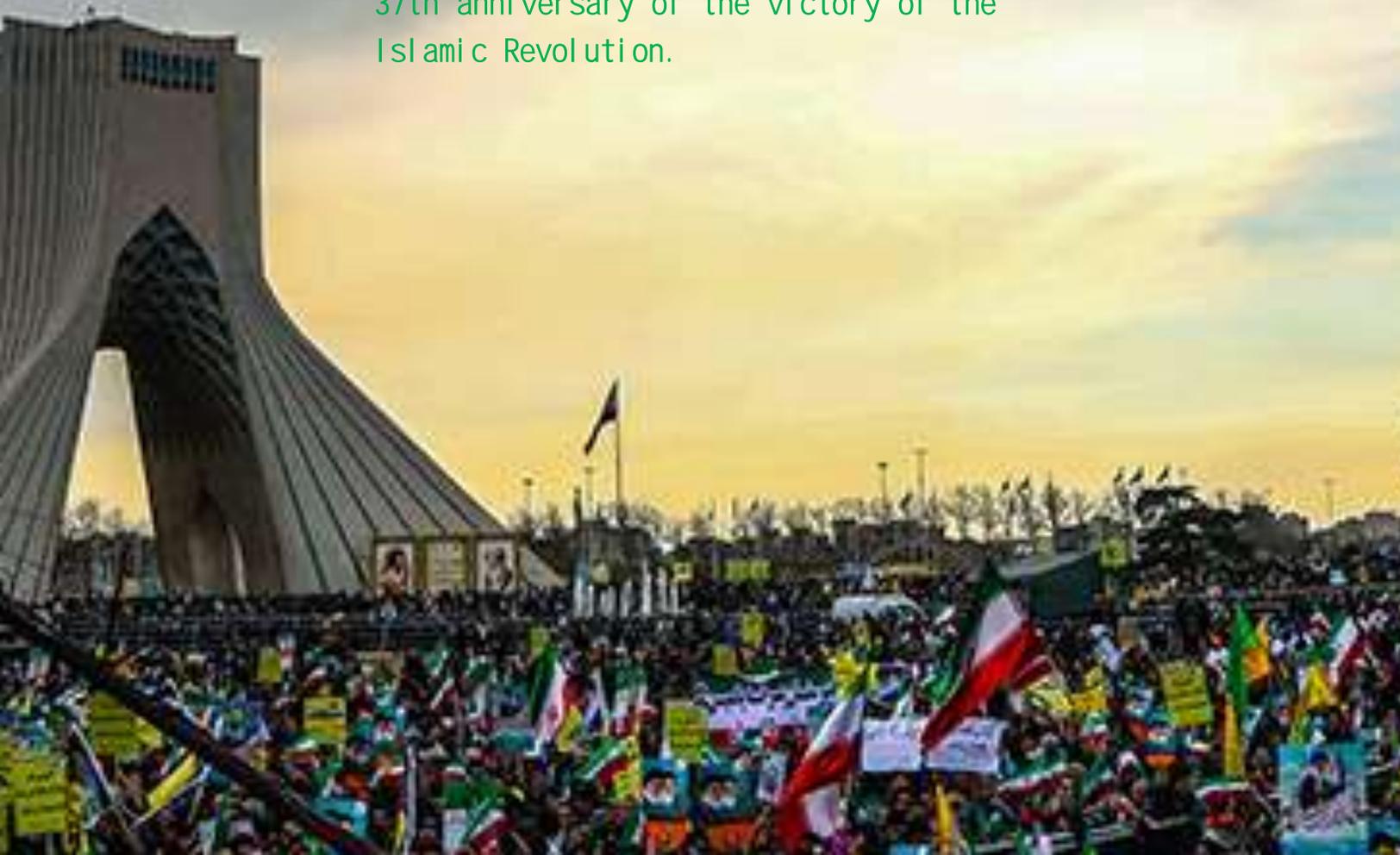
After years of sanctions, Iran is eager to drum up foreign investment, unlocking pent-up demand for investment in transportation, energy and such durable consumer goods as automobiles. Iranian consumers have largely been limited to Chinese and Indian imports that dominated during the sanctions era.

During his two-day visit in Iran this week, the Greek prime minister was accompanied by a delegation of ministers and senior government officials, as well as 30 business representatives. The two nations signed a series of agreements aiming to upgrade the two countries' diplomatic relations, including a memorandum for political deliberations, an agreement on visa exemption for diplomatic passports and a road map for the improvement of bilateral cooperation.



## Millions of Iranians Rally to Mark Anniversary of the Islamic Revolution

Millions of Iranians are taking to the streets in various cities and towns across the country to commemorate the 37th anniversary of the victory of the Islamic Revolution.



The nationwide rallies on Thursday mark the victory of the 1979 Revolution, led by late Imam Khomeini, which put an end to the monarchical rule of the US-backed Pahlavi regime. On February 11, 1979, the 22nd of the month of Bahman on the solar calendar year of 1357, the monarchy of the Pahlavi regime in Iran was overthrown after months of public unrest and protest. On Thursday, the anniversary of the Revolution, people took to the streets all over the country, including the capital, Tehran, in their millions to remember the day and the sacrifices they made during the Revolution, which saw the Pahlavi regime cracking down on protests and demonstrations ruthlessly.

Various Iranian officials joined the Thursday rallies to remember the Revolution and voice continued support for it. Iranian President Hassan Rouhani joined the rallies in Tehran on Thursday. President Rouhani is due to make a speech on the occasion later in the day. More than 5,200 journalists from Iran and other countries are covering the nationwide rallies.

Iran's scientific and defensive achievements, including the indigenous Simorgh (Phoenix) satellite carrier and the precision-guided long-range Emad ballistic missile are on display on the routes of the rallies on streets of Tehran.





### Iran`s Sanction Relief

Following the Revolution of 1979, the United States imposed sanctions against Iran and expanded them over the years. In 2006, the UN Security Council passed Resolution 1696 and imposed sanctions after Iran refused to suspend its uranium enrichment program. Over the years, sanctions have taken a serious toll on Iran`s economy and people. Since 1979, the United States has led international efforts to use sanctions to influence Iran's policies, and Iran was relentless to show that it is not going to give up without a fight. Iran always considered the use of nuclear energy as its undisputed right.

Many negotiations between Iran and western countries took place to resolve the issue, but no major agreement was reached. On 14 July 2015, the P5+1 (China, France, Germany, Russia, the UK and US), the European Union (EU) and Iran reached a Joint Comprehensive Plan of Action (JCPOA) to ensure that Iran's nuclear program will be exclusively peaceful. On 18 October 2015, the legal framework for the lifting of sanctions came into effect, as the JCPOA participants were required to make arrangements to implement their respective commitments to lift sanctions.

On 16 January 2015 the International Atomic Energy Agency verified that Iran has implemented its key nuclear-related commitments under the JCPOA and as a result the EU and the US lifted their sanctions against Iran.

The impact of the lifting of the sanctions will be felt in Europe as well. A number of European countries have already said they would like to get back to Iran. The second impact will be on export towards Iran and investments in Iran. A number of business delegations have already been in Iran this year.

The Greek Ministry of Foreign Affairs expressed its congratulations to all of the involved sides and conveyed its great satisfaction at this positive development, which will strengthen the efforts towards international and regional security.



## Foreign Minister Kotzias` Joint Press Conference with the Foreign Minister of Iran, Mohammad Javad Zarif

Greek Foreign Minister Nikos Kotzias and Mohammad Javad Zarif of Iran have participated in a joint press conference after a bilateral meeting in Tehran to discuss a long array of economic relations issues, including banking, oil, industry, transportation and urban development during a visit by Greek Foreign Minister Nikos Kotzias and his accompanying delegation which consists of the minister of industry and deputy minister of foreign trade.

Speaking in a joint press conference with Kotzias in the Iranian capital, Zarif said that the two countries especially plan to

resume their cooperation in the field of energy which is halted due to sanctions, Trend correspondent reported from Tehran **November 29. “We hope to be host to the Greek prime minister in the near future in order to make decisions about two-sided cooperation,” he added. Greece was a key European importer of the Iranian oil before Western sanctions on Tehran brought the oil sales to a halt in 2012. Athens has an outstanding debt owed to Tehran from oil purchases, according to Iranian officials who have not divulged the figures. The Greek foreign minister’s visit to Tehran comes against the backdrop of the Joint Comprehensive Plan of Action reached between Iran and the group 5+1 (the US, UK, France, Russia, China, and Germany) in July, which is expected to remove the sanctions. The Greek FM, for his part, praised Iran-Greece relations for their thousands-year history. Greece welcomes the Iran nuclear deal and knows that when Iran signs something, fulfills it, Kotzias stressed. “Iran-Greece ties have been a stream. We want that stream to turn into a big river,” he stated.** The Greek foreign minister said that he and Zarif had discussed expansion of bilateral economic, cultural, and political ties are going to prepare a plan of action which defines in detail what actions should be taken to boost Iran-Greece relations. He especially said that with its long history of shipping and shipping industry, Greece can and is willing to become a business partner for Iran which is a powerful country in producing oil and other energy resources.

(Tehran, 29 November 2015 by Mehdi Sepahvand)



## Iran`s ‘Parliamentary’ and ‘Assembly of Experts Elections’ Held on Friday 26<sup>th</sup>, 2016

The elections were held in a peaceful political and security atmosphere. The Iranian minister said some 33 million voters or more than 60 percent of eligible voters turned out in the twin crucial elections on Friday.

At least 33 million out of 55 million eligible voters took part in the two key elections.

As many as 4,844 candidates, including about 500 women, competed for a place in the 290-seat Parliament. A total of 159 others were running for the 88-member Assembly of Experts. Members of the Assembly serve eight-year terms while MPs are elected every four years.

“The people showed their power once again and gave more credibility and strength to their elected government”, Rouhani said, adding he would work with anyone who won election to build a future for the industrialized, oil-exporting country.



## Walls of kindness: A Humane Gesture Now Gone Viral In The World

Spontaneous "walls of kindness," on which people can donate unwanted clothing, have popped up in Iran and has reached many other countries. The message is simple: "If you don't need it, leave it; If you need it, take it" next to several empty hooks and hangers. The sharing works of charity had a great impact on the religious point of view regarding Islamic prefecture like Iran. Like any other religion this charitable work is considered a virtue in Islam and this has driven people to do more for humanity. The idea spread fast via social media to the world where general public started creating spaces in public for this cause.



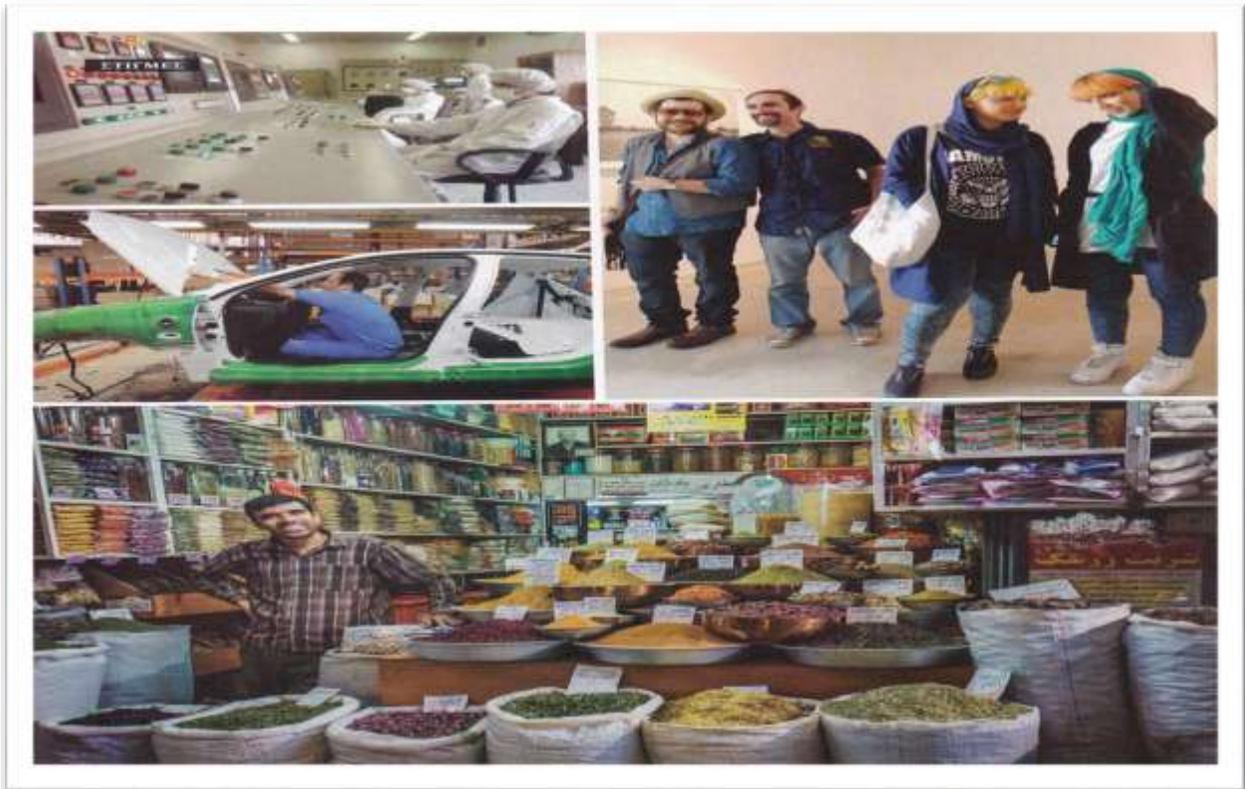
## Kathimerini Magazine: One Day in Iran

Kathimerini Magazine dedicated its cover page to a day in Iran in July, 2015. In a pictorial report, it tried to have a quick review on different aspects of the country including politics, culture, and history.



In this report, the writer narrates her story by saying that the only thing that I remember from Iran is was the things that I had read in school; about its magnificent civilization and culture. When I got there, I realized that Iran is a continent itself and it is far more different than what I thought prior to my trip. It is a historical country with nice and polite people.

The writer then turns to politics, religion and the hierarchy of power and maintains that Iran is a country that is moving between traditions and modernity in which you can see all types of social groups and elements of a rich heritage.





## Famous Iranian Director Passed Away

Iranian filmmaker Farajollah Salahshoor, better known for directing TV series Prophet Joseph, passed away on 27 February 2016. Salahshoor suffered from lung cancer and was hospitalized for a time. He had been put under a medical ventilator during this time. Salahshoor's TV series Prophet Joseph aired in 2008 in Iran was later dubbed in Arabic, Urdu, Azeri and Hindi, and received generally positive reviews by the Islamic world. He had also directed 'The Men of Angelos' (1999) for the IRIB.

## Homa Nategh, Iranian Educator and Historian, Passed Away

Homa Nategh was born in 1935 and died on January 1, 2016. He was an Iranian historian. He was a Professor of History at Tehran University in Iran and Sorbonne University in France. She was a specialist in the contemporary history of Iran.

She has taught the history of nineteenth and twentieth century Iran at Sorbonne University and published extensively on twentieth century Iranian history.

Apart from writing descriptive and analytical history, Nategh has put forward the fundamental state-society conflict in Iranian history which has led him to comparative studies of the sociology of Iranian history with that of Europe.

Before the Islamic Revolution, Nategh had been coerced and interrogated by the secret service in Iran. Homa Nategh's life was always in a state of turmoil and she was always accused of being apologetic towards certain political groups inside and outside of Iran. Irrespective of her political ideologies, Homa is considered as one of the most influential and prolific contemporary historians of Iran.



## New Website in Greek

Cultural Center of the Islamic Republic of Iran in Athens is pleased to announce that its first Greek website and Facebook page are now running online and welcome all Greek speakers to explore and enjoy the latest updates on various topics ranging from intercultural activities, news, publications, programs, to other relevant issues regarding Iran and Greece.

Address:

Website: <http://www.iranculture.gr/>

Facebook: <https://www.facebook.com/iranculture.gr/>

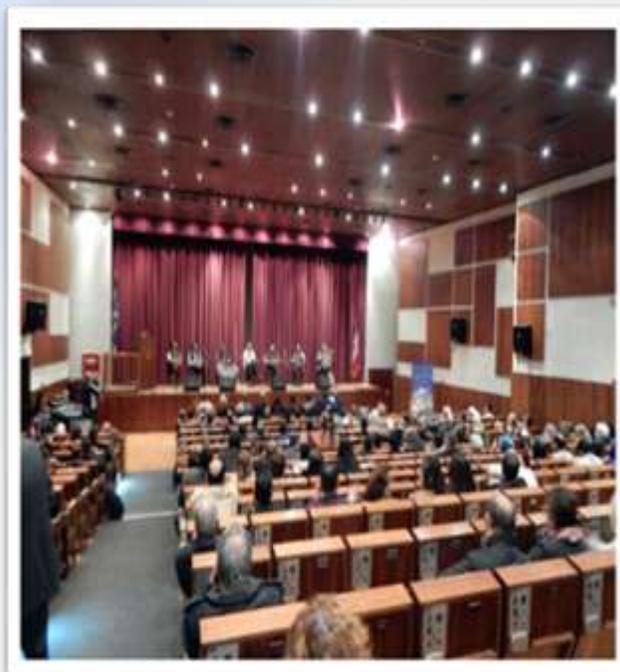


## Persian Music Permeates Greece

With the commence of the Persian New Year, Nowrooz, the Cultural Center of the Embassy of I.R. Iran in cooperation with its Greek counterparts held a number of musical events in Athens.

The first major event was held at the Athens Concert Hall (Megaron Mousikis) for the first time in history on the 16<sup>th</sup> of March. This event that was highly acclaimed by the Greek audience consisted of two 45 minute performance by Saba Music Group.





In the new year`s day, March 20, the Cultural Center of the Embassy of I.R. Iran held a celebratory event at the War Museum of Athens in which Ambassador of Iran, Majid Motalebi Shabestari and Director of the Cultural Center, Reza Asgari gave separate introductory speeches on the prospects of Iran-Greek cooperation and the blissful occasion of the Persian New Year. Later in this event, the classic music was played by Saba Music Group and guests were served with Persian cuisine.

Thanks to the consistent efforts of the Cultural Center of the Embassy of I. R. Iran, Saba Music Group performed on the ERT1 TV studio, one of the more popular Greek TV channels. In this program, Nowrooz and its significance was explained and the Persian Haft Sin was also set in the studio.



Saba Music Group also performed a one hour long live show on one of the Greek radio stations, Sto Kokkino.

During this occasion, musicians played solo first and then performed collectively.



# IRANOLOGY

(Introducing Institutions, Cities, Arts, etc. in Iran)





## National Library and Archives of Iran

### History:

National Library and Archives of Iran is an educational, research, and service institution whose statute has been ratified by the Islamic Consultative Assembly (Parliament). At the highest level, it is chaired by the President of the nation. The National Library of Iran was established in 1937. In 1979, the *Tehran Book Processing Centre*, and in 1999, the *Islamic Revolution Cultural Documentation Organization* were merged into the National Library. Thus, National Library and Documentation Organization was created. Finally, in 2002 the latter was joined by the National Iranian Archives to make a comprehensive institution. Currently, the organization functions in two independent buildings. One is the new building of the National Library of Iran and the other is the building of the National Archives of Iran.

The National Library of Iran is located in Tehran, Iran, with several branches scattered throughout the city. Prior to the library's official inauguration in 1937, other libraries existed that performed the same function informally. The first prototype of a national library in Iran was the *Library of Dar al-Funun College*, established in 1851. In 1899, another library called the *Nation's Library* was inaugurated in Tehran.

The present National Library of Iran incorporates many different collections from older libraries, including many rare and valuable manuscripts. The central main branch is located in north central Tehran and is still under its final stages of construction.

The new building is specially designed to combine different faculties of the library into a single platform. The library by itself is over 90,000 square meters, one of the largest library campuses in the Middle East. It encompasses 5 separate halls, each hall dedicated to a different faculty, including Humanities, Social Sciences, Law, Science and Science Education, and Health Studies.

It took over the publishing of the Iranian National Bibliography, with annual publications between 1962 and 1966, a break for two years, and then monthly and quarterly since 1969.

### Goals and Duties:

- Acquisition, preservation, organization and dissemination of information resources both written (print and manuscript, electronic) and oral produced in territorial Iran or by Iranians living abroad;
- Acquisition, preservation, organization and dissemination of works (print and manuscript) and oral in the fields of Iranian and Islamic studies, with special emphasis on the Islamic Revolution of 1979;
- Acquisition, preservation, organization and dissemination of significant works (print and manuscript) and oral in the fields of science, technology, and humanities disregard of the origin.
- Commissioning research and providing guidelines on the planning and management of library and information services;
- Participation in international research projects which aim the development of library and information services;
- Developing policies and strategies to facilitate research and studies in relevant areas to promote national cultural values;
- Provision of consultation and technical and planning services to libraries and information services across Iran;

- Developing strategies for coordination among national, public and specialized libraries to facilitate information exchange.

The 1970 Act spells out the mission of the National Archives of Iran as being the collation and preservation of documents of national significance in a single institution, and provide public access to them. The Act also mandates it to minimize the costs of maintaining archives of different governmental departments and other state institutions by gathering them in one place and the destruction of unwanted paperwork.

The major activities of the National Library can be listed as follows:

#### *Acquisition*

Type of resources: Based on her legal duties, the National Library is responsible to collect works of the following types:

- All works published in Iran;
- Works about Iran, the Persian language and Islamic studies (especially Shiite studies) published in other countries and in different languages;
- The works of Iranians living abroad;

- Important, reference works in different scientific and literary fields, as well as classical works, especially in English and Arabic.

### *Acquisition Methods*

- Submission: All publishers, periodicals and producers of audio-visual material are obliged by law to submit two copies of every new release to the National Library. Some of the materials subject to this law are: books, periodicals, brochures, catalogues, CDs, posters, maps, cassettes, videos, slides and the like.
- Purchase: The National Library also imports material published abroad. Moreover, two committees for the procurement of manuscripts and the procurement of non-manuscripts are responsible to determine the price of collections that offered to the National Library for sale.
- Donation: Since her foundation, the National Library has always welcomed private collection donations by great men and women, scientists, men of letters and others from all walks of life.
- Some of the needs of the Library are also catered for through exchange programs with other libraries inside or outside Iran.

### *Organization*

The ultimate goal of the organization or processing mechanisms is to facilitate access to information or resources with recourse to common, standardized, international methods. The major activities followed in this field include:

### *Listing*

#### - Cataloging in Publication (CIP)

Since 1998, all Iranian publishers have been obliged to first send their new books to be published to the National Library so that they could be listed at the pre-publication stage. Cataloging data published inside the front cover of every title saves billions of Rials every year in the organization procedures of libraries around the country.

#### - Post Publication Cataloguing

Once domestically printed books are submitted to and registered by the National Library, they enter the listing process whereby their identification data is inserted in the National Bibliography Software, and are then transferred to their relevant troves. The same process applies to books bought from abroad, as well as other resources.

#### - Book Classification Codes

To facilitate cataloguing in libraries around the country, the two common classification systems, that of the Library of

Congress and the Decimal Dewey Classification are assigned to each title catalogued at the library.

- Indexing

Cataloguing and classification cannot be applied to newspaper and journal articles. Therefore, indexing techniques are applied to organize periodical articles at the library. The Indexing Unit of the National Library reviews all periodicals published in Iran and indexes articles published in them. The Persian Cultural Thesaurus (ASFA) is used for this purpose.

- Information Dissemination

In addition to services rendered to her members and referents attending the Library in person (membership, reading halls, and reference services), the National Library disseminates information in the following ways as well:

- Online Information Dissemination

The website of the Organization of National Archives and National Library offers databases of Iran National Bibliography, National Index, and full texts of articles published in the Book Quarterly, the Journal of the National Library.

- Off-line Information Dissemination

The databases such as the National Bibliography and National Index are also available on CDs distributed at libraries and information centers.

- Information Service by Via Telephone

Consulting and reference librarians are available to answer questions of researchers by telephone.

### *Research activities*

- Developing Standards

As the primary library of the country and in accordance with her statute, the National Library of Iran is responsible for collating and defining common standards and guidelines in the field of library management and information dissemination. Some of these are as follows:

- Bibliographies and Catalogues

Some of these resources include: The Azerbaijan Bibliography, the Iranian history Bibliography, the Information and Communication Bibliography, the Bibliography of Rituals and Traditions in Isfahan, the Medical Manuscripts List, the Lithographic Textbooks List, the Descriptive List of German, English, Russian and French Travel Books, the Manuscripts List of the National Library, 23 volumes of which have been published so far.

- Iranian Newspapers and Magazines Guide

The annual guide includes the alphabetical list and complete identification of newspapers and periodicals published in Iran and submitted to the National Library.

- The Encyclopedia of Library and Information Science

The first and the sole work of its kind in Persian, the Encyclopedia appears in two volumes and is the fruit of the scholarly work of tens of researchers and authors in the fields of library science, information and copy identification over a span of more than ten years. The first volume covering entries from the Persian letter AA to J was published in 2002, and the second covering entries from the Persian letter S to Y was published in 2006.

*Restoration of Old Periodicals*

Since the early 1990s, the National Library set out on re-printing some of the old and rare periodicals of Iran belonging to the Qajar era. The papers already published are:

- 1- The Vaghaye Ettefaghi eh Newspaper
- 2- The Dowl at Al ayhe Iran Newspaper
- 3- The Iran va Iran-e-Soltani Newspaper
- 4- The Anjoman-e-Tabriz Newspaper
- 5- The Akhtar Newspaper
- 6- The Habl ol Mateen Newspaper
- 7- The Hekmat Newspaper
- 8- The Sorayya Newspaper
- 9- The Shokoufeh van Danesh Newspaper
- 10- The Tarbiat Newspaper

The major activities of the National Archives can be listed as follows:

The National Archives of Iran is responsible by law to follow up on and supervise the collection and storage of stagnant and valuable documents produced by state organizations and institutions affiliated with them across the country. The execution of this complex process is carried out by five Departments, the summary of whose responsibilities are as follows:

*Documents Co-ordination and Evaluation Department*

Communication with relevant authorities at Ministries, government institutions and institutions affiliated with them to explain and justify its processes for the creation of document bureaus;

- The correct execution of document directives and regulations;
- The determination of the lifespan of documents;
- The recognition of redundant documents;
- Preparations for the transfer of valuable documents to the National Archives;

- The conception and correction of document regulations and directives and their stipulation to government organizations and their institutional affiliates for the optimal preservation of files, timely stagnation of background files, recognition of valuable documents and separation of papers from documents;
- Professional evaluation of document categories lacking destruction permits and continuous co-operation with government institutions to obtain the permits from the National Documents Council for their suggested list of documents to be destroyed.
- Continuous studies on the true research and archival value of documents.

#### *Pre-Archival Documents Department*

- The regulated acquisition of stagnant documents from government bodies and their institutional affiliates;
- Devising regulations and registration forms for the optimal storage of stagnant documents received from government bodies;
- Review and stratification of received dossiers and the preparation of ID labels for and abstracts of them;
- Prioritization and ranking of documents before hand-over to the Categorization and Indexing Department;

- Production of software for data transfer to digital databases for accountability to relevant bodies.

### *Document Classification and Indexing Department*

Adjustment and description of archival documents in descriptive and analytic lists respecting globally accepted archive norms ensuring the genuine order and originality of the source; in other words, document collections are reviewed without manipulation or disruption of their original order, the main ID tag of each collection upon retrieval being the organization or person having submitted them.

In the physical description of documents, features such as number of pages, language, alphabet, page size, date and appendices, and in content description, the subject of the document in abstract, to-the-point phrases, in the framework of the principles of summary writing, are extracted and recorded. For precise and fast retrieval, clear and decisive features of each article are selected and used.

### *Document Preparation and Repair Department*

- The repair of physical, chemical and biological damages incurred on valuable documents thanks to pathology labs, cleaning and disinfection machines and advanced tools for the physical repair of documents;

- Technical, professional and advisory services for the preservation and storage of valuable archival documents at other libraries or document centers or by private collectors;
- Extension of technical know-how on physical repair and protection of documents, promotion of a document-oriented culture, in the framework of professional training programs.

#### *Archival Services Department*

- Acquisition of valuable documents from third parties in the form of donations, purchases, transfers, and deposits; and their initial processing such as registration and informing the public about them;
- Collation of valid historical information through studied interviews with major figures in contemporary Iranian history;
- Storage of categorized documents in troves with a surface area of 4000 square meters using standard tools;
- Production of photographs, microfilms, microfiches, and photocopies of original documents;
- Coding, correction and recording of received data and updating of central document database;

- Lending documents to researchers and information dissemination in the society, amongst other methods, by organizing public exhibitions.

### *Regional Affairs Department*

To prevent the accumulation of regional documents in the capital and facilitate the work of researchers, and in order to improve the collation processes of local documents, archival bureaus have been set up in different parts of the country with same terms of reference as the National Archives. The following regional bureaus are already operational while preparatory work is underway to open new bureaus in more Provinces of Iran:

1. Regional archive of the south-east centered in Kerman;
2. Regional archive of the north-west centered in Tabriz;
3. Regional archive of the west centered in Hamedan;
4. Regional archive of the east centered in Zahedan;
5. Regional archive of the center located in Isfahan;
6. Archive of Yazd Province.

### Membership Conditions:

Holding the membership of the National Archive is required in order to use the Research Hall. Upon completing an application form and submitting the required documents, applicants are regarded as members of the National Archives and receive a membership card. Such cards are valid for one year. Membership should be renewed each year. Documents required for membership in the National Archives are:

- Two 3 x 4 passport photos;
- A copy of the first page of birth certificate for Iranian nationals (copy of passport relevant pages for foreign nationals);
- Valid recommendation letter from employer or academic institution or written request letter signed by the applicant stating her/his subject area of research;

Website: <http://old.nlai.ir/Default.aspx?alias=old.nlai.ir/en>

## Shiraz City

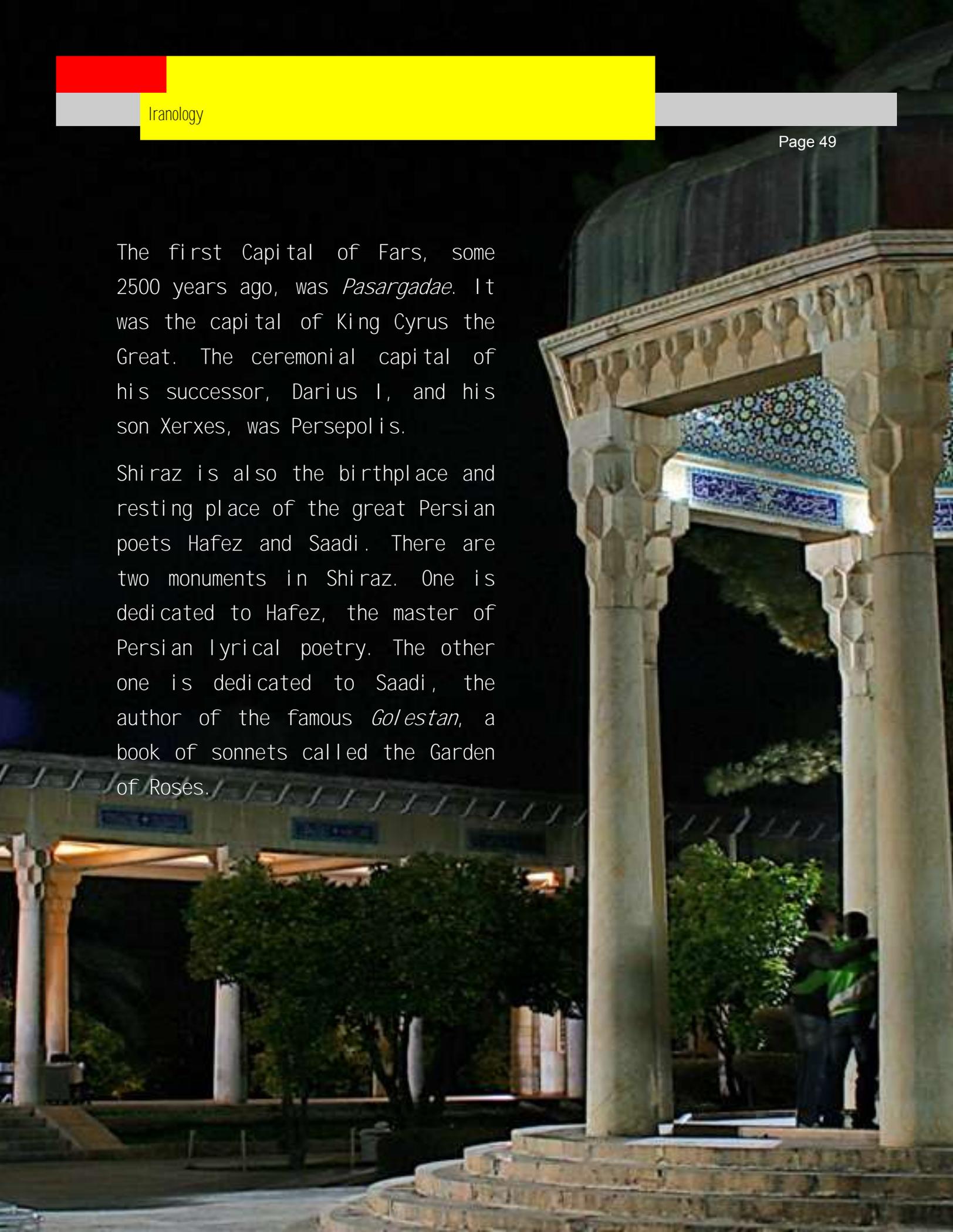
### The Capital of Fars Province, City of Persepolis, Poetry, and Boundless Beauty

Shiraz is the capital of Fars province, it is regarded as one of the most beautiful, historical cities in the world.

Shiraz with more than 850,000 inhabitants situated in southwestern Iran, in the inland around 200 km from the Persian Gulf, at an elevation of 1,800 meters above sea level. Different people have lived in the Fars province such as the Aryans, Turks, etc. who worked together to form the Persian heritage.

The first Capital of Fars, some 2500 years ago, was *Pasargadae*. It was the capital of King Cyrus the Great. The ceremonial capital of his successor, Darius I, and his son Xerxes, was Persepolis.

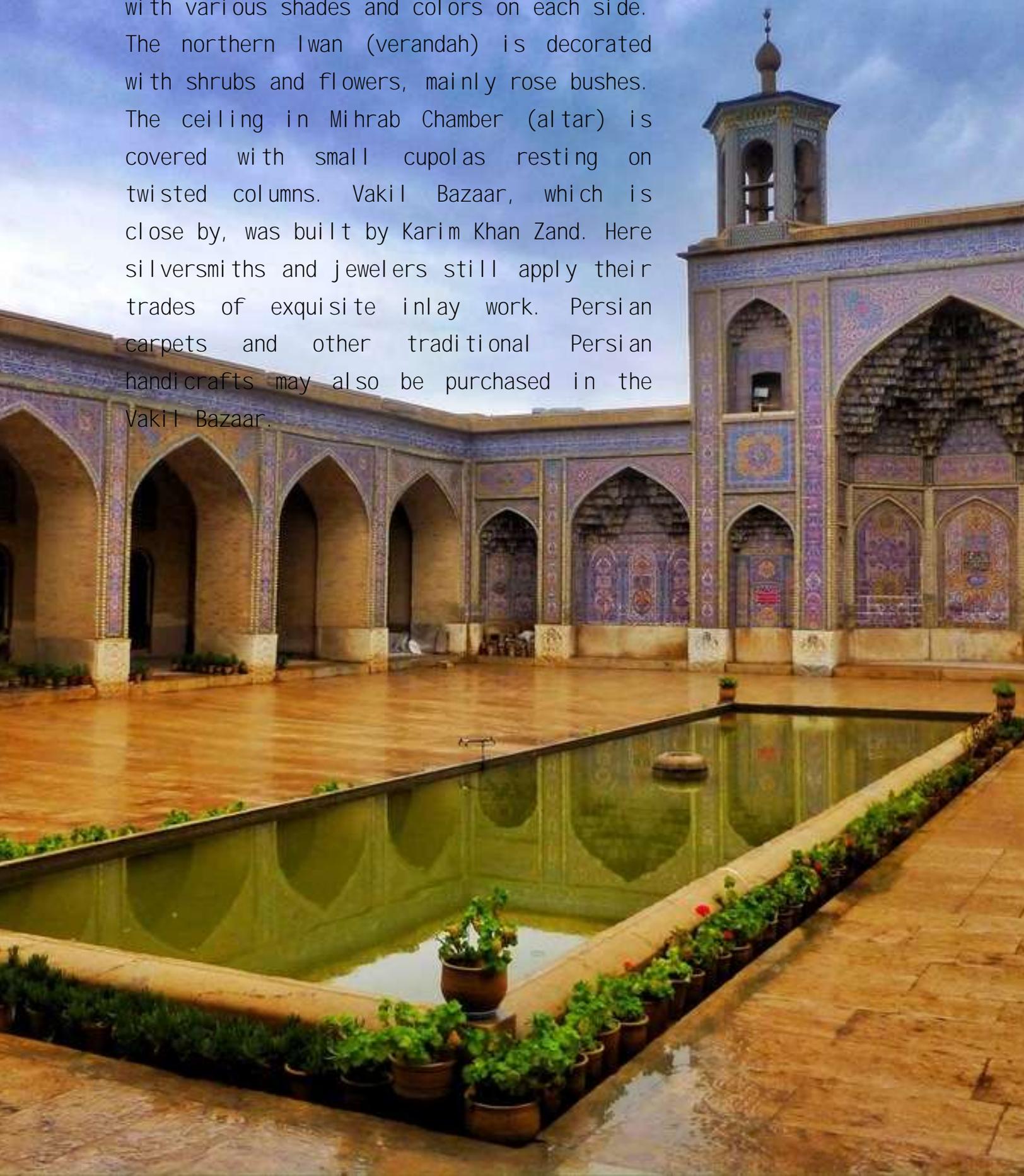
Shiraz is also the birthplace and resting place of the great Persian poets Hafez and Saadi. There are two monuments in Shiraz. One is dedicated to Hafez, the master of Persian lyrical poetry. The other one is dedicated to Saadi, the author of the famous *Golestan*, a book of sonnets called the Garden of Roses.





According to Islamic historians, Shiraz came into existence only after the Arab conquest of Iran. The Arab invasion, in fact, contributed to its importance and by the 13th century, Shiraz had grown into one of the largest and most popular Islamic cities of the era. Shiraz lies spread out like an immense garden on a green plain at the foot of the *Tang Allah-o-Akbar* Mountains. The most interesting buildings in Shiraz are located in the old part of the town. Among them are mosques, some with bulb-shaped domes, and others with pear-shaped domes and cupolas. These mosques are mostly scattered in among the old houses.

The Masjid Vakil has an impressive portal containing faience panels in floral designs with various shades and colors on each side. The northern Iwan (verandah) is decorated with shrubs and flowers, mainly rose bushes. The ceiling in Mihrab Chamber (altar) is covered with small cupolas resting on twisted columns. Vakil Bazaar, which is close by, was built by Karim Khan Zand. Here silversmiths and jewelers still apply their trades of exquisite inlay work. Persian carpets and other traditional Persian handicrafts may also be purchased in the Vakil Bazaar.





About 50 km Northwest of Shiraz, at the foot of the Rahmat (mercy) Mountains, one encounters the vast platform and remains of Persepolis, the grand ceremonial Capital built by Darius I and his successors some 2500 years ago. Archeologists are still combing through the debris and ashes that have covered Persepolis since Alexander the Great destroyed it in 330 BC. Most of the structures have already been revealed.

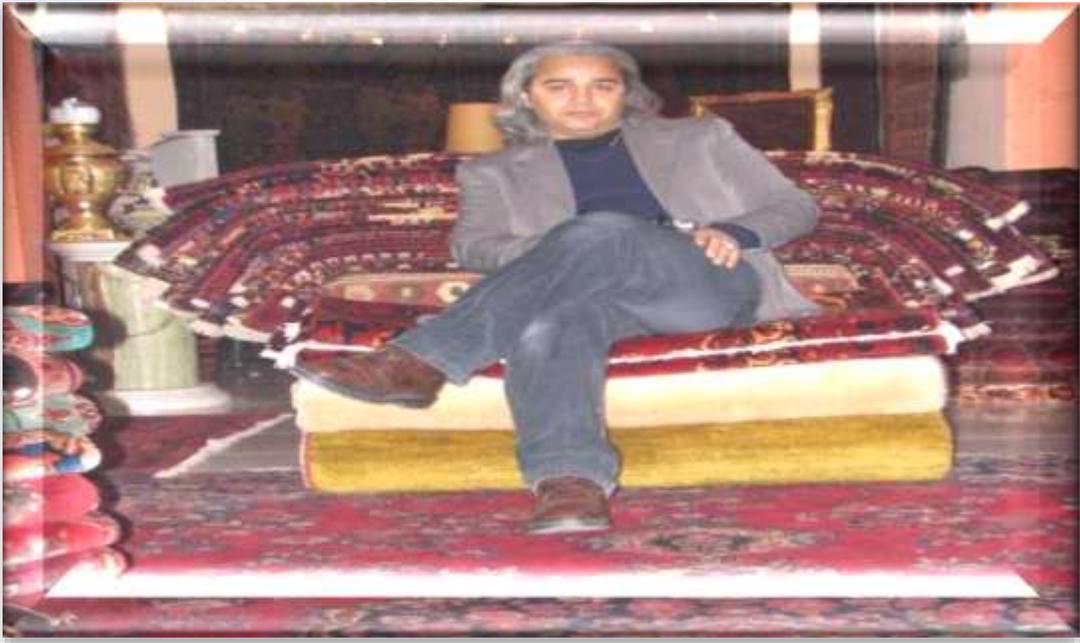
Pasargadae is located about 77 km away from Persepolis. It was built by Cyrus the Great. Among the interesting sites at Pasargadae is a stone platform 80m long and 18m wide. It is believed to have been the foundation of a palace. Close by are the ruins of a building called the *Prison of Solomon* which was probably a fire temple in ancient times.



The most important monument in Pasargadae is undoubtedly the tomb of Cyrus the Great. It has seven broad steps leading to the sepulcher, which measures 534m in length by 531m in width and has a low and narrow entrance. When Alexander the Great looted and destroyed Persepolis, he paid a visit to the tomb of Cyrus. It is recorded that he commanded Aristobulus, one of his warriors, to enter the monument. Inside he found a golden bed, a table set with drinking vessels, a gold coffin, some ornaments studded with precious stones and an inscription of the tomb, which reads:

*O Passerby, I am Cyrus the Great, I have given the Persians an empire and I have ruled over Asia. So do not envy me for this tomb.*





## Iranian Artist in Greece

Hamid Daneshi has been involved in Persian arts and crafts for 20 plus years. It all started with an exhibition of antique carpets (kilims) in Tehran where he highlighted the requisite to look into those weaving as a symbolic and native language, a kind of reading into the Persian history and culture. The exhibitions were held in several centers and got quite a bit of momentum. That was the spark of an idea which changed his life. He decided to pursue his work by visiting craft shops in Iran and began to design blended art craft works such as ceramics and pottery. Designs did fit the profile to express the true and rich Persian arts and culture. Innovation is one of his greatest forte.

He managed to turn old and natural antique carpets into furniture which was widely welcomed by public and the art community. The individuality of each weaving gave him the idea of making unique furniture, very durable, and completely Persian in elements and motives. Hamid`s taste for arts was never limited to this. Another area that he has worked is stone art and sometimes with the semi-precious stones. He imported collections of columns, vases, fireplaces, fountains, and onyx lamps to Greece that some of which were his own designs.

We had the chance to meet Hamid Daneshi at the Cultural Center of I.R. Iran in Athens and ask him a few questions regarding his course of life and career.



For starters, can you please tell us about your early life, family, and education?

I was born in a lower middle class family in central Mashhad, Iran. Before I leave my family at the age 17 we moved many times to different locations. Mashhad from the time I recall was always a religious center for Iranian and non-Iranian pilgrims during different holidays, especially summers. This city if not small in size but was kind of limited with respect to modern quality of life. As children, we spent most of our time surfing in the neighborhoods, often holding football matches which usually ended in fights.

Two years ago I was reached out by an old neighbor friend I grew up with and we walked through what was remained of the old narrow streets trying to find the footsteps of our childhood. Unlike today, that everything is purchased by money, we had to invent our activities due to lack of money. I loved reading and I spent my small savings on books. Among kids I was known as a storyteller. I remember at age 9-10 I found a simple book about the law of relativity by Albert Einstein and I read that almost forty times before I understood how time, space, and many other things worked. Changing residence meant bitter and negative for me as a child, four different communities, four different schools, and half made friends. By the age 13, I had made up my mind to leave Mashhad and experience new horizons elsewhere. During mid70s I made my move and got accepted by a high school in the state of Massachusetts, USA.

My dad was totally against it but my mother inspired me to leave in spite of her feelings. In the States, I studied English for 6 months and then I was accepted into City College, NYC taking two years of engineering courses. To live in a city like New York was not easy for a teenage like me from a traditional Asian country, but, was exciting and I often changed neighborhood and few times schools. Soon I got alienated from my studies and changed major and decided to continue with sociology. As a double major I graduated with urban sociology and following that with economics. Since then I have worked in a number of jobs like privately owned firms, international exhibition centers in Tehran, and international institutions like the UNDP for a while. I am mostly a self-learned person in designing, crafts, gardening, sports, and literature.

How do you describe Persian arts and its uniqueness or significance in the world?

Persian arts as far as I know are mostly inherited from different ages and different places within the old and modern Persia , and they often belong to the periods in our history when people were prosperous under intellectual social management and after a great socio-ideological transformation. There are great works of art that were made at the times of war and foreign invasion such as Shahnameh Ferdowsi responsible for the survival of the Persian language, and our historical identity.

Iranian artists have spread around the globe working in many different fields of arts. As much as they are inventive they lack cooperation in between themselves due to many reasons. Art means creativity and cannot be institutionalized, because in concept art is movement and critical while institution is bound to its frameworks and disciplines. Institutions need to open up a degree of flexibility towards creative arts. Art is the vision and light of society and if it is cherished and protected can lead us towards multi-social developments. During my work journeys in Iran I witnessed the disappearance of many craft shops mostly due to neglect and partly because of economic problems. Many artists migrated from Iran for studying abroad or holding overseas exhibitions which can be taken as a positive approach for introducing our talents to other cultures. Iranians are proud people of many ethnical and racial backgrounds, in fact Iran can be considered as a rainbow nation, a kind of multi-cultural society covering varieties of rich traditions and languages. In order to bring about sustainable and progressive socio-economic developments we must upgrade small productive units with modern techniques and tools.

The significance of Persian arts is completely related and dependent on the artists' knowledge of his/her history, Iranian society, and responsibility. As an old and ancient culture, Persia has made great contributions to the development of humanity in the past.

In order to raise the same spirit of change that once existed we must rediscover its past capabilities by tracing them even beyond its present national borders. The samples are plenty when it comes to architecture, sciences, social and governmental structures, agriculture, and human rights. These are what can make a breakthrough and revolutionize the hidden treasures of one culture. Just like endangered species we must preserve and protect old cultures because they contain in themselves hidden experiences and knowledge.

### **What made you immigrate to Greece?**

My immigration to Greece was based on my idea of introducing a true face of Persian arts to Europe. Art is the most peaceful and understandable language around the world and still we use inefficient ways of communications when it comes to others. Iran has so much to offer and to learn from the world community. The best opportunities come with intellectuals leading such movement by opening their hearts and minds to the richness around them. Modern Iranian artists are often alienated from their own main society, and their precious works are only understood by a minority of educated ones. There is an urgent need in the development of a language for communication with people and this can only happen if they learn to apply their knowledge and ideas in a more comprehensible manner.

I was referred to as a traditional artist by some friend artists, but the best of art creations admired and understood by all people do not follow some known school, but rather they master in beauty and elegance inspiring people throughout ages. With the support of my wife we opened a gallery in Patras and named it after our first born son Kourosh. I tried to create an atmosphere comparable with native Iranian interiors using first hand items I collected or made in traditional workshops in Iran. We enjoyed running a very unique gallery where nomadic and poor people`s arts were presented and received the highest respect.

**How do you compare and contrast Persian and Greek arts and cultures?**

I am not an expert in Hellenic arts and history, but I try to learn about the ways this society reached such levels of knowledge and developments in the ancient time. My wish for Iranian and Greek artists is to have more cooperation in their activities such as sculpture, architecture, music, literature, sports, photography, and many other. This can be done with joint art galleries, online workshops, transferring techniques and experiences. Above all, arts must play a leading role in social development; isolated in utopianism will not serve any purpose. Great civilizations were created by poets, artists, and passionate thinkers and this can only be achieved if art activities are applied into everyday life of people.

Is there any experience or wisdom that you feel like sharing with novice artists or art lovers?

I must admit that I do not favor art for the sake of art, and I do not believe in mutual art. It is pointless to create things for a lifetime which have no effect on anyone or anything. Look at a family raising children with love and education, or without it. The greatest gift one can give to the world is his/her contribution that leads to the progress of human civilization in its true meaning, therefore, art makers must feel responsible for their works` end results. An artist must be intellectual and care about everything or else is not an artist. Unfortunately, we live in a world folded with injustice and discrimination, but there are good things and hopes as well; hopes are children that will soon take over our wealth and decision making, making a better world by teaching them the art of loving and caring for good values, humanity and nature.



A vibrant, multi-colored armchair is the central focus of the image. The chair features a dark purple or maroon backrest and seat, both adorned with a detailed floral pattern in shades of red, yellow, and green. A bright teal cushion is placed on the seat. The chair's legs are a striking red color. The background is a solid, light teal color, and the floor is a light, neutral tone. The overall aesthetic is modern and artistic.

What do you think institutions should do in order to support and encourage the cause of art?

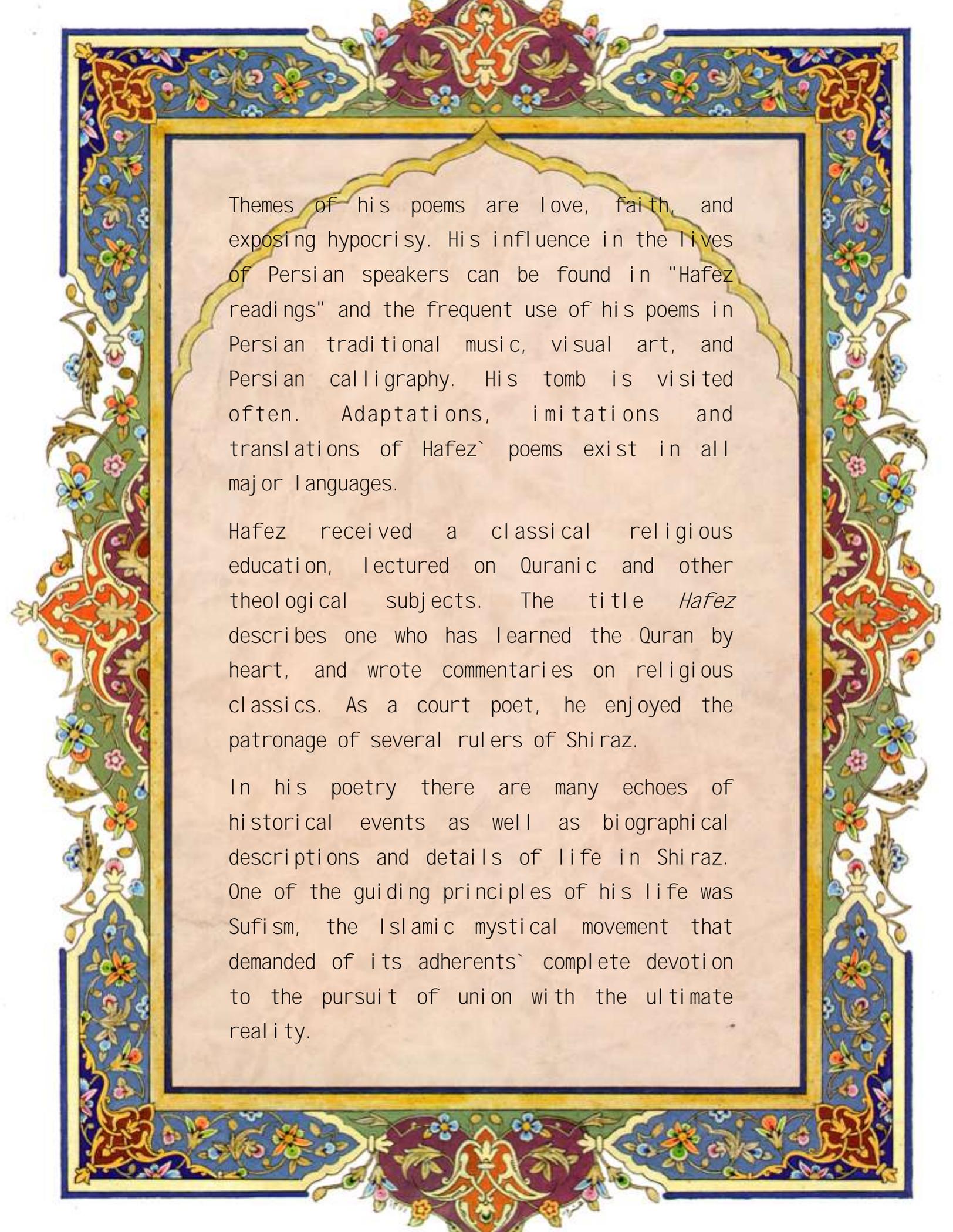
An institution is bound to sets of rules and hardly unchangeable frameworks while art is a movement and cannot be framed or else loses its creativity and therefore becomes something else like an industry. To open a common ground between institution and art, one must look into the progress and inventions that art can bring along if it is given enough air to practice. We must remember that even survival depends on the ability to adapt to new situations by being creative. This is where responsible intellectual art finds its importance in every aspects of life.



Hafez;

## A Poet for Love and Spirituality

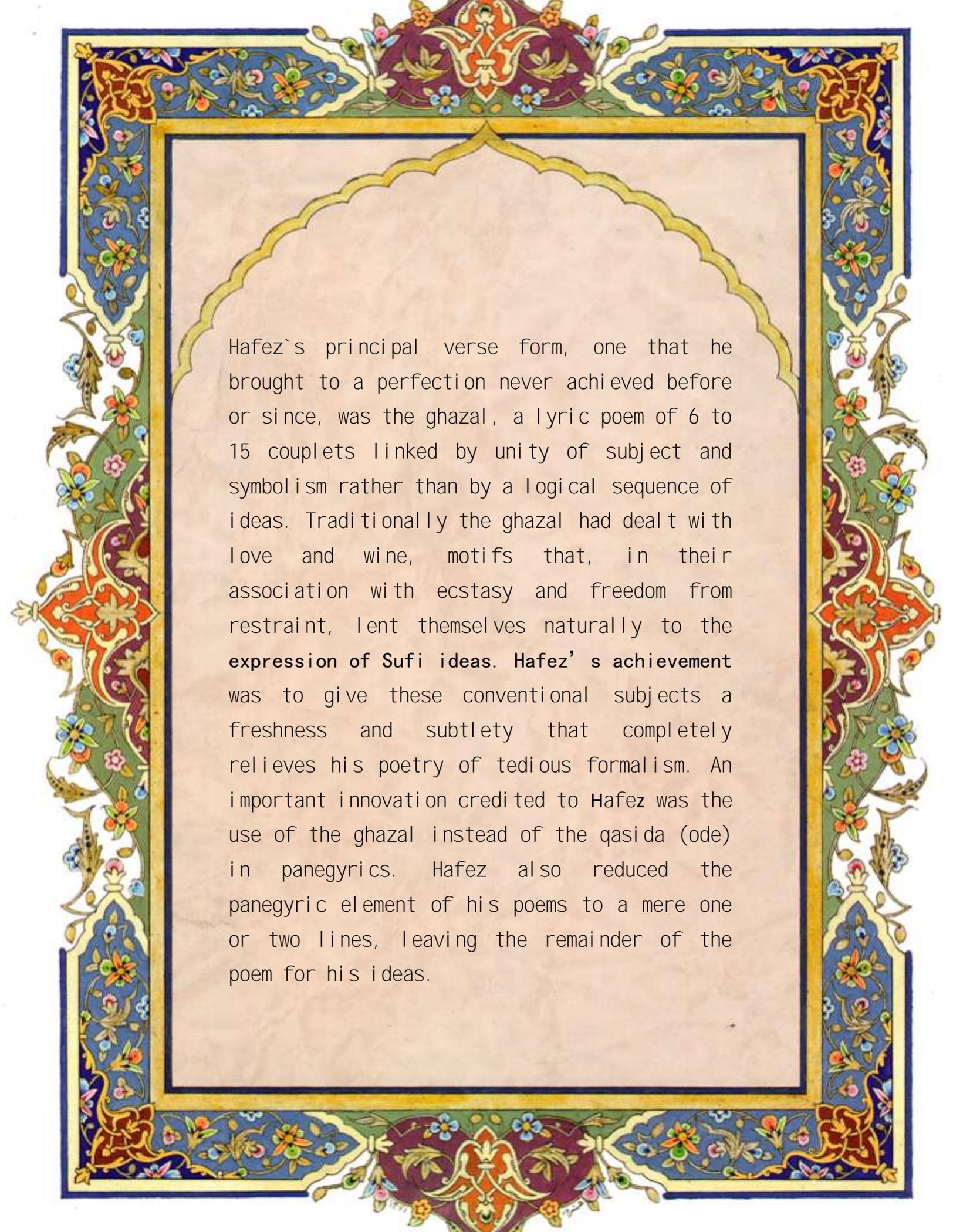
Hafez was one of the greatest Persian poet in history of Iran. His collected works are regarded as a pinnacle of Persian literature and are to be found in the homes of most people in Iran, who learn his poems by heart and use them as proverbs and sayings to this day. His life and poems have been the subject of much analysis, commentary and interpretation, influencing post-14th century Persian writing more than any other author.



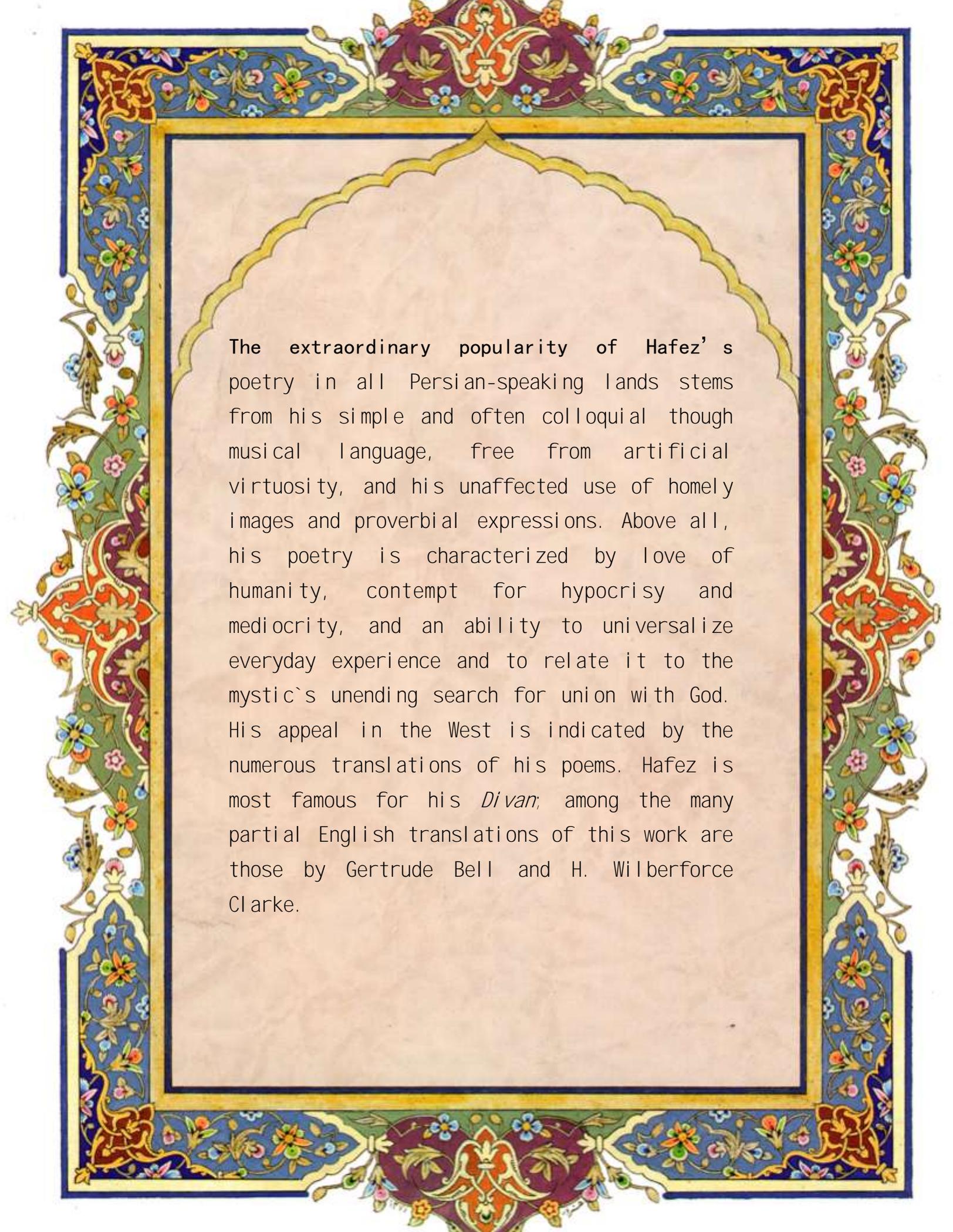
Themes of his poems are love, faith, and exposing hypocrisy. His influence in the lives of Persian speakers can be found in "Hafez readings" and the frequent use of his poems in Persian traditional music, visual art, and Persian calligraphy. His tomb is visited often. Adaptations, imitations and translations of Hafez` poems exist in all major languages.

Hafez received a classical religious education, lectured on Quranic and other theological subjects. The title *Hafez* describes one who has learned the Quran by heart, and wrote commentaries on religious classics. As a court poet, he enjoyed the patronage of several rulers of Shiraz.

In his poetry there are many echoes of historical events as well as biographical descriptions and details of life in Shiraz. One of the guiding principles of his life was Sufism, the Islamic mystical movement that demanded of its adherents` complete devotion to the pursuit of union with the ultimate reality.



Hafez`s principal verse form, one that he brought to a perfection never achieved before or since, was the ghazal, a lyric poem of 6 to 15 couplets linked by unity of subject and symbolism rather than by a logical sequence of ideas. Traditionally the ghazal had dealt with love and wine, motifs that, in their association with ecstasy and freedom from restraint, lent themselves naturally to the **expression of Sufi ideas.** Hafez`s achievement was to give these conventional subjects a freshness and subtlety that completely relieves his poetry of tedious formalism. An important innovation credited to Hafez was the use of the ghazal instead of the qasida (ode) in panegyrics. Hafez also reduced the panegyric element of his poems to a mere one or two lines, leaving the remainder of the poem for his ideas.



The extraordinary popularity of Hafez' s poetry in all Persian-speaking lands stems from his simple and often colloquial though musical language, free from artificial virtuosity, and his unaffected use of homely images and proverbial expressions. Above all, his poetry is characterized by love of humanity, contempt for hypocrisy and mediocrity, and an ability to universalize everyday experience and to relate it to the mystic's unending search for union with God. His appeal in the West is indicated by the numerous translations of his poems. Hafez is most famous for his *Di van*; among the many partial English translations of this work are those by Gertrude Bell and H. Wilberforce Clarke.



## Iranology Foundation

Iranology refers to a collection of scientific and systematic studies in all branches of the field of human sciences relating to the history, culture, and geography of Iran in various historical periods.

Iranology Foundation is a scientific and research association established in 1997 by the approval of the Council for Development of Higher Education. The president of the Islamic Republic of Iran is accountable for the high presidency of the foundation. The foundation aims at investigating and introducing the Islamic Iran to the world. It also aims to preserve, study, and transmit Iran's cultural heritage; to study contemporary issues in Iranian society; and to address the probable cultural, social, economic, and political directions Iran might take in the 21st century. The Foundation will increasingly serve as an **information center for the study of Iran's past, present and future**. It believes authentic, objective scholarship can and should encompass a multiplicity of intellectual contributions and a diversity of opinions.



## Parvin Etesami ; A Woman of Brightness

Parvin was born in March 16, 1907, in Tabriz, Iran. She left Tabriz to Tehran with her family, in 1912 and lived in Tehran. She learned Arabic and Persian literature from her father and accompanied literature meetings, when she was only six years old. Her toys were books. She composed her first poem when she was eight and by the time she was eleven Parvin knew most Persian poets.

She passed high school in "Tehran American Girls` School" and taught two years in this school too. She worked as a librarian in Tehran University.

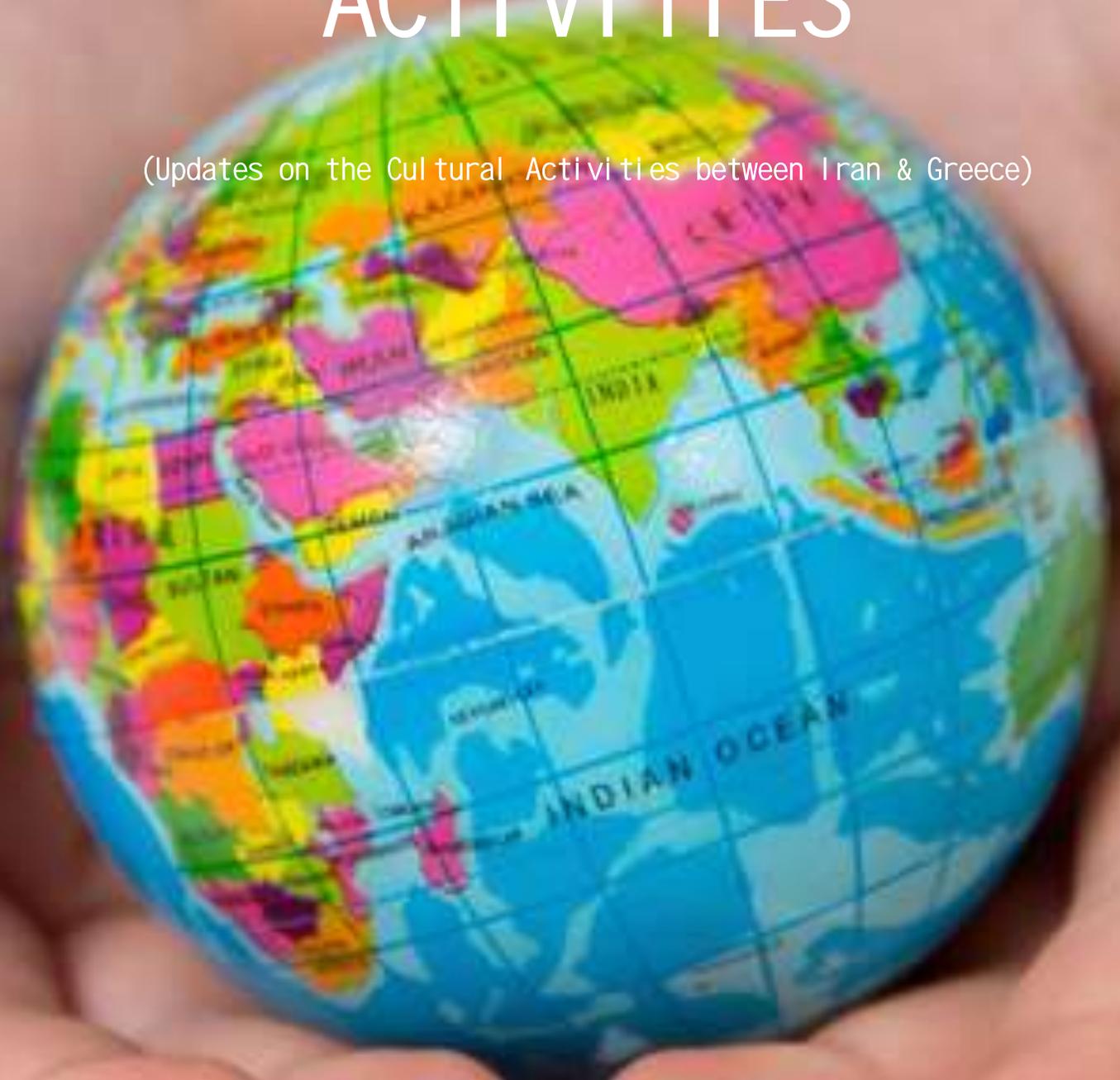
Her first collection of poems was published in 1935 and she received 3rd degree Medal of Art and Culture in 1936. Her poems had social, humanity, learning and mystic concepts and no sign of love and feminism found in her works, as she lived in Iran`s evolution period to modernism.

Parvin did not have a good personal life as he got married in 1934 and divorced two months later. Regrettably, three years after the death of her father Parvin, too, died in April 5, 1941 of typhoid fever. She was thirty-five years old. They buried her next to her father in Qum. The following graces her tombstone:

*Beneath this soil which verdure refuse; Lies  
Parvin, literary star and muse; Who, While  
suffering the bitterness of Times, Composed  
charming, sugar-laden rhymes.*

# INTERCULTURAL ACTIVITIES

(Updates on the Cultural Activities between Iran & Greece)





## The Story of Leader`s Unexpected Visit to the Family of a Christian Martyr

*The mother says something in Assyrian to her son and Alfred asks the Leader doubtfully, “Do you eat home-made cake?” When The Leader says, “Yes” an extreme happiness becomes apparent on the mother`s face...The Leader takes a piece of cake and says to others, “It is very delicious. Do you not want to eat?”*

“Hajj Khanoom [a Persian title to refer to a lady], I owe you an apology. The person who is going to pay a visit to your house in a few minutes is Mr. Khamenei.” The sentence was not finished that the mother’s tears began to flow down. The brothers, however, still need some time - as long as a few seconds - to digest this piece of news. With the first words that Alfred and Albert uttered, the lump in their throats broke.

It is no wonder why they are surprised. They are surprised, just like us. When we entered the house, we saw that there were only two photos on the walls of this Christian family: one was Shahid Robert Lazar’s photo and another was a photo of Imam Khomeini and the Leader. They were two old photos.

It is 6:30 in the evening and only the mother and the two brothers of the martyr are at home. The brides and the grandchildren have gone to the church to participate in Christmas Eve. The mother, who used to insist until a few minutes ago that we should eat their Christmas Eve fruits, sweets and nuts, is now insisting even more. Let us ease her worry, “Wait until the Leader comes and goes. Then we will clean the whole table for you.” A smile settles on her face and she goes and sits on the sofa beside the artificial pine tree. The house is very small and the mother is worried because the highest-ranking official of the country is going to enter such a small house. The officials in charge of the program, however, try to comfort her and say, “It is not an important thing.” They have asked permission to move the sofa and

the lunch table so that there is more room. The martyr`s brothers too sit beside the mother.



Alfred starts a conversation, “It was in the year 1375. I was going from Kashan to Tehran when I had an accident. They took my documents to Qom. I went to Qom, but they said that the officer in charge has gone to Jamkaran. It was the month of Ramadan. I had two options. The first was to let go of it and go back to Tehran and to return a few days later or to go to Jamkaran Mosque (A mosque dedicated to Twelfth Imam). I said to myself, `I have been taking this road so many times, but I have not visited Jamkaran yet. Let`s go there.` It was Wednesday night and the month of Ramadan. Jamkaran was jam-packed. I said, `Oh Imam of the Age, bring me news about my brother, either alive or martyred.` I prayed to him although I did not know him. I saw that all the people were praying and so I thought to myself, `I

would like to pray for my missing brother. At that time, someone turned up and offered me a bowl of Aash [Persian broth] and someone else gave me a piece of bread. To cut a long story short, I finished my business with the officer and I went back to Tehran. I was in Tehran on Wednesday. It was Thursday that they informed us from Miraj that my brother has come back and that he was going to be buried with 1,000 martyrs. The day after that was Quds Day, but my mother knew nothing of all this. However, she felt something in her heart. She had gone to Friday prayers to participate in the burial ceremony. The place was fully packed and no burial ceremony was like that. Many of our Muslim neighbors had come to participate in the burial ceremony of my brother. They had gathered in Marguivergiz Church. While they were performing sinezani (Mourn for the death of a Saint), they said, `Holy Jesus Christ is mourning today.`”



One of the officials steps forward and says, “Hajj Khanom, do you remember that in the year 1386, you used to say that you want to meet with the Leader? Now, the Leader is going to visit your house.” The mother who was not paying attention to what her son was saying, is not surprised at the title “Hajj Khanom” which was being repeated frequently. She is not paying attention and thinking about something else. She says, “I said to everyone that I wish the Leader would pay a visit to us or that we pay a visit to him.” Alfred goes and brings an old newspaper: “Local Hamshahri, District 11, 12th of Dey of 1386”. Half a page was specified to an interview with the martyred mother and it was written in a column, “In the frequent meetings that the mother has had with the officials of the Foundation of Martyrs and Veterans Affairs, she has asked for a meeting with the Leader, but she has not received any answers. She loves to meet the Leader and she expects this to be done.”



It is past 7 in the evening. The mother began talking, “When I went to Rahian-e Noor (The visit made to Ira-Iraq war zones), I did not visit the place where my son was martyred. It was too far away. What is the difference? All martyrs are my children. We buried our son in the graveyard for religious minorities on Saveh Road. I frequently pay a visit to him. I was there two days ago and we go there on Easter Sunday and in 10-day Fajr celebrations as well. We go there to dust the place.”

It was at this moment that the Leader of the Revolution arrives. The mother goes to welcome him. The sons step forward and show respect. The mother says, “Greetings be upon you. Greetings be upon all the people of Iran.” And the Leader says, “May God protect you.” The mother responds, “In the light of your support.” And The Leader prays, “I hope that God will associate your child with His saints.” Everyone sits and the mother says, “My humble abode is full. I am very happy that you have come.” The lump in her throat does not allow her to continue. She pauses for a second and then continues, “I used to tell everyone that the Leader belongs to me as well. Does he only belong to Muslims? He is for everyone.”



The Leader of the Revolution apologizes for coming late and expresses his joy at holding this meeting at Assyrians' celebration on Jesus birth anniversary. As usual, he asks about the martyr. Alfred replies, **"Only a few days were remaining** before he finished his military service, but he had refused to come back. He was martyred after the resolution. At first, they said that he has been held captive. Later on, when we went to his friend's house, he said, 'He was at the machine gun until the last moment. I insisted that we move back, he did not agree until a mortar shell struck our trench and he was wounded. We were held captive. They asked, 'Where are the others?' We answered, 'No one is left.' They hit me with the stock of a gun and I became unconscious. I regained my consciousness in Baqubah. I asked, **'Have you brought anyone else with me?'** They answered, **'No.'**" And this was the beginning of eight years of lack of knowledge for the mother about her son.

The Leader says that all these are a source of pride not only for the family of the martyr but also for the entire country. He points out that the security of the country results from such **jihadi acts. Pointing to the mother, he says, "Everyone knows** about these things, but the important point is that behind this jihad, there is the jihad of this lady. This spirit is very valuable. Sometimes, someone shows so much impatience that prevents others from pursuing what he was doing, but the parents' approval and his patience can create this atmosphere. Wherever I

go, mothers usually have better morale than fathers. We men cannot understand mothers` feelings. Men too love their children, but mothers` love is different.” Alfred agrees with the Leader and says, “When I went to Miraj and looked at the body, I recognized it because my brother`s body was so big. I recognized him from his bones, but they said that his mother should confirm it.” The mother, now switching from her memories, says, “My son was a hero.”

The Leader of the Revolution continues his talk, “The Christian minority, both the Armenians and the Assyrians, have emerged victorious out of the Revolution and the war as loyal, wise, insightful and courageous Iranians.” The mother, who is gradually getting over her astonishment caused by the meeting, says, “In Kermanshah, they held a news conference. I said, `I cannot speak Farsi well.` They replied, `It is alright.` However I spoke better than everyone else. I said that Muslims and Christians should join one another to build Iran. I said that they should give me a gun so that I go and fight.” The Leader takes a look and says, “If they had given her a gun, she would surely have gone because she has strong morale.” The sound of laughter breaks the meeting`s ice. The mother continues, “I asked God to see a day when Saddam...” She is so kind that she cannot even finish the sentence. She pauses for a second and then having a lump in her throat says, “I saw the day and felt relieved.” She holds back her tears and continues, “This is because we were not people who wage a war. They themselves came and did all these.” The Leader

expresses his agreement with the mother: “Others too will witness the same fate. They are not willing to tolerate our independence.”



The mother says something in Assyrian to her son and Alfred asks the Leader doubtfully, “Do you eat home-made cake?” When The Leader says, “Yes” an extreme happiness becomes apparent on the mother`s face. It is clear that she herself has cooked it. She says happily to the Leader, “Give me a task so that I go and serve my country.” The Leader says with a cheerful face, “This statement of yours is a great task in itself. One of the responsibilities of prophets was to clarify and to explain. Many people take the wrong path because they do not know. If there is clarification, the path becomes clear. This characteristic of this lady and saying such things is a great task. Ladies accomplished great feats in the war. They went to the forefront and they engaged in nursing, but clarification is more important

than everything else. This way of speaking, whether in the church or outside the church, and showing this moral is a very important task. I hope that God will bestow upon you a long life and that He will preserve you.”

The Leader takes a piece of cake and says to others, “It is very delicious. Do you not want to eat?” The mother and the two sons say together, “We are glad that you liked it.” The cake tray goes around and never returns. The mother says, “You should also eat fruits and nuts.” Then she says in an embarrassing tone, “My house is small...” But The Leader does not let her embarrassment continue, “It is one’s heart that should be large. When one has a goal, this is good no matter when one lives: `If you are with me, I am happy no matter where we are even if we reside deep in a well [from a poem by Rumi]. `”

They give the Leader the newspaper in which the mother’s interview was published. He takes a look and asks, “What is the date?” When he hears that it is 1386, he says wistfully, “Why is it that old? I wish I could have come sooner. You could have come, I could have come.”

At this point, the conversation switches to the condition of Iranian Christians. Alfred says, “After the Revolution, the issue of religion was highlighted and in the present time, even Assyrians’ bishops are Iranians while they used to come from Iraq in the past. The Armenians’ bishops come from Lebanon. The Leader of the Revolution remembers the late Armenian bishop, Arak

Manukian who joined Imam Khomeini in the beginning of the Revolution. Then, he speaks about the Assyrians whom he believes are the most ancient Christians after the Christians of Lebanon [the birthplace of Holy Jesus Christ]. Then they speak about the Assyrian language and its similarity to Arabic, Hebrew and even Farsi. Alfred puts aside the fruits and nuts on the table and shows the embroidered linen on the table on which it was written in Aramaic, “Eidukhun ho brikha.” “It means `May your new year be auspicious.`” He said. The Leader takes this as a sign that these languages are similar to one another and says that eidukhun is close to Eid and brikha is similar to barkat [auspiciousness and blessedness].



It is time to say goodbye and the Leader of the Revolution offers a gift to the mother of the martyr and says, "I hope that, God willing, your new year will be auspicious. It was a good night." The mother and the children say together, "It was very memorable for us." The Leader replies, "We give the Holy Quran to Muslims as a gift. If I could find a good Bible, I would have brought it." The present Bibles are narratives, not revelatory words. Of course, John, Luke, Petrus and others are all great Christian personalities, some of whom were martyred. It was they who brought Christianity to Iran, Rome and other countries. Otherwise, Christianity was for the east. There were prophets and vice-prophets among them. The Apostles are among the great personalities of religion. In Islam, anyone who denies the immaculateness of Hazrat Jesus and Hazrat Maryam is out of Islam. This is how we respect Christianity. Like the Holy Quran and Torah, the Bible has come from the heaven. However, today's Bibles - the ones that I have read - are narratives, not things that have been sent down from the heaven. If I could find such a Bible, we would respect and hold it very dear."

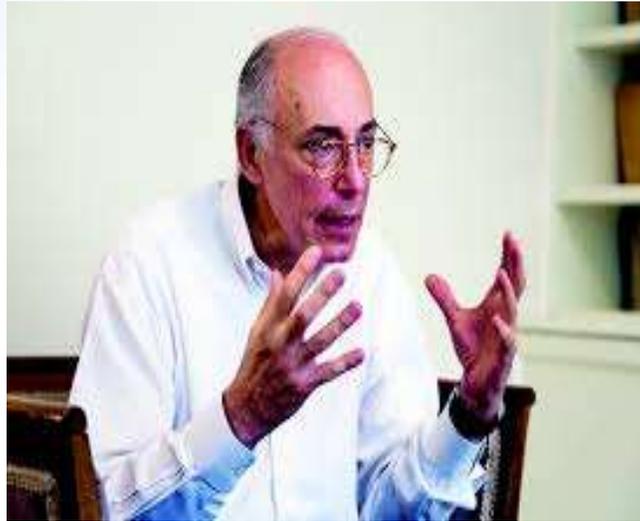
Albert, who was quiet almost during the entire meeting, says to the Leader of the Revolution when he sees that he is saying goodbye, "Dr. Ahmadinejad had paid a visit to our house. He said, 'What do you need?' and I answered, 'Only the Leader's health.' That you have come here has a world of value for us." The Leader of the Revolution replies, "Such self-sacrificing spirits are

very valuable. Some people only have a materialistic outlook and **they only know money, but these are spiritual things.**”

As usual, The Leader asks permission to leave. He stands up and before leaving, he offers certain gifts to the martyr`s brothers so that they give them to their children. One of the individuals **who was quiet says, “The martyr`s sister is in Urumia.”** The Leader gives a gift to the mother so that she sends it to her daughter. Then, he says goodbye and sets out to meet with another family of a Christian martyr.

We were collecting our things when the mother held us to our initial promise. She distributes the fruits and nuts among the people and she does so insistently. We keep saying that the grandchildren will come from the church and you will be left with **no treats, but she replies, “If they had told me that The Leader would come, I would certainly have bought a sheep to sacrifice it before his feet. These things are nothing.”**





## Interview with the Greek Ambassador to Tehran

**“There are more Porsches in Tehran than in Germany”**

In an interview with the Tehran Times, Greek Ambassador Georgios Ayfantis gives his view of the Iranian culture, people's interests, and the economic situation of citizens.

**“Iranians have many common elements with Europeans; they are educated, cultivated, (and) entrepreneurial,”** Ayfantis said in the interview that the first part of which was published on Monday. For example, Ayfantis said, **“I have seen more Porsches in northern Tehran than I have seen in Germany.”**

The ambassador said the Western people, including Greeks, do not have a correct image of Iran. He blamed Western media for propagating wrong image of Iran. Ayfantis, who said he was a

journalist before joining the Greek Foreign Ministry, also said he reads Tehran Times in detail.

**“I read everything in the Tehran Times paper even the adds because they are interesting. I like the way things are related not just political news which is really important and significant for me as an ambassador. But also the inner pages are significant to me. It gives me a glimpse of what is going on in Iran. I used to work for a paper myself.”**

The Ambassador`s Views of Iran:

Iran and Greece have many common trends. In Greece, there are bazaars where people walk in just like in Iran. It is equally hot there as it is in Tehran. Greece is an open society and Iranians are welcome in Greece just like people from any other country and I think Iranian mentality fits well with Greek mentality.

I was in the theater the other day and watched Socrates played by Iranian actors. It was very interesting and I dreamed that one day I can transport the whole performance to Athens. Because Greeks are very much interested in knowing how other people perceive them. If someone had told me before my arrival in Iran, 6 months ago, that I would see such a performance in theater in Tehran, I would`ve dismissed him out of hand. Because there is

this conception in the Western media including the Greek media about Iran that the situation in Iran is very close to that of Iraq and by the same token they think that Iranians are a bunch of fanatics ready to become martyrs. This is the image projected by Western media all over Western societies.

Whenever I told people at my previous postings that I am in Iran, they would say that it should be difficult. Yeah, there is a lot of traffic jam. So this is the image. It is a big burden for Iran because Western media has established this image on Iran. The film **“Argo”** shows to the average European and American what everyday reality should be in Iran, according to Hollywood. People come to think that this is everyday atmosphere in Tehran, a place where they shoot Americans. Such deforming images are very convenient to Western media.

When I first spoke to Greece about possible Iranian tourists, my **remark was dismissed as the biggest joke ever. “What Iranian tourists! People are hungry there.”** This is the perception, and has to be challenged and to be changed.

I tell people back home that I have seen more Porsches in northern Tehran than I have seen in Germany. So they don't understand the Iranian society. They think it is a society where the people are poor. In fact, this is wrong. In Iran there are very rich people,

rich people, middle class, and of course a lot of people who are working hard to make a living. Iranian society is as close as you can get in the Orient to Europe and North America.

Iranians have many common elements with Europeans; they are educated, cultivated, entrepreneurial, very much interested in what is happening abroad. You only have to look at the cinema Iran produces and compare it with the non-existing cinema in Saudi Arabia or the Indian film industry. Iranian films are very poetic and quite close to European filmography. That is why they have so much success in Europe's most distinguished film festivals.

For example, if you consider cinema or even music they are very interesting to my Greek eyes and ears. I can listen to Iranian radio and the sounds are not unfamiliar to me, the sounds and feelings that are conveyed through music. Some voices remind me very much of traditional Greek music, ecclesiastic, that is religious music, the way people sing in the churches in Greece has many common elements with Iranian music and songs. This makes sense because Iran and Greece belong to the same part of the world.

## Center of Interreligious Dialogue and Civilization

### Introduction:

The Center for Interreligious Dialogue (CID) was first established in 1990 in the Ministry of Culture and Islamic Guidance of the Islamic Republic of Iran and, thereafter, continued its activities under the Islamic Culture and Relations Organization since its establishment in 1995.

### Main Objectives of the Center:

- Promoting solidarity among the leaders and followers of divine religions with a view to encountering the spiritual and political crises of the world,
- Creating a platform for fostering mutual understanding between the followers of different religions,
- Cooperating with thinkers, intellectuals, and leaders of other religions around the world,
- Undertaking rigorous research on the common points between different religions of the world,

- Introducing the principles of Islamic thought, in general, and Shiism, in particular, to promote better understanding about pure Islam as well as to remove the existing misunderstandings.

Activities:

To achieve these objectives, CID performs different activities. Some of these activities are enumerated below:

*A. Interreligious Dialogues and Conferences*

- CID holds religious dialogues with important religious centers and communities. This task is performed through bilateral dialogues and participation in international conferences.

*B- Participation in International Conferences and Summits:*

Active participation in international conferences and summits is another significant program of CID.

*C. Organizing International Conferences*

The Center for Interreligious Dialogue (CID) of the Organization of Culture and Islamic Relations proposed to the Sub-Committee on Protecting and Respecting Cultural Diversity held in Phnom Penh on 5 July 2010, to host an International Conference on "Dialogue among Religions and Cultures in Asia" jointly with the Islamic Parliament of Iran. The Conference will be participated by

members of parliaments, religious scholars and thinkers from Asian countries who share their views and thoughts for promoting understanding and harmony. The proposal was endorsed in article 16 of the resolution on Protecting and Respecting Cultural Diversity in Asia which states:

"We welcome the proposal contained in secretary-generals report about the decision of the Islamic parliament of Iran and the Iranian center for inter-religious dialogue (CID) to jointly host an "international conference on dialogue among religions and culture in Asia" in 2011 and request the hosts to provide timely and detailed information on substantive and organizational arrangements for the conference to member parliaments through the secretary-general so as to ensure wide participation from across Asia."

#### *D. Religious Delegations to and from Iran*

In order to develop new relations and expand the existing relations as well as to explore new spheres of cooperation, CID invites religious leaders and delegation from different countries.

## F. Publications

### I) Publication of the Dialogue Quarterly:

The Dialogue is published in English and includes various articles, interviews and news reports on interreligious dialogue. In each issue, various themes are dealt with by Muslim and Christian scholars. Three issues of Dialogue have been published and sent to the interested readers.

### II) Publication of the Proceedings of the Dialogues:

Papers presented in each conference are compiled and published in order to be available for the interested readers inside and outside Iran. The proceedings we have published thus far are as follows:

- Proceedings of the First International Conference between Islam and the Greek Orthodox Church,
- Proceedings of the Second International Conference between Islam and the Greek Orthodox Church,
- Proceedings of the Third International Conference between Islam and the Greek Orthodox Church,

- Proceedings of the First Dialogue with St. Gabriel Institute of Austria entitled, "Justice in International Relations and from the Viewpoints of Muslim and Christian Scholar."
- Proceedings of the Second Dialogue with St. Gabriel Institute of Austria entitled, "Dialogue, Values, Rights and Duties",
- Proceedings of the Third Dialogue with St. Gabriel Institute of Austria entitled, "Peace and Justice and their Challenges in the Contemporary World",
- Proceedings of the First Dialogue with the World Council of Churches entitled, "Religions and the Contemporary World",
- Proceedings of the Dialogues with Russian Orthodox Church entitled, "Peace and Religion", "Viewpoints of Muslim and Russian Orthodox thinkers about Peace and Justice", "The Role of Interreligious Dialogue in International Relations",
- Proceedings of the Fourth and Fifth Dialogues with Greek Orthodox Church.
- Proceedings of three rounds of dialogue with the Pontifical Council for Interreligious Dialogue of Vatican.
- Proceedings of seventh round of dialogues with the Pontifical Council for Interreligious Dialogue of Vatican.

### III) Books

The Center has published a number researches carried out by the center as well as the books that have been translated into Persian.

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# EDUCATION

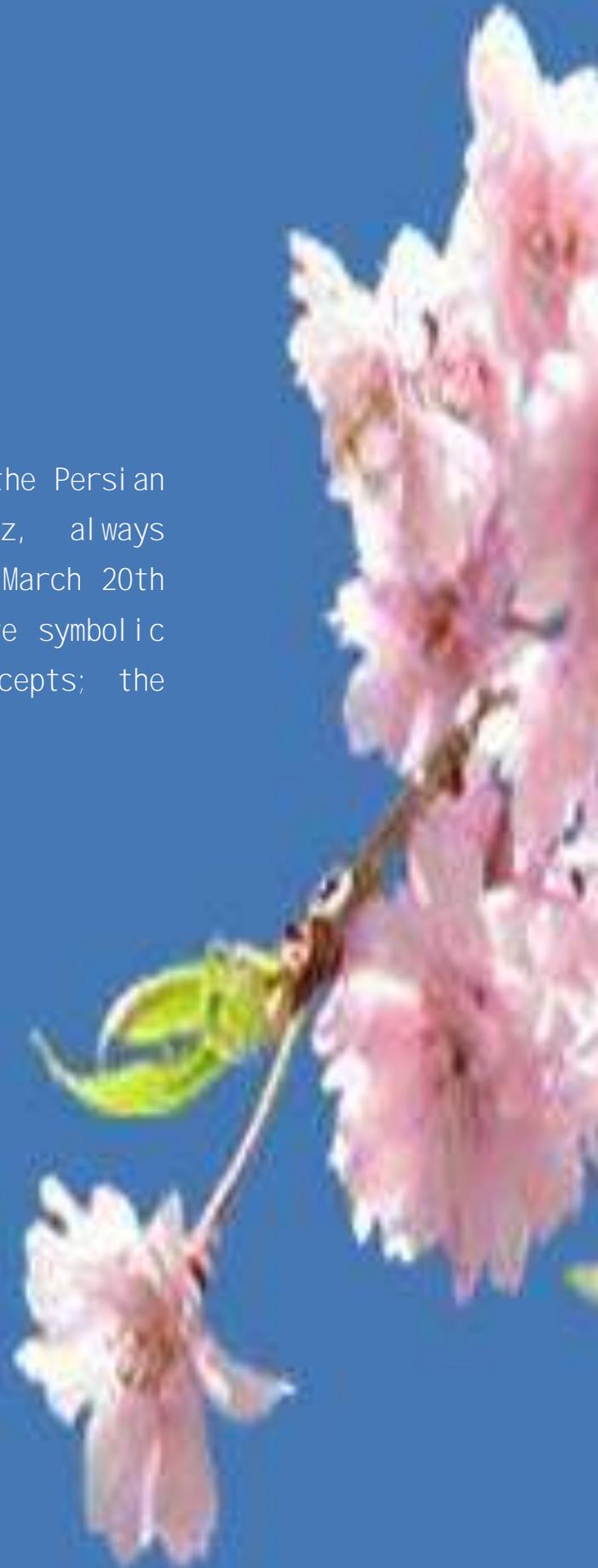
(Updates on Horizons of Knowledge & Worldviews)



# Nowrooz

## (Persian New Year)

In harmony with rebirth of nature, the Persian New Year Celebration, or Nowrooz, always begins on the first day of spring, March 20th of each year. Nowrooz ceremonies are symbolic representations of two ancient concepts; the End and Rebirth.



About 3000 years ago Persian's major religion was Zoroastrianism, named in honor of its founder Zoroaster, and arguably the world's first monotheistic religion. Zoroastrians had a festival called "Farvardgan" which lasted ten days, and took place at the end of the solar year. It appears that this was a festival of sorrow and mourning, signifying the end of life while the festival of Nowrooz, at the beginning of spring signified rebirth, and was a time of great joy and celebration. Nowrooz was officially acknowledged by mythical Persian emperor, Shah Jamshid, from Achaemenid Dynasty (500 BC).



Achaemenides created the first major empire in the region and built Persepolis complex (Takhte Jamshid) in the city of Shiraz. Nowrooz in Persian means "New Day" and brings hope, peace and prosperity to the world and has been celebrated among people regardless of ethnic background, political views or religion in many countries around the globe such as Iran, Afghanistan, Azerbaijan, Turkey, Uzbekistan, Pakistan, Georgia, Iraq, Tajikistan, Syria, Armenia and India. Some of the activities during Nowrooz are Spring cleaning, buying new cloths, painting eggs, family reunion, giving presents, visiting neighbors and friends and celebrating by having a picnic on the 13th day of Spring.



## Persian History

For more than three thousand years Persia was a melting pot of civilizations and demographic movements between Asia and Europe. Under Cyrus the Great, it became the center of the world's first empire. The country has always been known to its own people as **Iran (land of the Aryans) or "noble people"**, although for centuries it was referred to as Persia by the Europeans, mainly due to the writings of Greek historians. First inhabited 4000 B.C., the region was overrun by Aryans, who later split into two groups, the Medes and the Persians. The Persian Empire was founded 550 B.C. by Cyrus the Great and dominated the surrounding area until the time of Alexander the Great. Cyrus the Great overthrew the Median rulers, conquered the kingdom of Lydia in 546 BC and established the Persian Empire. Cambyses II son of Cyrus the Great conquered the Egyptians in 525 BC and Darius the Great his successor pushed the Persian borders far as Indus River and constructed a canal connecting the Nile River and the Red Sea. Other well-known Persian Kings were Xerxes, Ardeshir, Shapoor, Yazdegerd, Khosrow. The last of the Sassanid kings was Yazdegerd III, during whose reign (632-41) the Arabs invaded Persia and replaced Zoroastrianism with Islam.

## Nowrooz Customs

The Persian New Year, or Nowrooz, always begins on the first day of spring. A few weeks before the New Year, Iranians clean and rearrange their homes. They make new clothes, bake pastries and germinate seeds as sign of renewal. In the past 20 days before Nowrooz one could observe a great bustle in every Iranian house. Everybody thinks of getting new dresses and sweetmeats for the Haft Sin table. Before anything else, the family plants *sabze* which is wheat and pea planted in small and big china bowls and as soon as the grass grows up about 10 cm, they tie the root with colorful laces. During the change to New Year, they lay the *sabzes* around the *Haft Sin* table. They put ducks and cocks made of wax over the tallest *sabze* and paint the pictures with green dye. Usually several hours after the New Year people start to visit each other and the visits continue until the 13th day of the New Year.



On Nowrooz holidays the old Persians observed special rites. They cleaned their houses, decorated the biggest chamber of the house with flowers, kindled sandal and wild rue to expel sinful souls from the house, visited each other and prayed. They lighted their houses because they believed that on the night of Nowrooz their ancestors would visit them.

### Spring Cleaning

In Iran the custom of welcoming the New Year by making a general house cleaning is also practiced. Spring cleaning is observed days before Nowrooz with Iranians cleaning every part of the house, dusting furniture and washing carpets. The practice complements the new season and freshness that comes along with spring and New Year. The old Iranian tradition of making houses clean for the New Year is rooted in the belief that the soul of departed family members will come and visit the homes of loved ones on Nowrooz eve.



## Amoo Nowrooz & Haji Firooz

Amoo Nowrooz (Uncle Nowrooz) is a fictional figure in Persian folklore. According to the tradition, he appears annually at the beginning of spring, together with his companion Haji Firooz, to mark the beginning of Nowrooz. On the eve of spring, when the Persian New Year is celebrated, Amoo Nowrooz brings children gifts, much like his Christian counterpart Santa Claus. Amoo Nowrooz is characterized as an elderly silver-haired man who puts on a felt hat, and has a walking stick, a long cloak of blue canvas, a sash, a pair of thin-soled shoes, and a pair of linen trousers. He is a wise historical presence who passes the old story of Nowrooz to the youth.

Haji Firooz is also regarded the messenger of the joyous coming of Nowrooz. According to Iranian tradition, Haji Firooz is a man in red clothes who goes from street to street singing and beating a tambourine on New Year`s eve. It is said that he is the symbol of an old custom according to which Haji Firooz sings in the streets to inform people that spring had come and that winter has gone. In return, people gave him gifts or money for the good news.



## Chahar Shanbeh Soori

On the eve of last Wednesday of the year, literally the eve of Red Wednesday or the eve of celebration, bonfires are lit in public places and people jump over the flames, shouting: give me your beautiful red color; and take back my sickly pallor.



## Haft Sin

The symbolic dishes consist of:

1. Sabzeh, usually wheat or lentil representing rebirth.
2. Samanu is a pudding in which common wheat sprouts are transformed and given new life as a sweet, creamy pudding and represents the ultimate sophistication of Persian cooking.
3. Seeb, means apple and represents health and beauty.
4. Senjed, the sweet, dry fruit of the Lotus tree, represents love. It has been said that when lotus tree is in full bloom, its fragrance and its fruit make people fall in love and become oblivious to all else.
5. Seer, which is garlic in Persian, represents medicine.
6. Somaq, sumac berries, represent the color of sunrise; with the appearance of the sun Good conquers Evil.
7. Serkeh, or vinegar, represents age and patience.



To reconfirm all hopes and wishes expressed by the traditional foods, other elements and symbols are also on the table:

- \* A few coins placed on the table represent prosperity and wealth;
- \* A basket of painted eggs represents fertility.
- \* An orange floating in a bowl of water represents the earth floating in space.
- \* A goldfish in a bowl represents life.
- \* A mirror which represents the images and reflections of Creation as we celebrate anew the ancient Persian traditions and beliefs that creation took place on the first day of spring.
- \* On either side of the mirror are two candlesticks holding a flickering candle for each child in the family. The candles represent enlightenment and happiness.

Number seven has been regarded as magical by Iranians since ancient times and is symbolic of heaven's highest angels. Muslims place the Holy Quran and Zoroastrians put the Avesta in their New Year table to implore God's blessings.

When the clock strikes New Year all the members of the family in their clean and new outfits gather around the Nowrooz table and Haft Sin. The family begins the New Year with a prayer for health, happiness and prosperity, usually along these lines:

O Reformer of Hearts and Minds, O Director of Day and Night and Transformer of Conditions, Change ours to the Best in Accordance with your Will.

After the initial celebration to welcome the New Year, the members of the family hug and kiss each other, eat the bounties prepared for the New Year and wish each other the best.

Then the oldest member of the family (usually the father) presents the Eidi (New Year`s gift) to younger members. The Eidi usually consists of new and unused paper money that have been put between the pages of the Holy Quran. Visiting relatives during Nowrooz is among other customs widely practiced.

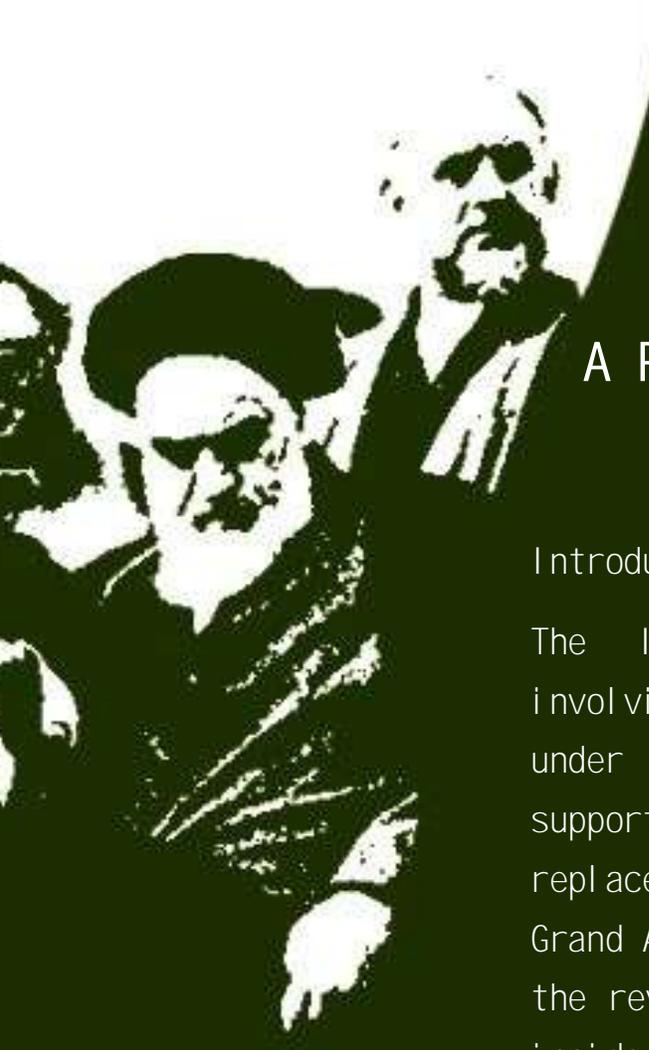


## Seezdah Bedar

The two week-long celebration ends with Seezdah Bedar. Seezdah means Thirteen and SeezDeh Bedar is the process of getting over with or passing over the thirteenth day of the New Year. This day is usually celebrated outdoor in a picnic style. This is the last day of New Year celebration and life will return to normal the following day.



Schools will open, shops will start on their regular hours and offices and government agencies are back in normal operation. So, this is the last chance to spend some time with family and friends and enjoy the fresh smell of Spring. On this day, girls & boys tie a knot with grass and make wishes perhaps for a husband or wife. When the knot is opened it is believed that their luck will open and their wishes will come true. Newlyweds also tie a grass knot making wishes for a baby, a house, or whatever is on their have-to-have list. They sing and play games and celebrate a happy and healthy holiday season and end the holiday season on a positive note.



## A Revolution That

## Rocked The World

Introduction:

The Iranian Revolution refers to events involving the overthrow of the Pahlavi dynasty under Mohammad Reza Shah Pahlavi, who was supported by the United States and its eventual replacement with an Islamic republic under the Grand Ayatollah Ruhollah Khomeini, the leader of the revolution, supported by millions of people inside and outside of the country.

ده خرداد

Demonstrations against the Shah commenced in October 1977, developing into a campaign of civil resistance that included both secular and religious elements and intensified in January 1978. Between August and December 1978 strikes and demonstrations paralyzed the country. The Shah left Iran for exile on January 16, 1979, as the last Persian monarch, leaving his duties to a regency council and an opposition-based prime minister.

The revolution was in many respects the culmination of repeated attempts throughout the twentieth century to install a democratic government in Iran. However, the definitive overthrow of the monarchy began in earnest in October 1977 with the death of Ayatollah Khomeini's son rumored to have been assassinated by security services. The first round of anti-government protests began in the religious city of Qom and slowly spread throughout Iran. From the uprising's earliest days, Iran's Pahlavi monarch, Mohammad Reza Shah, attempted to stifle public dissent, which resulted in several civilian deaths.

Ayatollah Khomeini was invited back to Iran and returned to Tehran to a greeting by millions of Iranians. The royal reign collapsed shortly after on February 11 when protesters overwhelmed troops loyal to the Shah in armed street fighting, bringing Ayatollah Khomeini to official power. Iran voted by national referendum to become an Islamic Republic on April 1, 1979, and to approve a new constitution whereby Ayatollah Khomeini became Supreme Leader of the country, in December 1979.

## Stages of the Islamic Revolution of Iran

From a sociological standpoint, any fundamental, deep change in a society and its social structures, especially if it occurs suddenly and is accompanied by violence is called a revolution. Also, in both political science and history of revolutions, the word is defined as fundamental changes in political system, administration, and symbols of power. Political scientists have also offered their various definitions of revolution, of which we can mention two most frequently used by contemporary scholars: "successful or unsuccessful violent efforts to effect fundamental change in the basic structure of a society". Crane Brinton defines it as the "sudden and violent replacement of the ruling establishment by a group which had hitherto been bereft of any political power."

Generally, revolutions succeed in a place and at a time when the society is polarized into two opposing camps. In situations like this, most social groups leave the ruling establishment and join the opposition, leaving the society with the precarious situation of having two centers of power. The process usually begins with popular doubts about the political legitimacy and the right to power of the ruling establishment.



Eventually, following a period of widespread disappointment of the people at their political system, social power begins to take shape and assert itself. At this juncture, conditions resemble efforts by the ruling establishment trying to suppress the varied social groups opposing its rule; a process, which undermines the ruling political system and its structures, rendering it unable to meet the people's minimum demands. As conditions deteriorate, gradually the ruling system loses the administrative control of the society, and almost concurrently, the opposition begins to gain increasing confidence and trust in its own abilities to effectively oppose and depose the ruling system and take its place. Very soon, the situation becomes unbearable because of the ever-widening chasm between the "political power" and the "social power". A clash of these two, at this stage looks inevitable. This is what social scientists mean when it is said that a society is in a revolutionary situation. What exacerbates the situation even further and aggravates the revolutionary conditions is a clash and antagonism between the set of values that ruling establishment follows with values cherished and believed in by the opposition social groups. A phenomenon which social Scientist, Wilbert Moore, describes as the "distance between a society's ideals and the prevailing realities and conditions."

In a way, one can liken the phenomenon of a revolution to molting; because revolutions are really the crystallization of the process of the collapse of dialogue and contact between the government and the governed in a political system. This process only becomes comprehensive and complete if it comprises the following two conditions, with one preceding the other and serving as a prelude: 1- Total destruction of all prevailing political institutions; 2- Establishment and formation of new social groups and political institutions.

Therefore, the above hypothetical "revolutionary conditions," initially is a process of destruction, in the sense that formerly loyal citizens of a political system begin to consider rebellion and uprising against the government as their most natural right. Conditions such as these are usually accompanied with derision and lack of respect for the ruling system and proceed to become firm belief of the opposition that the status quo is simply senseless and useless; and they usually develop a firm, popular belief that an alternative situation must be actively pursued. Complex elements interact to bring about such revolutionary conditions, which can generally be divided into four stages.

## Stage of Preparation

These include all elements that make it easier to comprehend the existing situation and offer critiques in the cultural-intellectual areas. In other words, it includes the set of elements and factors, which together present a picture of an entirely undesirable and unbearable situation. At this stage, among various tools available to agitators working for change to engage the people better in their goals and aims, perhaps the best is one is "comparison," meaning, discussing, posing both to oneself as well as others and highlighting the following question: **“where is our society as compared with others?”**

This critical question is usually followed by rather impressive and massive amount of people`s mental efforts directed to find an answer to the inevitable big question of "why [things are the way they are]?" Gradually, in this way, critical views force their way into the public discussion and prosper quickly, since the number of the questioners waiting for answers grows by day.

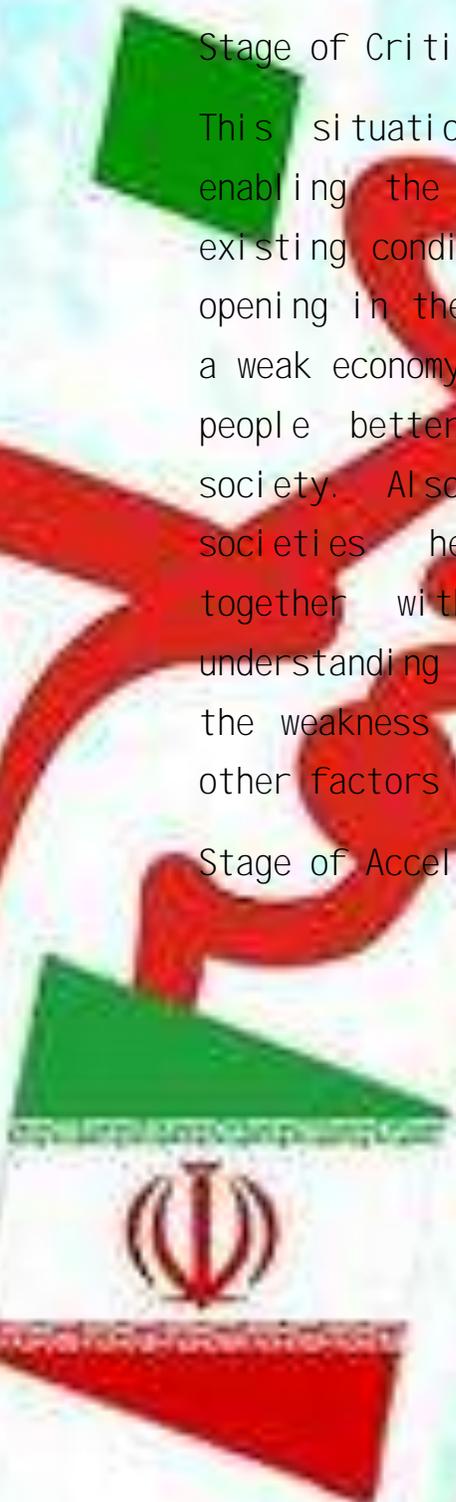
Of course, inherent in a clever, big question like this in a critical pre-revolutionary situation, lies the stark contrast and contradiction between a society`s demands and ideals, and the dark reality - which the ruling establishment seems incapable and unable to change even in face of high popular demand - for which the people inevitably blame the governing system and structure.

All that is needed at this stage is the proverbial revolutionary spark to inflame a people to take steps to cause the overthrow or total collapse of the régime.

### Stage of Criticism

This situation encompasses the elements that include those enabling the people to better comprehend and criticize the existing conditions in their society. For instance, a gradual opening in the political atmosphere, or the common experience of a weak economy can cause, among other things, the majority of the people better understand the prevailing realities of their society. Also, increasing knowledge of conditions in other societies helped immensely by recent communications advances together with deeper and more widespread knowledge and understanding of a society's national identity by the people, and the weakness of forces protecting the ruling system, are among other factors which facilitate this process.

### Stage of Acceleration



This stage encompasses a set of elements that hasten and quicken the revolutionary process. For instance, unforgivable and irreparable mistakes of the rulers at times of crisis, a weak or unfaithful or undisciplined military, which is usually followed by some retreat by the ruling establishment, the inability of a weak or shattered economy to provide the basic, urgent and short-term needs of the people, and attempts at suppression and further oppression of the people which only serves to arouse their passions further, all contribute to a highly emotional, revolutionary atmosphere which is only conducive to even more insistence of the people for their rightful demands.

Other catalysts include the collapse of the military forces after a defeat at foreign hands, rebellion and insubordination among military personnel, internal differences within the ruling elite, the collapse of economic and monetary infrastructures and systems, as well as psychological elements such as a belief in the inability of government forces to face or deflect opposition attacks. This particular belief might itself include a belief in supernatural help in the struggle, strengthening of the opposition morale by the belief that once revolutionary determination has become clear, foreign help will come to their aid, or the simple, solid belief that united masses are simply **undefeatable, etc.**”

Here we can specifically name two important elements of "leadership" and ideology. The conformity of these two elements with popular demands leads the people to organize themselves in order to "destroy" the regime, and once this is accomplished, they enter the stage of "establishing" a new one. In this way all efforts for building new social, political, and economic structures are completed. The key to this complex process is coordination and congruence between the leadership, ideology, and the people, which together make possible a forward movement toward pre-determined common goals. Therefore, the leadership is not only the sponsor of the common ideology but an active practitioner of it. In addition, not only ideology is here akin to a set of written guidelines, but by accepting it and following the leadership they set foot on the path of pursuing their demands and ways to achieve them. In this way, the revolution's slogans are formed also, and in a way, the ideals and identity of the revolution are given voice by the revolutionaries. In the course of the Islamic Revolution of Iran, we came across all the four stages.



### A Revolution Full of Surprises:

The revolution was a surprise throughout the world as it lacked many of the customary causes of revolutions such as defeat at war, a financial crisis, peasant rebellion, or disgruntled military. It occurred in a nation that was enjoying relatively good material wealth and prosperity, produced profound change at great speed, was massively popular, and yet they were not enough to stop Iranians from changing a 2500 year trend of monarchy and replace a pro-Western with an anti-Western government.

Iran's revolution began with a popular democracy movement and ended with the establishment of an Islamic state. The revolution turned Iranian society upside down and became one of the defining moments of the 20th Century.

Haleh Esfandiari, director of the Woodrow Wilson Middle East Program believes that what Iran did was give a lot of inspiration to the people on the streets for three decades before the Arab Spring started because the Islamic Republic stood up to the United States and stood up to Israel, and doesn't shy away from expressing its views, over the years on Saudi Arabia, on Jordan, on the Persian Gulf countries.

### Causes:

Reasons advanced for the occurrence of the revolution and its populist, nationalist and, later, Islamic character include a conservative backlash against the Westernizing and secularizing efforts of the Western-backed Shah, a liberal backlash to social injustice, a rise in expectations created by the 1973 oil revenue windfall and an overly ambitious economic program, anger over a short, sharp economic contraction in 1977-78 and other shortcomings of the previous regime.

The Shah's regime became increasingly oppressive, brutal, corrupt, and extravagant. It also suffered from basic functional failures that brought economic bottlenecks, shortages, and inflation. The Shah was perceived by many as beholden to a non-Muslim Western power, primarily the United States whose culture was affecting that of Iran. At the same time, support for the Shah may have waned among Western politicians and media, especially under the administration of the U.S. President Jimmy Carter, as a result of the Shah's support for OPEC petroleum price increases earlier in the decade. When President Carter enacted a human-rights policy which said countries guilty of human-rights violations would be deprived of American arms or aid, this helped give some Iranians the courage to post open letters and petitions in the hope that the repression by the government might subside.

That the revolution replaced the monarchy with an Islamic republic, rather than with another ideology, is credited in part to the spread of the Islamic revival that opposed Westernization and saw Ayatollah Khomeini as following in the footsteps of the great prophet of Islam.

Other factors include the underestimation of Ayatollah Khomeini's movement by both the Shah's reign who considered them a minor threat that could be sidelined.

A Revolution of with a Taste of Cul ture

Following the revolution, when the academia of Iran was purged of Western and non-Islamic influences to bring it in line with the revolutionary and Political Islam. The official name used by the Islamic Republic is "Cultural Revolution".

Ivor Benson from the Institute for Historical Review states that an exploration of the Islamic Revolution in Iran and its meaning for the rest of the world can begin with three wide-ranging generalizations:



- 1) The Iranian Revolution showed that religion can still be a more potent mobilizer of mass political action than can secular ideologies;
- 2) The revolution challenges the cultural hegemony of Western ideas, not only as a religion but as an alternative social model and way of life;
- 3) The Iranian Revolution thus can be regarded as one of the most important happenings in modern history, comparable to the French Revolution in the 18th century and the Russian Revolution in this century.

In the wake of ongoing sanctions and threats against Iran, it remains persistently active in the world's eye. An exploration of the Islamic Revolution in Iran conveys two great truths with vast implications: religion can still be a more potent mobilizer of mass political action than can secular ideologies, and the longtime hegemony of Western social models has ended. The Iranian Revolution thus emerges as one of the most important events in modern history.

There are innumerable reasons for believing that the emergence of highly dynamic Islamic country is a development of incalculable worldwide consequence. The Center for International Studies of the Massachusetts Institute of Technology declared that the Iranian Revolution has highlighted one of the principal religious and political developments of our time: the revival of Islamic movements all over the globe.

Dr. Algar, professor of Persian and Islamic Studies at the University of California, Berkeley, articulates that the subject of the Islamic Revolution in Iran is one whose importance hardly needs underlining. With the passage of time, its importance will become even clearer, as being the most significant and profound event in the entirety of contemporary Islamic history. Already we see the impact of the Islamic Revolution manifested in different ways across the length and breadth of the Islamic world.

### **The Advent of Cinema in Iran**

Following the Iranian revolution of 1979 and the inauguration of the Islamic Republic, many predicted that new restrictions would kill off Iran's cinema. But Iranian film has survived, undergoing remarkable transformations in parallel with the wider changes in Iranian culture and society. Today, Iranian cinema is recognized as one of the most innovative and exciting in the world, and films from Iranian directors are being screened to increasing acclaim at international festivals. The key to resolving the apparent contradiction between Iran's repressive image and the renaissance of Iranian cinema is to understand the relationship that developed between art, society and the state after the Islamic revolution.

The popular nature of the revolution, and the factionalism within the Islamic Republic, gave the public and artists an opportunity to engage the state in extended processes of negotiation, protest, and cooperation. Love became the main focus of this confrontation. Soon after the revolution, women and love found new meaning in light of interpretations of Islamic jurisprudence, which rejected women as being merely a commodity for men providing an entirely new perspective in the world of film industries.

### Science and Technology

Iran has made considerable advances in science and technology through education and training, despite international sanctions in almost all aspects of research during the past 30 years. Iran's university population swelled from 100,000 in 1979 to 2 million in 2006 and 70% of its science and engineering students are women. Iran's scientific progress is reported to be the fastest in the world. Iran has made great strides in different sectors, including aerospace, nuclear science, medical development, as well as stem cell and cloning research.

Iranian scientists have made significant contributions to the international scientific community. In 1960, Ali Javan invented first gas laser. In 1973, the fuzzy set theory was developed by Lotfi Zadeh. Iranian cardiologist Tofy Mussivand invented the first artificial heart. Some of the other notable discoveries and innovations by Iranian scientists and engineers include:

Karim Nayernia: discovery of spermatogonial stem cells;

Reza Ghadiri: 1998 Feynman prize for invention of a self-organized replicating molecular system;

Mehdi Vaez-Iravani: invention of shear force microscopy;

Siavash Alamouti and Vahid Tarokh: invention of space-time block code;

Faraneh Vargha-Khadem: discovery of SPCH1, a gene implicated in a severe speech and language disorder;

Shirin Dehghan: 2006 Women in Technology Award;

Nader Engheta, inventor of "invisibility shield" (plasmonic cover) and research leader of the year 2006, Scientific American magazine, and winner of a Guggenheim Fellowship (1999) for "Fractional paradigm of classical electrodynamics";



Ali Safaeinili: coinventor of Mars Advanced Radar for Subsurface and Ionosphere Sounding (MARSIS);

Pierre Omidyar: economist, founder and chairman of eBay;

Rouzbeh Yassini: inventor of the cable modem;

Homayoun Seraji: most-published author in the 20-year history of the Journal of Robotic Systems;

Moslem Bahadori: reported the first case of plasma cell granuloma of the lung;

Mohammad Abdollahi: The Laureate of IAS-COMSTECH 2005 Prize in the field of Pharmacology and Toxicology and an IAS Fellow. MA is ranked as an International Top 1% outstanding Scientists of the World in the field of Pharmacology & Toxicology according to Essential Science Indicator from USA Thompson Reuters ISI;

Maysam Ghovanloo: inventor of Tongue-Drive Wheel chair. [citation needed];

Mansour Ahmadian and Jila Nazari: Developers of PARS (Parallel Application from Rapid Simulation), which won the IET Innovation award 2008 in software design;

Mohammad-Nabi Sarbolouki, invention of dendrosome;

Shekoufeh Nikfar: The awardee of the top women scientists by TWAS -TWOWS-Scopus in the field of Medicine in 2009;

Afsaneh Rabiei: inventor[167] of an ultra-strong and lightweight material, known as Composite Metal Foam (CMF);

Maryam Mirzakhani: In August 2014, Mirzakhani became the first-ever woman, as well as the first-ever Iranian, to receive the Fields Medal, the highest prize in mathematics;

Ramin Golestanian: In August 2014, Ramin Golestanian won the Holweck Prize for his research work in physics.

### Iran`s National Day

Today, Iran`s national day is celebrated as early as the first of February lasting until the 11th to commemorate the street protests led by Ayatollah Khomeini which toppled the monarchy. During this day, public demonstrations and rallies swarm every corner of the country. Independence Day festivities include parades, firework displays, picnics and a whole host of other fun activities enjoyed by every citizen of Iran. The national holiday is marked by hoisting of the National flag, along with the recital of the National Anthem. It is an occasion of national significance whereby the feeling of patriotism is kindled within every citizen of the country.

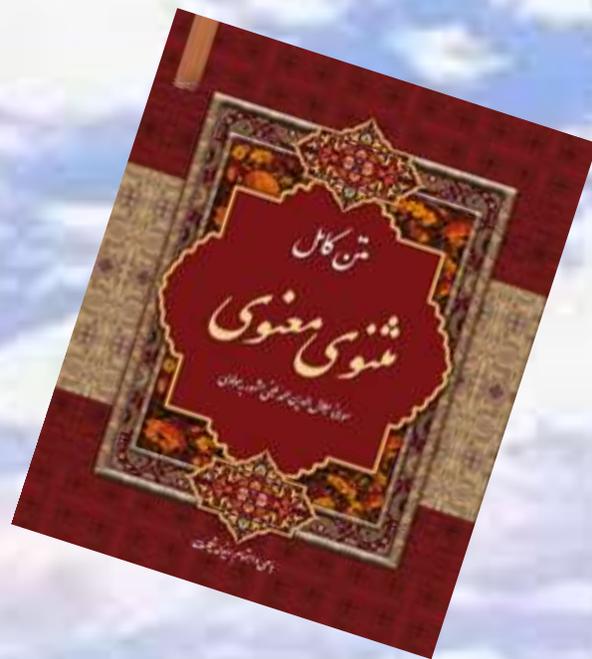


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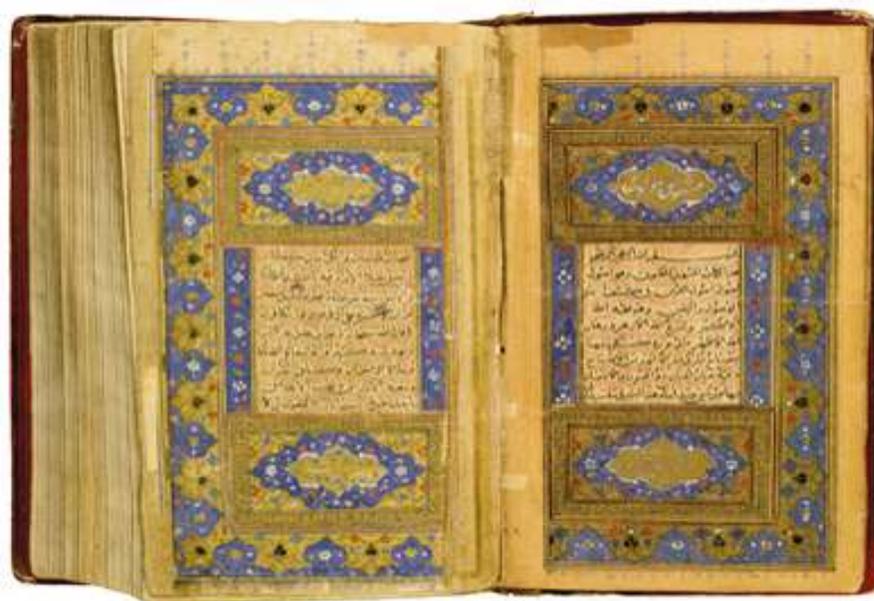
## An Ethereal Book of Love and Humanity

The Masnavi is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi also known as Rumi (1207-1273), the renowned Persian saint and poet. It is one of the best known and most influential works of both Sufism and Dari literature. The Masnavi is a series of six books of poetry that together amount to around 25,000 verses or 50,000 lines. It is a spiritual writing that teaches Sufis how to reach their goal of being in true love with God.



Rumi`s works are written mostly in Persian, but occasionally he also used Turkish, Arabic, and Greek in his verse. His Masnavi is considered one of the greatest poems of the Persian language. His works are widely read today in their original language across Greater Iran and the Persian-speaking world. Translations of his works are very popular, most notably in Turkey, Azerbaijan, the United States, and South Asia. His poetry has influenced Persian literature, but also Turkish, Ottoman Turkish, Azerbaijani, Punjabi, Hindi, and Urdu, as well as the literature of some other Turkish, Iranian, and Indo-Aryan languages including Chagatai, Pashto, and Bengali.

The Masnavi weaves fables, scenes from everyday life, Quranic revelations and exegesis, and metaphysics into a vast and intricate tapestry. In the East, it is said of him that he was not a prophet but surely, he has brought a scripture.



Rumi believed passionately in the use of music, poetry and dance as a path for reaching God. For Rumi, music helped devotees to focus their whole being on the divine and to do this so intensely that the soul was both destroyed and resurrected. It was from these ideas that the practice of whirling Dervishes developed into a ritual form. In this journey, the seeker symbolically turns towards the truth, grows through love, abandons the ego, finds the truth and arrives at the Perfect. The seeker then returns from this spiritual journey, with greater maturity, to love and to be of service to the whole of creation without discrimination with regard to beliefs, races, classes and nations. The immortal masterpiece was rendered into Greek by Lina Mystakidou and was published by Sidres Publications in 2006. The translation was sponsored by Iran's Cultural Office in Greece.

**Mystakidou shared her experience by saying that “Rumi’s Masnavi is a great masterpiece and can help guide and return any hopeless man back to life, assisting him even to achieve higher levels of personal development. I became familiar with Rumi’s works when I was in total despair after I lost both my parents. I regained hope and found out how valuable its moral values are”. She also added that she spent 10 years to complete the entire Masnavi and she was quite satisfied with what she did, “I believe that man needs Rumi’s words more than anything else in the world today. To study and act according to Rumi’s guidelines will help one find a prosperous life and will promote world peace,” she remarked.**



## Foreign Minister Kotzias' speech on Greek Foreign Policy at the University of Tehran

(29. 11. 2015)

Foreign Minister of Greece N. Kotzias gave a speech at the University of Tehran with regard to the close ties of the two nations. His full speech is provided here.

Greece and Iran are linked by at least 4,000 years of common history and shared cultural elements. They are two countries and peoples who moved together through history. They tried all forms of peaceful and non-peaceful coexistence. They did not become prisoners to history. They are not living in the past, but they learn from it and are optimistic about the future.

An element of our common future in the era of globalization is capitalization on history as a sail that will propel us toward tomorrow. The world is changing.

Nothing is as it was. This is why foreign policy must be proactive. It has to be able, in a timely manner, to recognize the problems; to study and shape alternative solutions; to be able to choose the best possible strategy and, at the same time, ensure its implementation.

Those who fear the cost of action should consider the cost of inaction, which, as a rule, is greater. The right actions, with effective implementation, are profit/gains. Waiting is the greatest loss. Because while one fails to take action, there are others who are taking positions and gaining influence on points on the horizon where there is no action.

The study of international relations - the experience of the foreign policy of smaller states, particularly European states - has led me to the conclusion that, as in the international division of labor, with each state having to find the niche in which it will have the greatest productivity and presence, so it is in international diplomacy that each state must develop the maximum possibilities and capabilities. A specialization. The specialization that we want for our country is what I call - in Greek - **the three "Deltas"**. In English, **negotiation, mediation, arbitration**. In this way, at the same time, we become useful in the international system.

The foreign policy of a country like Greece needs to promote all functional aspects of that policy, including public diplomacy - **of which today's speech is a case in point** - economic diplomacy, within the framework of which dozens of entrepreneurs are accompanying our diplomatic mission. It is of great importance to ensure that the foreign policy will highlight our **country's geopolitical role, at the crossroads of three continents: Asia, Africa and Europe**.

It will offset the loss of power we have in the economic sector. It will support the battle we are waging to resolve the fiscal problem of our country, which is going through the seventh year of a very harsh crisis.

Greek foreign policy - its agencies - sees itself as an institutional system in the service of relieving the population from poverty. Ensuring, in other words, new possibilities for economic and social policy. The development of understanding of a **whole people' s apprehension about tomorrow. The shaping of a new** movement of solidarity with the Greek people in their suffering. These new possibilities are tools and potential agreements, already, as of today, for the strengthening of economic cooperation with third countries like Iran. They contain the potential for (a) recognizing problems - global, regional, in the immediate environment, (b) shaping and setting down alternative solutions and plans, actions and alliances, and (c) gathering the maximum possible intellectual forces and resources. The goal is to ensure the effective implementation of the foreign policy plan that is chosen.

We have particular potential for working with the emerging countries in today's world. Both to cover our needs and to function as a bridge between the west/EU, where we reside, and these other countries. Greece perceives that in today's world, in many regions, there are piles of stones. It does not choose to throw these stones. Nor does it choose to use them to build dividing walls, but to build bridges of understanding and communication, cooperation and prospects.

We are living in a transitional era. In a sense, every era contains elements of transition. The world is going through major changes, while the center of gravity is shifting from the West to Southeast Asia. From the Atlantic "pond" to the Pacific. New problems are appearing on the horizon. New countries are making their appearance on the world political stage, while older ones are making their return.

Greece is a country that went through a long and major positive cycle following the Second World War and its own civil war, but this cycle was disrupted by the seven-year military dictatorship, from 1967 to 1974, and, now, by the economic crisis. The Greece that became the 10th member of the European Union, joining the EEC, at the time - now the EU. It organized two European enlargements that created a Union of 28 states.

Greece is one of the small countries of the EU; a country with a great history and culture. It is experiencing the contradiction **of being a part of one of the three centers of today' s world**, while not itself being a great power. That is why it sees its special role as one of mediation between the EU and the emerging world. Helping in this direction is the fact that, during the period of Western domination and the domination of capitalism, it never waged unjust/aggressive wars. It did not conquer third countries. It was not a colonial power, as were the majority of EU states (19 of the 28) and it in no way exercises neo-colonialist policy. We have all the characteristics of a country that one can and should trust.

Despite our small size, we are taking international initiatives, such as the recent Athens International Conference on the protection of the cultures and all of the religions in the Middle East, as well as of the cultural heritage of all of the people(s) in the region.

We take initiatives, when needed, even against the current of our **partners' will**. **A recent example is our refusal to vote for the UN draft resolution on "human rights in Syria"** , paragraph 14 of which characterized the Iranian revolutionary guard as a terrorist organization, while it is not included in the special list that the EU has drawn up. We refused to support it.

Both because our great friendship with the Iranian people and leadership does not allow us to do so, and because, at a time when consultations were under way in Geneva and, more recently, in Vienna for a political solution to the Syrian problem, there are those who want to denigrate some of those with whom they are negotiating.

The region needs peace. It needs the guns of war to be silent, and it needs the arsenal of peace and diplomacy to be heard. We are convinced, and we are working in such a direction. Of course, incidents like the downing of the Russian jet over Syrian territory do anything but contribute in this imperative direction.

For the EU to do this, it has to return to its roots, to its **values and its principles**. **Unfortunately, the EU' s current trend** is to limit its actions to certain tools of international politics that, as a rule, have a negative outlook. This alters its very characteristics. The EU should redesign its position in the 21st century and what it wants its position to be. It needs to shape its vision. As long as it bases its policy on the **“punishment” of third countries, on sanctions and embargos** against them, it will see its international influence slip away. That is why we, as Greece, insist on looking again at where the 21st century is headed and what our position will be in it; what our dream and aspiration is.

My analysis of the triangle of stability and instability has now had a unique international career and is a constant in the analysis we carry out in Greek foreign policy of the state of affairs in our wider region.

Two different forces are clashing in this region: those of instability and destabilization, and those of (democratic) stability. Our region is shaped like a triangle. At the top of the triangle is eastern Ukraine, and at its base is Libya, in the west, and the Middle East on the right (in the east). Old forms of statehood, beyond the nation state, are renewing their appearance with the use of modern technology, means of war and communication: tribal dominance, as in Libya, and the caliphate in the Middle East. Dreams of re-establishing empires for certain others. Voids are also being created that certain parties want to fill with terrorism, lawlessness. These are regions in which, at the same time, millions of refugees and victims of war are on the move.

The refugees and the countries that have to handle the problems of their influxes, like Greece, are not responsible for the causes behind these refugee flows. There are those who are starting wars, while others, as usual, are paying for them. One set of people is making the decisions, while another set is suffering the consequences of those decisions.

In Greece, over the past seven months, 640,000 refugees have passed through six islands with a population of 92,000. That is, the refugees outnumber the local residents 7 to 1. There are small islands, like Simi and Agathonisi, on which there were 17 and 19 times as many refugees as local residents.

Earlier, from Libya - about which the international community was so concerned last year - there were 1.4 million refugees. Twelve million from Syria. Following behind them, millions from Afghanistan and Pakistan (this year alone, 300,000 arrived in Greece from Afghanistan and Pakistan). Can anyone imagine what will happen in the Mediterranean and in Europe if Egypt destabilizes, with its population of 95 million, including 65 million young people who are, for the most part, unemployed? And behind Egypt there is the civil war in Sudan and the failed state of Somalia.

We are taking all possible measures to support a policy of stability and security in the Eastern Mediterranean. We are taking special cooperation measures with the states of the region. We are developing the policy of support for Palestine in every possible way. We support the creation of a Palestinian state.

The refugee issue is a key problem for Greece, for the whole of the EU. We have to find immediate solutions. The most decisive step is to bring peace to Syria itself and to Iraq, followed by the reconstruction of these two states, which will require many billions of dollars, the stability of the institutional system, with the agreement on a new, democratic constitution, the talks between the various sides, the carrying out of fair elections.

The second important step is the strengthening of infrastructure and the funding of the refugee camps in Jordan and Lebanon.

The development of investments and ensuring of jobs. The best and most systematic education/training.

The third is the implementation of the inter-state and international agreements on readmission, like those between Greece and Turkey, Turkey and Pakistan. The creation of refugee processing centers (hotspots) in Turkey itself, so that refugees can be relocated from there, directly to the European countries that have agreed to take them.

What needs to stop immediately is the transformation of the Aegean Sea into a grave for young souls, young children; a zone of shame for our culture.

This is why, fourthly, the rings that are trafficking in the fear and needs of the refugees must be broken immediately. The **para-institutional mechanisms that capitalize on refugees' pain and fear** must be broken in all countries. In my life, I have learned not to fear problems, concerns, pressures. The only thing one has to fear is fear itself, cowardice, those who are frightened.

Boldly, we are making overtures to the Balkan states. We are promoting the cooperation of the Balkan EU member states and the rest of the states in the Western Balkans. We do not consider successful the plan of certain of our partners to govern the region from outside or to create certain collaborations with the **Western Balkans while leaving the region' s EU member states out** of this cooperation.

We have a special problem in the Balkans: that of FYROM. A state of two communities - Albanian and Slavs, who like to describe **themselves as "Macedonians"**. Slavs who express an anachronistic and illegal irredentism against Greece, both historically and geographically.

We are a peace-loving force that takes its risks, in good and difficult times, for human rights. To see international law imposed. To see that all states function based on the principle of the rule of law and the culture of compromise. These two principles are absent from the conduct of the President of FYROM and from the practices of certain other political figures/players in FYROM. A share in responsibility for this goes to those in the West who, in every crisis this country goes through, give FYROM favorable treatment, to the detriment of its neighbors. This **hampers the ability of this country's leadership make** compromises and rule moderately.

We are working for a FYROM living in peace and stability. We have agreed on and are elaborating a joint program of confidence-building measures (CBMs) We are making a very interesting proposal regarding the manner, the process of the issue of our **neighboring country's name. The main thing is for our neighbors** to overcome the irredentism and chauvinistic plans.

Greece is the country hosting the most Albanians in the world. A **large percentage of the neighboring country's GDP comes from** them. We are fortunate to have them in our society.

We are linked to Albania by a long and rich past, common dreams and prospects. There are also many problems from the past, as well as from immature conduct on the part of a portion of the **country's leadership. The non-implementation of agreements. Refusal to implement the provisions of international law. Violation of the rights of the indigenous Greek minority.** We have the desire and will to resolve these problems and overcome any difficulty. We are planning to propose a package of solutions to all of the problems. Realistic solutions; hopeful and in the interest of both peoples, far from the Balkan-style nationalism and conduct that produces more history than the region can consume.

We are continuing our good relations with Bulgaria and Romania unabated. The promotion of our trilateral cooperation as an anchor of stability in the region. The same holds true for Italy, with whom we have prepared the first agreement on the exclusive economic zone (EEZ).

**Greece's relationship with Cyprus is pivotal. We believe in, we want and support, a Cyprus that is truly independent and sovereign. A federal Cyprus, without the burden of the shame of a third power holding territory of the island and, by extension, of the EU.**

We support and will support an honest solution to the Cyprus issue, without outside pressures. A solution that enables the Turkish Cypriots to feel that the island is their home, and the Greek Cypriots to feel secure. The root of the Cyprus problem is the illegal occupation of the northern section of the island by Turkey. The presence of 39,000 Turkish troops - one for every family in occupied Cyprus.

We want a comprehensive and real solution to the Cyprus issue. **What we don' t want is a virtual/mock solution that would have us fooling ourselves.** Nor do we want to become prisoners of history. This is why we support a real, substantial solution. We support the bicomunal talks. We want to have an end to the status of guarantor powers. In a Cyprus that is a member state of the EU, there is no need for foreign armies. And what kind of solution would it be if it imposed their continued presence?

In meetings with my Turkish counterparts, I always propose to them that we work systematically for a solution to the Cyprus issue, and this means an end to the occupation and the violations of the guarantor powers.

Turkey is our large neighbor to our east. A country we have much in common with in terms of culture and recent history. Good and bad. We have to live together. We have to shape the conditions for cooperation. The solution of the Cyprus issue and an end to any inclination towards violations or threats will open up multiple cooperation forces between the two peoples. To create a better atmosphere of trust, we agreed to promote certain CBMs Greece is proposing to Turkey and to prepare and start the exploratory consultations/talks. At the same time, we are taking measures to develop our economic and cultural relations, despite the many Turkish violations in the Aegean and the ongoing Turkish violations in the air and at sea. We want to live in peace with Turkey, based on the principles of good neighborly relations, international law, understanding between peoples, progress.

Overall, our foreign policy is a democratic policy. With positive energy and initiatives. Greek foreign policy is a proactive, **responsible policy. It doesn't want to divide, but to unite. It doesn't want to be subjugated by the past, but to capitalize on the past for tomorrow.**

It is a great pleasure and honor for me to speak at this historic university. To talk with young Iranians. We are two proud peoples. Two historic nations. We know that history is not a straight path without difficulties. Life has its zig-zags. Anyone who wants to climb a high mountain has to look for the right path. Seek collaborators. Show fortitude and patience. Resolve and faith in principles and values. You have to create friendships. Mediate between disputing parties. Build relations of trust. I hope that today, with this event, we take a step forward.

Thank you very much.



## An Interview with a Greek Journalist

Yorgos Tahtsidis is a PhD candidate in Applied Linguistics at the Hellenic American University, and has a Master of Arts in International Relations degree from Georgetown University. He has worked at the Press and Information Office of Greece in Washington DC and has also lobbied the US Congress and the White House as a Policy Analyst at the American Hellenic Institute. After his return to Greece, Yorgos has been actively promoting intercultural relations mainly between people and cultural organizations.

Cultural Center of I.R. Iran conducted an interview with him earlier this March regarding the promotion of intercultural activities between Iran and Greece.

- To begin with our conversation, I am curious to know what sparks to your mind when you hear the name Persia or Iran?

The first thing that comes to mind is history classes in Greek School... Darius, Xerxis, Mesopotamia, a rich land with an advanced culture and power trying to invade ancient Greece. Then, Ayatollah Khomeini was a figure that was in the news all the time when I was growing up in Germany in the late 1970' s or early 1980' s. And, finally - of course - is the recent historical events like Iran`s scientists desire to use nuclear energy and the annoyance of Israel regarding this fact and as it has been expressed by the United States.

- What is Your Opinion on Iranian-Greek Cultural Relations?

First of all, I have to stress that there must be a lot of popular wisdom in both nations since Iranians and Greeks are two of the most ancient peoples on earth. Culture is a very broad term and, as far as I am concerned, it includes everything we have talked about in addition to business and trade. Thus, as far as I know, the cultural similarities between Greeks and Iranians form a solid basis for further development of relations in all sectors. Besides of scientific exchanges and discussions on a number of topics concerning global problems, I would say that there is room for expansion of bilateral trade and economic relations, in general, and sectors of particular interest for the development of cooperation could include energy, construction, communications and tourism.

- As a politically active citizen of Greece, what do you think about the ongoing refugee crisis?

To be honest, I have mixed feelings about it. On the one hand, I totally feel sorry for the victims of the devastation that plagues Syria right now and I want to help them. Being of Pontian Greek heritage, I am particularly sensitive to any refugee since my forefathers were chased away from the very prosperous Pontos **region in the 1920' s. On the other hand, though, I am influenced** by the public fear that the refugee crisis is a planned scheme to invade and take over Europe. This fear is, of course, tightly woven with the roughly 400 years of Ottoman yolk in which anyone resisting the Muslim faith was tortured to death and the fact that these images are in the news again with everything that is known of ISIS and its terrorist attacks.



- Since you mentioned culture, history and religion, do you feel threatened by the possibility of an Islamic invasion?

No, not at all. I have been thinking about the numbers involved in this and, right now, it makes no sense to feel threatened. Although I do not have the numbers in front of me right now, I will tell you what I remember. The refugees coming from Syria are victims of a brutal Civil War, which gave ISIS an opportunity to control part of Syria. Some 95% of the refugees are hosted in neighboring countries, such as Egypt, Iraq, Jordan, and Turkey. Even if all of the estimated 4 million refugees from Syria were to come to Europe and all of them were Muslims, the Muslims **already living in Europe would only rise by 1% or so...** This is hardly a threat. There is also a stereotype going around that wants Muslims to have a lot of Children. Statistics show that this is not the case. It has nothing to do with religion. It is a matter of education and the Syrians are, generally speaking, educated. The birthrate in Syria has been drastically going down since 2001 and is at a very low number since the beginning of the Civil War. Another misconception is that refugees would commit crimes in their host countries. Studies, however, have shown that refugees integrate quickly and open up their own businesses rather than commit crimes. It is curious, however, that nations like Saudi Arabia, United Arab Emirates, Oman, Qatar, Kuwait, and Bahrain refused to help their Muslim brethren.

## Do you see any common cultural aspects between Christianity and Islam?

I like this question because it gives me the opportunity to focus on common aspects rather than on differences, which - in turn - is the building block for better relations between people of different faiths. So, yes, I see common aspects between Christianity and Islam. They are both from Abrahamic traditions. Muslims consider Christians as the People of the Book. At the time of Mohammad, Arabia was a land of polytheism and many kinds of ritualism and idolatry were practiced there. In contrast to these practices, Mohammad preached a religion of strict monotheism and a life of rigorous discipline devoid of any ritualism and idolatry. Thus, the religion of Mohammad came to Arabia in the form of a reformation of prevalent religious beliefs and practices. That is very similar to what Jesus Christ did in Israel. At the age of forty Mohammad received revelation from God through Archangel Gabriel. The voice that Mohammad heard in this revelation is reported to have told Mohammad that he also is an apostle of God. Then Archangel Gabriel asked Mohammad to recite that there is only one God to show his faith in God, which Mohammad did. I do not see this as being exclusive; that is, I do not believe that there is a need to believe either in Jesus Christ or in Mohammad. I believe that we all believe in the same God but through different messengers. I do not understand how this can lead to conflict.

The background of the image is a blurred photograph of a conference room. It shows several rows of red upholstered chairs with white decorative stripes on the backrests. The room has a light-colored wall and a doorway in the background. The overall atmosphere is professional and formal.

# CONFERENCE

(Updates on Events and Conferences in Iran & Greece)

**The 3<sup>rd</sup> International Conference on “Tourism, Culture and Heritage in a Smart Economy”**

19th to 21st May 2016

Athens, Greece

The aim of this conference is to gather people from academia, industry, government, and other organizations to discuss and develop new perspectives in the field of tourism, travel, hospitality, culture and heritage, leisure, and sports within a knowledge society in a smart economy.

Conference Theme Highlights:

Knowledge economy and Smart Destinations

Heritage and Museum Management in the Digital Era

Cultural and Digital Tourism Statistics, Economics and Forecasting

Cultural tourism Policy, planning, and governance

Sport tourism, Innovations in sports tourism/Sports as cultural heritage

Cultural Landscape and tourism

Film tourism

Spiritual tourism

More Information:

Website: <http://iacudit.org/Conference2016/>

E-mail: [info@iacudit.org](mailto:info@iacudit.org)

Taboo, Transgression, and Transcendence in Art & Science  
20th to 21st May 2016  
Corfu, Greece

Ionian University organizes a two-day interdisciplinary conference with theoretical and artwork presentations under the theme of **“Taboo, Transgression and Transcendence”**, focusing on questions about the nature of the forbidden and the liminal as expressed in science and art.

Conference Theme Highlights:

Art as subversion and art as transcendence  
Animal rights in Art and Science  
Taboos and transcendence in art creation  
Post gender, transgressive identities and social models  
Transgression, subculture and ritual  
Trance culture, psychotropic substances and socialization  
Attraction, eroticism and techno-reproduction  
**Dogmas’ transformations and dissolutions in present times**  
Art and neuroscience

More Information:

Website: <http://avarts.ionio.gr/festival/2016/en/conference/>

Email: av-fest@ionio.gr

## International Conference on Sociology

2nd - 5th May 2016

Athens, Greece

The Annual International Conference on Sociology, organized by the Athens Institute for Education & Research will take place from 2nd May to the 5th May 2016 in Athens, Greece. The conference will cover areas like to bring together academics and researchers from all areas of Sociology, Social Work and other related fields.

### Conference Theme Highlights:

Economy and Society

Racism, Nationalism and Ethnic Relations

Sociology of Education

Logic and Methodology in Sociology

Participation, Organizational Democracy and Self-Management

Language and Society

Women in Society

Social Movements, Collective Actions and Social Change

Rational Choice

# Hi gh l i gh ts in Greek





## **Ο Έλληνας Πρωθυπουργός Αλέξης Τσίπρας**

### **Συναντιέται με τους Ιρανούς Ηγέτες στην Τεχεράνη**

Ο Έλληνας Πρωθυπουργός Αλέξης Τσίπρας είναι ο πρώτος Δυτικός ηγέτης που επισκέφθηκε το Ιράν μετά την άρση των εμπορικών κυρώσεων κατά του εν λόγω έθνους της Μέσης Ανατολής, καθώς η Ελλάδα στοχεύει να γίνει ένας αγωγός μεταξύ της Ευρωπαϊκής Ένωσης και της Τεχεράνης.

Την Δευτέρα 8 Φεβρουαρίου, ο Αλέξης Τσίπρας συναντήθηκε με τον ανώτατο ηγέτη του Ιράν, Αγιατολάχ Αλί Χαμενεί, και με τον Ιρανό Πρόεδρο Χασάν Ρουχανί, ο οποίος έχει ήδη πραγματοποιήσει Ευρωπαϊκή περιοδεία προκειμένου να υπογράψει σειρά επιχειρηματικών συμφωνιών.

Οι δύο πλευρές συμφώνησαν να ενδυναμώσουν την συνεργασία τους στους τομείς της ενέργειας, της τεχνολογίας, του εμπορίου, του τουρισμού και των κατασκευών. Οι συνομιλίες επικεντρώθηκαν επίσης στη σημασία της αντιμετώπισης του στρατιωτικού Ισλαμικού κράτους, στην βελτίωση της σταθερότητας στην περιοχή και στην εξεύρεση διπλωματικής λύσης στη Συριακή σύγκρουση.

"Το Ιράν και η επανένταξή του στη Διεθνή κοινότητα μπορεί να διαδραματίσει ένα ρόλο στην σταθεροποίηση της ευρύτερης περιοχής από το Αφγανιστάν μέχρι τη Μεσόγειο", δήλωσε ο κ Τσίπρας μετά τη συνάντηση με τον κ Ρουχανί. Κατά τη διάρκεια των συνομιλιών, ο κ Τσίπρας τόνισε επίσης την ανάγκη για μείωση των μεταναστευτικών ροών από το Αφγανιστάν και το Πακιστάν προς την Ευρώπη μέσω της Ελλάδας, σύμφωνα με Έλληνες αξιωματούχους. «Το Ιράν είναι έτοιμο να επεκτείνει τη συνεργασία του με την ΕΕ και την Ελλάδα», δήλωσε ο κ Ρουχανί.

Όταν ο αναπληρωτής υπουργός πετρελαίου του Ιράν, Αμίρ-Χουσέιν Ζαμαννιά, και άλλοι αξιωματούχοι του Ιράν είχαν επισκεφθεί την Αθήνα, ξεκίνησαν συζητήσεις για την επανεκκίνηση μεταφοράς Ιρανικού πετρελαίου στην Ελλάδα στα τέλη Ιανουαρίου.

Το μεγαλύτερο διυλιστήριο στην Ελλάδα, τα Ελληνικά Πετρέλαια, συμφώνησε επίσης να αγοράσει πετρέλαιο από την Εθνική Ιρανική Oil Co, σηματοδοτώντας την πρώτη πώληση ιρανικού αργού πετρελαίου σε μια ευρωπαϊκή χώρα από την άρση των κυρώσεων μετά από την συμφωνία μεταξύ των μεγάλων παγκόσμιων δυνάμεων και του Ιράν για το πυρηνικό του πρόγραμμα .

Το Ιρανικό πετρέλαιο δεν κυκλοφορούσε στην ΕΕ από τότε που οι Δυτικές κυρώσεις έγιναν αυστηρότερες στα μέσα του 2012 σε απάντηση του πυρηνικού προγράμματος του Ιράν, εκτός από ένα μικρό αριθμό δεξαμενόπλοιων που παραδόθηκε στην Ιταλία για να τιμήσει τις προ-κυρώσεων συμβάσεις.

Ο Ιρανός υπουργός Πετρελαίου Bijan Zanganeh δήλωσε ότι η χώρα του σκοπεύει τελικά να πουλάει 300.000 βαρέλια αργού πετρελαίου την ημέρα στους Ευρωπαίους πελάτες. Το Ιράν προσπαθεί να ενισχύσει τις εξαγωγές πετρελαίου κατά 500.000 βαρέλια την ημέρα τους επόμενους μήνες, με μεγάλο μέρος του υπόλοιπου να πηγαίνει στην Ασία.

Λίγες μέρες μετά την άρση των διεθνών κυρώσεων, ο Ιρανός πρόεδρος ταξίδεψε στη Ρώμη και το Παρίσι, η πρώτη επίσκεψη στην Ευρώπη από Ιρανό επικεφαλής της κυβέρνησης από το 1999, για να ξεκινήσει την διαδικασία των συμφωνιών και της αποκατάστασης της εικόνας.

Μετά από χρόνια κυρώσεων, το Ιράν είναι πρόθυμο να προχωρήσει σε ξένες επενδύσεις, στην απελευθέρωση της ζήτησης για επενδύσεις στον τομέα των μεταφορών, της ενέργειας και των βαρέων καταναλωτικών αγαθών, όπως τα αυτοκίνητα. Οι Ιρανοί καταναλωτές έχουν σε μεγάλο βαθμό περιοριστεί σε κινεζικές και ινδικές εισαγωγές που κυριάρχησαν κατά τη διάρκεια της εποχής των κυρώσεων.

Κατά τη διάρκεια της διήμερης επίσκεψής του στο Ιράν, ο Έλληνας πρωθυπουργός συνοδεύεται από αντιπροσωπεία υπουργών και ανώτερων κυβερνητικών αξιωματούχων, καθώς και από 30 εκπροσώπους επιχειρήσεων.

Οι δύο χώρες υπέγραψαν σειρά συμφωνιών με στόχο την αναβάθμιση των διπλωματικών σχέσεων των δύο χωρών, συμπεριλαμβανομένου ενός μνημονίου για τις πολιτικές συζητήσεις, μια συμφωνία σχετικά με την απαλλαγή θεώρησης για διπλωματικά διαβατήρια και έναν οδικό χάρτη για τη βελτίωση της διμερούς συνεργασίας.



### **Ο Νέος Ιρανός Πρέσβης στην Ελλάδα**

Ο νέος Ιρανός πρέσβης στην Ελλάδα, Majid Motalebi Shabestari ανέλαβε επικεφαλής της αποστολής στην Αθήνα. Οι σπουδές του είναι πάνω στην Δημόσια Διοίκηση και διαθέτει πάνω από δύο δεκαετίες διοικητική εμπειρία.

#### **Επαγγελματική Εμπειρία**

- Ιανουάριος 2016: Πρέσβης της Ισλαμικής Δημοκρατίας του Ιράν στην Ελλάδα Τρέχουσα Θέση: Σύμβουλος του Υπουργού
- 2011-2012: Γενικός Διευθυντής Διοικητικών Υποθέσεων
- 2006-2011: Αναπληρωτής της Γενικής Διεύθυνσης Οικονομικών
- 2003-2006: Πρέσβης της Ισλαμικής Δημοκρατίας του Ιράν - Σιγκαπούρη
- 2000-2003: Αναπληρωτής της Γενικής Διεύθυνσης Διοικητικών Υποθέσεων
- 1997-2000: Αναπληρωτής Διευθυντής για την Ανατολική Ασία
- 1994-1997: Αναπληρωτής Αρχηγός της Αποστολής της Πρεσβείας της Ισλαμικής Δημοκρατίας του Ιράν, Αυστραλία
- 1990-1994: Αναπληρωτής της Διεύθυνσης για την Άπω Ασία
- 1982-1990: Αναπληρωτής της Διεύθυνσης Πολιτιστικών Υποθέσεων
- 1981: Απασχόληση στο Υπουργείο Εξωτερικών



## Η ανακούφιση του Ιράν από τις κυρώσεις

Μετά την Επανάσταση του 1979, οι Ηνωμένες Πολιτείες επέβαλαν κυρώσεις κατά του Ιράν τις οποίες επέκτειναν κατά τη διάρκεια των χρόνων. Το 2006, το Συμβούλιο Ασφαλείας των Ηνωμένων Εθνών ενέκρινε το Ψήφισμα 1696 και επέβαλε κυρώσεις όταν το Ιράν αρνήθηκε να αναστείλει το πρόγραμμα εμπλουτισμού ουρανίου. Με τα χρόνια, οι κυρώσεις έλαβαν σοβαρές διαστάσεις τόσο για την οικονομία όσο και για τον λαό του Ιράν. Από το 1979, οι Ηνωμένες Πολιτείες οδηγούσαν τις διεθνείς προσπάθειες να χρησιμοποιήσουν τις κυρώσεις για να επηρεάσουν τις πολιτικές του Ιράν, ενώ το Ιράν ήταν αμείλικτο και έδειχνε ότι δεν πρόκειται να εγκαταλείψει αμαχητί. Το Ιράν θεωρούσε πάντα τη χρήση της πυρηνικής ενέργειας ως αδιαφιλονίκητο δικαίωμα του.

Πολλές διαπραγματεύσεις έγιναν μεταξύ του Ιράν και των δυτικών χωρών για την επίλυση του ζητήματος, αλλά δεν επιτεύχθηκε καμία σημαντική συμφωνία. Στις 14 Ιουλίου του 2015 οι P5 + 1 (Κίνα, Γαλλία, Γερμανία, Ρωσία, Ηνωμένο Βασίλειο και ΗΠΑ), η Ευρωπαϊκή Ένωση (ΕΕ) και το Ιράν κατέληξαν σε κοινό Ολοκληρωμένο Πρόγραμμα Δράσης (JCPOA) για να διασφαλιστεί ότι το πυρηνικό πρόγραμμα του Ιράν θα χρησιμοποιείται αποκλειστικά για ειρηνικούς σκοπούς. Στις 18 Οκτωβρίου 2015, το νομικό πλαίσιο για την άρση των κυρώσεων τέθηκε σε ισχύ, όπως είχαν απαιτήσει οι συμμετέχοντες στο JCPOA προκειμένου να προβούν σε ρυθμίσεις για να εκπληρώσουν τις δεσμεύσεις τους για την άρση των κυρώσεων.

Στις 16 Ιανουαρίου 2015 ο Διεθνής Οργανισμός Ατομικής Ενέργειας επιβεβαίωσε ότι το Ιράν έχει εφαρμόσει τις βασικές υποχρεώσεις σε σχέση με τα πυρηνικά που υπαγορεύονταν από την JCPOA και ως εκ τούτου η ΕΕ και οι ΗΠΑ ήραν τις κυρώσεις τους εναντίον του Ιράν.

Ο αντίκτυπος της άρσης των κυρώσεων αρχίζει να γίνεται αισθητός και στην Ευρώπη. Ορισμένες ευρωπαϊκές χώρες έχουν ήδη δηλώσει ότι θα ήθελαν να συνεργαστούν με το Ιράν ενώ πολύ θετικές είναι οι αντιδράσεις σχετικά με τις εξαγωγές και τις επενδύσεις στο Ιράν. Ένας αριθμός επιχειρηματικών αντιπροσωπειών έχουν ήδη επισκεφθεί το Ιράν μέσα στη χρονιά.

Το Ελληνικό Υπουργείο Εξωτερικών εξέφρασε τα συγχαρητήριά του προς όλες τις εμπλεκόμενες πλευρές και μετέφερε την μεγάλη ικανοποίηση του για τη θετική αυτή εξέλιξη, η οποία θα ενισχύσει τις προσπάθειες της διεθνούς και περιφερειακής ασφάλειας.





## **Εκατομμύρια Ιρανοί Συναθροίζονται για την επέτειο της Ισλαμικής Επανάστασης**

Εκατομμύρια Ιρανοί βγαίνουν στους δρόμους σε διάφορες πόλεις και κωμοπόλεις σε όλη τη χώρα για να τιμήσουν την 37η επέτειο της νίκης της Ισλαμικής Επανάστασης.

Τα πανελλαδικά συλλαλητήρια την Πέμπτη (ΠΟΙΑ ΠΕΜΠΤΗ;) σηματοδοτούν τη νίκη της επανάστασης του 1979, με επικεφαλής τον Ιμάμη Χομεινί, η οποία έβαλε τέλος στη μοναρχική εξουσία των Παχλαβί που υποστηριζόταν από τις ΗΠΑ. Στις 11 Φεβρουαρίου του 1979, την 22η του μήνα του Μπαχμάν σύμφωνα με το ηλιακό ημερολόγιο έτους 1357, η μοναρχία του καθεστώτος των Παχλαβί στο Ιράν ανετράπη μετά από μήνες δημόσιας αναταραχής και διαμαρτυρίας. Την Πέμπτη (ΠΟΙΑ ΠΕΜΠΤΗ;) , στην επέτειο της Επανάστασης, οι άνθρωποι βγήκαν κατά εκατομμύρια στους δρόμους όλης της χώρας, συμπεριλαμβανομένης και της πρωτεύουσας, της Τεχεράνης, για να θυμηθούν την ημέρα και τις θυσίες που έγιναν κατά τη διάρκεια της Επανάστασης, οπότε το καθεστώς των Παχλαβί κατέστειλε ανελέητα τις διαδηλώσεις.

Πολλοί Ιρανοί αξιωματούχοι συγκεντρώθηκαν την Πέμπτη στο συλλαλητήριο για να τιμήσουν την επανάσταση και να φωνάξουν για την συνέχιση της υποστήριξη σε αυτήν. Ο ιρανός πρόεδρος Χασάν Ρουχανί ένωσε τις διαδηλώσεις στην Τεχεράνη, την Πέμπτη. Ο Πρόεδρος Ρουχανί έδωσε ομιλία με την ευκαιρία αργότερα μέσα στην ημέρα. Παρόντες ήταν περισσότεροι από 5.200 δημοσιογράφοι από το Ιράν και άλλες χώρες που κάλυψαν τα πανελλαδικά συλλαλητήρια.

Τα επιστημονικά και αμυντικά επιτεύγματα του Ιράν, συμπεριλαμβανομένων του Simorgh (Phoenix), του δορυφορικού φορέα, και του βαλλιστικού πύραυλου Emad υψηλής ακρίβειας και βεληνεκούς, βρίσκονταν προς επίδειξη στους δρόμους που ελάμβανε χώρα το συλλαλητήριο στην Τεχεράνη.





## Μια Επανάσταση που Ταρακούνησε τον Κόσμο

Εισαγωγή:

Η ιρανική επανάσταση αναφέρεται σε γεγονότα που αφορούν στην ανατροπή της δυναστείας Παχλαβί υπό τον Μοχάμεντ Ρέζα Σαχ Παχλαβί, ο οποίος υποστηρίχθηκε από τις Ηνωμένες Πολιτείες, και στην ενδεχόμενη αντικατάστασή της με μια ισλαμική δημοκρατία υπό τον Μεγάλο Αγιατολάχ Χομείνι, τον ηγέτη της επανάστασης, με εκατομμύρια ανθρώπους μέσα και έξω από την χώρα.

دهکده فجر

Οι διαδηλώσεις κατά του Σάχη άρχισαν τον Οκτώβριο του 1977 για να εξελιχθούν σε μια εκστρατεία πολιτικής αντίστασης που περιλάμβανε τόσο κοσμικά όσο και θρησκευτικά στοιχεία και να κορυφωθούν τον Ιανουάριο του 1978. Μεταξύ Αυγούστου και Δεκεμβρίου 1978 οι απεργίες και οι διαδηλώσεις παρέλυσαν τη χώρα. Ο Σάχης έφυγε από το Ιράν για την εξορία στις 16 Ιανουαρίου του 1979, ως ο τελευταίος Πέρσης μονάρχης, αφήνοντας τα καθήκοντά του σε ένα αντιβασιλικό συμβούλιο και έναν πρωθυπουργό της αντιπολίτευσης.

Η επανάσταση ήταν από πολλές απόψεις το αποκορύφωμα των επανειλημμένων προσπαθειών κατά τη διάρκεια του εικοστού αιώνα, προκειμένου να εγκατασταθεί μια δημοκρατική κυβέρνηση στο Ιράν. Ωστόσο, η οριστική ανατροπή της μοναρχίας άρχισε σοβαρά τον Οκτώβριο του 1977 με το θάνατο του γιού του Αγιατολάχ Χομεϊνί που φημολογείται ότι δολοφονήθηκε από τις υπηρεσίες ασφαλείας. Ο πρώτος γύρος των αντικυβερνητικών διαδηλώσεων άρχισε στη θρησκευτική πόλη Κουόμ και σιγά-σιγά εξαπλώθηκε σε όλο το Ιράν. Από τις πρώτες μέρες του ξεσηκωμού, ο Ιρανός μονάρχης των Παχλαβί, Μοχάμεντ Ρέζα Σαχ, προσπάθησε να καταπνίξει την δημόσια διαφωνία, γεγονός που οδήγησε σε πολλούς θανάτους αμάχων.

Ο Αγιατολάχ Χομεϊνί κλήθηκε πίσω στο Ιράν και επέστρεψε στην Τεχεράνη επευφημούμενος από εκατομμύρια Ιρανών. Η βασιλική κυριαρχία κατέρρευσε λίγο μετά, στις 11 Φεβρουαρίου, όταν οι διαδηλωτές νίκησαν τα στρατεύματα του Σάχη στις ένοπλες οδομαχίες, φέρνοντας πλέον τον Αγιατολάχ Χομεϊνί στην επίσημη εξουσία. Την 1<sup>η</sup> Απριλίου 1979 ψηφίστηκε με εθνικό δημοψήφισμα η δημιουργία της Ισλαμικής Δημοκρατίας και εγκρίθηκε ένα νέο σύνταγμα κατά το οποίο ο Αγιατολάχ Χομεϊνί έγινε ο ανώτατος ηγέτης της χώρας, τον Δεκέμβριο του 1979.

## Στάδια της Ισλαμικής Επανάστασης του Ιράν:

Ομοίως, από κοινωνιολογική σκοπιά, οποιαδήποτε θεμελιώδης, βαθιά αλλαγή στην κοινωνία και τις κοινωνικές δομές της, ειδικά αν αυτή συμβαίνει ξαφνικά και συνοδεύεται από βία ορίζεται ως επανάσταση. Επίσης, τόσο στην πολιτική επιστήμη όσο και στην ιστορία των επαναστάσεων, η λέξη ορίζει τις θεμελιώδεις αλλαγές στο πολιτικό σύστημα, στη διοίκηση, και στα σύμβολα της εξουσίας. Οι πολιτικοί επιστήμονες έχουν επίσης προσφέρει διάφορους ορισμούς για την επανάσταση, από τους οποίους μπορούμε να αναφέρουμε τους δύο πιο συχνά χρησιμοποιούμενους από τους σύγχρονους μελετητές: «οι επιτυχείς ή ανεπιτυχείς βίαιες προσπάθειες για να επιτευχθεί η θεμελιώδης αλλαγή στη βασική δομή της κοινωνίας». Ο Κρέιν Μπρίτον την ορίζει ως την «ξαφνική και βίαιη αντικατάσταση του διοικούντος κατεστημένου από μια ομάδα η οποία μέχρι τώρα ήταν στερημένη από κάθε πολιτική εξουσία." Σε γενικές γραμμές, οι επαναστάσεις επιτυγχάνουν σε μια χώρα σε εποχές όπου η κοινωνία είναι πολωμένη σε δύο αντίθετα στρατόπεδα. Σε περιπτώσεις όπως αυτή, οι περισσότερες κοινωνικές ομάδες αποχωρούν από το κυβερνών κατεστημένο για να ενταχθούν στην αντιπολίτευση, αφήνοντας την κοινωνία με την επισφαλή κατάσταση της ύπαρξης δύο κέντρων εξουσίας. Η διαδικασία ξεκινά συνήθως με διαδοόμενες αμφιβολίες για την πολιτική νομιμότητα και το δικαίωμα στην εξουσία της άρχουσας τάξης. Τελικά, μετά από μια περίοδο εκτεταμένης απογοήτευσης των ανθρώπων με το πολιτικό τους σύστημα, η κοινωνική δύναμη αρχίζει να παίρνει μορφή και να εδραιώνεται. Στην παρούσα συγκυρία, οι συνθήκες μοιάζουν με τις προσπάθειες του κυβερνώντος κατεστημένου που προσπαθεί να καταστείλει τις ποικίλες κοινωνικές ομάδες που αντιτίθενται στους κανονισμούς του. Πρόκειται για μια διαδικασία, η οποία υπονομεύει το κυβερνών πολιτικό σύστημα και τις δομές του, καθιστώντας το αδύναμο να τηρήσει τις ελάχιστες απαιτήσεις των ανθρώπων.

Καθώς οι συνθήκες επιδεινώνονται σταδιακά το κυβερνών σύστημα χάνει τον διοικητικό έλεγχο της κοινωνίας, και σχεδόν ταυτόχρονα, η αντιπολίτευση αρχίζει να αυξάνει την εμπιστοσύνη στις δυνατότητές της να αντισταθεί στο κυβερνών σύστημα και να πάρει τη θέση του. Πολύ σύντομα, η κατάσταση γίνεται αφόρητη λόγω του συνεχούς διευρυνόμενου χάσματος μεταξύ της "πολιτικής εξουσίας" και της "κοινωνικής δύναμης". Η σύγκρουση αυτών των δύο, σε αυτό το στάδιο μοιάζει αναπόφευκτη. Αυτό εννοούν οι κοινωνικοί επιστήμονες όταν λένε ότι μια κοινωνία είναι σε επαναστατική κατάσταση. Αυτό που επιδεινώνει την κατάσταση ακόμη περισσότερο και αυξάνει τις επαναστατικές συνθήκες είναι η σύγκρουση και ο ανταγωνισμός μεταξύ του συνόλου των αξιών που έχει δημιουργήσει το κυβερνών κατεστημένο με τις αξίες και τα πιστεύω που πρεσβεύουν οι κοινωνικές ομάδες τα αντιπολίτευσης. Ένα φαινόμενο το οποίο ο κοινωνικός επιστήμονας, Γουίλμπερτ Μουρ, περιγράφει ως «απόσταση μεταξύ της ιδανικής κοινωνίας και της επικρατούσας πραγματικότητας και των συνθηκών." Κατά κάποιο τρόπο, μπορεί κανείς να παρομοιάσει το φαινόμενο μιας επανάστασης με αυτό μιας κατάρρευσης. Γιατί οι επαναστάσεις είναι πραγματικά η διαδικασία της κατάρρευσης του διαλόγου και της επαφής μεταξύ της κυβέρνησης και των κυβερνωμένων σε ένα πολιτικό σύστημα. Αυτή η διαδικασία γίνεται πλήρης και ολοκληρωμένη μόνο αν περιλαμβάνει τις ακόλουθες δύο προϋποθέσεις, με το ένα να προηγείται του άλλου και να λειτουργεί ως προοίμιο: 1: Ολική καταστροφή όλων των επικρατούντων πολιτικών θεσμών. 2: Σύσταση και συγκρότηση νέων κοινωνικών ομάδων και πολιτικών θεσμών.

Ως εκ τούτου, οι ανωτέρω υποθετικές «επαναστατικές συνθήκες», αρχικά είναι μια διαδικασία καταστροφής, με την έννοια ότι οι πρώην πιστοί πολίτες ενός πολιτικού συστήματος αρχίζουν να σκέφτονται τον ξεσηκωμό και την εξέγερση κατά της κυβέρνησης ως το πιο φυσικό δικαίωμα τους. Συνθήκες όπως αυτές συνήθως συνοδεύονται από χλευασμό και έλλειψη σεβασμού προς την άρχουσα τάξη και στη συνέχεια μετατρέπονται σε σταθερή πεποίθηση της αντιπολίτευσης ότι το υπάρχον κατεστημένο είναι απλά παράλογο και σαθρό, και συνήθως αναπτύσσουν μια σταθερή, λαϊκή πεποίθηση ότι μια εναλλακτική κατάσταση πρέπει να συνεχιστεί ενεργά. Πολύπλοκα στοιχεία αλληλεπιδρούν για να επιφέρουν τέτοιες επαναστατικές συνθήκες, οι οποίες μπορούν γενικά να χωριστούν σε τέσσερα στάδια.

### **Στάδιο της Προετοιμασίας**

Εδώ περιλαμβάνονται όλα τα στοιχεία που καθιστούν πιο εύκολο το να κατανοήσουμε την υπάρχουσα κατάσταση και να υπάρξει η κριτική σε πολιτιστικό και πνευματικό επίπεδο. Με άλλα λόγια, περιλαμβάνει το σύνολο των στοιχείων και των παραγόντων, τα οποία παρουσιάζουν μαζί την εικόνα μιας εντελώς ανεπιθύμητης και αφόρητης κατάστασης. Σε αυτό το στάδιο, μεταξύ των διαφόρων εργαλείων που διαθέτουμε ως αναδευτήρες που εργάζονται για την αλλαγή έτσι ώστε τα άτομα να επιτυγχάνουν καλύτερα τους στόχους τους, είναι αυτό της "σύγκρισης". Και αυτό σημαίνει ότι συζητώντας, θέτουν και τονίζουν τόσο στον εαυτό τους όσο και στους άλλους τα εξής ερώτημα: «πού βρίσκεται η κοινωνία μας σε σύγκριση με τις άλλες;»

Αυτό το κρίσιμο ερώτημα συνήθως ακολουθείται από έναν εντυπωσιακό και τεράστιο αριθμό ανθρώπινων ψυχικών προσπαθειών που κατευθύνονται για να βρουν μια απάντηση στο αναπόφευκτο μεγάλο ερώτημα «γιατί τα πράγματα είναι έτσι όπως είναι;» Σταδιακά, με τον τρόπο αυτό, οι κριτικές απόψεις ωθούνται στη δημόσια συζήτηση και ευημερούν γρήγορα, δεδομένου ότι ο αριθμός των ερωτήσεων σε αναμονή για τις απαντήσεις μεγαλώνει κάθε μέρα. Φυσικά, σε ένα έξυπνο, μεγάλο ερώτημα όπως αυτό σε μια κρίσιμη προ-επαναστατική κατάσταση, βρίσκεται η έντονη αντίθεση και αντίφαση μεταξύ των απαιτήσεων και των ιδανικών μιας κοινωνίας και της σκοτεινής πραγματικότητας - την οποία το κυβερνών κατεστημένο φαίνεται ανίκανο και ανήμπορο να αλλάξει ακόμη και στο πρόσωπό της υψηλής λαϊκής ζήτησης - για την οποία οι άνθρωποι αναπόφευκτα κατηγορούν το σύστημα και τη δομή που την διέπουν. Το μόνο που χρειάζεται σε αυτό το στάδιο είναι η παροιμιώδης επαναστατική σπίθα για να πυροδοτήσει ένα λαό που θα προκαλέσει την ανατροπή ή την ολική κατάρρευση του καθεστώτος.

### **Στάδιο της Κριτικής:**

Η κατάσταση αυτή περικλείει τα στοιχεία εκείνα που δείχνουν στους ανθρώπους πώς να κατανοήσουν καλύτερα και να επικρίνουν τις υπάρχουσες συνθήκες στην κοινωνία τους. Για παράδειγμα, ένα σταδιακό άνοιγμα στην πολιτική ατμόσφαιρα, ή η κοινή εμπειρία μιας αδύναμης οικονομίας μπορούν να ωθήσουν, μεταξύ άλλων, την πλειοψηφία των ανθρώπων να κατανοήσει καλύτερα τις επικρατούσες πραγματικότητες της κοινωνίας τους. Επίσης, η αύξηση της γνώσης των συνθηκών σε άλλες κοινωνίες που βοηθά πάρα πολύ στην κατανόηση της εθνικής ταυτότητας μιας κοινωνίας από τον λαό, και η αδυναμία των δυνάμεων να προστατεύσουν το κυρίαρχο σύστημα, είναι μεταξύ άλλων παραγόντων που διευκολύνουν αυτή τη διαδικασία.

### **Στάδιο της Επιτάχυνσης:**

Το στάδιο αυτό περιλαμβάνει μια σειρά από στοιχεία που επισπεύδουν και επιταχύνουν την επαναστατική διαδικασία. Για παράδειγμα, ασυγχώρητα και ανεπανόρθωτα λάθη των ηγεμόνων σε περιόδους κρίσης, ένας αδύναμος ή άπιστος ή απείθαρχος στρατός, που συνήθως προκύπτει από κάποια υποχώρηση του καθεστώτος εξουσίας, η ανικανότητα μιας ασθενούς ή κατεστραμμένης οικονομίας να παρέχει τα βασικά στις επείγουσες και βραχυπρόθεσμες ανάγκες των ανθρώπων, και οι προσπάθειες καταστολής και η περαιτέρω καταπίεση του λαού που χρησιμεύει μόνο στο να εξεγερθούν περισσότερο τα πάθη του, όλα συμβάλλουν σε μια ιδιαίτερα συναισθηματική, επαναστατική ατμόσφαιρα που αυξάνει περισσότερο την επιμονή των ανθρώπων στα νόμιμα αιτήματά τους.

Άλλοι καταλύτες περιλαμβάνουν την κατάρρευση των στρατιωτικών δυνάμεων μετά από μια ήττα σε ξένα χέρια, εξέγερση και απειθαρχία μεταξύ του στρατιωτικού προσωπικού, εσωτερικές διαφορές στον πυρήνα της άρχουσας ελίτ, την κατάρρευση των οικονομικών και νομισματικών υποδομών και συστημάτων, καθώς και ψυχολογικά στοιχεία, όπως η πίστη στην αδυναμία των κυβερνητικών δυνάμεων να αντιμετωπίσουν ή να εκτρέψουν τις επιθέσεις της αντιπολίτευσης. Η συγκεκριμένη πεποίθηση μπορεί να περιλαμβάνει την πίστη στην υπερφυσική βοήθεια στον αγώνα, την ενίσχυση του ηθικού της αντιπολίτευσης με την αντίληψη ότι από την στιγμή που η επαναστατική αποφασιστικότητα έχει καταστεί σαφής, η ξένη βοήθεια θα έρθει προς ενίσχυσή τους, ή η απλή, στερεή πεποίθηση ότι οι ενωμένες μάζες είναι απλά ακατανίκητες, κ.λπ. "

### **Στάδιο της Αποκορύφωσης:**

Εδώ μπορούμε να αναφέρουμε συγκεκριμένα δύο σημαντικά στοιχεία της «ηγεσίας» και της ιδεολογίας. Η συμμόρφωση αυτών των δύο στοιχείων με τα λαϊκά αιτήματα οδηγεί τους ανθρώπους στο να οργανωθούν προκειμένου να «καταστρέψουν» το καθεστώς, και όταν αυτό επιτυγχάνεται, εισέρχονται στο στάδιο της "θέσπισης" ενός νέου. Με τον τρόπο αυτό όλες οι προσπάθειες για την οικοδόμηση νέων κοινωνικών, πολιτικών και οικονομικών δομών ολοκληρώνεται. Το κλειδί σε αυτή την πολύπλοκη διαδικασία είναι ο συντονισμός και η αντιστοιχία μεταξύ της ηγεσίας, της ιδεολογίας, και των ανθρώπων, που μαζί κάνουν εφικτή μια κίνηση προς τα εμπρός ως προς τους προκαθορισμένους κοινούς στόχους. Ως εκ τούτου, η ηγεσία δεν είναι μόνο ο χορηγός της κοινής ιδεολογίας, αλλά ένας ενεργός επαγγελματίας του. Επιπλέον, δεν είναι μόνο η ιδεολογία εδώ που μοιάζει με ένα σύνολο γραπτών κατευθυντηρίων γραμμών, αλλά η αποδοχή της, και έπειτα η ηγεσία που πάτησε το πόδι στο δρόμο της για την επιδίωξη των απαιτήσεων και των τρόπων για την επίτευξή τους. Με τον ίδιο τρόπο επίσης σχηματίζονται τα επαναστατικά συνθήματα, και κατά κάποιο τρόπο, τα ιδανικά και η ταυτότητα της επανάστασης αποκτούν φωνή μέσα από τους επαναστάτες. Κατά τη διάρκεια της Ισλαμικής Επανάστασης του Ιράν, συναντήσαμε και τα τέσσερα στάδια.

### **Μια επανάσταση γεμάτη εκπλήξεις:**

Η επανάσταση ήταν μια έκπληξη για όλο τον κόσμο, δεδομένου ότι δεν είχε πολλά από τα συνήθη αίτια των επαναστάσεων, όπως μια ήττα σε πόλεμο, μια οικονομική κρίση, μια εξέγερση των αγροτών, ή δυσαρεστημένους στρατιωτικούς. Αυτό συνέβη σε ένα έθνος που απολάμβανε σχετικά ένα καλό επίπεδο πλούτου και ευημερίας, που παρήγαγε βαθιά αλλαγή με μεγάλη ταχύτητα, ήταν πάρα πολύ δημοφιλές, και όμως αυτά δεν ήταν αρκετά για να σταματήσουν τους Ιρανούς από το να αλλάξουν την τάση 2500 χρόνων μοναρχίας και να αντικαταστήσουν μια φιλοδυτική κυβέρνηση με μία αντι-δυτική.

Η Επανάσταση του Ιράν ξεκίνησε με ένα λαϊκό δημοκρατικό κίνημα και έληξε με την ίδρυση του πρώτου Ισλαμικού δημοκρατία στον κόσμο. Η επανάσταση αναποδογύρισε την Ιρανική κοινωνία και υπήρξε μια από τις καθοριστικές στιγμές του 20ού αιώνα.

Ο Χαλέχ Εσφαντιαρί, διευθυντής του Προγράμματος Γούντροου Γουίλσον για την Μέση Ανατολή πιστεύει ότι αυτό που το Ιράν έκανε ήταν να δώσει πολλή έμπνευση για να βγουν οι άνθρωποι στους δρόμους για τρεις δεκαετίες, προτού ξεκινήσει η Αραβική Άνοιξη, επειδή η Ισλαμική Δημοκρατία όρθωσε το ανάστημά της στις Ηνωμένες Πολιτείες και στο Ισραήλ, και δεν δίστασε να εκφράζει τις απόψεις του όλα αυτά τα χρόνια στην Σαουδική Αραβία, στην Ιορδανία, και στις χώρες του Περσικού Κόλπου.

#### **Αιτίες:**

Οι αρχικοί λόγοι για την εμφάνιση της επανάστασης και του λαϊκού, εθνικού, και αργότερα, ισλαμικού χαρακτήρα της περιλαμβάνουν ένα συντηρητικό ξέσπασμα ενάντια στις προσπάθειες δυτικοποίησης και εκκοσμίκευσης του υποστηριζόμενου από την Δύση Σάχη, μια φιλελεύθερη αντίδραση στην κοινωνική αδικία, μια αύξηση των προσδοκιών που δημιουργήθηκαν από τα απροσδόκητα έσοδα από το πετρέλαιο το 1973 και από ένα υπερβολικά φιλόδοξο οικονομικό πρόγραμμα, τον θυμό από μια σύντομη, απότομη συρρίκνωση της οικονομίας το 1977-78 και άλλες αδυναμίες του προηγούμενου καθεστώτος.

Το καθεστώς του Σάχη άρχισε να γίνεται όλο και πιο καταπιεστικό, βίαιο, διεφθαρμένο, και εξωφρενικό. Έπασχε επίσης από βασικές λειτουργικές παραλείψεις που επέφεραν οικονομικά προβλήματα, ελλείψεις και πληθωρισμό. Ο Σάχης θεωρήθηκε από πολλούς ως οφειλέτης μιας μη μουσουλμανικής Δυτικής δύναμης, κυρίως των Ηνωμένων Πολιτειών των οποίων η κουλτούρα επηρέαζε αυτή του Ιράν.

Την ίδια στιγμή, η υποστήριξη προς τον Σάχη μάλλον είχε εξασθενήσει μεταξύ των δυτικών πολιτικών και των μέσων ενημέρωσης, κυρίως υπό τη διοίκηση των Αμερικανού προέδρου Τζίμι Κάρτερ, ως αποτέλεσμα της στήριξης του Σάχη στην αύξηση των τιμών πετρελαίου του OPEC στις αρχές της δεκαετίας. Όταν ο Πρόεδρος Κάρτερ θέσπισε μια πολιτική για τα ανθρώπινα δικαιώματα που έλεγε ότι οι χώρες που παραβιάζουν τα ανθρώπινα δικαιώματα θα στερούνται των αμερικανικών όπλων ή της βοήθειας, αυτό βοήθησε ορισμένους Ιρανούς να βρουν το θάρρος να δημοσιεύσουν ανοιχτές επιστολές και αναφορές με την ελπίδα ότι η καταστολή από την κυβέρνηση θα μπορούσε να σταματήσει.

Το ότι η επανάσταση αντικατέστησε τη μοναρχία με μια Ισλαμική δημοκρατία, και όχι με μια ιδεολογία, πιστώνεται εν μέρει στην εξάπλωση της Ισλαμικής αναβίωσης που αντιτίθενται στη δυτικοποίηση και στο όραμα του Αγιατολάχ Χομείνι, ο οποίος φερόταν να ακολουθεί τα βήματα του μεγάλου προφήτη του Ισλάμ.

Ένας επίσης παράγοντας περιλαμβάνει την υποτίμηση του κινήματος του Αγιατολάχ Χομείνι από το βασίλειο του Σάχη που το θεωρούσαν ήσσονος σημασίας απειλή η οποία μπορούσε να παραγκωνιστεί.

### **Μια Επανάσταση με Γεύση Πολιτισμού**

Μετά την επανάσταση, όταν ο ακαδημαϊκός χώρος του Ιράν ξεκαθάρισε από Δυτικές και μη Ισλαμικές επιρροές ευθυγραμμίστηκε με το επαναστατικό και πολιτικό Ισλάμ. Η επίσημη ονομασία που χρησιμοποιείται από την Ισλαμική Δημοκρατία είναι «Πολιτιστική Επανάσταση».

Ο Ίβωρ Μπένσον από το Ινστιτούτο Ιστορικής Ανασκόπησης αναφέρει ότι μια εξερεύνηση της Ισλαμικής Επανάστασης στο Ιράν και της σημασίας της για τον υπόλοιπο κόσμο μπορεί να ξεκινήσει με τρεις ευρείες γενικεύσεις:



1) Η Ιρανική Επανάσταση έδειξε ότι η θρησκεία μπορεί να είναι ένας πιο ισχυρός παρακινήτης της μαζικής πολιτικής δράσης απ' ό,τι οι κοσμικές ιδεολογίες.

2) Η Επανάσταση αμφισβητεί την πολιτιστική ηγεμονία των Δυτικών ιδεών, όχι μόνο ως θρησκεία, αλλά και ως ένα εναλλακτικό κοινωνικό μοντέλο και τρόπος ζωής.

3) Η Ιρανική Επανάσταση, επομένως, μπορεί να θεωρηθεί ως ένα από τα πιο σημαντικά γεγονότα της σύγχρονης ιστορίας, που μπορεί να συγκριθεί με τη Γαλλική Επανάσταση του 18ου αιώνα και τη Ρωσική Επανάσταση σε αυτόν τον αιώνα.

Στον απόηχο των συνεχιζόμενων κυρώσεων και απειλών εναντίον του Ιράν, η επανάσταση παρέμενε επίμονα ενεργή στα μάτια του κόσμου. Μια εξερεύνηση της Ισλαμικής Επανάστασης στο Ιράν μεταφέρει δύο μεγάλες αλήθειες με τεράστιες συνέπειες: ότι η θρησκεία μπορεί να είναι ακόμα πιο ισχυρός παρακινήτης της μαζικής πολιτικής δράσης απ' ό,τι οι κοσμικές ιδεολογίες, και ότι η πολύχρονη ηγεμονία των Δυτικών κοινωνικών μοντέλων έχει λήξει. Έτσι, η Ιρανική Επανάσταση αναδύεται ως ένα από τα πιο σημαντικά γεγονότα της σύγχρονης ιστορίας.

Υπάρχουν αναρίθμητοι λόγοι να θεωρείται ότι η εμφάνιση της εξαιρετικά δυναμικής Ισλαμικής χώρας είναι μια εξέλιξη των ανυπολόγιστων συνεπειών σε όλο τον κόσμο. Το Κέντρο Διεθνών Σπουδών του Τεχνολογικού Ινστιτούτου της Μασαχουσέτης δήλωσε ότι η Ιρανική Επανάσταση ανέδειξε μια από τις κύριες θρησκευτικές και πολιτικές εξελίξεις της εποχής μας: την αναβίωση των ισλαμικών κινημάτων σε όλο τον κόσμο.

Ο Δρ Άλγκαρ, καθηγητής περσικών και Ισλαμικών Σπουδών στο Πανεπιστήμιο Μπέρκλεϋ της Καλιφόρνιας, διατυπώνει ότι το θέμα της Ισλαμικής Επανάστασης στο Ιράν είναι των οποίων η σημασία μετά βίας χρειάζεται υπογράμμιση. Με το πέρασμα του χρόνου, η σημασία του θα γίνει ακόμη πιο σαφής, ως η πιο σημαντική και βαθιά εκδήλωση στο σύνολό της σύγχρονης ισλαμικής ιστορίας. Ήδη βλέπουμε τις επιπτώσεις της Ισλαμικής Επανάστασης να εκδηλώνονται με διαφορετικούς τρόπους σε όλα τα μήκη και τα πλάτη του Ισλαμικού κόσμου.

## Η Έλευση του Κινηματογράφου στο Ιράν

Μετά την ιρανική επανάσταση του 1979 και τα εγκαίνια της Ισλαμικής Δημοκρατίας, πολλοί προέβλεψαν ότι οι νέοι περιορισμοί θα σκότωναν τον Ιρανικό κινηματογράφο. Όμως η Ιρανική ταινία έχει επιζήσει, υφιστάμενη αξιοσημείωτους μετασχηματισμούς παράλληλα με τις ευρύτερες αλλαγές στην Ιρανική κουλτούρα και την κοινωνία. Σήμερα, ο Ιρανικός κινηματογράφος αναγνωρίζεται ως ένας από τους πιο καινοτόμους και συναρπαστικούς στον κόσμο, και οι ταινίες των Ιρανών σκηνοθετών προβάλλονται με αυξημένη αναγνώριση στα διεθνή φεστιβάλ. Το κλειδί για την επίλυση της φαινομενικής αντίφασης μεταξύ της κατασταλτικής εικόνας του Ιράν και της αναγέννησης του Ιρανικού κινηματογράφου είναι να κατανοήσουμε τη σχέση που αναπτύσσεται ανάμεσα στην τέχνη, την κοινωνία και το κράτος μετά την Ισλαμική επανάσταση. ο δημοφιλής χαρακτήρας της επανάστασης, και ο κομματισμός εντός της Ισλαμικής Δημοκρατίας, έδωσε την ευκαιρία στο λαό και στους καλλιτέχνες να εμπλέξει το κράτος σε εκτενείς διαδικασίες διαπραγμάτευσης, διαμαρτυρίας, και συνεργασίας. Η αγάπη έγινε το επίκεντρο αυτής της αντιπαράθεσης. Λίγο μετά την επανάσταση, οι γυναίκες και η αγάπη απέκτησαν νέο νόημα υπό το φως των ερμηνειών της ισλαμικής νομολογίας, η οποία απέρριψε τις γυναίκες ως απλά εμπορεύματα των ανδρών, παρέχοντας μια εντελώς νέα προοπτική στον κόσμο της κινηματογραφικής βιομηχανίας.

### Επιστήμη και Τεχνολογία

Το Ιράν έχει σημειώσει σημαντική πρόοδο στον τομέα της επιστήμης και της τεχνολογίας μέσω της εκπαίδευσης και της κατάρτισης, παρά τις διεθνείς κυρώσεις σε όλες σχεδόν τις πτυχές της έρευνας κατά τη διάρκεια των τελευταίων 30 ετών. Ο πανεπιστημιακός πληθυσμός του Ιράν αυξήθηκε από 100.000 το 1979 σε 2 εκατομμύρια το 2006 και το 70% των μαθητών της επιστήμης και της μηχανικής είναι γυναίκες. Η επιστημονική πρόοδος του Ιράν φέρεται να είναι η ταχύτερη στον κόσμο. Το Ιράν έχει σημειώσει μεγάλη πρόοδο σε διάφορους τομείς, συμπεριλαμβανομένης της αεροδιαστημικής, της πυρηνικής επιστήμης, της ιατρικής ανάπτυξης, καθώς και των βλαστικών κυττάρων και της έρευνας της κλωνοποίησης.

Οι Ιρανοί επιστήμονες έχουν συμβάλει σημαντικά στη διεθνή επιστημονική κοινότητα. Το 1960, ο Αλί Τζαβάν εφεύρε το πρώτο λείζερ αερίου. Το 1973, η θεωρία του Ασαφούς συνόλου αναπτύχθηκε από τον Λότφι Ζάντεχ. Η Ιρανή καρδιολόγος Τόφι Μουσιβάντ εφεύρε την πρώτη τεχνητή καρδιά. Μερικές από τις άλλες αξιοσημείωτες ανακαλύψεις και καινοτομίες από Ιρανούς επιστήμονες και μηχανικούς περιλαμβάνουν:

- Καρίμ Ναιγέρνια - ανακάλυψη των σπερμογονιακών βλαστοκυττάρων.
- Ρεζά Γκαντιρί- 1998 Βραβείο Φάινμαν για την εφεύρεση ενός αυτο-οργανωμένου αναπαραγωγικού μοριακού συστήματος.
- Μεχντί Βαεζ-Ιραβανί - Εφεύρεση του διατμητικής δύναμης μικροσκοπίου.
- Σιαβάς Αλαμουτί και Βαχλιντ Ταρόχ - εφεύρεση του κώδικα φραγμού του χωροχρόνου.
- Φαρανέχ Βάργκα-Κχαντέμ – ανακάλυψη του SPCH1, ενός γονιδίου που εμπλέκεται σε μια σοβαρή διαταραχή της ομιλίας και της γλώσσας.
- Σερίν Ντεγκάν – 2006 Βραβείο Γυναίκες στην Τεχνολογία.
- Ναντέρ Ενγκέτα - Εφεύρεση της «ασπίδας αφάνειας" και ηγέτης έρευνας για το έτος 2006 σύμφωνα με το περιοδικό Scientific American, και νικητής του Guggenheim Fellowship (1999) για το "κλασματικό παράδειγμα της κλασικής ηλεκτροδυναμικής".
- Αλή Σαφαινιλί – Συν-εφευρέτης του εξελιγμένου ραντάρ MARSIS.
- Πιέρ Ομιντιγιάρ – Οικονομολόγος, ιδρυτής και πρόεδρος του eBay.
- Ρουζμπέχ Γιαζνί – Εφευρέτης του καλωδιακού μόντεμ.
- Χομαγιούν Σεραζί – Ο πιο πολύ-δημοσιευμένος συγγραφέας στα 20 χρόνια ιστορίας του περιοδικού Ρομποτικών Συστημάτων.

- Μόσλεμ Μπαχαντορί – Ανακοίνωσε την πρώτη περίπτωση κυτταρικού πλάσματος για τον πνευμονόκοκκο.
- Μαισάμ Γκοβανλού – Εφεύρεση του αμαξιδίου που κινείται με την ομιλία.
- Μανσούρ Αχμαντιάν και Ζίλα Ναζαρί - Οι προγραμματιστές του PARS (παράλληλη εφαρμογή από ταχεία διέγερση), η οποία κέρδισε το βραβείο IET Καινοτομίας 2008 στον σχεδιασμό λογισμικού.
- Σεκουφέχ Νικφάρ – Νικήτρια των κορυφαίων γυναικών επιστημόνων σύμφωνα με το TWAS-TWOWS-Scopus στον τομέα της ιατρικής το 2009.
- Αφσάνεχ Ραμπιέι – Εφευρεση ενός υπέρ-δυνατού και ελαφρού υλικού, γνωστού ως Σύνθετου Μεταλλικού Αφρού (CMF).
- Μάριαμ Μιρζακχανί – Τον Αύγουστο του 2014 έγινε η πρώτη γυναίκα καθώς και η πρώτη Ιρανή που έλαβε το Μετάλλιο Fields, το ανώτατο βραβείο στα μαθηματικά.
- Ραμίν Γκολεστανιάν – Τον Αύγουστο του 2014 κέρδισε το βραβείο Holweck για την ερευνητική του εργασία στην φυσική.

### **Η Εθνική Ημέρα του Ιράν**

Σήμερα, η Εθνική Ημέρα του Ιράν εορτάζεται ήδη από την 1<sup>η</sup> Φεβρουαρίου και διαρκεί μέχρι τον 11ο για να τιμήσουν τις διαδηλώσεις με επικεφαλής τον Αγιατολάχ Χομεινί, που ανέτρεψε τη μοναρχία. Κατά τη διάρκεια αυτής της ημέρας, δημόσιες διαδηλώσεις και συλλαλητήρια συρρέουν σε κάθε γωνιά της χώρας. Οι εκδηλώσεις της Ημέρας της Ανεξαρτησίας περιλαμβάνουν παρελάσεις, επιδείξεις πυροτεχνημάτων, πικ νικ και μια ολόκληρη σειρά από άλλες δραστηριότητες διασκέδασης. Η εθνική εορτή χαρακτηρίζεται από την ανύψωση της Εθνικής σημαίας, μαζί με την απαγγελία του Εθνικού Ύμνου. Είναι μια περίπτωση εθνικής σημασίας όπου το αίσθημα του πατριωτισμού ανάβει μέσα σε κάθε πολίτη της χώρας.

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NOWROOZ

**Η Ιρανική Πρωτοχρονιά**



Σε αρμονία με την αναγέννηση της φύσης, ο εορτασμός του Περσικού Νέου Έτους, του Nowrooz όπως ονομάζεται, αρχίζει πάντα την πρώτη ημέρα της άνοιξης, στις 20 Μαρτίου. Οι τελετές του Nowrooz είναι συμβολικές αναπαραστάσεις δύο αρχαίων εννοιών: του τέλους και της αναγέννησης.

Περίπου 3000 χρόνια πριν η μεγάλη θρησκεία των Περσών ήταν ο Ζωροαστρισμός, που ονομάστηκε έτσι προς τιμήν του ιδρυτή του Ζωροάστρη, και, αναμφισβήτητα πρόκειται για την πρώτη μονοθεϊστική θρησκεία στον κόσμο.

Οι Ζωροάστρες είχαν ένα φεστιβάλ που ονομαζόταν "Farvardgan (Φαρβαρδίν)", το οποίο διαρκούσε δέκα ημέρες, και λάμβανε χώρα στο τέλος του ηλιακού έτους. Φαίνεται ότι αυτό ήταν μια γιορτή της θλίψης και του πένθους, που σηματοδοτούσε το τέλος της ζωής, ενώ το πανηγύρι του Nowrooz, στις αρχές της άνοιξης σήμαινε την αναγέννηση, και ήταν μια εποχή μεγάλης χαράς και γιορτής. Το Nowrooz αναγνωρίστηκε επίσημα από τον μυθικό Πέρση αυτοκράτορα, Σαχ Τζαμσίντ, από την δυναστεία των Αχαιμενιδών (500 π.Χ.).



Οι Αχαιμενίδες δημιούργησαν την πρώτη μεγάλη αυτοκρατορία στην περιοχή και έχτισαν το συγκρότημα της Περσέπολης (Ταχτέ Τζαμσίντ) στην πόλη Σιράζ. Nowrooz στα περσικά σημαίνει "Νέα Ημέρα" και φέρνει την ελπίδα, την ειρήνη και την ευημερία στον κόσμο και γιορτάζεται μεταξύ των ανθρώπων, ανεξαρτήτως εθνικής καταγωγής, πολιτικών απόψεων ή θρησκείας σε πολλές χώρες του κόσμου, όπως το Ιράν, το Αφγανιστάν, το Αζερμπαϊτζάν, την Τουρκία, το Ουζμπεκιστάν, το Πακιστάν, την Γεωργία, το Ιράκ, το Τατζικιστάν, τη Συρία, την Αρμενία και την Ινδία. Μερικές από τις δραστηριότητες κατά τη διάρκεια του Nowrooz είναι το ανοιξιάτικο καθάρισμα, η αγορά καινούργιων ρούχων, η βαφή των αυγών, η οικογενειακή επανένωση, τα δώρα, οι επισκέψεις σε γείτονες και φίλους και ο εορτασμός κάνοντας πικνίκ την 13η ημέρα της άνοιξης.

#### Η Περσική Ιστορία

Για περισσότερο από τρεις χιλιάδες χρόνια η Περσία ήταν ένα χωνευτήριο πολιτισμών και δημογραφικών μετακινήσεων μεταξύ Ασίας και Ευρώπης. Υπό τον Μέγα Κύρο, έγινε το κέντρο της πρώτης αυτοκρατορίας του κόσμου. Η χώρα ήταν ανέκαθεν γνωστή στους δικούς της ανθρώπους ως Ιράν (γη των Αρίων), αν και για αιώνες αναφερόταν ως Περσία από τους Ευρωπαίους, κυρίως λόγω των γραπτών των Ελλήνων ιστορικών.



Κατοικήθηκε για πρώτη φορά το 4000 π.Χ., οπότε η περιοχή κατακλύστηκε από Αρίους, οι οποίοι αργότερα χωρίστηκαν σε δύο ομάδες, τους Μήδους και τους Πέρσες. Η Περσική Αυτοκρατορία ιδρύθηκε το 550 π.Χ. από τον Κύρο το Μέγα και κυριάρχησε στην γύρω περιοχή μέχρι την εποχή του Μεγάλου Αλεξάνδρου. Ο Κύρος ο Μέγας ανέτρεψε τους ενδιάμεσους κυβερνήτες, κατέκτησε το βασίλειο της Λυδίας το 546 π.Χ. και ίδρυσε την Περσική Αυτοκρατορία.

Ο Καμβύσης II, γιος του Κύρου του Μεγάλου, κατέκτησε τους Αιγύπτιους το 525 π.Χ. και ο Μέγας Δαρείος, ο διάδοχός του, επέκτεινε τα περσικά σύνορα μέχρι τον Ινδό ποταμό και κατασκεύασε ένα κανάλι που συνδέει τον ποταμό Νείλο με την Ερυθρά Θάλασσα.

Άλλοι γνωστοί Πέρσες βασιλιάδες ήταν ο Ξέρξης, ο Αρδεσίρ, ο Σαπούρ, ο Γαζντεγέρδ, ο Χοσρό. Ο τελευταίος των Σασσανιδών Βασιλέων ήταν ο Ισδιγέρδης ο ΄Γ της Περσίας, κατά τη διάρκεια της βασιλείας του οποίου (632-41) οι Άραβες εισέβαλαν στην Περσία και αντικατέστησαν τον Ζωροαστρισμό με το Ισλάμ.



Τα έθιμα του Nowrooz

Το Περσικό Νέο Έτος, ή Nowrooz, πάντα αρχίζει την πρώτη ημέρα της άνοιξης. Λίγες εβδομάδες πριν από το νέο έτος, οι Ιρανοί καθαρίζουν και επιδιορθώνουν τα σπίτια τους. Φτιάχνουν καινούργια ρούχα, ψήνουν γλυκά και φυτεύουν σπόρους ως σύμβολο της ανανέωσης.

Κατά τις τελευταίες 20 ημέρες πριν το Nowrooz μπορεί κανείς να παρατηρήσει μια μεγάλη αναστάτωση σε κάθε Ιρανικό σπίτι. Ο καθένας σκέφτεται να πάρει νέες φορεσιές και γλυκίσματα για το τραπέζι του Haft Sin.( Χάφτ Σιν)

Πριν από οτιδήποτε άλλο, η οικογένεια φυτεύει σαμπζέ, το οποίο είναι σιτάρι και μπιζέλι που μπαίνει σε μικρά και μεγάλα Κινέζικα μπολ και μόλις μεγαλώσουν περίπου 10 εκ, δένουν τη ρίζα τους με πολύχρωμα κορδόνια. Κατά τη διάρκεια της αλλαγής του νέου έτος, τοποθετούν τα διάφορα μπολ γύρω από το τραπέζι του Χαφτ Σιν.

Βάζουν πάπιες και κοκοράκια φτιαγμένα από κερι πάνω στα ψηλότερα σαμπζέ και τα ζωγραφίζουν με πράσινη μπογιά. Συνήθως, αρκετές ώρες μετά την Πρωτοχρονιά οι άνθρωποι αρχίζουν να επισκέπτονται ο ένας τον άλλο και οι επισκέψεις αυτές συνεχίζονται μέχρι την 13η ημέρα του νέου έτους.



Στις διακοπές του Nowrooz οι παλιοί Πέρσες πραγματοποιούσαν ιδιαίτερες τελετές. Καθάριζαν τα σπίτια τους, διακοσμούσαν το μεγαλύτερο δωμάτιο του σπιτιού με λουλούδια, έκαιγαν αρωματικά έλαια για να διώξουν τις αμαρτωλές ψυχές από το σπίτι, επισκέπτονταν ο ένας τον άλλον και προσεύχονταν. Φώτιζαν τα σπίτια τους επειδή πίστευαν ότι τη νύχτα του Nowrooz θα τους επισκέπτονταν οι πρόγονοι τους.

**Το Ανοιξιάτικο καθάρισμα**

Το έθιμο της γενικής καθαριότητας του σπιτιού για το καλωσόρισμα του νέου έτους πραγματοποιείται και στο Ιράν. Το ανοιξιάτικο καθάρισμα παρατηρείται ημέρες πριν το Nowrooz με τους Ιρανούς να καθαρίζουν κάθε μέρος του σπιτιού, να ξεσκονίζουν έπιπλα και να πλένουν ρούχα και χαλιά. Αυτή η πρακτική συμπληρώνει τη νέα σεζόν και δίνει την φρεσκάδα που έρχεται μαζί με την άνοιξη και το Νέο Έτος.

Η παλιά Ιρανική παράδοση του καθαρισμού των σπιτιών για το νέο έτος έχει τις ρίζες της στην πεποίθηση ότι η ψυχή των αποθανόντων μελών της οικογένειας θα έρθει και θα επισκεφθεί τα σπίτια των αγαπημένων συγγενών την παραμονή του Nowrooz.



Ο Θεός Νορούζ και ο Χάτζη Φιρούζ  
Ο Αμού Νορούζ (Θεός Νορούζ) είναι μια φανταστική φιγούρα στην περσική λαογραφία. Σύμφωνα με την παράδοση, ο ίδιος εμφανίζεται κάθε χρόνο στις αρχές της άνοιξης, μαζί με τον φίλο του Χάτζη Φιρούζ, για να σηματοδοτήσει την έναρξη του Νέου Έτους. Την παραμονή της άνοιξης, όταν γιορτάζεται η Περσική Πρωτοχρονιά, ο Θεός Νορούζ φέρνει στα παιδιά δώρα, όπως ο αντίστοιχα κάνει ο Άγιος Βασίλης στους Χριστιανούς. Ο Θεός Νορούζ περιγράφεται ως ένας ηλικιωμένος με ασημένια μαλλιά που φοράει ένα τσόχινο καπέλο, έχει ένα μαστούνι, είναι ντυμένος με έναν μακρύ μανδύα από μπλε καμβά, ένα φύλλο, ένα ζευγάρι παπούτσια με λεπτή σόλα, και ένα λινό παντελόνι. Είναι μια σοφή ιστορική παρουσία που περνάει την παλιά ιστορία της Nowrooz στη νεολαία.

Ο Χάτζη Φιρούζ θεωρείται επίσης ο αγγελιοφόρος του χαρούμενου ερχομού του Νέου Έτους. Σύμφωνα με την ιρανική παράδοση, ο Χάτζη Φιρούζ είναι ένας άνθρωπος με κόκκινα ρούχα που περιδιαβαίνει τους δρόμους τραγουδώντας και παίζοντας ντέφι την παραμονή του Νέου Έτους. Λέγεται ότι είναι το σύμβολο του παλιού έθιμου σύμφωνα με το οποίο ο Haji Firooz τραγουδά στους δρόμους για να ενημερώσει τους ανθρώπους ότι η άνοιξη ήρθε και ότι ο χειμώνας έφυγε. Σε αντάλλαγμα, οι άνθρωποι του έδιναν δώρα ή χρήματα για τις καλές ειδήσεις.



### Η Παραμονή της Κόκκινης Τετάρτης

Την παραμονή της τελευταίας Τετάρτης του έτους, ουσιαστικά την παραμονή της Κόκκινης Τετάρτης ή την παραμονή του εορτασμού, φωτιές ανάβουν στους δημόσιους χώρους και ο κόσμος πηδάει πάνω από τις φλόγες, φωνάζοντας: δώσε μου το όμορφο κόκκινο χρώμα σου και πάρε πίσω την ασθενική ωχρότητα μου.

### Χαφτ Σιν

Τα συμβολικά πιάτα αποτελούνται από:

1. Το Sabzeh, είναι συνήθως σιτάρι ή φακή που εκπροσωπούν την αναγέννηση.
2. Το Samanu είναι μια πουτίγκα στην οποία οι κοινές φύτες του σιταριού μετασχηματίζονται και δίνουν νέα ζωή ως μια γλυκιά, κρεμώδης πουτίγκα που αντιπροσωπεύει την απόλυτη εξειδίκευση του Περσικού μαγειρέματος.
3. Το Seeb, σημαίνει μήλο και αντιπροσωπεύει την υγεία και την ομορφιά.
4. Το Senjed, είναι ο γλυκός και ξηρός καρπός του Λωτού που αντιπροσωπεύει την αγάπη. Έχει ειπωθεί ότι όταν το δέντρο με τους λωτούς είναι σε πλήρη άνθιση, το άρωμά του και οι καρποί του κάνουν τους ανθρώπους να ερωτεύονται και να αγνοούν τα πάντα γύρω τους.
5. Το Seer, το οποίο είναι το σκόρδο στα περσικά, αντιπροσωπεύει την ιατρική.
6. Το Somaq, είναι τα μούρα σουμάκι( είναι καφε) που αντιπροσωπεύουν το χρώμα της ανατολής του ήλιου. Με την εμφάνιση του ήλιου το Καλό κατακτά Κακό.



7. Το Serke, δηλαδή το ξύδι, αντιπροσωπεύει την ηλικία και την υπομονή.

Για να επιβεβαιωθούν όλες οι ελπίδες και οι επιθυμίες που εκφράζονται από τα παραδοσιακά τρόφιμα, και άλλα στοιχεία και σύμβολα είναι επίσης στο τραπέζι:

\* Λίγα νομίσματα τοποθετούνται στο τραπέζι και αντιπροσωπεύουν την ευημερία και τον πλούτο.

\* Ένα καλάθι με βαμμένα αυγά αντιπροσωπεύει τη γονιμότητα.

\* Ένα πορτοκάλι που επιπλέει σε ένα μπολ με νερό αντιπροσωπεύει τη γη που επιπλέει στο διάστημα.

\* Ένα χρυσόψαρο σε ένα μπολ αντιπροσωπεύει τη ζωή.

\* Ένας καθρέφτης αντιπροσωπεύει τις εικόνες και τις αντανάκλασεις της Δημιουργίας, καθώς γιορτάζουμε εκ νέου τις αρχαίες περσικές παραδόσεις και τις πεποιθήσεις που θα πραγματοποιήσουν τη δημιουργία από την πρώτη ημέρα της άνοιξης.

\* Στις δύο πλευρές του καθρέφτη είναι δύο κηροπήγια με ένα κεριά που τρεμοπαίζει για το κάθε παιδί στην οικογένεια. Τα κεριά αντιπροσωπεύουν την φώτιση και την ευτυχία.

Ο Αριθμός επτά θεωρείται από τα αρχαία χρόνια ως μαγικός και αποτελεί το σύμβολο των υψηλότερων αγγέλων του παραδείσου. Οι Μουσουλμάνοι τοποθετούν το Ιερό Κοράνι και οι Ζωροάστρες το Αβέστα στο τραπέζι του Νέου Έτους εκλιπαρώντας τον Θεό για τις ευλογίες του.



### Σιζντάχ Μπεντάρ

Ο δύο εβδομάδων εορτασμός τελειώνει με το Σιζντάχ Μπεντάρ

Sizdah σημαίνει Δεκατρία και Σιζντεχ Μπεντάρ είναι η διαδικασία του να ξεπεράσεις ή να προσπεράσεις την δέκατη τρίτη ημέρα της Πρωτοχρονιάς. Αυτή η μέρα γιορτάζεται συνήθως έξω με ένα πικ-νικ. Αυτή είναι η τελευταία ημέρα του εορτασμού της Πρωτοχρονιάς και η ζωή θα επιστρέψει στο φυσιολογικό τα ρυθμό από την επόμενη κιόλας μέρα.

Τα σχολεία θα ανοίξουν, τα καταστήματα θα ξεκινήσουν στις τακτικές ώρες και τα γραφεία και οι δημόσιες υπηρεσίες θα επιστρέψουν στην κανονική λειτουργία. Έτσι, αυτή είναι η τελευταία ευκαιρία να περάσει ο κόσμος λίγο χρόνο με την οικογένεια και τους φίλους και να απολαύσει την φρέσκια μυρωδιά της άνοιξης. Την ημέρα αυτή, τα κορίτσια και τα αγόρια φτιάχνουν κόμπο με χόρτο και κάνουν ευχές ίσως για έναν σύζυγο ή μια σύζυγο.

Όταν ο κόμπο ανοίξει υποτίθεται ότι η τύχη τους θα ανοίξει και οι επιθυμίες τους θα γίνουν πραγματικότητα. Οι νεόνυμφοι φτιάχνουν επίσης έναν κόμπο από γρασίδι κάνοντας ευχές για ένα μωρό, ένα σπίτι, ή οτιδήποτε άλλο επιθυμούν. Τραγουδούν και παίζουν παιχνίδια και γιορτάζουν μια ευτυχισμένη και υγιή περίοδο διακοπών που τελειώνει με μια ευχάριστη νότα.



Όταν το ρολόι σημάνει το Νέο Έτος όλα τα μέλη της οικογένειας με τα καθαρά και καινούργια ρούχα τους μαζεύονται γύρω από το πρωτοχρονιάτικο τραπέζι Haft Sin. Η οικογένεια ξεκινάτο νέο έτος με μια προσευχή για την υγεία, την ευτυχία και την ευημερία, συνήθως με αυτούς τους στίχους:

Ω μεταρρυθμιστή της Καρδιάς και του Μυαλού, Ω  
Διευθυντή της  
Ημέρας και της Νύχτας και Μετασχηματιστή των  
Συνθηκών,  
Άλλαξε τη δική μας προς το καλύτερο σε  
συμφωνία με  
τη θέλησή σου.

Μετά την αρχική γιορτή για την υποδοχή του νέου έτους, τα μέλη της οικογένειας αγκαλιάζονται και φιλιούνται μεταξύ τους, τρώνε τα εδέσματα που έχουν προετοιμάσει για το νέο έτος και εύχονται ο ένας στον άλλο για ότι καλύτερο.

Στη συνέχεια, το παλαιότερο μέλος της οικογένειας (συνήθως ο πατέρας) παρουσιάζει το *Ειντί* (το δώρο του Νέου Έτους) στα νεότερα μέλη. Το *Ειντί* συνήθως αποτελείται από νέα και αχρησιμοποίητα χαρτονόμισμα που έχουν τοποθετηθεί μεταξύ των σελίδων του Ιερού Κορανίου. Η επίσκεψη σε συγγενείς κατά τη διάρκεια του Nowrooz εφαρμόζεται ευρέως μεταξύ άλλων εθίμων.

MIRROR  
*Ayeneh*  
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A JOURNAL  
TO BRIDGE THE GAP  
BETWEEN  
PERSEPOLIS  
AND ACROPOLIS

ΜΟΡΦΩΤΙΚΟ ΚΕΝΤΡΟ ΤΗΣ ΠΡΕΣΒΕΙΑΣ  
ΤΗΣ ΙΣΛΑΜΙΚΗΣ ΔΗΜΟΚΡΑΤΙΑΣ ΤΟΥ ΙΡΑΝ