

DRAFT

PERSEPOLIS
THE STORY OF A CHILDHOOD

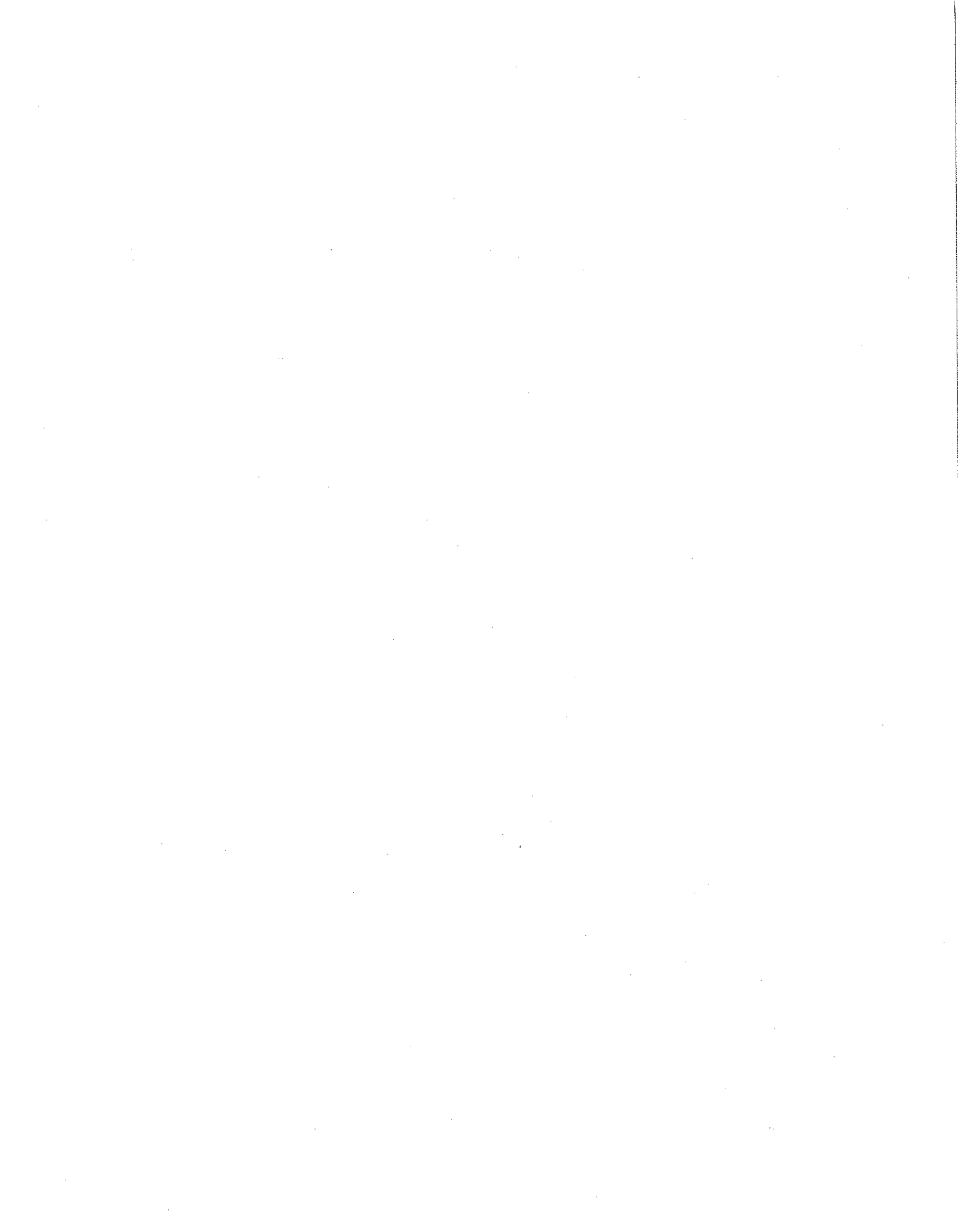
A Graphic Novel
By
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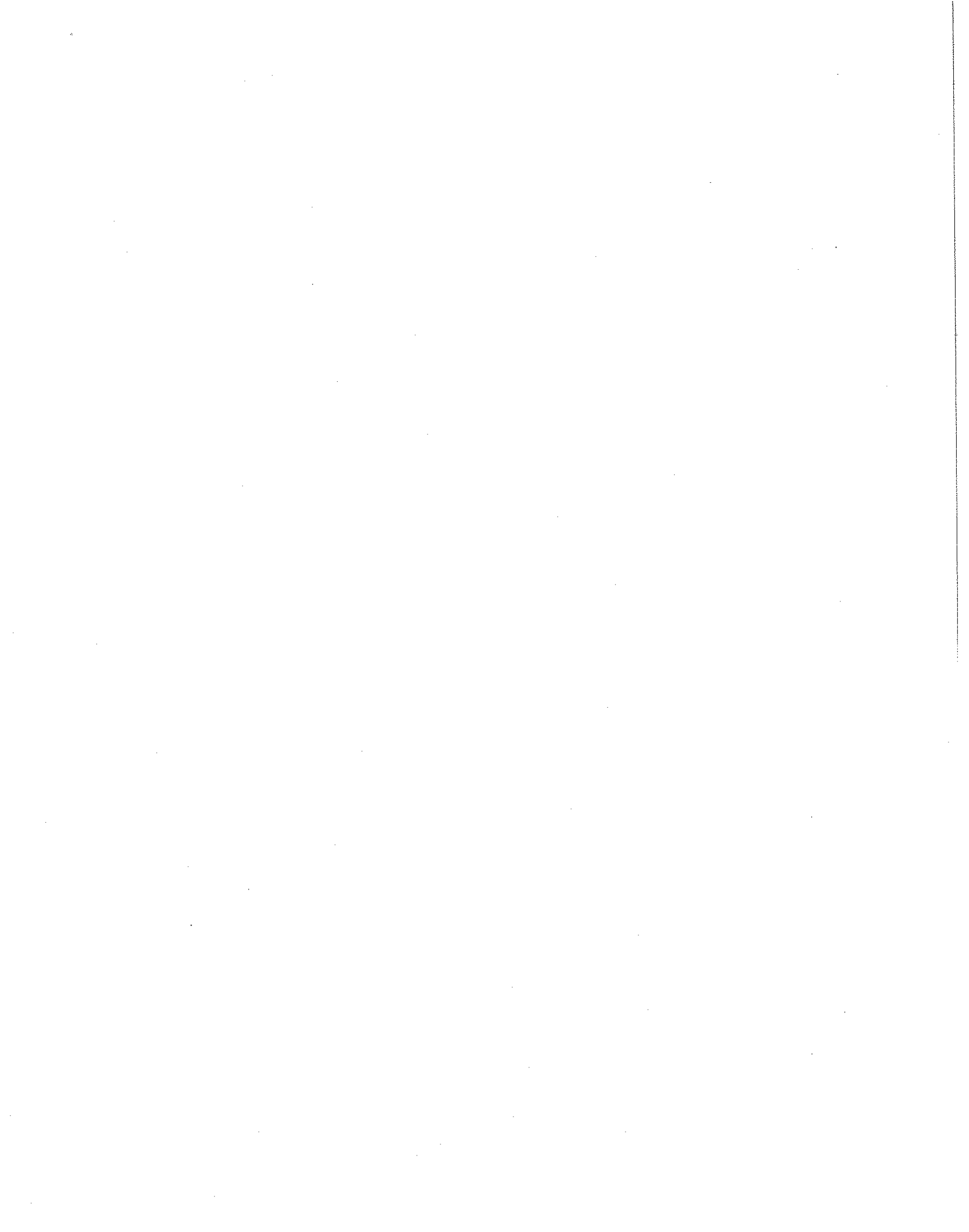
Summer Curriculum Camp 2004
Portland Public Schools

Funding from Portland Public Schools



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Introduction

An Approach to Graphic Texts – a Rationale

For an English teacher, it may be difficult to consider graphic novels as appropriate for the classroom. After all, stories in traditional novels are longer and more complex. Also, reading a novel allows the reader to form his or her own images of the characters and the setting.

For some readers, however, not having to imagine what the characters and their surroundings look like might promote a quicker understanding of the plot and plot elements, such as irony and foreshadowing. And although there are obviously fewer words in a graphic text, vocabulary development can progress effectively, since a reader is given a visual as well as print context to help decipher difficult words.

One goal of reading literature is to allow us to move beyond ourselves, and learn to appreciate “the other.” At the same time, by knowing what it is like to be another character, in the end, we are better for the experience.

Because graphic texts are drawn in such a stripped-down way, the universality of these “cartoony” images allows us to abstract the faces we see into the possibility of many kinds of people. For instance, when we see Marji Satrapi console her friend, who had lost her father in the Iran-Iraq war, we recognize that such goodness could reside with anyone – even, as we empathize with Marji, ourselves. Thus, we may be moved to put ourselves into her shoes, just as we would do with any type of good literature, and imagine that experience for us.

Another goal of literature is to expand our imagination. When we enter the world of graphic texts, we look not at a realistic image of a face, such as that in a photograph, for example. Rather, we see a more abstract vision, one that allows for a wide interpretation of the character behind that face. In fact, if we knew precisely what a character looked like, we wouldn’t be able to explore that realm of our imagination which makes interpretation possible. In *Persepolis*, Ms. Satrapi has drawn the faces, and other images, simply enough that we may enjoy a feast of imagination. For her, as for us, telling her story as a graphic text isn’t just a way of drawing, it is a way of seeing.

A Preview to the Unit

This unit has three goals. One is to open students’ and teachers’ eyes to the possibility of using graphic texts in the classroom. The second is to break down stereotypes and allow students to gain a better understanding of Iranian culture – to see that Iranian people are not members of an Evil Empire. A final goal is to gain a clearer understanding of geographical, political, historical, and social aspects of Iranian life.

In this Unit, we have tried to present a range of options that also offer flexibility. The Essential Readings are placed early in the packet because the teacher will want to reference these first. We offer three Opening Acts which will familiarize students with appropriate context for the rest of the unit. Note that the Carousel activity may be part of a sequence that includes the Dialogue Journals and the Group Project. Likewise, the Tea Party connects well with the Graphic Story activity. The Mainstage Activities provide daily lessons that form a bridge to the Closing Acts. The Closing Acts allow for a demonstration of knowledge gained in earlier activities. Finally, a section entitled Supplementary Resources add background information and may be used at the teacher's discretion.

Please be aware that certain provocative images found on pages 51 and 52, as well as swear words noted in the Chapter Summaries, may be offensive to some students.

Persepolis Unit Calendar

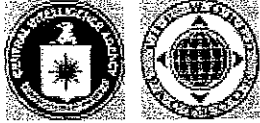
Monday	Tuesday	Wednesday	Thursday	Friday
Tea Party	Expeditionary Learning	Expeditionary Learning	Carousel	Begin Dialogue Journals Assign Chapters 1-4 Discussion
Graphic Story	Dialogue Journals/ Small Groups	On-line Scavenger Hunt	Dialogue Journals/ Small Groups	Poetry Activity Assign Chapters 10-14
Assign Chapters 5-9 Graphic Organizer	Discussion	Group Project Workday	Discussion	Supplemental Activity
Assign Chapters 15-19	Dialogue Journals/ Small Groups Discussion	Group Project Workday	Group Project Workday	
Group Project Workday	Oral Presentations	Oral Presentations	Oral Presentations	Essay Questions

During the reading of the novel, students should answer study questions and respond to quickwrites at the teacher's option.

Essential Teacher Resources

[Country List](#) | [World Factbook Home](#)

The World Factbook



Iran



Introduction Iran

Background: Known as Persia until 1935, Iran became an Islamic republic in 1979 after the ruling shah was forced into exile. Conservative clerical forces established a theocratic system of government with ultimate political authority vested in a learned religious scholar. A group of Iranian students seized the US Embassy in Tehran on 4 November 1979 and held it until 20 January 1981. During 1980-88, Iran fought a bloody, indecisive war with Iraq over disputed territory. Over the past decade, popular dissatisfaction with the government, driven by demographic changes, restrictive social policies, and poor economic conditions, has been pressuring for political reform.

Geography Iran

Location: Middle East, bordering the Gulf of Oman, the Persian Gulf, and the Caspian Sea, between Iraq and Pakistan

Geographic coordinates: 32 00 N, 53 00 E

Map references: Middle East

Glossary of Political Terms

Page numbers from Persepolis where the word may be found are given in parentheses.

1. Bolshevik (20) - a member of an ultraradical socialist group.
2. capitalism (4) - a system in which investment in and ownership of the means of production, distribution and exchange of wealth is made and maintained by private individuals or corporations.
3. communism (23) - a system of social organization based on the holding of all property in common.
4. counter-revolutionary (123) - opposing a revolution or revolutionary government.
5. coup d'etat (82) - a sudden and decisive action in politics, especially one resulting in a change of government illegally or by force.
6. cultural revolution (4) - a radical sociopolitical movement characterized by military rule, terrorism, purges, and restructuring of the educational system.
7. democracy (41) - a form of government in which the supreme power is vested in the people and exercised directly by them.
8. demonstration (5) - a public exhibition of the attitude of a group of persons toward a controversial issue, or other matter, made by picketing, parading, etc.
9. dialectic materialism (12) - an application of the interpretive method in which some assertable and apparently contradictory proposition (thesis) is necessarily opposed by an equally assertable and apparently contradictory proposition (antithesis), the mutual contradiction being reconciled on a higher level of truth by a third proposition (synthesis).
10. dynasty (28) - a sequence of rulers from the same family, stock or group.
11. effigy (41) - a crude representation of someone disliked, used for purposes of ridicule.
12. emperor (21) - the male sovereign or supreme ruler of an empire.
13. exile (43) - expulsion from one's native land by authoritative decree.
14. ideological (75) - pertaining to a body of doctrine, myth, belief, etc., that guides an individual, social movement, institution, class or large group.
15. imperialism (73) - a policy of extending the rule or authority of one nation over another.
16. martyr (31) - a person who willingly suffers death rather than renounce his or her religion.
17. Marxism-Leninism (59) - the doctrine that the capitalist system, containing from the beginning the seeds of its own decay, will inevitably, after the period of the dictatorship of the proletariat, be superseded by a socialist order and classless society.
18. nationalism (62) - the doctrine of asserting the interests of one's own nation, viewed as separate from the interests of other nations or the common interests of all nations.
19. pact (43) - an agreement or treaty between two or more nations.
20. peasant (35) - a member of a class of persons who are small farmers or farm laborers of low social rank.
21. political asylum (123) - refuge provided by one nation to refugees from another nation.

22. prime minister (23) – the principal minister and head of government in parliamentary systems.
23. proletariat (62) – the class of workers who do not possess capital or property and must sell their labor to survive.
24. putsch (19) – a plotted revolt or attempt to overthrow a government.
25. republic (21) – a state in which the supreme power rests in the body of citizens entitled to vote and is exercised by representatives chosen directly or indirectly by them.
26. revolution (3) – an overthrow and thorough replacement of an established government by the people governed.
27. royalist (31) – a supporter of a king or royal government.
28. shah (23) – a king or sovereign, formerly, in Iran.

Iranian History

Dynasties:

Achaemenian	559—330 B.C.
Parthian	247 B.C.—224 A.D.
Sasanian	225—640
Islamic Caliphate	640—1501
Safavid	1502—1736
Qajar	1779—1925
Pahlavi	1925—1979
Islamic Republic	1979—Present

Timeline

Before 15 th Century B.C.	Indo-Iranians arrive.
1300 B.C.	Assyrians conquer Iran.
900 B.C.	Medes established in Media.
700 B.C.	Persians established in Fars.
628 B.C.	Birth of Zoroaster.
600 B.C.	Median empire extends from Asia Minor to eastern Iran.
549 B.C.	Cyrus, King of Persia, defeats Medes. Persepolis is the capitol.
500 B.C.	Darius I extends the Achaemenid empire. He introduces gold coinage and builds new roads.
331 B.C.	Alexander conquers Persia.
247 B.C.	Parthian empire begins.
123 B.C.	Mithridates II extends Parthian empire.
225 A.D.	Sassanid empire begins. Zoroastrianism becomes the state religion.
500	Sassanian ruler, Chosroes I, initiates land reform.
640	Byzantine Arabs establish their empire in Iran.
650	Islam supercedes Zoroastrianism.
700	Shiism gains popular support as an important branch of Islam in Iran.
1055	The Turks conquer Iran.
1219	Mongol leader, Genghis Khan, conquers Iran.
1400	Tamerlane conquers Iran.
1501	Safavids begin 200 year rule of Iran and establish it as a modern state.
1779	Kajars begin 140 year rule of Iran. Russia and Britain exploit Iran with the help of corrupt Kajar rulers.
1828	Russia annexes part of northern Iran.
1920	Reza Khan seizes power and begins the Pahlavi dynasty. He modernizes the nation.
1927	Reza establishes a national bank.
1936	Reza imposes European headgear and clothing.
1941	In World War II Reza sides with Germany. Soviet and British troops invade. Reza abdicates his throne in favor of his son, who becomes the new Shah.

- 1951 Led by Prime Minister Mohammad Mosaddeq, Iran's National Front demands that Britain give Iran a greater share of oil profits. The Shah begins to feel threatened by Mosaddeq's growing popularity and seeks to limit his power.
- 1960 The Shah makes feeble attempts to reform his government. The U.S. does what it can to keep him in power.
- 1963 The Shah proclaims the "White Revolution" which includes land reform and women's suffrage despite the opposition of the Ayatollah Khomeini. Khomeini is arrested and then exiled.
- 1967 A spectacular coronation ceremony for the Shah is held in Persepolis.
- 1974 Oil prices quadruple. Some Iranians become suddenly rich, but there is growing resentment due to a widening income gap.
- 1975 The Shah abolishes all opposition political parties and creates a one-party state. The U.S. trains the Shah's military, with a special emphasis on quelling unrest. The Shah's secret police, Savak, tortures and executes many political prisoners.
- 1978 Demonstrations and riots increase as radical clerics lead opposition to the Shah.
- 1979 The Shah seeks asylum in Egypt. The Ayatollah Khomeini returns and seizes power. He establishes an Islamic Republic. Banks and all major industries are nationalized. Revolutionary courts try officials of the Shah's regime and also secular opponents to Islamic rule. All institutions, laws, and social policies must be based on Islam. Khomeini is declared faqih for life. When the Shah is accepted into the U.S. for medical treatment, Islamic militants seize the U.S. embassy in Tehran and take Americans hostage.
- 1980 Bani-Sadr, a left-of-center secularist, is elected President; however, radical clerics secure Ali Rajai's position as Premier. Bani-Sadr accuses the radical clerics of torturing and executing secularists. Saddam Hussein begins the Iraq-Iran War.
- 1981 Khomeini supports Ali Rajai over Bani Sadr. Bani-Sadr is impeached and flees to Paris where he founds the National Resistance Council with Mujahedin leader, Massud Rajavi. Ali Rajai is killed in an explosion and other radical clerics are assassinated. Massive repression follows. The American hostages are released on the condition that the U.S. releases Iranian assets in American and other banks.
- 1988 Cease-fire in the Iraq-Iran War.
- 1989 Khomeini dies. He is succeeded by the Ayatollah Ali Khamanei. Hashemi Rafsanjani is elected President and brings moderate reforms.
- 1990 Earthquake in northwestern Iran kills 35,000 to 40,000 people
- 1997 Mohammed Khatami is elected President.
- 2001 President George Bush declares Iran one of the three "Evil Empires."
- 2003 Shirin Ebadi is given the Nobel Peace Prize. The United Nations increases its monitoring of a possible nuclear weapon program in Iran.

Persepolis Annotated Table of Contents

1. **The Veil** Pg. 3 An introduction to Marjane and background information about the 1979 revolution and its social changes.
2. **The Bicycle** Pg. 10 Marji is a budding communist; she wants to start a revolution to protest the Shah and his government
3. **The Water Cell** Pg. 18 Marji's mother and father protest the government. Marji learns that her grandfather was a prince, then Prime Minister, then a communist.
4. **Persepolis** Pg. 26 More details about the Shah's cruelty; the revolution picks up.
5. **The Letter** Pg. 33 A romance between Marji's maid, Mehri, and her next door neighbor blossoms, but ends poorly. Marji and Mehri attend a protest.
6. **The Party** Pg. 40 Revolution comes. Marji wants to attack Ramin, whose father served in the Shah's Savak, or Secret Police.
7. **The Heroes** Pg. 47 Two political prisoners who are friends of Marji's parents return from prison.
8. **Moscow** Pg. 54 Marji meets her uncle, Anoosh, a freed political prisoner who tells her stories about living in Russia.
9. **The Sheep** Pg. 62 The new republic turns against the revolutionaries and arrests and executes them. Anoosh is framed as a spy and executed. Iraq begins to bomb Iran.
10. **The Trip** Pg. 72 Marji and her parents attend a protest, which ends in violence. Realizing that Iran was becoming a closed country, they plan a vacation. Upon their return, they learn that war has been officially declared between Iran and Iraq.
11. **The F-14's** Pg. 80 The war intensifies. Marji is initially jubilant at reports that Iranian fighters have bombed Baghdad, although her feelings change when she learns that her friend Pardisse's father, a fighter pilot, has been killed.
12. **The Jewels** Pg. 87 Mali, a friend of Marji's mother, and her family come to stay with Marji, as their home has been destroyed in the war. Iranians start to turn on each other as refugees flood Tehran and food and gas shortages frustrate all.
13. **The Key** Pg. 94 The Iranian army recruits young school boys with fantastic visions of heaven and a symbolic key to the afterlife.
14. **The Wine** Pg. 103 Marji's family is stopped and searched for illicit substances after attending a party. Marji's father distracts the police while Marji and her grandmother dispose of wine and cleanse the apartment.
15. **The Cigarette** Pg. 111 Marji begins to rebel by skipping classes and smoking.
16. **The Passport** Pg. 118 Marji's father tries unsuccessfully to get a fake passport so Marji's Uncle Taher can seek medical treatment in England.
17. **Kim Wilde** Pg. 126 Marji's parents smuggle gifts for Marji from Turkey. When she wears them, she is arrested, but escapes punishment.
18. **The Shabbat** Pg. 135 Iraq bombs Tehran. Marji's friend Neda is killed.
19. **The Dowry** Pg. 143 Marji is expelled from school. Her parents send her, alone, to live in Austria. She is 14 years old.

Chapter Summaries

(Note: ?: signals terms that may need further explanation
RED FLAG signals words or situations that may be offensive or disturbing)

1. The Veil P.3

?: Capitalism, Cultural Revolution p.4 Zarathustra, Fire Ceremony p.7

Marji, the author of this memoir, is ten years old. It is 1980 in Iran, and she is forced to wear a veil one year after the Islamic Revolution. Her mother protests this along with other changes. When photos showing her mother in the protests are published in several magazines she must disguise herself to avoid being persecuted.

As a younger child Marji wanted to be a prophet, and she made her own holy book. Every night she talks to God. She knows that people might laugh when she tells them that she wants to be a prophet, so sometimes she says that she wants to be a doctor.

2. The Bicycle P.10

?: Fidel Castro, Che Guevara, Leon Trotsky p.10 Imperialism p.11
Karl Marx, Rene Descartes, and Dialectic Materialism p.12 the Shah p.15

When at play, Marji pretends to be various famous revolutionaries. She cites 2500 years of tyranny and submission. She reads books about communist theory.

A cinema burns down and 400 people die. Some say the Shah did it. He says that religious fanatics are responsible.

Marji's parents won't let her join the protest scheduled for the next day.

3. The Water Cell P.18

?: Putsch p.19 Bolshevik, Gandhi, Attaturk p.20 Communism p.23

Marji's parents protest against the Shah every day. His soldiers shoot at the protesters.

Marji repeats propaganda her fundamentalist teacher tells her, not really understanding what she is saying.

Fifty years previously the Shah's father, Reza, led a well-meaning revolution, but the British talked him out of creating a democracy and installed him as a king. The Emperor who Reza overthrew was Marji's great grandfather. Marji's grandfather became a communist and was later sent to prison. Prison life destroyed his health.

4. Persepolis P.26

?: Persepolis p.26 Dynasty p.28 Martyr and Royalist p.31

The Shah took everything Marji's grandparents owned. After taking much of the wealth away from the Iranian people, the Shah frivolously spent huge sums on ridiculous celebrations to impress other heads of state.

Marji's father boldly goes to photograph a protest and comes home with disturbing tales about protesters killed by the army.

5. The Letter P.33

Marji tries to reconcile her Marxist idealism with the reality of her wealthy life style.

Marji's maid, Mehri, is almost like an older sister. When Mehri falls in love with a boy next door, Marji ghostwrites love letters for Mehri to send to him. In these letters Mehri is presented as Marji's sister. Marji's father finds out about this, and when he tells the boy next door the truth, the boy rejects Mehri due to her low economic status.

Mehri and Marji sneak off to a political protest which turns out to be violent. When Marji's mother finds out, she slaps Mehri for risking Marji's safety.

6. The Party P.40

?: Free Masons, Effigy p.41 President Jimmy Carter and Anwar Al-Sadat p.43 Savak p.44

The Shah massacred many people but could no longer hold on as dictator. He offered to create a democracy, but his feeble efforts failed. Finally, he left to live in exile in Egypt after President Jimmy Carter refused to offer him asylum in the U.S. The Iranians had a huge celebration.

Marji joins with other children to try to beat up a kid named Ramin whose father was in the Shah's secret police. Marji's mother urges Marji to forgive Ramin. When Marji goes to him to do just that, he defends his father for killing communists.

The chapter ends with Marji earnestly trying to forgive him.

7. The Heroes P.47

RED FLAG: torture scenes on pp.50-52

We are introduced to two political prisoners: Siamak and Mohsen. Both are communists. When they are released from prison, they come for a visit at Marji's house. They say that the CIA trained the Shah's men to torture in a particular way. They pulled out finger nails, applied electrical shocks to the soles of their feet, burnt them with cigarettes, and even burned another prisoner with an iron. He was then cut into pieces.

Marji imagines torturing the torturers to pay them back. Although not quite in the same way as Marji, her mother hopes that they receive a just punishment for their cruel treatment to the prisoners.

8. Moscow P.54

?: Azerbaijan p.55 USSR p.57 Marxist-Leninism p.59

Marji wishes her father was a hero like her Uncle Anoosh. Anoosh was devoted to his uncle, who helped make Azerbaijan independent of Iran. The Shah's soldiers executed his uncle, but Anoosh got away. To avoid the Shah's secret police, he went to the Soviet Union and became a student. He married and had two children but got divorced. He went back to Iran in disguise but was caught and imprisoned for nine years.

Marji tries to impress her friends by telling them about her uncle.

9. The Sheep P.62

?: Mosque, Nationalism, Proletariat p.62

RED FLAG: "asses" p. 62

After the Shah leaves, the Islamic Republic is voted in, but there is much doubt about the accuracy of the voting tally.

A boy that Marji likes leaves Iran and goes to the U.S. to escape the expected repression of the Islamic regime. Many of Marji's extended family and friends leave as well. Mohsen is killed by the new regime, but Siamak escapes although his sister is executed in his place. Anoosh continues to be optimistic that things will work out, but then he is arrested and killed.

Marji is so upset by this, she banishes God from her life.

10. The Trip P.72

?: Marie Curie p.73 Chador p.75 Shiite p.79

RED FLAG: "shit" p.72 "fucked" p. 74

Fundamentalist students occupy the U.S. Embassy in Tehran and take Americans hostage. Iranian universities are closed down for two years while all textbooks are revised to reflect the new regime's moral and political position.

Marji's aspiration to go to France to become a famous scientist is replaced with the image of her staying in Iran and having ten children.

Two fundamentalist men see Marji's mother in the street and tell her she should be raped for not wearing a veil. On TV an announcer says that women must now wear veils to protect them from exciting men so much that the men rape them. Wearing veils is said to be more civilized, distinguishing women from animals. Despite the government's edicts, some Iranian women find little ways to rebel. Men, too, rebel from the morality police's proscribed dress.

Over her father's objections but with the support of her mother, Marji gets to go to a protest against the Islamic fundamentalists' new rules. The Morality Police attack the protesters. Fortunately Marji and her parents escape. To get away from all the tumult, they go to Spain and Italy for a vacation.

When they return, Marji's grandmother surprises them with the news that Iran is at war.

11. The F-14s P.80

?: Coup d'etat p.82

Iraqi planes bomb Tehran. Marji wants her father to fight Iraq, but he refuses. During Iran's Islamic revolution Iranian pilots were imprisoned after the coup d'etat. When Iran is attacked, the Islamic fundamentalist leaders agree to release the pilots. The pilots win their demand to broadcast the old national anthem instead of the new Islamic fundamentalist one. The pilots then attack Iraq, but half of them are killed, including the father of one of Marji's friends.

12. The Jewels P.87

Tensions run high over shortages such as groceries and gasoline. The Iraqis bomb southern border areas and many people must flee to the north. One of Marji's mother's friends, Mali, lives in the bombed areas. Marji's mother tries to call them and see if they're all right but can't get through. Later that night Mali and her family show up at Marji's house and move in temporarily. They lost every thing except some jewelry when they were bombed by the Iraqis. Mali's children are used to an expensive lifestyle and have some adjusting to do.

At the market Marji, her mother, Mali and her children overhear a woman say that some of the refugee women are prostituting themselves due to poverty. When she says, "Southern women are all whores," Marji's mother objects forcefully.

13. The Key P.94

?: Nuptial Chambers p.94

There are many funerals due to Iran's heavy casualties in the war. Iranian mourners sometimes hit themselves to show their grief. Marji pokes fun at that ritual. Marji's teacher feels disrespected by Marji and the rest of the girls in her class, and she holds a conference with their parents. The parents want the school to be run more secularly, but the teacher demands strict adherence to fundamentalist practices.

Marji's maid comes home sad, because her son's teacher gave him a plastic key and urged him to die for his country. He can supposedly use the key to get into heaven. Many poor Iranian boys die in battle with that promise in mind.

The chapter ends with Marji dancing to punk music at her cousin's party. For a moment she is transported away from her society's troubles, and she is able to simply be a teenager having fun.

14. The Wine P.103

Marji's family runs to the basement whenever Tehran is attacked. Marji's mother puts up black curtains so that the neighbors won't see them and turn them in for having parties and owning items banned by the new regime.

At a party at Marji's cousin's house the adults drink some wine, which is banned by the government. On the drive home from the party the police stop them and question Marji's father about alcohol. The police decide to search Marji's house. Marji and her grandmother run into the house and pour all the alcohol in the house down the toilet only to find out later that the police had left after accepting a bribe.

15. The Cigarette P.111

?: Rod Stewart p.112

Marji's older school friends are skeptical about the Iranian media's war claims. They get Marji to skip school with them. Her mother finds out, and Marji lies when her mother confronts her. To rebel, Marji goes to the basement and smokes a cigarette, thus in some respects ending her childhood.

When Iran wins a key battle, Iraq proposes a peace plan, but Iran rejects it. The new regime depends on the war to stay in power. Those openly opposed to the war are systematically executed.

16. The Passport P.118

By this time the Iranian people are more oppressed by the new regime than by the war itself.

Marji's Uncle Taher has a heart attack. He needs to go to England for surgery, but in order to do that, the hospital director must approve. The director is a former window washer they know, who has risen to power by growing a beard and adopting the trappings of devout Islamic beliefs. He denies permission for Uncle Taher to leave the country.

Some of the patients in the hospital are victims of chemical weapons. The Germans sell these weapons to both Iraq and Iran and then additionally profit by providing medical assistance to victims when they are flown to Germany for treatment.

Hoping to somehow send him to England for surgery, Uncle Taher's family puts in an order for a fake passport, but he dies before it's finished.

17. Kim Wilde P.126

?: Kim Wilde and Iron Maiden p.126

A year later Marji's parents are able to get valid passports for the two of them. They take a vacation to Turkey and bring home banned rock star posters and other things Marji wants. The posters are hidden under Marji's father's coat and they make his shoulders look strange, but they manage to get through customs anyway.

On the way home from buying Western rock/pop music, Marji is confronted by two fundamentalist women. They don't like Marji's clothes and her Michael Jackson pin. Marji lies to keep them from taking her to committee headquarters.

18. The Shabbat P.135

Iraq gets some powerful Scud missiles. The family no longer hides in the basement because it no longer protects them from the new missiles. They simply wait in fear until the attack is over. Many people flee Tehran, but Marji's family stays. Another family that stays is their Jewish neighbors, the Baba-Levys. They have a girl Marji's age.

One day Marji goes to a shop to buy jeans. Just then the Iraqis attack, and the bombs land in the vicinity of her neighborhood. She rushes home to find out that the Baba-Levys' house is destroyed. Marji is horrified to see her friend's braceleted wrist poking out of the rubble.

19. The Dowry P.143

Marji becomes more rebellious after this incident. She continues to wear her special bracelet even though her school's principal forbids it. Marji is expelled when she hits the principal when the principal tries to grab the bracelet. Marji eventually transfers to another school. She contradicts her pro-Islamic regime teacher who claims there aren't any political prisoners in Iran. Marji says there are 300,000 political prisoners, and the other girls applaud.

Marji's father warns her to back off. He tells her about a girl who was taken by the police and executed after they raped her. The police then sent dowry money to her parents to make a point that they (the police) were supposedly following Islamic law.

Marji's parents decide to send her to attend French school in Vienna, Austria. They tell her that they will join her in a few months, but she worries that won't work out. She says goodbye to her friends and gives her posters, etc. to them. Her grandmother tells Marji her last words of advice about manipulative boys and being true to herself and respecting herself. It is very hard for them both to leave each other. At the airport Marji tearfully says goodbye to her parents, not knowing whether she will ever see them again.

Opening Acts

4. Write down any **additional information** you learned about your role.

5. Draw a **diagram** or picture of how the characters are related.

6. Make at least three **predictions** about any character(s) or the book.

Marji: I am ten years old when the Shah is exiled to Egypt. My parents' joy about the overthrow of the Shah soon turns to dismay with the fundamentalist Islamic Revolution that follows. Our lives and freedom, especially for women, are greatly restricted. Being a teenager in Tehran is not easy. I love popular music, clothes and spending time with my friends, but the political climate in Iran does not allow girls the freedom I would like. I learn a great deal about my country's history and politics and see and hear things no young person should experience. It is very scary and frustrating in Tehran for my family, our friends, and me.

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Ebi (Father): My wife and I have a daughter, Marji, who is ten years old when the Shah of Iran is overthrown. I am a businessman and, therefore, we live a very good life in Tehran with servants and all the daily comforts. However, we are communists and did not agree with how the Shah dictated in Iran. We are religious, but the Islamic Revolution is far too restrictive and people we know and love are being persecuted. I am honest with Marji, but I worry about a young teenage girl in Tehran.

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Taji (Mother): My husband I actively protested the Shah's regime and we were pleased when he left. However, with the fundamentalist Islamic Revolution, women lost a lot of the freedom and I hate the restrictions imposed by the Morals Police. Ebi provides an excellent living for our 10-year old daughter, Marji, and myself. As a communist, I did not like the Shah, but the new leader, Khomeini, is even worse. I fear for Marji and all our friends and family, many of whom have been imprisoned. We do the best we can by sending Marji to a good school and being as honest as possible with her about the situation in Tehran, but we worry for her safety.

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Mehri: I am a maid and companion to Marji. I was eight when my parents put me in this household because they did not have enough money to keep all us children. Ebi and Taji treat me well, yet even though they are communists, I know my place is beneath them. I was ten when Marji was born. We are great friends and spend many hours together. I love the young boy next door, and Marji helps me communicate with him by writing letters for me and pretending I am her sister. I don't know what will happen if he finds out I'm only the maid!

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Uncle Anoosh: I am the brother of Marji's father, and one of six boys in our family. My life has not been easy. I left Tehran many years ago to join one of my brothers in the formation of the new independent province of Azerbaijan. I later had to escape Azerbaijan and went to Russia. I eventually returned to Iran, only to have the Shah imprison me for nine years. I am now out of prison and Marji thinks I am a hero. I adore Marji, as she reminds me of my own daughter I left behind in Russia. Marji and I spend a lot of time together. She likes to hear my stories, even though they are difficult for a teenage girl to hear.

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Grandmother: My husband was the prime minister of Iran for the king, Reza Shah. He quickly became disillusioned with how the king ruled Iran and became a communist; because of this, his wealth and position were taken away and he was imprisoned, leaving me in poverty with six sons. My son's daughter, Marji, was ten years old when Reza Shah's son was overthrown. She is a very curious teenager, and I know she would like me to tell her about all that happened to her grandfather. However, it is very painful for me and I do not want to talk about this past.

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Expeditionary Learning

Overview: This activity is designed to tap into the students' base of knowledge about Iran, and then build on it by adding new information, context, and the opportunity to share their knowledge with other students. Working in small groups, students will slowly construct a graphic organizer in response to photographs and readings distributed by the teacher. The readings begin as "Mystery Texts" designed to activate background knowledge. Later the teacher will pass out "Provocative Texts" that will encourage the students to see the topic from different points of view. Finally, students will receive "Expert Texts" that contain more specific information about Iran. Groups will write their observations on a large sheet of chart paper, using a different color marker each time to show the expansion of knowledge as we navigate our way through the different texts. At the end, students can post, present, and discuss their different graphic organizers. **HINT:** Collect the markers from students between texts to keep them from using the same color again

Grouping: Assign participants to groups of four to five people.

Materials: For each group, a set of four different colored markers, a piece of chart paper, texts (included in this lesson plan), and loose leaf paper.

"Mystery Text:" Either distribute copies of the collection of pictures to each group, or make an overhead and display them for the class. Do not explain what is depicted in the photos. Ask the students to analyze the pictures and write their answers on a sheet of loose leaf paper and draw a line after their thoughts are jotted down. Initial starting questions may include: What is depicted here? Where is this? When is this? Who are these people? What are they doing? Encourage the students to write as much as they can and express their own observations. During the final debriefing, read the explanations to the students.

Share: Ask the students to create a web or visualization of their collective knowledge/ understanding of the pictures. Make sure they only use one color marker; the others are for their follow-up observations.

Provocative text: Distribute the reading by Forugh Farrokhzad. Have the students read the quotes, information and poem and note new information, interpretations, or observations. Ask students to add this new information to the chart using a different color marker.

Expert Texts: Distribute the news items and editorials. Each member of the group should have a different text to read. There are additional Expert Texts, in case a student finishes early. After everyone has read, participants share their new knowledge with the group and write it on the chart paper in yet another color marker.

Mystery Text – Second Reading: Ask participants to go back to where they had initially written about the pictures and then were asked to draw a line; have students write about the pictures again underneath the line, noting how their views of the images have changed. After they have written, have them meet as a group again and share their final thoughts, noting new information on the chart with the final color marker.

Debrief the Experience: Have the class meet as a large group and contrast their first and second viewing of the Mystery Text. How did their views change? What did reading the successive articles add to their knowledge? What are their overall interpretations of Iran?

Mystery Text

1.



2.

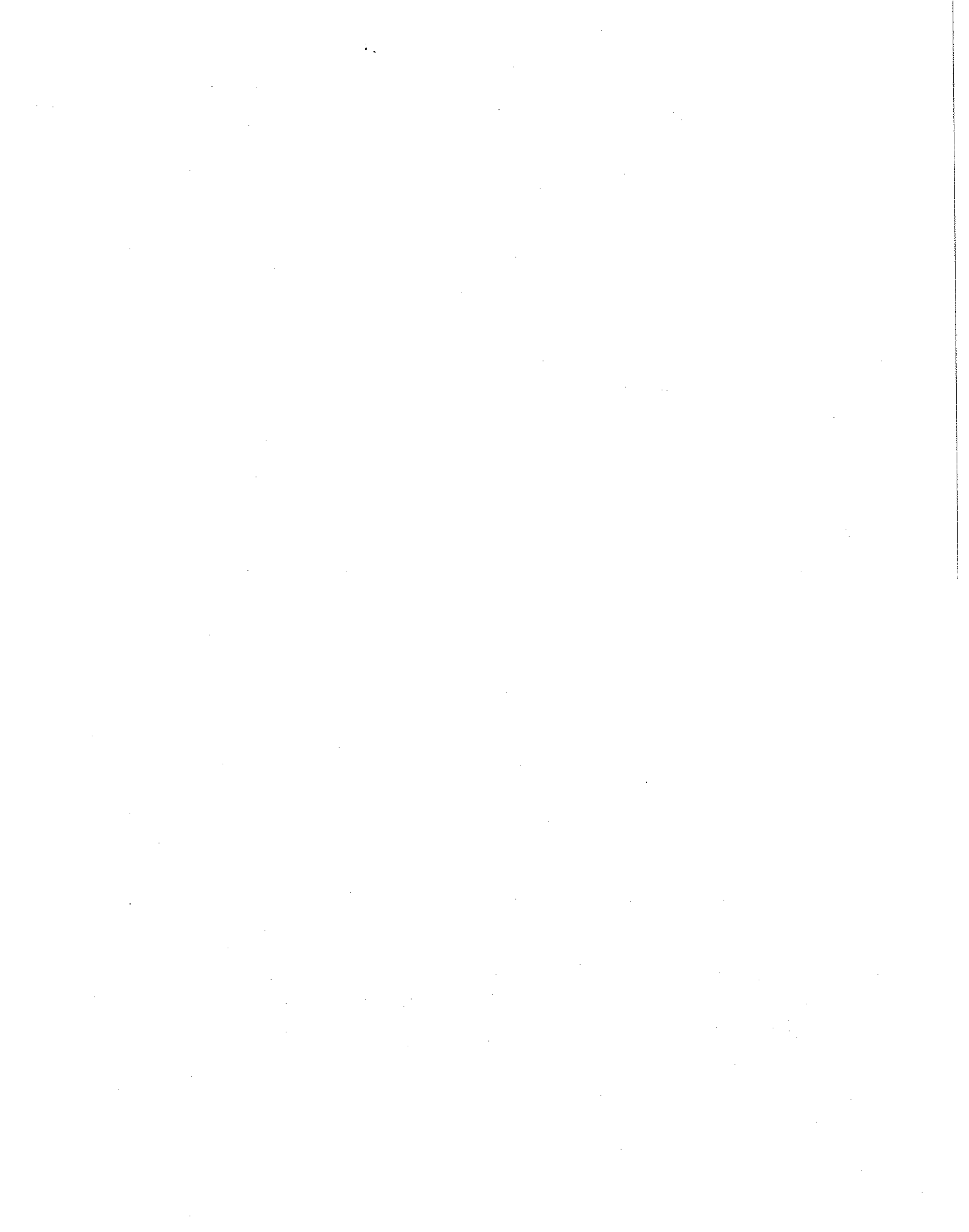


3.



4.





Mystery Text Explanations

Image 1: Iranian women attend an anti-war demonstration after their Friday prayers in Tehran, Iran Friday, March 28, 2003.

Credit: AP Photo/Vahid Salemi

Image 2: Female Iranian Students. Though they made up just 10% of the work force, by November 2003, women made up 60% of all university students. This indicates a trend toward moderation as female students use education as a way to leave home, postpone marriage, and generally earn greater freedom and social respect.

Credit: <http://www.payvand.com/news/03/nov/1133.html>

Image 3: Thursday December 19, 2002, Tehran, Iran. Negin (15) puts on lip gloss as her mother walks in the room. Many Iranian families are very tolerant towards their children.

Credit: Newsha Tavakolian / Polaris

Image 4: 2002, Island of Kish. A young girl passes a Benetton commercial on the Iranian island of Kish. Iranian women are allowed to buy western clothes but not to wear them in public, mainly because they are regarded as too sexy. On the Iranian mainland a commercial like this would be banned, but Kish is a little bit more liberal.

Credit: Newsha Tavakolian / Polaris

Provocative Text: Forugh Farrokhzad

"I say that I too have the right to breathe and to cry out. But others wanted to stifle and silence my screams on my lips and my breath in my lungs. They had chosen winning weapons, and I was unable to laugh anymore."

Forugh Farrokhzad

"The poems as a whole lack an explicit Islamic environment or palpable Iranian settings, even though the reader can assume that the speakers' reiterated sense of captivity reflects a climate of traditional mores both Islamic and Iranian. Furthermore, the domestic setting seems both Iranian and reflective of conflicting emotions and doubts Forugh experienced as young wife, mother, and poet."

<http://www.forughfarrokhzad.org/collectedworks/collectedworks.htm>

The Captive (Asir) by Forugh Farrokhzad

I want you, yet I know that never
can I embrace you to my heart's content.
You are that clear and bright sky.
I, in this corner of the cage, am a captive bird.

From behind the cold and dark bars
directing toward you my rueful look of astonishment,
I am thinking that a hand might come
and I might suddenly spread my wings in your direction.

I am thinking that in a moment of neglect
I might fly from this silent prison,
laugh in the eyes of the man who is my jailer
and beside you begin life anew.

I am thinking these things, yet I know
that I can not, dare not leave this prison.
Even if the jailer would wish it,
no breath or breeze remains for my flight.

From behind the bars, every bright morning
the look of a child smile in my face;
when I begin a song of joy,
his lips come toward me with a kiss.

O sky, if I want one day
to fly from this silent prison,
what shall I say to the weeping child's eyes:
forget about me, for I am captive bird?

I am that candle which illumines a ruins
with the burning of her heart.
If I want to choose silent darkness,
I will bring a nest to ruin.

An extremely small number of Iranian women have achieved anything in Iran outside of the home without dependence upon a relationship with a man or male patronage. The best known among them is the poet Forugh Farrokhzad (1935-1967), the most famous woman in the history of Persian literature.

<http://www.forughfarrokhzad.org/forughslife.htm>

"A real revolution is, in fact, shaking the foundations of Iranian society, a revolution with women at its very center. Veiled or unveiled, Iranian women are reappraising traditional spaces, boundaries, and limits. They are renegotiating old sanctions and sanctuaries. They are challenging male allocations of power, space, and resources. Exercising increasing control over how reality is defined, they are redefining their own status."

<http://www.forughfarrokhzad.org/analysis/analysis1.asp>

Expert Text #1

New York Times
May 5, 2004, Wednesday
EDITORIAL DESK

Those Friendly Iranians

By NICHOLAS D. KRISTOF (Op-Ed) 740 words

TEHRAN, Iran -- Finally, I've found a pro-American country.

Everywhere I've gone in Iran, with one exception, people have been exceptionally friendly and fulsome in their praise for the United States, and often for President Bush as well. Even when I was detained a couple of days ago in the city of Isfahan for asking a group of young people whether they thought the Islamic revolution had been a mistake (they did), the police were courteous and let me go after an apology.

They apologized; I didn't.

On my first day in Tehran, I dropped by the "Den of Spies," as the old U.S. Embassy is now called. It's covered with ferocious murals denouncing America as the "Great Satan" and the "archvillain of nations" and showing the Statue of Liberty as a skull (tour the "Den of Spies" on the Web at www.nytimes.com/kristof).

Then I stopped to chat with one of the Revolutionary Guards now based in the complex. He was a young man who quickly confessed that his favorite movie is "Titanic." "If I could manage it, I'd go to America tomorrow," he said wistfully.

He paused and added, "To hell with the mullahs."

In the 1960's and 1970's, the U.S. spent millions backing a pro-Western modernizing shah -- and the result was an outpouring of venom that led to our diplomats being held hostage. Since then, Iran has been ruled by mullahs who despise everything we stand for -- and now people stop me in the bazaar to offer paeans to America as well as George Bush.

Partly because being pro-American is a way to take a swipe at the Iranian regime, anything American, from blue jeans to "Baywatch," is revered. At the bookshops, Hillary Clinton gazes out from three different pirated editions of her autobiography.

"It's a best seller, though it's not selling as well as Harry Potter," said Heidar Danesh, a bookseller in Tehran. "The other best-selling authors are John Grisham, Sidney Sheldon, Danielle Steel."

Young Iranians keep popping the question, "So how can I get to the U.S.?" I ask why they want to go to a nation denounced for its "disgustingly sick promiscuous behavior," but that turns out to be a main attraction. And many people don't believe a word of the Iranian propaganda.

"We've learned to interpret just the opposite of things on TV because it's all lies," said Odan Seyyid Ashrafi, a 20-year-old university student. "So if it says America is awful, maybe that means it's a great place to live."

Indeed, many Iranians seem convinced that the U.S. military ventures in Afghanistan and Iraq are going great, and they say this with more conviction than your average White House spokesman.

One opinion poll showed that 74 percent of Iranians want a dialogue with the U.S. -- and the finding so irritated the authorities that they arrested the pollster. Iran is also the

only Muslim country I know where citizens responded to the 9/11 attacks with a spontaneous candlelight vigil as a show of sympathy.

Iran-U.S. relations are now headed for a crisis over Tehran's nuclear program, which appears to be so advanced that Iran could produce its first bomb by the end of next year. The Bush administration is right to address this issue, but it needs to step very carefully to keep from inflaming Iranian nationalism and uniting the population behind the regime. We need to lay out the evidence on satellite television programs that are broadcast into Iran, emphasizing that the regime is squandering money on a nuclear weapons program that will further isolate Iranians and damage their economy.

Left to its own devices, the Islamic revolution is headed for collapse, and there is a better chance of a strongly pro-American democratic government in Tehran in a decade than in Baghdad. The ayatollahs' best hope is that hard-liners in Washington will continue their inept diplomacy, creating a wave of Iranian nationalism that bolsters the regime -- as happened to a lesser degree after President Bush put Iran in the axis of evil.

Oh, that one instance when I was treated inhospitably? That was in a teahouse near the Isfahan bazaar, where I was interviewing religious conservatives. They were warm and friendly, but a group of people two tables away went out of their way to be rude, yelling at me for being an American propagandist. So I finally encountered hostility in Iran -- from a table full of young Europeans.

Expert Text #2

NewsMax.com Wires
Wednesday, Feb. 20, 2002

Cheney: Iran, Iraq Back Terrorists

YORBA LINDA, Calif. — In one of his most specific condemnations of the three "axis of evil" nations, Vice President Dick Cheney said Tuesday that Iran and Iraq were active supporters of international terrorism and were, along with North Korea, trying to develop weapons of mass destruction.

The vice president told an audience at the Nixon Library in Orange County, Calif., that nations that have been critical of the label applied to Iran, Iraq and North Korea should instead pressure the renegade regimes to renounce their support of terrorist groups and pull the plug on programs aimed at developing chemical, biological and nuclear weapons.

"Each of these regimes has a choice to make, and the international community should encourage all of them to make responsible choices and to do so with a sense of urgency," Cheney proclaimed. "We must also be prepared to stand together if they make the wrong choice."

Cheney's speech opened the second day of a four-day swing through California at the same time that President Bush has been in Asia. Coincidentally, the luncheon was held on the 30th anniversary of President Richard Nixon's landmark trip to China.

The vice president's schedule takes him to the San Joaquin Valley today and the San Francisco area Thursday.

As he did Monday in San Diego, Cheney defended Bush's controversial State of the Union remarks about Iran, Iraq and North Korea making up an "axis of evil" that support terrorist groups such as al-Qaeda and the rings battling the Israelis.

The concept of a U.S. enemies list has stirred up debate among critics at home and abroad who are concerned that the United States will expand its war on terrorism, particularly an attack on Iraq's Saddam Hussein, without the support or approval of the rest of the world.

Cheney said that while the U.S.-led offensive in Afghanistan had scattered the al-Qaeda, there was still ample evidence that Iran and Iraq were active supporters of other terrorist groups operating in the Middle East and elsewhere.

He called Iran "a leading exporter of terror" and said Iraq had flaunted the United Nations by forging ahead with its weapons of mass destruction programs, and had even formed its own terrorist group.

"Baghdad has publicly claimed to have a suicide-terrorist capacity in an organization called 'Fedayeen Saddam,' which is directed by Saddam's eldest son, Uday," Cheney said.

Fedayeen was founded by Uday in 1995 and is described by U.S. analysts as a paramilitary organization that enforces anti-smuggling laws and is fiercely loyal to Saddam. Uday, 38, has a reputation of being sadistic and ruthless and was nearly killed in an assassination attempt in 1996.

Cheney declared that the days when countries could harbor terrorists and have good diplomatic relations with the United States were over.

"Under the Bush Doctrine, if you harbor a terrorist, you are a terrorist," Cheney said. "If you feed or fund a terrorist, you are a terrorist, and you will be held accountable."

The hawkish words went over swimmingly well at the luncheon with the nearly 200 graying, well-dressed attendees, primarily couples, who feasted on cold lobster tail appetizers, seared sea bass, chilled California chardonnay and a choice of white-chocolate desserts shaped as the Capitol dome or the White House.

The audience included members of the Orange County congressional delegation, Julie Nixon Eisenhower and prominent southern California Republicans.

During a post-lunch question-and-answer session with the audience, a woman identifying herself as a "naturalized American who was born and raised in Iran" asked Cheney how she could pass on information about fellow Iranian nationals suspected of being agents of the Tehran regime, information she said the FBI and other authorities had not followed up on after she apparently had tried to initiate a tip.

"It's clear that organizations that have in the past pursued terrorist activities have found it easy to operate in the United States," Cheney said. "We're an open society that believes in freedom and live-and-let-live. All of those are admirable traits ... but it is also clear that others are taking advantage of that.

"If you want to send me what you've got," he proffered, "I'll see to it that it gets to the appropriate people."

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Expert Text #3

TehranTimes.com

Date: Thursday, January 31, 2002

Reactions to U.S. President's Outrageous Remarks

TEHRAN -- U.S. President George W. Bush in his state of the union address on Tuesday night made some outrageous remarks about independent countries like Iran and North Korea that refuse to bow to U.S. domineering attitude. His remarks were widely condemned by these countries as well as other Islamic groups like Hamas and Islamic Jihad, which were slammed by pro-Zionist U.S. president for their resistance and struggle against Israeli occupier regime.

In response to Bush's remarks, which termed Iran, Iraq and North Korea "an axis of evil", former president and Chairman of the Expediency Council Akbar Hashemi Rafsanjani here on Wednesday lashed out at the U.S. for playing nursemaid to evil, since it was Washington that raised the reactionary Taleban and the terrorist Al-Qaeda network.

"It was the U.S. that conceived Taleban and the Al-Qaeda in Afghanistan. But, they turned later to evil to give pretext to America to send troops all over the world," he added.

Bush, in his first televised state of the union address in the Capitol, used aggressive language against Iran, accusing the country, along with Iraq and North Korea, of attempting to develop weapons of mass destruction.

Rafsanjani denounced these remarks as 'baseless', beside condemning another part of Bush's speech which had claimed that world democracy is being threatened by the three mentioned countries.

"It is interesting that this pro-democracy claim is made by somebody who has been elected with less than 25 percent of the popular vote under a court intervention," Rafsanjani said.

"The American people, like members of the Congress, may applaud Bush and chant hurray for him. But, we will not be intimidated by these pompous rhetoric since we know the truth," he said.

He also refuted U.S. president's dubbing of resistance movements in Palestine and Lebanon, including Hamas, the Islamic Jihad and Hizbollah, as terrorist.

"Who may approve of your action in collecting millions of Zionists from around the world and driving Palestinians out of their houses and replacing them with the Zionists?" Rafsanjani asked.

In another development, Iranian Foreign Minister Kamal Kharrazi here on Wednesday denounced as "arrogant" statements made by U.S. President George W. Bush accusing Tehran of attempting to develop weapons of mass destruction.

"The Islamic Republic of Iran considers these remarks as interference in its internal affairs," Kharrazi said, adding they are intended to divert public opinion from heightened atrocities being committed by the racist Israeli regime against innocent Palestinians in occupied lands.

"Bush is intending to divert public opinion from the Middle East issues by raising up a new subject and thereby pave the ground for the U.S. to continue support for Israel in suppressing the Palestinian nation," he said in an interview with IRNA.

"With these arrogant statements, the American government has further unveiled its true image as a hegemonic power that wants to dominate the whole world through force," Kharrazi said.

"We, besides rejecting American accusations, believe that the world will not tolerate U.S. hegemonic ambitions and believe Mr. Bush would do better by presenting proof of his accusation," the Iranian foreign minister said, adding that "repeated accusations will not help him."

Also, Iranian Majlis Speaker Mahdi Karrubi, in reaction to the U.S. president's remarks, slammed him for his ridiculous statement. He said Bush's saying "a minority rules over Iran" was ridiculous, since more than 20 elections have been held in Iran since the victory of the Islamic Revolution in 1979.

North Korea, in response to U.S. accusations, angrily called for the withdrawal of U.S. troops from South Korea on Wednesday.

A commentary in the ruling party's *** Rodong Sinmun *** newspaper said changes being made to U.S. bases in the south were "moves to perpetuate the U.S. military presence in South Korea and round off the preparations to provoke another Korean war."

It added that the "loudmouthed" U.S. warnings over the North Korea threat were simply to justify the presence of the 37,000 troops in South Korea and "persistently pursue the policy of aggression" against the North.

"It is not the DPRK (North Korea) but the U.S. that increases the danger of war on the Korean Peninsula. The U.S. forces in South Korea are a U.S. detached force of aggression, not a 'war deterrent force'," said the newspaper.

Rodong Sinmun added: "The U.S. seeks to unleash a new war with South Korea as a forward base and the U.S. forces in South Korea as the main force, swallow up the whole of Korea and, furthermore, put Asia under its military domination."

"As long as the U.S. forces remain in South Korea, it is impossible to preserve peace and stability on the Korean Peninsula and clear it of the danger of war," it added.

Furthermore, an Islamic Jihad spokesman told AFP that Jihad rejected threats made by Bush, and said it would continue its fight against Israel.

"The United States does not have the right to accuse of terrorism while it is carrying out terrorism every day throughout the world in committing murder and destruction and by economic pillaging," Ziyad Nakhhal said.

He added: " Hamas and (Islamic) Jihad are exercising their right to resist the Zionist occupation; this right is guaranteed by all international charters."

Also a Hamas leader told AFP on Wednesday that his group rejected threats against it by Bush, and promised to continue its struggle against Israel.

" Hamas rejects the unjust American threats, which reflect the hostility of the United States toward our people, and affirms its determination to pursue the battle against the Israeli occupation," Ismail Hamiya told AFP.

Expert Text #4

BBC News Online: World: Middle East
Monday, 11 February, 2002, 17:52 GMT

Analysis: Iran and the 'axis of evil'

Reform in Iran may be set back by US policies

By BBC News Online's Tarik Kafala

Iran's inclusion in Washington's "axis of evil" has caused anger in Iran and consternation among several European governments.

In the eyes of United States' officials, American-Iranian relations since the 1979 Iranian revolution and Iran's political and material backing for radical groups in the Middle East are plenty to justify its membership of the axis.

" Iran aggressively pursues weapons [of mass destruction] and exports terror, while an unelected few repress the Iranian people's hopes from freedom "
President Bush in his "axis of evil" address

Less easy to establish is Washington's assertion that Iran is attempting to acquire weapons of mass destruction, including nuclear weapons, that might threaten the US and its allies.

Iran has denied, and European officials are highly dubious about, the US declaration that Tehran exports global terror and has links to Osama Bin Laden and al-Qaeda.

'Over simplifying'

European officials warn that the way President Bush denounced Iran in his state of the nation address is deeply unwise.

According to the European commissioner in charge of external relations, Chris Patten, "absolutist and simplistic".

" Today we are threatened by a simplistic quality in US policy that reduces all the problems of the world to the struggle against terrorism. It is not properly thought out "
French Foreign Minister Hubert Vedrine

Dissenters from Washington's "axis of evil" say that the concept can only radicalize Tehran further, make the work of Iranian moderates and reformists far harder and in the long run destabilize the region.

In 1979, the Iranian revolution gave a great boost to radical Islam around the world.

More recently, Iran has been undergoing a process of reform encouraged by diplomatic engagement and trade with European states - and to a lesser extent with the US.

All that has been achieved by reform and international engagement, Washington's critics argue, could be stopped and reversed by Tehran's inclusion in the "axis of evil".

Turning on Iran

Some analysts were surprised at Iran's inclusion.

At the start of the US campaign in Afghanistan Iran was mild in its criticism of the US military action.

It had always opposed the Taleban and welcomed the capture of Kabul by the Northern Alliance.

Crucially, Tehran played an important role behind the scenes in helping to cement the Bonn agreement on the Afghan interim government.

However, since then, Washington has accused Iran of trying to foment unrest in Western Afghanistan and of sheltering al-Qaeda fighters.

Washington's stance was hardened by the allegation, denied by Iran and the Palestinians, that Tehran was behind an intercepted arms shipment that was headed for the Gaza Strip.

Iranian support for Hezbollah is also an offence in the eyes of Israel and Washington.

Hezbollah has long been categorized by the US as a terrorist organization, but is seen in Lebanon and the region as a national liberation movement.

By taking such a hardline on Iran, Washington is once again falling in line with Israel's view of its most serious strategic long term threat.

Israeli officials insist that Iran is less than three years from developing a nuclear weapon and is developing long range weapons that could deliver it.

Nuclear program?

It is by no means certain that Iran has or is pursuing a military nuclear program.

With Russian help Iran is building civilian nuclear power generators. Washington alleges that the civilian program is being used to disguise a nuclear weapons program.

There are strong anti-proliferation arguments for trying to prevent Iran from gaining nuclear weapons, though these arguments could equally apply to Israel, Pakistan or India.

Iran has signed the Chemical Weapons Convention of 1997, but it has declared no chemical or biological weapons stocks or production facilities.

However, the Centre for Nonproliferation Studies reports chemical weapons including cyanogen chloride and mustard gas left over from the Iran-Iraq war of the 1980s.

There is little dispute that Iran has a sophisticated missile program, including 1,300 kilometre Shahab-3 missile.

Expert Text #5

New York Times
May 12, 2004, Wednesday
EDITORIAL DESK

Overdosing on Islam

By NICHOLAS D. KRISTOF (Op-Ed) 760 words

QOM, Iran -- In the offices of an ayatollah here, I was jokingly introduced as coming from the Great Satan.

"Humph," a young man responded immediately. "America is only Baby Satan. We have Big Satan right here at home."

Turbans to the left, turbans to the right -- Qom is the religious center of Iran, but even here, there is anger and disquiet. One of the central questions for the Middle East is whether Iran's hard-line Islamic regime will survive. I'm betting it won't.

"Either officials change their methods and give freedom to the people, and stop interfering in elections, or the people will rise up with another revolution," Grand Ayatollah Hossein Ali Montazeri told me.

"There is no freedom," added Ayatollah Montazeri, who is among the senior figures in the Shiite world but is excluded from power in Iran because of his reformist ideas. "Repression is carried out in the name of Islam, and that turns people off. . . . All these court summonses, newspaper closings and prosecutions of dissidents are wrong. These are the same things that were done under the shah and are now being repeated. And now they are done in the name of Islam and therefore alienate people."

Whoa! Ayatollah Montazeri was a leader of the Islamic Revolution, and was initially designated by his close friend Ayatollah Ruhollah Khomeini to be his successor as supreme leader of Iran. Everything he says carries immense credibility, for he is a more senior religious figure than any of Iran's present leaders. (I've posted comments by Ayatollah Montazeri, along with a video of the interview, at www.nytimes.com/kristofresponds, Posting 389.)

Another Shiite leader outside the club of power, Ayatollah Jalaledin Taheri, has denounced the regime as "society's dregs and fascists who consist of a concoction of ignorance and madness. . . . [and] those who are convinced that yogurt is black."

So the Islamic Republic is increasingly vulnerable to the most devastating accusation of all: that it is un-Islamic and is alienating its youth from Islam. The mullahs have even made beards unpopular.

"I'm sorry -- I've been too busy to shave recently," said Ashkan Almasi, a musician, mortified at having a faint beard and not wanting me to get the wrong idea about his politics. "In contrast to what [leading Islamic philosophers] say, this regime is the very opposite of Islamic government," Mr. Almasi said. "It has made Islam unpopular."

On the 1,100-mile round trip between Tehran and Shiraz in the south, I did meet some staunch supporters of the regime. But my experience at a teahouse in a small town was more typical. With a small crowd around me, I asked people what they thought of the government.

"How can you have hope for life any more?" said Abdullah Erfani, a plumber, adding, "If there were a free vote, 99 percent would oppose this system, and only the 1 percent within the system would support it."

A 20-year-old, Hadi Zareai, working hard to look cool in his leather jacket, said: "There will be a Judgment Day, and all of us will meet up. Then I'm going to find those who launched the Islamic Revolution and go after them."

In much of the world, young Muslims are increasingly religious, but compulsive Islam has soured some Iranians on religion. Fewer people go to Friday prayers, and Western-style clothes are the hottest fashion.

One young woman I met, Elaheh Falakmasir, is religious and inclined to support the regime. But smoke was almost pouring from her ears because she and a couple of friends had been kicked out of an exhibition a few hours earlier for being floozies: one wore a red vest over her black overcoat, and Ms. Falakmasir herself wore a silver nose stud.

"I like it," she said hotly. "It's beautiful. God likes it. But they complained." And so the regime alienated three more constituents who want to be good Muslims -- but also want to live in a modern world.

There's a useful lesson here for George Bush's America as well as for the ayatollahs' Iran: when a religion is imposed on people, when a government tries too ostentatiously to put itself "under God," the effect is often not to prop up religious faith but to undermine it. Nothing is more lethal to religious faith than having self-righteous, intolerant politicians (who wince at nose studs) drag God into politics.

Expert Text #6

New York Times
May 19, 2004, Wednesday
EDITORIAL DESK

Nuts With Nukes

By NICHOLAS D. KRISTOF (Op-Ed) 755 words

There is one force that could rescue Iran's hard-line ayatollahs from the dustbin of history: us.

For all its denials, Iran seems to be pushing for nuclear warheads and for missiles to carry them. It could make its first weapon in two years, and it could eventually produce enough enriched uranium at Natanz for 25 weapons a year.

Iran's leaders have regularly gotten away with murder. They apparently helped bomb U.S. marines in Lebanon in 1983, a Jewish center in Argentina in 1994 and U.S. military barracks in Saudi Arabia in 1996. So it's easy to understand why President Bush declared recently that it's "intolerable" for Iran to be on the road toward nuclear weapons, adding, "Otherwise they will be dealt with, starting through the United Nations."

To Mr. Bush, not unreasonably, Iran conjures up a frightening combination: nuts with nukes. The push for a tougher approach toward Iran isn't partisan, and a President Kerry might also pursue a more confrontational, albeit more multilateral, approach to Iran.

But that would be a mistake.

First, it won't work. If we haul Iran before the Security Council, it will restart its programs (it has suspended at least some) and kick out inspectors. Iran will respond to more pressure not by dropping its nuclear program, but by accelerating it.

Second, we'll create a nationalistic backlash in Iran that will keep hard-liners in power indefinitely. Our sanctions and isolation have kept dinosaurs in power in Cuba, North Korea and Burma, and my fear is that we'll do the same in Iran.

What I fear is this: Over the next year or two, the West will press Iran harder, Iran will halt its nuclear cooperation and evict inspectors, Israel will bomb a couple of Iran's nuclear sites (a possibility widely discussed in security circles, although it would slow Iran's nuclear progress without ending it), and Iran's ayatollahs will benefit from a nationalistic surge to stay in power and rule more rabidly than ever.

"We love America," began Mansour Jahanbakhsha, a businessman, in a typical comment, but he added that Iran should develop nuclear weapons. "Iranians would become angry at meddling by America," he said, and his demeanor changed. "We are an old country with an ancient civilization, and we are proud of it. How come Israel can have them and we can't? It makes me angry."

A young woman, Maryan Nazeri, complained about the regime but said she would support it in a confrontation over nuclear weapons. "We're going to have them," she said. "Maybe we do already. It's our right. We're Iranians, so what do you expect? Just as you want America to be strong, we want Iran to be strong."

Then Massoud Taheri scolded: "Your president calling us a rogue nation and disrespecting our 5,000 years of civilization is offensive. How many years of civilization do you have?"

Our goal should be regime change in Tehran. But if Mr. Bush (or Mr. Kerry) pushes Tehran too hard over nukes, we'll fail to get rid of either the nuclear program or this regime.

The only alternative is engagement -- the precise opposite of the sanctions and isolation that have been U.S. policy under both Presidents Clinton and Bush. Sanctions are even less effective against Iran than against, say, North Korea, because Iran oozes petroleum and is independently wealthy. Isolation by the U.S. has accomplished even less in Iran than it has in Cuba.

So we should vigorously pursue a "grand bargain" in which, among other elements, Iran maintains its freeze on uranium enrichment and we establish diplomatic relations and encourage business investment, tourism and education exchanges.

"What would destroy the conservatives [in Iran] would be a money flood" of American investment, says Hooshang Amirahmadi, the president of the American Iranian Council. "In just a few years, the conservatives would be finished."

The bottom line is that we could soon have a pro-American Islamic democracy as a beacon for hope in the Middle East -- in Tehran, not Baghdad. The risk is that we'll blow it.

Iran is a dazzling smorgasbord, from its "Death to America" murals to its winding bazaars. You can join me on a multimedia tour of Iran at www.nytimes.com/kristofresponds, top-right corner.
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Expert Text #7

BBC NEWS / COUNTRY PROFILES

Thursday, 15 January, 2004, 12:19 GMT

Country profile: Iran

Iran was one of the first countries to be occupied by the early Islamic armies which burst out from Arabia in the seventh century.

Persia, as it was, had been one of the greatest empires of the ancient world, and has long maintained a distinct cultural identity within the Islamic world by retaining its own language and adhering to the Shi'i interpretation of Islam.

In 1979 the country became the centre of world attention when the monarchy was overthrown and a unique Islamic republic was declared, in which religious clerics - headed by Ayatollah Khomeini - wielded ultimate political control. There followed an unstable and bloody period, including an eight-year war with Iraq, in which the country's oil wealth plummeted from its previous high levels.

Two decades later, Iran entered another era of political and social transformation. The victory of the liberals over the long-ruling conservative elite in parliamentary elections in April 2000 signalled a sea-change.

President Mohammad Khatami's support for greater social and political freedoms has made him popular with the young - an important factor in electoral terms as over 50% of the population is under the age of 25. His liberal ideas have, however, put him at odds with Iran's supreme leader, Ayatollah Khamenei, and hard-liners reluctant to lose sight of established Islamic traditions.

Iran has come under strong pressure from the US since President Bush declared it part of the "axis of evil" in 2002 - pressure which intensified after the US-led war against Iraq, with Washington accusing Tehran of developing weapons of mass destruction and of attempting to subvert US efforts in Iraq.

- * Population: 68.9 million (UN, 2003)
- * Capital: Tehran
- * Major language: Persian
- * Major religion: Islam
- * Life expectancy: 69 years (men), 72 years (women) (UN)
- * Monetary unit: 10 Iranian rials = 1 toman
- * Main exports: Petroleum, carpets, agricultural products
- * GNI per capita: US \$1,720 (World Bank, 2002)
- * Internet domain: .ir
- * International dialling code: +98

Supreme leader: Ayatollah Ali Khamenei

President: Hojjat ol-Eslam val-Moslemin Hajj Seyyed Mohammad Khatami

Mohammad Khatami was born in 1943, the son of the cleric Ayatollah Hajj Ruhollah Khatami. He studied theology in Qom and Esfahan and holds degrees in education and philosophy.

He served as a parliamentary deputy, chief editor of the pro-government newspaper Kayhan and as a moderate cleric.

From 1982, he held the post of minister of culture and Islamic guidance but was forced to resign a decade later over accusations that he was too permissive in sanctioning books, magazines and films which hard-liners considered subversive.

He became director of the National Library, a teacher and presidential adviser.

His landslide win in the presidential elections in May 1997 represented a major setback for the conservative clergy who had held power since the 1979 Islamic revolution.

He was re-elected for a second term in June 2001 after winning just under 77% of the vote.

- * First vice-president: Mohammad Reza Aref
- * Defence minister: Ali Shamkhani
- * Foreign minister: Kamal Kharrazi
- * Interior minister: Hojjat ol-Eslam Seyyed Abdolvahed Musavi-Lari
- * Oil minister: Bizhan Namdar-Zangeneh

The struggle for influence and power in Iran is played out in the country's domestic state media.

The relative freedom of the press, a tangible achievement of President Khatami's reformist government, has been a target for conservatives. Many pro-reform publications have been closed and reformist writers and editors jailed. The conservative judiciary has led the campaign against the liberal media, with President Khatami and parliament apparently powerless to intervene.

The broadcast media have seen some changes but remain more restricted than the press. Curbs on satellite television are less severe than before - it is tolerated to some extent. Satellite TV stations operated by exiles in the US are said to have played a role in student protests in 2003.

State-run IRIB (Islamic Republic of Iran Broadcasting) national networks are supplemented by a dozen provincial channels. The Jam-e Jam international TV networks are available on most continents via satellite.

Television is very popular in Iran; more than 80% of the population watch TV. The most popular network is the third state channel, the youth channel.

IRIB's main radio channel broadcasts around the clock. IRIB also operates a parliamentary network and Radio Koran, which carries programmes on Islamic and Koranic subjects including recitation and interpretation.

The Voice of the Islamic Republic of Iran (VIRI) external service has been expanding its services in recent years, adding new languages, programmes and internet broadcasts.

Many foreign broadcasters target listeners in Iran; they include the Washington-backed Radio Farda, an entertainment-based station aimed at younger audiences.

Newspapers

- * Tehran Times - English-language
- * Iran Daily - English-language
- * Aftab-e Yazd (Sun of Yazd) - reformist
- * Kayhan (Universe) - conservative
- * Resalat (Mission) - conservative
- * Etemaad - reformist
- * Jomhuri-ye-Eslami - conservative
- * Entekhab - centre-right

Television

- * IRIB - state-run

Radio

- * IRIB - state-run

News agencies

- * Islamic Republic News Agency - English-language
 - Islamic Students News Agency - English-language
 -

Internet

Some seven million Iranians have access to the internet, which has been used as a way of circumventing the barriers of censorship.

Internet service providers are prevented from allowing access to sites deemed to be pornographic or anti-Islamic, but the internet remains the main forum for dissident voices.

Internet access is easy to arrange and affordable for middle class households.

Carousel Activity

If you choose to use this activity as an Opening Act, you may use it by itself, or use it in conjunction with the Dialogue Journaling exercise and the Small Group Project lesson that you will also find in this unit.

- 1) Use the questions below to generate interest and to elicit other student questions as you prepare to teach Persepolis. Write each question on separate sheets of chart paper and place them around the room.
- 2) Divide your class into groups of 3-4 students, and give each group a different color marker.
- 3) Have each group stand in front of a question sheet and brainstorm possible answers to the question. One member writes the group's answers on the chart paper.
- 4) At your signal, have each group rotate to the next station.
- 5) Continue rotating until each group has been to about half the stations.
- 6) *Follow-up:* After the last rotation, have each group's spokesperson review the information on the sheet, and summarize to the class.
- 7) *Discussion:* With the whole class, have students make predictions about the content of the unit (Students could write this down first).

Questions for use on the sheets of chart paper (We recommend that you use all the questions if you plan to include the Dialogue Journaling and Small Group Project – the underlined words may be used as category headings for the small groups):

1. What are some types of education that you have heard about?
2. How would you define family?
3. What kinds of social class differences are there?
4. What political changes are you aware of in your lifetime?
5. What does it mean to be religious?
6. Make a list of customs that you know from other cultures.
7. What does your clothing communicate to others?
8. What society pressures are placed on us because of gender?
9. Explain the idea of human rights.
10. What are some differences and similarities between emigration and exile?
11. Give examples of imperialism – one nation having authority over another – from the last century.
12. What musical celebrities do you know from the 1980's?

Main Stage

Persepolis Quickwrite Prompt Pool

Use these prompts either before or after each chapter as you find appropriate. The prompts are designed to elicit a variety of writing styles from your students.

- 1- "The Veil" [page 3]
 - (a) Write about a time you had to wear a type of clothing you didn't want to wear.
 - (b) Describe a dream you had that others would see as unrealistic.

- 2- "The Bicycle" [page 10]
 - (a) Explain the simile, "The revolution is like a bicycle. When the wheels don't turn, it falls." (10)
 - (b) Describe a political hero that you look up to. Explain why.

- 3- "The Water Cell" [page 18]
 - (a) The chapter, "The Water Cell" begins with the slogan, "Down With The King." Write your own *political slogan*, then explain its context.
 - (b) Describe an old family story about an older relative who showed courage.

- 4- "Persepolis" [page 26]
 - (a) Describe something you've done that required courage.
 - (b) Describe frivolities that our government wastes money on.

- 5- "The Letter" [page 33]
 - (a) Retell the chapter, "The Letter," from Mehri's point of view.
 - (b) Explain what liberties you would have to lose in order to revolt against your government.

- 6- "The Party" [page 40]
 - (a) Using language from "The Party" (40-46), write a *found poem* that expresses a perspective on events in the chapter.
 - (b) Describe a time you did something that was against your parents' wishes – and yet you felt you were in the right.

- 7- "The Heroes" [page 47]
 - (a) Write about a political prisoner you know about.
 - (b) Describe a time when you were reluctant to forgive someone.

- 8- "Moscow" [page 54]
 - (a) Write about a family member that you consider a hero.
 - (b) Describe a mean-spirited thing you did as a child.

- 9- "The Sheep" [page 62]
 - (a) Describe a time you had to leave a place, or a time that a close friend left you.
 - (b) If you were arrested and were going to be put to death, describe who you would want to see and what you would tell that person.

- 10- "The Trip" [72]
(a) Discuss a cause or political belief that you feel strongly about.
(b) Write about an event or circumstance in your life that made you grow as a person.
- 11- "The F-14's" [page 80]
(a) Write a *news broadcast* about a current event that alters the truth of the event in some way.
(b) Explain your current thoughts about military service.
- 12- "The Jewels" [page 87]
(a) Describe a visit from unexpected guests that you or your family has experienced.
(b) Describe what you would miss the most if you lived in a place that had rationing.
- 13- "The Key" [page 94]
(a) Explain the saying, "When a big wave comes, lower your head and let it pass."
(94)
(b) Describe the most ironic event that has happened to you.
- 14- "The Wine" [page 103]
(a) Write an *editorial* for or against some activity that the government prohibits.
(b) Imagine a moment in which terrorists attacked a place where your family or friends are. Describe a half-hour of your experience in that scenario.
- 15- "The Cigarette" [page 111]
(a) Write about a time you "broke the rules;" explain what the consequences were.
(b) Compare what you know about your parents as teenagers and yourself.
- 16- "The Passport" [page 118]
(a) Rewrite the events in this chapter so there is an alternative ending to what happens.
(b) In this chapter, we learn that Marji gets stubbornness from one of her parents. Explain a trait or traits that you have "gotten" from your parents.
- 17- "Kim Wilde" [page 126]
(a) Write a *letter* to the author about something in the book you wonder about.
(b) Describe the activities you do in your life that calm you down after a stressful day.
- 18- "The Shabbat" [page 135]
(a) Write a *news article* describing events that take place in the chapter, "The Shabbat."
(b) Describe how you felt on 9/11; include where you were and what impact it had on you.

19- "The Dowry" [page 143]

(a) Using a Random Autobiography style, write a *poem* that Marji might have written about the four years depicted in Persepolis.

(b) Explain the saying, "To die a martyr is to inject blood into the veins of society." (146)

Study/Discussion Questions for Persepolis

These questions are designed to extend students comprehension of what is happening in the novel. Some of the questions may seem deceptively simple; encourage students to look beyond the immediate answer and think about the implications of what is happening in the story.

1. The Veil Pg. 3
 - 1) Why does Marji's mother disguise herself?
 - 2) Why do women have to wear the veil?

2. The Bicycle Pg. 10
 - 1) Why did the police and the Shah burn the people in the movie theater?
 - 2) Why does God leave Marji?

3. The Water Cell Pg. 18
 - 1) Is Grandpa for or against the government?
 - 2) Why does he get arrested for being a communist?

4. Persepolis Pg. 26
 - 1) Has the revolution already happened?
 - 2) Which side are her parents on?

5. The Letter Pg. 33
 - 1) Why was the book-signing clandestine?
 - 2) Why does Marji feel shame?
 - 3) What is the revolution for?
 - 4) Who exposes Mehri's relationship?

6. The Party Pg. 40
 - 1) Why does the Shah attempt to create a democracy?
 - 2) Why wouldn't any countries accept the Shah?

7. The Heroes Pg. 47
 - 3) Why did the CIA train the torturers?
 - 4) Why does the author/artist portray Marji's image shrinking?

8. Moscow Pg. 54
 - 1) Why does Marji's grandfather remain loyal to the Shah?
 - 2) Why does Fereydoon stay to meet the Shah's soldiers?

9. The Sheep Pg. 62
 - 1) What are the idealistic differences within the revolution?
 - 2) Do you think the elections were faked? Why or why not?
 - 3) What dangers make Marji's friends leave?
 - 4) Which war starts?

10. The Trip Pg. 72
 - 1) Why does the government close the universities?
 - 2) Why does Iraq attack Iran?

11. The F-14s Pg. 80
 - 1) Why does Marji's father not believe the news?
 - 2) Why does Marji think that her father is not a patriot?

12. The Jewels Pg. 87
 - 1) Why are the Iranians turning on each other?
 - 2) Why does Mali's family move to Tehran?

13. The Key Pg. 94
 - 1) Why would virgin martyrs need "carnal knowledge" in heaven?
 - 2) Why do people beat their chests for the martyrs?

14. The Wine Pg. 103
 - 1) Why are parties and other activities banned?
 - 2) Why do the police ask to search Marji's parents' apartment?

15. The Cigarette Pg. 111
 - 1) Why didn't Iran accept the proposed peace?
 - 2) What does, "To die a martyr is to inject blood into the veins of society" mean?

16. The Passport Pg. 118
 - 1) Why did Iran close its borders?
 - 2) Why is it so difficult to obtain a passport?

17. Kim Wilde Pg. 126
 - 1) Why are posters and other Western items illegal?
 - 2) Why do you think Marji's mother is permissive about letting her go out?

18. The Shabbat Pg. 135
 - 1) Why is this chapter entitled "The Shabbat?" What is the Shabbat?
 - 2) What does Marji see in the rubble?

19. The Dowry Pg. 143
 - 1) Why do the police give a dowry to Niloufar's parents?
 - 2) Give three reasons that Marji's parents decide to send her out of Iran?

Persopolis Journal
Teacher Directions

Start this assignment after students have completed the Carousel assignment as an opening act.

1. Students form groups of 3 or 4.
2. Students pick one topic category used in the Carousel. Be sure that each group has a separate category from the other groups. Also, instruct students that this activity will help them gather information for their final projects.

Topic List:

Education
Family
Social Class Differences
Political Changes
Religion
Clothing
Customs
Gender Issues
Human Rights
Emigration and Exile
Imperialism
Musical Celebrities

3. Follow the instructions for a dialogue journal found on pages 21-23 of the Reading and Writing Strategies packet. Instruct students that while completing their dialogue journals, they also should write down quotes that they think address their group's topic. They should respond like their other dialogue journal entries to these quotes. They should have at least 5 quotes found throughout the text that address their topic.
4. Have two to three group-sharing days throughout the reading of the graphic memoir where students can share their findings. On these days, have students write down the quotes and page numbers on a separate piece of paper as a way to evaluate the effectiveness of their discussion. Assign a recorder and a leader for this activity. Also, students could write down their questions and responses to these quotes as they collectively gather information for their final projects.

Create a Graphic Story

Unit: Persepolis
Lesson: Create Your Own Graphic Story
Sequence: Main Stage Reading Strategy: Tea Party ---) Open Mind ----) Graphic Novel

Description: Students have been introduced to the main characters through a Tea Party activity. After they have read a portion of the novel, you can introduce this activity. Students will select a character (other than Marji) from whose point-of-view they would like to create their own short story related to Persepolis, using the graphic genre. The first step is to do a character analysis, using an Open Mind activity. As they read and gather more information and ideas, they can create their own graphic story.

Alternative: Allow students to create another character that fits into the storyline of Persepolis, or create their own storyline and character not associated with the novel.

Objectives: Students will:

- explore in depth a character
- creatively represent a story with graphics
- demonstrate an understanding of the genre, graphic novel
- write a dialogue/narrative that completes the graphic representation

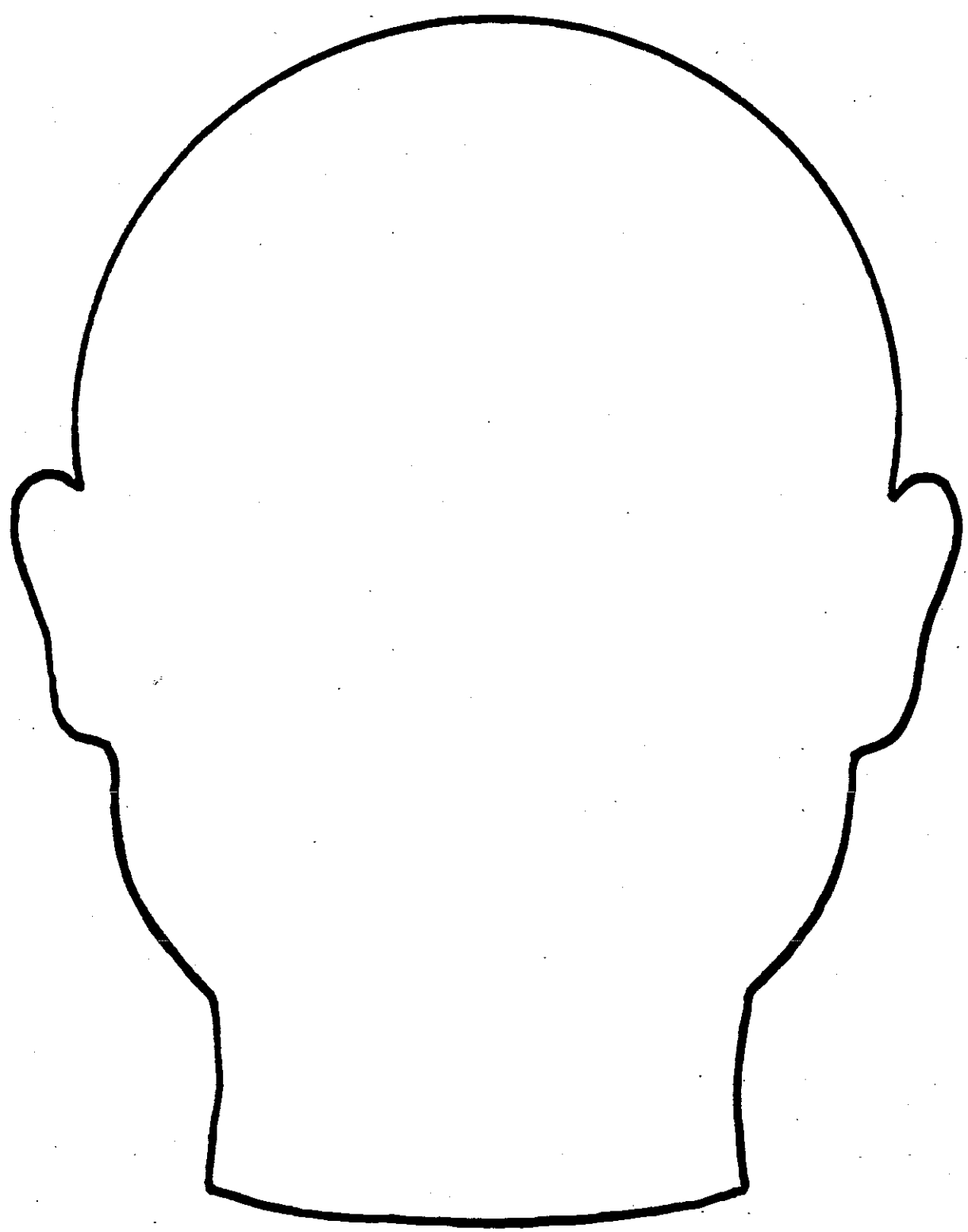
Materials:

- student handout for Open Mind
- student handout for Graphic Story frames
- refer to "Picture This: Inside the Graphic Novel" Literary Cavalcade, May 2004.
- front and back cover
- pens and pencils to draw graphics

Lesson Instructions:

1. Distribute student handout for Open Mind to students. Explain that students will need to select a character from Persepolis, or create their own as explained under "alternative." As they read and learn more about their character, they will want to write or draw symbols inside the Open Mind outline in order to fill out, explain, and understand their character. This in-depth look and analysis will help them create a story from their character's point-of-view. Refer to calendar for progress check.
2. Distribute Graphic Story frames to students and explain that they will be drawing and creating their own graphic story, using the graphic novel genre. They can use information gathered from the Tea Party, the Open Mind activity, and their reading to understand in depth their character. Students will also be creative in developing their character and story.
3. Explain that their graphic story will be their own recreation or creation of an event derived from Persepolis told from their character's perspective.
4. Explain that their story should have a beginning, middle, and end. The story should have at least 20 different frames. The graphics should be hand drawn with detail – beyond stick figure representations. Students will also create an attractive front and back cover with a title.
5. Go over due dates and refer to calendar.

THE OPEN MIND FOR _____



Student Handout
Graphic Story

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On-Line Scavenger Hunt

Unit: Persepolis
Lesson: On-Line Scavenger Hunt
Sequence: Pre-Reading Strategy

Description: An on-line scavenger hunt on websites about contemporary Iran will familiarize students with the country and its culture. Too often all we see on the news is protesting men, women covered in chadors, and bombed out buildings. The hunt provides an avenue to see pictures of the country and sites and learn a variety of information.

Objectives: Students will:

- access information on the Internet
- see visual pictures of the country and people
- learn about Iran's culture and history
- write answers to questions

Materials:

- computer lab with access to the Internet
- student handout for On-Line Scavenger Hunt

Lesson Instructions:

1. Take students to a computer lab. Remind students to follow rules of lab – no food or beverage of any kind.
2. Distribute On-Line Scavenger Hunt. Instruct students to follow the directions and answer the questions. Explain that they are acquainting themselves with Iran in order to have a more complete picture of life in Tehran, the setting for Persepolis.
3. Cruise through the room to help students and answer questions.

On-Line Scavenger Hunt Persepolis

Log on to Internet Explorer. Go to www.bestirantravel.com
Browse the site as follows and answer the questions:

1. Click on Sights – scroll down to “Current Iran Map” – Locate Tehran in Iran, Azerbaijan, and Iraq.
2. Return to Sights. Look at the Shrine of Imam Khomeini in Tehran. It is near the Beheste-e _____, a cemetery where a character in Persepolis is buried.
3. Click on “Azerbaijan” (still in Sights). What is the name of the mountain pictured in Azerbaijan? Marji’s Uncle Anoosh goes to Azerbaijan.
4. Click on “Persepolis” (still in Sights). After looking at the photos of Persepolis and reading about the site, speculate about why you think its name is used for the title of the book?
5. At top of page, click on Culture. Go to “Iranian Women.”
 - a. Find the photo of the author of Persepolis. What color is her sweater?
 - b. At the same location, find who was Iran’s first Nobel Prize winner? For what was the Nobel Prize awarded, and when?
6. Click on “About Iran.” What was the country called before it was known as Iran?
7. Click on “Language.”
 - a. What is the national language for Iran? What are two other languages spoken in Iran?
 - b. List three English words of Persian origin?
8. Click on “Film.” What is the name of the recent film in which Ben Kingsley plays an Iranian expatriate?

9. Click on "Food."
- What ancient religion is a link to eating cold and hot food? List one each of what is considered a cold food and a hot food in Iran?
 - Describe an Iranian dish that sounds good to you.
10. Click on "Persian History." Read the "Persian History" section.
- What was the name of the first world empire the Iranians created around 559 BC (Hint: look at the map)?
 - What is the name of the Supreme Leader who has been in power in Iran since 1989?
11. Click on "Religion." What is the religion for the majority of Iranians?
12. Click on "Calendars."
- Describe the Persian New Year?
 - Describe the observance of Ramadan?
13. Go to another website: www.iranchamber.com. Click on Art and Culture:
- Go to the pictures of Iranian Churches under National Monuments. Describe the view of the Church of Vank in photo 3 and write down an interior view you like.
 - Go to a Brief History of Carpets under Carpet. What are two of the knots used to make Persian Carpets?
 - Go to pictures of Persian Carpets under Carpet. Describe your favorite carpet.
14. If you have time, continue exploring these two websites. Another site you might want to look at is www.cia.gov/cia/publications/factbook/

On-Line Scavenger Hunt

Answer Key

1. Find locations
2. Beheste-e Zahra
3. Mt. Ararat
4. Answers will vary. Persepolis was the center of the Persian Empire. In this setting, Darius had declared that "God's plan for the earth is not turmoil but peace, prosperity, and good government." This is a major theme or desire in the book, and what Marji and her family have worked and hoped for.
5. Iranian Women
 - a. tan
 - b. Shirin Ebadi received the Nobel Peace Prize in 2003 for her anti-war efforts and work to prevent human rights violations.
6. Persia
7. Language
 - a. Farsi – Kurdish, Arabic, Lori, Turkish Azari
 - b. shawl, pajama, taffeta, khaki, kiosk, kivan, lilac, jasmine, julep, jackal, caravan, bazaar, checkmate, dervish
8. *House of Sand and Fog*
9. Food
 - a. Linked to the ancient Zoroastrian religion. Hot foods: animal fat, poultry, dried fruit and vegetables, wheat and sugar. Cold foods: beef, fish, rice, dairy products, fresh vegetables and fruit. Based on your nature, season or illness, you eat hot or cold foods.
 - b. Answers will vary. Bademjan (eggplant stew), Fesenjan (chicken in pomegranate sauce), Ghormeh Sabzi (stewed lamb w/black eyed peas), Chello (Persian rice), Sharbat-e Albaloo (sweet, sour cherry drink), Borani (cold spinach yogurt salad), Ab Doogh, Khidar (cold yogurt soup)
10. Persian History
 - a. Achaemenian Empire
 - b. Ali Khamenei
11. Shiite Muslim
12. Calendars
 - a. Nowruz falls on the spring equinox, around March 21. Based on the rebirth of earth and its crops. A couple weeks before, people clean their homes and purchase new items and clothes for themselves. On the eve of the last Wednesday of the year, people gather in their neighborhoods and jump over a fire, chanting a rhyme. Then the children bang on pots and pans, disguise themselves, and go door-to-door for treats. On the 13th day of Nowruz, people go on a picnic.
 - b. Based on the lunar calendar, when the thin crescent of a new moon can be seen, it is the beginning of Ramadan. Because this can shift 10 to 11 days each year, in a cycle of about 33 years, Ramadan has occurred in all seasons. It was during Ramadan that Allah (God) revealed the holy book the Koran to Mohammed. For 30 days people fast during daylight hours to show self-discipline, self-control, and obedience to Allah. It is a month of self-healing and charity. Refer to website for more information.
13. www.iranchamber.com
 - a. Iranian Churches: The dome of the Church of Vank is seen in the city of Esfahan, Iran. Answers will vary for preferred view.
 - b. Carpets: Turkish knot and Sinneh knot
 - c. Carpets: Answers will vary. Tabriz, Kerman, Esfahan, Nain, Kashan

Poetry Form - The Rubáiyát.

History.

The *Rubáiyát* is a Persian form of several quatrains. Its name derives from the Arabic plural of the word for "quatrain," *Rubá'iyah*. This, in turn, comes from the Arabic *Rubá*, meaning "four."

Form.

These are the attributes of the Rubáiyát:

1. This Persian form of poetry is a series of rhymed quatrains. In each quatrain, all lines rhyme except the third, leading to this pattern:

a	
a	- 2nd line rhymes with the first.
b	
a	- 4th line rhymes with the first and second.

2. An "Interlocking Rubáiyát" is a Rubáiyát where the subsequent stanza rhymes its 1st, 2nd, and 4th lines with the sound at the end of the 3rd line in the stanza (*Rubá'iyah*) before it. In this form, the 3rd line of the final stanza is also rhymed with the 3 rhymed lines in the first stanza.

This leads to a form like this example with three stanzas; note that the Rubáiyát" is allowed an unlimited number of stanzas, so extend the pattern as needed:

a	
a	- 2nd line rhymes with the first.
b	
a	- 4th line rhymes with the first and second.
b	- 1st line rhymes with the third in the previous stanza.
b	- 2nd line rhymes with the first.
c	
b	- 4th line rhymes with the first and second.
c	- 1st line rhymes with the third in the previous stanza.
c	- 2nd line rhymes with the first.
a	- 3rd line rhymes with the first in the opening stanza.
c	- 4th line rhymes with the first and second.

3. The lines are accentual-syllabic, which means only the accents are measured; the syllables may vary in number. The number of accents are usually tetrameters (4) or pentameters (5).

Examples of Rubáiyát.

These are some of the favorite quatrains from the *Rubáiyát of Omar Khayyam* translated by Edward Fitzgerald:

Wake! For the Sun who scattered into flight
The Stars before him from the Field of Night,
Drives Night along with them from Heaven and Strikes
The Sultan's Turret with a Shaft of Light.

[Stanza 1]

Come, fill the Cup, and in the fire of Spring
The Winter garment of Repentance fling;
The Bird of Time has but a little way
To fly - and Lo! the Bird is on the Wing.

[Stanza 7, 1st edition]

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread -- and Thou
Beside me singing in the Wilderness --
Oh, Wilderness were Paradise enow!

[Stanza 12]

The Moving Finger writes; and having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

[Stanza 71]

Some poems that have been written in English have the form of the Rubáiyát, or a close approximation. An example is Robert's Frost *Stopping By Woods on a Snowy Evening*, which begins:

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

Your Rub'aiyat.

1. Read the above examples several times to get the feel for this poetry form.
2. Consider the story of Persepolis. Or you can use a traditional tale from your family or culture.
3. List at least a dozen words that are key to Persepolis or your tale.
4. For each of these words, list half a dozen or more words that rhyme.
5. Now construct one stanza using a set of these rhymed words. Continue using the rhyming pattern explained above for four quatrains. Be patient. You are weaving an interesting tapestry.

Conceptual Sorting—A Graphic Organizer

Rationale: Because there are so many words—proper names, cultural terms—that will need pre-teaching or additional study, students will need a graphic organizer to guide them through these uncommon terms. Listed below are 54 words that are prominent in the text. Others could be added to the list, like the glossary terms. The words are sorted for the teacher, which can be used as a key.

Directions:

1. Have students work in pairs to fill in the category boxes with the words. Make sure all students have sorted the words accurately.
2. As follow-up activities, students could
 - a. teach terms to the rest of the class (CIM impromptu speech)
 - b. take a test on the terms
 - c. make a glossary of terms
 - d. give a report on one or more terms (CIM impromptu or informative speech)
 - e. create a visual representation of some terms (CIM impromptu speech)

Pop Stars	Cities	Countries	Cultural Terms
Abba	Abadan	Azerbaijan	Black Friday
Bee Gees	Astara	Iran	Chador
Julio Iglesias	Khorramshahr	Iraq	Fire Ceremony
Iron Maiden	Moscow	Israel	Mosque
Michael Jackson	Persepolis	Italy	Norouz
Pink Floyd	Qom	Mongolia	Nuptial Ceremony
Rod Stewart	Tehran	Spain	Persian New Year
Kim Wilde		Turkey	Shabbat
Stevie Wonder		USSR	Islamic
			Shiite
			Free Masons
			Savak
Historical Figures			
Alexander	Ataturk	Jimmy Carter	Fidel Castro
Marie Curie	Cyrus the Great		
Rene Descartes	Mohandas Gandhi	Che Guevara	Vladimir Lenin
Malcolm X			
Karl Marx	Reza Shah	Anwar Sadat	Bani Sadr
			Leon Trotsky
			Zarathustra

Persepolis Graphic Organizer

Pop Stars:

Cities:

Countries:

Cultural Terms:

Historical Figures:

Persepolis Graphic Organizer Word List

Directions: Place the words below into the category on the next page where you think they fit best.

Savak Qom Fire Ceremony Pink Floyd

 Rene Descartes Bani Sadr Moscow Bee

Gees

Mosque Marie Curie Abadan Leon Trotsky

 Stevie Wonder Italy Islamic Zarathustra

Mongolia Iron Maiden Chador Cyrus the Great

 Persepolis ABBA Iraq Fidel Castro

Tehran Free Masons Reza Shah Kim Wilde

 Turkey Alexander Azerbaijan Black Friday

USSR Ataturk Astara Michael Jackson

 Spain Gandhi Nuptial Ceremony Israel

Malcolm X Khorramshahr Anwar Sadat Che Guevara

 Persian New Year—Norouz Karl Marx Iran

Jimmy Carter Rod Stewart Julio Iglesias Vladimir Lenin

 Shabbat

Closing Acts

Group Project for *Persepolis*

Prompt: Consider our class discussions and your group discussions about your dialogue journals and decide on a creative method in which to share your observations with the rest of the class. Remember, each group has a different journal topic, so other students may not be aware of what your group discovered. Decide how to express your group knowledge in a class project—video, drawing, painting, 3-D object, PowerPoint presentation, or board game for example. I challenge you to do a project you haven't ever done before. Below are a few guidelines you must consider and also the grading criteria.

Your project must have evidence of the following:

1. 4 quotes from the novel.
2. Information from an outside source that adds new insight to your topic. Cite this source in your write up.
3. Information from another group that connects with your topic. Go to another group and get information—a quote, an insight. Cite this source as an interview in your write up.
4. Provide a three-quarter-page write up that describes your project in greater detail. Consider what is not obvious. Imagine I had never seen your presentation, and write about what I would need to know to understand the depth and breadth of your assignment. Don't state the obvious in this short amount of space.
5. Include in your write up a citation for both your outside source(s) and your interview with the other group.
6. Have fun. (I want to see evidence of this as well.)

Grading Criteria:

Depth and Breadth of Knowledge

Professionalism of Presentation

Creativity

Entertainment Value

Quality of Writing

Participation

Completeness (outside source, interview, write up, evaluation)

CIM Component: Students could break up their presentations into separate parts so that they can be individually scored for an informative speech.

Individual/Group Evaluation

Name:

1. What worked well for you and your group?
2. What problems did you and your group encounter?
3. Do you feel all members in your group contributed fairly?

Individual/Group Evaluation

Name:

1. What worked well for you and your group?
2. What problems did you and your group encounter?
3. Do you feel all members in your group contributed fairly?

Grading Rubric

Group Members:

Depth and Breadth of Knowledge

1 2 3 4 5 6

Professionalism of Presentation

1 2 3 4 5 6

Creativity

1 2 3 4 5 6

Entertainment Value

1 2 3 4 5 6

Quality of Writing

1 2 3 4 5 6

Participation

1 2 3 4 5 6

Completeness (outside source, interview, write up, evaluation)

1 2 3 4 5 6

Grade:

Persepolis Essay Questions

The following is a list of potential essay questions to be given to students either as an in-class writing or take-home assignment. The questions are organized according to CIM writing modes.

Expository

1. Discuss how the three major events in Marji's life—the Shah's reign, the Islamic Revolution, and the Iran-Iraq War—affected her education and her family. You can include her friends as well.
2. Research Persepolis and discuss why Satrapi chose this ancient city for her title.
3. Research an Iranian revolutionary who was imprisoned by the Shah. Discuss how his/her life was affected by this experience. Also, consider the overall effect of his/her actions.
4. Trace Marji's transformation from being a prophet to a revolutionary.
5. Discuss the lessons you learned from this book.
6. Compare and contrast Islamic rituals with Western religious and cultural rituals.

Persuasive

7. Compare and contrast the American influence and the Islamic influence on Marji's life. Tell which influence has a greater effect on her?
8. Discuss whether or not Marji's parents' decision to send her away to Austria is good parenting.
9. Defend or reject the use of graphic texts, commonly referred to as comics, as a legitimate medium for academic study.

Narrative

10. Marji is sent to live on her own in a foreign country at a very young age. Describe a time when you were given a great deal of responsibility and how you responded to the challenge. How did this experience change you as a person?
11. Describe a period of time when a belief system in your life underwent change.
12. Describe a time when your socioeconomic status affected relationships or any other aspect of your life.

Imaginative

13. Extend your graphic short story into a prose version.
14. Imagine you are a boy living through Marji's experiences. Write a story that parallels hers from a boy's perspective.

Human Rights Action

Working with Amnesty International and The School of the Americas Watch

Overview/Explanation: In “The Heroes” (Chapter Seven), Marji learns of the abuses suffered by political prisoners at the hands of the CIA-sponsored SAVAK. This activity gives additional background knowledge regarding our country’s involvement in many insurgency and counterinsurgency organizations throughout the world. The outcomes have often been disastrous, resulting in numerous civil wars and many human rights abuses that have taken place with the full knowledge, and often support and complicity, of the U.S. government. This activity draws links between the CIA sponsorship of the SAVAK, the School of the Americas (used to provide combat training to Latin American soldiers), and the support given by the United States to Osama bin Laden and the Mujahadeen in Afghanistan during the 1980’s. The activity ends with an opportunity for students to speak out against human rights abuses through Amnesty International. If students are uncomfortable speaking out against the U.S. government, Amnesty International offers letter-writing activities for human rights abuses around the world.

Materials: Loose leaf paper, texts (provided in this lesson plan)

Procedure:

- Organize the students into small groups; each group will get copies of the texts (one text per group, with copies for each student in the group).
- Have the students write independently on the quickwrite prompt: **“The enemy of my enemy is my friend.”** Have the students write and explain the meaning of this phrase and tell when it would be applicable.
- Have the class discuss whether this is a valid, logical philosophy that we should pursue. How could it go wrong? How often are we forced to choose between the lesser of two evils? Are there other alternatives? **EXPLANATION:** (don’t read this to the students until after they have discussed their thoughts in class) “The enemy of my enemy is my friend” is a phrase that accurately describes the philosophy of the U.S. State Department since World War Two. It states that in order to defeat an enemy, ally yourself with his enemies. This has led to numerous instances in which the United States has made “deals with the Devil,” aligning ourselves with dictators and oppressive rulers who oppose communism or socialism, but do not live up to our Democratic ideals.
- Pass out the texts; one text per group, with copies for all members of the group.
- Have the groups read and summarize the information in their texts. Each group will tell the class about the events in their text, and analyze repercussions of the United States’ actions. Were our actions justified? What else could we have done? What benefits did we gain (if any)? Did the benefits outweigh the harms? What ongoing harms resulted from our support of these groups?
- As the groups present, have the students draw connections and similarities between the different historical events. What parallels can be drawn between our sponsorship of the SAVAK, the U.S. support of Osama bin Laden, and the ongoing training of Latin American Soldiers?
- As a culminating activity, have the students explore the Amnesty International and The School of the Americas Watch websites and choose a letter writing activity speaking out against human rights abuses currently taking place in the world.
- Websites: www.soaw.org Click on Take Action
www.amnestyusa.org Click on Act Now

Torture's Teachers

By A.J. Langguth

New York Times (1857-Current file); Jun 11, 1979; ProQuest Historical Newspapers The New York Times
pg. A19

Torture's Teachers

By A.J. Langguth

LOS ANGELES — A few months ago, I received some clippings of interviews with a former Federal Intelligence agency official. That operative, Jesse Leaf, had been involved with the agency's activities in Iran, and well into the stories Mr. Leaf made some damning accusations.

He said that the C.I.A. sent an operative to teach interrogation methods to SAVAK, the Shah's secret police, that the training included instruction in torture, and the techniques were copied from the Nazis.

Reading through the clippings, I could think of several reasons why the accusations had not been featured prominently. Mr. Leaf could not, or did not, supply the name of the instructor, his victims would be hard to locate; and the testimony from opponents of the Shah would be suspect.

But there is still another reason that I take to be the truest one: We — and I

mean we as Americans — don't believe it. We can read the accusations, even examine the evidence and find it irrefutable. But, in our hearts, we cannot believe that Americans have gone abroad to spread the use of torture.

We can believe that public officials with reputations for brilliance can be arrogant, blind or stupid. Anything but evil. And when the cumulative proof becomes overwhelming that our representative in the C.I.A. or the Agency for International Development police program did in fact teach torture, we excuse ourselves by vilifying the individual men.

This has been on my mind since I returned from Cuba recently. In Havana, I had tried to hunt down a former double agent, a Cuban named Manuel, who was said to have information about United States involvement with torture in Latin America. Manuel had revealed his true sympathies by leaving his job with the C.I.A. in Montevideo and returning to his homeland. But from his editor I learned that Manuel, whose full name turned out to be Manuel Hevia Cosculluela, would be out of the country the entire time I was in Cuba. I could, however, get a copy of the book he had published six

months earlier, "Pasaporte 11333, Eight Years With the C.I.A."

Mr. Hevia had served the C.I.A. in Uruguay's police program. In 1970, his duties brought him in contact with Dan Mitrione, the United States police adviser who was kidnapped by the Tupamaro revolutionaries later that year and shot to death when the Uruguayan Government refused to save him by yielding up political prisoners.

Mr. Mitrione has become notorious throughout Latin America. But few men ever had the chance to sit with him and discuss his rationale for torture. Mr. Hevia had once.

Now, reading Mr. Hevia's version, which I believe to be accurate, I see that I too had resisted acknowledging how drastically a man's career can deform him. I was aware that Mr. Mitrione knew of the tortures and condoned them. That was bad enough. I could not believe even worse of a family man. A Midwesterner. An American.

Thanks to Mr. Hevia, I was finally hearing Mr. Mitrione's true voice:

"When you receive a subject, the first thing to do is determine his physical state, his degree of resistance, through a medical examination. A premature death means a failure by the technician.

"Another important thing to know is exactly how far you can go given the political situation and the personality of the prisoner. It is very important to know beforehand whether we have the luxury of letting the subject die . . .

"Before all else, you must be efficient. You must cause only the damage that is strictly necessary, not a bit more. We must control our tempers in any case. You have to act with the efficiency and cleanliness of a surgeon and with the perfection of an artist . . .

A few months later, Mr. Mitrione paid with his life for those excesses. Five years later, thanks to the effort of such men as former Senator James Abourezk, the police advisory program was finally abolished.

But few of the accomplices in torture have ever been called to account. Years ago in open hearings, Senator Frank Church tried to force some admissions but his witnesses sidestepped his staff's sketchy allegations. Given the willingness of Congress to accept the C.I.A.'s alibis about national security, I don't think any other public hearings would fare better.

But neither Jimmy Carter nor Adm. Stansfield Turner, the Director of Central Intelligence, is implicated in those past cruelties, and the President should call on Admiral Turner for a complete internal investigation and a full report. If he wants Vice President Mondale to oversee the effort, all the better. They can start with Operation Bandierantes in São Paulo, Brazil, continue with Manuel Hevia's expose of practices in Uruguay, and then move on to Chile, Iran and Southeast Asia.

If, at the end, the President can assure us that no American who taught or condoned torture is still working for the C.I.A. or any other agency of the Government, I know that at least we will want to believe him.

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A History of SAVAK

Shah-an-Shah [King of Kings] Mohammad Reza Pahlevi was restored to the Peacock Throne of Iran with the assistance of the Central Intelligence Agency in 1953. The CIA mounted a coup against the left-leaning government of Dr. Mohammad Mossadeq, which had planned to nationalize Iran's oil industry. The CIA subsequently provided organizational and training assistance for the establishment of an intelligence organization for the Shah. With training focused on domestic security and interrogation, the primary purpose of the intelligence unit, headed by General Teymur Bakhtiar, was to eliminate threats to the Shah.

Formed under the guidance of United States and Israeli intelligence officers in 1957, SAVAK developed into an effective secret agency. Bakhtiar was appointed its first director, only to be dismissed in 1961, allegedly for organizing a coup; he was assassinated in 1970 under mysterious circumstances, probably on the Shah's direct order. His successor, General Hosain Pakravan, was dismissed in 1966, allegedly for having failed to crush the clerical opposition in the early 1960s. The Shah turned to his childhood friend and classmate, General Nematollah Nassiri, to rebuild SAVAK and properly "serve" the monarch. Mansur Rafizadeh, the SAVAK director in the United States throughout the 1970s, claimed that General Nassiri's telephone was tapped by SAVAK agents reporting directly to the Shah, an example of the level of mistrust pervading the government on the eve of the Revolution.

SAVAK increasingly symbolized the Shah's rule from 1963-79, a period of corruption in the royal family, one-party rule, the torture and execution of thousands of political prisoners, suppression of dissent, and alienation of the religious masses. The United States reinforced its position as the Shah's protector and supporter, sowing the seeds of the anti-Americanism that later manifested itself in the revolution against the monarchy.

Accurate information concerning SAVAK remains publicly unavailable. A flurry of pamphlets issued by the revolutionary regime after 1979 indicated that SAVAK had been a full-scale intelligence agency with more than 15,000 full-time personnel and thousands of part-time informants. SAVAK was attached to the Office of the Prime Minister, and its director assumed the title of deputy to the prime minister for national security affairs. Although officially a civilian agency, SAVAK had close ties to the military; many of its officers served simultaneously in branches of the armed forces.

Another childhood friend and close confidant of the Shah, Major General Hosain Fardust, was deputy director of SAVAK until the early 1970s, when the Shah promoted him to the directorship of the Special Intelligence Bureau, which operated inside Niavaran Palace, independently of SAVAK.

Founded to round up members of the outlawed Tudeh, SAVAK expanded its activities to include gathering intelligence and neutralizing the regime's opponents. An elaborate system was created to monitor all facets of political life. For example, a censorship office was established to monitor journalists, literary figures, and academics throughout the country; it took appropriate measures against those who fell out of line. Universities, labor unions, and peasant organizations, among others, were all subjected to intense surveillance by SAVAK agents and paid informants. The agency was also active abroad, especially in monitoring Iranian students who publicly opposed Pahlavi rule.

SAVAK paid Rockwell International to implement a large communications monitoring system called IBEX. The Stanford Technology Corp. [STC, owned by Hakim] had a \$5.5 million contract to supply the CIA-promoted IBEX project. STC had another \$7.5 million contract with Iran's air force for a telephone monitoring system, operated by SAVAK, to enable the Shah to track his top commanders' communications.

Over the years, SAVAK became a law unto itself, having legal authority to arrest and detain suspected persons indefinitely. SAVAK operated its own prisons in Tehran (the Komiteh and Evin facilities) and, many suspected, throughout the country as well. SAVAK's torture methods included electric shock, whipping, beating, inserting broken glass and pouring boiling water into the rectum, tying weights to the testicles, and the extraction of teeth and nails. Many of these activities were carried out without any institutional checks.

At the peak of its influence under the Shah, SAVAK had at least 13 full-time case officers running a network of informers and infiltration covering 30,000 Iranian students on United States college campuses. The head of the SAVAK agents in the United States operated under the cover of an attaché at the Iranian Mission to the United Nations, with the FBI, CIA, and State Department fully aware of these activities.

In 1978 the deepening opposition to the Shah erupted in widespread demonstrations and rioting. SAVAK and the military responded with widespread repression that killed twelve to fifteen thousand people and seriously injured another fifty thousand. Recognizing that even this level of violence had failed to crush the rebellion, the Shah abdicated the Peacock Throne and departed Iran on 16 January 1979. Despite decades of pervasive surveillance by SAVAK, working closely with the CIA, the extent of public opposition to the Shah, and his sudden departure, came as a considerable surprise to the US intelligence community and national leadership. As late as September 28, 1978 the US Defense Intelligence Agency reported that the Shah "is expected to remain actively in power over the next ten years."

However, it was no surprise that SAVAK was singled out as a primary target for reprisals, its headquarters overrun, and prominent leaders tried and executed by *komiteh* representatives. High-ranking SAVAK agents were purged between 1979 and 1981; there were 61 SAVAK officials among 248 military personnel executed between February and September 1979. The organization was officially dissolved by Khomeini shortly after he came to power in 1979.

<http://www.fas.org/irp/world/iran/savak/>

Created by John Pike

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Updated Sunday, January 16, 2000 7:50:52 AM

Bin Laden comes home to roost

His CIA ties are only the beginning of a woeful story

By Michael Moran

MSNBC

NEW YORK, Aug. 24, 1998 — At the CIA, it happens often enough to have a code name: Blowback. Simply defined, this is the term that describes an agent, an operative or an operation that has turned on its creators. Osama bin Laden, our new public enemy Number 1, is the personification of blowback. And the fact that he is viewed as a hero by millions in the Islamic world proves again the old adage: Reap what you sow.

BEFORE YOU CLICK on my face and call me naive, let me concede some points. Yes, the West needed Josef Stalin to defeat Hitler. Yes, there were times during the Cold War when supporting one villain (Cambodia's Lon Nol, for instance) would have been better than the alternative (Pol Pot). So yes, there are times when any nation must hold its nose and shake hands with the devil for the long-term good of the planet.

But just as surely, there are times when the United States, faced with such moral dilemmas, should have resisted the temptation to act. Arming a multi-national coalition of Islamic extremists in Afghanistan during the 1980s - well after the destruction of the Marine barracks in Beirut or the hijacking of TWA Flight 847 - was one of those times.

BIN LADEN'S BEGINNINGS

As anyone who has bothered to read this far certainly knows by now, bin Laden is the heir to Saudi construction fortune who, at least since the early 1990s, has used that money to finance countless attacks on U.S. interests and those of its Arab allies around the world.

As his unclassified CIA biography states, bin Laden left Saudi Arabia to fight the Soviet army in Afghanistan after Moscow's invasion in 1979. By 1984, he was running a front organization known as Maktab al-Khidamar - the MAK - which funneled money, arms and fighters from the outside world into the Afghan war.

What the CIA bio conveniently fails to specify (in its unclassified form, at least) is that the MAK was nurtured by Pakistan's state security services, the Inter-Services Intelligence agency, or ISI, the CIA's primary conduit for conducting the covert war against Moscow's occupation.

By no means was Osama bin Laden the leader of Afghanistan's mujahedeen. His money gave him undue prominence in the Afghan struggle, but the vast majority of those who fought and died for Afghanistan's freedom - like the Taliban regime that now holds sway over most of that tortured nation - were Afghan nationals.

Yet the CIA, concerned about the factionalism of Afghanistan made famous by Rudyard Kipling, found that Arab zealots who flocked to aid the Afghans were easier to "read" than the rivalry-ridden natives. While the Arab volunteers might well prove troublesome later, the agency reasoned, they at least were one-dimensionally anti-Soviet for now. So bin Laden, along with a small group of Islamic militants from Egypt, Pakistan, Lebanon, Syria and Palestinian refugee camps all over the Middle East, became the "reliable" partners of the CIA in its war against Moscow.

WHAT'S 'INTELLIGENT' ABOUT THIS?

Though he has come to represent all that went wrong with the CIA's reckless strategy there, by the end of the Afghan war in 1989, bin Laden was still viewed by the agency as something of a dilettante - a rich Saudi boy gone to war and welcomed home by the Saudi monarchy he so hated as something of a hero.

In fact, while he returned to his family's construction business, bin Laden had split from the relatively conventional MAK in 1988 and established a new group, al-Qaida, that included many of the more extreme MAK members he had met in Afghanistan.

Most of these Afghan vets, or Afghans, as the Arabs who fought there became known, turned up later behind violent Islamic movements around the world. Among them: the GIA in Algeria, thought responsible for the massacres of tens of thousands of civilians; Egypt's Gamat Ismalia, which has massacred western tourists repeatedly in recent years; Saudi Arabia Shiite militants, responsible for the Khobar Towers and Riyadh bombings of 1996.

Indeed, to this day, those involved in the decision to give the Afghan rebels access to a fortune in covert funding and top-level combat weaponry continue to defend that move in the context of the Cold War. Sen. Orrin Hatch, a senior Republican on the Senate Intelligence Committee making those decisions, told my colleague Robert Windrem that he would make the same call again today even knowing what bin Laden would do subsequently. "It was worth it," he said.

"Those were very important, pivotal matters that played an important role in the downfall of the Soviet Union," he said.

HINDSIGHT OR TUNNEL VISION

It should be pointed out that the evidence of bin Laden's connection to these activities is mostly classified, though it's hard to imagine the CIA rushing to take credit for a Frankenstein's monster like this.

It is also worth acknowledging that it is easier now to oppose the CIA's Afghan adventures than it was when Hatch and company made them in the mid-1980s. After all, in 1998 we now know that far larger elements than Afghanistan were corroding the communist party's grip on power in Moscow.

Even Hatch can't be blamed completely. The CIA, ever mindful of the need to justify its "mission," had conclusive evidence by the mid-1980s of the deepening crisis of infrastructure within the Soviet Union. The CIA, as its deputy director Robert Gates acknowledged under congressional questioning in 1992, had decided to keep that evidence from President Reagan and his top advisors and instead continued to grossly exaggerate Soviet military and technological capabilities in its annual "Soviet Military Power" report right up to 1990.

Given that context, a decision was made to provide America's potential enemies with the arms, money - and most importantly - the knowledge of how to run a war of attrition violent and well-organized enough to humble a superpower.

That decision is coming home to roost.

Michael Moran is MSNBC's International Editor

New York Times
August 24, 1998, Monday
FOREIGN DESK

Afghan Camps, Hidden in Hills, Stymied Soviet Attacks for Years

By TIM WEINER (NYT) 1090 words

WASHINGTON, Aug. 23 -- Throughout the 1980's, the Soviet Union threw almost every weapon it had, short of nuclear bombs, at the Afghan camps attacked by the United States last week.

During their nine-year occupation of Afghanistan, the Soviets attacked the camps outside the town of Khost with Scud missiles, 500-pound bombs dropped from jets, barrages of artillery, flights of helicopter gunships and their crack special forces. The toughest Soviet commander in Afghanistan, Lieut. Gen. Boris Gromov, personally led the last assault.

But neither carpet bombing nor commandos drove the Afghan holy warriors from the mountains. Afghanistan has a long history of repelling superpowers. Its terrain favors defenders as well as any in the world, whether their opponents, like the Soviets, are trying to defeat them on the ground or whether, like the United States, they are trying to disperse, deter and disrupt them. It is uncertain that the United States, which fired dozens of million-dollar cruise missiles at those same camps on Thursday, can do better than the Soviets.

The camps, hidden in the steep mountains and mile-deep valleys of Paktia province, were the place where all seven ranking Afghan resistance leaders maintained underground headquarters, mountain redoubts and clandestine weapons stocks during their bitter and ultimately successful war against Soviet troops from December 1979 to February 1989, according to American intelligence veterans.

The Afghan resistance was backed by the intelligence services of the United States and Saudi Arabia with nearly \$6 billion worth of weapons. And the territory targeted last week, a set of six encampments around Khost, where the Saudi exile Osama bin Laden has financed a kind of "terrorist university," in the words of a senior United States intelligence official, is well known to the Central Intelligence Agency.

The C.I.A.'s military and financial support for the Afghan rebels indirectly helped build the camps that the United States attacked. And some of the same warriors who fought the Soviets with the C.I.A.'s help are now fighting under Mr. bin Laden's banner.

From those same camps, the Afghan rebels, known as mujahedeen, or holy warriors, kept up a decadelong siege on the Soviet-supported garrison town of Khost.

Thousands of mujahedeen were dug into the mountains around Khost. Soviet accounts of the siege of Khost during 1988 referred to the rebel camps as "the last word in NATO engineering techniques." After a decade of fighting during which each side claimed to have killed thousands of the enemy, the Afghan rebels poured out of their encampments and took Khost.

"This was the most fiercely contested piece of real estate in the 10-year Afghan war," said Milt Bearden, who ran the C.I.A.'s side of the war from 1986 to 1989.

United States officials said their attack was intended to deter Mr. bin Laden, whom they call the financier and intellectual author of this month's bombings of two American embassies in Africa, which killed 263 people, including 12 Americans. They said the damage inflicted on the Khost camps was moderate to heavy.

But the communications infrastructure used by Mr. bin Laden is based on portable satellite telephones, not a centralized command-and-control system that can be destroyed with a missile, intelligence officials said. The strongest power that binds his loose-knit network of confederates is his money, which is hidden inside a thus-far impenetrable global maze.

And history does not favor superpowers trying to subdue men dug into the mountains of Afghanistan.

Mr. bin Laden has said he spent the 1980's supporting the mujahedeen from their political base in Peshawar, Pakistan, near the foot of the Khyber Pass. He was most strongly allied with the most fundamentalist leaders of the Afghan resistance, particularly Gulbuddin Hekmatyar, the head of the group called the Islamic Party. After the fall of the Soviet-backed Government, Mr. Hekmatyar spent most of his brief tenure as Prime Minister hurling missiles and mortars at Kabul, trying to dislodge more moderate rebel leaders from power.

The more militant Afghan rebels, like Mr. Hekmatyar, denounced the United States and backed Iraq during the Persian Gulf war in 1991, as did Mr. bin Laden. A year after the Persian Gulf war, posters throughout eastern Afghanistan displayed heroic, if imaginary, portraits of Saddam Hussein and Mr. Hekmatyar standing side by side.

No amount of money or moral support could keep the veterans of the Afghan resistance from killing one another after the fall of Kabul. The chaos that their infighting created led to the rise of the Taliban, the militant armed religious party that now controls most of Afghanistan and harbors Mr. bin Laden.

In the nine years since the Soviet withdrawal, Afghan resistance veterans have hoarded the remaining weapons sent by the C.I.A. and set up military training centers at resistance camps like the one near Khost, according to United States officials. In those years, thousands of Islamic outcasts, radicals and visionaries from around the world came to the borderlands of Afghanistan to learn the lessons of war from the mujahedeen. Mr. bin Laden sponsored many of those foreigners.

In a 1994 interview, a commander loyal to Mr. Hekmatyar, Noor Amin, said that "the whole country is a university for jihad," or holy war.

"There are many formal training centers," Mr. Amin said. "We have had Egyptians, Sudanese, Arabs and other foreigners trained here as assassins." United States officials said the former mujahedeen camps it attacked on Thursday were precisely that kind of "university for jihad."

Mr. bin Laden, stripped of his Saudi citizenship and formally stateless, returned to the anarchy of Afghanistan in 1996 from the Sudan, where United States intelligence analysts believe he built at least three training camps for veterans of the Afghan war.

He said in an interview with CNN last year that one of his main missions during the war, which he helped finance with millions of dollars of his own money, was to transport bulldozers, front-end loaders and other heavy equipment to Pakistan to help build tunnels, military depots and roads inside Afghanistan for the mujahedeen.

It is unclear whether Mr. bin Laden, who inherited about \$250 million from a fortune his father made building mosques, palaces and public works for the Saudi royal family, personally helped build the Khost camps during the war against the Soviets, or has substantially upgraded them since returning to the mountains of Afghanistan.

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What is the SOA?

The School of the Americas (SOA), in 2001 renamed the "Western Hemisphere Institute for Security Cooperation," is a combat training school for Latin American soldiers, located at Fort Benning, Georgia.

Initially established in Panama in 1946, it was kicked out of that country in 1984 under the terms of the Panama Canal Treaty. Former Panamanian President, Jorge Illueca, stated that the School of the Americas was the "biggest base for destabilization in Latin America." The SOA, frequently dubbed the "School of Assassins," has left a trail of blood and suffering in every country where its graduates have returned.

Over its 56 years, the SOA has trained over 60,000 Latin American soldiers in counterinsurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics. These graduates have consistently used their skills to wage a war against their own people. Among those targeted by SOA graduates are educators, union organizers, religious workers, student leaders, and others who work for the rights of the poor. Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, "disappeared," massacred, and forced into refugee by those trained at the School of Assassins.

SOA Grads in the News

Last Updated 6/18/02

SOA Graduate Army Major César Alonso Maldonado Vidales along with Captain Jorge Ernesto Rojas Galindo were detained, according to Human Rights Watch, "in relation to the December 2000 attack on trade unionist Wilson Borja." Maj. Maldonado, assigned to army intelligence at Bogotá's Thirteenth Brigade, had cell phone records that linked him to one of the assassins. A witness and former soldier also verified his relation to the attack and "named high-ranking officers who he claims approved it," among them, was SOA Graduate, General Jorge Enrique Mora, who is currently the commander of the Colombian Army.

"On April 23, Colombia's Attorney General, Luis Osorio, abruptly fired the human rights prosecutor handling the case. The prosecutor named as a replacement ordered Major Maldonado freed. Captain Rojas is currently charged with conspiracy to commit murder and attempted murder, but the fate of the entire investigation is now in doubt."

According to Human Rights Watch, SOA Graduate Army Captain Juan Carlos Fernández López and Colonel Víctor Matamoros were indicted "for collaboration with and the formation of illegal paramilitary groups in 1997" and also between May and September of 1999 for "connection with a series of paramilitary massacres in and around La Gabarra, Norte de Santander." More than 145 people were killed by the paramilitaries. "In May 2002, the Human Rights Unit prosecutor in charge of the case was fired, leaving the fate of the case in question." The UN High Commissioner for Human Rights expressed grief over the firing of key prosecutors, saying that it puts into question "the

independence and autonomy of prosecutors working on investigations related to human rights violations, particularly when paramilitary groups and state agents are implicated."

COLOMBIA

SOA Graduates Cited for Recent Human Rights Atrocities and Paramilitary Ties

According to the 2000 State Department Report on Human Rights in Colombia, SOA graduates Major David Hernandez Rojas and Captain Diego Fino Rodriguez are being prosecuted in civilian courts for the March 1999 murders of Antiqua peace commissioner Alex Lopera and two others. Both men are members of the Colombian Military's 4th Brigade, which has been extensively linked to paramilitary groups.

SOA graduate Colonel Jorge Plazas Acevedo is being tried by the Prosecutor General of Colombia for the 1998 kidnapping and murder of Jewish business leader Benjamin Khoudari. Plazas is the former chief of intelligence for the Colombian Military's 13th Brigade.

The State Department reports that Colonel Jesus Maria Clavijo, a graduate of the SOA, is currently under investigation for collusion with paramilitary forces in 160 social cleansing murders from 1995-1998. In addition to the information provided by the State Department Report, a 2001 Reuters article reports that Clavijo has been accused of ties to a paramilitary death squad responsible for the massacre of at least 100 people in 1996 and 1997. Clavijo is currently in prison awaiting his trial.

Finally, the report states that SOA graduate Commander Mauricio Llorente Chavez was indicted by the Prosecutor General for complicity in a massacre that took place in Tibu, July 1999.

"The Ties that Bind", a report issued by Human Rights Watch in February 2000, cited at least seven SOA graduates for involvement with paramilitary groups. SOA graduate Brigadier General Jaime Ernesto Canal Alban, commander of the 3rd Brigade, was involved in helping to establish a paramilitary group known as the "Calima Front". Canal's brigade was found to have supplied the front with weapons and intelligence. In 1999, the Calima Front seized and executed community leader Noralba Gaviria Piedrahita. The following month, authorities discovered the mutilated and dismembered bodies of seven men near Tulu, also killed by members of the Calima Front. The front has been found responsible for 2,000 forced disappearances and at least 40 executions since 1999. In addition to his involvement with the Calima Front, Canal was in command of soldiers who entered a home and killed five civilians during the birthday party of a 15-year-old child in 1998.

The report cited General Carlos Ospina Ovalle, graduate of the SOA and former commander of the 4th Brigade, for "extensive evidence of pervasive ties" to paramilitary groups involved in human rights abuses throughout 1999. Ospina was the commander of the 4th Brigade in 1998 when troops massacred at least 11 people and burned down 47 homes in El Aro.

Major Alvaro Cortes Morillo and Major Jesus Maria Clavijo, both SOA grads, were linked to paramilitary groups in 1999 through extensive cell phone and beeper communications as well as regular meetings on military bases.

General Mario Montoya Uribe, an SOA graduate with a history of ties to paramilitary violence, commands the Joint Task Force South, which includes the 24th Brigade. The 24th Brigade is ineligible for U.S. military aid due to its complicity in paramilitary violence. A leading Colombian newspaper identifies General Montoya as "the military official responsible for Plan Colombia".

A December 2000 AP article brought attention to the death of SOA-trained Lieutenant Carlos Acosta, who was killed for "disobedience" after escaping prison to join a Colombian death squad. According to the article, Acosta had taken a month-long infantry course at the SOA in which he learned to fire M-16 assault rifles and M-60 machine guns, and was trained in battlefield tactics. Acosta was a member of the Colombian military's 5th brigade, which has one of the worst human rights records as well as ties to paramilitary groups. Acosta was arrested when in 1994 he and his men intercepted a group of federal prosecutors, tied them up, shot them, and dumped their bodies into a river. According to Acosta's brother, "He [Acosta] used to say that a soldier in Colombia has to fight not only guerrillas, but also the human rights groups and prosecutors".

GUATEMALA

SOA graduate Byron Lima Estrada is currently on trial for the brutal 1998 assassination of Guatemalan Bishop Juan Gerardi. Gerardi was bludgeoned to death two days after he released the REMHI report, linking the Guatemalan army to most of the atrocities committed during the country's civil war. Lima Estrada headed the infamous D-2 intelligence Agency that was heavily cited in Gerardi's report. The night before the trial began, the home of the presiding judge, Iris Yasmin Barrios, was attacked with grenades. The attack occurred despite the presence of police guards stationed at her house. June 2001: Lima Estrada found guilty.

Genocide Cases

The year 2000 brought genocide cases against two former Guatemalan dictators trained at the SOA. In March, Rigoberta Menchu Tum, Nobel Peace Prize winner, filed suit in a Spanish court against SOA graduate General Efraim Rios Montt, who took power through a coup and governed Guatemala at the height of a counter-insurgency campaign that wiped hundreds of Mayan villages off the map, left thousands dead and forced hundreds of thousands into refuge or exile. The case also cites SOA graduates General Angel Anibal Guevara Rodriguez, the Minister of Defense and Colonel German Chupina Barahona, Director of the National Police.

In a parallel case, a group of Mayan survivors is suing former dictator Fernando Romeo Lucas Garcia as well as former Army Chief of Staff Benedicto Lucas Garcia and former Defense Minister Luis Rene Mendoza, all graduates of the SOA. According to a recently declassified CIA document, Benedicto Lucas Garcia was key in strategizing the

scorched earth policy that aimed to annihilate the civilian Mayan population. The plaintiffs are suing the former chiefs for ordering the rape, torture and massacre of their families and fellow community members. Their association represents eight communities that lost 800 people to massacres during the Lucas Garcia regime from 1981 to 1982.

In addition, On March 21, 2001, Guatemala's highest court ordered General Rios Montt and five other lawmakers to resign from their congressional posts in order to face impeachment charges. The six were involved in a corruption scandal in which they are accused of altering a law passed by the legislature in June of 2000, which placed a 20% tax on alcoholic beverages. Mysteriously, the legislation was passed into law as a tax of only 10%. It is expected that Rios Montt will ignore the order to resign his congressional post.

BOLIVIA

Last year the Bolivian government sold the public water system of Cochamba to a private corporation, resulting in skyrocketing water rates for the people of Bolivia. As thousands took to the streets, Bolivian president and former military dictator, SOA graduate Hugo Banzer sent out the armed forces to attack civilians. In April 2000, after four days of anti-privatization protests, Banzer declared a "state of siege", sending soldiers into the street with live bullets. 17-year-old Victor Hugo Daza was killed by a shot through his face and at least seven others were killed. The number of injuries resulting from military violence totaled over 100.

PERU

SOA honors graduate General Nicolas Hermoza Rios is currently serving time in a Peruvian prison, after pleading guilty to taking \$14 million in arms deal gains. Hermoza is also under fire for allegedly taking protection money from Peruvian drug lords, whom the Peruvian military, along with military aid from the U.S., claimed to be fighting. In 1993, a witness who had worked with Demetrio "El Vaticano" Chavez, Peru's most notorious drug trafficker, claimed that Hermoza had been receiving between \$50,000 and \$100,000 in protection money per month. The witness stated that "Montesinos is the one who is making the most from 'El Vaticano'".

Compiled by School of the Americas Watch, Spring 2001.

School of the Americas Textbooks from the Department of Defense

This information was taken directly from textbooks used by the School of the Americas, a combat training school for Latin American soldiers, located at Fort Benning, Georgia, to train military and police personnel from foreign countries on how to control rival political groups. Reading this material shows that the U.S. military not only advocated, but provided specific instructions on how to utilize objectionable practices such as extortion, torture, intimidation, and assassination. Additional information on the School of the Americas, now called The Western Hemisphere Institute for Security Cooperation, and actions that can be taken to counter this school are available at www.soaw.org

This information was obtained at:

<http://www.gwu.edu/~nsarchiv/nsa/archive/news/dodmans.htm>

Creation of the Manuals

- * Seven Spanish-language manuals were compiled in the mid-1980's for use in intelligence courses.
- * The Manuals were not submitted to the appropriate command for review and approval of their contents.
- * The manuals were written in Spanish only; no English translation was prepared when they were compiled.

Use of the Manuals

- * The manuals were used for training by Mobile Training Teams in Latin America from 1987 to 1989 and by the School of the Americas from 1989 to 1991.
- * The manuals were distributed to students in the courses and to intelligence schools in several Latin American countries.
- * Instructors incorrectly assumed that the information in the manuals was consistent with approved doctrine.

Summary of Objectionable and Questionable Passages

Note: these passages are taken out of context

Handling of Sources

-p 1 (Translation p. 1)

"information obtained involuntarily from insurgents who have been captured."

-p. 31 (Translation p. 25)

"In addition, if an individual has been recruited using fear as a weapon, the CI agent must in a position of [sic] maintain the threat."

-p. 32 (Translation p. 26)

"Specific individuals, organizations, and commercial companies must be the object of infiltration by government employees, in order to obtain information about the guerrillas."

-p 35 (Translation p. 28)

"The CI agent must offer presents and compensation for information leading to the arrest, capture, or death of guerrillas."

-p. 79 (Translation p. 65)

"The CI agent could cause the arrest of the employee's parents, imprison the employee or give him a beating as part of the placement plan of said employee in the guerrilla organization."

-p. 80 (Translation p. 66)

"The employee's value could be increased by means of arrests, executions, or pacification[,] taking care not to expose the employee as the information source."

-p. 80 (Translation p. 66)

"There are other methods of providing external assistance in order to assure the promotion of an employee. A method of achieving this promotion is by influencing an employee who has a much higher position in the guerrilla organization, another is to eliminate a potential rival among the guerrillas."

-p. 147 (Translation p. 122-23)

"The ancient Romans had a saying 'in vino veritas' [sic] there is much truth in wine-with that they wanted to say that a drunk man reveals his true thought and real reactions. If we could observe our employee drinking or in a drunken state, we could learn much about him."

-p. 148 (Translation p. 122)

"I am going to mention some of the mechanical methods to test, which could be used under certain extenuating circumstances. Sodiopentathol compound, which is an anesthetic drug, it could be used intravenously injected and would have the result of a 'truth serum'...Another method that can be used is hypnotism."

-p. (Translation p. 155)

"If the agent suspects that he could have difficulty in separating an employee, that the separation is to his advantage. That could convince the employee that he has been compromised by the guerrillas. That continuing working for the government could result in serious consequences for the employee and his family. If the employee does not believe this story, other measures could be taken to convince him placing anonymous telegrams or sending anonymous letters. Many other techniques could be used which are only limited by the agent's imagination."

-p. 156 (Translation p. 129-30)

"In the majority of cases, the purpose of the informal separation technique will be to have the employee 'placed on the black list' by all government agencies, or threatens [sic] to expose himself or admit his activities, or bring about his removal by means of imprisonment, threat of imprisonment, or voluntary or forced reestablishment....Threats should not be made unless they can be carried out. There are many disadvantages in the use of threats of physical violence or true physical abuse."

Counterintelligence

Chapter 25 uses the term "neutralization"

Revolutionary War and Communist Ideology

-p 49

"It is essential that internal intelligence agencies obtain information on the political party or parties that support the insurgent movement, on the influence the insurgent has on them, and on the substance of non-violent attacks the insurgents perpetrate against the government."

-p. 61

Insurgents "can be considered criminal by the legitimate government" and are "afraid to be brutalized after capture."

Terrorism and the Urban Guerrilla

-pp. 40 and 69

Mention of names of U.S. citizens

-p. 112

"Another function of CI agents is recommending CI targets for neutralizing. The CI targets can include personalities, installations, organizations, documents and materials. A CI target is someone or something that could be included in the above categories and could be hostile or not."

"The personality targets prove to be valuable sources of intelligence. Some examples of these targets are governmental officials, political leaders, and members of the infrastructure."

-p.114

"To detect and neutralize the insurgents' activities and organizations."

Interrogation

Page 1 refers to "extortion" as a method of interrogation.

Combat Intelligence

Pages 44 and 102 refer to "hot files", which in Spanish means files containing information about persons or incidents of interest to the government.

-p. 77

"All the personal documents to include pocket litter should be carefully examined....The documents that have no military value, such as personal items, should be retained to be given to the prisoner at a later time."

Picture INSIDE THE GRAPH



ERIC PHILCOX/STUDIO 10

This: Graphic Novel

Graphic novels have taken on subjects ranging from the Holocaust to teen friendship. Are they eye candy, or food for thought? by Julia Campbell

IN *PERSEPOLIS*, MARJANE SATRAPI TELLS HER own story of growing up under a veil in post-revolutionary Iran. *Ghost World* by Daniel Clowes—made into a movie in 2000—is a fictional account of two teens struggling to grow up. In Franz Kafka's "The Metamorphosis," a man turns into a giant insect. Jews are mice and Germans are cats in Art Spiegelman's true Holocaust tale *Maus*.

At first glance, these stories don't have much in common. Until, that is, you look at the pictures.

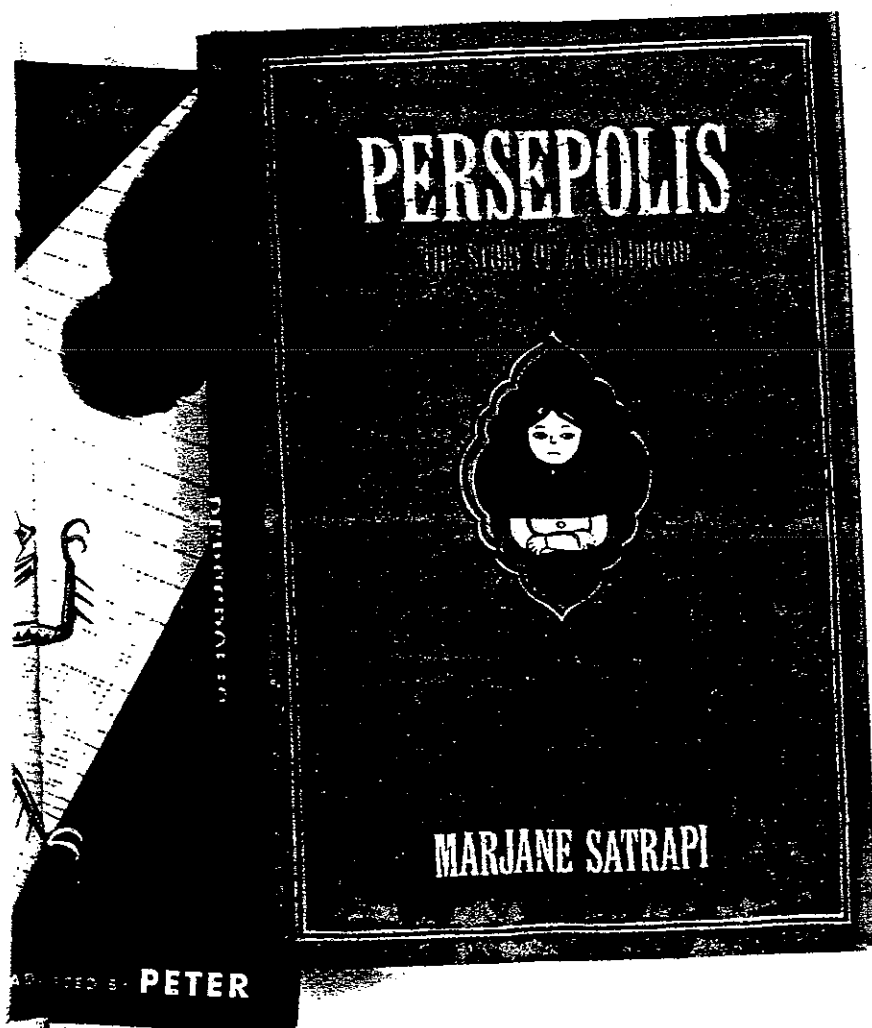
The four books are illustrated with cartoon strips and bubbles of dialogue, making them graphic novels—an increasingly popular form of telling stories—serious or not.

"Graphic novels use images and words to tell a story that has a beginning, middle, and end," says Francisca Goldsmith, a senior librarian at Berkeley (Calif.) Public Library. "It is different from a comic book in that the story ends. The flow of the words and the images work together—you can't just look at the pictures and not read the words."

American graphic novels have been around in one form or another for decades. But some say a turning point in their popularity came when Art Spiegelman won a Pulitzer Prize—the first ever for a graphic novel—in 1992, for bringing to life the horror of the Holocaust with pictures and words in *Maus*.

Then, in 2000, *manga*—or Japanese graphic novels—burst onto the U.S. publishing scene, telling translated tales of romance, adventure, and politics. (See sidebar.)

continued



— continued from page 19

And while some graphic novels are written with superhero action in mind, a large number of the latest books deal with some serious topics. The “comic” style is being increasingly used to tell stories that might otherwise have been written as prose. The crossover is working, say some experts.

“The best graphic novels are the ones where you are able to forget you’re reading a comic because the story becomes so engrossing,” says Steve Weiner, author of *Faster Than a Speeding Bullet: The Rise of the Graphic Novel*. “It is the same way when you read a good prose novel—the story is just unfolding right in front of you.”

Pressed by friends to tell her real-life story of growing up in Iran after a revolution in 1979 cut the nation off from the world and cloaked it in religious conservatism, Marjane Satrapi struggled with how to tell it. A friend gave her a graphic novel to read, and because she was an artist, it seemed like the way to go.

In graphic novels, the images help tell the story. “Images are a way of writing,” says Satrapi. “When you have the talent to be able to write and to draw it seems a shame to choose one. I think it’s better to do both.”

In *Ghost World*, the green hue adds to the black and white cartoon drawings to give the book a ghostly feel at the same time that the story brings to life two typical teen girls, Enid and Rebecca.

It’s hard to imagine how cartoon-like animal characters in *Maus* add up to tell the sad story of a young Jewish man who survived the Nazi death camp at Auschwitz—but it works. The story comes alive in the words. “I won’t go to their gas chambers,” says one cartoon mouse.

Some critics argue that graphic novels leave little to the reader’s imagination. Do the vivid illustrations in Peter Kuper’s adaptation of the Franz Kafka short story “The Metamorphosis” take away from “seeing” the man-turned-insect in your own mind? It’s up for debate.

Graphic novels are no longer so easily brushed off as silly comic books.

There is “a lack of information and naivete” in people who believe that graphic novels are for readers with short attention spans, says Goldsmith. “You have to have a pretty solid attention span to weave back and forth between the images and the text.”

“You have to think about it as just another form of writing instead of a type of comic book,” says Weiner. “You’ll get serious books, silly books, and everything in between. Just think of it as a new way to tell stories.” ■

HOW TO READ A GRAPHIC NOVEL



>> Most graphic novels are read from left to right. But be aware that many Japanese graphic novels, or *manga*, are read right to left!

>> Slow down! And pay as much attention to the art as you do to the words. Both help tell the story.

>> Watch for “visual vocabulary.” In a Western graphic novel, a black cloud over someone’s head means a character is mad or sad. In *manga*, if a character shrinks in size, it is telling you something about that person’s emotional state.

DID YOU SAY MANGA?

In *Ranma*, the teenage boy Ranma falls under a curse so that when he is splashed with cold water he turns into a girl. His father is also cursed, but he turns into a panda.

Welcome to the world of the Japanese graphic novel. But while a lot of *manga* deal with fantasy and adventure stories, Japanese writers also use the genre to write about history, romance, politics, and just about any other subject you can think of.

“The way we have traditionally perceived comics is with a superhero theme,” says Steve Weiner, author of *Faster than a Speeding Bullet: The Rise of the Graphic Novel*. “To [the Japanese], it can be biography or even a manual about how to put a lawn mower together. The subject matter is really broad.”

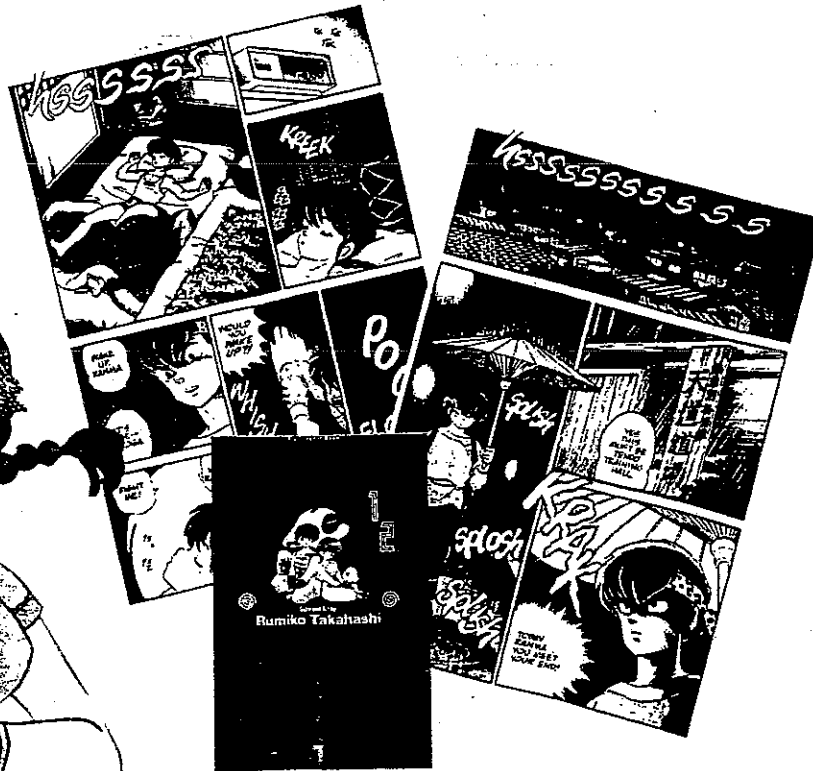
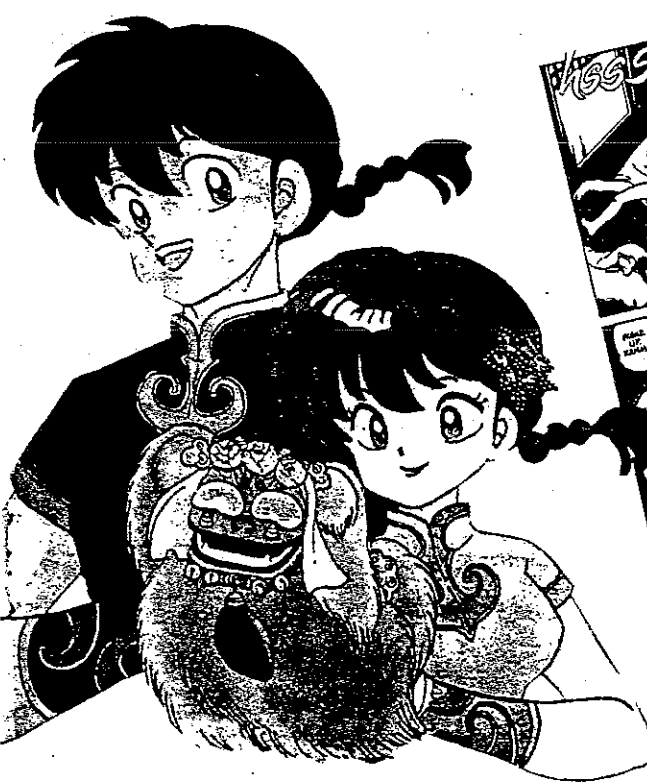
The Japanese have been reading comic-illustrated stories for hundreds of years, and it is not uncommon today to see commuters reading a *manga* on the Tokyo subway.



»» Be engaged in the book. Each comic panel is a moment frozen in time. Your mind connects the dots. If you aren't paying attention, you might miss some action.

»» Be visually active. As you read, ask yourself why certain images are close up while others are more panoramic. Look for ways the novel uses images to communicate information about time and place. Ask yourself how these images help tell the story.

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(excerpted from the book *Armenia* by Sakina Dhilawala
New York: Marshall Cavendish, 1997)

ZOROASTRIANISM

Zoroastrians believe in one god, Ahura-Mazda. Zoroastrianism thrived under various Persian dynasties and at one point, the Persian empire spanned the entire "civilized" world—eastern Greece to northern India. Remnants of the religion were left in Europe, including the cult of Mithraism, derived from Zoroastrianism. It even became the unofficial religion of the Romans.

The religion and empire were devastated when Alexander invaded Persia. Many of their sacred texts were lost or destroyed, although large portions of the texts were later reproduced. The empire was rebuilt and thrived during the Sassanian period, but was once again defeated with the advent of Islam. With the Arab invasions, the Zoroastrians of Iran were forced to either convert to Islam or be executed. Many fled by land and sea to the west coast of India where they became known as *Parsis* (Persians). The Parsis in India began to flourish in the 17th and 18th centuries during the British occupation of India. Many of the wealthiest families were Parsis.

All Zoroastrians must wear the *sudra-kusti* ("SOOD-rah KOOS-ti"). The *sudra* is a white cotton tunic while the *kusti* is a woollen string worn around the waist on top of the *sudra*. The tying of the *kusti* is a part of the basic daily prayers of a Zoroastrian.

Dead bodies are placed in a specially consecrated structure, called the Tower of Silence, to be consumed by vultures. This practice reaffirms Zoroastrians' belief of not polluting the elements.

Prayers are only recited in the sacred language, Avesta. The Zoroastrian book of daily prayers is called the *Khordeh Avesta* (Selected Avesta). It is a collection of prayers selected from other major Avestan works such as Yasna, Visparad, Vendidad, and the Yasht literature.

Zoroastrianism was founded in ancient Persia by the prophet Zarathushtra, and is considered to be the world's first monotheistic religion.

Supplementary Resources

SEATTLE POST-INTELLIGENCER

http://seattlepi.nwsourc.com/books/123973_momentwith29.html

A moment with ... author Marjane Satrapi

Thursday, May 29, 2003

By **REBEKAH DENN**

SEATTLE POST-INTELLIGENCER REPORTER

Marjane Satrapi delivers more than a history lesson in her graphic novel "Persepolis," an intensely engaging story of growing up in Iran during the Islamic Revolution and the Iran/Iraq war.

She hopes the autobiography of her rebellious childhood -- an account that's tragic, funny and surprisingly timely -- will show the world a truer picture of her country than current headlines provide. Satrapi will read at 7 Thursday night at The Elliott Bay Book Co.

On why she told her story in a graphic novel -- think elevated comic book -- rather than straight prose: "That is my way of expressing myself, and I think the pictures, they say always more than the words can say. Also, in pictures, they help me to have the distance without becoming cynical, and be able to describe a part of the story with humor -- which I couldn't do otherwise."

On why she left Iran as an adult (she now lives in Paris): "Probably I left Iran because I was not brave enough. ... I just needed to have more social freedom to be able to do my work. ... The ones that stayed in Iran despite all the censorship and everything, they do magnificent artistic work. I try to do what I can do from outside the country, and I think it's also important to have someone do stuff from outside."

On the warm U.S. reaction to her book: I'm extremely surprised, because of what I hear in the news here about the American policy and all of that. I was just sitting here hearing that Iran was the friend of Al Qaida! Al Qaida is a Sunni group (while Iran has a Shiite-led government); why would Iranians invite Al Qaida into their own homeland? ... I thought my task would be so hard here, that I would have to go on explaining that, no, we are not scary and not the "axis of evil." (But) people are very curious ... they want to understand.

On what she hopes people will take away from her book: "The only hope I had is that people would read my book and ... have another point of view. That is why my being here is so important now, is that tomorrow, if there are other bombs falling, (people should) ask the question twice: What are we scared of? Who is the "axis of evil," aren't they people just like us?"

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BENEATH A DRAWN VEIL

Ripley, Amanda

Time Canada; 6/9/2003, Vol. 161 Issue 23, p54, 2p, 2c, 6bw

As a child of Iran's revolution, MARJANE SATRAPI survived war and repression. Persepolis, her comic-book memoir, shines with rebellious life and laughter

WHAT DOES IT MEAN WHEN A comic book does a better job conveying the true predicament of Iran than the leaders of the free world and the best efforts of its free press? Perhaps it means that Marjane Satrapi, the author of the autobiography *Persepolis*, is not distracted by the contradictions that riddle Iran. In black-and-white ink drawings, she presents the memories of her childhood—the repressive morality police marching the streets, the Iraqi F-14 jets streaking past the window panes, and the parties, intellectual debates and love stories carried on behind closed doors. Most importantly, she carefully records all the tiny ways that average people find to defy their oppressors—adults crushing grapes in bathtubs to make wine, teenagers trying to be hip though hip was against the law. She knows you will find these flashes of humanity familiar, even if you have never been forced to wear a veil and beat your breast twice a day in grade school.

Satrapi, 33, grew up in Iran during the Islamic revolution, and then the war with Iraq, before her parents sent her to Europe at 14 to save her from the punishment her curiosity attracted in Tehran. She now lives in Paris, and has been writing and illustrating children's books for years. But with *Persepolis* (named after Iran's ancient capital), she finally listened to her friends' advice and told her own story. She promised them, "If nobody wants it, I'll make copies and give it to all of you." The first three volumes, which began to be released in 2000, have sold nearly 150,000 combined copies in France, and have won critical acclaim. The story has been translated into German, Dutch, Portuguese, Spanish and Italian. The English edition came out in North America in April and in the U.K. 2 weeks ago. Her timing was perfect. "I am part of the 'axis of evil' you know" she likes to say.

Persepolis is told through the eyes of a child. And that is the ideal way for the uninitiated reader to absorb the whiplash of Iran's history. Wide-eyed, Satrapi as a young girl demands an explanation for the crimes of the Shah, and then for the violence of the revolution, and finally for the bombing of her neighborhood during the eight-year Iran-Iraq war. The country—and Satrapi and her family—career from one ideology to the next. She is taught from first grade on that God chose the Shah; every time his name is mentioned, all the students have to stand up. But after the Shah flees the revolution, her teacher instructs the class to rip his picture out of their textbooks. Her parents, upper-class leftists, risk their lives marching for the revolution—only to watch as it is hijacked by Islamic fundamentalists.

Satrapi herself tries on identities like costumes; first she is convinced she is a prophet and has regular consultations with God in her bedroom. Then, during the revolution, she demonstrates with her friends in the backyard, pretending to be Che Guevara. After the revolution is over, Satrapi listens as a family friend newly released from prison recounts how the nerves in the foot can be perfect torture receptacles. "My parents were so shocked that they forgot to spare me this experience," Satrapi writes.

She laments the lack of a hero in her own family: her dad never went to prison, not once! But soon her uncle is released from jail and regales her with stories of suffering. She sleeps with the swan that he fashioned out of bread in his cell. During the day, she and her friends make up "torture games" to play in the street.

But within days, her uncle is taken back to prison and executed. The family friend is found drowned in his bathtub. Satrapi's non-religious French school is shut down and she is sent to an all-girls school. All the while, people cope by living in the small cracks in the system. It is in these cracks that *Persepolis* shines. When Satrapi and her friends are handed veils to wear, they tie them together to make a jump rope. From her parents' vacation to Turkey, she asks them to bring back forbidden tokens of Western culture: a denim jacket, chocolate and posters of Kim Wilde and Iron Maiden, which they dutifully smuggle in the lining of a coat. After she is threatened by the Guardians of the Revolution on the street, who berate her for her sneakers and jacket, she locks herself in her bedroom and dances madly to Kids in America.

But Satrapi does not neglect the darker side of human adaptation, either. As one corrupt leadership is swapped with another, the hypocrisy trickles down. A neighbor who has always had a spot on her cheek now claims she got it from a bullet at a revolutionary demonstration. Another woman who used to flit round the neighborhood in miniskirts suddenly dons a full-length chador. The war with Iraq begins, but the cancers within seem almost as toxic as the bombs outside. Satrapi's mother puts up black curtains to prevent the neighbors from spying on their illegal card games. Satrapi is struck by a slogan on a wall: "To die a martyr is to inject blood into the veins of society"

The book ends when Satrapi is sent off by her parents to Austria, where she will find herself free but utterly alone. (A sequel about this excruciating adjustment is out in France and set for release in English in September 2004.) In the last frame, Satrapi looks back one last time to see her mother, a rock of a woman, fainting in her father's arms.

When Satrapi visited Iran in 2000, she was impressed with the changes. They were small, but then Satrapi is a student of details. "Probably I will not see Iran the way I want to see it in my lifetime. But so what?" she says, talking so fast she outpaces her own breath. The adult Satrapi, like the child in her book, is a beguiling character. She is adrift in earnestness one moment, and then alight with brutal realism the next. From a hotel room in Austin, Texas, she marvels at the open-mindedness of the Americans who have come to hear her on a promotional tour. Her biggest problem so far is caused by the smoking restrictions. In Iran, she learned that the more forbidden something was, the more she craved it. "So I smoke 10 times as much in America," she says.

Later, in less sunny tones, she sums up her rebuttal of President Bush's rhetoric toward Iraq and Iran. "What I would like is for the U.S. to say, 'We don't give a shit about you. We are the lion in the jungle, and we are eating you because we are more powerful.' Fine. But all this talk of goodness and liberation and 'We love you' makes me sick."

After two months fighting for a visa, Satrapi arrived at JFK Airport in New York on May 14. For an hour and a half she was interrogated, fingerprinted and, she says, talked down to by customs officials. Afterward, in the corridor of the airport, drained and shaken, she did something she has never done: she fainted, "like one of these Victorian ladies," she says, laughing. Or like her mother, watching her leave Tehran airport so many years before. Then Satrapi got up, climbed into a waiting limo, rolled down the windows and started smoking.

Suggested Resources

Non-Fiction About Iran

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Dumas, Firrozeh. *Funny in Farsi: A Memoir of Growing Up Iranian in America*. New York: Villard Books, 2003.

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Videos

Globe Trekker Video: Iran at www.globetrekkerstore.com