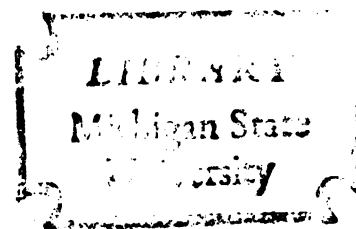


THE INQUIRY METHOD IN
SECONDARY SCHOOL GEOGRAPHY:
UNITS ON THE CULTURAL
GEOGRAPHY OF IRAN

Dissertation for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
DERAKHSHANDEH HAMIDI SADECHI
1974



ABSTRACT

THE INQUIRY METHOD IN SECONDARY SCHOOL GEOGRAPHY: UNITS ON THE CULTURAL GEOGRAPHY OF IRAN

By

Derakhshandeh Hamidi Sadeghi

Man has been curious about his environment since the beginning of time. This curiosity--especially from ancient times until the present day--has resulted in different definitions and perceptions of geography. As time went by, geographic education in different societies changed, gaining value in some and losing value in others.

It is the purpose of this dissertation to describe current practices in teaching geography at the secondary level in the United States and in Iran, to introduce the inquiry method for teaching geography in the secondary schools and to apply the High School Geography Project to teaching the cultural geography of Iran.

The analysis of geographic education in the United States before the 1960's shows similarities to that of geographic education in Iran (i.e. geography was considered an insignificant subject). The classes were teacher-oriented; the emphases were on memorization of facts from the texts and learning the names of specific mountains,

rivers, capitals, and cities.

In the 1960's American educators gave new spirit to geographic education. It resulted from the High School Geography Project (H.S.G.P.) administered by the Association of American Geographers and sponsored by the National Science Foundation. The "new geography", as it is called, is based upon inquiry and upon the direct participation of the students. Simulation games, plays, films, slides, transparencies, and other tools were introduced as new strategies to geography classes in the high schools. The changes of the 1960's in geography classrooms is seen in many ways. The High School Geography Project encouraged students to view geography as a serious, necessary, and favorable discipline.

In this study the inquiry method of "the New Geography" is applied to teaching cultural geography in Iran. Units on physical geography, population, ethnic groups, languages and religion in Iran are included. In each unit the teaching strategies based on the H.S.G.P. method are applied.

Conclusions drawn from the study indicate that the H.S.G.P. is applicable to teaching geography in other parts of the world besides the United States. However, the local situation relating to physical, cultural, historical, and social economic factors must be considered before applying the project.

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GEOGRAPHY: UNITS ON THE CULTURAL
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By

Derakhshandeh Hamidi Sadeghi

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Secondary Education

1974

DEDICATION

To the memory of my mother, "Meraut",
who influenced my life and generated
my interest in education.

ACKNOWLEDGMENTS

This dissertation could neither have begun nor have been completed without the patience, interest, contributions and encouragement of many people.

I would like to express my appreciation to the nation of Iran and the Iranian government for granting the scholarship through the Ministry of Science and Higher Education during the course of these studies.

Sincere appreciation goes to National Science Foundation, Dr. Gorge Uvichi, and Charles Heller, for their invitation to the 1973 Summer Institute at Western Michigan University, and their contribution of the High School Geography Project.

My warmest gratitude extends to Dr. Geoffrey Moore, the chairman of the committee and major academic advisor, for his help and advice. Thanks for the many hours spent reading and critizing this dissertation.

The guidance and assistance of Dr. Daniel Jacobson, who patiently spent time reading and helping to prepare the manuscript is deeply appreciated. Indeed, without his generosity and devotion I would not have been able to finish my program of study and, particularly, this research project.

Special thanks are extended to Dr. Stanley Wronski for his generous and sustained encouragement, criticism and help.

I am thankful to Dr. Raymond Hatch who, after the death of my previous advisor, Dr. Guy Timmons, honored me by becoming my advisor. Much gratitude is extended for his tolerant comments, criticisms, and magnanimity.

Finally, many thanks goes to my husband, Ali, and my children, Mohammad, Shaheen, and Mariam, for their patience and cheerful forbearance during the course of these studies.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vii
LIST OF FIGURES	viii
 Chapter	
I. INTRODUCTION	1
Statement of Nature of Geography	1
Geographic Education in Iran	5
Statement of Problem	7
Research Considerations	11
Organization of Dissertation	12
II. INQUIRY AND GEOGRAPHY	13
Inquiry	14
The Nature of Knowledge	15
The Tools of Inquiry	15
The Attitudes and Values	16
The Process of Inquiry	17
Application to Geography	21
H.S.G.P. Materials as a Model	23
The Cultural Geography Unit	25
Methods of Inquiry	28
III. APPLICATION OF H.S.G.P. MODEL. UNITS ON THE CULTURAL GEOGRAPHY OF IRAN	30
Unit I. Brief Description of the Physical Geography of Iran	30
Location, Site, Situation	30
The High Lands	30
The Alborz or Northern Highlands	31
The Zagros Region or Western Massif	34
Eastern and Southeastern Mountains	38
The Low Lands	38
The Caspian Region	38
The Persian Gulf Lowland	38
The Iranian Plateau	40
Climate	42
Climatic Regions of Iran	42
Soil	46
Vegetation	48
Fauna	52
Inquiry Questions	55

Chapter	Page
Activity I. Physical Geography Laboratory Study	56
Unit II. Population and Ethno- Geographic Differences	59
Population	59
Historical Background and Early Settlement	59
Population in Ancient Time	59
Twentieth Century Population	60
Urban and Rural Population	61
Ethno-Geographic Differences and the Culture Regions of Iran	64
Kurds	69
Lurs	71
Qashgais	75
Turkmans	76
Arabs	79
Khamseh	79
Baluchies	79
Inquiry Questions	82
Activity I. Group Work for Iranian Population	83
Activity II. A Field Work Study of Iranian Tribes	87
Unit III. Languages of Persia	90
The Persian Language	90
Inquiry Questions	96
Activity I. Study of Language of the Community	97
Unit IV. Religions of Iran	100
Zoroastranism	100
Moslem	102
The Minority Religions in Iran	104
Inquiry Questions	107
Activity I. Discovering Religious Patterns in the Suburbs	108
IV. SUMMARY AND CONCLUSIONS	113
BIBLIOGRAPHY	120
APPENDIX A. THE NAME OF IRAN AND THE SIGNIFICANCE OF IRANIAN CULTURE	128
APPENDIX B. GEOGRAPHY OF IRAN, TIME AND SPACE	132
APPENDIX C. SAMPLE RESULTS OF QUESTIONNAIRE	150

LIST OF TABLES

Table		Page
1	Result of the Questionnaire	8
2	The Persian Lowlands	40
3	January Temperatures at Selected Stations	44
4	April Temperatures at Selected Stations	45
5	July Temperatures at Selected Stations	45
6	October Temperatures at Selected Stations	46
7	Land Distribution in Iran, by Type	49
8	Percentage of Migration to Tehran by Cause for Selected Years	65
9	Percentage of Migration to Tehran by Age for Selected Years	66

LIST OF FIGURES

Figure		Page
1	A Concept of Inquiry	19
2	Iran Present and Past	32
3	The Northern Highlands of Iran	33
4	The North West Zagros	35
5	The Central Zagros	36
6	The Southern Zagros	37
7	The Eastern Highland of Iran	39
8	Mean Annual Amount of Precipitation (millimetros), 1951-60	47
9	Soil Types of Iran	50
10	Forest Distribution in Iran	53
11	Population Distribution of Iran	62
12	Ratio of Urban and Rural Population in Iran	63
13	Ethnic Groups	72
14	Distribution of Nomadic Population in Iran	81
15	Age and Sex Pyramid for Urban Population	85
16	Age and Sex Pyramid for Rural Population	86
17	Languages of Iran	95

CHAPTER I

INTRODUCTION

Statement of Nature of Geography

Very early in human development...man discovered that his world varied greatly from place to place. It was to satisfy man's curiosity concerning such differences that geography developed as a subject of popular interest....This universal curiosity of man about the world beyond his immediate horizon, a world known to differ in varying degrees from the home area, is the foundation of all geography. Among the innumerable geographers of diverse countries who have stated this principle explicitly we may mention Strabo, Vidal de La Blache, Volz, Sauer and Darby.¹

Curiosity about the nature of man and concern with the importance of the earth as the world of man developed early in human history. The thrust has certainly not diminished in modern learning in the 20th century. But neither new facts nor ideas can be useful in improving the knowledge of man unless he applies them intelligently. The discipline of geography which has a body of facts, concepts, and generalizations all in its own is no exception.

Geography as a discipline obviously dates from ancient times. "Geography" comes from the Greek word geographia, meaning literally 'description of the earth'.² Beginning about 900 B.C. the academic

¹Richard Hartshorn, Perspective on the Nature of Geography. Rand McNally and Company, Chicago, 1966, p. 15.

²Rhodes Murphy, An Introduction to Geography. Rand McNally and Company, Chicago, 1961, p. 1.

consideration of geography attracted the attention of the great writers and scientists.

Homer, for example, defined the earth as a flat disk with Greece at its center.³ This idea was the framework for the study about the then known planet earth and its inhabitants. This definition helped to shape the future of geography.

In 520 B.C. Hecataeus, the first geographer wrote what he knew about the earth in his "Description of the Earth". In the 5th Century B.C. Herodotus, the Greek historian, considered the effect of the physical environment upon a nation's activities. The idea later became the well known "environmental determinism" of the geographer and other scientists. In 200 B.C. Polybius wrote 34 volumes about the relationship existing between geography and history and the philosophical implications of this relationship. In the first century A.D. Strabo demonstrated for the first time a relationship between the physical environment and human events in his book titled "Strabo and Geography". In the second century A.D., Ptolemy's map with its supplementary table opened another progressive era in the history of geography. Until the 7th century, the so-called Dark Ages, geographical studies and work in other sciences and literature were relatively scarce in Europe.

³The following paragraphs rely heavily upon William Warntz: Geographers and What They Do. Franklin Watts, Inc., New York, 1964, pp. 17-42.

With the advance of Islam, the geographical ideas of Greece and Rome came to the attention of Persians. Persian scholars such as Al-Khwarizmi, with the aid of sixty-nine others, completed the map; it was concerned with the Moslem world.⁴ This universal conception of the world paved the way for future European geographers.

In the fifteenth and sixteenth centuries, when Europeans began to travel to many parts of the old and new worlds, geography once again became significant as a discipline. There were great improvements in navigation and cartography. In Europe, in general, and in England, in particular, research in geography grew rapidly resulting in Varenuis' systematic principles. Later Varenuis' book was selected and edited by Issac Newton to "assist the young gentlemen of Cambridge in perfecting their studies", and thus shaped the course of academic geography for both British and American Scholars.⁵ Geography was improving rapidly with the emphasis now on "descriptive geography."

With the assistance of German geographers like Alexander Van Humboldt (1769-1859) and Karl Ritter (1779-1859) the atmosphere of geographical ideas was changed considerably. Humboldt in his book Cosmos actually laid the foundations for modern geography.⁶

⁴Ibid., p. 33.

⁵Ibid., p. 36.

⁶T. W. Freeman, A Hundred Years of Geography, Aldine Publishing Company, Chicago, 1964, p. 70.

Finally, during the 20th century, with new concepts and definitions, geography obtained a new position among the other disciplines. In France, the object of studying geography was to understand the earth in its relationship to man. In the United States, Guyot considered geography as the study of the earth as the home of man and William M. Davis taught that geography dealt with the distribution of every feature and the environment of every creature on the face of the earth.⁷

With all of its importance, geography remained "as dry as dust," in the classrooms of the United States.

The subject was taught as one whose facts were to be memorized, and geography acquired the reputation of being dry as dust.⁸

Even at the present time geography may be considered a dead subject; the students often regard it with contempt.⁹

Perhaps changes in the teaching of the discipline are greatly needed for a revolution in geographic education. It must deal with problems of the real world and the preparation of students to cope with an ever changing environment. With this situation the search for "where" and "why" must be one of the effective systems for the solution of the problems in geographic education. As McCune points out:

⁷Ibid.

⁸William Warntz, op. cit., p. 38.

⁹According to Dr. George Vuicich, Professor of Geography at Western Michigan University.

Geographers face a complex world but have one simple basic question to answer, as the core of their subject, the question "where". This question is the first stepping stone of geographic inquiry.¹⁰

While the first question is "where", the second question is "why". Why are particular phenomena where they are?

Man - the thinking creature - in his diversities, in all of his inconsistencies, with all his varied heritages....nevertheless....is obliged to try to answer this question, "why" are observable things including man and all activities, "where" they are on this earth.

Making geography relevant to the world's needs...answering the question "so what" - is a challenge that geography teachers must meet. Where? Why? So what? are significant questions for geography teachers and students in the 1970's.¹¹

Geographic Education in Iran

Geographic education and thought goes back to ancient times in Iran. During the Greek and Persian contact, geographical conceptions were almost the same in both countries. Geography was the study of the earth and its inhabitants, as the Greek geographers or historians defined it.

When the Islamic civilization flourished, arts and sciences developed considerably. During this period geographic education received priority and Persian scholars, such as Al-Kharazai and

¹⁰Shannan McCune, "Geography Where? Why? So What?", The Journal of Geography, Vol. LXIX, 1970, No. 8, p. 454.

¹¹Ibid., pp. 455-457.

Al-Adrisi, paved the way for a new geography with their maps, books, and new information about the known world. The Persian geographers developed the framework for future European geographers.¹²

During the fifteenth and sixteenth centuries when Europeans began to travel extensively and geography was receiving special consideration in Europe, it was losing its importance in Persia, for the social, political, and economic situation of Iran was not as conducive to scientific study as it had been previously. Therefore, with the exception of a few travel books by some scholars, there was not much geographical research being done.

However, the nineteenth and twentieth centuries brought significant contact with Europe. The curriculum and educational structure patterned itself after the French system. French, as well as Arabic, was the foreign language spoken by the educated people. The geographical education also followed French ideas.

With all its importance, however, geography was no more than the memorization of facts, names of mountains, cities and capitals of prominent countries.

In the 1960's the ministry of education tried to change the whole educational system to a new vocational-oriented system.¹³ This change was effected in most of the curriculum in Iran. Therefore, the K-12 educational system received considerable attention,

¹²William Warntz, op. cit., p. 33.

¹³Iran Almanac, Echo of Iran, Tehran, Iran, 1970, p. 504.

but the geography curriculum was still unchanged, mainly because teaching geography was not necessary for vocational training.

So the where, why, and so what questions based on inquiry oriented study which have been raised in America are equally relevant and necessary for Iran. It is significant that inquiry teaching and learning have never been a significant factor in teaching geography in Iran. A questionnaire filled out by fifty Iranian students in different fields of study, and educational levels (high school students to Ph.D. candidates) at Lansing Community College, Saginaw Valley College, and Michigan State University, proved that there is a need to change Iran's traditional method of teaching geography. About 45 out of 50 students considered geography as an unimportant and dry subject, with excessive memorization of facts. This indicates a need for change in instructional methods, text books, and teacher training. The other five students referred to geography as a necessary discipline, but did not agree with the present day traditional teaching methods. They also perceived a need for a change in text, curriculum, instructional system, and teacher training (see Table 1, page 8).

Statement of Problem

In order to know the geography of a country, it is necessary to study its physical landscape, its culture and its people. Imparting geographical knowledge necessitates training in the methodology of geography and in the methodology of instruction.

Table 1. Result of the Questionnaire

	Students Participated		Learning Materials		Instructional System		Teacher Training		Memorizing Facts		Interest and Motivation		Importance of Subject		Need for Change	
	Yes	No	Facts	Concepts	Inquiry	Traditional	Weak	Strong	Yes	No	High	Low	High	Low	Yes	No
1		x	x			x	x		x			x		x	x	
2		x	x			x	x		x			x		x	x	
3		x	x			x	x		x			x		x	x	
4		x	x			x	x		x			x		x	x	
5			x			x	x		x			x		x	x	
6						x	x		x			x		x	x	
7	x					x	x		x			x		x	x	
8		x				x	x		x			x		x	x	
9		x	x			x	x		x			x		x	x	
10		x	x			x	x		x			x		x	x	
11		x	x			x	x		x			x		x	x	
12		x	x			x	x		x			x		x	x	
13		x	x			x	x		x			x		x	x	
14		x	x			x	x		x			x		x	x	
15		x	x			x	x		x			x		x	x	
16		x	x			x	x		x			x		x	x	
17		x	x			x	x		x			x		x	x	
18		x	x			x	x	x	x			x		x	x	
19		x	x			x	x		x			x		x	x	
20		x	x			x	x		x			x		x	x	
21		x	x			x	x		x			x		x	x	
22		x	x			x	x		x			x		x	x	
23		x	x			x	x		x			x		x	x	

[illegible]

	<u>Yes</u>	<u>No</u>	<u>No Response</u>	<u>Facts</u>	<u>Concepts</u>	<u>No Response</u>
STUDENT PARTICIPATION:	2%	94%	4%	94%	0%	6%
LEARNING MATERIALS:						

	<u>Inquiry</u>	<u>Traditional</u>
INSTRUCTIONAL SYSTEM:	0%	100%

As one reviews the history of geographic education of Iran, many problems become apparent. The teacher-oriented and lecture type classrooms, the disillusioned students, the ineffective and poorly trained teachers, and tedious books are a few of the more important problems. As a result of this system, geography is losing its meaning and importance and is combined with government and history to form a relatively insignificant part of a social studies curriculum which is graded nonrigorously. The gravity of the situation is supported by the results of a questionnaire (Table 1) answered by fifty educated and outstanding Iranian students in different fields of study. Forty-nine out of fifty students could hardly define geography as a science, an art, or a course of study. Forty-nine out of fifty passed the course with a "D" (A-F scale) because the course was not important to study for, or the course was based on memorization of facts and was not at all motivating. The educators and geographers in the United States offer a viable solution based on the inquiry method to the grave teaching problem, which can be applied in Iranian schools also.

In the 1960's social scientists in the United States perceived many problems in the social studies curriculum in general and in geography in particular. One of the results of their study was to originate a strategy for teaching geography using the High School Geography Project (H.S.G.P.) materials (Geography in an Urban Age)¹⁴

¹⁴A course of study prepared by the High School Geography Project of the Association of American Geographers supported by the National Science Foundation. The MacMillan Company, Collier-MacMillan, Ltd., New York.

which is based on the inquiry method.

It is the purpose of this dissertation to describe the inquiry method, to introduce the H.S.G.P. instructional technique and to provide sample units based on the H.S.G.P. method for teaching cultural geography of Iran. The justification for using the H.S.G.P. as a model is that it has been successfully applied to teaching geography in other countries in addition to the United States.¹⁵

Research Considerations

For this study, considerable published data from both Iran and the United States were used. The author spent three months in the summer of 1970 in Iran, gathering data, carrying on research, and interviewing personnel concerned with education in geography. Contacts were made with the faculties of Tehran University, the Teacher's Training College, and members of the Ministry of Education. The main purposes of the research were to discover information about geographic education and the curriculum at the high school level, to collect more data for this study, and to become better acquainted with Persian resource material concerning the geography of Iran.

The author also spent six weeks in the summer of 1973 at the National Science Foundation Summer Institute in Geography at Western Michigan University, Kalamazoo, Michigan. The six weeks training programs focused on:

¹⁵See Angus M. Gunn, H.S.G.P. Legacy for the Seventies, Centre Educatif et Culturel, Inc., 8101, Metropolitain, Anjou Montreal 437, P.Q., 1972.

1) study and participation in the methods and materials of the H.S.G.P. (Geography in an Urban Age),

2) the planning, performing and evaluation of six field activities designed to serve as models for the benefit of the teachers in the institute and their students, and

3) the use of various types of inquiry-oriented classroom activities, highlighted by the creation of such an activity by each individual participating in the institute.

Maps, as geographical tools, were used to illustrate the distribution of the different phenomena. The H.S.G.P. was used as a model for the inquiry method in general, and for Unit Three in particular, for teaching cultural geography in Iran. Some inquiry questions and different activities based on the H.S.G.P. were designed for group work and individual investigation.

Organization of Dissertation

This dissertation consists of the following: an introduction including a brief statement concerning the nature of geography, a statement of the problem, and research considerations (Chapter I), an analysis of the inquiry method of teaching and its application to geography, the use of H.S.G.P. materials as a model (Chapter II). Specific applications of cultural geography including units concerning physical geography, distribution of population, language, and the religion of Iran are included in Chapter III. These units include group learning activities and a set of inquiry questions intended for individual students. The final chapter (Chapter IV) consists of a summary statement.

CHAPTER II

INQUIRY AND GEOGRAPHY

In the 1870's American educational objectives were beginning to be strongly influenced by European educators. The theories of Pestolozzi (1746-1821), which emphasized teacher training, and the objectives of Johann Friedrich Herbert (1776-1841), which emphasized concern for the young child, changed the atmosphere of the rigid classroom and produced the new theories and ideas which influenced William Torry Harris (1835-1909). According to Harris, "...true self actualization first required individual acquiescence to social status quo."¹

Francis Wayland Parker (1837-1902), in opposition to Harris, believed in educational objectives "as an exploratory process leading to self-discovery."² John Dewey (1859-1952), with his experimental ideas and the establishment of the laboratory school, developed the most interesting changes in America's educational system. The first steps toward both the discovery method and inquiry learning in teaching were taken during the Dewey era; they were ushered in by the laboratory school.

¹Alexander Rippe, Education in a Free Society, David Makay Company, Inc., New York, 1967, p. 176.

²Ibid.

"The purpose of the school was two-fold: (1) to exhibit, test, verify, and criticize (Dewey's) theoretical statements and principles and (2) to add to the sum of fact and principles in its special line.³

As a result of Dewey's strategy, the expository teaching method then took a new direction which can properly be entitled "inquiry" or "discovery".

Inquiry

Inquiry can be described in many ways. Wronski describes it within two frames of reference as follows:

The first refers to a means for verifying knowledge claims in the social sciences. How does the social scientist know what he claims to know? The usual answer to this question is that the social scientist engages in some kind of scientific method which results in knowledge capable of being verified with varying degrees of precision or confidence....

The second frame of reference for inquiry concerns its use as a teaching-learning method in social studies classes. In this context it is logically akin to problem solving. In fact, practically all of the elaborations of the inquiry method assume as a starting point the existence of a problem to be solved.⁴

Student inquiry begins with agitation or disturbance of the mind. This step leads the student to discovery. He finds the information about problems, makes hypotheses, tests the different hypotheses, chooses the best one and takes action.

³Ibid., p. 138.

⁴Wesly and Wronski, Teaching Secondary Social Studies in a World Society, D. C. Heath and Company, Lexington, Massachusetts, 1973, p. 85.

A good inquirer, Beyer emphasizes, has three major attributes: knowledge, the tools of inquiry, and the proper attitude and values.⁵ They are discussed below.

The Nature of Knowledge

This area is characterized by three different factors: First, no information is final and complete; second, knowledge changes over time; and third, current beliefs are tentative and temporarily based on past experience and may change with future investigation. Also what we call knowledge is not knowledge, but rather someone's opinion of reality which is based on his past experiences and background.

The Tools of Inquiry

Good inquiry necessitates: first, the ability to find reliable sources or fundamental information; second, the knowledge of concepts for raising questions which may be asked of experiences and data (without which inquiry is not possible); and finally, the process of rational investigation. Inquiry requires that the investigator understand this process, be acquainted with its work, understand the interconnection of its different functions and be familiar with its use in learning and teaching.⁶ (See Figure 1, p. 19).

⁵Barry K. Beyer, Inquiry in the Social Studies Classroom, Charles Merrill Publishing Co., Columbus, Ohio, 1971, p. 14.

⁶Ibid., pp. 16-17.

The Attitudes and Values

A productive and successful inquirer must have the proper attitude and values. Beyer recognizes the following as proper attitudes and values for the good inquirer:

1. Skepticism, a questioning attitude which rejects simple solutions, is one such characteristic. A skeptic is doubtful about answers and does not easily accept any simple solution to a problem as a final truth. This doubting attitude causes the inquirer to question others' interpretations, and, through experience, to find new realities and truths. The questioning attitude not only serves to generate inquiry; it also stimulates and guides it.

2. Curiosity, a characteristic of wanting to know which is strongly related to imagination, is the ability by which one can find possible solutions to problems and create hypothetical alternatives. Curiosity and imagination maintain inquiry.

3. Respect for the use of reason is another attitude of the inquirer. A good inquirer must have the ability to use rational exploration as the best way to learn.

4. Respect for evidence as a test for accuracy is also important. The quantity and quality of the evidence, related to the questions and problems should be kept in mind by the good inquirer. Without this respect for accurate input, the results obtained are not valid.

5. Objectivity, the ability to consider different sides of a question, is another characteristic of a good inquirer. He must be

aware of his own prejudices.

6. Willingness to suspend judgement is also important. An inquirer should be very careful in reaching final decisions and in coming to conclusions prior to an examination of the data. A generalization should be based on sufficient data rather than on one or two examples.

7. Tolerance for ambiguity plays an important role in inquiry. The degree of tolerance certainly differs from person to person, and it is this ability which permits the inquirer to learn and understand. (See Figure 1).

The Process of Inquiry

The process of inquiry is the product of attitudes, values and knowledge. The steps are complicated and consist of defining goals and objectives for inquiry, guessing at a tentative answer, and making hypotheses, testing the hypotheses with different data, and finally drawing a conclusion. Definition of each step will follow.⁷

1. Defining a purpose for inquiring begins when one feels, wants or needs something. It may be a question, a problem or some new information which demands research to answer the need of the person. Therefore, an idea, purpose or want is the initial requirement.

⁷The following paragraphs rely heavily upon Beyer, op. cit., pp. 20-22.

2. Proposing a tentative answer or solution is the second step of the process. After a hypothesis has been constructed, one can conjecture regarding possible causes and answers. These answers are based on the perceptions, experiences and background of the inquirer. This conjecture determines the nature of the developing inquiry.

3. Testing the hypothesis is the third step. When the hypothesis is determined, it must be tested through relevant information. This is the significant portion of the process and requires intensive examination of the information in order to accept or reject the hypothesis.

4. The fourth step consists of drawing a conclusion. This conclusion is a decision-making part concerning the validity of the hypothesis. The inquirer must find out how much of the evidence supports his guess. If the evidence is not strong enough to support the hypothesis, he must find other data, hypothesize a second explanation, and test it.

5. Applying the conclusion to new data and generalization is the last step. The inquirer applies his idea and he can be more general and less specific. Different concepts emerge in this way. Therefore, the relationship between general concepts or classes of data with generalizations can be determined.

A concept of inquiry with its three major dimensions has been visualized in Figure 1.

To this author inquiry is a process of self involvement. It depends on the personal background, the way of thinking, experiences,

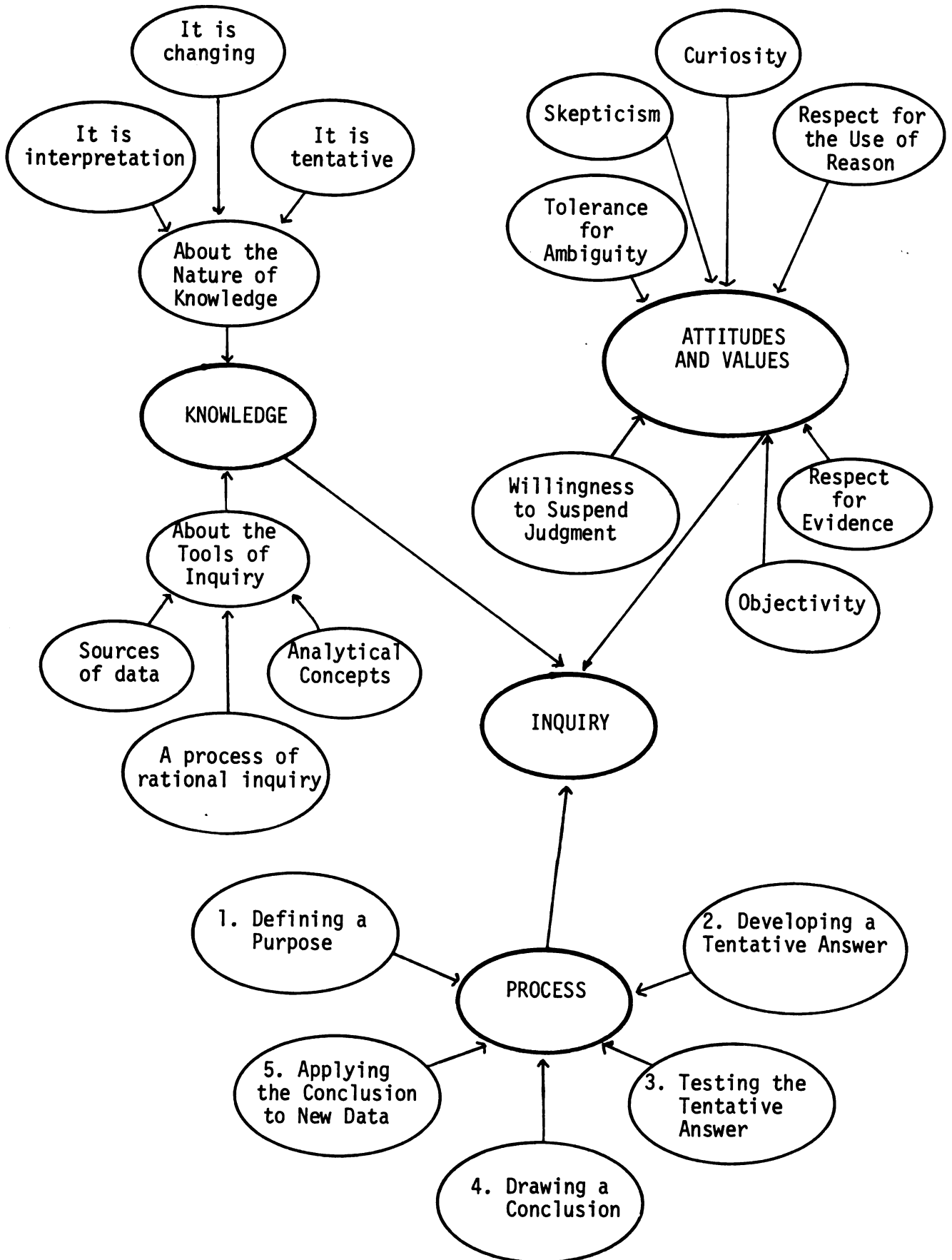


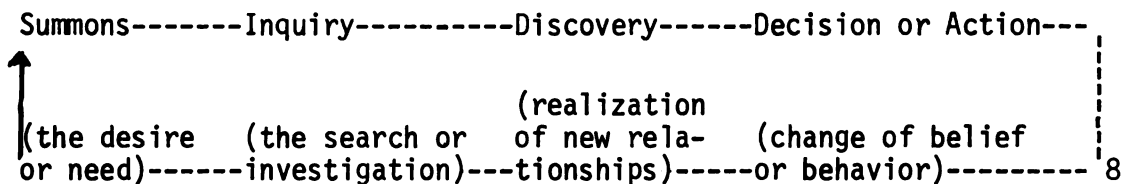
Figure 1. A Concept of Inquiry

Source: Beyer. Inquiry in the Social Studies Classroom, p. 24.

and other perceptions of the individual. It is an individual process. A scholar or student discovers and inquires for the sake of self satisfaction, not to satisfy another person. In the classroom the teacher can help the student raise questions, can help him in the process of inquiry, but he cannot inquire for the student.

As Fancett points out:

For inquiry to take place, the student must feel a summons and perceive the possibility of achieving a goal, or action, or satisfaction. The summons is his "call" to thought, it must be heard if he is to engage in the activities of inquiry. But it is not simply a matter of hearing the bugle, or for that matter, perceiving that the teacher wants him to be moved. It must come from within. The sequence is illustrated in the following diagrams.



The teaching-learning aspect of the inquiry approach is concerned with the analyzing of a problem in a logical and systematic fashion by the student; the teacher is the guide.

Of course, logic is not new. Logical teaching was a method of education in ancient Greece. It was divided by the Greeks into two different branches: inductive and deductive. The inductive approach starts from the specific and produces generalizations. The deductive focuses on the general and leads to the specific. The inquiry method is usually more inductively than deductively oriented.

⁸Verna S. Fancett, Social Science Concepts and Classroom, Syracuse University, Syracuse, New York, 1968, p. 27.

Application to Geography

The area of "social studies" as practiced in the schools in the United States includes the following disciplines: history, psychology, anthropology, geography, sociology, economics, government, and social problems. Its methods in the past can be stated as follows:

"Tell 'em what you're going to say, say it; then tell 'em what you said". This ancient bit of advice to the novice speaker has been taken far too seriously by many social studies teachers. Their teaching has become telling. The textbooks are expository and filled with fact and generalizations for students to learn and give back an examination designed primarily to test. More than any other factor, this technique of teaching probably accounts for the well-known unpopularity of the social studies in the schools. One survey after another reveals that students rate their social studies classes the dulllest and least useful of their academic courses.⁹

The social studies, particularly geography, were for a long time unpopular subjects until the beginning of curriculum reform in the 1960's. In this period, geography received considerable attention from curricula planners and educators with respect to its role in discovery and inquiry. The Association of American Geographers produced a number of geographical units in the High School Geography Project (HSGP)¹⁰ based on the inquiry method in order to change the nature of classroom geography in the secondary school.

Today the new geography in the secondary school classroom is based on inquiry and discovery. Consequently, the student discovers

⁹Edwin Fenton, Teaching the New Social Studies in Secondary Schools, Holt, Rinehart and Winston, Inc., New York, 1966, p. 117.

¹⁰These will follow.

things for himself and engages in reflective thinking.

Reflective thinking which was one of Dewey's strategies could also be conceived of in five phases, as Fenton points out:

.....1) suggestions in which the mind leaps forward to a possible solution, 2) an intellectualization of the difficulty or perplexity that has been felt (directly experienced) into a problem to be solved, a question for which the answer must be sought, 3) the use of one suggestion after another as a leading idea of hypothesis, or initiate and guide observation and other in collection of factual material, 4) the mental elaboration of the idea or supposition (reasoning, in the sense in which reasoning is a part, not the whole of inference), and 5) testing the hypothesis by overt or imagination action.¹¹

But the reflective thinking method was applied to natural (empirical) science, not to social (cultural) science which remained unchanged, and continued to use traditional methods.

The expository teaching method was changed to encompass the techniques, tools, and assumptions, upon which "the new social studies" was built, in the 1960's. In the "new social studies" different hypotheses, fresh materials, and different directions helped the students in the process of learning.

The teaching of geography, as well as the other social studies, continues to change with the strategies of reflective thinking, discovery, and inquiry. The method has, perhaps, reached its highest in geography through the H.S.G.P. material which will be discussed in the following chapters.

¹¹Op. cit., p. 119.

H.S.G.P. Materials as a Model

The High School Geography Project...spans a decade of unprecedented curriculum activity in the United States. It began in 1961 as a joint endeavor of the National Council for Geographic Education and the Association of American Geographers. By 1964 it had moved entirely under the wing of the Association of American Geographers, and had become the recipient of greatly enlarged financial support via the National Science Foundation. By 1970 it had spent two and a half million dollars in the nine-year task of producing a brand-new one-year high school geography course.¹²

The materials were developed to span one academic or school year as follows:

Unit 1	Geography of Cities	6 weeks
Unit 2	Manufacturing and Agriculture	4 weeks
Unit 3	Cultural Geography	4 weeks
Unit 4	Political Geography	3 weeks
Unit 5	Habitat and Resources	4 weeks
Unit 6	Japan	4 weeks

The material is based not on geography alone, but on the social studies as a whole. The emphasis is mainly on man and his environment. These materials could be used by a variety of teachers including the history teacher, the geography teacher and the social science teacher. The materials consist of films, color slides, audio tapes, student work manuals, decks of role cards, activity sheets, overhead transparencies, and hardware models. The project focuses on

¹²Angus M. Gunn, op. cit., p. 7.

urban life, beginning with urban living and branching out to include manufacturing, agriculture, culture, politics and the habitat. Regional geography is finally dealt with in a unit on Japan.

Each lesson of the 200 or so in the whole course carries detailed instructions for classroom organization and procedures. Typical of these suggestions are open-ended inquiry questions which focus on materials rather than on people, questions for which there are no "correct" answers.¹³

The developers of the project believed in updating geography in the high school. They wished to change the emphasis in the classroom from rote memory of highly specific facts to an understanding of general concepts. Their final objective was to stimulate the interest and involvement of students in the class rather than having stolid listeners as before. Students should understand that geography involves the study of man and his interplay with the environment. Therefore, they must be able to search out information and apply that information to their own environment and community. The authors felt that they needed to deal with more than geography. They were trying to give a new dimension to geography by using new methods to demonstrate the interplay between geography and politics, economics (agriculture and manufacturing), culture, population, cities, and physical phenomena.¹⁴

In general the characteristics of H.S.G.P. have been described as follows:

¹³Ibid., p. 8.

¹⁴This has been the result of an interview with Dr. George Vuicich the Director of H.S.G.P. at Western Michigan University, Kalamazoo, Michigan, in the winter of 1970.

First...is the assumption that prepackaged, carefully structured instructional materials developed by diverse specialists will improve teaching and learning in geography...second...is essentially to emphasize concepts...A third and highly significant assumption of H.S.G.P. is that a wide variety of instructional media, offering diverse perceptual experiences to the students' senses, increases the probability that interest will be maintained and that concept will be learned...A fourth strategy of the H.S.G.P. is inquiry learning. This is perhaps the overall strategy and as such it is related to most of the others. By inquiry learning is meant the basic scientific attitude, sometimes called problem solving, sometimes called sciencing. It implies uncertainty as to the outcome of inquiry...inquiry learning pervades H.S.G.P.¹⁵

For this study the emphasis will be on cultural geography or Unit Three. Analysis of the nature of the unit follows:

The Cultural Geography Unit

Unit Three, the cultural unit, consists of Student Resources, a Student Manual, and a Teacher's Guide. It is composed of five different lessons: 1) different ideas about cattle, 2) a lesson from sports, 3) the expansion of Islam, 4) Canada: a regional question, and 5) culture change - a trend toward uniformity. The contents are accompanied by games, maps of the distribution of languages in Southeastern Canada, slides of different cities in the world which are to be used for cultural differentiation; the Blocade - pass route for diffusion study, and transparencies. The readings in the text are problem-oriented and are intended to stimulate discovery of new solutions with regard to natural forces. The following example illustrates the nature of Unit Three, "Cultural

¹⁵A. David Hill, "Strategies of the H.S.G.P. for the College," The Journal of Geography, Vol. LXIX No. 9, Dec. 1970, pp. 544-551.

Geography." The first title in this segment is "What's a cow to the Nuer of Africa."¹⁶ The study of Nuer was made by a British anthropologist.

...for all Nuer - men, women and children - cattle are their great treasure, a constant source of pride and joy, the occasion also of much foresight, of much anxiety and of much quarrelling; and they are their intimate companions from birth to death. It is not difficult to understand, therefore, that Nuer give their cattle devoted attention, ...Nevertheless, though they are much attached to their breasts, we must beware of putting into Nuer minds a sentimentality about animals so often found among ourselves.¹⁷

The second title about cattle is centered on the bullfight from Ernest Hemmingway's "Death in the Afternoon". This illustrates the attitude toward bullfighting of the people in whose country it originated.

The formal bullfight is a tragedy, not a sport and the bull is certain to be killed. If the Matador cannot kill him and, at the end of the allotted fifteen minutes for the preparation and killing, the bull is led and herded out of the ring alive by steers to dishonor the killer, he must, by law, be killed in the corrals.¹⁸

The third segment is called "Cattle in India" and deals with the central fact of Hinduism and the cow, which is described by GANDHI:

Man through the cow is enjoined (directed) to realize his identity with all that lives. Why the cow was selected for apotheosis (devotion to divine status) is obvious to me. The cow was in India the best companion. She was the giver of

¹⁶The Nuer are a large cattle keeping group who live in the Southern Sudan in Africa.

¹⁷Student Resources, Unit Three, Cultural Geography, op. cit., p. 2.

¹⁸Ibid., p. 3.

plenty. Not only did she give milk, but she also made agriculture possible. The cow is a poem of pity. One reads pity in the gentle animals. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God...¹⁹

The strategy and media for this study include the presentation of slides of different uses of cattle around the world and discussion of these uses including their relevance to the cultures of each country.

The aims are to prove to the student that:

1. Customs that seem strange to them will be acceptable when they study and understand the custom's function in the total culture of a nation or group.
2. Some conditions may encourage the diffusion of ideas or customs and some may act as barriers.
3. The difficulties inherent in establishing the origins of culture traits.
4. Generalizations about cultural diffusion are related to the study of the spread of any culture trait.
5. Cultures around the world are becoming more similar.²⁰

The unit consists of four other segments using the same teaching strategy and objectives. Hence, there is no need to discuss them in detail here.

¹⁹Ibid., p. 4.

²⁰Unit 3, Teacher's Guide, op. cit., p. VII.

Methods of Inquiry

The materials as a whole stress the importance and usefulness of "concepts" and "inquiry." Much use is made of games and simulations to prepare the students to apply and relate these problems to their own communities. Readings in the text are problem and concept-oriented in order to stimulate discovery of new solutions with regard to natural forces. The following example illustrates the nature of the concept oriented method in Unit Three.

The first concept -- Cultural relativity -- is approached in Activity I by means of a filmstrip showing different uses of cattle around the world. Cultural diffusion - the second concept - is the theme of activities 2, 3, and the optional activity, "games illustrating the spread of ideas." The latter has a series of classroom demonstrations of some basic principles of diffusion as well as several readings about the exchange of ideas and technology. The games are recommended as an opener to the idea of diffusion for those classes that need a step-by-step approach. The two integral activities concerned with cultural diffusion use the origins of sports and the spread of Islam as subjects. The third major concept is that of the geographical region. Students map the French region in eastern Canada according to three cultural indicators. The unit concludes with the fourth concept that aspects of world cultures are now more similar in this age of rapid travel and mass communication. The activity uses a filmstrip showing traditional cities to illustrate that concept.²¹

The inquiry method can be illustrated in the segment concerning "different ideas about cattle."

An inquiry into cultural variety introduces students to some of the problems and insights to be found in cultural geography. Filmstrips, readings and discussions should lead students to understand that other cultures are not necessarily ludicrous or backward. As they discover that customs and attitudes very different from ours often are thoroughly reasonable in their own settings, students learn to appreciate and accept differences among people. Cattle and various human attitudes toward them are the example chosen.²²

²¹Ibid., p. VI.

²²Ibid., p. I.

A set of open-ended inquiry-oriented questions has been designed to encourage student involvement in more research and study. The following is a sample of inquiry questions relevant to the objectives of Unit 3:

1. Some of the people of East Africa have a practice of inserting a hollow tube into an artery of their cattle and drawing out blood. The cattle are not seriously harmed by the practice and the people use the blood as an important part of their diet. What is your opinion about such a practice?
2. Compare and contrast the spread of rock 'n roll music in the teen culture of America to the spread of socialist political ideas. Have these two aspects of culture diffused into the American teen culture to an equal extent? If so, why? If not, why not?
3. Why is it difficult to determine where such ideas as golf or baseball or democracy originated?
4. If you were going to describe the diffusion of bull-fighting, what kinds of things would you want to know about?²³

In this dissertation the model will be applied to a study of cultural geography of Iran; hence, the strategy, the reading materials, the activities, and the inquiry questions will be patterned on the H.S.G.P. in general, and on Unit Three in particular.

²³Ibid., p. VII.

CHAPTER III

APPLICATION OF H.S.G.P. MODEL. UNITS ON THE CULTURAL GEOGRAPHY OF IRAN

Unit I

Brief Description of the Physical Geography of Iran

Location, Site, Situation

Iran is located in southwest Asia between Pakistan and Mesopotamia. It has a common frontier with the U.S.S.R. in the north and with Afghanistan and Pakistan in the east. It is also bounded by the Gulf of Oman and the Persian Gulf in the south and by Iraq and Turkey in the west (see Figure 2). It covers an area of about 628,000 square miles or 1,648,000 square km.¹ It is six times the size of Great Britain and three times the size of France. It stretches between 25° and 40° N. Latitude, 44° and 63° E. Longitude (east of the Greenwich Meridian).

The High Lands

High mountains cover about one-half of the total area of Iran and consist of three massives: one east-west range or northern mountain - the Alborz, the second which stretches from northwest to southeast - the Zagros, and the third, a lower broken massif in the

¹One square mile is equal to 2.54 square kilometers.

east, which has a number of different names.

The Alborz or Northern Highlands

This massif stretches from Astara in the west to the Jajarm in the east, a distance of 600 miles (966 km.). The maximum width is almost 80 miles (129 km.). It has the highest peak in the western part of Asia and Europe - Mt. Damavand (18,955 ft. or 5,601 m.). The massif is characterized by extremely steep slopes, especially on the north side which faces the Caspian Sea.² The Alborz Mountains, like a wall, separate the Caspian Sea from the interior plateau. (Figure 2).

The Alborz system can be divided into two different parts: the Talish Hills in the west and the Central Alborz in the middle and east. The Safid Rud³ separates the main Alborz from the Talish Hills. (Figure 3).

The Central and Eastern Alborz are distinguished by the main volcanic peak of Mt. Damavand which is located in the center. To the east, the massif gradually decreases in height. The division of the system, the Sha-Kuh⁴ makes an arc and stretches toward the north. The altitude declines considerably and finally small patches of hills appear to dwindle and partially die out in the area of Jajarm, in the east.

²Fisher, W. B., The Land of Iran, Cambridge University Press, 1968, p. 38.

³Rud means "river" in the Persian language.

⁴Kuh means "mountain" in Persian.



Figure 2. Boundaries and Location of Iran.

Source: Wilber, Donald M., Iran Past and Present, p. 4.

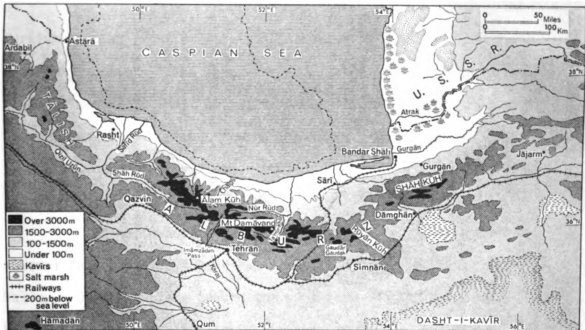


Figure 3. The Northern Highlands of Iran.

Source: Fisher, *The Land of Iran*, p. 39.

The Zagros Region or Western Massif

This great mountain stretches from the north - the Turkish-Russian frontier - to the southeast through the Mokran and Pakistan frontiers. The length of this great wall is about 995 miles (1600 kilometers). Most of its structure is anticlinal. The height of the mountains increases toward the north. The massif of Zagros can be divided into three major parts: the northwestern, the main, and the southeastern.

The northwestern Zagros in the north is characterized by several faults, valleys, and basins which make up the major Aras Valley. On the surface toward the south are the basins of which the Rezaiyeh is the most important. Farther south the features of volcanic topography can be considered in the peaks of Sabalan (14,000 ft. 4000 km.) and Sahand (12,138 ft. 3,000 km)⁵ (see Figure 4).

The main Zagros Range consists of the hills which link Qazvin to Hamadan and Kirmanshah. The massif stretches about 750 miles (121 km.) to the northwest and from 200 to 250 miles (321 to 402 km.) to the southeast. The mountain is folded considerably in the north; toward the south it becomes relatively even and the features change to an undulating system (see Figure 5.).

The southern Zagros start from the south of the Karun basin. They are quite different from the northern and main areas of the massif. The wind deposits, sands and sediments change the features of the lower southern part (see Figure 6).

⁵Fisher, op. cit., p. 9.

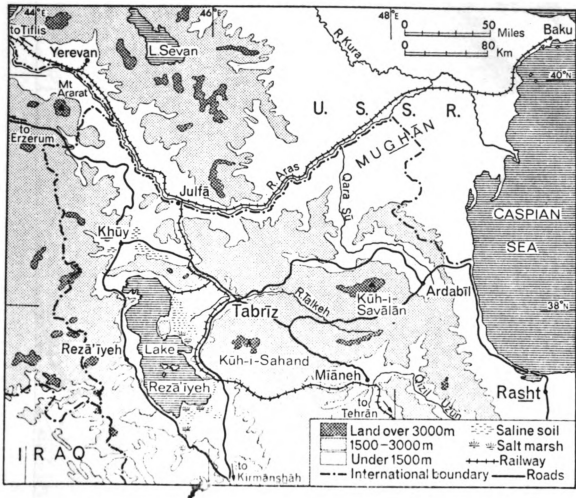


Figure 4. The North West Zagros.

Source: Fisher, The Land of Iran, p. 8.

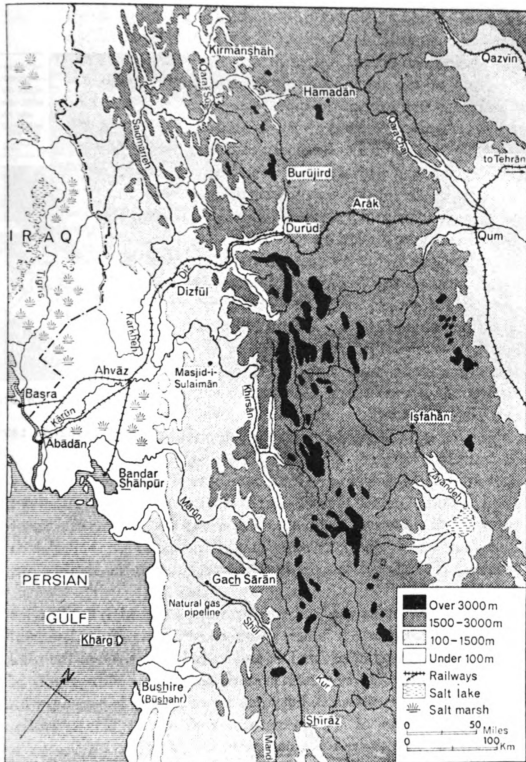


Figure 5. The Central Zagros.

Source: Fisher, *The Land of Iran*, p. 19.

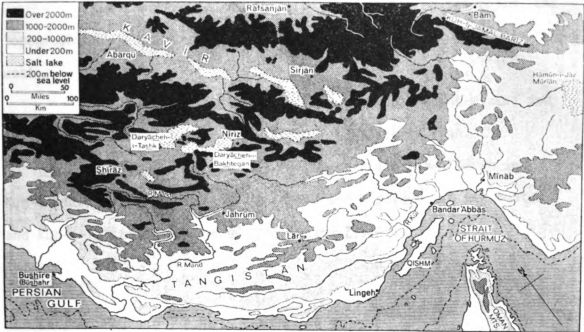


Figure 6. The Southern Zagros.

Source: Fisher, The Land of Iran, p. 27.

Eastern and Southeastern Mountains

From Khorasan in the north to Baluchistan in the south, the topographical features of Iran are virtually opposite to those in the west.

The broken and separated uplands with different widths and altitudes characterize the high lands of the east in Iran.

The Famous mountains of this massif are Kuh-i-Surkh and Kuh-i-bizak in the north, the Quain-Birjand highlands in the center, and Kuh-i-Taftan in the south (see Figure 7).

The Low Lands

The Caspian Region

This area covers a narrow lowland between the northern part of the Alborz Mountain and the southern section of the Caspian Sea. It begins at Hasan Quilibeg in the east and stretches to the west to the Astara. The whole lowland is about 400 miles (643 km.) in length having great variety in width; from one mile to about fifteen to twenty miles. The Turkman is the widest lowland.

The Caspian lowland can be divided into three main areas: Gilan in the west, Mazandaran in the Central area, and Gurgan in the east.

The Persian Gulf Lowland

This area stretches along the northern shore of the Persian Gulf for about 869 miles (1,400 kilometers). The southern lowland is



Figure 7. The Eastern Highland of Iran.

Source: Fisher, *The Land of Iran*, p. 61.

located near the two gulfs; the Oman and the Persian, which are separated by the Hormoz Strait. Therefore, the southern lowland can be divided into two sections: 1) Mokran from the Pakistan to Minab and, 2) Minab to the mouth of the Shat-L-Arab. At the end of this area is the Khuzistan Plain.

The following table illustrates the situation of the Persian lowlands.

Table 2. The Persian Lowlands

Lowlands or Sea Shores	Lower Than The Sea S.K.M.	Lands With 300 Meter Elevation S.K.M.	The Length of the Shore KLM
1. Caspian lowlands Gilan and Mazandaran Gorgan	7,440 1,760	10,700 9,300	550
2. Gulf of Oman Persian Gulf		18,000 28,500	600 880
3. Kuzistan Plain		41,000	180

Source: Iran-Shahr, The UNESCO National Commission, Vol. I, University Press Tehran, Iran, p. 4 (Persian source).

The Iranian Plateau

The great Iranian Plateau stretches from the northwest to the southeast and consists of an area of about 150,000 square miles (400.000 S.K.M.). The central highlands with the same direction, cross from

Azarbijan in the north to the Baluchestan in the southeast as a division line at a length of 23,000 km.⁶ On the southern side of the central highland, the Zagros and Alborz massives stand out. The altitude of the plateau decreases from the northwest to the southeast gradually. The average height is about 1,800 meters in the Azarbijan, in the north, and 100 meters in Baluchestan in the south.⁷ This situation affects considerably the distribution of population, the use of cultivated land and the economy of the area.

The rainfall decreases toward the south gradually. The heavy annual rainfall in the northwest replaces the dryness of the south. The clear rivers in the north change to more saline salty rivers in the south, where most of the farmers must use the Karez system to get the fresh water for cultivation.⁸

The situation can be illustrated using Rajput as the example:

The great Iranian plateau extends from the wall of Alborz in the north to the Zagros ranges in the west and embraces the Afghanistan and Pakistan borders in the east. It is a great desert area of about 150,000 square miles whose dryness and salinity militate against the possibility of any growth of vegetation. The mountainous regions get only an

⁶Iran-Shahr, op. cit., p. 6.

⁷Ibid., p. 7.

⁸The water from the mountain streams penetrates into the ground at the foot of the hills and is significant for irrigation of alluvial soil, construction of long tunnels under the ground taps these underground supplies, known as Karez which are very old types of irrigation systems started by Persian and spread to Pakistan, Afghanistan and India.

occasional shower of snowflakes which serves to cover the slopes with a carpet of verdure but further south the main table--land envelopes you with the bleak and barren atmosphere of the desert created by its rugged, sunbaked and treeless form, with huge salt areas scattered here and there.⁹

Climate

The effect of climate on man's activities more or less has been indicated by geographers, geologists, and anthropologists. Iran, as a small part of the world, is not an exception to the rule. The influence of climate upon different areas of the country appears in the plant life, animal life, housing, clothing, food and occupations. Hence, the general divisions of the climate of Iran will be discussed.

Blair¹⁰, Trewartha¹¹, and Koppen¹² have all written on the climate of Iran. The following classification is based upon their work.

Climatic Regions of Iran

(1) The Caspian regions in the north moderated by the sea can be classified as Mediterranean climate. The winter is warm with

⁹A.B. Rajput, Iran To-Day, Lion Press, Lahore Pakistan, 1953, p. 12.

¹⁰Thomas Blair, Climatology General and Regional, Prentice-Hall, Inc., New York, 1942.

¹¹Glen I. Trewartha, The Earth's Problem Climates, the University of Wisconsin Press, Madison, 1961.

¹²W. Geirer Koppen, Handbuch der Klimatologie, Vol. 1, Berlin, 1936.

considerable precipitation and the summer hot and dry; the Caspian Sea moderates the weather.

The rain rises above fourteen inches along the Caspian Sea...A considerable portion of the precipitation is now, especially in the northern region and in the mountains...this winter precipitation, occurring with North or Northwest winds...That move inland from the Mediterranean region.¹³

Man has taken advantage of the climatic base. The area enjoys large scale cultivation and a dense population in the developed cities along the sea. Gilan, Mazanderan and Gorgan are three oustans or provinces which are the major locations of agricultural activity and industry.

(2) The Zagros region--this area has the lowest temperature in January and warmest in August. The altitude of the mountains from the northwest to the southeast decrease and this situation affects the annual rainfall. The northwest section is characterized by the highest rain and lowest temperature, and the southeast by the driest seasons and highest temperature. Consequently, the northwest area is considered as a more populated area with more agricultural activities.

(3) The Persian Gulf region--January is the coldest and July is the hottest month in this area. High temperatures and damp and sticky weather are the general characteristics of the climate in this area. This physical condition provides a very hard environment for living; therefore, the population is sparse except in the Khozistan Plain.

(4) The Great Iranian Plateau--This large central plateau has

¹³Thomas A. Blair, op. cit., p. 338.

a 4,000 ft. (1.5 km.) elevation, and is surrounded by high and rugged mountains. In this area the annual rainfall ranges from five to eleven inches.¹⁴ The summer is very dry and the rainy season is between November and March.

As a whole, the climate of Iran is continental, not marine, because the prevailing winds move from the land rather than from the sea in all seasons. It is considered a dry country because the annual precipitation is not adequate except in the north and some northwestern parts. (see Figure 8).

The following tables illustrate seasonal temperatures of Iran.

Table 3. January Temperatures at Selected Stations

Station	Elevation Above Sea Level	Av.* Max.	Av.* Min.	Abs.+ Max.	Abs.+ Min.	Mean Monthly
Abadan	3m	19°C	7°C	27°C	-4°C	13°C
Arak	1752m	45	-5	17	-25	0
Bandar 'Abbas	6m	23	14	30	5	19
Bushire (Bushahr)	14m	19	10	28	-1	15
Isfahan	1590m	10	-2	20	-16	4
Jask	4m	24	16	29	9	20
Kirman	1749m	13	-1	24	-24	6
Kirmanshah	1322m	8	-4	19	-21	2
Mashhad (Meshed)	985m	8	-2	24	-24	3
Pahlavi	-15m	11	5	27	-9	8
Shiraz	1530m	12	0	22	-10	6
Tabriz	1405m	4	-5	16	-25	-1
Tehran	1190m	9	-1	19	-16	4
Yazd	1240m	13	1	27	-14	7
Zabul	500m	14	2	29	-4	8

* - Av. = Average.

+ - Abs. = Absolute

Source: The Land of Iran, p. 222.

¹⁴One inch is equal to 2.5 centimeters.

Table 4. April Temperatures at Selected Stations

Station	Average Maximum	Mean Monthly	Average Minimum
Abadan	32°C	25°C	18°C
Arak	20	13	6
Bandar 'Abbas	29	26	23
Bushire	31	25	19
Isfahan	23	16	9
Jask	30	27	24
Kirman	24	17	10
Kirmanshah	20	12	4
Mashhad	19	14	9
Pahlavi	16	13	10
Shiraz	24	16	8
Tabriz	17	11	5
Tehran	22	16	10
Yazd	27	20	13
Zabul	28	22	16

Table 5. July Temperatures at Selected Stations

Station	Elevation Above Sea Level	Av.* Max.	Av.* Min.	Abs.+ Max.	Abs.+ Min.	Mean Monthly
Abadan	3m	45°C	28°C	53°C	22°C	37°C
Arak	1753m	36	19	43	8	28
Bandar 'Abbas	6m	39	31	45	28	35
Bushire	14m	39	28	50	23	34
Isfahan	1590m	37	19	42	11	28
Jask	4m	35	28	42	21	32
Kirman	1749m	35	18	41	9	27
Kirmanshah	1322m	37	16	44	7	27
Mashhad	985m	34	18	43	11	26
Pahlavi	-15m	30	22	35	15	26
Shiraz	1530m	37	20	41	14	29
Tabriz	1405m	32	17	40	7	25
Tehran	1190m	36	22	43	15	29
Yazd	1240m	39	24	45	16	32
Zabul	500m	38	23	45	22	31

* - Av. = Average

+ - Abs. = Absolute

Table 6. October Temperatures at Selected Stations

Station	Mean Monthly	Station	Mean Monthly
Abadan	27°C	Mashhad	14°
Arak	15	Pahlavi	18
Bandar 'Abbas	30	Tabriz	14
Bushire	26	Teheran	18
Isfahan	16	Shiraz	19
Jask	28	Yazd	19
Kirman	17	Zabul	20
Kirmanshah	16		

Source: The Land of Iran, pp. 222, 225.

Soil

The soil regions of Iran include the following:

1. Caspian shore: with its sediments, alluvium, and loess deposits.
2. Alborz mountains: composed of thick limestones, sandstones and shales.
3. Central plain: consists of saline series, and salt lakes (Kavirs).
4. Central Zagros: which can be divided into the three separate zones--first, the red and green charts, siliceous shales; second, the Bisitun limestones zone; and finally, the Hamadan zone composed of the Karun and Karkheh river deltas.
5. The Khuzestan plain which consists of the Karun and Karkheh river deltas, with non-saline alluvial soils.
6. The Zagros folded zone or Fars series characterized by salt, marls, silt and sandstones.

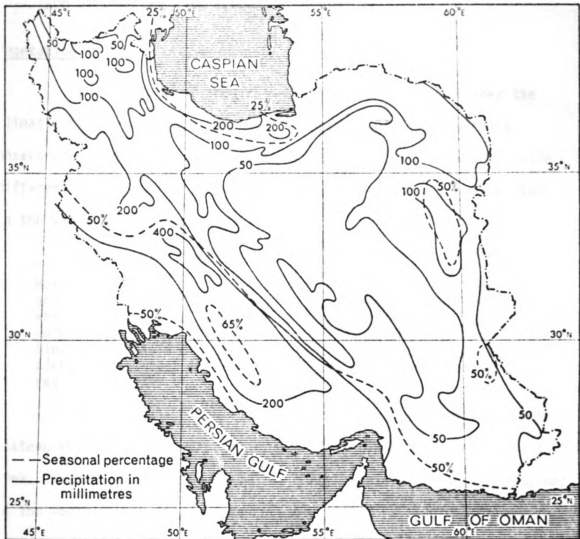


Figure 8. Mean annual amount of precipitation (millimetres), 1951-60.

Source: Fisher, The Land of Iran, p. 237.

The percentage of land use is summarized in Table 7. The soil type of Iran has been mapped in Figure 9.

Vegetation

In the study of Iranian vegetation, one must consider the climatic situation, since the country consists of high mountains, desert areas and plateaus. Each of these geological features provide different climatic conditions which influence the type of vegetation in the various regions.

The phytogeographical regions¹⁵ must also be considered.

More than 10,000 plant species have been recorded in Iran, and whilst most of them belong to the Irano-Turanian group, which dominates the vegetation of the interior plants and uplands, many contributions from Euro-Siberian, the Nubo-Sindian and regions characterize the phytogeographic pattern along the Caspian, the Persian Gulf, and the Mokran shores, respectively.¹⁶

One must also look into the varied topography of the Iranian plateau which provides varying amounts of precipitation over its wide area. Precipitation ranges from the great rainfall (20 in.) (1,950 mm) in the north to the arid and desert area (3.9 in.) (100 mm) in the center and south. This situation results in diverse climates-ecology and diversity of vegetation types.

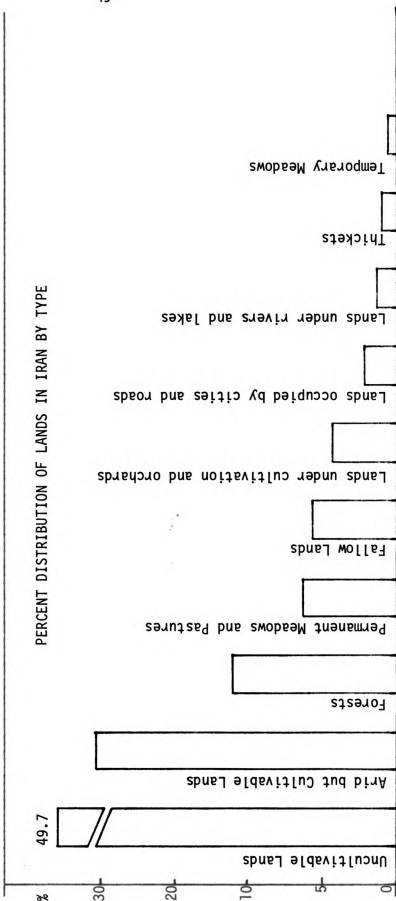
The influence of human activities on the vegetation is still another element which one must bear in mind in the study of Iranian vegetation.

¹⁵The study of the distribution of plants on the earth in relation to their geographical regions.

¹⁶Fisher, op. cit., pp. 280-281.

Table 7. Land Distribution in Iran, By Type

Type of Land	(Area unit: Square km.)										
	Total	Lands under cultivation and orchards	Fallow lands	Temporary Meadows	Thickets	Forests	Per- manent Meadows and pastures	Arid but Culti- vable lands	Uncul- tivable lands	Lands occupied by cities and roads	Lands under rivers and lakes
Area.....	1,648,000	70,000	94,000	1,600	10,000	180,000	100,000	330,000	818,000	32,400	12,000
Percent..	100.0	4.2	5.7	0.1	0.6	10.9	6.1	20.1	49.7	2.0	0.7



Source: Statistical Year Book of Iran, 1966, p. 120.

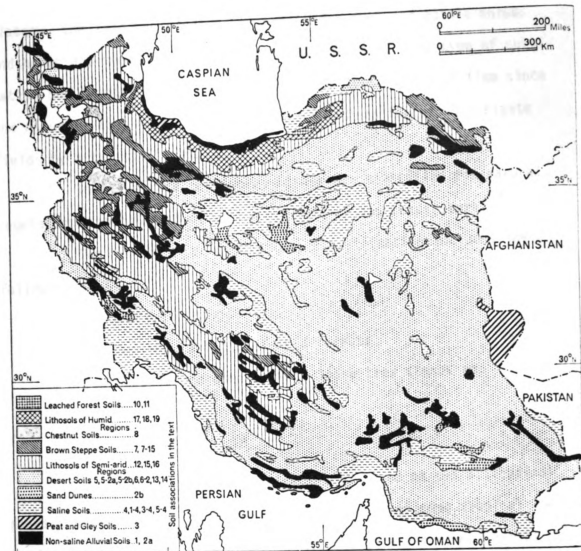


Figure 9. Soil Types of Iran.

Source: Fisher, The Land of Iran, p. 252.

During the long history of man's habitation on the Iranian plateau, the land has provided materials for fuel and edible shrubs and herbs and roots for food and medical purposes. The type of cultivation has changed considerably during this long period of time since the natural oases have dried up and man has been forced to irrigate fields by artificial means.

To illustrate the above, Fisher has classified the natural vegetation according to atmospheric humidity and temperature.¹⁷

The humidity (precipitation) classification includes the following:

1. Humid forest.
2. Semi-humid and semi-arid forests.
3. Steppes and deserts with loose tree stands and brushwoods.
 - (a) Interior plateau
 - (b) Garmsir¹⁸

The temperature classification is based on two altitudinal zones. First, "Garmsir" or "Warmland" consists of some tropical lowlands in the southern area and in some central areas symbolized by date-palm cultivation. The second zone is "Sardsir" or "Coldland" which refers to the cool upland valleys and plateaus characterized by forest and grain cultivation. The natural vegetation in the area of the Gulf of Oman consists of the following: date-palms, different

¹⁷Ibid., p. 283.

¹⁸Ibid.

tamarix, acacia, capparis, and many other tropical trees.¹⁹ Citrus fruits, bananas, coconuts and nuts are also dominant in this region.

In northern Iran, typical trees include: ash, elm, hornbeam, walnut, syrian pear, pistachio and almond. The forest also includes different varieties of bushes. (Figure 10 illustrates the forest distribution in Iran).

Through their agricultural activities, the people have changed the physical condition of the country. From the beginning of its history, the land of Iran has been "under the plow." Cultivation and production of different grains, fruits, vegetables and shrubs go back to the beginning of man's activities in the country's long history.

Fauna

The distribution of fauna in Iran relates strongly to geographical location and the impact of climate and vegetation.

The former has caused penetration of different species into the country.

Numerous foreign elements have made their way into Iran by different routes...Indian fauna entered the country mainly from Blauchistan, and both the northern palm squirrel (*Fanambulus Pennanti*) and the asiatic black bear (*Selenarctos Theibetanus*) belong to this category; the tiger, on the other

¹⁹Tamarisk (*Tamarix L.*): tree of shrubs with slender branches and feathery clusters of pinkish flowers.

Acacia L.: any of several tree or shrubs of the mimosa family with clusters of yellow or white flowers.

Capparis L.: prickly trailing bush with green flower buds.

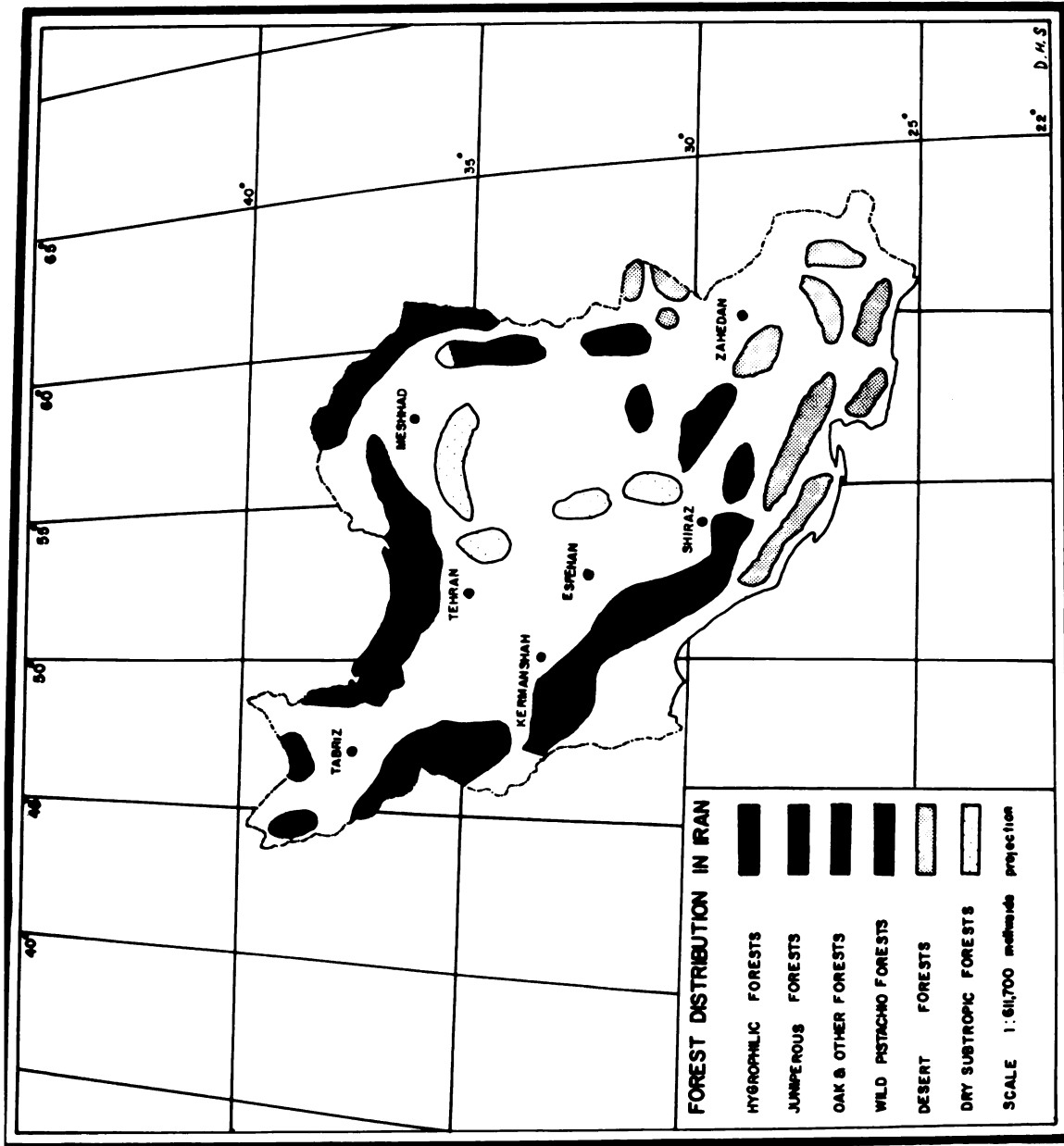


Figure 10. Forest Distribution in Iran.
Source: Compiled by author.

hand, certainly arrived by way of Afghanistan.²⁰

The latter, the typical dry climate and different temperatures, affect the mammals in the country in different ways. Some species adapt easily and some do not. For instance, the Chiropters²¹ and wild boar adapted to the climate very well. Bats in the ganats have an excellent home since the underground canals provide humidity in summer and good shelter in winter. The Kurdistan area which has a cold winter and a hot summer provides a good environment for acclimatization of wild boar. Rodents can be found everywhere in areas with plentiful water and the semi-desert, such as in Khurasan in the northeast through Qazvin in the center, and Hamadan in the west. The Caspian coast and Persian Gulf are two areas in which most of the black rats and Norwegian rats can survive due to their humidity.

Iran has been famous for its domestic animals. Those found throughout the country are the Persian cats, the Iranian greyhound or "Tazi" in Azarbaijan, the Indian buffalo, sheep, and goats. The typical domestic animal in Gurgan and in the central province is the camel.

²⁰Fisher, op. cit., p. 298

²¹(Ki-rop'ten) Pteron, a wind, feather, a bat.

Inquiry Questions

1. Compare the Mediterranean climate with the climate of your community. What factors make theirs different?
2. Compare and contrast the Alborz massif to the eastern highlands of Iran. Have these two massives developed any physical differences? If so, why? If not, why not?
3. What conditions make the Zagros region climatically different from the Persian Gulf region? Is any one of them an environmentally determined region (based on the geographical theory of environmental determinism)? If you don't believe in this theory, what would be your explanation of the physical changes which have resulted from man's action? How can you defend your explanation?
4. What has man done to change the physical characteristics of the Iranian Plateau? What evidence do you have for those changes?
5. Based on the classification and map study of the soil of Iran, what would be your comments about the agricultural difficulties in the salty soil areas? What technical suggestions can you give for changing these conditions?
6. What are the functions of the "Karez" and "Ghanat" in terms of agriculture, culture and social life in Iran? Why are they there? Where did they originate? How do you know?

Activity I

Physical Geography Laboratory Study

Educational Objectives

At the end of this activity the students should:

1. Be acquainted with the basic physical geography of Iran and especially of the local community.
2. Have examined and understood the weather, plants, and animal life in their communities.
3. Know how to distinguish between different soils for cultivation.
4. Define their projects and problems based on their personal concepts.
5. Be able to search for sources related to their interest topics.

Time and Periods

This activity requires six class periods of 50 minutes each.

Basic Materials and Sources of Information Include:

The reading material in the physical geography units, film-strips, a school library, slides of different mountains, information concerning soil structure, plants, and animals in the nearby community and any physical geography text book which would be useful for this activity.

First Period

The teacher brings a set of designed topics related to the

physical geography into the classroom. For example:

- A) A collection of rocks with names, descriptions, the ingredient structure, and the chemical composition.
- B) Surveys, and maps of the nearest rivers, canals, streams, water systems and/or any head waters of the community.
- C) Local soil samples and analysis.
- D) The daily weather study.
- E) A study and measurement of local precipitation and humidity.
- F) A collection of leaves, plants, and flowers from the local area.
- G) An album of collected pictures of animals, insects, and fauna of the local community.

The students have to work in their own laboratory (school, library, home, garden, laboratory) to examine the problem.

The first 25 minutes of the first period, have the students choose topics of interest for either group or individual work from the above list.

The second 25 minutes, pass the resource materials to each group or individual to furnish them with information related to their topics. Make sure that each group or individual knows what they are to do.

Second Period

The students have started the work on their problems and at this stage everybody knows his responsibility and interest. In this period the representative of each group or each individual must

present either orally or in written form an abstract about their project. This will be helpful to the entire class in terms of the exchange of ideas and the procedure involved.

Third Period

Have each group or individual discuss their plans and proposals with the teacher so that possible needs can be met and confusion eliminated before proceeding to further study.

Fourth Period

The students must bring to the classroom the final results and collections of their studies and present them in the classroom. In this session the students are responsible for a group discussion concerning their problem and method of approach. The teacher acts only as an observer.

Fifth Period

The conduct of this period is the responsibility of the teacher who must bring up questions, comparisons, contrasts, and related phenomena, and evaluate each topic so that the students can be aware of the strengths and/or weaknesses of their work and findings.

Sixth Period

For evaluation, have the students grade themselves. The grade for this study is based upon three criteria: (1) students evaluation of their own efforts, (2) teacher's evaluation based on individual progress, the student's ability, and the output, and (3) teacher's conception of the amount of creativity exhibited by the student.

Unit II
Population and Ethno-
Geographic Differences

Population

Historical Background
and Early Settlement

The study of archeology, fossil man, and modern racial distributions indicate that the Iranian Plateau was occupied by early man in the Middle and Upper Pleistocene Epoch. Carleton S. Coon studied the Bisitun Village near Kermanshah, Belt Cave near Behshar, Tamtama near Lake Rezaiyah, and Hotu on the Caspian shore. He indicates that the Iranian Plateau has been a site for the settlement of highly gifted people. Neolithic and Upper Paleolithic cultures were designated.

Some samples of animal husbandry on the west side of the Caspian Sea indicate the site of man in this part of the Iranian Plateau. Perhaps the western Zagros and the Caspian shore have been early locations of man and passageways for moving from point to point along the shore.¹

Population in
Ancient Time

According to the Greek historian, Herodotus, Iran was a very densely populated country in ancient times. From early times, Iran has been a melting pot consisting of different tribes and groups. The

¹Carleton S. Coon, The Origin of Races, Alfred A. Knopf, New York, 1962, p. 482.

population of Iran consisted of six different tribes according to Herodotus: the Achaemeridaes, the Panthialaseans, the Danusilaeans, the Germanian, the Daans, and the Nardians.²

During the Greek and Persian wars in the Dardanelles, Xerxes had about 1.7 million men in the army, a large number for the population of the times. Although ancient Iran was much larger than the present-day country, population was quite dense.³

Iran was a center for great wars which naturally affected the population. Famine, disease, and natural disasters also accounted for some other reductions of population in Iran.

Twentieth Century Population

The first census in the new century was taken during the reign of Reza Shah the Great with the establishment of "The General Department of Civil Registration and Statistics" in 1924. The main functions of the department were to determine the population of Iran in terms of tribes, households, marriages and divorces, births and deaths, and the followers of the different religions. The department has been expanded considerably since 1924. The census taken in 1956 indicates that the total population of Iran was 18,944,831. Since then, the population has increased at the rate of 2.4 to 2.5 per cent

²Herodotus is quoted in Marshall Field, Field Museum of Natural History, Antropological Series, Vol. 29, Chicago, 1930, p. 37.

³Statistical Year Book. The Imperial Government of Iran Plan Organization Statistical Center of Iran, 1966, p. 37.

per year.⁴ The Iranian Plateau consists of 628,000 square miles or 1,648,000 square kilometers with a density of population of 18.5 persons per square mile or 12 persons per square kilometer. About one-third of this population lives in cities, the rest in villages.

The latest statistical information can be obtained from the census of 1966. At that time the total population of Iran was 25,781,090. Density increased from 18.5 to 25.2 per square mile.

Population distribution, like the distribution of vegetation and animals, is affected by temperature and rainfall. A glance at Figure 11 shows the population concentrated on the perimeters of the country. Central Iran has a very sparse population.

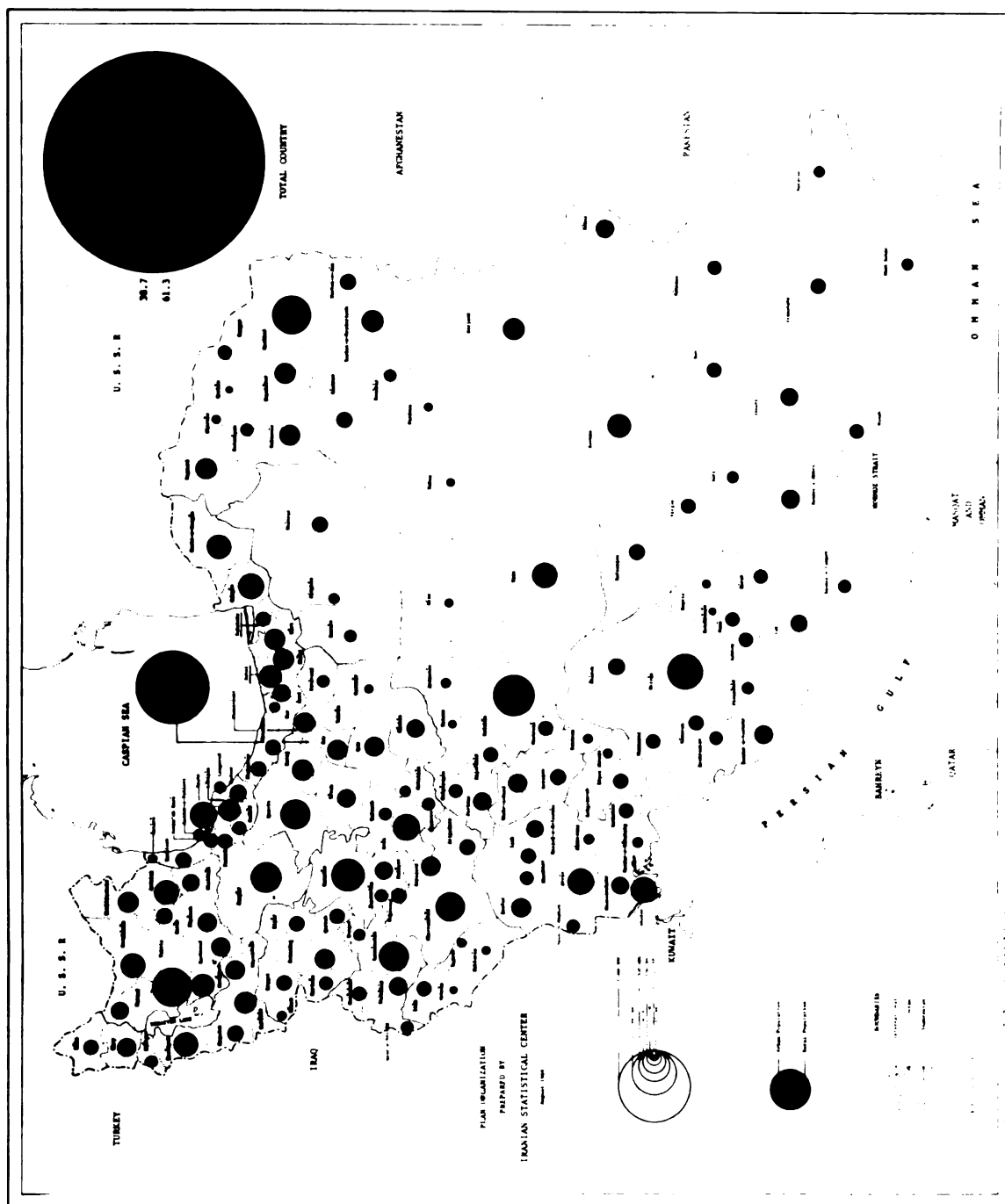
The growth of population in Iran in the 20th century can be traced to three elements: the increase of foodstuffs, the rate of income in the urban and rural areas, and the control of diseases and better hygiene.

Urban and Rural Population

The distribution of urban and rural population in Iran has changed considerably since the beginning of the 20th century. According to the 1966 census, about 61 percent of the total population is considered rural (see Figure 12). The rural dwellers live in the village areas and engage in agricultural activities. Their contributions as national revenue producers are most important. Rural migration increased considerably during the early 1930's. In the 1960's the growth of population in the urban areas was especially rapid. The

⁴Fisher, op. cit., p. 468.





urban population comprised about 39 per cent of the total population in August, 1969. The internal migration and population movements had an important effect on the rural/urban exchange between 1900 and 1956. The migration has been not only from rural areas to urban areas, but it has also been inter-urban. Tehran received a large number of people, 60 per cent. Among the places which lost population were Khoy (8 per cent), and Kerman (5 per cent). There are four major reasons for this internal movement. First, there is industrialization of the main cities such as Tehran (see Tables 8 and 9), Mashhad and Isfahan. Secondly, there is rural movement to the second class cities for jobs, education, and military services. Third, there is growth in the size of middle class families which resulted in the movement of people from secondary cities to the first class and larger cities. A final major factor is the temporary rural movement to the towns to seek employment.

In general, the characteristics of the population of Iran include a rapid growth of population due to the low death rate and high health rate, a youthfulness of the population (about 49 per cent of the total population are under 20 years of age), and a rapid migration of rural population to the cities.

Ethno-Geographic Differences and the Culture Regions of Iran

Introduction

Because of the variability of the Iranian environment, differences in culture exist for the tribes and peoples. There are nomadic societies as well as industrial and modern communities.

Table 8. Percentage of Migration to Tehran by Cause for Selected Years

Year	Seeking Better Jobs	Seeking Job	Moving With Family	Education	Military	Transfer	Marriage
1956	7.2	25.6	59.00	1.0	.03	3.4	2.9
1957	5.3	18.9	67.3	1.1	.09	3.0	3.7
1958	5.6	23.4	61.1	1.1	.03	1.7	3.7
1959	7.3	21.1	63.2	1.4	.016	1.6	4.2
1960	7.2	18.4	65.2	1.1	.064	2.10	3.9
1961	7.9	18.6	61.3	2.4	.02	3.8	4.4
1962	5.6	20.5	61.9	2.5	1.1	3.2	4.3
1963	5.7	16.9	66.7	2.9	.05	2.8	3.4
1964	4.5	17.6	67.9	2.4	.06	2.6	4.1
1965	5.5	18.1	60.1	2.5	.010	5.2	6.4
1966	6.7	20.8	59.5	2.6	.081	2.7	5.5

Source: Compiled by author based on data of Statistical Year Book of Iran, 1966.

Table 9. Percentage of Migration to Tehran by Age for Selected Years

Year	Age 0-9	Age 10-19	Age 20-29	Age 30-39	Age 40-49	Age 50-59	Age 60 & Over
1956	0	22.9	28.8	25.8	10.7	5.4	6.2
1957	6.1	26.8	26.4	21.9	8.1	5.5	5.0
1958	6.6	24.1	26.7	19.9	11.9	5.1	5.7
1959	9.1	25.3	26.2	17.1	11.4	4.1	4.3
1960	13.8	23.9	25.8	17.6	10.2	4.2	3.9
1961	14.9	23.6	27.6	16.2	9.1	1.0	4.4
1962	19.5	23.0	27.7	12.5	7.9	4.9	4.4
1963	21.6	28.6	21.6	15.7	6.1	5.1	3.3
1964	25.6	27.4	20.8	12.1	6.0	4.7	3.4
1965	26.4	28.6	19.1	11.6	6.0	4.0	3.4
1966	14.6	29.7	20.0	11.0	6.2	4.3	4.2

Source: Compiled by author based on data of Statistical Year Book of Iran, 1966.

Although tribal life and nomadism exist in other parts of the world, the Iranian tribes and nomads in some aspects (art, language, religion, etc.) have rather unique characteristics.

The way of life for the Iranian tribes is quite similar. The twice a year movement - to the mountainous area in the summer and to the warmer plains in winter - is typical of nomadic life. The summer trip is called Sardsir or Yelaq, and the winter movement Garmsir or Qeshlaq by the Iranian tribes. The men are engaged in stock raising and agricultural activities, while the women are busy with carpet weaving, felt mat making, and bread baking.

The seasonal migration is often a well organized group trip of well over 100 miles.

These seasonal movements may cover as much as 200 miles and take place over a number of weeks. The routes are always the same, but careful organization and planning is required to keep large numbers moving at the same steady rate. Men and boys drive the flocks of sheep and goats, and the women and children follow behind, riding on donkeys and camels piled high with all their family property. Each evening the black, goats-hair tents are pitched along the trail.

At the seasonal encampments, the tents of families of the same clan are grouped together and shelter all the tribal possessions. Carpets woven by the women or felt mats cover the ground, and along the sides of the tent are piled blankets, copper utensils, water jugs, bags of grains, and chests of clothing. Tribal life is almost self-sufficient. Only tea, cotton piece goods, sugar, arms and ammunition and jewelry come from the towns.⁵

The tribal organization is hierarchial with the Il-Khan on the top as the leader. Then come the Khans for each tribe, the

⁵Donald N. Wilber, Contemporary Iran, Thames and Hudson, London, 1963, pp. 11-12.

Kalantars (the heads of sub-tribes) and the Kadkhodas (the heads of clans). The group division also is structured on an hierarchial basis with the Eel⁶ as the head. Each eel has different divisions which are sub-divided into ten, twenty, or fifty smaller groups which are called Tayifeh, Tireh and Dasteh, respectively.

Under this classification and organization, the seasonal movement takes place in a very peaceful atmosphere. The physical characteristics of the country offer climbing in the mountainous area in the summer and fertile plains in the winter, rather than grazing their flocks in the deserts such as the Arabian Peninsula or the Syrian Desert. This situation has been described by Haas as "vertical nomadism" as opposed to "horizontal nomadism".

...the Persian mountain tribes, a 'vertical nomadism'...in opposition to the 'horizontal nomadism' of the steppes and desert. This, however, is not the only difference between the vertical 'nomadism'. While in the realm of great nomadism, particularly in the Arab Peninsula and the Syrian desert, the tribes used to contend for pasturage and raiding each other was their favorite occupation; hostilities among the great tribes of Persia seems to have been rare. The main reason for this intertribal peace is undoubtedly that the territories inhabited by the tribes have since prehistoric times sufficed for their livelihood, on the other hand, their seasonal migrations were defined in place and time so that frictions with the neighboring tribes did not occur...Under these circumstances the vertical nomadism of Persian tribes is a nomadism of its own kind - a limited and well regulated nomadism.⁷

The tribes contribute considerably to the economy of the country. As farmers and cattle breeders, they participate substantially,

⁶Eel is originally a Turkish word. It is plural and means tribe.

⁷William Haas, Iran, Columbia University Press, New York, 1946, p. 56.

mainly in the town's economic life where the meat, milk, and dairy products which they produce are marketed. Their political importance also must be considered by the Iranian government. Although there are differences between the languages, religions, customs, and physical characteristics of the tribes, these cultural differences can not be barriers to nationality in Iran. The tribesman of Iran regardless of name and clan is a Persian and a zealous Iranian soldier. Today the Iranian tribes can be classified into the following troupes in terms of their geographical location, dialects, religion, customs, clothing and diets:

1. The Kurds. This group consists of about 2,000,000 of the total population and are distributed in the highlands of the Zagros Mountains, western Azerbaijan, Kermanshah, Luristan, north of Khorasan, Fars, Kerman, and Baluchistan. The Kurds are one of the oldest peoples of the Iranian Plateau. Groseclase states their historical background as follows:

The people most famous in legend and story are the Kurds... Darius lists them among the peoples he subdued: they are the Carduchi of the Anabasis, whom Xenophon and his ten thousand encountered on their adventurous return to Greece after serving as mercenaries in the armies of Cyrus II (401 B.C.).⁸

The Kurds are warlike, organized, and a very zealous people. Throughout history they have been an important element in the politics and economy of Iran. To illustrate their importance, Shah Abbas

⁸Elgin, Groseclase, Introduction to Iran, New York, Oxford University Press, 1947, p. 22.

from the Safavid dynasty, forced part of the Kurd tribes to migrate from western to northeastern Iran. His plans were to control the Turkman revolution in Khorasan, and to break up the influential power of the Kurds in the west.

The Kurd communities range from highly developed settled groups to primitive nomads. The economy of this tribe consists of animal husbandry and agricultural activities. The main agricultural products are: wheat, barley, tobacco, beets and different beans. The weaving of rugs, shawls, and carpets represents the industry of the Kurd tribes.

The language of the Kurds is Kurdish which has borrowed much from the Medic and Persian languages. There are many different dialects.

Their religion is Moslem, mostly of the Sonite sect. They are strongly religious; most of the clans' conflicts have been caused by religious contacts. Their food consists mainly of bread and meat combined with dairy products and cultivated grains.

The clothing for women consists of pleated skirts and velvet jackets with satin blouses to keep them warm during cold weather. The men wear wide bottom slacks with cotton shirts and long tunics. Hand woven slippers called "giveh" are made in different colors and designs and serve as summer shoes. The winter boots come from the towns.

The marriage and death ceremonies are virtually the same among the Kurdish tribes. The daughter of the family is trained by the mother in a very restricted environment. A dating system before marriage does not exist. If the "law" is broken, the father has the right to kill his own daughter for breaking up the prestige of the

family and the clan. Marriages are arranged by the parents, mostly within the same clan. The average marriage age for girls is 14 to 16 and for boys is 16 to 21. The man is the head of the family, but the women have almost equal rights in the village community. The Kurds are famous for their hospitality and generosity. They are good horsemen and expert marksmen.

In 1946, a "Kurdish Republic", which combined all the Kurds in Iraq, Iran, and Turkey was formed. However, the republic did not last very long. It was dissolved when all the leaders were captured by the Iranian government.

2. The Lurs. The slopes of Zagros, south of the Kurds, is the location of the Lur, another nomadic tribe in Iran (see Figure 13). Their population is slightly more than that of the Kurds. The Lur, including their largest tribe, the Bakhtiars, live on sheep, goats, and cattle raising. Of course, as is the case for other tribes, most of the Lurs are now settled and their main activity is agricultural. The sowing of two crops a year is very common. They sow one crop in the uplands during the fall, and the other crop is sown in the lowlands in winter. The Lur tribes consist of 4 different groups:

The Lur live in Luristan, and comprise four groups of tribes: The Lur proper, the Kuhgilui, the Mamasani, and the Bakhtiyari. Their greatest ambition is to be armed with a gun and cartridges. ...Big and strong, courageous to foolhardiness, the Lur live on a land that is extremely fertile, from the produce of their flock, and when possible, from plunder.⁹

⁹Therese Marie, The Lords of the Mountain, Chatto and Windus, London, 1956, p. 113.



Figure 13. Ethnic Groups.

Source: Iran, Vreeland, p. 38.

The Lur tribes are distributed over the Zagros chain, a rich and well watered land. They are engaged in agriculture. Their industries include rug, shawl and carpet weaving. Among them one can find wealthy people. Their summer grazing area is Esfahan; the winter area is the Khozistan Plain. The capitol is in Khoramabad, a central location. In ancient times the city used to be the military and business center where the nomads exchanged their goods.

The Bakhtiari is the largest of the Lur tribes. This tribe consists of two different branches: Haft Lang and Char Lang, each composed of different clans. Their origin can be traced back to ancient times.

The Bakhtiari...reveal their feeling of belonging together in legends of a common origin. One legend asserts that all Bakhtiari are descendents in the male line of a Mongol noble named Bakhtyar, who came into Persia in Ancient times and founded a lineage that maintained its independence in the mountains until subdued by the founder of the Sassanid dynasty, Ardashir. Bakhtiari who believe this legend consider themselves all distant relatives.¹⁰

As with the other tribes, the Lur are self-sufficient people, depending on their own products and industries. Very few of their needs and merchandise come from the main cities. The Luri language is an old Persian dialect. They are Moslem and are of the Shiat sect because they have been influenced more by the Persians than by the Kurds.

Family relationships are very similar to the other tribes. The father rules the family, but the mother can replace her husband while he is absent. The tribal husband used to have more than one wife

¹⁰Herbert Vreeland, Iran, Human Relation Area Files, New Haven, 1957, p. 41.

before the 1960's when a law forbid all Moslem men from practicing polygamy.

The family relationship is described by Arasteh as follows:

...The tribal husband unquestionably rules the family. As a Moslem he is permitted more than one wife but only the Khans can afford this privilege. Among the Bakhtiari and some of the other tribes, a Khan customarily chooses his first wife from a family of his own rank, the second one from the family of a subordinate chieftain and the third from the family of a common tribal family.¹¹

Divorce is unknown among the Lurs. The women are very sociable and do not wear veils, they participate in most of their husband's work and responsibilities. They are usually good horseback riders and good marksmen due to their childhood training which is almost equal to that of men.

The Lurs, both men and women, are expert horseback riders and excellent shots. They are noted for their bravery, generosity, hospitality and other fine qualities. They love freedom and independence and are generally very kind-hearted people. However, if provoked, they can be dangerous antagonists.¹²

The woman's main job in addition to household responsibilities is rug weaving and dye making. The Lur son occupies a respected position in the family because, after the death of his father, he acts as the leader of the tribe or clan. The oldest daughter occupies the position next to the mother in terms of status and responsibilities, but is under the command of the father. Both girls and boys must

¹¹A. Reza Arasteh, Man and Society in Iran, E. J. Brill, Leiden, Netherlands, 1964, p. 155.

¹²Iran Today, Ministry of Information of the Imperial Iranian Government, Vol. 11.9, Teheran, Iran, 1964, p. 15.

learn how to ride and shoot. Marriage arrangements are made by the fathers, and inter-family marriages such as between cousins are common. Boys and girls are educated in local and village schools. In recent years the government arranged for teachers to move twice a year with the tribes in order to educate their youngsters.

Clothing for most of the Lurs is very similar to Kurdish fashions. They may wear common European style dress; but the local dress for men is a cotton shirt, black or blue wide trousers and a long coat and for women a pleated wide skirt, satin top and a colored velvet vest. The women also cover their heads with a piece of silk which is adorned by gold or silver coins.

The Lurs' main staple is bread, which is made by the women in brick and mud ovens called Tanor. Milk and dairy products serve as a main food; lamb and chicken are also important.

3. The Qashgais. (The name has been written in different ways such as Qashqai, Kashkai, and Gashghai, by different authors. The most common ones have been used here).

The Qashgai is a tribe of Turkish origin composed of approximately 40 branches. They live in the state of Fars. Their summer grazing area (Sardsir or Yelaq) is in the highest valleys of the Zagros around Semiran. Their winter region (Garmsir or Qeshlaq) is in the vicinity of the Persian Gulf around Fars.

Accounts of their origin differ. Some say that they lived in Turan in the days of Jengis Khan, and were brought to Iran by Nadir Shah. They first lived in Khalajistan, then most of them settled in Fars. Because of their name, others think that they came from Kashgar in the wake of Hulagu. Others again, and this seems to be the most commonly accepted version,

presume them to be of Turkish race; their dialect is common to southern Turkey and is spoken in Azerbaijan and the northern Caucasus. The Kashkai claim to be of the white race, of which they have the characteristics and of Aryan descent.¹³

In any event, it is certain that this tribe is migratory being distributed around the Fars, south of the Bakhtyries Lur. The majority are nomads, but among them a considerable number are settled in the towns and villages. Qashgai is one of the wealthiest tribes of Iran. They cultivate their land. The main crops are wheat and barley. Animal husbandry is the basis of their economy.

Their language is a Turkish dialect. Their diet and customs are relatively similar to the Lurs and the Bakhtiaries. The Qashgais are Moslems of the Shiat sect. Their industries include carpet and rug weaving. The tribe has been famous for horse breeding, and they are the finest producers of crops and cereals. They are the most educated and civilized tribe of Iran.

The qualities which stand out clearest among the Kashkais are the high level of family life, strongly influenced by women; the well developed communal sense; the high degree of art whereby articles of daily use are made beautiful; the superb horses and horsemanship of the Darreshuri; the way the Khans have clung to nomadic life and remained close to their people; and lastly, the great propriety of the tribe...insure that the Kashkais reach the highest level of civilization.¹⁴

4. The Turkmans. The Turkmans live in northern Iran in contrast to the southern tribes. The Turkmans of Iran include two main branches, the Gooklans and the Yamoots. The Gooklan group is

¹³Therese Marie, op. cit., p. 115.

¹⁴Ibid., p. 116.

composed of 10,000 tents with the center in Gorgan, west of the Caspian Sea. The Yamoots are the Turkmans who are distributed on the Gorgan Plains on the east side of the Caspian Sea. They are composed of two different branches, the Atabai and the Jafarbai. A number of the Atabai Turkmans live on the border of Iran and the U.S.S.R.

The Turkmans, similar to the Qashgais, are the migrating tribes from Central Asia. They entered the country from the U.S.S.R. and settled in the northeastern part of Iran.

Historically, Iran has been much troubled by the nomadic, riding Turkmen, who have crossed and recrossed the Russian border for many centuries, wreaking havoc on the Persian inhabitants of the area. With rather broad heads, Mongoloid eye folds, and straight hair, not always dark, they present a markedly different appearance from other Iranians.¹⁵

The land of the Turkmans, or Turkman Sahara, was very dry and the tribes suffered from a deficiency of grazing land. Under the new plans, the government provides possibilities for agriculture and water supplies.

The Turkmans are good farmers and cattle breeders. Their land produces good barley and wheat. They produce the universally famous Turkman carpets, with their special color and design.

The Turkman desert, land over which their flocks grazed, was a dry plain, stretching across the untilled wilderness as far as the Russian frontier. Their land was generally too saline for crops, and only through the great efforts of digging deep wells was good drinking water obtained. Today, the Turkman Sahra is probably the most prosperous agricultural area in the country. Maintaining a standard of living superior

¹⁵Vreeland, op. cit., p. 45.

to that in the southern plateau or plains and inhabited by settled tribes of Turkmans who are admired throughout the country for their business acumen, honesty, and skill...Most Turkmans wealth is earned from wheat and barley crops, sheep and cattle stock, and of course, the world-famous Turkman carpet.¹⁶

The language of the tribe is a Turkish dialect. The Turkmans are Moslem and belong to the Shiat sect. Their diet consists of bread, milk products, cereals, and lamb. The most distinguishing characteristic of Turkman tribes is their clothing. In winter, long fur coats and fur hats are very common. In summer, a brightly colored long tunic with an embroidered hat replaces the winter fashion.

The Turkmans are excellent horse breeders; their horses are famous in Iran. Most of the Gooklan Turkmans own Turkman horses. As with their special picturesqueness and dress, the Turkmans have their own literature.

Other Turkish speaking tribes of Iran are the Shahsavan tribes of the foothills of the Sabalan Mountains in the northwest of Iran. They spend the summer months in these mountains and winter in the grazing area on the Mogan plains.

These tribes are composed of approximately 1,963 families who are engaged in cattle grazing and farming. They are Moslem in faith.

The other Turkish speaking tribes are the Afshar tribes distributed in Azarbaijan and Zanjan. Cattle grazing and farming are their main activities. They are Moslem also. There are some

¹⁶Office of Press and Information, Embassy of Iran, Iran Review, Vol. VI, No. 2, Washington, D.C., February 1961, p. 11

Qajar tribes which also speak Turkish and are distributed in Hamadan, Arak, Khorasan, and Azarbaijan.

5. The Arabs. The central location of the Arabs is in the state of Khozistan, west of the Persian Gulf, and in Fars. They are nomads; very few of them are settled. Their language is Arabic. Their economic activities are agriculture and small rug weaving.

Because of the warm southern climate, they usually dress in long straight cotton dresses; sometimes they cover their hair with a cotton scarf. Wooden sandals serve as shoes. They practice the Moslem religion. Their diet consists of dairy products, lamb, bread, and cereals.

6. The Khamseh. These tribes derive their name from an Arabic word "Khamse" which means "the number" (5). These tribes consist of five groups (Baseri, Arab, Baharlu, Nafar, and Einalu). They migrated into the eastern Fars in the high and low land areas. They are a combination of Arab, Turk, and Lur. Although they speak Persian, they also understand Turkish and the Arabic languages. Their summer grazing area is Darah, and they inhabit Lar in the winter. Their agricultural products are barley, wheat, and cereals. They are good cattle stock nomads.

7. The Baluchies. The Baluchies live in the eastern part of Iran mainly in the southeastern section in the state of Baluchistan. A few families have settled down, but the majority are still nomads. They are composed of several groups or qaum, as they call themselves. Each qaum is headed by an authorized person who is called Amir. After Amir, in terms of authority, comes the Sardar or leader. They also

migrate two times a year during the summer and winter. Due to the geographical location and climate, their way of life is different from the other nomad tribes. Here each qaum has its special grazing area and a location for each seasonal migration. Their tents consist of completely black material which serves to protect the inhabitants from the extreme sunshine and heat. At the end of fall, they butcher several cattle and sheep; they smoke or sun-dry the meat in order to preserve it for winter use. The milk is preserved also by processing it into cheese. These are the women's activities. Also they are in charge of the industries, rug, blanket, and felt weaving. The Baluchi men are warriors. Protecting their rifles and swords is an important avocation; they use camels extensively. They are Moslem of the Shiat sect and their dialect is very similar to the Kurdish language. Figure 14 illustrates distribution of nomadic population in Iran.

DISTRIBUTION OF NOMADIC POPULATION OF IRAN BASED ON NATIONAL CENSUS: NOVEMBER 1966

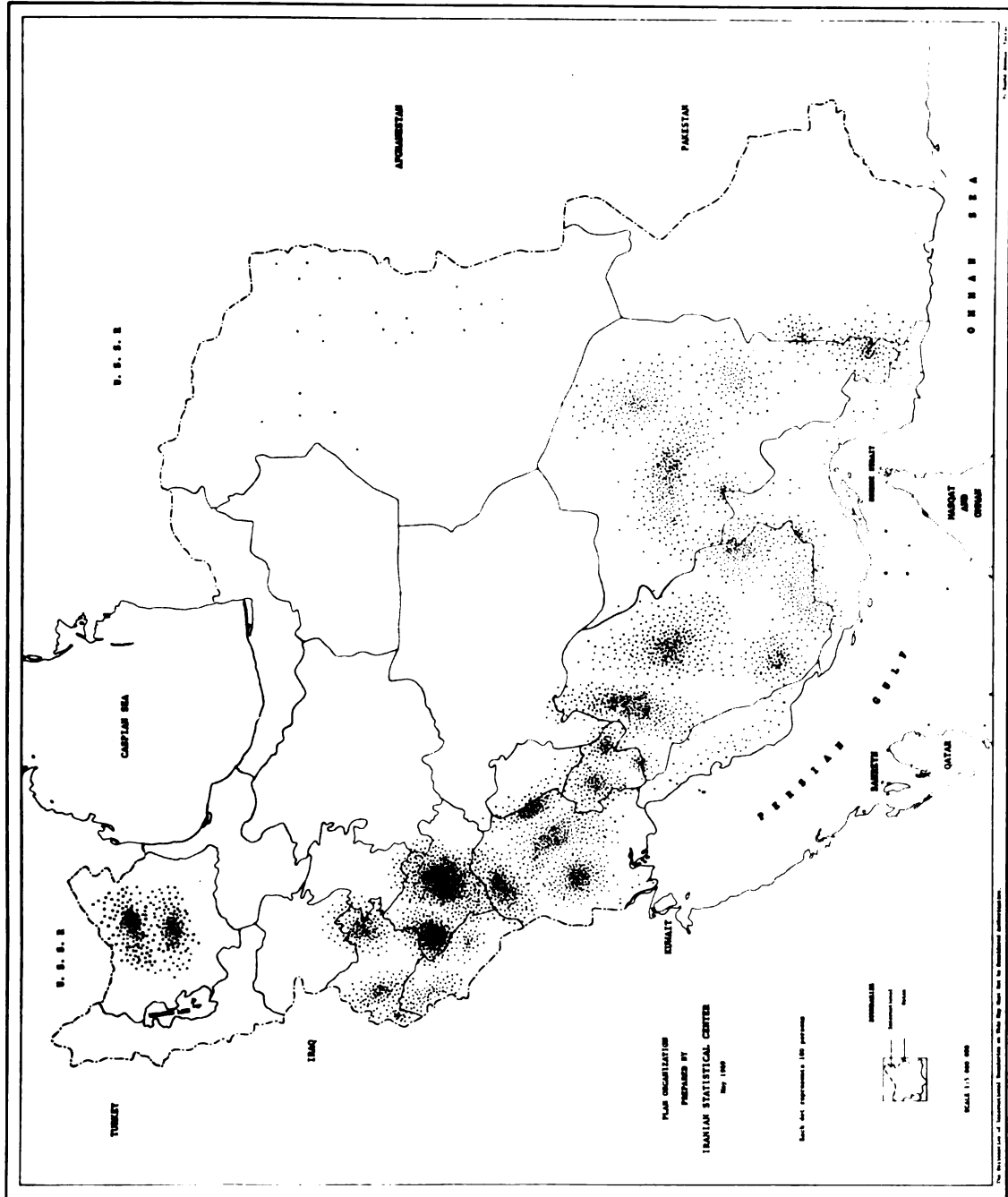


Figure 14. Distribution of Nomadic Population in Iran.
Source: Based on National Census: November 1966.

Inquiry Questions

1. A glance at the distribution of population map in Iran shows the major concentration of population on the perimeters. What solutions can you offer to distribute the population of Iran more evenly across the country?

2. What is the fastest growing segment of the present day Iranian population? Why? Do you think the growth will cause any social or economic problems? If so, what kind of problems would they be? If not, why not?

3. In light of the world population explosion, assume that you have been chosen to reorganize or redistribute the population of Iran in such a way that people could be moved from the crowded parts of the world to Iran. Where would you put them? How can you use the virgin lands in the plateau area to serve as residential, agricultural and/or industrial land for these immigrants?

4. How do you explain the functions that the tribes serve in present day Iran? If the tribes did not exist, would the social structure of Iran be affected? What would the population of Iran be without the tribes? What parts of Iran would be affected most?

5. Why are different tribes located where they are? How can you defend your comments?

6. What similarities and differences can be found for the different tribes in Iran? Why?

7. How are the nomad tribes and the urban populations inter-related? Can you see any problems between them? If so, what kinds of problems are they? If not, how can you defend your position?

Activity I
Group Work for Iranian Population

Teaching Time, Objectives, Grade
Level and Strategies

Teaching Time:

50 minute class period (three days).

Tools:

Maps, tables and statistical charts to show distribution and geographical locations of different groups.

Home Assignments:

Reading about the origins of the Persian nation and present ethnic groups and reviewing the set of questions which is at the end of the unit.

Level of Classroom:

9 - 12.

Education Objectives:

At the end of this study the students must be able to:

1. Discuss the significance of the important ethnic groups in Iran, and have an awareness of their distribution in the Iranian Plateau. They should be able to locate them on a map.
2. Discuss the major reasons for migration from villages to the cities and from cities to other cities.
3. Read and analyze the charts, maps, and statistical tables.
4. List the major characteristics of Iran's population and be able to discuss the population problems of Iran.

This activity is divided into three major parts.

Part I

The teacher breaks the class into groups, then the students should read the resource material on the 20th century Iranian population, and study the age/sex pyramids on the following pages. Then they have to discuss what they can see in the pyramid which seems unusual to them (group) and explain why. After finding the problem they must write the major idea on news print paper and display it on the wall for the class to study.

Part II

Each student has to write his birth date and select from the urban/rural and age/sex categories the one to which he belongs. He must choose the category which his parents belong and mark that block and category. Then he must indicate in which block he and his parents will fall thirty years from now and mark the block in the pyramid.

Part III

Each group has to find the percentage of the population which their group represents in terms of age and sex. They must display the correct answer on the wall for class discussion and evaluation. Consequently, the class will be able to read and use the pyramids.

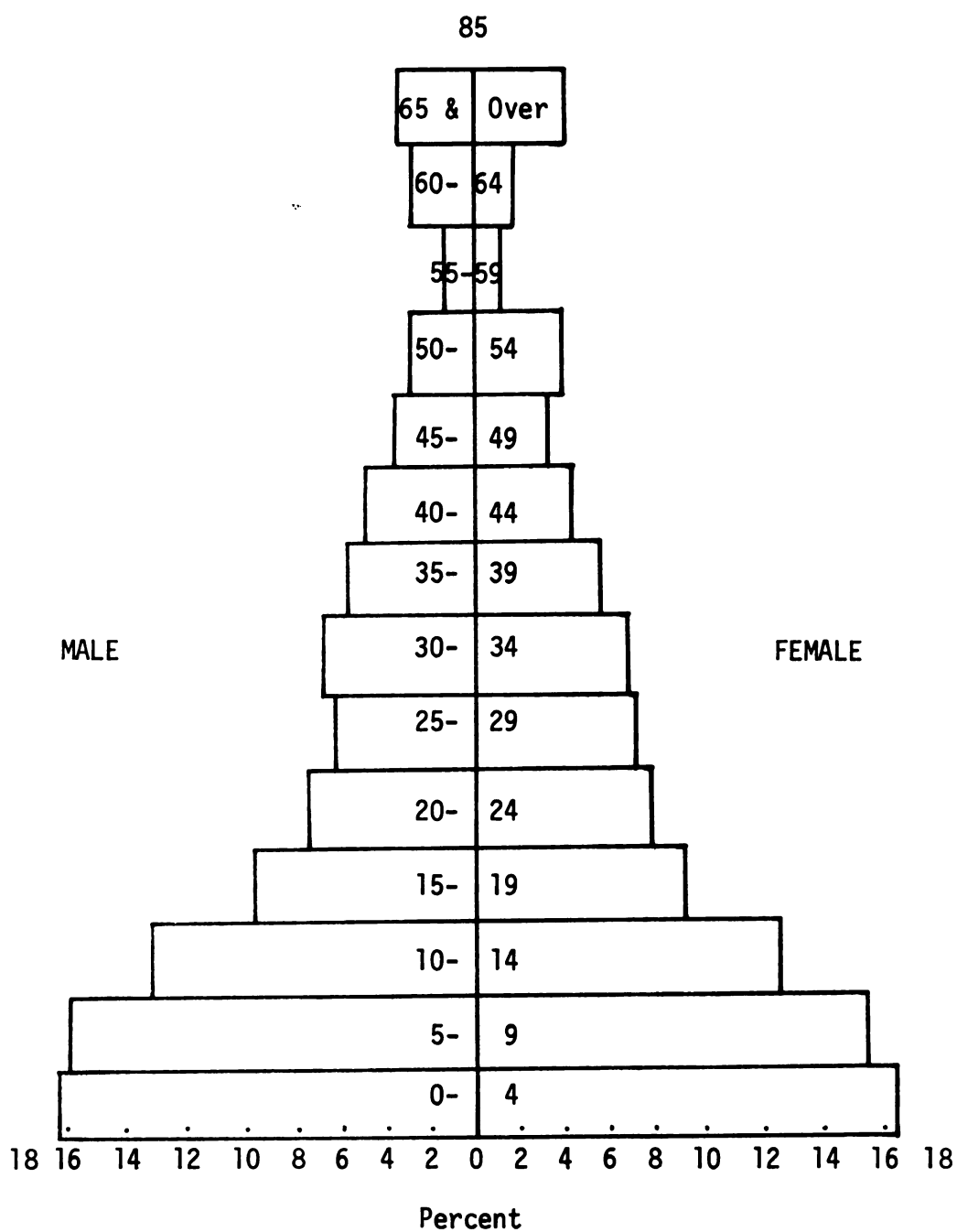


Figure 15. Age and Sex Pyramid for Urban Population

Source: Compiled by author based on data of Statistical Year Book of Iran, 1966.

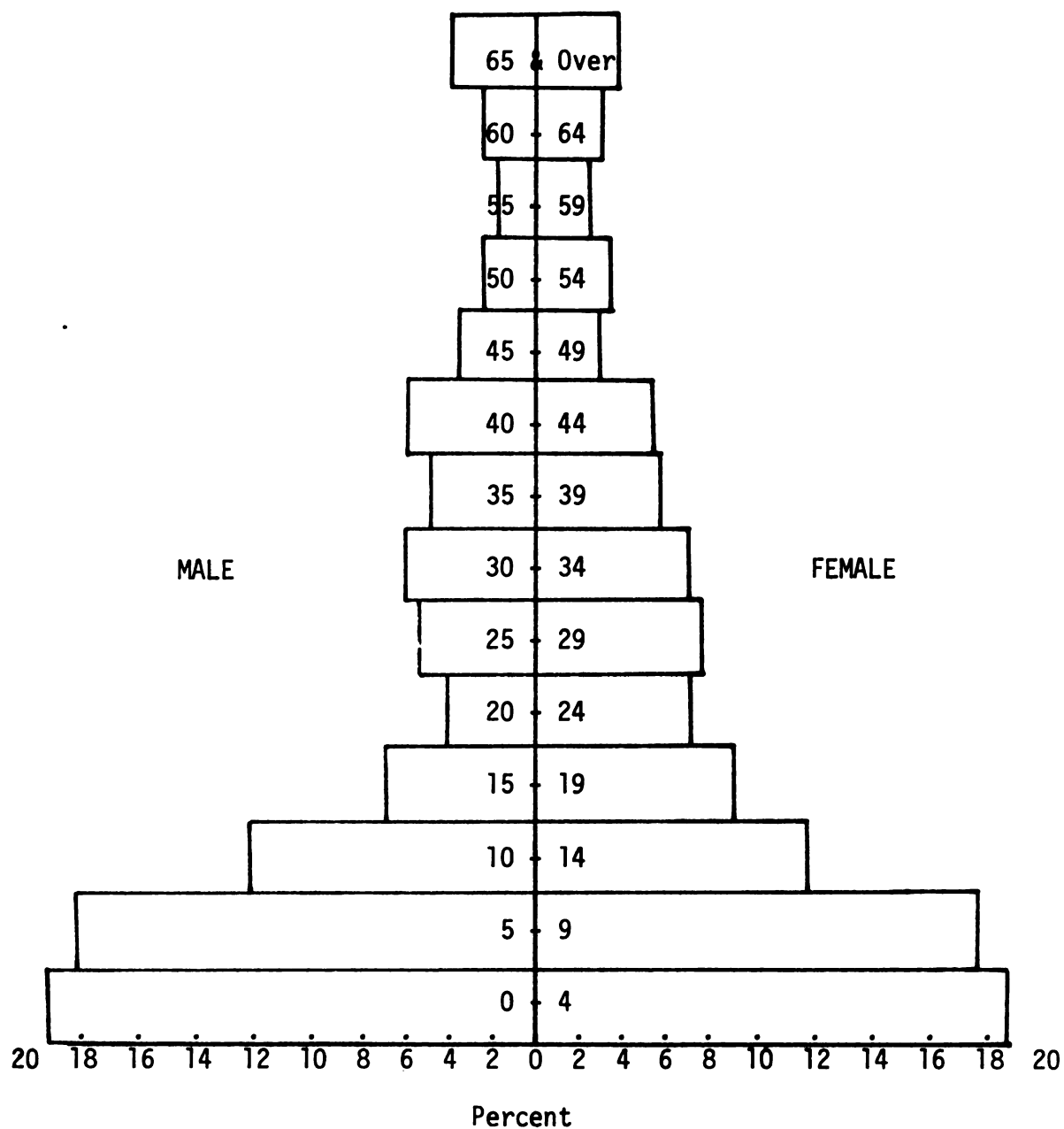


Figure 16. Age and Sex Pyramid for Rural Population

Source: Compiled by author based on data of Statistical Year Book of Iran, 1966.

Activity II
A Field Work Study of Iranian Tribes

Educational Objectives

After completion of this activity the students should be able to:

1. List the different characteristics of the different tribes in Iran.
2. List geographic patterns and relationships that exist within the community (for example, the distribution of different tribes in the local community).
3. Explain how the way of life of different tribes affects their local community.
4. Tell why different tribes are located where they are.
5. Observe, collect data, work with the group to acquire more information about the local community tribes.

Orientation

This activity is based on four major parts:

1. A general class discussion concerning Iranian tribes.
2. Discussion about the types of tribes and their distinguishing characteristics.
3. Mapping to show the distribution of particular tribes in their community.
4. Orientation of groups and directions for the field work.

Teaching time for this activity would be 4 to 5 periods, 50 minutes each.

Materials

1. Maps of distribution of nomads in Iran.
2. Maps of distribution of population in Iran.
3. Local community maps.
4. Reading material about the characteristics of the tribes.

Students' Direction and Information Sheet

These key questions are provided by the teacher to help and guide the students in beginning their investigation:

1. What do you know about your local community tribes?
2. How do they relate to village and city life?

Activities

First Period

The teacher must start with a class discussion concerning the general and particular characteristics of life in different tribes. He opens discussion with the above questions and proceeds accordingly.

Second Period

The teacher divides the class into four equal groups and assigns mapping the distribution of the tribes within the four areas. Then have them interview the heads or leaders of the tribes in the designated area.

Third Period

Each group will report the information from their respective interviews and will show it on the group maps.

Fourth Period

The teacher will help to present a member of each tribe to the class. The class will have a direct discussion with the members and compare the findings with the actual way of life of each tribe.

Unit III
Languages of Persia

The Persian Language

The Persian language is a branch of Indo-Iranian, one of the Indo-European languages.¹

The Indo-Iranian language is the mother language of all Indo-Iranian dialects in India and Iran. It can be called the Aryan language because from the beginning it has been the language of the Aryan tribes. In ancient times the language extended north as far as the Caspian Sea, the Caucasus and central Asia; and in the south, to the Persian Gulf and the Oman Sea. It also flourished in the eastern part of the Pamir Plateau and in Afghanistan, and in the west, in Mesopotamia and Armenia. Later, during the Mongol domination, it was used as an official language in Mongolian China. Today the Persian language with its different dialects is predominant in the same areas. Obviously, the effect of the Turkish dialect, from central Asia, and Arabic on the Iranian language must not be forgotten.

The history of the Iranian language can be divided into three main periods as a result of historical events in Iran.

1. Old Persian. This was the language of the Medes and Achaemenid Period (6th - 4th centuries, B.C.) and was used until the invasion of Alexander the Great.

¹Indo-European languages are all of the languages which are spoken by nations from India to the Atlantic coast in Europe and penetrate to America as well.

In ancient Iran, two languages were spoken by the people--Old Persian and Avestan. Old Persian consisted of the Median, Parthian, Scythian and Khwarizmian dialects. For the Achaemenid Kings, it was the language of the inscriptions with their cuneiform alphabet.

Old Persian was used in the cuneiform inscriptions of the Achaemenid Kings. The text is usually accompanied by translations into Elamite and Akkadian (Assyro-Babylonia). The most important document is the famous inscription of Darius the Great (reigned 522-486 B.C.) on the rock of Bisitun (Behistun), near Kermanshah, which was first read and published by Sir Henry Rawlinson in 1849.²

The Avestan language was the religious dialect spoken by the Zoroastrian priests. It is also called the language of the Zoroastrian, for the sacred book was written in it.

The only ancient Iranian languages really known are Avestan and Old Persian. The former is the language of the Zoroastrian sacred books. The most ancient are the so-called Gathas poems composed by Zoroaster himself in the first half of the 6th century, B.C. These alone are authentic documents of his religion. The remainder of the scripture, the so-called younger Avesta, much larger in bulk than the Gathas, is a collection of texts of which the earliest belong to the 5th century, B.C., the latest perhaps to the 3rd. They are written in a form of Avestan the differences of which from Gathic speech are more likely dialectal than due to changes undergone by the latter. In its present state the Avestan is the size of the Iliad and Odyssey combined. At the time of its codification (4th - 6th centuries) Avestan had long been a dead language known to the priests alone. Its original home is uncertain but must no doubt be sought in eastern Iran. It was long taken for the language of Bactria, but later arguments were advanced for localizing it in ancient Khwarizm (Khiva). The Avestan texts are thought to have been transmitted orally.³

²Encyclopedia Britannica, Inc., William Benton Publisher, Chicago, 1972, p. 525

³Ibid., pp. 525-526.

2. Middle Persian. Middle Persian is the language which was used in Iran from the 3rd century B.C. until the Arab invasion; or, in some documents it has been recorded from the 3rd century B.C. to the 10th century A.D.

The Parthian Pahlavi, the Sasanian Pahlavi, the Sogdian, the Khwarizmian, and the Saks are the Middle Persian dialects. The religious Manichaean literature is also written in the Middle Persian language.

The Middle Persian, the official language of the Sasanians, is found in their inscriptions as well as in Manichaean and Zoroastrian books. Of the former, by far the most important is the great inscription (A.D. 262) of Shapur I, a historical record of the war against the Romans, with parallel versions in Parthian and Greek...The first specimen of the Bactrian languages recorded in Greek letters comes from an inscription of the 2nd century A.D. which was discovered in northern Afghanistan in 1957.

Khwarizmian is found in glosses and sentences embedded in medieval Islamic law books...Sogdian, the native language of the province centered in Smarkand, is available in three distinct Semitic alphabets, one being employed for lay documents and for Buddhist text, one for Christians, and the third for Manichaean literature.⁴

3. Modern Persian. Modern Persian dates from about the 10th century A.D. The language is the direct outgrowth of Middle Persian. Although the language has been influenced by Arabic words, Modern Persian can be understood by any educated Persian of today. Thus, we can say that Modern Persian is the direct outgrowth of Middle Persian. It is the language which is used in all Persian literature. Today several different dialects of the Modern Persian language are predominant among the different tribes in Iran. The Afghan, Pashto, and the different dialects in central

⁴Ibid., pp. 525-526.

Asia belong to Modern Persian.

Modern Persian is written in Arabic script; the alphabet contains 32 letters.

The Persian language in its modern form is spoken by the entire Persian population, although the local and tribal languages are different. Those who speak Persian or Farsi (Parsi) are the urban and village populations of the Iranian Plateau. The other languages which are related to Farsi or Persian are the following: Kurdish, Gilaki, Mazandarani, Luri, Bakhtiari, and Baluchi.

The Kurdish dialect with its own literature is the language of the Kurd tribe, the inhabitants of the Zagros Mountains, Kuristan, western Azerbaijan, and Kermanshah. The language is a direct outgrowth of Old Persian and is very similar to the Media dialect. The other Persian dialects are Gilaki and Mazandarani which are the dialects of the people living on the southern shore of the Caspian Sea in the states of Gilan and Mazandaran.

Luri is the dialect of the Lur tribe south of the Kurds; it is similar to the Kurdish dialect. It is the language of the state of Luristan.

Baluchi is spoken by the Baluch tribe in the state of Baluchistan and Sistan in the southwest of Iran. Also some small groups of Khorasan and Kerman speak this language.

Turkish is not a Persian language, but is a migratory language of the Turks from central Asia. Turkish with its different dialects is the predominant language in Azerbaijan, where they speak the Azari dialect. The Turkmen in the northeast of Iran are Turkish speaking

tribes. The Shahsawans in the west, the inhabitants of the Sabalan Mountains, the Afshar distributed in Azarbaijan and Zanzan, and the Qashqais in the central part of Fars are also Turkish speaking people and tribes of Iran.

Arabic is the language of the Arab tribes distributed in the state of Khozistan and north of the Persian Gulf.

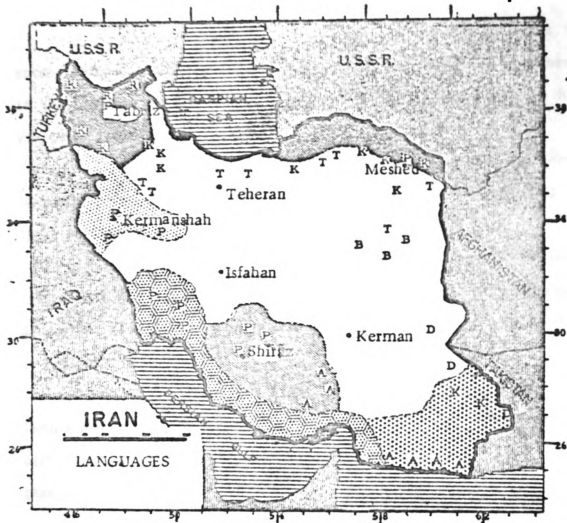
The Armenian people of Iran speak the Armenian language and its related dialects. The Armenians inhabit the northern and western part of Iran, and most of them live in Azarbaijan and Esfahan.

Hebrew is the language of the Jewish population of Iran. The Jews are largely urban dwellers. They reside chiefly in Tehran, Hamadan, Shiraz and Abadan. Figure 17 illustrates distribution of language in Iran.

Language is an important element of the Iranian culture. It plays a considerable role in Persian nationality and thought. Since the beginning of its long history, the Persian language, as the Persian country itself, has been under the influence of different elements from other parts of the world. Contacts with the Greeks, Arabs, Mongols and western people could not destroy the language or replace it. Through all the historical events, the people of Persia remained with their Parsi or Farsi and its related dialects. The minority groups willingly accepted Persian as their native tongue and preserving their own dialects too. The Jews, Turks, and Armenians are examples.

One of the essentialities of the preservations of the Iranian national culture is to preserve the language which could serve as a form of thinking and the real foundation of culture and a factor in maintaining national unity. Keeping in view the growing needs of the society and current-day thought.⁵

⁵Iran Almanac, op. cit., 9th edition, 1970, p. 581.



Indo-Iranian

Persian

Related Groups. .P

Kurdish K

Baluchi B

Arabic A

Turkic

Azerbaidjani-Turkmen . . T

Qashqa'i-Khamseh . . .

Other

Armenian R

Brahui D

Figure 17. Languages of Iran.

Source: Iran, Vreeland, p. 50.

Inquiry Questions

1. Why do Persian dialects function as important factors in establishing nationalistic feeling in Iran? What could have happened if the language had not survived as long as it has? What language do you think could have replaced it?

2. How did the different historical events affect the Persian language? What factors made the minorities keep their own dialects and speak Persian as well?

3. How are similar dialects used differently by different tribes in Iran? Why? If you come from a tribal group, what language do you prefer to speak - your tribal dialect, your religious dialect, or Persian? Why?

4. What factors are important in the revision of the Persian language from the 6th century B.C. to the present? Can you see any particular or important change in the language? How and why did it change?

5. What factors made diffusion of the Persian language to other parts of the world possible? Why? Where are the countries which the language has penetrated? Why?

6. Do you think Persian is a mature language? If so, why? If not, why not?

Activity I
Study of Language
of the Community

Introduction

This activity is based on Unit Three (Cultural Geography) of the H.S.G.P. It should increase the student's understanding of the Iranian language's origin and diffusion. The major parts and questions of this activity are: Why is the Persian language spoken by Persians? What role did the community play in the diffusion and protection of this language? The activity should take four class periods of 50 minutes each.

Educational Objectives

At the end of this activity students should be able to:

1. Explain the relative importance of the factors which influenced the diffusion of the various types of dialects in the local community.
2. Illustrate the role of physical, environmental, historical, economic, and social factors which influenced the diffusion of the dialect in the local community.
3. Understand the causes and affects of cultural diffusion.
4. Discuss the important effects of different dialects in the local community.

Resources and Materials

1. A lesson from sports (Activity 2) in Unit Three of the H.S.G.P. is to be translated and discussed in class.
2. Different maps to show the distribution of the language and dialects in Iran should be available for the class.

3. Reading materials such as "Languages of Persia", encyclopedias, and local printed materials about the Persian language should be available.

4. Transparencies and colored pencils are also needed.

Major Parts of the Activity

First Period

Discovering local community's dialects and languages. The students working in pairs or small groups, are assigned to prepare two lists - one will present the major dialects and languages in their community; the other list will consist of the reasons why that language and dialect is spoken by that community.

Second Period

Mapping of the area. The students working in pairs should prepare a map to indicate the boundary and the extreme diffusion of their community dialects. Each region may be distinguished by color to show the extreme boundaries of the particular dialect, or they may number the areas. On another sheet, they should list the reasons why that particular dialect is spoken by that particular people.

Third Period

Evaluation. Each group should present their lists to the rest of the class by using the board or posters and verbal explanation. A classroom discussion should follow and the class should try to come up with two lists that could be agreed upon by the majority of the students.

Fourth Period

Results. The students must post their maps and the class should look for the similarities and differences. They should compare their maps with provided maps (by the teacher) of the distribution of the language in Iran to find out how close the student maps are to the reasons discovered. The class will involve a teacher-student discussion which raises questions for further research.

Unit IV
Religions of Iran

Zoroastrianism

Because of the distribution of the different faiths in the Iranian Plateau, one must consider cultural differences when viewing the religion of the people of Iran. In ancient times, a great religious teacher or leader by the name of Zoroaster introduced the worship of "God" in opposition to paganism in Iran. The study of "Zoroaster" is important because of his followers in Iran and in other countries and because of Zoroastrian contributions to other religions. The history of Zoroaster goes back to the 6th or 7th Century B.C. when the prophet was born in western Iran (probably in Azarbaijan or Lake Rezaihey). "Zartosht", as he was called in ancient Iran, was born into an upper class family between 850 and 550 B.C.¹ He was called Zartosht by his father. Later in the Greek language, the name became "Zoroastras." From his theology, several faiths have been drawn. First the faith was called "Mazda" and the religion "Mazdisana" or "Mazdaism" which means the worship of the supreme God. Mazdaism later became "Beh Dini," which means "good religion." And then was referred to as Magesin, Parsiism and fire-worship as time went by. The holy book for the religion is called "Avesta"; it is written in a local Persian dialect.

Zoroastrianism is based on two main principles, good and evil, which are directed by Ahoramazda (Ormazd) and Angra (Ahriman)

¹Iran Shar, op. cit., V.I., p. 573 (Persian Source).

respectively. Their functions are expressed by Jackson:

The universe is divided by a mighty Gulf; on the opposite sides of this Gulf stand the contending kingdoms of light and darkness, the domains of good and evil, the realms of truth and of falsehood. In this conception of the cleavage of the universe, we see an attempt to solve the problem of life, the enigma of existence. Ormazd makes all that is good in the world; Ahriman mars it. God dwells in endless light; Satan lurks in infinite darkness. The home of the blessed is in the south; whereas the abode of the damned is in the north.²

The Ameshaspents are the archangels and are six in number (three masculine and three feminine). Of the former three, the first is Vohumanh or the archangel of good spirit and divines. He is the first creature of Ormazd. The second is Ashavahishta who represents righteousness, the divine law, and moral order. Finally, the third is Khshathra-vairya; his status is expressed by Jackson:

It represents a personification of Ahura Mazda's might, majesty, dominion, and sovereignty, in short, the kingdom of heaven, or on earth, that triumph of regal power and authority which will care for the poor and will bring about an annihilation of evil.³

Of the latter, one is Spenta Armaiti who is the daughter of Ormzad. She is the archangel of the physical world and the fertile land. The other two feminine archangels are Harvatat and Aneretat who are always together and they are in charge of health and salvation.

Zoroastrianism was the Iranian religion until the Arab conquests. Since then, their followers have been greatly reduced. Generally they suffered from the high taxation system. Many of them, therefore,

²Jackson, A.V. Williams, Zoroastrian Studies, Ans Press, Inc., New York, 1965, pp. 28-29.

³Ibid., p. 50.

migrated to India. At the end of the 19th century, a new law gave them freedom of worship and cancelled the taxation. Today the Zoroastrian people have their own fire temples; and, as in ancient times, their priest is called Mobed. They have one representative in the parliament (Majles) and the same equality as other Persians. The Zoroastrians are clustered in Yazd, Kerman, Tehran and Khozistan. They are usually honest, hard-working and good businessmen.

Moslem

The Moslem religion spread into Persia with the Arab attack in the 7th century A.D. The Moslem religion was introduced by Mohammed, who was born in A.D. 570 in Mecca.

His great mission was not apparent until he had reached middle age, when the Coran [Koran] was revealed to him, and his religion gained momentum slowly. He made his exodus from Mecca to Medina in A.D. 622, the date which later became the Moslem year one, and attained complete control over the peninsula of Arabia, only a few years before his death in A.D. 632.⁴

In the year A.D. 641 when the Iranians were defeated at the battle of Nahavand, the Arabs conquered the southern and western cities of Iran. This marked the end of the Zoroastrian or pre-Islamic period in Iran. The glorious civilization which had started with the Achaemid Dynasty grew and continued until the Arab attack which brought the new religion - "Islam." By the end of the Sassanian Period, the social, economic, and political conditions of the country paved the way for the penetration of the new religion in Iran. The autocratic control by the

⁴Donald N. Wilber, Iran Past and Present, Princeton, New Jersey: Princeton University Press, 1958, p. 36.

nobles, the taxation system by the government, the religious pressure by the Mobads and social discrimination created an appropriate atmosphere for the spread of Islam. The new religion, which was based on equality and brotherhood, was interesting and attractive to the Iranian people. Thus, the society as a whole welcomed the new religion and Islam became the national religion until the Safavid Period. Until this period (1502-1736), Sunite Islam was the official religion of the country. In this period, the Shiat rituals practiced by the followers of Ali, who was both a cousin and the son-in-law of Mohammad, became the official religion of Iran. The holy book of Islam is the Koran, and the center of worship is Mecca in Saudi Arabia. The five times of daily prayer and the fasting in the month of Ramadan are two of the five important principles of Islam. Today about 90 percent of the total population of Iran is Moslem of the Shiat sect. The Shiats are distributed all over the country. But the center of the Shiat religion in Iran is in two sacred cities, Qum and Meshad, where the divinity colleges and schools are. Outside of Persia, the centers are Kerbala and Najef in Iraq. The leaders of the Shiat are called Mojtahids and Mullas.

The majority of the tribal Kurds, Baluchis and Turkmans are Sunite Moslems. The geographical location of the Sunites is chiefly in the western part of Iran, on the flanks of the Zagros Mountains where the Kurds live and in the north of Iran among the Turkmans. They are also found in the southeast of Iran where the Baluchis live. They number approximately two million.

The Minority Religions in Iran

1. Christianity. During the second century A.D., Christianity penetrated Persia. The city of "Ourfa" or Edessa, located north of the Euphrates River, was the center of Christianity. The first Christian church in Iran was built at the beginning of the second century A.D. Ever since, Christianity has spread all over Mesopotamia, Azarbaijan and Khorasan. After the attack of Alexander the Great during the Parthian dynasty, Iran and Palestine came under the influence of the Greek language and culture. Thus, when the holy books were translated into Greek, the people of Iran could read and understand them. As a result, a considerable group of people followed these ideas; and Christianity became popular in the country.⁵

Today Christianity and its branches are one of the largest minority religions in Iran. The most popular Christian churches are as follows:

(A) Armenian. The followers of this faith number approximately 190,000.⁶ Their history and connection with Persia began during the ancient Iranian era, when the state of Armenia was a part of the Persian Empire. The Armenian people lived mainly in the northern part of the country when Armenia separated from Iran in the 18th century. During the reign of Shah Abbas in the late 17th century, most of the Armenian people from Azarbaizan and Lake Uromyeh moved to Isfahan and

⁵Iran Shahr, op. cit., V.I., p. 580 (Persian source).

⁶Iran Almanac, op. cit., 1970, p. 490.

Mazardaran. The city of Julfa forms the hub for the Armenian people in central Iran. Tehran, Abadan, Rezaiyeh and Tabriz are the other geographical locations of the Armenians. They have two representatives in the parliament and their own churches, language, schools and culture. They are engaged in business or are employed by the government.

(B) Assyrian. Their population was estimated to be approximately 50,000 before World War I. At that time, they were concentrated in western Azarbaijan and the Lake of Van. During the war when they were under pressure from the Othman Turks, they migrated primarily from Turkey to the United States and Iran. Today the majority of them are living in the northern and western parts of Iran. Tabriz, Abadan and Rezaiyeh are the major Assyrian locations. They have approximately seventy-two Assyrian churches all over the country. Their present population is 23,000 people and they are active members of Assyrian schools, clubs, charities and other social organizations.

2. Jewish. The religion of Moses had spread into Palestine and Jerusalem by the 14th century B.C. In 585 B.C., Nebuchadnezzar, the Babylonian King, invaded Palestine and moved the majority of the people to Babylonia. They spent approximately 80 years in exile in that city. From these people, there were groups of Jews who migrated into many of the cities of Persia. When the power of the Achacmanied Dynasty came into the hands of Cyrus the Great, his one enterprise was the freedom of the Jews and the rebuilding of Jerusalem, their holy city. But the majority of them stayed in Persia and accepted the country as their land. In 70 B.C., Titus, the Roman Emperor, once again conquered Jerusalem and a group of Jews, for the second time,

migrated to Persia and Mesopotamia. They are the ancestors of the present Jewish population of Iran. In 1948, about 45,000 Jews migrated to Israel. Presently the Jewish population is approximately 67,000 clustered in Yazd, Tehran, Shiraz, Hamadan, Isfahan and Abadan. Like other minorities, they have their own organizations, schools, temples, hospitals and charity clubs.

...Judism is a recognized minority, and the Jews in Iran have been fully protected by the Imperial Government and the Constitution which assigns them a seat in Parliament.⁷

They are educated, active people. They are the only religious minority with 100 percent literacy, due to their education and school programs.⁸ The Jewish people are largely engaged in business.

⁷Ibid., p. 492.

⁸Ibid.

Inquiry Questions

1. What factors account for the growth and diffusion of Zoroastrianism - of Islam? Why?
2. What factors contribute to the similarities or differences of the two religions? How can you defend your comments?
3. Explain how physical, cultural, and social economic geography are important for the diffusion of Islam in Iran. If they are not, what is your evidence?
4. What functions do cities serve in terms of distribution of particular religions in Iran? Why?
5. How are the religions of Iran inter-related?

Activity I

Discovering Religious Patterns in the Suburbs

Educational Objectives

At the end of this activity, students should be able to:

1. Describe the various religions in their suburbs.
2. Define the growth, social, and cultural functions of each religion in the suburb.
3. Interpret and read charts and maps.
4. Delineate and use the Iranian census of religion data.
5. Understand similarities and differences between the faiths in the assigned suburb.

Major Parts of Activities:

There are four major parts in this activity:

1. Class introduction and discussion concerning the various religions in the local suburbs. (Material and information must be distributed).
2. Field activity. Divide the class into equal groups assigning a particular suburb for study. The group is asked to come to a decision concerning what they want to find out in the particular suburb. (Census data and maps will be presented).
3. Classroom activity. The data and materials will be examined by the groups. The social and cultural functions of each religion in the assigned suburb will be studied. Charts will be organized by each group; then it will be compared with the city.

4. Each group will give a brief report of the data they have found and studied about the religion in the suburb. Each group should evaluate its study and information on the basis of the study and information of the other groups. A class discussion concerning the religion of the entire metropolitan area will follow this activity. At the end, the students should come up with new generalizations about the characteristics of each religion and its social, cultural, and economic functions.

The time limit should be between 5 and 8 class periods depending on the length of the discussions and student interests.

Advance Planning and Materials

1. Provide map of distribution of religion in metropolitan area.
2. Charts and census data to show the number of followers of each religion must be available.
3. Material and information in the book has to be presented.
4. The field trip activity list which has been designed should be distributed to each group. (See page 111).
5. A prepared questionnaire must be available for each group's evaluation.

Guidelines

Initially, background concerning different religions and their followers is very important. Then the class should be divided into groups. One group should be designated for each suburb. Distribute

data, maps, and other materials. The teacher must explain the purpose and regulations which will apply to the field trip. The field trip activity must be concentrated on mapping and gathering data from the assigned suburb for each group. Then, collected information from the different sources should be compared with statistical and census data taken from the Iranian Statistical Office about the religions.

Evaluation and generalizations of social and cultural characteristics of the religions is the last part of the activity.

Field Trip Activity List**I. Major Religions**

- a) Zoroastrians
- b) Moslems
- c) Christians
- d) Jews
- e) Others

II. Followers of Different Branches

- a) Zoroastrians
 - 1) Mazdaism
 - 2) Beh Diniism
 - 3) Parsiism
- b) Moslems
 - 1) Shiat
 - 2) Sonie
 - 3) Others
- c) Christians
 - 1) Armenia
 - 2) Assyrian
- d) Jews
- e) Others

III. Which of the above religions is predominant in your suburb? Describe it.**IV. Social and Economic Situation**

- a) Describe the size of the area which is occupied by each religion (number of blocks).
- b) Explain the social and economic situation of each block as you see it (size, age, cleanliness and general state of repair of the majority of the houses).

V. Cultural Functions

Interview a number of individuals from three households of each religion and ask about:

- a) Major celebrations and holidays.
- b) Customs and traditions.
- c) Basic duties and daily prayers.

VI. Write a general summary of the findings and conclusions with your group.

CHAPTER IV

SUMMARY AND CONCLUSIONS

The previous chapters contain materials describing the inquiry method as conceived by the High School Geography Project and as applied to teaching the "New Geography" at the secondary level in Iran.

From ancient times, the study of geography and its academic considerations attracted the attention of scholars. In ancient Greece, Homer was the father of academic geography. Later his ideas and the Islamic academic improvements passed to the hands of the Europeans. The aim, perspective, and definition of geography was changed in different periods of time by different scholars. The founders of "modern geography", as it is called, are German scholars such as Humboldt and Ritter. The objective of geography became the study of the earth and its relation to man.

In spite of all the attempts to improve the study of geography, geography was considered a "dry subject" in most of the classrooms in different parts of the world. In Iranian classrooms, as in the United States, geography is still considered as an extra, unimportant, and useless discipline. The teaching method is teacher-oriented and the emphasis is placed on memorization of facts from the

text books. Intellectual stimulation, creative research, and student participation are unknown, especially at the elementary and secondary levels.

The inquiry method, or problem solving as it has been called in Dewey's era, can be applied to the natural sciences easily, but social sciences, especially geography, remained about the same. In the 1960's a teaching strategy based on inquiry extensively changed the manner in which geographical concepts and techniques are taught in the United States. The outcome of this strategy is the "New Geography" embodied in the High School Geography Project. This project is used as a one-year course of study for the high school level in the United States. The results were very successful in terms of motivating the students in geography classes and introducing geography as an important subject which is related directly to the problems of man and his environment. Furthermore, H.S.G.P. materials have been modified for use in Germany and have been used directly in Israel and Canada. The results of these applications were as beneficial as they were in the United States. Obviously, some special considerations in terms of the cultural, social, and economical conditions of the country must be always kept in mind. As Gunn points out:

It has been shown that cautious application of ideas, materials, and methods from H.S.G.P. has begun in a number of other countries. These range from the initiation of a similar project, as in Germany, to the use of teaching strategies with materials and in a curricular setting unique to a country, as in Israel. Such efforts require high sensitivity to the peculiar environment, educational system, and traditions of the country concerned. They are to be encouraged through bilateral cooperation, and they may be advanced at international meetings where observations and lessons may be exchanged.¹

¹Angus M. Gunn, op. cit., p. 39.

Also, the significance of application of H.S.G.P. ideas to the other countries has been summarized by White:

...There will be thoughtful examination of the practicability of undertaking similar ventures in other countries and of adapting the H.S.G.P. materials and teaching strategies to conditions elsewhere. Geographers will have an opportunity to explore ways in which a genuinely global approach might be taken to helping students perceive and think about the world.²

Based on these applications, the project has been applied to teaching the cultural geography of Iran. Four units contain information on the cultural geography of Iran, which have been considered for geography classrooms at the secondary level.

Unit One deals with physical geography--the basic information about high lands, low lands, climate, fauna, vegetation, and soil is provided for the students' reference.

A set of inquiry questions has been designed for the students' research and personal investigation. The questions are open-ended and no single answer can be considered correct. The students must consider possible solutions and interactions and draw their own conclusions.

Consequently, any reasonable answer may be acceptable. The questions are designed for individual work so that each student can think, research, and solve the problem for him/her self and reach his or her own conclusion.

This activity is followed by a laboratory activity. The activity will provide a situation for direct participation of the students in examining physical phenomena in their communities. A list of suggested

²Ibid., p. 37.

activities prepared by the teacher will give them clues to consider when dealing with the topic of their choice. The student will follow the direction implied by the nature of the research with the teacher's guidance and will work in his own laboratory (home, school, laboratory, garden, library, etc.) to examine the problem and reach a conclusion. This activity will prepare the students for research, judgment and decision-making about the actual physical factors in their own environment.

Unit Two describes the distribution of population in Iran. The early settlements, population density, migration from villages to cities and from cities to other cities, and other population phenomena are discussed. The tribal situation, their geographical location, and their contribution as a segment of the population of Iran complete the unit.

The activities for Unit Two consist of three different activities: (1) inquiry questions which are assigned for individual students, (2) field work study, and (3) an activity involving a population pyramid chart.

The inquiry questions are designed to stimulate the students' minds for concept-oriented answers. The field work study is designed for better understanding of the different ethnic groups and their distribution in the local community. The students are encouraged to interview individuals from various neighborhoods to determine the population, tribal origin, and the specific culture. They will map the location and the distribution of different groups according to

their findings. Then the teacher will provide interviews with a representative or head of each tribe in class so that the students can compare their findings with information from the representatives.

A population pyramid study will give the students an opportunity to study the geography of Iran. They must relate the study to their own family to provide better understanding of the charts.

The language of Iran is the topic of Unit Three. The Persian Language is divided into three different parts: (1) Old Persian or the language of ancient Iran, (2) Middle Persian which refers to the Parthian, Sassanian, Sogdian, and Khawazmian dialects, and (3) Modern Persian which refers to the present Persian language. Different dialects such as Turkish, Kurdish, Luri, Azari, and Arabic are predominant among their relative groups.

For the completion of this unit, inquiry questions were written. Activity Two is based on Unit Three of the H.S.G.P. It is intended to increase the students' understanding of the Iranian language's origin and diffusion. The activity consists of two major parts: (1) discovering a local community's dialects and language and (2) mapping the area. In the first part, the student should prepare two lists. One list will present the major dialects and languages in their area, and the other list will consist of the reasons why that language and dialect is spoken by that community. This part of the activity will train the students for understanding the "where" and "why" phenomenon in geographic problems. The second section of this activity will involve the class working in pairs to prepare a map to

indicate the boundaries and the diffusion of their community's dialects. After mapping the area, they should know why that special dialect is spoken by that particular group in that particular area and why it did not spread more extensively. At the end of the activity the students can compare their maps with the actual map of distribution of languages and dialects in Iran to determine the relationship between their findings and the actual map.

Unit Four analyzes the religions in Iran. The Zoroastrian religion was the first religion which invited the people of Iran to worship God. Its philosophy was based on continuous struggle between the good spirit (Ahoramazda), and the bad spirit (Ahriman). The holy book of this religion was the Avesta.

The social-economic situation of the country welcomed the Moslem religion at the beginning of the 7th century A.D. Moslem, which advocated brotherhood, liberty and equality, penetrated Persia very easily.

In the 15th century, Shiat became the official religion of the country. Now about 90 percent of the total population are practicing Islam and the Shiat sect. The important minorities are Zoroastrian, Armenian, Assyrian, and the Jewish.

Inquiry questions and a field trip activity are planned for this unit. The questions emphasize the cause for the diffusion and the growth of Islam. The first activity is called "discovering the religious pattern in the suburbs." This activity calls for a field trip and it requires interviews, discussion, and map-making by each

group. A field trip data sheet prepared by the teacher will accompany this activity for the students' convenience and assistance.

The student should interview at least the members of three individual households of each religion and ask about the major celebrations, holidays, customs, and basic duties. The distribution of the major and minor religions must be listed and the socio-economic situation of the followers should be discovered. At the end of the activity and mapping, the information gathered by the students is to be compared with the actual statistical and census data taken from the Iranian Statistical Office about the religion so that the student can evaluate his findings.

The results of this study are: (1) As the inquiry method and Unit Three of the H.S.G.P. are applicable to teaching the cultural geography of Iran at the secondary level, the other units of H.S.G.P. can also be applied to the other geographical phenomena in the country, (2) the activities and questions are new strategies that can be provided in geography classrooms and require direct student responsibility and participation; consequently, the method of teaching geography in the secondary school in Iran can be changed as it has been changed in the United States and other countries, (3) the problem-solving method or inquiry method can be applied to the social sciences, especially geography, in Iran, and (4) the H.S.G.P. method is applicable to countries other than the United States. However, utilizing the project without considering the background of instructional methods and the culture of the country is not a successful enterprise. For this reason, a short summary of Iranian cultural continuity and history are submitted in the following appendices.

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APPENDICES

APPENDIX A

THE NAME OF IRAN AND THE SIGNIFICANCE OF IRANIAN CULTURE

APPENDIX A

THE NAME OF IRAN AND THE SIGNIFICANCE OF IRANIAN CULTURE

Origins

A group of Indo-European people from south of the Arabian Sea moved to the upland plateau south of the Caspian Sea about the second millenium B.C. When they settled the new land, they called themselves "Ary" or "Airy" which means "noble"; and the new land was called "Iran", "Perse", or "Iranshahr" at different times during its long history.

During the Achaemenid dynasty (from the middle of the 6th century B.C. to the end of the 4th century B.C.) the Iranian Empire expanded to its largest size. The great royal place was sited north of the Persian Gulf and was called Parsa or Fars. When these people came into contact with the ancient Greeks, that name was added to the Greek language, and the country was called "Persia". The language was known as Persian. In 1935 the new government once more changed the name of the country to Iran and the language and people were termed Irany.

The Culture

In the southwest portion of the vast Asian continent is an area which stretches between the rivers Tigris and Indus known as the Iranian Plateau. It is the bridge between Asia and Europe; for in

its long history of nearly 3000 years, it played many roles in world events. It was a battle field in various wars, developed into a great empire, and was the land of an advanced civilization.

For Aryan tribes, it served as an excellent habitat. It served as a school for the Arabs, as a glorious country for Mongols and Tatars, and finally, as a fine political station for western nations. From the beginning to the present, Iran and the Iranian people have been struggling for existence. It was very difficult to sustain a culture and survive for 3000 years. The Iranian Empire declined and rose again many times in its long history. Through these fluctuations the people maintained their culture. Continuity was maintained principally through religion, language, and the arts. In each of these elements, the people of Persia played an important role in both creating new ideas and absorbing and reforming old cultural elements into new meanings. As Wilber points out:

The long cultural continuity of Iran found its most striking and persistent expression in the field of religion, literary expression and the arts; in each of these fields the Iranians displayed a great aptitude for the assimilation of ideas and forms and for recasting them in new ways, stamped with a special individuality. Local intellectual and intuitive expression played their roles; it was never a question of sterile coping.¹

The invasions and conquests did not destroy the Iranian culture or break up its continuity. Maintaining their "national traditions" in the face of foreign incursions and disruptions was the primary aim of the Iranian people. They lived, fought, and

¹Donald N. Wilber, Contemporary Iran, Frederick A. Praeger, Inc., New York, 1963, pp. 30-31.

struggled for this goal. During these struggles it was discovered that the minority groups could melt easily into the dominant Iranian culture. As Frye says:

...There is a great resilience among the Persians. Through centuries of domination by foreigners they have withstood the influences of conquest, in the end conquering their conquerors. In Iran, Turkish rulers have become more Persian than their subjects and in spite of the great diversity of peoples, the culture of Iran has helped to form a nation.²

The second distinctive element affecting the Iranian culture is the location of Iran. A glance at the globe shows the unique geographical location of the country. As a land bridge between east and west, it was visited by travelers and traders; they and the nomads linked Iran with Europe, India, and China. This distinctive location gave the country an outstanding position for contact with other nations. On the other hand, the easy passageway or corridor was an open path for invasion by different tribes and nations from the north, east, and west. Nevertheless, none of these events could dissolve or dissipate the Iranian culture.

Wilber suggests:

Invasions and conquests frequently devastated the country beyond apparent possibility of recovery but after each bitter trial its culture re-emerged.³

And Elwell-Sutton points out:

...But at the same time these outside influences have never been able to absorb and swamp the deeply rooted ideas and outlook of Iran; there is something indigestible in the

²Richard N. Frye, Iran, Henry Holt and Company, New York, 1953, p. 28.

³Donald N. Wilber, Iran Past and Present, op. cit., p. 84.

Iranian nature which enables it to survive everything and even in the end to swallow the conqueror. In the word of Count Gobineau, "Iran is like a great rock fallen from the side of a mountain into the midst of a torrent, which may erode it, and even lift it for a moment but the rock rolls firmly back into place."⁴

A glance at the map of Iran shows, however, that different areas are occupied by different ethnic groups such as the Kurds, the Lurs, the Arabs, the Qashgai, the Baluchi, and the Turkmen who have different religions and languages. Each of these groups has its own particular dialect, customs, food, dress, and traditions. The study of cultural regions in Iran, therefore, becomes quite important. It enables us to discover how the different people who came to Iran lived under the flag of the lion and the sun, and how they adapted to the Persian way of life. All of the groups within Persia are distinguished by different names and distinctive characteristics, but they are all Iranian.

⁴L. P. Elwell-Sutton, Modern Iran, George Routledge and Sons, Ltd., London, 1941, p. 15.

APPENDIX B

GEOGRAPHY OF IRAN,

TIME AND SPACE

APPENDIX B

GEOGRAPHY OF IRAN, TIME AND SPACE

Introduction

The historical geography of Iran can be traced back to the migration of the "Ary" people in the second millenium B.C. Among the arrivals were the Medic, Pars, and Parthian tribes who entered the country from the north, east and west. These three tribes established different dynasties in different parts of Iran, and each was active in the formation of the history of Iran before the Arab invasion. The language, art, religion, customs, literature and finally the culture of the country were different from the culture which dominated the country after the coming of the Arabs. Thus, written Iranian history of 2500 years can be divided into two main periods: a pre-Islamic period followed by the Islamic period. Both will be discussed below.

Iran in the Pre-Islamic Period

The Medic Empire

The knowledge of Medic history is derived either from Greek historians such as Herodotos and Strabo, or from Babylonian, Samarian and Assyrian expeditions and documents.

The Medes appear in the history of Asia after the Hittites and their conflict with the Assyrians and Egyptians. Thus, they can be traced back to the first millenium B.C. According to Herodotos, the Medes were divided into six tribes - Busae, Paretaceni, Struchates, Arizanti, Budii, and Magi. They were basically pastoralists. The use of wagons operated with wheels and axles made of wood, and the use of metals such as gold and silver, were popular among them. When the Medes settled down, their economy shifted to agriculture. The six tribes lived and carried on separately, but when an emergency threatened they combined in a single unit. The Medes' territory was a well populated land with many cities.¹

The Persians

The Persians, like the Medes, consisted of six different tribes as named by Herodotus. Among the six, the Pasargades were perhaps the most important; a branch of the Pasargades was the Hakhamanish.² The Hakhamanish or Achaemenes established the first dynasty in the south of Iran. Their capital city was Susa. The dynasty is known for the great Persian kings, Cyrus and Darius. The entire Mesopotamia came under the control of Cyrus and one of his chief enterprises, according to the Bible, was his freeing of the Jews from

¹Clement Huart, Ancient Persia and Iranian Civilization,
Alfred A. Knopf, N.Y., 1927, p. 29.

²When the Hakhamanish dynasty came into contact with the Greeks, Hakhamanish became Achaemenes in the Greek language.

the so-called Babylonian Captivity.

Cyrus also freed the Jews in exile and ordered that the temple of Jerusalem which had been destroyed, should be rebuilt.³

In 529 Cyrus died, and the leadership of this great empire fell to the hand of Darius (Darayavaush) of the Achaemenian royal family. At first several difficulties confronted him. However, he was able to solve the problems.

The great country was divided into twenty provinces, or satrapies.⁴ Persia, or Fars, was the center of power, the government and the capital of the great empire. All the 20 satrapies were under the control of Persia. The satrap (the protector) was the most powerful person in the province.

An important enterprise in Darius' time was the use of coins. The "daric" or the gold coin was the first gold currency in the known world; silver coins were also in use. The next important economic policy was the taxation system. Each province paid taxes in coins or in cattle and crops. Roads and highways to connect all the satrapies were built throughout the empire.

Moreover, during Darius' reign, nearly two and a half thousand years before DeLesseps, a canal...was completed from the lower Nile to the Red Sea, this linking the Mediterranean with the Indian Ocean and the Persian Gulf, on its two banks an inscription in Egyptian hieroglyphics and Persian cuneiform recorded the immense undertaking of the Achaemenid kings.⁵

³Alessandro Bausani, The Persian, St. Marin's Press, New York, 1971, p. 18.

⁴Persian "Khashthra Pavan", meaning the protector of the country. The word in Greek became satrapies.

⁵Bausani, op. cit., p. 23.

The problem of religion and worship of God was solved through the worship of Ahura Mazda and the Zarathustrian religion. (See details in Unit V).

In addition to these civil activities, Darius desired to extend the western border of the country as far as possible. The result of this expansion was the battle at Marathon (490 B.C.). The Persians were defeated and Darius died while reorganizing his army in the year of 486 B.C.; Darius had reigned for 36 years.

Xerxes

Xerxes was the son of Darius the Great and Atosa, daughter of Cyrus the Great (486 B.C.). At the age of 35, he replaced his father. His main enterprise was the continuation of the war against Greece. For this reason, he put together a great army composed to soldiers from all of the satrapies. This huge army, in spite of the resistance of the Greeks, especially the Spartans, subjugated Athens in 480 B.C. Xerxes was murdered in 466 and the throne of Persia passed to the hands of Darius III (Godomannes) in 335 B.C. The Persian empire was getting weak socially, economically, and politically, which paved the way for Alexander the Great, a powerful figure in Greece, to defeat the last Persian King Darius III in 334 B.C. and establish the Seleucid Dynasty in Iran.

The Seleucid Period

The Persian defeat by the Greek army under the command of Alexander the Great resulted in the Hellenization of the East. Alexander

wished to unify the Greeks with the Eastern states. For this reason he married Astatera the oldest daughter of Darius III. He ordered his troops to marry Persian girls. Alexander died in 323 B.C. at the age of 33 and his army's commanders took his place. The great conquered area from Asia Minor to Egypt and India was broken into small states ruled by the Greeks.

Seleucus-Nicator, the son of Antiochus, the great commander of Alexander was the founder of the Seleucid Dynasty in Iran (212 B.C.). The capital of this monarchy was Seleucia located on the lower Tigris. Later the capital was moved to Syria named Antioch in honor of his father Antioch. His main enterprise was geographical exploration. He thought the Caspian Sea was connected with the Indian Ocean. Thus he sent out sailors under the supervision of Patroclus to discover whether or not there was a connection.

Seleucus-Nicator was succeeded by Antioch I, his son. Ruling the Persian empire was not an easy task. Finally, in the year of 64 B.C., the dynasty was destroyed after 148 years of activity in Persia. The different tribes in Persia started to evict the Greek commanders from the land. The Parthians from the western part of Iran finally established a new Persian Dynasty.

The Parthian Period

The Parthian tribes never obeyed the Seleucids. They tried to establish an independent state. Arsaces I (250 B.C.) was the founder of the Parthian Dynasty. In 247 B.C. he was killed by the Seleucids during a campaign against them. But the Parthian Dynasty, which is also

called Arsacid after the founder, ruled to the year 220 A.D.

During the Parthian reign in the east, which is contemporary to the Seleucid's rule in the west, the Hellenistic culture combined with the Iranian culture. Even the official language was Greek for a while. Pahlavi was the common language among the Persians. The Battle of Susiana between Ardashir from Fars and Ardavan the V, caused the death of Ardavan and the downfall of the Parthian Dynasty (224 A.D.).

Sassanian Period

After the defeat of the last Parthian king, Ardashir ruled over all the Parthian states. The name of this dynasty comes from "Sasan", an old Persian title.

During his reign, Ardashir spent most of the time in contact with Rome and Byzantium. His son, Shapur I (A.D. 241-271), captured the Roman emperor, Valerian. The campaign with Rome was one of the most important tasks for any ruler in the Sassanian Dynasty. The greatest king was Khusraw I (531-579 A.D.) titled "The Just".

During the reign of Yazdijird III (632-651 A.D.), Islam flourished in Arab countries. The last king of the Sassanian Dynasty, Yazdijird, struggled to control the penetration of Islam into Iran. But in two famous battles of Ghadsia in 636 A.D. and Nahavand in 642 A.D., the Moslems defeated the Persian armies. This date marks the end of the pre-Islamic period and the decline of the Sassanian Dynasty in Iran.

The Islamic Period

In the year 641 A.D., with the defeat of the Iranians at the battle of Nahavand, the Arabs conquered the southern and western cities of Iran. This marked the end of the Sassanian or pre-Islamic period in the history of the country. The glorious civilization which had started with the Achaemenid Dynasty grew and continued until the Arab attack brought the new religion--"Islam". By the end of the Sassanian period, the social, economic, and political conditions of the country paved the way for the penetration of the new religion in Iran. The autocratic control by the nobles, the taxation system, and the religious pressure prepared appropriate conditions for the spread of Islam throughout the country. The new religion, based on equality and brotherhood, was interesting and attractive to the Iranian people.

The followers of Mohammed, or the four first caliphs, were the founders of the caliphate in the Islamic Empire. Abubekr, the first caliph, began his reign in 632 A.D. The caliphate in the Arab world continued until 1258 A.D. when Hulagu Khan of the Mongol Dynasty overthrew the last caliph, Al Motasim Billah. The whole period from 632 to 1258 A.D. can be divided into three main periods:

1. The period of the first four caliphs (632-666 A.D.) or the period of the theocracy of Islam.
2. The Omayyad caliphs (661-749 A.D.) or the period of Pagan Reaction.
3. The Abbasid caliphs (749-1258 A.D.) or the period of

Persian ascendancy.⁶

Shortly after the conquering of Iran, the Omayyad caliphs ruled the Islamic Empire from their capitals in Medina and Damascus. This dynasty ruled with despotism and tyranny; its founder was Muavia.

With the rise of the Abbasid Dynasty (749 to 1258 A.D.) the Persian people not only broke the power of the Arabs in the country, but indirectly ruled the whole Islamic Empire. This resulted in the growth of the local dynasties in Iran.

With the beginning of the Abbasid period, local propaganda and revolutions against the Omayyad Dynasty and support of the Abbasid Dynasty opened another page in Iran's history. The Omayyad caliphs treated the Persians very cruelly. Their cruel administration, combined with the nature of Persian sovereignty, caused a religious reformation. Therefore, during the Abbasid period, the Persians established a new Islamic sect by the name of "Shiah", who were the followers of Ali - the cousin and son-in-law of Mohammed. Naturally, the new followers supported and helped the Abbasids in spite of the Omayyad caliphs. Finally, the Omayyad caliphs' power came to an end with the founding of the Abbasid Dynasty, whose capital was in Baghdad. In the new caliphs' court, Persians played an important role in administrative and political activities of the Islamic Empire. The result of this role was the rise of Persian power in both the caliphs' court in Baghdad and in different Iranian states.

⁶Percy Sykes, A History of Persia, Vol. I (London: MacMillan and Company, 1951), p. 526.

Persians formed a nucleus of seduction and joined with the followers of Ali and Abbas, the uncle of the prophet, to resist the Omayyad rule. The Abbasids (adherents of Abbas and Ali) overthrew the Omayyads in 750 A.D. and became masters of the Arab Empire. Since the Persians had been largely responsible for the victory, they assumed positions of influence in the new regime. Persians contributed richly to Islamic rule and thought.⁷

Evidently with the Iranian influence in the Abbasid court, the local rulers were elected from Persia. Little by little, these local rulers sought their independence and separation from the central governments in Baghdad or the center of Abbasid government. The first local government was that of Tahir Zhul-ya Minyan, the military commander of the son of the caliph Harun Al-Rashid, who established the first Iranian dynasty in Khorasan after the Arab invasion. The power of this dynasty was brought to an end by another local group by the name of Saffarid in 873 A.D.

The Saffarid Dynasty played an important role in the unity and separation of Iran from the caliphs in Baghdad. Yakub-ibn Layth-Saffari, a coppersmith and highway robber from the Sistan in the southeastern part of Iran, was the founder and the most powerful figure in this dynasty.

The third powerful local dynasty in Iran was the Samanid Dynasty. The founder of this dynasty was Smail (892-907 A.D.), who ruled powerfully with a capital in Bokhara. This dynasty played an important role in re-establishing the Persian language and literature. The rulers of the dynasty encouraged the poets, especially the epic poets, to re-arouse the Iranian national spirit.

⁷Herbert H. Vreeland, Iran (New Haven, Connecticut: Human Relations Area Files, 1957), p. 20.

There were other outstanding small local dynasties which were important in terms of re-establishing the unity and nationality of Iran in spite of the Arab resistance. The Zyairid Dynasty in 928 A.D., for example, controlled the Tabarestan in the southeastern part of the Caspian Sea.

The Buvayhid rulers, with their center in Isfahan and Ray reigned from 945 A.D. until 983 A.D., when the dynasty was overtaken by another Persian group known as The Chaznavids from the city of Ghaznah in the eastern part of Iran. This new dynasty grew and overthrew the other small rulers in the northern and central parts of Iran. The powerful figure of this dynasty was Mahaud.

The Seljug Period

The Seljug period is considered as a period of unity in the history of the Islamic era in Iran. The Moslem territory from Syria in the west to Afghanistan in the east, which had been split up at the hands of different local dynasties, formed a united realm under the Saljug's rule.

The cultural advancement during the Seljug Dynasty is one of the most important points which must be considered in the history of Islamic Iran.

Considerable advancement and achievement were made in theology, science, education, and art during this period. The great number of philosophers, poets, and scientists contributed greatly to such achievement. Among them, Al-Ghazali, who formed Muslim theology; Omar Khayyam, the astronomer and mathematician; and Avicenna, Al-Biruni, and Zakaria Razi, the scientists can be mentioned.

The Mongol Invasion

The name of Mongol or Tartar refers to the group of nomads who used to live in central Asia, in Mongolia. The golden period in their history began when the Mongol State came under the command of Chingiz Khan (meaning Lord of the World).

During the reign of Sultan Alaud-Din Mohammed Khwarizm Shah A.H.⁸ 586-617 (119-1220 A.D.), the Mongols came into contact with the Persians for the first time.

The zealous campaign by Jalalal-Din, the last Sultan of Khwarizm, was the only Persian resistance against the Mongols. Other than that, the nomadic uncivilized Mongol army entered the cities from the east, razed them, and killed the people leaving each town nothing but a demolished village. The only state throughout the country which survived by paying the Mongols tributes was the state of Fars which was governed by the Atabegs, a branch of the Seljugs. Bokhara, Samorkland, Khwarizm, Balkh, and other important cities that were centers of Persian economics, art, and culture were ruined. As Bausani stated:

Once flourishing cities were reduced for all time to small villages of few inhabitants and no importance, while new commercial and cultural centers arose elsewhere. The Mongol invasion, like an earthquake, affected the very geography of the country.⁹

⁸(A.H.) After Hejrat--is the migration of prophet Mohammed from Mecca to Medina, which is the beginning of the Moslem calendar (A.D. 622). Here, A.H. 586 means 586 years after that migration.

⁹Bausani, op. cit., p. 108.

The successor of Chingiz Khan was Hulagu, who established a new dynasty by the name of Ilkhan in Iran in A.H. 649 (1251). One of his assignments was to roust the caliphate in Baghdad. Hulagu moved to Baghdad. On his way, he sent a message to the caliph, Al-Mustasim Billah, and asked for cooperation. The caliph ignored the message, ordered the capture of Hulagu and laid siege to Baghdad. The Mongol army destroyed the city and assassinated a great number of the population, which marked the end of the Abbasid Calaphat in A.H. 656 (1258). The Islamic empire could have survived longer if a powerful caliph had been ruling it, but Mustasim was not a capable ruler.

After his victory, Hulagu took the title of Ilkhan (Khan of the Tribes), with his capital in Maragha in the northwestern part of Iran. In A.H. 663 (1265) he died.

The last Ilkhan ruler was Uljaitu. During the reign the power of Mongol Khans was divided by several Persian rulers from different parts of the country; and finally, they were destroyed by Timur in A.H. 783 (1381).

The impact of the Mongol mission on Iran's social and economic conditions cannot be ignored by any one who is studying this tragic chapter in the history of Iran.

The Tamurid Dynasty

By the end of the Ilkhan period, the country of Iran was ruled by different dynasties. In the east, another Turk conqueror was rising in power to replace Changiz Khan from central Asia, Tamur Gurgan, or

Tamurlane, was the new conqueror who moved eastward from his capital at Samarcand,

It was in his expedition to China in the winter of 1405 when Tamur died. By this time he had most of the eastern and central part of Iran, Asia Minor, and India as far as Delhi and Russian Turkistan under his command.

The vast territory of Tamur turned to the hand of Shah Rokh, his son (1407-47), who reigned very conscientiously from his center in Herat. For about fifty years the successor of Tamur ruled the east side of Persia. It was during this period that a literary and art revolution took place.

Ulugh Beg, the son of Shah Rukh conducted the Timurid territory after his father (1447-1449). Then came the Safavid Dynasty.

The Safavid Dynasty

The foundation of the Safavid dynasty gave rise to another glorious period of the history of Iran. This period is known for Iranian nationalism and unity after almost a millenium of foreign control of Iran. The power of the Mongol and Tamurid rulers was broken with returning unity of the Sassanian Period, by the founder of the Safavid Dynasty, Shah Ismail.

In this period, the power of the Sonnite Moslem was on the hand of Sultan Selim, the Othman emperor in Anatolia. Indeed, the authority of the Islamic empire broke up into two powerful lines, the Ismail, or the head of Shiat in Iran, and Selim the Sonnite in Anatolia.

At the battle of Chaldiran in the west of Lake Urumieh, Sultan Selim defeated Shah Ismail in A.H. 920 (1514). But Ismail was

powerful enough to keep the Iranian states which he had taken over, including Iraq, Fars, Kerman, Hamadan, Azarbiajan and Khiva. Actually, religion played an important role in the politics of Iran in this period. Vreeland points out:

Politics and religion both stimulated Persian nationalism. The emergence of Shiat as the state religion of Persia aggravated the power and territorial struggle with the Ottoman Turks, then rulers at Constantinople. Constant pressure and intermittent war by the Turks was a factor in uniting the Persians.¹⁰

Shah Ismail died in A.H. 930 (1524) at the age of 37. His son, Tahmasp, reigned about 52 years, until the reign of his grandson, Shah Abbas the Great, in A.H. 989 (1587). Iran, under Shah Abbas in his capital at Esfahan, became a real Persian state without Turkish power.

Isfahan was a most beautiful capital with the building of mosques, schools, caravansaras, bridges, and dams for irrigation. Agriculture was encouraged. Art and handicrafts flourished considerably.

The Safavid Dynasty was continued by many other kings after Shah Abbas the Great. As time went by, the power of the dynasty split up into the hands of several royal persons and foreigners resulting in the division of the states and a reduction of the border of Iran. The Russians from the north, the Turks from the west, and the Afghans in the east, all took advantage of the Safavid rulers.

¹⁰Herbert H. Vreeland, Iran, (Human Relations Area Files), New Haven, 1957, p. 22.

The Afshar Period

Nadir, at the age of 47, became the founder of the Afshar Dynasty in A.H. 1149 (1736). In the east, he was able to stop the expulsion of the Afghans. In the west, he signed the peace treaty with the Ottoman Turks in 1736. Then he was recognized as Nadir Shah, the King of Iran. His capital was Mashhad, because the geographical location of the city could serve as a good central capital for his territory. His successors were not capable enough to control the vast territory. Finally, the power of the last Afshar king, Shah Rukh, a blind son of Nadir, was broken by the Zand and Qajar dynasties.

The Zand Dynasty

At the end of the Afshar period, once again the local powers rose in the different parts of the country. In the northwest Azad Khan Galzai, in the north and northeast Mohammad Hasan Khan Qajar, and in the central part Karim Khan Zand were the rulers. This resulted in a serious rivalry between the three. A few serious campaigns gave Karim Khan control in Shiraz.

The Qajar Dynasty

Aga-Mohammad Khan, the son of Mohammad Hasan Khan from the Qajar (a Turk tribe), was the founder of the Qajar Dynasty. His capital first was in Asterabad in the northeast of Iran, then moved to the Sari in the north and, finally, because of the strategic position, moved to Tehran, the present capital of the country in A.H. 1202 (1786). Tehran was better located strategically for the control of the Russians which

was a serious problem during Aga Mohammad's reign. In A.H. 1195 (1781) the Russians opened the trade route in the north of Iran and a fortress was built at Mazandaran.

The Qajar period is the period of European influence in the political, economical, and social affairs in Iran. First, the geographical location of the country as a bridge between Europe and Asia played an important role in the destiny of the nation. Second, European interests in the economy of the east and the foundation of the East India Company brought a new era in the history of Iran. Finally, the Qajar rulers' errors paved the way for the interference of the foreigners in the country's affairs.

In Europe, the three rivals--England, France and Russia--were getting interested in the oriental countries; and Iran, as a highway to the Orient, became important. But it was the beginning of the 19th century which marked the entrance of the Europeans in Iran's history. The northern neighbor, Russia, appeared first in this play. Peter the Great was the one who started to find a way to the warm waters through the south. Iran and the Persian Gulf could serve him as a good outlet to the seas. Frye suggests:

Peter's army had conquered Baku in 1723, and Russia's forces had even landed on the southern shore of the Caspian, but under the great Tsar's successors, the Russians withdrew north of the Caucasus. The Russians resumed their advance under Tsar Paul, who was offered the crown of Georgia in 1800 by the dying last ruler of that small state, which he naturally accepted. He created a military force to enforce his authority in Georgia and soon came into conflict with Iran. The new Transcaucasian army of Russia first moved against Erivan, but the Persians at first succeeded in throwing back the invaders.¹¹

¹¹Richard Frye, *The Heritage of Iran*, The World Publishing Co., Cleveland and New York, 1963, pp. 63-64.

During the reign of Fath Ali Shah, a campaign between the Persian and Russian armies resulted in a peace treaty. It is called the Treaty of Gullistan, which was signed on the 24th of October, 1813. Under this treaty, Persia lost the northwest part of the country, which consisted of the cities of Darbend, Shirvan, Baku, Qarabagh and part of Talish. Also the Russians got complete control of navigation on the Caspian Sea. Furthermore, in the Gulistan Treaty, the fixed boundary between the two countries was not mentioned. This oversight by the Persian ruler caused more movement toward the south by Russia in 1825. The Iranian army first resisted considerably, but the overall situation resulted in another disastrous treaty in 1825. This treaty was signed in the village of Turkomanchai and marked the end of independence in Iran. The Russian privileges with the new treaty were as follows:

...The treaty of Turkomanchai...fixed the present boundary between Iran and Russia, required an indemnity from the loser, and imposed the capitulations, which were extra-territorial privileges given Russian subjects in Iran, including freeing them from any Persian legal jurisdiction in cases of dispute. In fact, it gave the Russian consuls sole responsibility for their subjects in a foreign land. In addition, Russia obtained various trade and commercial privileges.¹²

Russian progress in Iran encouraged the other European rivals to play games with the destiny of the nation. Shortly after, England succeeded in getting the privilege of capitulation too; and the corrupt government could not control the foreigners' authority in the country.

In the east, Herat and Afghanistan were very important

¹²Ibid., p. 65.

strategic locations for access to India and controlling the East Indian Company.

During the reign of Mohammed Shah, the third king in the Qajar Dynasty, the conquest of Khorsan and Herat became important, but he was not very successful.

During the reign of Nasr al-din Shah, the Persian troops once again captured Herat, but English armies frequently landed in the south of Iran. After a short war, a treaty between the two countries finished Iranian activities in Herat and Afghanistan.

In 1856...the Persian army captured Herat, whereupon Britain declared war on Iran and landed troops in the south. After brief fighting, peace was made, and Iran evacuated Herat and renounced all claims to Afghanistan.¹³

With this tragedy, Herat and Afghanistan were separated from the map of Iran.

Russian authority in Iran continued until the 1917 Bolshevik Revolution. The new Soviet government conceded all the points in the Turkomanchai Treaty and the Aras River remained the political boundary between the two countries.

The last of the Qajar Dynasty was Ahmad Shah who was removed by the Parliament on October 31, 1925. On December 6, 1925, the new king, Reza Shah, founded the Pahlavi Dynasty. This was the beginning of Modern Persia.

¹³Frye, op. cit.

APPENDIX C

SAMPLE RESULTS OF QUESTIONNAIRE

APPENDIX C

SAMPLE RESULTS OF QUESTIONNAIRE

<u>Status:</u>	High School	3	Junior	5
	Freshman	4	Senior	7
	Sophomore	3	Graduate	28 (M.S. and Ph.D. candidates)

Major Field of Study: Business Administration, Counseling Psychology, Food Science, Wood Industry, Public Relations, Mechanical Engineering, Irrigation Engineering, Veterinary Medicine, Finance in Business, Metallurgical Engineering, Interior Design, Civil Engineering, Immiropathology, Education.

PLEASE ANSWER THE FOLLOWING QUESTIONS ABOUT GEOGRAPHIC EDUCATION IN IRAN AT THE HIGH SCHOOL LEVEL:

Question:

What is geography?

Sample Responses:

"The study of the earth."

"The science of human interaction regarding physical and natural environment."

"Nothing exciting."

"Land, Rivers, Mountains."

"Changes of the earth."

"The part of ecology which concerns itself with natural phenomena, their location, height and form."

"Study of communities."

"A course of study improving knowledge in the areas of countries and natural resources."

Question:

What kind of geographic education have you had at the high school level?

Sample Responses:

"Physical and natural."

"All kinds."

"World geography, geography of Iran."

"National and international."

"Classical education."

"Some information about names of countries, rivers, mountains, climate."

"Not much."

"General knowledge."

"Some required courses."

"Very little and general geography of Iran."

"Some required courses; we learned capitals and locations."

Question:

Did you like the geography class? If so, why? If not, why not?

Sample Responses:

YES

"I like to know in what environment people of my country and others live."

"I was interested in it."

"Good teacher."

"I found it very interesting."

NO

"Not interesting."

"Had to memorize everything."

"There was nothing immediately or in the future practical about it."

"No motivation or competitive situation."

"Memorizing names was hard for me."

"They didn't have a good way of teaching it."

"They repeated the same thing every year and it wasn't very interesting."

"I didn't like the subject."

Question:

How were the geography text books? Were they full of facts, pleasant or unpleasant materials?

Sample Responses:

"Facts about physical and natural aspects."

"Full of facts."

"Full of facts in useless subjects, but we didn't find out about something that we liked to know."

"Not good enough."

"Incomplete and did not give us lots of knowledge about geography (an introduction)."

"Difficult names."

"General idea and overall view of nature."

"Full of garbage."

"Unpleasant (don't want even to call them geography books)."

Question:

Were the text books the only sources of data and information you had, or could you get data from other sources?

Sample Responses:

"Teachers, radio, etc."

"Other books."

"No, I couldn't."

"There were better text books but I did not know how to get them."

"Only source at that time."

"Only that text."

"No opinion about that."

Question:

What kind of sources of information were more available in your community?

Sample Responses:

Library available	25 students
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Garden	1 student
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Laboratories	None
Small communities for Reference	4 students
Personal sources	7 students
No other sources	13 students

Question:

Did you ever have any personal responsibilities to search or research for any geographic phenomena for your class?

Sample Responses:

Yes = 1

No = 49

Question:

Where did you get your information about any geographic problems?

Sample Responses:

"Encyclopedia."

"Teachers, radio."

"Miscellaneous papers."

"From classical studies."

"My teacher and text books only."

"Never got any information about geography problems."

"Library."

"The organization."

Question:

What was the teaching/learning system in your school: memorization, media, slides, film, games, and/or any personal participation?

Sample Responses:

"Teacher's discussions and lectures."

"Personal participation by the help of maps."

"Attendance in the class."

"Coloring map and cutting map."

"None of the above."

"Just memorizing from the book."

Media	-	2
Slides	-	0
Films	-	0
Games	-	0

Question:

How did you like the teacher?

Sample Responses:

"Fair."

"I liked him the way he presented the course and allowed the students to be active participants."

"Bad."

"Terrible."

"He was a good man but didn't have enough knowledge of geography."

"The teacher I liked, but whenever she started to talk about the subject I started to hate her."

Question:

Was he or she a good source of knowledge for you?

Sample Responses:

Yes = 10

No = 40

Question:

Was he or she able to answer your questions?

Sample Responses:

Yes = 12 No = 36 Uncertain = 2

Question:

Was he or she capable of conducting the geography classes as an important and necessary course of study?

Sample Responses:

Yes = 9 No = 41

Question:

How important was the grade in the course to you?

Sample Responses:

"Usually no importance."

"Was not very important, but important!"

"Just to pass the course."

"A matter of survival."

"Just acceptable."

"It was very important to me to get a good grade because I wanted to be a good student in the class."

Question:

What was the minimum grade you needed to pass the course?

Sample Responses:

7 - 10 - 12 (0 - 20 system)

Question:

How would that grade be converted to the U.S. grading system?

Sample Responses:

(F-A) A = 18-20
 B = 15-17
 C = 11-14
 D = 7-10
 F = 0- 6

Question:

What did you learn in the geography classroom? Name of the countries? Capitals? Rivers? or any other phenomena which considers man and land relationships?

Sample Responses:

"Briefly, all of the above."

"Some of each but I can't remember what it was about."

"All but the last phrase which is considered relatively very important to me."

"Our geography class was an open class; we used teacher much more than book."

"Some basics about all."

Question:

Do you consider geography an important course of study at the high school level?

Sample Responses:

Yes = 17 No = 32 No opinion = 1

Question:

Do you like or consider a change of the teaching/learning system for the high school level?

Sample Responses:

Yes = 50

No = 0

Question:

What kind of change would you like in the teaching/learning system of geography at the high school level?

Sample Responses:

"Maps, films, something to make geography more interesting."

"The teacher should have enough knowledge to be able to answer the students' questions."

"Laboratory demonstrations and field trips."

"Class discussions."

"Models."

"Use more touchable things rather than theory."

"A rapid change in the text books, making them up to date, getting rid of unnecessary and incorrect materials; using visual aids (maps, sphere, pictures in the books, slides) and enthusiastic, well-educated teachers."



**Typed and Printed in the U.S.A.
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