

PANEL XVI

Movements and Revolutions from Net to Hierarchical Structures

Convenor: *Bahram Navazeni* (Imam Khomeini International University, Qazvin, Iran)

The history of humanity has witnessed various types of state system in which the main subject had always been the distribution of power towards maintaining the true values of own. In each type, the old or modern, theocratic or democratic, despotic or pluralistic, different classes and groups have played different roles either in supporting or opposing the ruling power which may have some relation to a particular context of cultural, religious, social and economic power. Classes such as nobles, clergies, bourgeoisie, proletariats, and peasants and groups such as patriots, zealots, and nationalists may insist on their will and not ease until the victory of the revolution and the collapse of the whole system. But even when the revolutionaries came to power, they would find the distribution of power as the their first task. This game continues with the opposition groups as the counter revolutionaries. Covering a large area of the political science field, this panel encourages all academics and scholars of politics, sociology, history and all those interested in the nature of the old or modern state, and the power it wields to use historical and contemporary materials to illustrate the theoretical analysis and the different and changing will and need of the ruling and revolutionary groups and classes. The Russian, Persian, British, American, Turk, Arab, Indian, Chinese, and African revolutions, old or new, are examples that will surely be interesting and appreciated in this panel. I invite the interested participants to discuss the cause and process of movements and revolutions and to find a way to ease tensions among the civilization as a whole.

Bahram Navazeni

(Imam Khomeini International University, Qazvin, Iran)

Who Rules Iran?

There has always been a question as who rules Iran? This question is always raised not only by political scientists but also by the western politicians who were confused as how to behave with the Islamic revolutionaries of Iran. This confusion is partly because of their unwillingness to confess to the realities in the current Iran and partly because of the revolutionary structure of power in the Islamic Republic. The fact is that the Islamic Republic is a form of government symbolising the will of the Iranian people to establish a government based on the Islamic ideals and the course of religious movement in Iran that opposed both the tyrannical government and its status quo great powers. The Iranian officials are the elected actors either directly or indirectly by

the people or their representatives in a variety of assemblies such as the Leadership Expert Assembly that elects and supervises the supreme leader of the state or the Islamic Consultative Assembly (Majles) that gives vote of confidence to the cabinet ministers and supervises them. The president, himself, who lead the cabinet is both directly elected by the people and supervised by their representatives in Majles. This paper is to investigate that beside this official power distribution structure, there is also a net structure inheriting in the religious movement that came up with the victory of the Islamic revolution. Powerful organs in this regard are mosque networks interlinked through a network of foundations, charities, corporations, theological seminaries, associations and universities.

Leyla Rouhi

(Williams College, Williamstown, USA)

Rebellion and Expulsion in Early Modern Spain: The Case of the Moriscos and the Key of Don Quijote

After the Fall of the last Muslim kingdom in Spain in 1492 CE, the treatment of Muslim converts to Christianity became increasingly hostile in the Iberian Peninsula. Christian Monarchs had initially promised tolerance and the possibility of co-existence, but by the mid-sixteenth century, the pressure to discard all forms of Moorish life – behavior, ritual, dress, language – had grown. In response to this ever tightening circle of restrictions and a perceived loss of autonomy, in 1568 CE, a community of Muslim converts to Christianity living in Granada revolted against what they saw as the Monarchy's unreasonable pressure to change their 'Moorish' ways. The rebellion was repressed, and consequently life became even more difficult for Muslim converts to Christianity, culminating in their expulsion in the early part of the 17th century. In my paper, I propose to trace one of the many outcomes of this revolt and more specifically the expulsion as they manifest themselves in literature. If the actual socio-political reality of Castile in particular and Spain in general shut down the possibilities of co-existence, peaceful dialogue, and the easing of tension, curiously literature was one area in which a dream of better relations or at least a problematization of the issues did take place more fully. This is particularly true of the work of Miguel de Cervantes (1547–1616) in which the distribution of power between Muslim and Christian is analyzed in key moments of his masterpiece *DON QUIJOTE*. I hope to show that literature, particularly this novel, is a surprisingly useful place to trace the processes of power distribution when one group (here, the Christians) has toppled another (here, the Moors), and how reactions are formed subsequent to this distribution of power.