

غرب زدگی

Gharbzadegi

[Weststruckness / Westtoxication]

Jalal Al-e-Ahmad جلال آل احمد

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فهرست مطالب

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الف Sixteen Tons

ب

Web Re-Publisher's Introduction

By the time of the Iranian revolution in 1978 there was recognition and consensus of many of the thoughts that first appeared in (Gharbzadegi) – around 1964.

This book played a significant role on the path that has brought Iran to where it is today. It remains necessary that it be read widely and that it be readily available to anyone who wishes to read it.

In 2008 I attempted to locate an Internet published copy of the book. I found it at:
http://www.islamicecenter.com/ketaabkhaaneh/gharbzadegi/gharbzadegi_aaleahmaad_01.html

That publication however does not accommodate cover to cover reading as a book. I took that text and formatted it more like a traditional book and am web publishing it in PDF and Postscript formats.

Here it is.

[NOTYET: Make the case for importance of web publication. And that a sequel is needed.]

The Need for a Sequel

Khodzadegi comes here.

Summary in English

Gharbzadegi – **غرب زدگی** is the Persian term often translated as "West-struck-ness", "West-toxication" or Occidentosis. Jalal Al-e-Ahmad used it to refer to the loss of Iranian cultural identity through the adoption and imitation of Western models and Western criteria in education, the arts, and culture; through the transformation of Iran into a passive market for Western goods and a pawn in Western geopolitics.

Al-e Ahmed describes Iranian behavior in the 20th Century as being "Weststruck." The word was play on the dual meaning of "stricken" in Persian, which meant to be afflicted with a disease or to be stung by an insect, or to be infatuated and bedazzled.

I say that gharbzadegi is like cholera [or] frostbite. But no. It's at least as bad as sawflies in the wheat fields. Have you ever seen how they infest wheat? From within. There's a healthy skin in places, but it's only a skin, just like the shell of a cicada on a tree.

Al-e Ahmad argued that Iran must gain control over machines and become a producer rather than a con-

sumer, even though once having overcome Weststruckness it will face a new malady - also western - that of "machinestruckness."

The soul of this devil 'the machine' must be bottled up and brought out at our disposal ... The Iranian people must not be at the service of machines, trapped by them, since the machine is a means not an end.

The higher productivity of the foreign machines had devastated Iran's native handicrafts and turned Iran into an unproductive consumption economy.

These cities are just flea markets hawking European manufactured goods ... In no time at all instead of cities and villages we'll have heaps of dilapidated machines all over the country, all of them exactly like American 'junkyards' and every one as big as Tehran.

Al-e Ahmad believed the one element of Iranian life uninfected by "gharbzadegi" was religion. Shia Islam in Iran had authenticity and the ability to move people.

Impact

The phrase was revived after the Iranian Revolution to as the Islamic Republic sought to legitimize its campaign of nationalization and Ayatollah Khomeini's push for "self-sufficiency". Ayatollah Khomeini founded the first modern Islamic republic Ayatollah Seyyed Ruhollah Khomeini **آیت الله روح الله خمینی**.

Translations

Over the years there have been a number of translations of (Gharbzadegi) into English. I am aware of the following:

- Al-e Ahmad, Jalal. *Occidentosis: A Plague from the West (Gharbzadegi)*, translated by R. Campbell. Berkeley, CA: Mizan Press, 1983.
- Al-e Ahmad, Jalal. *Plagued by the West (Gharbzadegi)*, translated by Paul Sprachman. Delmor, NY: Center for Iranian Studies, Columbia University, 1982.
- Al-e Ahmad, Jalal. *Weststruckness (Gharbzadegi)*, translated by John Green and Ahmad Alizadeh. Costa Mesa, CA: Mazda Publishers, 1997.
- Hanson, Brad (February 1983), "The "Westoxication" of Iran: Depictions and Reactions of Behrangi, al-e Ahmad, and Shariati", *International Journal of Middle East Studies* 15: 1-23

I would very much like to also republish the translations of (Gharbzadegi) in other languages. If you know of public availability of any of the translations, please contact me.

الف پیوست

Sixteen Tons

Sixteen Tons - Tennessee Ernie Ford

Some people say a man is made outta mud
A poor man's made outta muscle and blood
Muscle and blood and skin and bones
A mind that's a-weak and a back that's strong

You load sixteen tons, what do you get
Another day older and deeper in debt
Saint Peter don't you call me 'cause I can't go
I owe my soul to the company store

I was born one mornin' when the sun didn't shine
I picked up my shovel and I walked to the mine
I loaded sixteen tons of number nine coal
And the straw boss said "Well, a-bless my soul"

You load sixteen tons, what do you get
Another day older and deeper in debt
Saint Peter don't you call me 'cause I can't go
I owe my soul to the company store

I was born one mornin', it was drizzlin' rain
Fightin' and trouble are my middle name
I was raised in the canebrake by an ol' mama lion
Cain't no-a high-toned woman make me walk the line

You load sixteen tons, what do you get
Another day older and deeper in debt
Saint Peter don't you call me 'cause I can't go
I owe my soul to the company store

If you see me comin', better step aside
A lotta men didn't, a lotta men died
One fist of iron, the other of steel
If the right one don't a-get you
Then the left one will

You load sixteen tons, what do you get
Another day older and deeper in debt
Saint Peter don't you call me 'cause I can't go
I owe my soul to the company store