1. All that matters today is the world that they represented and the world they wished to project. Here is one poignant poster celebrating the freedom of expression, all promised and connected to the gun and the pen and the sword from which the red rose of freedom will one day flourish.

2. Here is the People's Mujahedin of Iran/Mojahedin-e-Khalq (MEK), celebrating its founding fathers. That the MEK later degenerated into a cult no longer matters now. This is from Tabriz, and from their dead bodies, freedom rises like a tree that looks like a gun, but flowers like a rose.

3. This is a picture of Khosrow Golsorkhi, yet another beloved revolutionary, executed along with his comrades just a few years before the revolution. His face subsequently became a towering icon of revolutionary commitment.

4. Here is Majid Sharif Vaghefi, a founding figure of the MEK and other revolutionaries. One must by all means avoid nostalgia and allow these posters to exude the hope, the heroism, the determination, and the commitment they promised at the time, and wonder in what way they still matter.

5. Before you can fix your lenses entirely on any ideological affiliations, suddenly you see a picture of Gholamreza Takhti (1930-1968), a national hero who defies all and every political affiliation. He was a world wrestling champion, the beloved of an entire nation, over and above all ideological affinities. His subsequent suicide was subject of much conspiratorial speculation.

6. Our eyes glide over to Hamid Ashraf (1946-1976), a founding figure of Cherik-ha-ye Fada'i Khalq Iran/The Iranian People's Fada'i Guerrillas, the transmutation of one kind of hero into another. Soon after his death, Ashraf’s face became iconic to a generation of revolutionary militants.

7. This poster celebrates yet another MEK revolutionary hero martyred for the cause. Young and hopeful and gallant, young men and women dream of ideals too distant to materialize, too immediate to ignore. These figures are now slowly being forgotten, except for the official roster of the MEK, the historians, and the academics—the very ink with which histories are written and forgotten, before they blossom back in other causes.

8. This one is quite rare—a painting attributed to Bizhan Jazani (1938-1975), called “Zendegi/Life,” dated 1350/1971 in Eshtatabad Prison. We see a colorful depiction of two gazelles and their children. Bizhan Jazani was a valiant revolutionary activist, a committed Marxist, who was executed by the Shah's security forces when he became a legendary and iconic figure in the pantheon of Iranian revolutionaries.

The descriptions of the posters below are provided by Hamid Dabashi, Ph.D., Columbia University. They are included in In Search of Lost Causes: Fragmented Allegories of an Iranian Revolution, also by Hamid Dabashi, published by the Black Mountain Press. http://www.theblackmountainpress.com/catalogue.html

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poster.

exuded a certain sense of revolution-
overnight, and their physiognomy
like Behrangi became iconic almost

13. Samad Behrangi’s poster. Figures
aspirations.

10. This poster commemorates the
death of Mehrnoosh Ebrahimi, a
Fada’i-ye Khalq guerilla, on the
occasion of 8 March, International
Women’s Day. What we see here is
how international occasions such as
Women’s Day inform and enrich the
Iranian political scene.

11. Celebration of the freedom of
the press during and after the 1979
revolution. Ideals and aspirations of
a liberal-democracy informed much
of the revolutionary iconography of
the 1977–1979 uprising, objects
that were instantly crushed by the
totalitarian project of the militant Is-
lamists. This poster is also by Kourosh
Shishgahan.

12. Celebration of May Day with
music and folklore—commemo-
rating Samad Behrangi and his
“Little Black Fish.” Samad Beh-
rang (1939–1968) was a dedicated
teacher, folklorist, and storyteller,
whose children’s story “Little Black
Fish” (1967) became an overnight
sensation and was read as an allegory
of steadfast revolutionary determina-
tion. He died when he drowned in a
river in northern Iran. The politically
agitated imaginations of his admirers
refused to accept that fact and made
tall tales of his assassination by the
Shah’s secret police.

17. Celebrating Lenin. The figure
of Vladimir Lenin was categorically
iconic for generations of revolutionary
activists who looked up to him as the
model of a single-minded determi-
nation to bring down a tyrannical
regime and establish a globalized
cause for socialism.

18. Here is another painting by
Bijan Jazani called “Khush-e-Ma’
Our Home” and dated 1348/1969 in
Qum Prison. The inclusion of these
paintings in this collection of revolu-
tionary posters endures the young
and towering figure of Bijan Jazani as
the iconic template of a new aesthetic
imagination.

19. A work of Isma’il Shishgharan
for “Black Friday”—a turning point
in the course of the 1977–1979 revo-
lution, when the Shah’s army opened
fire on demonstrators on Friday, 8
September 1978 (17 Shahrivar 1357
in the Iranian calendar).

20. This poster encourages veiling
by women at a battle armor of the revolu-
tion. It is one of the earliest records
of the attempt by militant Islamists
to project a veiled revolutionary
figure as the new model of the post-
revolutionary Iran. This eventually
led to the imposition of mandatory
veiling in Iran, a violent measure
that to this day is steadfastly resisted
by those among women who do not
wish to wear the veil.

13. Samad Behrangi’s poster. Figures
like Behrangi became iconic almost
overnight, and their physiognomy
exuded a certain sense of revolution-
ary iconography best captured in this
poster.

14. Iranian students in Stockholm
(Sweden) celebrating revolutionary
worker Hossein Targol—a typical
example of political activism in Eu-
rope, where Iranian students were
the major source of revolutionary activ-
ists against the Shah’s regime, actively
contesting the propaganda machinery
of the Pahlavi state.

15. “Long Live the Struggle of Black
People for Emancipation!” Iranian
students in New York expressing
solidarity with the Civil Rights Move-
ment. Here is a perfect example of
how Iranian students’ concern with
the revolutionary cause of their home-
land had given them a far reaching
and embracing perspective on not just
global events, but with major social
issues in their host countries. Most
of these posters are not signed by the
artist. But through personal contacts
I know that this the work of my own
dear friend Nikzad Nodjoumi, who is
now a prominent artist based in New
York.

16. Here is a poster expressing
solidarity with the Kurdish uprising,
through a celebration of Molla Ava-
rreh, a Kurdish poet. Support for the
democratic aspirations of racialized
minorities like the Kurds, the Bal-
uchs, the Azeris and the Arabs in Iran
was a solid component of revolution-
ary agenda in this era. This poster is
also the work of Nikzad Nodjoumi.

17. Celebrating Lenin. The figure
of Vladimir Lenin was categorically
iconic for generations of revolutionary
activists who looked up to him as the
model of a single-minded determi-
nation to bring down a tyrannical
regime and establish a globalized
cause for socialism.

21. A poster celebrating the Mojhe-
din-e Khalq revolutionaries having
endured torture and executions to
fortify their struggle for freedom.

22. Here is a poster celebrating
Mar’ad Ahmadzadeh—a founding
figure of the Iranians Cherik-ha-ye
Fada’i-e Khalq/The People’s Fada’i
Guerrillas.

23. A poster to express solidarity
with Palestinian political prisoners.
We see a number of quite prominent
pro-Palestinian posters in this collec-
tion, a clear sign of the centrality of
the Palestinian cause to the Iranian
revolutionary project in the 1960’s
and 1970’s. Almost all these posters
are by militant Marxist organizations,
a fact that was later categorically
appropriated by the militant Islamists
for their own post-revolutionary
political purposes. This is not to
suggest that militant Islam was not
pro-Palestinians. They were. All
revolutionary forces were decidedly
and purposefully pro-Palestinian. But
in the aftermath of the murderous
crashdown of militant Marxis by the
victorious Islamists, these posters have
become a critical historical evidence.

24. On the occasion of May Day, this
poster turns the revolutionary anger
against the US. At this point, the
US is seen as the central location of
global capitalism.
25. Praising armed struggle against tyranny and for revolutionary uprising. These are all signs of hope, and a commitment to revolt against tyranny, that a better world is possible, but that it requires tremendous sacrifices.

26. The Tudeh Party against child labor. The resurrection of the Tudeh Party in the course the 1977–1979 revolutions gave new momentum to the aging memory of the Iranian communist party that had enjoyed its prime-time popularity in the late 1940’s and early 1950’s. Formed in 1941, the Tudeh Party was a vastly popular, powerful, and consequential political party, with enduring influences in the political life of Iran during the critical decade of the 1940’s and well into the 1950’s, until the CIA-sponsored coup of 1953, when it was banned.

27. Advocacy of regional cultures—in this case that of the Turkmens—was definitive to revolutionary aspirations of this era.

28. Celebrating May Day—signed by Cherik-ha-ye Fada’i-e Khalq. Against a background of an industrialized landscape (direct Soviet influence), the design offers a bouquet of red tulips (from the Persian poetry of the Constitutional Revolution period) as the symbol of revolutionary sacrifices to achieve economic justice for the working class.

29. In this poster, Cherik-ha-ye Fada’i-e Khalq express their solidarity with the Palestinian cause against imperialism—advocating armed struggle.

30. Celebrating May Day. The caption at the bottom of the poster reads in Persian “Kargaran-e Iran Mottahed/Shahid/Iranian Workers, United”—an obvious reference to the famous Communist slogan, “Workers of the World, Unite!” The anonymity of faces reflects that universal struggle.

31. Celebrating the peasantry, rural culture, and incorporation of their revolutionary potentials into the larger cause.

32. This poster celebrates, in both Arabic and Persian, the unification of all revolutionary forces against imperialism, Zionism, and the reactionaries, which is a reference to Islamist forces. The poster was prepared for the eighth anniversary of the armed uprising of the Cherik-ha-ye Fada’i-e Khalq.

33. Celebrating (in Persian and Turkish) May Day 1979, signed by the Cherik-ha-ye Fada’i-e Khalq.

34. This poster celebrates the cause of labourers and was prepared by the Tudeh Party.

35. Yet another celebration of May Day by the Cherik-ha-ye Fada’i-e Khalq.

36. Yet another celebration of May Day, this one signed by the Saaran Daneshjuyan-e Demokrat/Association of Democratic Students.

37. Signed by the Organization of Iranian Students in Northern California, this poster celebrates Heydar Khan Ama Oghli (1880–1920), a popular revolutionary leader from the Azerbaijan region.

38. This poster celebrates the martyred Cherik-e Fada’i Khalq Shirin Fazilat Kalam (Mo’azed).

39. This sketch is also attributed to Bizhan Jazani in Qom prison, and depicts the interrogation and torture of political prisoners. Jazani was a revolutionary activist and a committed Marxist; he was executed by the Shah’s security forces when he became a legendary and iconic figure in the revolution.

40. This is an undated and unsigned picture of an unidentified revolutionary figure, which sums up the iconography of a male revolutionary icon.
41. Anjoman-e Hojjatiyeh posters with Shamshir-e Mehdi to put an end to historical darkness and deliver humanity at large.

42. Cherik-ha-ye Fada’i-e Khalq celebrate the anniversary of the constitutional revolution and ask the poignant question of who brought it to success and who was responsible for its defeat.

43. Iranian Student Association calls for unity and struggle until victory.

44. Association of Democratic Students celebrates Keramanollah Daneshian, Houshang Tizabi, and Khosrow Golkordhi’s revolutionary legacies.

45. Another painting attributed to Biazhan Jazani, the revolutionary activist and committed Marxist executed by the Shah’s security forces. Dated Mordad 1349/July 1970, and reportedly done in prison in Qom. The painting is called “Asir/Prisoner.”

46. A work of Kourosh Shishegaran, a prominent graphic artist, dated Bahman 1357/February 1978, marking the past, present, and perhaps the potential future of Imperialism.

47. Poster celebrating the fourth anniversary of the martyrdom of Fatemeh Amini, a woman revolutionary activist.


49. A picture of two young Kurds with their guns and the promise of victory for Iranian masses.

50. The English translation of a poem by Marzyeh Ahmadi Oskooi, a member of the Mujahedin Khalq Organization who was killed in an armed confrontation with the Pahlavi security forces in 1974.

51. The Iranian Student Association celebrates 8 March—International Women’s Day.

52. A poster celebrating the heroic resistance of Iranian people to tyranny. The poster reflects a clear influence from Picasso’s “Guernica” (1937). The inclusion of the figures of women (veiled and unveiled), the peasantry, and the working class reflects the universal claims of the revolutionary cause.

53. Celebrating the heroic Kurdish people’s struggle for liberty. Support for the democratic aspirations of racialized minorities like the Kurds was a solid component of the Iranian Revolution.

54. Maryat Publishing House—a piece by Za’eid Javid—marking the execution of Khosrow Golkordhi, a beloved revolutionary who, along with his comrades, was executed just a few years before the revolution.

55. Poster celebrating the Tabriz uprising in Bahman 1356/February 1977, prepared by the Iranians Student Association.

56. This poster is dated Forordad 1356/March 1977, and was prepared by the Iranian Student Association in Lamarr, Beaumont, Texas. It celebrates the martyred comrade Bahram Aram, a member of the Central Committee of Mujahedin-e Khalq Organization. The poster cites a quotation by Mao as well, celebrating armed struggle.
57. A poster prepared in 14 May 1976 in Baltimore, in support of political prisoners in Iran. The poster was prepared by an organization calling itself “Joint session of American communities to support political prisoners in Iran.”

58. The poster made of a famous design for the cover of EP Sheyda Ensemble, featuring revolutionary songs.

59. A typical poster celebrating May Day in honor of the working class.

60. A Shi’i celebration of imprisonment and martyrdom for justice.

61. Celebrating Bizhan Jazani, a valiant revolutionary activist and a committed Marxist, who was executed by the Shah’s security forces when he became a legendary and iconic figure in the pantheon of Iranian revolutionaries.

62. Shahid Fada’i Hamid Ashraf—signed by the Progressive Students of Mashhad, in Northeastern Iran.

63. Celebrating more martyred comrades of Fada’i-e Khalq.

64. Another celebration of May Day—arguing that capital is made of the blood and sweat of laborers.

65. Celebration of MEK guerrillas. The Mujahadin-e-Khalq (MEK), former guerrilla movement, has recently been removed from the US State Department’s list of terrorist organizations.

66. Marking Black Friday, 8 September 1978 (17 Shahrivar 1357), when the Shah’s army fired on demonstrators.

67. Commemorating a massacre of the Kurdish demonstrators on 14 Azar 1357/5 December 1978, during the late Pahlavi period. Iranian Kurds have always been integral to the Iranian revolutionary uprisings, and paid a much heavier price than others.

68. Another pictorial celebration of Black Friday, the 17 Shahrivar massacre, when the Shah’s army opened fire on demonstrators.

69. A student organization from Ahvaz celebrates the 23 Tir (in 1946), when the Shah’s army put down labor unrest.

70. Teachers celebrating the bond between teachers and students—the teacher looks like Samad Behrangj, who was a dedicated teacher, folklorist, and storyteller.

71. A sketch celebrating comrade Homayun Katira’i, a revolutionary activist who was a member of an organization called Amman-e Khalq.

72. The Progressive Students of Mashhad commemorate the anniversary of the martyrdom of a number of revolutionary leaders belonging to the Cherik-ha-ye Fada’i Khalq.
73. A poster celebrating the legendary teacher, folklorist, and storyteller, Samad Behrangi, with his students continuing his path.

74. Iranian students in Puma, India celebrate Nowruz by promising that when Iranians are liberated from Imperialism and reactionary forces, that will be the true New Year.

75. Iranian student members of the Confederation celebrate 8 March, International Women’s Day, by declaring that no revolution is complete without the participation of women.

76. Cherik-ha-ye Fada’i Khalq celebrates the eighth anniversary of its foundation in particular solidarity with the Palestinian national liberation movement.

77. The Tudeh Party of Iran celebrates workers and their cause.

78. Celebration of Sattar Khan (1866–1914)—a prominent revolutionary leader of the Constitutional period. The poster was prepared in Tabriz.

79. From Washington DC to Oakland, California, revolutionaries side with a global uprising from the US to Iran and elsewhere. A striking and provocative graphics distinguishes this poster from others.

80. An unnamed revolutionary is celebrated on this poster—invokes the physiognomy of any young revolutionary figure from the 1950’s through the 1970’s.

81. Another celebration of Labor Day and the dignity of revolutionary workers affiliated with the oil industry.

82. This poster is signed by the Islamic Republic Party, which means it is from after the success and the immediate violent Islamization of the 1977–1979 revolution, as it celebrates the cause of the peasantry.

83. A poster in celebration of the martyrs of the revolution, paving the way towards God.

84. A poster celebrating three members of the Cherik-ha-ye Fada’i-ye Khalq.

85. An excellent and rare poster in which we see a call for solidarity among all revolutionary organizations, including the two most prominent ones—Cherik-ha-ye Fada’i-ye Khalq and Mujahedin-e Khalq. The poster is signed by students in Washington DC and Baltimore. The poster in effect looks like a hall of fame of revolutionary leaders, public intellectuals, and others.

86. A revolutionary poster signed by Arab and Iranian student organizations in support and solidarity with the Palestinian national liberation movement. The poster is dated January 1977 on the occasion of the twelfth anniversary of armed struggle for the liberation of Palestine.

87. This poster is signed by a student of West Virginia Tech, and celebrates the revolutionary struggles of Hamid Ashraf, a founding member of Cherikha-ye Fada’i-ye Khalq.

88. Another poster co-signed by Iranian and Arab student organizations, in celebration and solidarity with Armed Struggle in Iran.
89. A poster celebrating three iconic revolutionary figures: Hamid Ashraf (founding member of Cherikha-ye Fada'i-ye Khalq), Bizhan Jazani (revolutionary activist and commit- ted Marxist, executed by the Shah’s forces), and their comrade Ezzat Gharavi (aka Comrade Mother).

90. Poster signed by Iranian students in New York celebrating Mehdi Reza’l, a founding member of the Saeman Mojahedin-e Khalq Iran.

91. Iranian students in New York commemorate a revolutionary laborer, comrade Yusof Zarkar.

92. Iranian students in New York celebrate the life and work of Samad Behrangi, the author of “The Little Black Fish.”

93. Iranian students in New York celebrate the life of national hero, world champion wrestler, Gholamreza Takhti––a man who defies all political affiliation, beloved across ideological affinities.

94. Another poster of Gholamreza Takhti, beloved national hero and international wrestling champion.

95. Poster dated October 1978, commemorating the execution of revolutionary leaders.

96. A poster celebrating the eightieth anniversary of the Shiakul uprising. The poster is in Persian, English, and German, so it may have been produced in Germany.

97. A poster prepared by the supporters of Cherikha-ye Fada'i Khalq in Sanandaj in Kurdistan, Iran. The poster calls for the destruction of imperialism and its local lackeys.

98. A poster by Ima’mi Shishegaran dated May 1978, illustrating the loss of freedom through the iconography of a dove and olive branch, a universal symbol of peace.

99. A poster from Mojahedin supporters in Mashhad, declaring that land belongs to those who cultivate it, namely against the landed gentry.

100. A poster by Cherikha-ye Fada’i Khalq, denouncing Shah’s army, as being chiefly responsible for the CIA-sponsored coup of 1953.


102. Another poster from the supporters of Cherik-ha-ye Fadavi Khalq in Sanandaj in Kurdistan, calling for revolution until the defeat of imperialism and reactionary forces.

103. Quoting Abolqasem Lahuti (1987–1957), a revolutionary poet, this poster celebrates May Day 1974. It was prepared by Iranian students in Northern California.

105. The Tudeh Party prepared this poster, influenced by Soviet iconography, which celebrates May Day and the workers’ cause.

106. A poster by Kionosi Shahed- gan commemorating Mohammad Mosaddegh and dated Bahman 1357/ February 1979, the year of the revolution.

107. A poster celebrating Molla Avareh, a Kurdish revolutionary poet, expressing solidarity with the Kurdish uprising. Support for the democratic aspirations of racialized minorities like the Kurds, the Baluchs, the Azaris and the Arabs in Iran was a solid component of revolutionary agenda in this era. This poster is the work of Nikzad Nodjoumi.

108. A poster celebrating the Palestinian Fatah organization, in solidarity with the Palestinian national liberation movement.

109. Dated May 1979, this poster represents the revolutionary momentum of the 1977–1979, in terms entirely alien to its subsequent radical Islamization.

110. A poster prepared by Iranian students in Northern California (St. Jose) calls for the unification of all nations in their struggle against both US and Soviet imperialism.

111. Iranian Students Association in the US calls for the release of political prisoners in their homeland.

112. Iranian students call for struggle against dictatorship, against the Pahlavi regime, and the victory of the wretched the earth.

113. A poster celebrating the heroic figure of Ayatollah Taleqani (1911–1979), a leading Muslim revolutionary, in the anniversary of his passing.

114. Iranian supporters of Al-Fatah express their solidarity with the Palestinian national liberation movement.

115. Iranian students in Urbana express their solidarity with the workers of Iran on the occasion of labor strike in a textile-manufacturing factory, in April 1971.


117. An Iranian Students Association in the US calls for solidarity among the many Iranian student movements.

118. Iranian students express their solidarity with the Civil Rights Movement of African-Americans in the US.

119. Iranian supporters of the Palestinian Fatah express their solidarity with the Palestinian national liberation movement: “Death to Imperialism, death to Zionism, Long Live the Heroic Masses of Palestine!”

120. Muslim Student Association of North America exposes the false modernization of the Pahlavi monarchy by this poster which depicts the less visible parts of their homeland.
121. Citing a verse of the Qur’an, the Muslim Students Association of Canada and the US draws attention to the Black Friday incident—on Friday, 8 September 1978—when the Shah’s army opened fire on demonstrators.

122. With pictures of martyred revolutionaries in the background, the poster celebrates the Persian New Year of 1356/March 1977, as the revolution is unfolding in Iran. A handwritten note on the poster suggests the phrase must also be said in English.

123. Another painting by Bizhan Jazani, the revolutionary activist and committed Marxist who was executed by the Shah’s security forces when he became a legendary and iconic figure in the pantheon of Iranian revolutionaries. This painting celebrates the armed uprising in Siahkal—it is signed from Eshratabad prison and dated 1350/1971.

124. Signed by the Confederation of Iranian Students, this poster calls for the arrest of the late Shah.

125. Dated 30 Khordad 1358/June 1979, this poster marks the Muslim Students Association’s call to listen to a talk by Sadegh Ghotbzadeh, a prominent revolutionary who was subsequently executed by Khomeini charged for having plotted to overthrow his regime.

126. This poster is asking for support for Iranian students’ struggle to oppose tyranny in their homeland.

127. A poster for a famous play by Said Soloumpour (1940–1981), a revolutionary poet and playwright who was subsequently executed by the Islamic regime. “Abbas Agha Kargar Iran National/Abbas Agha the Laborer at Iran National” is the name of the play.


129. A poster celebrating Haydar Khan Amu Oghli, a prominent revolutionary encouraging struggle against capitalism.

130. Bringing the cherished memories of three iconic revolutionaries together to encourage armed struggle against tyranny.

131. Poster celebrating 15 Khordad 1342/June 1963, an uprising led by Ayatollah Khomeini that was instantly crushed by the Shah—a threshold event that would be subsequently remembered, as in this case by the Islamic Republic Party from Mashhad.

132. A poster in solidarity with Cherik-ha-ye Fada’i-ye Khalq celebrating the memory of Samad Behrangi. The picture shows Samad Behrangi and his students, and it is dedicated to Gowhar Morad, the penname of Gholam-Hossein Saeedi (1936–1985), a prominent playwright.

133. Self-explanatory. The poster reflects the deep and combined influences of Russian and French revolutions. The iconography is so powerful that it evidently needed no caption.

134. Another poster by the Islamic Republic Party promising revolutionary struggle until the defeat of imperialism.

135. A sketch of Samad Behrangi (a beloved teacher, folklorist, and author) and the landscape of his activities.

136. A poster in solidarity with the revolutionary uprising in Oman and larger Persian Gulf area, during the Dhofar Rebellion against the Sultanate of Muscat and Oman, (1962–1976), signed by the Confederation of Iranian Students.
137. Demanding the freedom of political prisoners in Israeli jails.

138. Confederation of Iranian Students is celebrating the Nowruz of 1352/March 1973, promising to continue with their struggles until victory.

139. Confederation of Iranian Students in the US calls for its 25th Congress, celebrating the unity of all revolutionary forces in New York, 17–21 August, but no year is given (probably mid 1970’s).

140. The cover of a book on Heydar Khan Amu Oghli, the iconic figure of Iranian communists.

141. "Let us Rise in solidarity with the heroic Palestine!" A poster in solidarity with the Palestinian national liberation movement, signed by the Iranians Student Association. Notice co-sponsorship by Eritrean, Ethiopian, Palestinian and other Arab students.

142. Solidarity with the revolutionary uprising in Dhofar.

143. 19 Bahman 1349/8 February 1971, the date of the Siahkal uprising, which the poster celebrates, on its eighth anniversary (February 1979).


145. Poster announcing an exhibition sponsored by Cherik-ha-ye Fada’i Khalq, featuring Soviet iconography in support of revolution as well as industrial and agricultural workers.

146. Poster in solidarity with the Palestinian cause, signed by Confederation of Iranian Students.