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| Research profile – Anja Pistor-Hatam |
| Personal Data |
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| Current Position | Professor (W3) |
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| Education |
| 1988–921982–88 | PhD Programme Islamic Studies/History, Freiburg UniversityMaster’s Programme Islamic Studies/History, Freiburg University) |
| Scientific degrees |
| 1999 | Habilitation (*venia legendi* Islamic Studies), Heidelberg University |
| 1992 | PhD Islamic Studies, Freiburg University  |
| Professional career |
| 2014–2020 | Vice President for Academic Affairs, International Relations, and Diversity, Kiel University |
| 2010–14  | Speaker of the Senate, Kiel University |
| 2010–12 | Vice Dean of the Faculty of Humanities, Kiel University |
| 2008–10 | Dean of the Faculty of Humanities, Kiel University |
| since 2003 | Professor for Islamic Studies (C4/W3), Kiel University  |
| 1999–2003 | Substitute of the Chair of Islamic Studies, Kiel University  |
| 1998–99 | Substitute university assistant, Iranian Studies, Bamberg University |
| 1996–98 | Habilitation fellowship of the DFG |
| 1993–95 | Collaborator in the DFG Priority Programme “Transformations of European Expansion from the 16th to the 20th Century” (DFG-Schwerpunktprogramm „Transformationen der europäischen Expansion vom 16. bis zum 20. Jahrhundert“) |
| 1991–92 | Freelancer of the Center for Turkish Studies (Zentrum für Türkeistudien), Essen/Bonn |
| 1989–91 | Research Assistant (Wiss. Angestellte), Seminar für Orientalistik, Freiburg University |
| Editorships, Memberships in committees, Awards |
|  | Co-editor of the series *Asien und Afrika*, eb Verlag and *Kultur, Recht und Politik in muslimischen Gesellschaften*, Ergon-Verlag |
| since 2014 | Member of the Scientifc Advisory Board of the Austrian Academy of Sciences, Institute of Iranian Studies |
| since 2011 | Full member of the Academy of Sciences in Hamburg |
| since 2003 | Liaison Professor for the German Academic Scholarship Foundation (Studienstiftung des Deutschen Volkes) |
| 2003–11 | Member of the Board of the German Oriental Society (DMG) |
| Main Publications |
| Category (a): Books, Refereed publications |
| Nachrichtenblatt, Informationsbörse und Diskussionsforum: *Aḫtar-e Estānbūl* (1876–1896) – Anstöße zur frühen persischen Moderne, Münster - Hamburg - London 1999 (2000).  |
| Geschichtsschreibung und Sinngeschichte in Iran: Historische Erzählungen von mongolischer Eroberung und Herrschaft, 1933–2011, Leiden 2014. [Review/Rezensionsartikel: Fragner Bert: „Eine langjährige und weltweite Debatte um iranische Identität“, in: *Wiener Zeitschrift für die Kunde des Morgenlandes* 108 (2018), 313–20.] |
| (ed.): Menschenrechte in der Islamischen Republik Iran/Human Rights in the Islamic Republic of Iran, Würzburg 2021. |
| “Writing Back? Jalal Al-e Ahmad’s (1923–69) Reflections on Selected Periods of Iranian History”, in: *Iranian Studies* 40 (2007), S. 559–78. |
| “The Iranian Constitutional Revolution as *lieu(x) de mémoire*: Sattār Khān”, in: Chehabi, Houchang E. & Vanessa Martin (eds.): *Iran’s Constitutional Revolution. Popular Politics, Cultural Transformations and Transnational Connections*, London 2010, 33–44. |
| “History and Its Meaning in the Islamic Republic of Iran: The Case of the Mongol Invasion(s) and Rule”, in: Ansari, Ali (ed.): *Perceptions of Iran. History, Myths and Nationalism from Medieval Persia to the Islamic Republic*, London - New York 2013, 165–83. |
| “Historical Thinking in Intercultural Perspective: Iranian Narratives on the Mongol Era”, in: *Middle East – Topics & Arguments online* 2014, 104–12. |
| “Non-understanding and Minority Formation in Iran”, in: *Iran* 55 (2017), 87–98. |
| & Kerstin von der Decken: “‘Menschenwürde/*Karāma(t)‘*: Zur Frage eines möglichen Konsenses in der Menschenrechtsdebatte”, in: *Zeitschrift für Recht und Islam/Journal for Law and Islam* 9 (2017, published 2/2019), 155–78. |
| “Religious Minorities in the Islamic Republic of Iran and the ‘Right to have Rights’”, in: *Irannamag* 3.4 (2019), 4–25. |

For quite some time now, my main research interest has been intellectual history in modern Iran. This includes historiography in the 20th to 21st centuries as well as the debate on human rights and human dignity in the Islamic Republic. In this debate, disapproval, respect, and tolerance play an essential role, even if these terms are not necessarily explicitly mentioned or their connotations differ from those used in the **Disapproval-Respect-Model**. In any case, this model offers me a completely new and valuable approach to analysing the fundamentals of the politico-religious interaction and discourse between “majorities” and “minorities” during the two revolutions in 20th century Iran.