



THE INTERNATIONAL SOCIETY FOR IRANIAN STUDIES

انجمن بین المللی ایران شناسی

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PRESIDENT'S NOTE

Although the festivities of Nowruz 1395 have come to an end, nevertheless I would like to take this opportunity to wish all members of our society a very happy and prosperous 1395!

Since the publication of the last issue of the newsletter, the online election for the new president was held and my good friend Touraj Daryaei now stands as the President-Elect. Also, Elena Andreeva and Afshin Marashi joined the Council. I am very grateful to the collective team of colleagues on the board for their commitment to our society.

Preparation for the forthcoming Eleventh Biennial Conference of The International Society for Iranian Studies is underway and the head of the Conference Committee, Florian Schwarz, and Programme Committee Chair Camron Amin together with their colleagues on both committees are doing their best to make the Eleventh Biennial another successful conference, this time in Vienna.

I look forward to seeing all our members at the beginning of August in Vienna.

Touraj Atabaki
Amsterdam, April 2016



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AFRO-IRANIANS:
AN ELEMENT IN A MOSAIC

In his new book and accompanying exhibition, German-Iranian ethnographer and photographer Mahdi Ehsaei sheds light on a side of Iran hardly known even among Iranians.

Afro-Iran is the first book to document the life of contemporary Afro-Iranians and their heritage. It describes the more than 500-year-old history of Africans employed in Iran by slave traders until they attained freedom in 1928. Most decided to stay in the country after 1928, living in Hormozgan Province in the Persian Gulf.

Mahdi Ehsaei (b. 1989) set out to the Hormozgan Province to shed light on a part of the country that is home to the descendants of enslaved people and traders from Africa. In his book, Ehsaei details the centuries-long history of this ethnic minority, which is often overlooked in Iran’s history but which has shaped local cultures of Southern Iran by cultivating the African heritage with particular clothing styles, music, dance, oral traditions, and rituals.

In the author’s words:

“When I conducted research on ethnographical photography, I found that Iran had very few photographers who made the country’s ethnic diversity their topic. It was one of Iran’s earliest photographers who inspired me: Antoin Sevruguin (1830-1933), of Russian descent, was one of only a few artists who captured the demographic and ethnic groups living in Iran at the time. Sevruguin decided to create his own survey of the people, landscape, and architecture of Iran. His work shows how much potential ethnographical photography can have in order to understand a population better, even after more than 100 years.

There are two main reasons I can think of, that led to my awareness of Iranians of African descent. One of these occasions was through *Nowruz* when people are entertained by the red-robed herald named *Hajji Firuz*. He brings a smile to people’s faces and amuses the celebrating crowd with good wishes for the coming year. The main characteristic that makes him one of the most famous Iranian figures is his blackened face.

The second reason is that some years ago when we were on summer vacation in Iran with family and friends, I saw an Afro-Iranian man for the first time. We went to a football match between Bargh Shiraz FC and Aluminium Hormozgan FC. The man was the fan leader of the Hormozgan team and I was quickly drawn to the way the fans joyfully and rhythmically chanted for their team. Being someone who likes to record things, I decided to capture that moment on video. After this, I began to become more aware of not only the term ‘Afro-Iranians,’ but also of the experiences of the individuals who were part of this community. That was the moment when I decided to work on the topic of Afro-Iranians.

The southern province of Hormozgan is one of the 34 provinces of Iran, located on the Strait of Hormuz in the Persian Gulf. The capital of Hormozgan is the port city of Bandar Abbas, which was formerly known as Cambarão to the Portuguese, Gambroon to English traders, and Gamrun to the Dutch merchants.

Since the early 10th century, the Portuguese and Spaniards gradually occupied the islands Qeshm and Hormuz, which were of interest primarily due to their strategically advantageous position. Since the mid-15th century Portugal had an ongoing slave trade into which Iran was integrated at the beginning of the 16th century when Portuguese traders dominated the Persian Gulf. Later, Arab slave traders sold enslaved people from East and Central Africa in Arabia, India, and Persia. Slaves were brought to Qeshm and Hormuz and sold from there to Gambroon and elsewhere in the country. The center for the Persian slave market was Shiraz, the capital of Fars Province, where they were brought to other cities of Iran by caravans.





It is important to note that not all slaves in Persia were Africans and not all Africans came through slavery to Persia. Persia also had a large number of slaves from southern Russia and the Caucasus in the north, while some African sailors came to work in the Persian Gulf.

According to Jacob Eduard Polak (1818-1891), an Austrian physician, who published his experiences about the ethnographic population of Iran, male slaves were often employed as servants, soldiers, or ordinary workers in households. In wealthy households they were mostly kept for luxury and entourages, while female slaves were employed as servants of the upper class of the Persian society or were traded as concubines in harems and confidantes. Previously castrated children and men, so-called eunuchs, were purchased abroad to serve as guards in harems or for the women of wealthy families. In the Qajar dynasty slaves were seen as an investment and as a sign of prosperity. Since most slaves were brought into the country in their childhood, Persian or other local languages became their mother tongues and they embraced Islam. After the termination of slavery in 1928, most of the enslaved people and a minority of African traders stayed in southern parts of Iran and became Iranian citizens.

Nowadays the majority of Afro-Iranians live in small communities, in the neighborhoods and suburbs of Bandar Abbas (capital of Hormozgan) and other cities in Hormozgan.

I deliberately portrayed people who barely get a chance to speak or play a role in current representations of Iranian history. My intention is to open up an understanding of the face of Iran not shown. We need to understand that each part of the world can also be a home to people from other parts of the world, like the African people who were exposed to inhuman conditions for several centuries and stayed in Iran even after their emancipation.”

The Afro-Iran Photobook can be purchased [here](#). Artist: Mahdi Ehsaei. Authors: Nahid Mozaffari, Joobin Bekhrad. Translations: Nahid Mozaffari, Ali Ettehad. Size: ca. 23 x 28 cm, cloth hardcover. Volume: 96 pages with 46 color photographs. Publisher: Kehrer Verlag (Heidelberg, Germany). 35.00 Euro. www.mahdi-ehsaei.com

A REPORT ON FILM SCREENING AND PANEL DISCUSSION: THE FABULOUS LIFE AND THOUGHT OF AHMAD FARDID

Saghar Bozorg, NYU

On October 14, 2015, a new documentary film, *The Fabulous Life and Thought of Ahmad Fardid*, directed by Ali Mirsepassi and Hamed Yousefi, was screened at New York University's Gallatin School of Individualized Study. The screening was followed by a panel discussion comprised of Andrew Arato (The New School), Asef Bayat (University of Illinois, Urbana-Champaign), Ali Mirsepassi (New York University), and Richard Wolin (CUNY Graduate Center).

The documentary is based on Mirsepassi's forthcoming book, *Islam after Islam: The Life and Thought of Ahmad Fardid*, which will be published by Cambridge University Press in 2016. The film features extensive interviews with Fardid's former colleagues, associates, students, as well as scholars of modern Iran, and uses rare and previously inaccessible materials, including footage of Fardid's debates featured on Iranian television in the 1970s. More broadly, the film presents a comprehensive intellectual history of modern Iran, from the post-constitutional period to the years following the 1979 revolution.



A documentary film based on a book by Ali Mirsepassi
ت شگفت ییز
THE FABULOUS LIFE AND THOUGHT OF
AHMAD FARDID
احمد فردید

Screening and Panel Discussion, New York University
Wednesday, October 14, 2015, 6:30 p.m.
Jerry H. Labowitz Theatre for the Performing Arts
NYU Gallatin
1 Washington Place
Ali Mirsepassi, New York University
Richard Wolin, CUNY Graduate Center
Andrew Arato, New School
Asef Bayat, University of Illinois

Sponsored by: the Gallatin School for Individualized Study, the Urban Democracy Lab, the Iranian Studies Initiative, the Hagan Kevorkian Center for Near Eastern Studies

Producer
Ali Mirsepassi
Director
Hamed Yousefi

Iranian Studies Vol. 49, issue 3, May 2016 has been published: <http://www.tandfonline.com/toc/cist20/current>. The contents of Vol. 49, issue 3 are posted on the homepage of the ISIS website. ISIS members are able to access the current as well as all back issues of the journal by logging into their ISIS membership account and visiting [Publications/Journal/Journal Archives](#).

The film chronicles the life and thought of Iranian philosopher Ahmad Fardid (1910–94). Sometimes known as the Iranian Heidegger, Fardid coined the concept of *Gharbzadegi* (Westoxification), a neologism that became instrumental in critiquing the experience of Iranian modernity. Fardid offered the notion of *Ma'anviyat Sharghi* (Eastern spirituality) as the authentic source that would transcend the secular and materialist experience of modern Iran and which would give way to a genuine mode of “being in the world.” To this end, Fardid constructed a mystical and spiritual political philosophy rooted in Iranian national identity. In post-revolutionary Iran, Fardid became the self-proclaimed philosophical spokesperson for the Islamic Republic.

After the screening of the film, the discussion primarily considered Fardid’s influence in contemporary Iranian intellectual life. The following questions were raised: Was Fardid a major intellectual figure at all? Was he well-known prior to the 1979 revolution or did his intellectual notoriety emerge only afterwards? Did Fardid’s ideas play any role in the making of the 1979 Revolution?

Asef Bayat commented that Fardid became an important figure only after the 1979 Revolution. Comparing Fardid to the other well-known intellectuals of the 1960s and 70s, including Jalal Al-e-Ahmad, who popularized Fardid’s notion of *Gharbzadegi* and Ali Shari’ati, Bayat argued that Fardid was not that well-known and influential before the revolution, and his standing after the revolution was perhaps due to the need of the Islamic Republic for “intellectual backing.”

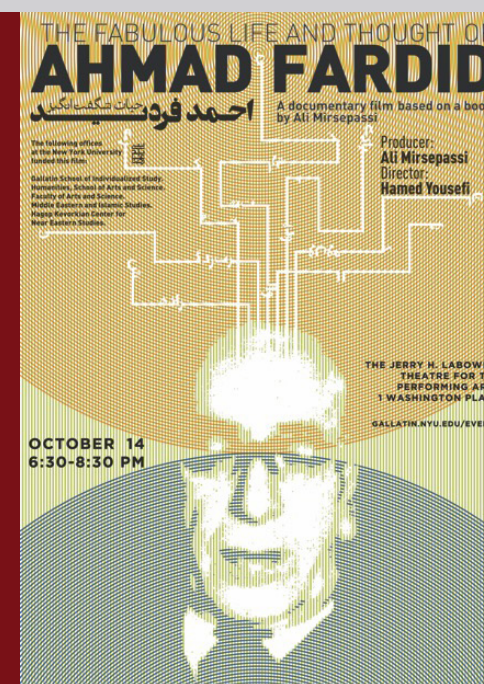
Ali Mirsepassi acknowledged that Fardid’s rather enigmatic life and his reluctance—or inability—to write down his ideas have led many to question whether he was really an influential intellectual figure. Mirsepassi argued that Fardid and his ideas, particularly his critique of the West, which he inherited from the West itself through Heidegger, and the fetishization of Eastern spirituality had a major and lasting impact among a small elite group of Iranian intellectuals in the 1960s and 70s. He also remarked that Fardid enjoyed a much wider public exposure in the few years before the revolution thanks to his appearances on television programs and interviews in national newspapers and in issues of the monthly journal *Bonyad*.

Richard Wolin, a leading scholar of Heidegger, commended Mirsepassi for his new book and on the film itself. Wolin asked about the centrality of Fardid’s ideological role prior to and following the 1979 Revolution and pointed out that Shiite clerics had already developed their own critique of Western inauthenticity, an argument that resonated among Iranians dissatisfied with the Shah’s authoritarianism. Wolin noted that it was ironic that Fardid’s influence came from studying in the West and his familiarity of Western thought, particularly that of the philosophers Henri Bergson, Henry Corbin, and Heidegger. Bayat argued that like Fardid, Sayyid Qutb was a figure in the Arab world whose anti-Western ideas emerged after he spent time in the United States.

Mirsepassi argued that Fardid’s influence and his significance were more ideological than political or public. Mirsepassi named several well-known intellectuals, artists, and literary figures, such as Sadegh Hedayat and Parviz Natel Khanlari, whom Fardid was close to earlier in his life, and Al-e-Ahmad, Ehsan Naraghi, Yahya Mahdavi, Dariush Shayegan, Reza Davari Ardakani, and others who were directly influenced by him after he returned from Europe in the late 1950s.

Andrew Arato, a scholar of European critical theory, expressed his astonishment and frustration at the attention Fardid was receiving, and questioned if Heidegger is still influential. Arato suggested that Fardid and Heidegger alike failed to offer any “rational” ideas and that both men made tragic political mistakes for which they never apologized.

Mirsepassi suggested that Fardid is not a sole case among modern intellectuals and this issue is not unique to the case of Iran. Many esteemed intellectuals in Europe and the United States have had “irrational” and even hard-to-grasp ideas. Many leading intellectuals in the 20th century have also enthusiastically expressed political support for atrocious political leaders such as Stalin, Mao Zedong, and even Pol Pot. Mirsepassi explained that this was the main reason he wrote a book about Fardid, stating he was “interested in exploring and uncovering ‘mythologies’ around certain intellectuals like Ahmad Fardid.” Fardid’s radical anti-liberalism and his lack of intellectual decency, particularly after the 1979 revolution, should offer a much needed learning experience for all of us, and particularly for those who used to admire him.” Mirsepassi compared Fardid’s ideas after the revolution with similar, albeit less harsh, views expressed by Michel Foucault during the Iranian Revolution, and called for broader discussions about predicaments of intellectuals seduced by power.



MEMBER NEWS

Janet Afary has published “Foundation for Religious Reform in the First Pahlavi Era” in *Iran Nameh* (Fall 2015) and with John R. Perry, “Ali Akbar Dehkhodā: Literary Accomplishments and Religious Reforms of Sur-e Esrafil” in *Iran Nameh* (Spring 2016). She has also edited together with John R. Perry, *Charnad-o Parand: Revolutionary Satire from Iran, 1908-1909 by Ali Akbar Dehkhodā*. Translated with an introduction. Yale University Press, May 2016. 350 pages.

George Bournoutian published *The 1819 Russian Survey of the Khanate of Sheki (Shakki): A Primary Source on the Demography and Economy of an Iranian Province prior to its Annexation by Russia*. Costa Mesa: Mazda Academic Press, 2016. 231 pages; as well as *The 1829-1832 Russian Surveys of the Khanate of Nakhichevan (Nakhjavan): A Primary Source on the Demography and Economy of an Iranian Province prior to its Annexation by Russia*. Costa Mesa: Mazda Academic Press, 2016. 288 pages.

Willem Floor has published *Bushehr: City, Society and Trade, 1797-1947*. Washington, D.C.: MAGE Publishers. 704 pages, with many illustrations.

Yuka Kadoi has published *Arthur Upham Pope and A New Survey of Persian Art*. Studies in Persian Cultural History, Volume 10. Leiden: Brill, March 2016. 417 pages, incl. 87 illustrations.

Noushin Ladan recently published two book chapters relating to her ongoing research on Iranian popular music and culture: “Jazz and its Social Meanings in Iran: From Cultural Colonialism to the Universal,” in *Jazz Worlds/World Jazz*, ed. by Philip V. Bohlman and Goffredo Plastino, University of Chicago Press, 2016; and “Discourses of Religiosity in Post-1998 Iranian Popular Music,” in *Islam and Popular Culture*, edited by Karin van Nieuwkerk, Mark LeVine, and Martin Stokes, University of Texas Press.

Rudi Matthee has edited a special issue of the *Journal of Persianate Studies* 8:2 (2015), “Safavid Iran in Global Perspective.” He wrote the “Introduction,” pp. 123-126; and contributed “The Decline of Safavid Iran in Comparative Perspective,” pp. 276-308. He has also published “Poverty and Perseverance: The Jesuit Missions of Isfahan and Shamakhi in Safavid Iran,” *Al-Qantara* 36 (2015): 463-501; and “The Safavid King Who Was Crowned Twice: The Enthronement of Safi Mirza as Shah Safi II in 1077/1666, and as Shah Sulayman in 1078/1668,” in Nobuaki Kondo, ed., *Mapping Safavid Iran* (Tokyo: International University of Foreign Languages, 2015), 67-96.

Shawhin Roudbari joined the faculty of Environmental Design at the University of Colorado Boulder as an Assistant Professor. His dissertation research on Iranian architects and the transnational history of the Iranian architecture profession has led him to current investigations on the globalization of design practice and professional activism in architecture and planning.

Sussan Siavoshi of Trinity University has become the Iranian Studies series editor for the Academic Studies Press. She would like to alert researchers on the politics of Iran about the opportunity for publishing their works in the series. Interested parties should contact her at ssiavosh@trinity.edu.

JOURNAL NEWS

Report on Iranian Studies
by *Ali Gheissari, new Editor-in-Chief (2017)*

In the previous issue of this *Newsletter* (36/2, 2015), the President of the International Society for Iranian Studies reported on my appointment as the incoming Editor-in-Chief of the journal of *Iranian Studies* (beginning with issue 50/1, 2017). I am deeply honored by this assignment and the confidence shown to me by the Council members and the Society’s membership in general. Now in its forty-ninth year and with international distribution and recognition, *Iranian Studies* is the leading academic periodical in our field. In no small way do we owe the academic achievements and success of the journal to its editors, past and present, whose continued commitment and dedicated hard work has helped the journal become the premier academic forum in the field. Credit is also due to a growing and promising pool of scholars worldwide whose contributions have expanded the field of Iranian studies in depth and scope. The journal’s growth and distribution also owes much to its publishers for providing an up-to-date system of online submission which facilitates scholarly evaluations and editorial work.

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I should thank the editor of the *ISIS Newsletter* for the invitation to use this opportunity to share a few preliminary points with the readers of *Iranian Studies* and the wider community of scholars in the field. Since mid-September 2015, I have been working closely with the current editorial team to process a considerable volume of submissions. In evaluating and reviewing these articles every attempt has been made to not only maintain but also raise the quality of the journal. We are fully committed to a rigorous double-blind peer review process. Every article that is assessed and accepted for consideration is read by two (sometimes more) anonymous experts in the specific field relating to the substance of the article. Subsequently the article goes through two, three, or more rounds of inspections and reviews by the anonymous reviewers. The editors and reviewers work together to ensure that the authors incorporate and address all the suggestions they receive through the peer review process. On occasions we have had further recourse to a third or fourth scholar in the field to ascertain the highest quality of our double-blind review process. All articles for thematic Special Issues that are put together by Guest Editors go through this process as well. Not only are the articles read and reviewed by the Guest Editor(s), but the editorial office also initiates a double-blind peer review process for each of the articles contained in a given Special Issue.

A testament to the enhanced quality of the journal is that in the past six months our acceptance rate for the initial assessment has been around 20% of all the articles that were received during this period and the submissions that were in the backlog and were awaiting consideration. The final acceptance rate for publication, however, will be a little lower than the above figure, as some of the items selected for processing were subsequently rejected by anonymous reviewers and some are still under review. This means that we are now on a par with the best of our sister journals in the field of Middle Eastern studies, but we would like to improve this rate even further.

We continue to seek and publish articles of highest quality in all aspects and periods of Iranian studies such as history, culture, literature, the arts, politics, economics, and societies of a broad regional context including Iran, South and Central Asia, the Caucasus, as well as the diaspora communities. We therefore welcome both established and junior scholars in these fields to consider Iranian Studies as their primary journal for the publication of their research.

As in the past, our success in the years to come will depend on support from the community of scholars in the field. A good academic journal relies on scholars who can serve and contribute as authors of original research, anonymous peer reviewers of articles, and writers of book reviews. On behalf of the editorial office, I would like to invite all scholars in the field to consider submitting to Iranian Studies their original research for publication and likewise to encourage their colleagues and graduate students to do the same. We are also particularly interested in expanding the book review section of the journal since it has a significant role in generating fresh debates and has a special place in the development of the field. Many scholarly books are published every year on various aspects of Iranian studies, and it is important that these books are properly introduced and evaluated by the scholarly community. We would therefore like to invite all scholars to serve as reviewers of these books and help the journal to broaden the range of its scholarly exchange and discussions. It is only with the help of our community of scholars that we can continue to thrive as the flagship journal in the field of Iranian studies.

ROSHAN UNDERGRADUATE PERSIAN STUDIES JOURNAL

Roshangar
Roshan Undergraduate Persian Studies Journal



CALL FOR PAPERS

Now accepting Submissions for the second issue of *Roshangar: Roshan Undergraduate Persian Studies Journal*, to be published in Fall 2016! Seeking rigorous undergraduate research papers (1,500-2,500 words) related to Persian Studies. Especially interested in work with an interdisciplinary approach.
Deadline: May 20th, 2016

Guidelines

- Title page with name of author(s) and Institution
- 250 word abstract
- 1,500 - 2,500 words in English
- Electronic editable version of paper with works cited in MLA format
- Works Cited in MLA format

Submissions open
to Undergraduate
Students

For submissions or questions, contact the editorial board at roshangar.umd@gmail.com

www.roshangarumd.com

Roshangar: Roshan Undergraduate Persian Studies Journal is proud to announce the publication of its first issue! This issue features pieces of scholarship from a wide range of disciplines and from an international group of students. The journal is available for free download **here**.

Roshangar is a biannual academic publication featuring undergraduate research on topics related to Persianate world. The student-run journal serves to inspire original research as well as to promote a broader interest in Persian Studies within the academic community. Information on article submissions can be found **here**.

NEW UNDERGRADUATE IRANIAN STUDIES JOURNAL: DANESH

The Iranian Studies Program at the University of Oklahoma announces the publication of a new undergraduate Iranian studies journal: DĀNESH: The OU Undergraduate Journal of Iranian Studies. Information on submissions and access can be found here: <http://hdl.handle.net/11244.46/65>

DISSERTATION NEWS

Daniel Beben's dissertation, titled "The Legendary Biographies of Nasir-i Khusraw: Memory and Textualization in Early Modern Persian Isma'ilism" (Indiana University, 2015), has won the Foundation for Iranian Studies 2015 Award for Best Dissertation on the topic of Iranian Studies.

This dissertation examines the legendary biographical traditions concerning the eleventh-century Ismā'īlī philosopher and missionary Nāṣir-i Khusraw and their significance for the history of the Badakhshān region of Central Asia. While scholars have long been aware of the immense body of narratives surrounding this figure, previous studies have examined these texts only as sources for the historical biography of Nāṣir-i Khusraw. In contrast, this study instead seeks to place these narratives within their own historical context and to examine the particular agendas behind their creation. This body of literature offers a unique window into the social and religious history of Badakhshān for periods that are otherwise poorly served by documentary evidence. While there is little doubt that Nāṣir-i Khusraw came to Badakhshān as an Ismā'īlī missionary, I find that it was first among Sunni constituencies connected with Nāṣir's shrine that a discernible effort was made to perpetuate his legacy, an effort that entailed an effacing of his Ismā'īlī past. It was only in the eighteenth century that a written hagiographical tradition connected with Nāṣir-i Khusraw took shape among Ismā'īlī communities in Badakhshān. I argue that this Ismā'īlī hagiographical tradition drew substantially upon the older stratum of Sunni biographical narratives concerning Nāṣir-i Khusraw, and sought to capitalize upon his charisma as a popular saint in an effort to extend the Ismā'īlī da'wah in the Badakhshān region. This study explores the textualization of this hagiographical tradition within the context of the broader social and political transformations in the Islamic world in the eighteenth century, an era that witnessed a vigorous expansion of Ismā'īlī activity in Central Asia and elsewhere. I find that hagiographical production served as a medium through which these communities narrated themselves within both the framework of Islamic civilization and of a transnational Ismā'īlī identity, and advanced claims to political and social legitimacy within those frameworks.

The ever-evolving biographical image of Nāṣir-i Khusraw presents us with a window onto the changing relationship between Badakhshān and the broader Muslim world. This dissertation presents a case study in the process of religious conversion, communal identity formation, and the development and transmission of cultural memory in the Islamic world.

PRIZE FOR LAUDAN NOOSHIN'S BOOK IRANIAN CLASSICAL MUSIC

Dr. Laudan Nooshin, Reader in Ethnomusicology at City University London, has won the 2016 British Forum for Ethnomusicology (BFE) Book Prize for her monograph, *Iranian Classical Music: The Discourse and Practice of Creativity* (Ashgate, 2015).

Iranian Classical Music explores the ways in which musicians and others in Iran talk about creativity and the processes by which new music comes into being.

Dr. Nooshin said: "The research for the book started almost 30 years ago so it has been a very long journey—and this is such a nice way for my part of the journey to end. The book will hopefully continue its own journey as it is read by others! Of course, I have many people to thank, including the amazing musicians without whom the book wouldn't have been possible, the publishing team at Ashgate, my wonderful colleagues, peers and senior scholars for their support and encouragement, and above all my family."

The prestigious prize, which carries a £100 prize, is awarded every two years in recognition of outstanding scholarship in the field of ethnomusicology—the study of music in cultural contexts.

In its award announcement, the BFE stated: "*Iranian Classical Music* is the product of a long journey from PhD to recent research, revisited in the light of post-colonial theory, and interrogates many aspects of theory through the lens of the study of musicians and their practices. It aims to understand musical creativity as meaningful social practice, to find an approach through Iranian creative practice that overcomes the composition/improvisation dualism and undoes the logic of alterity. [...] This monograph is located within a theoretical discourse that includes issues relevant to all ethnomusicological research, including a critique of binaries (ethno/musicology, West/East, folk/art, us/them, individual/collective), connections between musical and linguistic cognitive processes, music/linguistic grammars, the motor/body creative impetus, and defining terminology when moving between languages.

MODERN IRAN

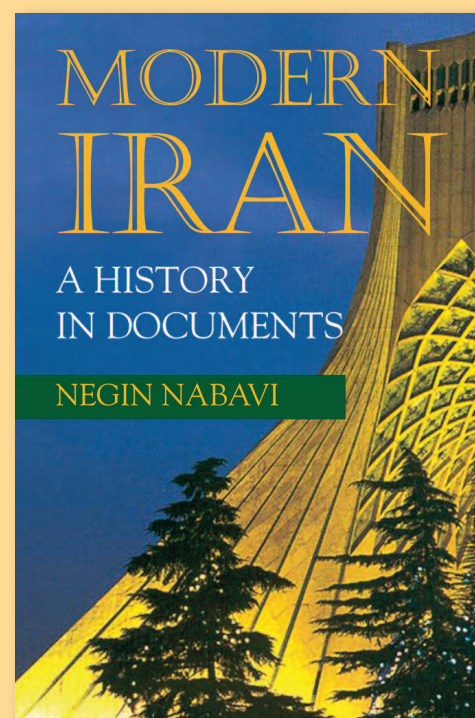
A HISTORY IN DOCUMENTS

Edited, translated, and introduced by Negin Nabavi

Covering the period from the early nineteenth century to the present day, *Modern Iran: A History in Documents* brings together primary sources in translation that shed light on the political, social, cultural, and intellectual history of modern Iran. This book comprises a wide variety of documents from newspapers, periodicals, diaries, memoirs, letters, speeches, and essays, all of which have been translated from the Persian for the first time. It captures the momentous changes that society has undergone, encompassing not only political events and developments, but also ideas, perceptions, and mindsets. In addition to well-known texts from diplomatic conventions, the book features passages by lesser-known men and women who describe the reception of and response to major developments across the social strata. The book is divided into ten chapters, with the final one bringing together documents that offer insights into recent events; these documents highlight contrasting viewpoints expressed in the Iranian press regarding the nuclear agreement reached in 2015 between Iran and six world powers.

Negin Nabavi, associate professor at Montclair State University, is the author of *Intellectuals and the State in Iran: Politics, Discourse, and the Dilemma of Authenticity* and *Iran: From Theocracy to the Green Movement*.

The book is divided into ten chapters, with the last one bringing together documents that offer insights into recent events.



ISBN 978-1-55876-601-3

Part One – IRAN IN THE “LONG NINETEENTH CENTURY”: 1785–1911

- Chapter 1: Qajar Rule, Society, and the Great Powers
- Chapter 2: Reforms, Economic Concessions, and Expressions of Dissent
- Chapter 3: Constitution and Constitutionalism: Debates and Developments

Part Two – 1911–1978

- Chapter 4: War, Coup D'État, Hopes, and Disillusionment
- Chapter 5: State-Building, the Politics of Modernization, and Its Discontents
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Part Three – THE IRANIAN REVOLUTION: 1978–1979

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Part Four – IRAN TODAY: 1979 TO THE PRESENT

- Chapter 8: Defining the Islamic Republic
- Chapter 9: Voices of Reform and Societal Transformations
- Chapter 10: The Tenth Presidential Election and Its Aftermath



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LIBRARIES AND COLLECTIONS

Digital Resource: The Golha Radio Recordings

The Endangered Archives Programme, which is administered by the British Library, is very pleased to announce that the Golha Radio recordings are now available online via **BL Sounds**. The Golha (‘Flowers of Persian Song and Music’) radio programmes were broadcast on Iranian National Radio between 1956 and 1979.

For more information about this project, please visit the link **EAP088**.

ashriyah: digital Iranian history

ashriyah hosts digital versions of Iranian newspapers and periodicals capturing key historical events as they happened. Containing more than 12,000 pages, the collection is freely accessible without restriction. The newspapers and periodicals, many of which have been only partially accessible inside Iran, cover the following three eras:

- The premiership of Mohammad Mossadegh and the August 1953 coup d'état against his government (1950-53).
- The 1979 Revolution.
- The late 1990s/early 2000s ‘reform era’ of former President Mohammad Khatami.

<http://emarketing.manchester.ac.uk/uomlibrary/lz.aspx?p1=050362S91&p=0>

The Iran Data Portal

The Iran Data Portal is delighted to announce the following recent additions:

- Results of the 2016 Parliamentary and Assembly of Experts Elections

The Iran Data Portal now features a list of all electoral districts of the 2016 parliamentary election, including the number of members of parliament for each district.

- Results of the first round of the 2016 parliamentary election that contain the number of votes in each electoral district and number of votes and percentage of votes received by each winning candidate, and candidates who should run in the second round.
- The number of votes received by all candidates for selected provinces such as Tehran, East and West Azerbaijan. More provinces will be added gradually.
- List of candidates allowed to run in the 5th Assembly of Experts elections, published by the Ministry of Interior.
- Results of the 5th Assembly of Experts elections that contain the number of votes in each province, the list of winning candidates, and the number of votes received by each.

- *Urban and Rural Population: 1976–2011*

The urban and rural population of each province according to the last five censuses held (1976, 1986, 1996, 2006, and 2011).

- *The 2016/2017 Budget Bill*

The Budget Bill of 1395 (2016/2017) and its four appendices have been added to the section on Annual Budgets. The Budget Law of 1395 will be added once approved by Parliament.

- *Iran at a Glance*

The section “Iran at a Glance” has been updated according to the most recent data available. It contains data on population, education, economy, energy and environment, health, labor, social affairs, and development. The most recent data available on the population growth rate, economic participation rate, literacy rate, and internet penetration rate for each province can also be found in this section.

- *Ethnic Minorities*

The number of non-Persian speaking population by age and province according to the 1986 census. 1986 was the last time such numbers were published in the official census results.

- *Public Opinion Studies*

The Center for International and Security Studies at Maryland (CISSM) has conducted a series of public opinion studies in Iran in collaboration with The University of Tehran Center for Public Opinion Research and iranpoll.com. A link to these studies has been put on the IDP.

- *Members of the Assembly of Experts*

A newly posted dataset, prepared by Homayoon Fotros, an independent researcher in Iran, features the list of the members of the Assembly of Experts by age and province from the first Assembly to the fourth.

In case of any questions or suggestions, please contact Arash Pourebrahimi, Webmaster of the Iran Data Portal, arashpourebrahimi@g.harvard.edu

■ The Soudavar Memorial Foundation

The Soudavar Memorial Foundation’s website has been completed and updated for consultation at soudavar.org, featuring information on recent initiatives, grants, books, conferences, and other programs.

■ Survey Research on Love, Marriage, and Religion

The results of the joint survey research of Janet Afary and Roger Friedland at UCSB on *Love, Marriage, and Religion in Contemporary Middle East*, comprising over 18,000 responses from seven Muslim-majority countries including Iran, was discussed in the recent article by Jeremy Adam Smith, “The Subversive Power of the Kiss”:

http://greatergood.berkeley.edu/article/item/subversive_power_of_the_kiss

■ THE IRANIAN STUDIES INITIATIVE AT THE UCSB

The Iranian Studies Initiative under the directorship of Janet Afary launched a pioneering internship program in 2015–2016. University of California, Santa Barbara students provided around 1,500 hours of community service to Iranian American organizations and those specifically working with underprivileged students in Iran. Students worked on subjects such as finding employment opportunities for new immigrants; applying for health insurance via the Affordable Care Act, low-cost housing, medical treatment, and child care; help for/with survivors of rape and domestic violence; accessing food banks; and obtaining clothing. They helped with human rights campaigns for persecuted Iranians, contacted disadvantaged students in select countries around the globe, and contributed to a model program for greater psychological awareness integration among immigrant students.

For more information see: <http://www.iranianstudiesinitiative.ucsb.edu/internship/>

THE RESEARCH INSTITUTE AND LIBRARY OF IRANIAN STUDIES (RILIS) IN TEHRAN

In order to develop better contact and understanding between scholars of Iranian studies who live and work outside of Iran and those who live and work inside, the Research Institute and Library of Iranian Studies (RILIS) in association with the Centre for the Great Islamic Encyclopaedia (CGIE) has initiated a series of academic seminars on Iranian studies by Iranian or non-Iranian scholars and specialists who reside outside of Iran.

These series are initiated and directed by Dr. Dariush Borbor, the director of RILIS, and take place at the Centre for the Great Islamic Encyclopaedia, Tehran. All talks will have to be developed into papers, a selection of which will be chosen for publication in an edited volume.

Several very successful sessions have already taken place. They have included seminars by: Dr. Habib Borjian, Professor Parvaneh Pourshariati, Professor Garnik Asatrian, Professor Said Amir-Arjomand, and Professor George Bourmoutian. We cordially invite all interested scholars who intend to visit Iran to contact us well in advance with their intended dates of visit and the proposed subject of their talk, so that the necessary arrangements may be made in time. No funding is available as far as the trip, residence, or the events are concerned.

For any queries or further information please contact: Mariam Borbor, RILIS Director of Management and Public Relations, rilis.research.inst@gmail.com

REPORT

SILENT SYMPHONY

Staged Photography by Machine Studio, Tehran

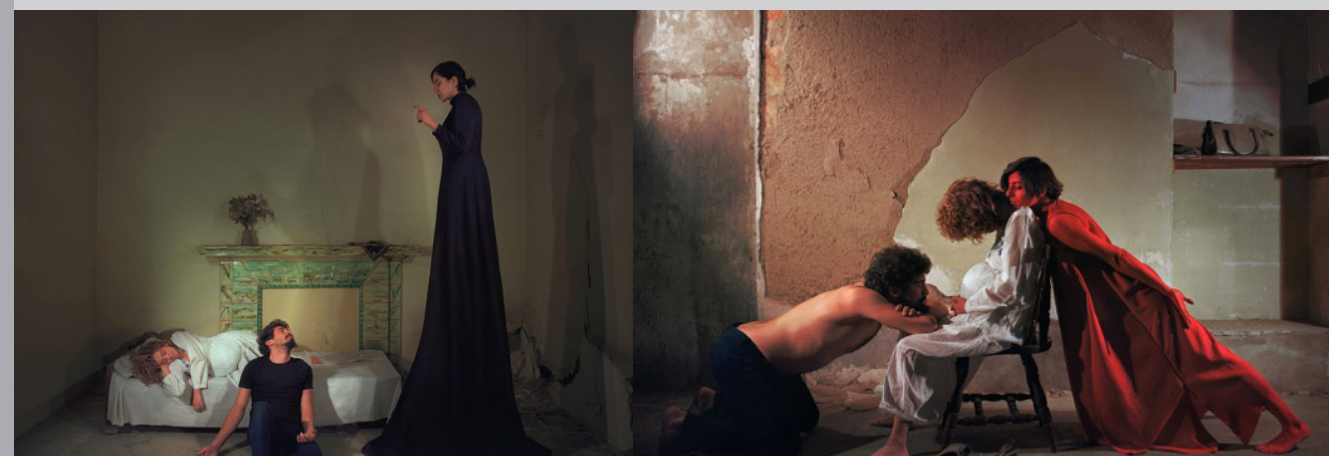
“Machine” studio was founded in Tehran by a group of alumni from the Faculty of Fine Arts, University of Tehran. The studio aims to produce visual arts based on characteristics pervasive in the contemporary art world. Machine seeks to create independent art and investigate various media of contemporary art. Cognizant of the current trends and events in Iran and also around the world, Machine members have taken the initiative to create pieces of art that establish links among the regional, the international, and the vernacular.

Silent Symphony

Silent Symphony is a selection of staged photographs which shall unveil aspects of Iran’s folklore culture that are less known, and about to disappear despite their highly valuable artistic potentials. The project frames modern Iran based on the idea that Iranian folklore culture can be an inspiration for stories and scenes of artistic creation, for it embraces aesthetic fictions, memories, and myths.

Folklore

There are several reasons to consider folklore an important source for artistic production. First, since culture is constantly changing, mirroring a living creature, folklore is subject to this change as well. This necessitates the recording and transmission of public beliefs on to future generations. Second, despite the old culture and civilization of Iran, various circumstances and factors in today’s world have caused Iran to be quite unknown to other nations. Given the efforts of introducing Iranian culture and art to the world, especially in terms of research and studies, there is still a lack of visual media in this endeavor. Third, Iran has been a meeting point for various cultures throughout history. Parts of public beliefs have common ground with other cultures in the world. As a result, tending to this part of folklore can introduce shared cultural insights to foreigners.



AI

In the past, Iranians believed that a devil named “AI” would hurt a woman with her newly born infant if she was left alone. According to the story, AI takes the baby away after eating the mother’s liver. In the public imagination, AI is portrayed as a scrawny old woman with a blushed red face and a wicker basket in which she keeps the stolen lungs and livers of women.



Bakh-Tak (Incubus)

According to myth, Bakh-tak is an imaginary creature intending to suffocate people in their sleep. As an invisible creature, it dominates the body sitting on the chest causing a temporary paralysis and fear in people.

Staged Photography

As one of the significant genres of contemporary photography, the approach of staged photography is to create photographs using decoration, lighting, position and figuration of models on the scene based on a principal idea. The genre, which became popular in the 1980s and has existed in Iran for 10-15 years, is characterized mostly by the conveyance of imaginations, dreams and thoughts. A few contemporary photographers have created scenes that, despite being real, show rare situations with the aim of representation of an abstract concept through recreation of a narrative setting. Using this technique we can create new forms of dream and reality, and also reflect on a variety of topics, including gender and religion.

Staged photography is regarded as a young incipient art in Iran. Iranian artists, like their predecessors in different parts of the world, have continuously used photography as an influential medium for developing and expanding visual perception and aesthetics on the one hand, and more precise understanding of reality on the other. Apart from its documentary characteristics, in the past few decades the medium of photography has created a slew of transformations in artistic and aesthetic terms. Certainly as a result of postmodern thought, staged photography has acquired a special place in Iran's contemporary art. Young Iranian artists both inside and outside the country have created various projects and collections in this field, which have been presented in important exhibitions involving contemporary art from across the world.

Hamed Touri Karami, Machine Studio



Ham-Zaad

Based on ancient lore, there is a supernatural connection between a newly born baby and a jinn if they are born at the same time.



Joo

In ancient Iran, there was a disease named Joo, scientifically termed "neurotic compulsive eating". According to the belief, an owl in a person's stomach eats all the food, leaving him perpetually hungry. They cured Joo by tying his hand and feet in a room full of food, so the owl would exit the body after smelling the food.

EVENT NOTICES

The International conference on Oriental Studies, Persian Literature and History and the Commemoration of Sa'adi Shirazi will be held on 26 May 2016 under the sponsorship of the Mobin Cultural Institute of Iran and in partnership with Yerevan State University, Armenia; Khujand State University, Tajikistan; Ilia State University, Georgia; P.S.R Kulturella Förening, Sweden; Allameh Tabatabai, Shahid Beheshti and Shiraz State University, Iran; Saadi Foundation; Iranology Foundation and with the scientific support of the head of the Department of Iranian Studies at the University of Hamburg, Germany and Ablikhan, Kazakhstan at the Yerevan State University, Armenia.

11th Biennial Iranian Studies Conference

The 11th Biennial Iranian Studies Conference will be held 2-5 August 2016 at the University of Vienna. The program can be viewed [here](#).

Conference "Iran and Europe in the Mirror of History," Sofia University, 2-3 June 2016

The Department of Iranian Studies, Sofia University "St. Kliment Ohridsky," and the Center for Iran, Balkans and Central European Studies are hosting a conference on "Iran and Europe in the Mirror of History." For information, please visit <http://www.cibce.org/>

Conference: "Environmental Challenges in the MENA Region: The Long Road from Conflict to Cooperation," SOAS, University of London, 12-13 October 2016

The conference seeks to bring together climate and natural scientists and environmental engineers along with social scientists and policy makers to engage in urgent dialogue to pave the road for future collaborations. Invited keynote speakers will address the various dimensions of the region's challenges. For further information, please visit <http://soas.us10.list-manage.com/track/click?u=442d3b1e538ac8e44cafc2b70&id=50de0c55c5&e=fb237b1077>.

Conference: “20 Years of ‘Iran and the Caucasus’: a Breakthrough,” Iran and the Caucasus Journal, Aghveran, Armenia, 21-23 October 2016

The conference is open to any topic in the field of Iranian, Caucasian, Turkic, Islamic, Middle Eastern Studies from ancient times to the modern period. Anthropology, linguistics, religion, literature, history, politics and other relevant academic disciplines will be in the scope of this scholarly forum.

For more information, please visit: <http://armacad.info/a/confcfp-20-years-of-iran-and-the-caucasus-a-breakthrough-21-23-oct-2016-aghveran-armenia>

London’s Middle East and Central Asia Music Forum will meet Friday, 13th May 2016, 9.30am-6pm, at the Music Department, City University London, Room AG09, College Building, St John Street, London EC1V 4PB.

‘Soundspaces of the Middle East and Central Asia: Exploring the Intersection of Sound Studies and Ethnomusicology in the Middle East and Central Asia’

The day will include a roundtable discussion on the intersection of Sound Studies and Ethnomusicology, and a film screening.

Speakers will include Abigail Wood (University of Haifa), Rachel Harris (SOAS), Ruard Absaroka (SOAS), Seth Ayyaz (City University London), Mohsen Shahrnazdar (Tehran Soundscapes project), Rachel Beckles Willson (Royal Holloway, London), Meri Kyto (University of Tampere, Finland), Elizabeth Tobert (Johns Hopkins University), Aaron Einbond (City University London), Jason Stanyek (University of Oxford), Stefan Williamson Fa (King’s College London).

Admission is free but advance registration is requested for catering purposes:

<http://www.city.ac.uk/events/2016/may/middle-east-and-central-asia-music-forum>

The Middle East and Central Asia Music Forum has been running since 2007 and is open to researchers, students and anyone interested in the music and culture of the region. In the spirit of fostering dialogue and interdisciplinarity, we hope that the issues discussed at the forum will be of interest to a broad audience, including musicologists, ethnomusicologists, and other researchers in the arts, humanities, and social sciences. In addition, we welcome those working on other aspects of Middle Eastern and Central Asian culture broadly speaking (dance, visual arts, media, film, literature, etc.). The Forum is run in conjunction with the Institute of Musical Research and the conveners are Dr. Laudan Nooshin (City University London) and Dr. Rachel Harris (SOAS). For more information on this event, please contact Laudan Nooshin: l.nooshin@city.ac.uk

CALLS FOR APPLICATIONS

ASPS/MANUU Visiting Scholar Fellowship

The Association for the Study of Persianate Societies (ASPS) and the Maulana Azad National Urdu University (MANUU) are pleased to announce the second year of the ASPS/MANUU Visiting Scholar Fellowship, beginning in the 2016-2017 academic year. Scholars applying to the ASPS/MANUU Visiting Scholar Fellowship will be affiliated to the H. K. Sherwani Centre for Deccan Studies at the Maulana Azad National Urdu University, Hyderabad. The selected scholar will carry out research in the domain of Deccan-Persian Relations/Indo-Persian Culture of the Deccan.

Duration of the Award: Six months

During the six-month visit at the Centre for Deccan Studies, the Centre will provide the scholar with letters of introduction to various institutions that will be required for research in Hyderabad or other research facilities in India. During this period the Centre will also organize a couple of lectures to be given by the scholar at MANUU and, if possible, other universities and/or research institutions in Hyderabad.

The visiting scholar will be provided free accommodation in the university guest house during the six-month research period. Expenses toward meals will be born by the scholar.

Any potential absences in between the six-month period of the award can only be given under urgent/emergency conditions after proper consultation with the Centre. Preferably, the scholar should work continuously for a six-month period.

Terms of the Award:

The funding that the scholar will receive will comprise

- (a) Local Conveyance Rs. 25,000
- (b) Purchase of books/periodicals on the subject in lieu of submission of bills Rs. 75,000
- (c) Honorarium every month for six months to meet miscellaneous expenditures (@Rs.20,000 per month) Rs.120,000

Total Rs.220,000 = ~ USD 3,250

At the termination of the scholar’s visit, she or he is required to provide the H. K. Sherwani Centre for Deccan Studies at MANUU with a brief report of 50 pages.

Candidates are required to electronically submit their letter of application, proposal for research of (no more than 1500 words, including bibliography), curriculum vitae, and two letters of reference to Parvaneh Pourshariati, Chair, ASPS/MANUU Visiting Scholar Selection Committee, ppourshariati@citytech.cuny.edu. The deadline for the submission of application is May 15, 2016. The recipient of the award will be announced by June 15, 2016.

IRANIAN STUDIES

Series Editor: Sussan Siavoshi (Trinity University)

Academic Studies Press is pleased to announce a new series in Iranian Studies. This series will be dedicated to high quality, interdisciplinary monographs and edited volumes on various aspects of modern and contemporary Iran. The series welcomes, in particular, studies with fresh and innovative approaches to state-society relations, gender, ethnic and religious minorities, NGOs, political parties, and social movements. Scholars who use the methodologies and theories of political science, history, sociology, and religious studies will find this series a natural home for their work.

For information on how to submit a proposal, please visit:
www.academicstudiespress.com/for-authors/



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CALLS FOR PAPERS

The Eighth Biennial Convention of the Association for the Study of Persianate Societies (ASPS)

The Eighth Biennial Convention of the Association for the Study of Persianate Societies (ASPS) will be held March 9-13, 2017 in Shiraz, Iran. The deadline for submission of abstracts is June 20, 2016.

All humanities and social science disciplines related to Persianate Societies are welcome. In addition to individual paper submissions, we strongly encourage pre-organized panels. Submissions for pre-organized panels must include a panel abstract of no more than 300 words plus individual abstracts of no more than 300 words for each panelist. Panels must be limited to a minimum of three panelists and a maximum of four. Submissions for pre-organized panels and individual papers should be made here: <http://persianatesocieties.org/index.php/asps-2017-abstract-submission>.

The ASPS is very enthusiastic about the forthcoming convention to be held in the historic city of Shiraz, city of gardens and poets, in the historic Province of Fars (Pārs/Persis), the seat of the Achaemenid and Sasanian Empires. For almost a millennium, Shiraz has been home to some of the most famous poets, philosophers, littérateurs, and personages such as Salmān the Persian, Mullā Sadrā, Mansūr Ḥallāj, Ḥāfiz, Sa'dī, Sibawayh, and Karīm Khān. The city of Shiraz and the Province of Fars boast some of the finest monuments and architecture from antiquity to the modern period including Persepolis, Pasargad, Sarvestān, Masjid-e Vakīl, Bāzār-e Vakīl, Bāgh-e Eram, Citadel of Karīm Khān, the Ḥāfiz and Sa'dī mausoleums, and Madraseh-ye Khān.

Past conventions of the ASPS have been held in Istanbul/Turkey (2015), Sarajevo/Bosnia and Herzegovina (2013), Hyderabad/India (2012), Lahore/Pakistan (2009), Tbilisi/Georgia (2007), Yerevan/Armenia (2004), and Dushanbe/Tajikistan (2002), providing a rare and valued opportunity for scholars from West, Central and South Asia, Europe and North America to participate in an interdisciplinary dialogue. The interchange of ideas has also found its place in the *Journal of Persianate Societies*, published by Brill Academic Publishers.

Please note: traveling to Iran has recently been made much easier. Except for citizens of eight countries (including the United States and Britain), holders of valid passports from all other countries will automatically be issued visas upon arrival at the airport. As for American and British citizens, special arrangements to facilitate obtaining visas will be made. For those who may not be able to attend due to travel restrictions, arrangements are being made for accepted papers to be presented in *absentia* via Skype.

CALL FOR PAPERS

The “Dangerous Classes” in the Middle East and North Africa

Conference: 26 January 2017

Middle East Centre, St Antony’s College, University of Oxford

The concept of the “dangerous classes” was born in mid-nineteenth century Europe and became famous after the publication in 1872 in New York of a book with the same title by the American social reformer Charles Loring Brace. The “dangerous classes,” the *Lumpenproletariat* of Marx and Engels, described all those who had fallen out of the working classes into the lower depths of the new industrial and urban social environments, and survived there by their wits and by various amoral, disreputable, or criminal strategies. They included beggars and vagrants, gypsies, pickpockets and burglars, prostitutes and courtesans, discharged soldiers, ex-prisoners, tricksters, drug-dealers, the unemployed or unemployable, indeed every type of the criminal and marginal, and were drawn from among women as well as men, and juveniles as well as adults. Such representatives of the “dangerous classes” were well-represented in literature, notably by Zola, Dickens and Victor Hugo in the nineteenth century and Brecht in the twentieth, and in popular culture of all kinds.

The “dangerous classes,” sometimes barely distinguishable from the new working class recently concentrated in the urban industrial centres, were a constant preoccupation of the emerging bourgeoisie. Fear of both permeated social policy, including among reformers, and was central to the establishment of new methods of control, policing and judicial, and even medical and psychiatric systems. Although the term fell into disuse in the twentieth century West, it is often argued that the concept remains embedded in elite discourses of connections between propertylessness, poverty, immorality, criminality, and the “underclass.”

This conference takes as its central theme this notion of the “dangerous classes” and invites abstracts examining its explanatory power when applied to the Middle East and North Africa in the period from around 1800 to the present. Topics include but are not limited to: narratives of the lives of members of the “dangerous classes”; the social conditions in which they emerged; their relationship with “respectable” society and especially with the police; their political inclinations and potential; the attitudes towards them of elites; their role in shaping elite formulations of systems and institutions of discipline and control, legal/judicial, prison/asylum, medical; notions of the biological basis of criminality; their representation in literature and in popular culture. Abstracts which examine both collectivities (e.g., *lutis* or *baltagiya*) as well as individual strategies, and colonial/imperial as well as indigenous discourses and policies are welcome.

Abstracts of papers of no more than two hundred and fifty words are invited for consideration for inclusion in the conference.

Deadline for submission of abstracts is 30 June 2016.

Abstracts and enquiries should be addressed to Stephanie.cronin@orinst.ox.ac.uk

CALL FOR PROPOSALS

Iranians in Diaspora: Ethnic and Religious Diversity

Friday, October 21, 2016

Indiana University-Indianapolis

A Conference Sponsored by DĀNESH Institute, hosted by Indiana University School of Social Work

Historians agree that one of the principal characteristics of the enduring civilization of Iran has been the cultural and religious diversity of its people. Of the present Iranian population, almost one-half is of Persian origin, while the other half represents several ethnic groups such as Armenians, Azaris, Kurds, Lurs, and Turkmans. The vast majority of Persians as well as Azaris are Moslem Shi’ite. The others are Moslem Sunni, Jewish, Baha’i, Christian, and Zoroastrian. This ethnic and religious diversity is particularly evident among Iranians in diaspora. While sharing many of Persian cultural practices, these diverse groups adhere also to their unique cultures. Thus, the primary focus of this year’s DANESH conference is to recognize and understand the Iranian diverse ethnic and religious groups in diaspora, particularly in the United States.

The Planning Committee for this conference invites submission of proposals for papers and panels related to the above conference theme. Papers may include empirical or conceptual studies, and panels may focus on a single topic or a range of related topics. Paper or panel proposals should include the following information:

1. Name, institutional affiliation, postal address, e-mail address, and phone number(s) of the paper’s author(s) or panel chair;
2. A concise professional biography of the paper’s author(s) or panel chair;
3. The title and an abstract of the paper or of the panel.

The deadline for submissions is August 12, 2016. Proposals should be sent to Dr. Irene Queiro-Tajalli at itka100@iupui.edu or via U.S. mail addressed to her at Indiana University School of Social Work, 902 West New York Street, ES bldg. Indianapolis, IN 46202-5156.

CALL FOR PAPERS: INTERNATIONAL CONFERENCE

20 Years of “Iran and the Caucasus”: A Breakthrough
October 21–23, 2016, Aghveran, Armenia

The Editorial Board of *Iran and the Caucasus* (published by Brill Academic Publishers, Leiden, the Netherlands, www.brill.nl/ic) has the honour to organise an international multidimensional conference dedicated to the 20th anniversary of the Journal.

It was back in 1996 when the first volume of *Iran and the Caucasus*, now a renowned and exemplary periodical, was published with the efforts of scholars from Armenia and abroad. That very first volume comprised the best academic directions in a broader geographic area of Iran and the Caucasus, including articles from the fields of history, literature, religion, linguistics, ethnography and anthropology, etc. Since then, 20 volumes have been published, each of them having several issues (during the last years it appears in four issues per year). Currently *Iran and the Caucasus* is available both in print and online (with thousands of downloads yearly).

From the very first days of its emergence, strict academic criteria have been implemented and adopted by the Journal, factors which were the main guarantees for its success. Unlike many other scholarly publications, *Iran and the Caucasus* has never put any restrictions on materials' length, making special emphasis exclusively on their quality and academic value. For 20 years, long and short articles, book reviews, essays, letters, etc., published in *Iran and the Caucasus*, have enriched the wider field of Irano-Caucasica with invaluable academic findings and research.

By organising this conference, the Editorial Board of *Iran and the Caucasus* and the Organising Committee, alongside the many contributors of the journal, Editorial Board members, and peer-reviewers, aim at hosting the academically-oriented generation of scholars in the field that would like to further advance research through publishing new scholarly materials in *Iran and the Caucasus*.

Thus, all interested parties are invited to apply as guests to enjoy the many presentations and, of course, participate in this gathering and deliver a paper.

The conference is open to any topic in the field of Iranian, Caucasian, Turkic, Islamic, Middle Eastern Studies from ancient times to the modern period. Anthropology, linguistics, religion, literature, history, politics and other relevant academic disciplines will be in the scope of this scholarly forum.

Academics of any educational and professional level are invited to submit papers and panel proposals relating to all aspects of humanities and social sciences on *Irano-Caucasica*, including:

- National and ethnic diversity of peoples and their identities;
- Iranian and Caucasian peoples in the crossroads of history from ancient times until the present;
- Folklore and popular literatures of the region;
- Languages and dialects of Iran and the Caucasus;
- Political realities and issues;
- Religion and confessions; Christianity, Islam, Ethno-confessional groups (the Yezidies, Mandeans, Extreme Shi'as, Sufi groups, etc.)

We also invite specialists and professionals of academic publishing (particularly editors, reviewers, as well as representatives of publishing houses) to present papers for a special panel on challenges of academic publishing in humanities and social sciences.

Abstracts should not exceed 500 words and, alongside with a brief CV including contact details, are to be emailed by April 21, 2016 to: Dr. Vahe S. Boyajian, email: vboyajian@gmail.com.

For more information, visit: <http://armacad.info/a/confcfp-20-years-of-iran-and-the-caucasus-a-breakthrough-21-23-oct-2016-aghveran-armenia>

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CALL FOR PAPERS

Worlding Iran: Contemporary Iranian Culture and the World

School of Arts and Media, University of New South Wales, Sydney, Australia,
8-9 December 2016

Organizers: Dr. Michelle Langford and Dr. Laetitia Nanquette

Papers are invited to participate in a two-day symposium around the theme of "Worlding Iran."

Keynote speaker: Associate Professor Amy Motlagh (The American University in Cairo).

For centuries Iran stood at the crossroads of civilizations and was a pivotal site for the exchange of cultures. However, the contemporary focus on its politics tends to obfuscate how Iran continues to contribute to the global circulation of ideas and cultural products. The success of Iranian cinema globally is a key example reminding us of the connectedness of Iranian culture to the world. This symposium will study how Iranian local/global culture dynamically exchanges with the world.

How are national and transnational Iranian cultural practices linked? What are the roles of the Internet and of the Iranian diasporic communities in connecting Iran and the world? How does Iranian culture evolve in a globalized world?

Disciplines include literature, film, theatre, music, visual arts, and creative media.

Topics that the symposium hopes to discuss include, but are not restricted to:

- local/global interactions between artists and cultural agents
- questions of cultural influences and collaborations
- the circulation of Iranian cultural products within Iran and transnationally
- the question of the cultural market
- the reception of contemporary Iranian culture
- questions of translation
- the cultural links between the nation and the transnation
- the contributions made by Iran's many minority communities — ethnic, religious and sub-cultural — to a heterogeneous cultural landscape
- disciplinary and comparative approaches

The language of the conference will be English. Please submit a 250-words abstract and biographical note to worlding.iran@unsw.edu.au by 1st June 2016. Enquiries: worlding.iran@unsw.edu.au

CALL FOR SUBMISSIONS

The Foundation for Iranian Studies invites applications for its annual award of \$1,000 for the best Ph.D. dissertation in a field of Iranian Studies. Students completing their dissertations between July 1, 2015 and June 30, 2016 are eligible to apply for the 2016 award.

Dissertations must be nominated by the author's advisor and be accompanied by the Dissertation Committee's letter of acceptance. Both documents may be emailed provided they contain appropriate official insignias and signatures.

Applicants for the 2016 award should submit a digital copy of the dissertation, either mailed on disc to Secretary, Foundation for Iranian Studies, Bethesda, MD 20814, USA or emailed to fis@fis-iran.org or gafkhami@fis-iran.org.

For further information about the award, selection criteria, and previous winners, consult the Foundation for Iranian Studies website at www.fis-iran.org, Programs, Dissertation Awards. Inquiries should be emailed to fis@fis-iran.org.

CALL FOR FILM SUBMISSIONS

Open for the 9th Annual Iranian Film Festival, San Francisco

September 24-25, 2016

The 9th Annual Iranian Film Festival in San Francisco is a showcase for independent feature and short films made by or about Iranians from around the world. It is inviting filmmakers from all over the world to submit their films for the next edition taking place in September 2016. The films should be related to Iran and Iranians by any filmmaker, or by any Iranian filmmaker about any subject.

There is no entry fee to submit films, or restriction in topic. The festival is open to all genres: fiction, short, documentary, music, animation, etc.

For more information, please visit www.IranianFilmFestival.org

Deadline to submit films: July 15, 2016

For sponsorship and advertising, please contact: info@IranianFilmFestival.org